



FOND DU LAC RESERVATION LANGUAGE PROGRAM

4 OJIBWE CD'S PROJECT—LESSONS FROM OUR ELDERS

Nagaajiwanaang Genawendangig Anishinaabemowin Language Program



Wiidanokiindiwag ingiweg Chi-ay'aag miinawaa Oshkinaweg

Ji-niinda'iwewaad Anishinaabe-Gikendaasowin

Elders & Youth Working Together to Preserve Knowledge

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FUNDED BY THE MINNESOTA INDIAN AFFAIRS COUNCIL THROUGH THE LEGACY AMENDMENT FUND



Bizhikiins, Zhaawan, and Ningaabii’anook, Ojibwe Elders on this project, enjoy a game of Ojibwe Scrabble with Project Transcriptionists Giizigookwe and Aazhoo-bines during one of the work sessions.

PICTURED ON FRONT COVER: Left to Right: Front Row Seated: Frances Miller, Ronald “Ringo” Smith, Leona Wakonabo, Geraldine Howard, Second Row: Kelly Joe Iceman, Sr., Ricky DeFoe, Janis A. Fairbanks, Alex Kmett, Delilah Savage, Alijah Petite, Third Row: John Daniel, Julius Northrup, Tye Diver, Sidnee Keller, Madeline Treuer, Hunter Jaakola, Jeremy Gardner, Fourth Row: Zackarion LaRonge, Lyz Jaakola, JP Rennquist.



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These dialogues were transcribed by a team of language specialist and community members who worked together to translate and transcribe conversations they thought would be the most useful version for students and their teachers.

We encourage readers to work with speakers and teachers in their community to talk about the words used and the way the dialogues flow in these conversations.

We hope you enjoy these dialogues.

Nagaajiwanaang Genawendangig Anishinaabemowin Language Program

OJIBWE CD PROJECT—Four Ojibwe CD’s

Lessons from our Elders

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Ojibwe Version Disc 1 Ozhaawan & Bizhikiins

Teaching Children in a Good Way

Zhaawan & Bizhikiins

- Zhaawan Zhaawanwewidamook indigoo. Obaashiing indoonjibaa. Abinoojiiyensag ingikinoo'amawaanaanig Red Lake Nation College. Niiyo-biboon aazha imaa indayaa. Abinoojiiyensag; Gaama, indigoog. Mii sa go 'iw.
- Bizhikiins Bizhikiins indizhinikaaz. Chaachaabaaning indaa. Imaa indanokii Niigaanii. Mii zhigwa midaaso-biboon ganabaj anokiiyaan imaa gikinoo'amawagwaa abinoojiiyag miinawa ingiw gikinoo'amaagewininiwag. Nisayenh ko imaa ingii-wiidanokiimaa. Wiin ogii-maajiishkaatoon 'i Niigaanii. Mii go gii-pi-wiidanokiimag. Mii 'iw.
- Zhaawan Agwajiing gii-izhaawaad igiw abinoojiiyag, gaa-gikinoo'amaageyaan wiindamawangidwaanig awegonen dinowa mashkiki zaagikodeg. Mii go apane babaa-odaapinamowaad aniibiishan gagwejimiwaad aaniin enaabadakin, miinawaa mitigoonsan aaniin enaabadakin. Miigwanensa' ge odoodapinaawaa' bi-waabanda'iwewaad. "Gikinoo'amaagewinini gimiiin o'owe." Howa. Weweni go. Weweni go aw, ani-gikinoo'amawangidwaanig ingiw abinoojiiyag. Weweni ji-zaagitoowaad akina gegoo gaa-tazhiikamowaad. Owe ge, gaa-ikidong: weweni odaminog, weweni wiiji'indig. Gego gegoo baapinendangen. Weweni wii-pabaamibatooyeg, maajaan, odaminog. Ganawaabandig, ganawenindig.
- Weweni ge ji-gagwedwewaad gegoo. Mii ezhi-gikinoo'amawangidwaanig. Mii go gaa-pi-igoowaang ge niinawind gii-bi-ombigi'igoowaang, weweni gagwedweyaang akina gegoo gaa-badakideg, mii go ge imaa nibiing gaa-atemagak, ishpiiming, noopimiing, akina sa go gegoo.
- Mii ezhi-gikinoo'amawangidwaanig o'ow akiing gii-izhaawaad igiw abinoojiiyag. Gaawiin biindig odaminosiwag. Mino-giizhigadinig agwajiing izhaawag. Biindig idash ji-odaminowaad dazhi-gikinoo'amawaawag. Weweni go ji-ani-gikendamowaad akina gegoo ge wiinwaa.
- Zhaawan Mii ezhi, ezhi-wiidookawangidwaanig igiw abinoojiiyensag. Niso-biboonagiziwag miinawaa niiyo-biboonagiziwag. Niishtana ashi-niswi, niishtana ashi-niiwin indayaawaanaanig. Ashi-bezhig, niso-baboonagiziwag.
- Ashi-niizh dash niiyo-biboonagiziwag gaa-gikina'amawangidwaanig. Mii go apane agwajiing waa-noonde-izhaawaad waa-nanda-gikendamowaad ge-wiinawaa gegoo.
- Mii sa go ezhi-wiidookawangidwaanig, ezhi-gikinoo'amawangidwaanig. Weweni go ji-ani-gikendaasowaad igo ge. minwaadiziwaad igiw abinoojiiyag, gagwe-gashkitoowaad o'ow anishinaabemowin owe miziwe mitakamig gaa-atenig gagwedwewaad.
- Ahaw. Ahaw giinitam
- Bizhikiins Mii na i' gegwedwed? Aaniin gwayak ezhi-gikinwaa'amawadwaa? Aana-go naa niwiindamawaag. Niin wiin igo, niwiindamawaag indabinoojiiimag weweni ji-odaminowaad. Gego miigaadikegon. Miinawaa weweni ji-mino-doodaadiwaad sa go. Awiiya ge bi-wiiji'igowaad, weweni-go ji-wiiji'aawaad. Miinawaa gego ji-baapinendanzigwaa. Mii ginebigoon iko ji-baapinenendanzigwaa gegoo sa go gegoo bemaadizid.

Mii niin i gaa-izhi-gikinwaa'amawagwaa indabinoojiimag. Imaa go ge anokiiyaan. Apiitendaagwad sa go weweni ji-odaminowaad, ji-miigaadisigwaa, ji-gagaanjinawetaawaad ge, gaanjinawe'aawaad awiya. Mi-inawaa ko megwayaak o-babaamoseyaang gegoo ji-andotamowaad awegonen i nwaandamowaad. Mi-inawaa dash 'iw niin, gaawiin wiin agwajiing daa-odaminosiiwag.

Bizhikiins

Gaawiin giwaabamaasiin aw waaji'ad agwajiing odaminoyan wenji-ani-dibikak. Mii niin i gaa-izhi-gikinaamawagwaa geyaabi sa go, noozhishenyag ge. Mii sa i'.

Ayaapii niin ko ingii-miigaaz, gii-nishki'id awiya.

Zhaawan

Gii-bi-abinoojiwiyaang eya, mii go apane gii-kiikaandiyaang maagizhaa-sh igo ge gii-miigaadiyaang. Aashnaa mii iw ezhi-ayaawaad abinoojiinyag. Gaawiin apane mino-odaminosiiwag. Mii go imaa ge gaa-onijkodaadiwaad maagizhaa shke...

“Weweni ji-ayaa, sa go ji-makandiwaad gegoo.” Mii ezhi ganoonaawaad gikinoo'amaagewininiwan maagizhaa shke gikinoo'amaagekwewan. Gikinoo'amaagekwe, gikinoo'amaagewinini; ingii-makamig awedi indoodaminwaagan.

“Weweni sanaa odaminog,” ingii-igoomin ko, ingii-igoomin gii-bi-gikinoo'amaagoowaang gegoo.

Wa, apane gii-kiikaawidang bezhig, nishiime.

Gaawiin aapiji imaa indinendanzii ji-ayaayaan. Aashnaa.

Gii-bi-giigidowag nishiimenyag gii-wani'angid bezhig, my niece, bijiinaago. Gaawiin gegaa ingii-pi-izhaasiin bijiinaago miinawaa dibikong. Nimaanendamigoo baakaj imaa ayaayaan.

Mii sa eta go gii-agaashiinwiyaang, mii go gii-maamiigaadiyaang miinawaa ezhi-wiiji'indiyaang, mino-wiiji'indiyaang. Baa-akwaandaweyaang mitigoog, o-baa-niisaakiiyebizowaang mitaawangaang, ando-bagizowaang. Weweni sa go ko ingii-pi-izhi-gikinoo'amaagoomin ji-izhitwaayaang; ji-ganawenindiyaang. Sa go ge, nishiimeyiban, Makade-giniw gii-izhinikaazo.

Aashnaa imaa biindig bibooning, gii-piboanagadini. Aanshnaa imaa biinding endazhi-odaminowaang waawiyebiyaang gaa-izhi-gagwejibinidiyaang. Haaw', nishiime imaa nipikwanaang gii-namadabi gaa-izhi-bishkibidood ini okaad.

Mii iw.

Bizhikiins

Miinawaa geyaabi miigaazoyang. Imaa naanaangodinong sa eta go ingii-miigaaz awiya gii-nishki'id. Ap-ane ingii-wiijiwaag nisayenyag. Ingii-kanawenimigoog aapiji. Niiwin igiw nisayenyag. Gaawiin awiya ingii-miigaanigosiin wiijiwagwaa pane nisayenyag. Aapiji ingii-kanawenimigoog. Miish-sa go booch igo gaa-izhi-miigaazoyaan. Naangodinong. Gaawiin go pane.

Ningii-ozhitoomin niinawind i. Ingii-ozhitoomin niinawind i gaa-odaminwaadamaang. Gaawiin niin wiikaa gegoo ingii-adaawesiin, ingii-adaawesiimin. Mii go gaa-izhi-ozhitooyaang. Anooj gegoo mitigoonsan, miinawaa ayi'in, them milk cans. Mii ini gaa-aabajitoowaang, odaabaanensag iw. Anooj igo gegoo.

Zhaawan

Gii-nitaawigiyaan, baamaa gii-ani-mindidowaan, ningii-aabajitoomin aniibiishan odaminwaaganensag gii-ozhi'angidwaanig. Onowe ge mitigoonsan gii-aabajitoowaang waakaa'iganisijigeyaang imaa mitakamig.

Miinawaa ko asiniinsag gaa-izhi-andawaabamangidwaanig gii-aabajitoowaang mitaawangaang miikana gii-ozhitoowaang. Miish iniw gaa-paabimibizowaang.

Gaa-pabaamibidekaadamaang, indinwaazomin gii-agaashiinyiwiyaang asiniinsag. Weweni ingii-ayaa.. gii-ayaa..., gii-odaminwaadamaang gaa-gii-miinigoowiziyaang akina gegoo. Gaawiin gegoo wiikaa ingii-adaawetamaagoosiimin odaminwaaganan. Gaawiin ingii-gikendanziiimin ezhinaagwakin ini ayi'in adaawewigaminong odaminwaaganichiganan.

Mii eta go anooj igo gegoo gaa-izhi-ozhitoowaang, odaminwaadamaang, noopimiing gii-pabaa-ayaayaang babaa-akwaandaweyaang aya'aag mitigoog.

Waa-andomawinzowaang ge. Gaa-pi-izhi-biidoowaang ko ini gichi-aniibiishan miish imaa gaa-izhi-ozhi'angidwaanig odaminwaaganag. Waaboowaanan, waaboowayaan indinwaazomin iniw aniibiishan imaa zhingishimangidwaanig igi odaminwaaganag. Weweni, weweni odaminowaang. Gaawiin wiikaa ingii-gikendanziiimin oshki-odaminwaaganan. Mii 'iw.

TEACHING CHILDREN IN A GOOD WAY—CONTINUED

Bizhikiins	Ingii-bakitejii'igemin ko. Ingii-ozhitoomin i bikwaakwad, anooj igo gegoo; azhiganan ingii-dakobidoomin miinawaa mitigoonsan i bakite'amaan 'i bikwaakwad. Maagizhaa ge minjikaa-wanag. Weweni gii-anokiimagad.
Zhaawan	<p>Gii-chiikendaagwad gii-bi-abinoojiyiwiyang eh? Weweni akina gegoo gii-ozhitamaagooyang gii-ozhitooyang ge-giinawind. Gii-jiikendaagwad mewinzha. Noongom idash, mii eta go I-pads, phones, Iphones, c- whatever, cellphones.</p> <p>Mii eta go naa enaabidiziwaad noongom. Gaawiin ganage gegoo ji-ando-gikendamowaad ezhi-chiged, gaa-izhichiged mewinzha abinoojiinh.</p> <p>Mii eta go waabamag, waabamagwaa kina gegoo dazhiikamowaad.</p>
Bizhikiins	Oh, mii iw indayaan i Bagesewinaagan. Geyaabi go indayaan. Imbaabaanaan ingii-nagidamaag. Mii sa go geyaabi ayaamaan. Pane gaa-izhi-odaminowaang, gaawiin wiin abinoojiinyag. Ayi'ii ko pane, gii-manoominikeng, mii apii gaa-odaminwaadamaang pane. Pane sa go indayaan, ingii-na'inaan. Aabiding imaa OOG ingii-piidoon.
Zhaawan	Ingii-chi-ganawenimigonaan a'a, imbaabaayiban miinawaa ninoshenh. Weweni ji-odaminowaang. Gaawiin wiikaa dino ingii-ayaasiimin. Gaawiin wiikaa dino ingii-miinigoosiimin. Abwi eta go ingii-ozhitamaag, nimishoomisiban. Ayi'ii enigokwaamagak i'i, abwi. Gaa-izhi-babaamibizowaang gaa-pabaa-izhi-ayaayaang ko, nibiing gii-pabaa-naadasabiiyaad mii go ge imaa ge-ni-namadabiyaan. Mii iw gaa-odaminwaadamaan gii-agaashiiyiwiyaan, indabwiim. Geyaabi ow apii ogii-ayaanaaban nimbaabaayiban, '74, gaa-izhi-wanising. Awegwen eyaagwen ow apii 'i, indoodaaminwaagan.
Zhaawan	Weweni sa go akina gegoo ingii-ayaan, gaa-odaminwaadamaang nibiing. Gii-pabaa-andawaabamangidwaanig ko ge aya'aag, omakakiinsag gaa-agaashiiyiwiwaad. Gii-odaminwaadamaang, gii-odaminowaang igiw omakakiinsag gagwejikanidiwaad. Ko imaa chi-baapiwaad iko gegaa gii-agaashiiyiwiwaad nishiimenyag, omakakiinsag mii ow gwaakwaash-kwaniwaad. Mii ko ge aa', gaa-izhi-onji'igoowaang ji-odaminwaadamaang iniw omakakiinsan. Aaniin goda ezhinikaadegin owe, warts?
Zhaawan	'ii, mii 'iw gaa-igoowaang, "gego odaminwaakegon ingiw omakakiinsag." Hay' gii-wanendamaan ezhinikaadegin, ezhinikaadegin iniw warts. Gaawiin gego. Mii 'owe. Weweni sa go ko ingii-ayaamin. Gaawiin iko gegoo ingii-mikaamin ji-odaminwaadamaang. Nibiing ge gaa-ategin, mashkosiwan. Noopiming gii-pabaa-ayaayaang ko gaa-odaminwaadamaang mitigoonsan. Babaa-ando-mawinzowaang. Weweni sa go ko ingii-pi-nitaawigi'igoomin. Oh, mii iwe. Gaazootaading iko gaye.
Bizhikiins	Gaazootaading ko gaye. Mii ge i', niibaa-dibik gaawiin daa-gaazootadisiiwag abinoojiinyag.
Zhaawan	Mii iw Ingii-onji'igoomin iko agwajiing ji-izhaayaang ani-gashkii-dibikak. Ingii-segi'igoomin ko. Awiya imaa giga-bi-nawadinig, ingii-igoomin ko, agwajiing ayaayeg niibaa-dibik.

TEACHING CHILDREN IN A GOOD WAY—CONTINUED

- Bizhikiins** Miinawaa gaawiin gigii-waabamaasiin awenen aw waaji'ad. Mii niin ko gaa-igoowaan odaminoyan agwajiing.
- Zhaawan** Weweni mewinzha, gichi-weweni kina gegoo aa, gii-pi-inaadiziwag igiw gaa-gii-pi-nitaawigi'iginangidwaanig. Ingii-o-waawiidookawaa ko nimishoomis. Gii-ayaa, gii-kagiibaabi. Gaawiin gii-waabisii. Wiin dash ingii-ozhitamaag i'iw abwi. Gii-ayaad, gii-ayaad, gii-kiizhkiizhang... Aaniin goda naa? Wiin igo ge ozhizhoobii'aan. Gaawiin ge gii-waabisii. Weweni sa go ko. Ambegish inake gii-izhichigewaad ogow noongom gow abinoojiiyag. Enendamaan niin iko apane.
- Zhaawan** Ambegish geget gii-gwayakotaawaad 'ow, ge-wiinawaa owe ji-bi-ando-gikendamowaad ko gaa-gii-izhichigeyaang. Niwaawiindamawaag ko nindabinoojiiimag ayi'ing gikino'o'amaadiiwigimigong, gaa-pi-enaadiziyaang. Gaawiin wiikaa dino mazinaatesijigan. Ingii-ayaasiimin weweni ko agwajiing babaa-odaminowaang. Baamaa wiisining, gii-pi-ganoonigoowaang, "Ambeyok abinoojiiyog, bi-wiisinyok!" Howa. Bi-izhi-maajiiibatoowaang, biindigebatoowaang, "Ahaaw giziinjiiig akawe!"
- Bizhikiins** Mii ko niinawind ingii-bakitejii'igemin. Mii go pane Ningaabii'anook bi-wiiji'ag. Apane niinawind gii-odaminowaang. Gaa wiikaa bakaan ingii-wiiji'aasiwaanaan. Mii eta go ini nisayenyag, ge wiin osayenyang, oshiimeyan.
- Zhaawan** Ingii-onji'igoomin iko niinawind i'I ji-dakonaawasowaang niimiyaang. Ko gaa-ikidod mewinzha mindimoowenh, "gidazhe-miigiwe gibiibiyim." Gego dakonaaken niimiyang. Weweni minjimin ji-babaamosed. Ansh-sa go naa, bakaan enaadiziwaad Anishinaabeg ge-wiinawaa gaa-bi-onji-ayaawaad waasa zhaawanong inake-ayi'ii, ningaabii'anong, dakonaawasowaad niimiwaad. Aaniish? Aaniish, Aaniish? Wa'aw inga-gagwejimaa bezhig ikwe, "aaniish wenji-niimiyang dakonad gibiibim?" "Gizhe-manidoo oganawaabamaan. Weweni ji-bimaadizinid. Weweni ji-ani-gikendang gakina gegoo, mii wenji-dakonaawasowaang ganawaabamiyangid 'a Gizhe-manidoo."
- Zhaawan** Shke-sa niinawiind imaa niimi'idiyaang; "Gaawiin indakonaasiinaanig aya'aag biibiiyensag." Onzaam ekidong, gaa-ikidong pane ko indaanikoobijigan. "Gidazhe-miigiwe, awiya go ji-ani-odaapinind a gibiibim. Gego dakonaaken niimiyang." Mii ko gaa-ikidowaad.
- Mii go gaa-izhi-debwetawag ko a'a aanikoobijigan. Waabamangidwaanig iko awiya dakonaawasowaad, maagizhaa ge bakaan onjiiwag iko, indikid niin.



TEACHING CHILDREN IN A GOOD WAY—CONTINUED

Zhaawan	Gaa-banaadiziwaad ina?
Bizhikiins	Gaa-banaadiziwaad ji-o-waabamaasigwaa gegashkaawasowaad. Ayi'ii niin ko ingii-igoo, "gigishkaawasod awiyya, o-biindiged imaa waabamaad ini gaa-panaadizinid, mii iwidi wewiib enaabised aw bebiini gegishkawaajin." Ingii-waabandaan-sh igo 'i. Bezhig aw gii-biindiged 'i. Mii iw ge-izhinaagwadinig iniw oshkiinzhiigoo. Mii-sh igo geget, bezhig ingii-waabamaa gii-inaabised idi, ani-biindiged.
Zhaawan	Gaawiin wiikaa abinoojiinyag gii-ayaasiiwag awiyya gii-panaanidinid. Gaawiin gii-pagidinaasiiwag ji-biindigewaad imaa dinong, gii-onji'idim ko mewinzha. Shke-sh noongom, mii go apane izhi-biindiganaawaad obiibiimiwaan.
Zhaawan	Ikwewag ani-gigishkawaawaad obiibiimiwaa', biindiged. O-namadabin, "Gaawiin," indonji'aa-naanig ko niinawind, "gego iwidi izhaaken." Maajaan iwidi. Bizaan, Haaw namadabin. Gego andawaabamaaken a gaa-banaadizid. Aanind bizindamoog, aanind dash, gaawiin. Enhah. Nawaj wiinawaa ogikendaanaawaa akina gegoo.
Bizhikiins	Bizindanziiwag.
Zhaawan	Gaawiin wiikaa ingii-ayaa. Gaawiin wiikaa ingii-izhi-bagidinigoosiimin. Omaa ge akakanzhe gaa-achigaadeg, mii eta go igiw abinoojiinyag. Booch idash niin igo epiitiziyaan, awiyya gii-panaadizid, mii go ezhichigeyaan; akakanzhe omaa indaabajitoon.
Bizhikiins	Mii go ge niin.
Zhaawan	Nibaayaan, aabading gaawiin ingii-aabajitoosiin. Awiyya imaa ingii-pi-biindigaag, gii-pi-namadabid ayi'ing nibewining, nibaaganing. "Awegwen igo," indikid. "Gaawiin omaa gidibendaagozisi geyaabi, "maajaan", "o-ani-azhe-giiwen gabe-izhaawanen. Gaawiin gegoo gigii-inisinoon megwaa bimoseyan o'owe. "Gaawiin wiikaa gegoo gigii-zhiingenimisinoon," iko indinaag ingiw omaa gaa-pi-izhaawaad. Wenji-gikendamaan iko awiyya bi-namadabid izhise ko my ninibewin. Weweni ko ingaganoonigoo awiyya.
Bizhikiins	Mii ko igiw gaa-izhi-gabiiginigewaad. Gabiiginigewaad, gaawiin indaa-dapaabisiimin. Ingii-pagidinigoosiimin iw dapaabiyaan, gabiiginigaadeg. Miinawaa Ningaabii'anook
Zhaawan	Aaniin goda ezhinikaadegin iniw, mirrors. Gaawiin ge wiikaa iw dinong ingii-igoosiimin ji-inaabiyaang, mii eta ji-badagone'amaang waasechiganan. Gego gegoo inaabikegon. Ingii-oniikaadaamin aabading niinawind nishiimenh. Imbaabaayiban iwidi awas inake. Wiin onibaagan ateni, miish oniikaadamaang ji-gagiibiiga'igeyaang. Miish imaa gaa-wani'angid aya'aa nimishoomeyiban. Mishiike gii-izhinikaazo. Imaa nenaamadabiyaang niinawind on the ayi'ii ninibaaganinaan, gii-onji-niibawi imaa waasechiganing, nimishoome. Inganawaabamigonaan. Shenh, indinaa nishiime, "shke gosha awedi." Jibwaa-inaabid mii gii-ayaad, gii-angwanaagozid. Ingii-o-wiindamawaa dash imbaabaayiban gii-waabamanggid aya' ni-mishoomeyiban gaa-pi-niibawid waasechiganing.

TEACHING CHILDREN IN A GOOD WAY—CONTINUED

Bizhikiins ...gii-amanisod aw.

Zhaawan Gaa-ikidod.



Bizhikiins Mii na gii-amanisod? Amanisod awiya.

Zhaawan Gaawiin na gigii-kiibiiga'igesiim, indigonaan imbaabaayiban aya'aa. Shke gaa-izhi-waabamag, "gaa-izhi-waabamad aw gimishoomeyiban," mii dash iniw osayenyibanen my, nibaabaayiban.



Bizhikiins Mii ge i'i gaa-ikidong ko.

Zhaawan Mishiike gaa-izhinikaazod.

Bizhikiins Nimaamaa ko gaa-ikidod, "gegoo da-agoodesinoon, gegoo agwajiing gaa-kiziibiiga'aman. Mii na iw endazhindamaan? Gegoo gidaa-bina'aan iniw giishpin gegoo agoodegin. Niibebing, mii eta go azhigwa.

Zhaawan Biindagadoon kina gegoo. Weweni sa go ingii-pi-gikinoo'amaagoomin akina gegoo. Gaawiin dash noongom aagonwetamoog kina gegoo aana-wiindamawindwaa ogow oshki-aya'aag. Indigo wiinawaa ogikendaanaawaa akina gegoo, gaawiin dash. Goopaadiziwag noongom oshki-aya'aag. Bezbig wa'aw noozhishenh indaana-gikinwaa'mawaa gegoo ge-izhichiged.

Bizhikiins Ogikendaan-sh igo. Niibebing 'idi ogidaaki, mii amanj i makadekoonaad iniw obiibiiman. Ge-wiinawaa-go.

Zhaawan Gaawiin wiikaa niwaabamaasiig gichi-aya'aag ji-atoowaad ow dino omaa oshkatigong. Mii eta go ingiw abinoojiyensag, oshki-aya'aansag. Awe dash ge aya'aag, aya'aag, Aaniin goda naa ezhinikaazowaad, teenagers?

Bizhikiins Weshki-bimaadiziwaad

Zhaawan Eya' mii 'iwe. Mii go ge-wiinawaa gaa-o-izhi-gaasii'amawaad aana-atamawindwaa, imaa dinong.

TEACHING CHILDREN IN A GOOD WAY—CONTINUED

- Zhaawan Weweni ji-nibaawaad ani-dibikadinig iniw gaa-pi-banaadiziniid ji-bi-odisigosiwaa. Weweni ge wiinawaa ji-aa..
- Bizhikiins "Giga-zegaabandam," indinaag.
- Zhaawan Aha, mii sa go geget. Daga mii 'iw.
- Bizhikiins Haaw bina.
- Zhaawan Gibanangotawage.
- Bizhikiins Gagiibish!
- Zhaawan Mii ko i' gaa-igoowaang. Nimaamaayiban ko gegoo aana-ikidod: "ambe omaayok," we would-n't listen. "Ambe omaayok, gidininim. Gigagiibishem ina?" "Gebewenz, ambe omaa." "Gebewenz, gigagiibish ina?" "Eye."



END OF DISC 1: OJIBWE VERSION

English Version Disc 1—Frannie and Leona (Zhaawan miinawaa Bizhikiins) Teaching Children in a Good Way

1. Frannie & Leona (English Version)

Frannie They call me Zhaawanwewidamook. I'm from Ponemah. We teach the children at the Red Lake Nation College. I've been there four years now. The kids; they call me Gaama. That's it.

Leona My name is Bizhikiins. I live in Inger. I work there at Niigaanii. It's been 10 years now, I think that I've been working there teaching the children and those teachers. I used to work with my older brother there. He is the one who started Niigaanii. I just came to work with him. That's it.

Frannie When the kids go outside where I teach, we tell them what kinds of medicine are growing. They're always going around picking up leaves and asking me what their uses are, and little sticks; how they are used. They pick up little feathers too and come show them. "I'm giving this to you teacher." Howa. In a good way we teach those kids. In a good way so that they'll treasure everything that they are involved with. This too what was said: Play in a good way, play with each other in a good way. don't laugh at anything disrespectfully. You guys will run around properly, go, play.

In a good way also, to ask things. That's how we teach them. That's what we were told as well when we were being raised, we asked properly about everything that's sticking out of the ground, and what's in the water, in the sky, everything. That's how we teach them as the kids are going around the earth. They don't play inside. When it's a nice day, they go outside. But inside they are to play where they are taught, so they can learn everything too.

Frannie That's how we help the children. There are three-year old and four-year olds. Twenty-three, twenty-four years that's how many years we've been working with kids. There are eleven three-year olds. And twelve four-year olds that we teach. They are always wanting to go outside, they want to learn everything.

That's how we help them and that's how teach them. That's how they would learn in a good way. The children are good, they are trying to learn the Ojibwe language, everything that's on the ground they ask questions about.

TEACHING CHILDREN IN A GOOD WAY—CONTINUED

Leona Is he asking? How do you teach them? Well, I tell the kids. Me, anyways, I tell my kids to play nicely. Don't fight each other. And to treat each other well. When someone plays with them, to play with them nicely. And to not disrespect anything or anybody. Not to raise heck with a snake or anything that is alive.

That's what I taught my kids. And where I work. It's important for them to play nicely, for them not to fight, for them to provoke each other, when they provoke somebody. And when we usually go for a walk in the woods for them to listen for what they are hearing. Also for me; they, on the other hand can't play outside.

Leona You don't see the one you're playing with when you play outside at night. That's what I teach them, but still, my grandkids do too. That's it.

I used to fight from time to time, when someone angered me.

Frannie Yea, when we were kids, all the time; we would quarrel. That's how the children are. They don't play well all the time. Sometimes they fight over little things.

"Play nicely, don't take anything away from each other." That's how they talk to the male teacher or the female teacher. The female teacher, the male teacher; took my doll away.

"Play in a good way," that's what they told us when we were going to school.

That's how that one person argued all the time, my little brother.

I really didn't want to be there. This is why.

My siblings called when we lost my niece yesterday. I almost didn't go yesterday or last night. I am sad being there.

When we were small, we were always fighting and then we played, then we played good again. We always went around climbing trees, and sliding down the sand hill, and we went swimming. They really taught us how to do things; to watch out for each other. That's my late brother, Makade-giniw was his name.

That was inside in the winter, that was wintertime. That's where we played inside, we were sitting in a circle where we were wrestling. My brother was sitting on my back and he bent my legs.

That's all.

TEACHING CHILDREN IN A GOOD WAY—CONTINUED

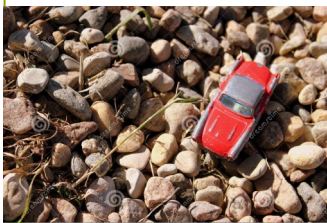
Leona

We still fight. Sometimes I used to fight when somebody made me mad. I was always with my brothers. They took really good care of me. Four of my brothers. Nobody fought me when I was always with my brothers. They really took care of me. I still fought. Just sometimes. Not all the time.

We made it. We made what we played with. We never bought anything. We just made it. Everything; sticks, and, them milk cans. That's what we used when we made little cars. Anything.

Frannie

When we were born and when we grew up, we used leaves to make leaf dolls. And then we used the little pieces of wood to make our little houses on the ground. And then we went looking for little rocks, that's what we used to make a little road (for our little cars). Pretending we were riding around.



We picked up little rocks and pretended that they were cars when we were young. In the good way; we played with everything that we were given. They never bought us any toys. We didn't know what the stores looked like or what the toys looked like.

We used to go all over in the woods looking for things to make, we played with whatever we found in the woods and climbed around on the trees.

We went berry picking too. Then we brought the big leaves and that's where we made dolls. We thought we were making blankets with the leaves and that's where we laid our dolls. We played in a good way. We never knew what new toys were. That's it.

Leona

We played ball. We made the ball. Everything; we rolled up socks and tied them and we used sticks to hit the ball. Maybe gloves. It worked well. It was fun when we were kids. They made everything for us and we also made things.

Frannie

It was nice a long time ago. And now all they have are iPads, phones, iPhones, c whatever, cellphones. That's all they know how to do now. They don't want to learn anything that we did when we were kids.

That's all I've seen, everything that they were doing.

Leona

I have that Indian dice game. I still have it. My grandpa left it for me. I still have it. We always played it, not the kids. We always played it at ricing season; more so at ricing season. I always have it, I put it away. I brought it to OOG once.

Frannie

My dad and my stepmother really kept an eye on us. We played good. We never had [a store bought jump rope]. They never gave us anything like that. My grandpa made me an oar. That's the size of it, the oar. That's where we used to go riding, in the water, when we went and got nets, that's where I used to sit. That's what I played with, was my oar when I was little. My dad still had that, in '74 it got lost. I wonder who has my

TEACHING CHILDREN IN A GOOD WAY—CONTINUED

Frannie

We had everything that we could play with in the water. That's what we used to look for, little baby frogs when they were small. That's what we used to play with was those little frogs they raced. When my siblings were young, they used to laugh at the little frogs when they were jumping. They used to scold us not to play with those little frogs or we would get [warts]. What are those called, warts?

Frannie



That's what they used to tell us, "don't play with those baby frogs." I forgot what they called warts. Nothing more. That's it. We lived a good life. We couldn't find anything to play with. We played with the reeds that were in the water. We used to go out in the woods and play with the little sticks. Out and about picking berries. They raised us right. Oh, that's it. We used to play hide and seek.

Leona

We used to play hide and seek. And that too, you can't play hide and seek at night.

Frannie

Nope. They used to tell us not to go outside when it got dark. They used to scare us. "Someone will come and grab you," that's what they told us, when you're outside at night.

Leona

And you don't see the one you are playing with. That's what I was taught when you're playing outside.

Frannie

A long time ago, they taught us, the ones that raised us. I used to go help my grandfather. He was blind. He couldn't see. He was the one that made my oar. He finished it. What then? He painted it. He couldn't see. I wish the children would do what they taught us. That's what I think of all the time.

Frannie

I wish they would turn their life around too to learn what we learned. I tell my babies at the school, how I live my life. We never had cellphones. We played outside. When it was time to eat they called us, "come and eat, children!"

Frannie

Wow. The kids really come running, come running inside, "okay, wash your hands first."

Leona

We used to play ball. I always played with Gerri. We always played. We never played with anyone else. That's the only ones my brother and her brothers.

Frannie

They used to scold us to carry a baby when we're dancing. That's what the elderly woman said, "you're giving back your baby [to the creator]." Don't carry your baby when you're dancing. Hold the baby while walking. Their lives are different for the Indians, where they are from the far south, the west, they carry their child when dancing. Why? Why, Why? I'll ask this one lady, "why are you carrying your baby while dancing?" "The creator is watching over him. To live a good life. So they can learn all there is to know, that's why we carry our babies and the Creator is watching us."



TEACHING CHILDREN IN A GOOD WAY—CONTINUED

- Frannie “We don't carry our babies when we are dancing.” That's what my great-grandmother said. “You're giving back the baby, they'll take your baby. Don't carry the baby when you're dancing.” That's what they said.
- That's why I listen to my great-grandmother. When we see all the people carrying their babies, I think they are from someplace else, I say.
- Leona Me too, I used to... That's what I heard. That's what they told me. I never asked why. I just know it. If you're pregnant, you shouldn't dance. And you shouldn't go to funerals, how do you say it?
- Frannie They are gone? [A funeral].
- Leona They can't see the one that passed away when they are pregnant. They used to tell me, "the one that's pregnant, and she goes in and she looks at the one that passed, that's where the baby looks right away when the pregnant woman goes in." I really saw that. The one that went in. And you can tell by the eyes. And it's true, I saw the baby when she went in there, that baby looked.
- Frannie They didn't allow children to be at a funeral. They never allowed children to go inside a funeral, they didn't allow that a long time ago. Now they bring their children in.
- When they are with baby, they come in. Sit down, we tell them, "Don't go over there [to view the body]." Go there. Be quiet, sit down. Don't look at the body.
- Leona They don't listen.
- Frannie Some listen and some don't. They know everything. We were never at the funeral. We weren't allowed at the funeral. They put the charcoal on us, it was for the kids. When somebody passes away, and I'm at that age, where I can do that. I use the charcoal.
- Leona Me too.
- Frannie When I slept, one time I didn't use it. Somebody came into my room, they came and sat down on my bed. "Who is it?" I said. "You don't belong here anymore, "maajaan", I told that person to go back where they came from. I didn't say anything to you while you were walking here. "I never felt a dislike towards you," that's what I said to them, while they came to visit. I always knew when somebody came and sat on my bed. Somebody was talking to me in a good way.

TEACHING CHILDREN IN A GOOD WAY—CONTINUED

Leona They used to close curtains. When they closed curtains, you couldn't look out. They didn't let us look out when the curtains were closed. And Gerri.

Frannie What do you call them, mirrors? We were told not to look in the mirror and we were told to cover the windows. Don't look. One time my siblings and I forgot. My late father was on the other side. His bed was there, and then we forgot to put the curtain on the window. That's when we lost my uncle. Mishiiike was his name. When we were sitting on the bed, that's when he was standing by the window, my uncle. He was looking at us. I told my sister, "look at that over there." Before she looked, he disappeared. I went and told my dad we saw my uncle when he came and stood by the window.

Leona ...he senses things.



Frannie That's what he said.

Leona Did he sense things? He sensed things. (hearing/seeing things in a spiritual manner)

Frannie "You didn't close the curtain," that's what my dad said to us. That's why I saw him, "that's why you saw your uncle," that was my dad's uncle.

Leona That what she used to say.

Frannie Mishiiike was his name.

Leona My mom used to say, "you're not supposed to hang clothes out [when there is a wake, especially baby stuff]." Is that what I'm talking about. You should take down whatever is hanging up, they come down if anything is hanging up. Just when there is a wake.

Frannie Bring everything in. They really taught us everything in a good way. And today these young people don't believe anything that they are taught. And they think they know everything, but they don't. These young people are pitiful today.

TEACHING CHILDREN IN A GOOD WAY—CONTINUED

- Leona I'm trying to teach one of my grandkids what to do. She knows. She puts the black stuff on the baby's forehead when there is a wake up the hill (Inger). Them too.
- Frannie I never see the older people put anything on their foreheads. And they do that only for the babies and the young people. And then how do you say, teenagers?
- Leona The young kids.
- Frannie Yep, that's it. When they put the charcoal on their foreheads, they wipe it off.
- Leona I just put black stuff on them.
- Frannie So they can sleep good at night because of the charcoal on their foreheads, so the person that passed won't come and visit them. So they don't have bad dreams.
- Leona I told him, "you will have scary dreams."
- Frannie Yep, that's right. That's it.
- Leona Okay. You're not listening! (an expression/slang)
- Frannie Your ears are loose (like you don't listen). That's what they used to say to us. When my mother said something, "come here," we wouldn't listen.
- Leona (Said when somebody is not listening to you, but with other words like "oh yay, gagiibish." Gagiibishe is deaf.)
- Frannie "I said, come over here. Are you deaf?" "Little Man, come over here." "Gebewenz, are you deaf?" "Yeah." [This is the nickname for her late husband].

END OF DISC 1: ENGLISH VERSION



Ojibwe Version Disc 2 Part.2.1 Ningaabii'anook—Respect

Aaniin, Ningaabii'anook indizhinikaaz. Jaachaabaaniing indaa. Niigaanii gikinwaa'amaadiiwigamigong indananokii. Mii go iw.

Manaaji'idiwin, mii sa iidog izhinikaade. Manaaji'indwaa gichi-aya'aag. Mii niin gaa-pi-izhi-wiindamaagooyaan 'i; ji-manaaji'agwaa gichi-ayaa'aag. Gego wiikaa wiinenimaaken gichi-ayaa'aa. Ingii-izhi-gagiikimigoomin pane. Nimaamaa ko ingii-wiidookawaa gichi-ayaa'aan babaa-anokiitawaad. Akina gegoo ogii-wiidookawaan. Miish imaa gii-waabandamaan geget gii-manaaji'aad gete-anishinaaben gechi-ayaanid. Mii gii-niibowigiziwag imaa endaayaang, gichi-aya'aag. Gaawiin dash noongom awiya geyaabi. Miinawaa noongom gaawiin abinoojiiyag gegoo ogikendanziinaawaa ji-manaaji'aawaad gichi-ayaa'aan, awiya sa go. Gaawiin eta chi-aya'aa. Gaawiin awiya geyaabi omanaaji'aasiwaawaan. Ana-go naa ji-manaaji'aawaad owiijanishinaabemiwaan, miinawaa go, miinawaa go gete-anishinaaben ji-bizindawaawaad ge gegoo igowaad, weweni ji-binzindamowaad gegoo enindwaa.

Gigikinwaa'amoon. Gigikinwaa'amoon. Gigikinwaa'amoon. Gii-pi-nitaawigi'igoowaang niinawind mewinzha, mii gaa-pi-izhichigeyaang, gii-pizindawangidwaa gichi-anishinaabeg gaagiigidowaad. Geyaabi dash, mii go ge-niinawind geyaabi biji-inag ani-gikendamaang aaniin, aaniin gaa-pi-ikidowaad. Ingii-bizindawaanaanig. Gaawiin-sh geget iidog ingii-pizindawaasiwaanaanig. Noongom idash niwaabandaamin i'iw gaa-ikidowaad mewinzha. Mii dash ge-niinawind omaa ani-gikinwaa'amaageyaang, indinwaazomin, gikinwaa'amawangidwaa abinoojiiyag ji-mino-bimaadiziwaad miinawaa ji-manaaji'aawaad owiijanishinaabemiwaan. Akina sa go awiya. Mii niin i ezhi-nisidotawag gii-kaagiigidod wa'aw. Gii-abinoojiwiyaan niin gaawiin wiikaa mashkikiwinini ingii-izhiwinigosiin nimaamaa. Mii go wiin, ogii-kikendaanan mashkiki. Mii go wiin gaa-izhi-ozhitood mashkikiwaaboo aakoziyaang.

Gaawiin wiikaa aakoziwigamigong ge ingii-ayaasiimin. Miinawaa i ingii-izhiwinigonaan ko ayi'ii, nenaadawi'iwenid gegoo go i aakoziyaang. Gaye-wiin dash ogii-gikendaan niibowa.

Miish imaa ge-niin gaawiin, gaawiin ingii-pizikenimaasii amanj ko awegodogwen ko gaa-aabajitoogwen. Noongom dash gaawiin ingikendanzin niin. Midewing ko ge ingii-izhaamin. Eha, ingii-izhaa. Ayi'ii ingii-kotaaj ko ayi'ii, animikikaag. Mii ko gaa-izhi-gaazowaan biidwewidamowaad manidoog. Mii gaa-izhi-izhiwinigoowaan Misi-zaaga'iganiing. Mii idi gii-jiiisakiid aw inini. Miish imaa gaa-izhi-niibawi'igoowaang. Gaa-izhi-niibawi'igoowaang imaa Jiisakaaning jiuga'ii. Mii gaa-andodamaageyaang, gaa-andodamaaged nimaamaaa; ji-ishkwaa-zegiziyaan animikiikaag. Mii imaa gaa-pi-izhi-giiweyaang. Amanj apii gaa-maajisegwen i'iw gii-ishkwaa-zegiziyaan, mii iw gaa-izhi-ishkwaa-zegiziyaan. Mii wenji-gichi-apiitendamaan Anishinaabewichigewin. Ingii-waabandaan anokiimagak.

Zagaswe'iding. Oh, nanaandawi'iwewin. E', eya. Nimaamaa ogii-odawemaawinan gaa-nanaandawi'iwenid. Apane ko ingii-pi-aakoz iidog gii-abinoojiwiyaan. Pane gaa-izhi-dewikweyaan omaa. Pane gaa-izhi-dewikweyaan endaso-gigizheb. Mii go baa-maa ani-ishkwaa-naawakweg ko gii-ishkwaa-dewikweyaan. Aabading imaa bagamibizod, mii iniw odawemaan nanaandawi'iwenid. "Aaniin ezhiwebizid awe zhingishing," ikido. "Aana-go naa dewikwe." Mii gaa-izhi-zaaga'ang gii-naadid iniw aabajitood nanaandawi'iwed. Mii gaa-izhi-nanaadawi'id imaa, omaa go. Mii imaa gegizhebaawagak, mii gaawiin miinawaa ingii-tewikwesii. gaa-izhi-mino-ayaayaan. Pane ingii-pi-waabandaan anokiimagak i'iw nanaadawi'iwewin.

Ingii-saasaabikwe ko. Gigikendaan na i? Nangwana ayi'ii, asin aabaji'ind. You heat up that rock, then you put something. Ayi'ii ko imaa mashkiki ogii-atoon. And then just smoke yourself. Mii ko i gaa-izhichiged apane. But I don't know what, what she used. I guess, I didn't pay attention to that part. I wish I... I wish I had. Mii ko ge-niinawind gaa-igoowaang. Odaana-gii-ozhibii'aanan nimaamaa mazina'iganing ow gaa-gikendang omashkikiim.

Mii awe gaa-izhi-biindiged endaayaang gii-kimoodid, gii-pi-gimoodid i'i that book, it was a notebook imaa gii-ozhibii'ang kina omashkikiim to give to me. And we moved from one house to another. And then my son stayed behind in our other house, and somebody came in there and stole that notebook. So I lost it.

We say, mizhaakigwe. When you have a cold. I guess I never tell people that. I just take it for granted that everybody does that; use tobacco.

Aaniish Anishaa na go wii-pagijiged awiya? There has to be a reason. Aana-go naa mii iw awiya, awiya gekenimad gegoo gekendang. Mii iye. Asemaan miinawaa bangii go gegoo. wii-miinad awiya. Mii ge-izhi-gagwejimadiban awiya go gechi-ayaad. Mii niinawind gaawiin geyaabi awiya idi wenjibaayaang. Mii eta go aya'aa; akiwenzii. We call him aya'aa. Steve Jackson. Mii imaa niinawind ezhaayaang. Gegoo wii-izhichigeyaang. That's who we go to. When we want to do something. Gegoo wii-kagwejimangid. Mii aw gegwejimangid. Naangodinong ko awiya wii-ashamaad gaa-maajaanid. Mii i dinowa ge, mii ko iw o-gaagiigidod wii-wiisiniyaang. Aana-go naa asemaa miinawaa miijim, miinawaa aangodinong ko waaboowayaan, maagizhaa ge minjikawanag, gegoo sa go gee-aabajitood.

Mii go ge-niin enendamaan i'iw. Akina gegoo, akina awiya ginoondaagonaan, akina manidoog miinawaa awesiiyag. Ginisidotaagonaanig gaagiigidoyang. Mii ko pane gaa-pi-ikidowaad. Gaa-pi-igoowaang. Gaawiin wiikaa ingii-igoosiimin.; Giwanitoomin gidinwewininaan. Gaawiin mashi i gii-pi-izhiwebasinoon. Miish wiin ko gaa-ikidowaad; akina awiya gibizindaagowaa gaagiigidoyeg, ingii-igoomin.

When I was a little girl I spoke both English and Ojibwe, and never, and never did I think that I would see that Ojibwemowin was going to fade. I thought you know, we were going to go on like that forever, and I don't know what happened. So we were taught to speak Ojibwe. We, they didn't teach us. We heard it and we, we learned it by hearing it. My mom spoke both, she spoke both too. But my Grandpa and Grandma didn't speak English. We hung around our grandparents all the time. So, that was, must have been a good thing. We didn't know it.

END OF DISC 2: OJIBWE VERSION PART 2.1



wenahozho-obikwak
wild yellow lily

ENGLISH VERSION—NINGAABII'ANOOK—RESPECT—DISK 2

Gerri

Hello, Ningaabii'anook is my name. I live in Inger I work at the Niigaanii school. That's about it.

Respect, I think that's what they call it. When they respect elders. That's what they always told me; to respect the elders. Never think the elders are dirty. That's what they preached to us all the time. I used to go with my mother when she went to help the elders. She used to help them with everything. That's when I saw her having respect for the elders, the ones that are elders. There were a lot of elders where we live, now today there is hardly any. And today the young people don't know how to respect elders, well anybody. Not only elders. They don't respect anybody anymore. Well, to respect other Anishinaaben, and to listen to them when they tell them something, to listen when they tell them something.

I'm teaching you. I'm teaching you. When we were growing up a long time ago, that's what we did, we listened to the elders when they were talking. And still we are learning what they were talking about. We listened. I guess we didn't listen. And now we see what they were talking about. So we are teaching, we are trying, teaching children how to live right and respecting other Anishinaaben. And that's everyone. That's how I understand him when he talked. When I was growing up, my mother never took me to a doctor. She used to know medicines, and that's what she gave me. She used to make up medicines when we were sick.

We were never in the hospital. She used to take us to a medicine man whenever anything was wrong with us. And she knew a lot. And I never paid attention to what she used in her medicine. Now I don't know anything.

We used to go to Medicine Dance. Yea, I went. I used to be scared when I heard thunder. I used to go hide under blankets when I heard the Thunderbirds coming. They took me too Mille Lacs Lake. That's where a man had a Shaking Tent. They made us stand by that tent. They made us stand by that tent. That is what we asked for, my mother asked for; for me to quit being scared when it stormed. We came back home. I don't know when I quit being scared. I just quit being scared. That's why I think highly of the Ojibwe ways. I saw that it works.

Smoking tobacco. Oh, doctoring. Yes. My mother had a cousin who was a medicine man. I was always sick when I was growing up. I always had a headache, here. I always had a headache every morning. It didn't go away until afternoon. One time her cousin drove up to our house, the one that was a medicine man. "What's wrong with her laying here?" he said. "Well, she has a headache." He went outside to get his things that he used to doctor. And then he doctored me, on my head. The next morning I didn't have a headache. And I got alright. I always saw that medicine man doctoring worked.

I used to smudge myself too. Do you know that? That's when they used a rock. You heat up that rock, then you put something. We used to put medicine on the rock. And then just smoke yourself. That's what she used to do always. But I don't know what, what she used. I guess, I didn't pay attention to that part. I wish I... I wish I had. That's what they told us too. My mom tried to write down on paper the medicines she knew.

Somebody went in our house and went and stole that book. It was a notebook where she wrote all the medicine that she knew to give to me. And we moved from one house to another. And then my son stayed behind in our other house, and somebody came in there and stole that notebook. So I lost it.

We say, mizhaakigwe. When you have a cold. I guess I never tell people that. I just take it for granted that everybody does that; use tobacco.

Why? Have a giveaway for no reason? There has to be a reason. Well if you know somebody that knows something. Tobacco and a little something, if you want to give someone. And then you can ask somebody that is elderly. There is no one there anymore where we're from. The only one is Akiwenzii. We call him Steve Jackson. That's who we go to. When we want to do something. When we want to ask him something. That's who we ask. Sometimes when we want to feed someone that has passed on. That's who we get to come and talk for us when we eat to have a feast. Sometimes tobacco and food and sometimes a blanket, or a pair of gloves, or something that he can use.

That's what I think too. Everything, everybody hears us, all spirits and animals. They understand us when we're talking. That's what they always said. What they told us. They never told us; we're losing our language. At that time, that wasn't happening. But that's what they always said; everybody is listening to you talking. they told us.

When I was a little girl I spoke both English and Ojibwe, and never, and never did I think that I would see that Ojibwemowin was going to fade. I thought you know, we were going to go on like that forever, and I don't know what happened. So we were taught to speak Ojibwe. We, they didn't teach us. We heard it and we, we learned it by hearing it. My mom spoke both, she spoke both too. But my Grandpa and Grandma didn't speak English. We hung around our grandparents all the time. We hung around our grandparents all the time. We didn't know it.

END OF DISC 2: ENGLISH VERSION 2.1



**OJIBWE VERSION—BIZHIKIINS & NINGAABII'ANOOK—
POWWOW CHANGES FROM PAST TO PRESENT-DISK 2 PART 2.2**

Bizhikins	Mii 'iw. Bakaanad. Bakaan izhichigewag. Gaawiin niin wiikaa grand entry ingii-waabandanzii. Gaawiin. Miinawaa gaawiin wiikaa gii-tiba'amawaasiwag igiw naamiwaad. Mii go gaa-izhi-niimiwaad. Gaawiin. Mii go ga-izhi-niimiwaad. Awegwen igo waa-niimid, gii-niimi.
Ningaabii'anook	<p>Gii-kagwe-aada'odiwag ina? Gaawiin wiikaa nimaaminonendanziiin ji-gii-kagwe-aada'odiwaad. Gaawiin. Mii sa eta go bizaan gaa-izhi-niimiwaad. Naangodinong ko awiya gii-niibawi gaagiigidod gegoo dibaadodang. Gii-aajimodakwe, ko gii-ikido. Mii 'iw gii-izhichigewaad. Anishinaabe, Anishinaabe-niimi'idiwaad. Ingoding ko awiyya, onishkaa gaagiigidod dibaadodang gegoo.</p> <p>Mii-sh igo bizaan gaa-izhi-niimi'idiwaad. Gaawiin ge awiyya akina awiyya gii-bwaazhi'osii. Mii go bizaan igo enikonayed owe gii-niimid. Gaawiin memwech miigwanan ogii-piizikawaasiin miinawaa miskwaanigan. Mii eta go ezhi'owaad gaa-izhi-niimiwaad. Mii eta go iw obiizikiganiwaa gaa-izhi-biizikamowaad.</p>
Bizhikins	Ezhi'owaad igo, mii go gaa-izhi-niimiwaad
Ningaabii'anook	Aana go naa, aaniin da ezhinikaazod? Manidoo dewe'igan gii-izhinikaazo gaa-aabadizid. Mii dash ayi'ii andodamaagewaad, gii-pagosendamowaad ji-minosewaad. Niibininig, miinawaa bibooninig. Endaso-gwekisenig sa go gikinoonowinan, gii-niimi'idiwag gagwe-bagosendamowaad, gii-pagosendamowaad ji-mino-ayaawaad. Namanj apii. Ingoji go gii-ashi-naano-biboonagiziyaan ingii-maaminonendaan ayi'ing ingii-izhaamin Miskwaagamiiwi-zaaga'iganiing gii-niimi'iding. Mii iwidi bakaan gii-izhichigewaad. Mii akina awiya bwaanzhiwi'od niimid. Amanj ge gaa-tiba'amawaawindwaawen. Gaawiin. Gaawiin wiin idi wiikaa... Aaniin da apii gaa-maajitaayang giinawind i'i?
Bizhikins	Giinawaa go iw gii-inangizoyeg, gii-maajitaawag.
Ningaabii'anook	Niimidana ko gegaa zhighwa daso-biboon gaa-ko-maajii-niimi'iding iwidi gaye Jaachaabaaning. indigo-sh igo chi-noomaya i'i. Niimidana daso-biboon gegaa. Miish iw, mii dash ige diba'amawindwaa naamiwaad miinawaa negamowaad iwidi gaye niinawind. Nitam maaji-niimi'idiwaad, gaawiin awiya gii-tiba'amawaasii. Gaawiin awiya zhooniyaa ingii-ayaawaasiwaanaan. Gaawiin chi-aapiji awiya gii-pi-izhaasii baanimaa maaji-diba'amawindwaa. Ishpaginde. Gaawiin niin imaa dinong indaa-izhaasii diba'igeng ji-biindigeng, gaawiin.
Bizhikins	Gaawiin ge-niin. Gaawiin indaa-izhaasiin. Gaawiin niwii-tiba'igesiin wii-kanawaabandamaan niimi'iding.

- Ningaabii'anook Aaniish gaawiin ge wiikaa ogii-piizikanziinaawaa mewinzha. Ayaapii eta ko awiya ogii-biizikaan. Gaawiin awiya ogii-ayaanzii maagizhaa ge gaawiin ogii-nitaa-ozhitoosiinaawaa gaa-onji-biizikanzigwaa, gaa-onji-ayaanzigwaa. Chi-wiikaa ko awiya ingii-waabamaa zhiibaashka'igan biizikang.
- Bizhikins Mii eta go igiw gaa-aginzowaad enh? Gaa-aginzowaad imaa ini dewe'iganan giw ikwewag. Mii gaa-piizikamowaad.
- Ningaabii'anook Noongom sa go gaawiin enh? Gaawiin ge iwidi endaayaang. Aana-go naa mii gii-wanising iidog gegaa aaniin wenji-biizikamowaad ini.
- Bizhikins Ge-niinawind igo ayaawag imaa debendaagoziwaad imaa dewe'iganiing. Gaawiin-sh wiin go obiizikanziinaawaa 'i ogoodaasiwaan. Aanind wiin go goodaasan obiizikaanaawaa, gaawiin wiin go 'i ayi'ii. Mii eta go iw, geyaabi ashamaawaad ge ini dewe'iganan.
- Ningaabii'anook Mii eta go aya'aa mekwaandamaan a'ii. Ninaabem go gaa-omaamaayid, ingii-wiindamaagonaan, "gego wiikaa miigwanag gigishkawaaken niimiyan" gii-ikido. Mii iwe ko gaa-ikidowaad Anishinaabeg mewinzha. Amanj i' gaa-onji... Gaawiin ingii-kagwejimaasiin. Mii gaa-ikidowaad ge, "gikendaman eta maagizhaa ge bawajjigeyan ji-izhi'oyan i'i, gidaa-izhi'." Mii gaye gaa-ikidod.
- Noongom dash, akina awiya. Miinawaa aya'aan ogii-biizikawaawaan ma'iinganiwayaanan, maazhaa-ge makwa. Gegoo, "gaawiin i daa-gii-izhichigesiiwag," ikido. Gii-pawaanaawaad eta makwan, oadaa-gii-aabaji'aawaan niimiwaad, maazhaa-ge ma'iinganan, awegwen sa go dinowa awesiinh. Mii ko gaa-ikidod i'i. Niimi'idiwag ko imaa endananokiiyaang iwidi chi-gikinwaa'amaadiwigamigong. Ishkweyaang niinawind indayaamin i bezhig, gikinwaa'amaadiwigamig. Niimi'idiwag ko 'i. Mii gaawiin awiya bi-izhaasiin.
- Ningaabii'anook Mii eta abinoojiiyag imaa gekinwaa'amawindwaa mii, mii eta naamiwaad. Gaawiin awiya obi-naazikaagosiiwaan. Mii 'i diba'igesigwaa. Gaawiin diba'igesiiwag. Mii-sh iidog ba-onji-niimisigwaa awiya. Mewinzha ko naaniibowa awiya gii-pi-izhaa wayeshkad ni-maaji-niimi'idiwaad. Gaawiin dash noongom. Gaawiin awiya bi-izhaasii. Gekinwaa'amaagewaad, wiin go. Niimiwag ge-wiinawaa, aanind. Ingoji-sh bakaan ji-bi-onjibaawaad awiya, gaawiin. Aanawi-go ogikendaanaawaa niimi'idiwind imaa. Minawaanigoziwag-sh wiin-go abinoojiiyag niimi'idiwaad. Imaa na gikinwaa'amaading? Aana-go naa gii-niimiwag gaye wiinawaa. Ge-niinawiind ko ingii-niimimin.

Bizhikins	Bizaan-ayaawag.
Ningaabii'anook	Eya', bizaan gii-ayaawag.
Bizhikins	Gaawiin gii-paamibatoosiiwag, gii-kanawaabiwag maagizhaa ge gii-niimiwag. Gaawiin gii-nishigiiwanizisiiwag.
Ningaabii'anook	Mii-go wii-nishigiiwanizid, mii gaa-izhi-giwwewinind.
Bizhikins	Noongom ina?
Ningaabii'anook	Mewinzha sa iidog gaa-izhichigewaad, nawaj gii-onizhishin. Noongom idash gaye niinawind wiin-go niminwendaamin ganawaabiyaang noongom ezhichigewaad. Negamowaad nimino-tawaanaanig gaye, miinawaa naamiwaad. Gaawiin wiikaa niniimisii. Gii-abinoojiiwiyaan eta go ingii-niim.
Bizhikins	Gaawiin niin inzaagitoosiin 'i ganawaabiyaan imaa gagwe-aada'odiwaad. Gaawiin imaa indaa-izhaasii, naangodinong-go indizhaa gii-gagwe-aada'odiwaad niimiwaad.
Ningaabii'anook	Gagayezhichigewag i'i ezhichigewaad.
Bizhikins	Gaawiin geget oganawaabamaasiwaawaan ini naaminid. Odinawemaawaan. Mii ini netaa-niiminid noongom.
Ningaabii'anook	Gagayezhinaagewag. Mii eta go gii-pwaani-niimiwaad miinawaa ikwe-niimiwaad. Mii eta go iw. Gaawiin gii-kagwe-mazini-waabanda'iwesii awiya.
Bizhikins	Noongom idash igo mii go okaadiwaan chi-waasa ishpiming ipidenig igi ikwewag. Gaawiin wiikaa gii-ombizidebagizosiiwag iw gwayak mewinzha.

- Ningaabii'anook Gaawiin wiikaa i'iw ogii-ayaawaasiiwaawaan miigwanan, ominjiminaasiwaawaan.
- Bizhikins Gaawiin ogikendanziinaawaa i old style. Oshkiniigikweg ige. Genawaabamaawaad iniw naaminid. Gaawiin-sh ogikendanziinaawaa i old style. Aanind igo niimiwig 'i old style.
- Ningaabii'anook Aana-go naa bizaan gii-niimiwig. Gaawiin anooj gii-izhigaadebagizosiiwig. Eye', gaawiin ge iw. Anooj sa go izhishimowaad. Weweni go gii-niimiwig iw old style. Gaawiin gii-....ombizidebagizosiiwig ombizigaadebagizosiiwig. ombigaadebagizosiiwig. Gaawiin noongom idash igo anooj-igo izhi-bagizowaad.
- Bizhikins Same way with them men's traditional Old style. We know about the old style, the ones that are judging don't. Aana-go naa anooj bagizowag.
- Ningaabii'anook Gaawiin wiikaa ingii-waabandanzin ge i ayi'ii. Grassdance edamowaad. Gaawiin mewinzha. Mii iidog ko aya'aa John... all he wore was bells.
- Bizhikins My brother. Mii eta go bells.
- Ningaabii'anook Mii iidog i grassdance aanind mii ezhizideniwaad igiw grassdancers. Mii ko gaa-izhizidebagizod. Gaawiin-sh wiin-go anooj.... Bizaan-go gii-niimi. It was just the way they were brought up. It wasn't strict or anything, but everybody danced that way. I don't know what would have happened if they tried different...
- Bizhikins But, you know right now they're copying other. They copy each other. From that powwow over there and then this powwow. And that's what they're copying.
- Ningaabii'anook Whatever they see at other tribal gatherings, that's what they bring here.

END OF DISC 2: OJIBWE VERSION PART 2.2

English version Disc 2 Part 2.2—Leona and Gerri — Powwow Changes from Past to Present

Leona The end. It's different. They do different. I never saw grand entry. They never got paid for dancing. They just danced.

Gerri Did they try to beat each other? I don't remember if they tried to beat each other.

No. They just dance. That's all. Sometimes somebody would stand up and talk. He would tell a story or something that happened. That's what they did. At a ceremonial powwow [at Big Drum specifically]. Once in a while somebody would get up telling a story or something.

They just danced. Nobody wore any dancing regalia. They just wore their everyday clothes and danced. They didn't wear feathers and they didn't wear roaches. They just wore the clothes they had on. They just wore the clothes they had on.

Leona They just dance with what they're wearing.

Gerri Well, really what was it called? It was called a spirit drum that was used. They asked for health and wished they would have a good life. Summer and winter or every change in the seasons, that's when they would have their powwow they wished for a good life. I don't know when. When I was about fifteen years old, I remember we went to Red Lake powwow. That's where they did different. Everybody had on dancing regalia. I don't know if the dancers got paid.

No. Never over there... When did we start?

Leona When you started on the Council, they started.

Gerri It's been almost forty years since they started having a powwow over there in Inger. It seems like not very long ago. It's almost forty years. Now that's what they are doing, they are paying the dancers and the singers where we are from. When they first started our powwow, we didn't pay anyone. We didn't have any money to pay out. Hardly any people came until they started paying them. It's expensive. I will not go to a powwow that you have to pay to get in, no.

Leona Not me either. I won't go. I don't want to pay to see a powwow.

Gerri Well they never wore [dancing regalia] a long time ago. Once in a while somebody would wear [dancing regalia]. They didn't have any or they didn't know how to make any, why they didn't wear regalia. Once in a while, I used to see somebody wearing a jingle dress.

Leona Just the ones that belong on that drum right? Them women. That's what they wore.

Gerri Even now, nobody. Not where we lived. I suppose it was almost lost, why they were wearing them.

Leona We have the ones that belong on that drum. They don't wear their dresses. Some of them wear their dresses, not that thing. That's all they do now, they still feed the drum.

Gerri That's all I remember. My husband's mother told us "never to wear feathers when you're dancing," she said. That's what the old people said a long time ago. I don't know why. I didn't ask them. That's what they said "only if you know to dress like that, or only if you dream that you can dress like that, you can dress like that." That's what she said.

 Now everybody. And now they wear wolf hide, and bear hide. "They shouldn't have done that," she said. Only if they dreamed about a bear, that's when they could wear a bear hide when they danced. Or a wolf hide, or any kind of wild animal. That's what she used to say. They have powwows where we work over at the big school. Where we work is behind that building. They have powwows, but hardly anybody comes.

Gerri Only ones that dance are the kids that go to school there. Nobody comes to their powwow because they don't pay anybody. They don't pay. I guess that's why nobody comes there. A long time ago a lot of people used to come there when they first started their powwows. Now they don't. Nobody comes. The teachers dance. Some of them dance. People that are from somewhere else will not come there. They know that there's a powwow there. The kids are having a good time when they are having their powwow. Where, at the school? Well, they dance too. We used to dance too.

Leona They were quiet.

Gerri Yeah, they behaved.

Leona They never run around, they just watched or they danced. They didn't raise heck.

Gerri If they didn't behave, they took them home.

POWWOW CHANGES PAST TO PRESENT—CONTINUED

Gerri What they did a long time ago was nicer. Now we like to watch, us anyway, what they do now. I like to listen to the singers and like to watch the people dance. I never dance. I used to dance when I was a kid.

Leona I don't like to watch when they try to best each other. I don't go there, but sometimes I do.

Gerri They cheated when they did that.

Leona They really don't watch the one that's dancing. That's their relative. That's the one they pick.

Gerri They cheat. They just dance traditional and they had women's dance. That's all. They didn't try to show off.

Leona Today their legs kick so high, the women. They never lift their feet that way long ago.

Gerri They never had or held feather fans.

Leona They don't know old style. Young women. The ones that are watching them dance. They don't know the old style. Some of them dance the old style.

Gerri They just danced. They didn't swing their legs around. That's not old style. They didn't have all kinds of dance moves. They just danced normal that was old style. They didn't lift their feet up high didn't lift their legs up. No.

Leona Same way with them men's traditional. Old style. We know about the old style, the ones that are judging don't. They danced any old way.

POWWOW CHANGES PAST TO PRESENT—CONTINUED

Gerri I never saw what they call the grassdance. No, long time ago. I suppose John.... Your brother John all he wore was bells.

Leona My brother. Just bells he wore.

Gerri I suppose that was grassdance. Some of the dancers, that's how they move their feet. That's how he used to move his feet. But he didn't dance every which way. He just danced. It was just the way they were brought up. It wasn't strict or anything, but everybody danced that way. I don't know what would have happened if they tried different...

Leona But, you know right now they're copying other. They copy each other. From that powwow over there and then this powwow. And that's what they're copying.

Gerri Whatever they see at other tribal gatherings, that's what they bring here.



END OF DISC 2: ENGLISH VERSION PART 2.2

Ojibwe Version Disc 3 Part 3.1 — Bizhikiins & Ningsaabii'anook– Baby Swings, Cradleboards, and Traditions

Zhaawan	... Maagzhaa-ge ojiinsa'. Weweni gii-ayaa, gii-pi-nitaawigiwag. Weweni gii-ayaa keyaa ge-izhichigewaad, gii-gikinoo'aagoowaan ge-niin ge-izhi'agwaa igi nishiimenyag. Ahaaw, awenen nitam waa-kaagiigidod? Indoonzaamidoone aapiji. Oo, ayi'ii tagiin ge, ayi'ii. Aaniin goda naa ezhinikaadeg? Swing, wewebizon?
Bizhikiins	Wewebizon.
Zhaawan	Mii dinong netaa-nibaawaad igiw biibiiyensag. Eya'. Ginitaa-ozhitoon na dino? Oonh, ayi'ii dinong. From.. omaa dinong inake-a'ii aasamisag. Miinawaa iwidi aasamisag. Imaa ge-izhi-dakobidoowan ayi'ii, gichi-biiminakwaan. Niizh, niizhwaabiiginoon. Miish iw waaboowaan ge-izhi-aabajitoowin... Ayi'ii-sh ge... ayi'ing oshtiwaaning inake-a'ii ge-izhi-zhingishing aw biibiiyens, mii imaa mitigoons ge-atoowan. Apikweshimonens dash gaye. Waaboowaan. Ya'.
Bizhikiins	Ingi-kinooa'amawaanaanig gikinoo'amaaganag. Gaawiin imaa ingii-ayaasiin. Gii-ozhitoowaad 'i wewebizon iwidi OOG ingii-izhichigemin. Akina go ingii-izhichigemin i'i. Wewebizod miinawaa...
Zhaawan	...aanziyepinaawaad.
Bizhikiins	...aanzikonaye'aawaad, aanzikonaye'aawaad, miinawaa akina sa go gegoo ingii-kinoo'amawaanaanig di OOG. [Ojibwemotaadidaa Omaa Gibakiiminaang] [FDLTCC Language Program].
Zhaawan	Gii-wewebizowaad iko nishiimenyag.
Bizhikiins	Ogii-ozhitoonaawaa ge wewebizon. Abinoojiinh igo imaa ingii-ayaawaanaan.
Bizhikiins	Gaawiin odaminwaagaans. Abinoojii go imaa gii-...
Zhaawan	Giin igo ge-ozhitoowan nagamowin ji-nibe'adwaa gibiibiim ji-nibe'ad gibiibiim. Gaawiin niin ingikendanziin.

- Bizhikiins Giin isa go gidaa-ozhitoon ji-nagamoyan.
- Zhaawan Giga-bi-odisigoo ningoding.
- Bizhikiins Giwii-aabajtoon na i dikinaagan?
- Zhaawan Awiya gosha ogikendaan Ponemah, eh, ge-ozhitoon dikinaagan. Inga-gagwedwe. Inga-baa-ando-gikendaan awegwen wezhitoogwen iw dino. Ayi'ii ge gaa-gii-ozhitoowaad iko jibwaa-ozhitoowaad dikinaaganan; gashkiiwepizonan. Gii-manidoo, gii-manidoo, hay', gii-wanendamaan. Gii-ayaawag, like a bunting, but out of ayi'ii, like velvet, some kind of cloth. Mii 'iwe. Mii'iw gaa-ozhitoowaad iko, just one, gakina waabiigan i'iw.
- Bagiwaaniigin, ayi'ii dash imaa, they, they ayi'ii. Ogii-waawiyetoonawaa idi on the bottom. Gaa-zhi-dakobidoowaad bashkwegin. For ayi'ii, the lace, lacing. Akawe goda gidaa-dakobinaa gii'iiing blanket jibwaa-biinjiwebinad imaa inside that ayi'ii, bagiwaaniigin.
- Zhaawan ...bagiwaanishii-dikinaaganan. Okay, I don't know how to explain that, but that's how.
- Mii inakeyaa gaa-izhichigewaad mewinzha. Jibwaa-dakobinaawaad dikinaaganing, mii-sh eta go ayi'ii, waaboowaanens. Waaboowaanens gii-aabajichigade. Weweni gii-ozhichigaadegin ini dinowa. Gaawiin wiikaa niwaabandanziinan ini dino geyaabi. Mii eta go bezhig gii-waabandamaan dikinaagan gaa-ozhichigaadeg mewinzha.
- Bizhikiins Gaawiin niinawind ingii-aabajitoosiimin. Gaawiin niinawind ingii-aabajitoosiimin dikinaagan.
- Zhaawan Awegonen dino? Gaawiin na?
- Bizhikiins Dikinaagan.
- Zhaawan Mii inakeyaa gaa-pi-izhi-nitaawigiwaad igiw, gaa-pi-izhi-ombigiziwaad igi my, nishiimenyag. Dikinaaganing. Wewebizon dash gaye. Oonh. gichi-baapi'aaban aya'aa.
- Bizhikiins Mii eta go wewebizon.

BABY SWINGS, CRADLEBOARDS, AND TRADITIONS-CONTINUED

- Zhaawan Nishiime oidaanisan imaa gaa-gii-pi-biindiged. Miish iw dinong ayaa gii-niizhoobiboonagizi ganabaj. Gaa-izhi-makamaad iniw oshiimeyan i'i ayi'ii wewebizon gaa-o-izhi-gawishimo'ag. Gaa-izhi-giiwebitoowaan. Aanishnaa ingii-ayaa, ingii-kanawendaawas, ingii-kanawenimaa aw onijjaanisa' aw Chi-mookomaanikwe. Gaa-pi-izhi-azhe-giiweyaan. Gaa-o-izhi... ingii-o-wiidoopamaa nimaamaayiban miinawaa iniw nibaabaayiban.
- Zhaawan Bi-izhi-azhe-giiweyaan miish imaa ani-akwaandaweyaan imaa biindig. Wah, gii-pi-ombise, Amanda. Ingichi-ganawaabamig. Dibi ge gaa-ondinamogwen i'iw, "Aaniin dimoosh!" Ingichi-ganawaabamaa da! "Where did you get that from?" indinaa. Ah, she laid back down. Ingichi-baapi'aa. "Aaniin dimoosh!"
- Bashkweginokizinan. Mii iidog igo zhemaag ah, gaawiin ina bashkweginokizinan? Aaniin ge-daso-biboonagizipan?
- Bizhikiins Miish i wiin go wewiib. Mii go gaa-izhi-biizikonaye'ag.
- Zhaawan Oh, bagone'igaadegin ina? Aaniin giinawaa gaa-initameg, i'i jibwaa weweni ji-bimosed?
- Ningaabii'anook Aaniin da gaa-ikidod Steve? Gaawiin nimaaminonendanziin. Noomaya-go ingii-wiindamaagonaan.
- Bizhikiins Noomaya-sh go ingii-noondamin 'i, ingii-noondaamin. Niin wiin-go noomaya ingii-noondaan bagoneyaagin ini makizinan. Namanj.
- Ningaabii'anook Jibwaa-daangishkang aki ina jibwaa-nitaa-bimosed maagzhaa ge. Mii 'i wenji-bagone'igaadeg. "Jibwaa-daangishkang aki," gii-ikido.
- Ningaabii'anook Gaawiin-sh nimaaminonendanziin aanind...
- Bizhikiins Giin dash gigii-noondaan ina?
- Ningaabii'anook ...aaniin gaa-ikidod.

BABY SWINGS, CRADLEBOARDS, AND TRADITIONS-CONTINUED

Zhaawan

Chi-mewinzha gii-bagone'igaadegin makizinensan. Bashkweginokizinan dinowa. Weweni ji-ani-dakokiid nitaa-bimosed, ani-nitaa-bimosed aw biibiiyens. Weweni jidakokaadang gidakiiminaan. Gego da-bagishinzii. Gaawiin ji-inendaagwak jibangishing. Mii inakeyaa gaa-enitamaang ge niin bizindawagwaa igiw gichi-anishinaabeg.

Aaniishnaa niwini, niwini, niwini ezhisemagad i'iw gibimaadiziwininaan. Oshki-biibiiyens miinawaa aya'aa oshkinawe miinawaa ikwe miinawaa mindimooyenh gichi-ayaa'aa. Mii ekoosing i'iw bimaadiziwin. Gaa-izhi-noondamaan iko. Gaa-bagone'igaadegin ini makizinensan, obashkweginokiniziwaa. Baamaa ani-nitaa-wiisinid, onzaam wayiiba gidaa-ashamaa. Weweni namadabi'ad weweni dakonad.

Gii-ayaa, gii-nisogiiiziso a'a my nephew. Ingii-ashamaa mashed potatoes and milk. To this day, Mii go गयाabi ezhi-miijid ini mashed potatoes and milk. Aashnaa pane gii-pi-mawi, ayaa, ayaa, mii eta go doodoshaaboo gaa-mina'ind. Gii-noonaajiga', gii-noonaajige'ind. Howa. Miish imaa gii-koshkozid a'a bezhig iniw omisenyan wewebizoning.

Gaa-izhi-bishagipineyaan. Ingii-kiizizaanan iniw opiniin. Gaa-izhi-bigishka'amaan, doodoshaaboo eta go ingii-aabajitooon, gaa-izhi-aanjipinag, gaa-izhi-aanjitoowag odaanziyaanens. Ingii-biina'aa, ingii-kiziibiiginaa jibwaa-wiisinid. Gaa-o-izhi-namadabiyaan, mii iniw opiniin gaa-aa, gaa-miijid. Ke naa gabe-giizhig gii-nibaa.

Zhaawan

Howa, gii-noondeskaade nangwana, gii-pakade aw biibiiyens. Niso-giizis gii-ayaa, gii-taso-biboone gii-ashamag, gii-oshki-ashamag iniw. Gaawiin, gaawiin ingii-wiindamawaasii imaa gaa-piindiged nishiime, baamaa, about 3-4 months later, I told her I fed him mashed potatoes.

"Shaanh!" Ingii-wiindamawaa ge nimaamaa, nimaamaayiban gaa-izhichigeyaan. "Shaanh." Mii eta go gaa-initamaan; "Shaanh!" 3 months old wiin gii-taso-biboone a'a my nephew, gii-oshki-miijid ayi'ii solid food. Mii iniw dino gaa-ashamag; opiniin.

Gego aabajitooken zhiiwitaagan. Zhiiwitaagan, ayi'ii dash ge doodoshaaboo-bimide; gego aabajitooken 'i dino. Mii eta go doodoshaaboo ji-ashamad gibiibiim. Giishpin apane mawid, mii 'iwe wenji-inwed; bakade. Mii go pane gii-ashamag iniw dinowa. You should see him now, he's just big. Daga mii 'iw bakaan awiya nitam da-gaagiigido.

BABY SWINGS, CRADLEBOARDS, AND TRADITIONS-CONTINUED

- Bizhikiins You can talk to her right now. That's what my grandson does, talks to his baby right...
- Zhaawan Geget sa go.
- Bizhikiins Mii gwayak. Ginoondaag. Mii go gaa-gaganoonaajin mii go ezhi-dangishkiged a'. Next month, wiin aw Jared, iniw his baby. Mii go gaganoonaawaad awe ezhi-dangishkiged.
- Zhaawan Hmm, awenen gaa-ikidod.
- Bizhikiins Niwaabamaa imaa.
- Zhaawan Wa'aw ina? Gaa-ikidod gidabanoojiimiwaa. Onji-giikaandiyeg. Gaawiin gidaa-izhichigesim i'iwe. Giishpin gigishkawaad iniw gibiibiiyan giikaandiyeg, ginoondaagowaa 'a biibii. Gaawiin onizhishinzi-noon inake-a'ii [ayi'ii]. Weweni gidaa-gagoonidim. Mii ingoji ji-namadabiyegiban, weweni jiganoonidiyeg. Aaniin wenji-izhiwebiziyeg? Ginoondaagowaa a biibii. Akina gegoo onoondaan gaagii-gidoweg. Owe ge-zaaminameg omisad aw gidikwem.
- Mii ezhi-gikendang aw biibiiyens zhawenimind. Gaawiin onizhishinzinon ji-giikaandid, ji-giikaandid awiya. Weweni gidaa-gagoonidim, weweni ji-ani-nitaawigid aw gibiibiimiwaa. Mii aanind ezhi-ayaawaad igiw biibiiyensag bi-nitaawigiwaad. Giishpin maazhi-doodaadiwaad gaa-obiibiimiwaad, mii ezhi-gikendang obiibiyyim mii iw inake-ayi'ii ezhi-nitaawigid. Apii gaa-pi-ayaad, aaniin goda naa gaa-ikidowaambaan? Bi-mawid apane, gizegimaawaa.
- Bizhikiins You can talk to her right now. That's what my grandson does, talks to his baby right...
- Zhaawan Geget sa go.
- Bizhikiins Mii gwayak. Ginoondaag. Mii go gaa-gaganoonaajin mii go ezhi-dangishkiged a'. Next month, wiin aw Jared, iniw his baby. Mii go gaganoonaawaad awe ezhi-dangishkiged.
- Zhaawan Hmm, awenen gaa-ikidod.
- Bizhikiins Niwaabamaa imaa.
- Zhaawan Wa'aw ina? Gaa-ikidod gidabanoojiimiwaa. Onji-giikaandiyeg. Gaawiin gidaa-izhichigesim i'iwe. Giishpin gigishkawaad iniw gibiibiiyan giikaandiyeg, ginoondaagowaa 'a biibii. Gaawiin onizhishinzi-noon inake-a'ii [ayi'ii]. Weweni gidaa-gagoonidim. Mii ingoji ji-namadabiyegiban, weweni jiganoonidiyeg. Aaniin wenji-izhiwebiziyeg? Ginoondaagowaa a biibii. Akina gegoo onoondaan gaagii-gidoweg. Owe ge-zaaminameg omisad aw gidikwem.

BABY SWINGS, CRADLEBOARDS, AND TRADITIONS-CONTINUED

Zhaawan

Wa'aw ina? Gaa-ikidod gidabanoojiimiwaa. Onji-giikaandiyeg. Gaawiin gidaa-izhichigesim i'we. Giishpin gigishkawaad iniw gibiibiiyan giikaandiyeg, ginoondaagowaa 'a biibii. Gaawiin onizhishinzinon inake-a'ii [ayi'ii]. Weweni gidaa-gagoonidim. Mii ingoji ji-namadabiyegiban, weweni ji-ganoonidiyeg. Aaniin wenji-izhiwebiziyeg? Ginoondaagowaa a biibii. Akina gegoo onoondaan gaagiigidoweg. Owe ge-zaaminameg omisad aw gidikwem.

Mii ezhi-gikendang aw biibiiyens zhawenimind. Gaawiin onizhishinzinon ji-giikaandid, ji-giikaandid awiya. Weweni gidaa-ganoonidim, weweni ji-ani-nitaawigid aw gibiibiimiwaa. Mii aanind ezhi-ayaawaad igiw biibiiyensag bi-nitaawigiwaad. Giishpin maazhi-doodaadiwaad gaa-obiibiimiwaad, mii ezhi-gikendang obiibiium mii iw inake-ayi'ii ezhi-nitaawigid. Apii gaa-pi-ayaad, aaniin goda naa gaa-ikidowaambaan? Bi-mawid apane, gizegimaawaa.

Weweni gidaa-nanaamadabim ingoji ji-gagoonidiyeg. Gaawiin wiin ji-giikaandiyeg. Mii ko gaa-inindwaa nishiimeyag gii-pi-nitaawigi'aawasowaad. Mii go ge ow apii ezhi-gikinoo'amawaawaad 'i oozhisiwaa', onijaanisiwa' wiinawaa-ge nishiimeyag. Weweni gagoonidig. Weweni nitaawigi'ig aw gibiibiimiwaa ji-ani-gikendang mino-bimaadiziwin ekidong.

Mii 'iw. Awegodogwen. Gaawiin geyaabi gegoo indaa-gikendanzin. Ooh, ayi'ii, megwaa-gigishkawaad iniw gibiibiiman, gidaa-doodawaa. Mii ezhi-zhawendang a'aw biibiiyens imaa biinjimisad. Ogikendaan zhawenimad. Giga-dangishkaag ayaapii. Anishaa gidinin.

END OF DISC 3: OJIBWE VERSION PART 3.1

English Version Disc 3 Part 3.1 —Bizhikiins & Ningaabii'anook— Baby Swings, Cradleboards and Traditions

Frannie ... Maybe it's flies. They had an easy life, when they were born. They were all taught what they were supposed to do, we were taught how to treat my brothers and sisters. Who else wants to talk? I talk too much. Oh yeah, something else too. What do you call it? A baby swing.

Leona Baby swing.



Frannie That's where the babies like to sleep. Yep. Do you know how to make that thing? From on the wall this way and over there on the wall. And then you tie the thing there, rope. Two, two ropes and then you use a blanket to... And that one, this too. There towards his head how the baby will lay there, you put a little stick there. And a little pillow too. A blanket. yup.

Leona We taught them students. I wasn't there when they made the swing We did it at OOG. We all made the swing and changed the baby's clothes and changed the baby's diaper. Swinging again...

Frannie ...change their diapers.

Leona ...when they are changing clothes, we all made the swing and changed baby's clothes and we taught them everything at OOG. [Ojibwemotaadidaa Omaa Gibakiiminaang] [FDLTCC Language Program].

Frannie When my siblings were in the swing..

Leona ...they made the swing. We had a baby there (for that session).

Leona No doll. A real baby.

Frannie You sing the song as you are putting the baby to sleep, to put your baby to sleep. I don't know it.

Gerri I remember my grandma used to sing. That's what she used to sing. I don't remember. That's all I heard. We never heard that. How it's sung.

Leona You can make your own... to sing.

Frannie It will come to you sometime.

Leona Are you going to use that cradleboard?

Frannie Somebody definitely knows, Ponemah, eh, the one that prepares to make the cradleboard. I'll go around asking who knows how to make the cradleboard. Before they made the cradleboard, they used to wrap the baby in their little baby blanket. There was a spirit, dang, I just forgot. They had buntings (a wrap for a baby) made out of flannel. Like velvet, some kind of cloth, that's it. That's what they used to make.

 A piece of cloth and something there. They made it circular over on the bottom and then they tied on buckskin. For the whatchamacallit, the lace, lacing. First of all, you should tie your baby up in a blanket before your put him there inside that thing.

Frannie ... cloth cradleboard. Okay, I don't know how to explain that, but that's how.

 That's how they did it a long time ago, before they tied them in a cradle board. They used a small blanket. A small blanket was used. They were made in a good way. I never see them anymore. I have just seen one cradle board that was made a long time ago.

Leona We didn't use it. We didn't use the cradleboard.

Frannie What thing? No?

Leona A cradleboard.

Frannie That's how they were raised, how they were brought up, my... My little sisters. In a cradleboard, and a swing too. They laughed at someone.

Leona Just a swing.

Frannie My sister's daughter that came in. That's where I think she was two years old. She took the swing away from her little brother and then I went and laid him down. I ran home. I was babysitting. I babysat her children, Big Knife Woman (not the white woman). Then I came back. And then, I went and ate with my mom and dad.

BABY SWINGS, CRADELBOARDS, AND TRADITIONS-CONTINUED

Frannie Then I came back when I was coming up the stairs, she sat up in her swing, Ogimaakwe. She looked at me. I don't know where she got that from, "What puppy??" I just stared at her. I asked her, "where did you get that from?" She laid back down. I was really laughing at her, "What puppy?"

Buckskin moccasins. Right now, she didn't want the buckskin moccasins? How old would she be?

Leona Right away. I just put clothes on him.

Frannie They cut holes in the moccasins? What did you hear, before he/she walked?

Gerri What did Steve say, I don't remember. They told me not too long ago.

Leona We just heard about it, we just heard. I just now heard about it. When they have a hole in the moccasins. I don't know.

Gerri Before he touches earth... or before he started to walk. That's why they put a hole (in their moccasin) before he touches the earth," that's what he said.

Gerri I don't remember some of it...

Leona Did you hear about it?

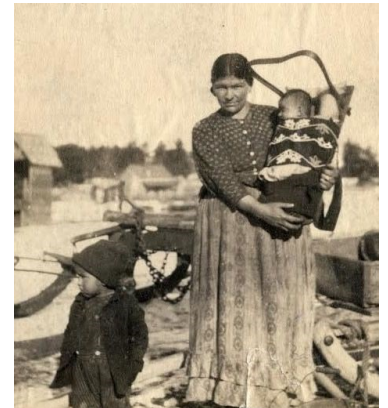
Gerri ...what he said.

Frannie A long time ago they put holes in the baby moccasins. The kind of buckskin moccasins. So, she would be able to walk, be able to walk, so this baby would be able to walk. She would be able to step on mother earth. So, she doesn't fall. They make them so she doesn't fall. That's how I heard what the elders were talking about.

That's how our life is, the four stages of life. The four stages of life are the baby and adolescent and the woman and the elder woman. That's where life ends. That's how I heard it. That's where they made the holes in the moccasins, their moccasins. When they are ready to eat, it's too early to feed the baby. You sit them and hold them carefully.

Frannie It will come to you sometime.

Leona Are you going to use that cradleboard?



BABY SWINGS, CRADELBOARDS, AND TRADITIONS-CONTINUED

Frannie Somebody definitely knows, Ponemah, eh, the one that prepares to make the cradleboard. I'll go around asking who knows how to make the cradleboard. Before they made the cradleboard, they used to wrap the baby in their little baby blanket. There was a spirit, dang, I just forgot. They had buntings (a wrap for a baby) made out of flannel. Like velvet, some kind of cloth, that's it. That's what they used to make.

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Frannie That's how they were raised, how they were brought up, my... My little sisters. In a cradleboard, and a swing too. They laughed at someone.

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He was three months old my nephew. I fed him mashed potatoes and milk. To this day, he still likes his mashed potatoes and milk. He was always crying and that's all they gave him was milk, when they gave him a baby bottle. His sister woke up from the swing.

I peeled a potato. I cooked the potatoes. I mashed the potato, all I used was milk. And then I changed his diaper. I cleaned him up, I gave him a bath before he ate. And then I went and sat down. And that's what he ate was potatoes. He slept all day.

BABY SWINGS, CRADELBOARDS, AND TRADITIONS-CONTINUED

Frannie The baby was hungry. He was three months old when I fed him the potatoes. I didn't tell my sister until about 3-4 months later, I told her I fed him mashed potatoes. I told my mom, my late mother what I did. That's all I heard was, "Shaanh!" My nephew was three months old when he first ate solid food. That's what I fed him was potatoes.

Don't use salt. Don't use salt, butter. Don't use any of that. Just milk when you feed your baby. If he cries, it's because he is hungry. That's what I fed him all the time. You should see him now, he's just big. That's enough, let somebody else talk.

Leona You can talk to her right now. That's what my grandson does, talks to his baby right...

Frannie Really.

Leona That's right. She hears you. When he talks to her, she just kicks. Next month, Jared will have his baby. When they talk to her, she kicks.

Frannie Who said that?

Leona I see her.

Frannie Him? Your child is the one that said that? You shouldn't do that when you argue. When you're pregnant and you argue, the baby hears you. That's not good when you do it that way. Talk nicely to each other. Go sit somewhere, to talk to each other. How come you're like that? The baby hears you. The baby hears everything. Rub your wife's belly every now and then.

That's how the baby knows it's loved. It's not good when someone argues. Talk to each other in a good way, when your baby grows up. That's how some of the babies are when they are growing up. If they are mean to each other in front of their baby, when the baby hears how they talk to each other, they say that's how the baby is going to learn. When the baby comes, how would I say that? You scare him/her, that's why the baby cries.

Sit someplace where you can talk to each other. Don't argue with each other. That's what they taught my siblings when they were raising their children. That's how they taught their grandchildren. Their children and my siblings. Talk to each other in a good way. Raise your child in a good way so they learn the good life.

That's it. Whatever. I can't say anything anymore. When she's pregnant with your child, you should treat her well. That's where the baby loves being, in mother's belly. He/She knows they are loved. The baby will kick you once in a while. I'm just saying that.

BABY SWINGS, CRADELBOARDS, AND TRADITIONS-CONTINUED



END OF DISC 3: ENGLISH VERSION PART 3.1

Ojibwe version disc 3 part 3.2—Zhaawan anibiishi-Odaminaaganens

Zhaawan

Bakwezhigan indaabajitoowaan ji-obiingwed aw biibiyens. Ayi'ii-sh igo ge asiniinsag ingii-aabaji'aanaang ji-ozhitoowaan ayi'ii oshtigwaan. Giinetawaa. Naa, miish ge-izhi-dakobinaawasowan. Aandi dash i'iw? Ezhichigaanind a' a anibiishiwi-odaminaaganens. Ayi'ii-sh igo ko ge ingii-ozhitoomin ayi'ii dikinaaganensan. Miziwe mitigoonsan mich-ayi'ii gaa-ategin dikinaaganensan gii-ozhitoowaan. Gii-agaasaa. Miish ow dino gaa-aabajitoowaan imaa gii-takobinangid aw biibiyens, anibiishibiibiyens apane.

Gaawin onizhishinzinoon owe. Gii-gidiskaabiigiseni oshtigwaan. Mii iw debinak sa go naa ogoe anibiishan gaa-onji-ozhi'angidwaanig igiw odaminaaganag noopiming babaa-ayaayaang. Mii gaa-enakamigiziyaang.

Ingii-igonaang ko nimbaabaayiban, ninoshenyiban, "maajaan noopiming babaa-ayaayok." Nookomisiban dash gaa-izhi-gikenoo'amawiyangid wa'a ge-izhichigeyaang, gaa-ozhi'angid wa'a.

Zhaawan

Anooj igo ko gegoo ingii-aabajitoomin ji-odaminowaang. Gaawin wiikaa ingii-ayaasiimin adaawewigamigong ji-ondinamaang gegoo. Oshkiinzhigoonsan. See we used, ayi'ii-sh igo ge iniw ayi'ii. Mii go owe. Chi-waawiyeyaag sago naa i'iw oshtigwaan. Zaagiji-bookijaabi naa odaminaagan. Geyaabi bezhig mitigoons. Ayi'ii-sh igo ge ayi'ii, gaa-aabajichigaadegin; miinan maagizhaa ge ode'iminan. Mii ko ini gaa-ani-aabajitoowaang ji-ozhibii'amaang ayi'ii, obiingwaan naa goda izhinikaade i'I face, obiingwaan. Odeng. Obiingwan... Gaawin gidaa-wiindamoosinoon. Mii aanind ekidowaad aya'aag; anishinaabeg: "gibiingwaan." Aanind gii-aabajitoowaad ayi'ii "obiingwaan" gii-ikidowaad. Mii owe gaa-ayaad, gaa-zhingishinowaad gaa-aandakiiwaad; gii-biingwe.

Zhaawan

Mii iniw dino gaa-aabajitoowaang; maagizhaa shke miinan, ode'iminan, ji-ozhitoowaang imaa ayi'ii odeng, ojaanzh, miinawaa odoonens. Mii owe gaa-inakamigiziyaang ko noopiming babaa-ayaayaang. Weweni dash ko ingii-piidawaanaang imbaabaayiban iniw, iniw dinowa, chi-gabe-ayi'ii ogii-kanawendaadan nimbaabaayiban gaa-ozhitamawangidwaa. Bakwezhigani-odeng.

Zhaawan

Mashkosiwan, ingii-aabajitoomin ji-dakobinaawasowaang. Naa gichi-zanagad, zanagad michaagin ginjinjin ji-ozhi'angidwaanig igiw biibiyensag. Gii-takobinaawasod awiia, mii ko gaa-izhichigaanindwaa igi biibiyensag dikinaaganing: gii-aazhode-dakobinindwaa. Ayi'ii gii-izhichigaadeg ayi'ii dikinaagan. Mii-sh igo ge owe dino gaa-atemagak, gaa-waawiyeyaag ayi'ii. Bagiyawaaniigin gaa-mazinibii'igewaad iko a'aw mewinzha nookomisiban miinawaa nimishoomenyiban ge wiin gii-nitaawichige inake-ayi'ii. Mii dash o'owe dikinaagan omaa dinong gaa-atemagak. Mii imaa gaa-izhi-mazinigwaasowaad. Nookomisiban miinawaa imbaabaayiban ge wiin gii-ayaad, gii-mazinigwaasod. Ow ingii-ozhitamaagoban ayi'ii dikinaaganens. Mii gaa-enigokwaagin.



Zhaawan

Niin dash imaa ingii-mazinibii'aan. Ingii-mazinibii'ige. Ingii-mazinigwaas, indaana-ikid. Nashke gii-takobijigaadeg. Aazhode-dakobijigaade 'i. Gaa-aabajitoowaad ayi'ii bashkweginowayaan. Imaa dash ge go dino gaa-achigaadeg. Bakaan izhinaagwadoon noongom iniw ayi'in dikinaaganan. Aanind mii go izhi-waawiyeyaagin. Aaniish gaa-ozhithood aw nimishoomenhyiban dikinaagan. Gaa-izhichigewaad. Daga i'iw, ozhibii'iganaak. Mii owe, owedig i' onaagan. Gi-aabajitooon ina iw? Omaa dinong gaa-atemagak. Gaawiin niin ayi'ii. Gaawiin inake-ayi'ii gii-izhinaagwasinooon. Mii-sh imaa gaa-izhi-atemagak o'ow dakobijigaade.

Zhaawan

Omaa gaa-izhi-agoodemagadinig iw biibiyens. Mii-sh owe dinowa waaboowayaanens. Mii imaa ogijayi'ii gaa-izhi-atemagak ayi'ii zagimewayaan. Imaa gaa-agoodemagak iw dino. Gii-agaashiiwiyaan midaaso-biboonagiziyaan ko, ingii-babaamidaabaanaag nishiimenhyag imaa. Gakina ge ayaa'aag nishiimenhyag ogii-aabajitooonawaa ayi'ii dikinaagan. Weweni ko gii-aasaakositoowaan i'iw dikinaagan nibaawaad igiw nishiimenhyag. Chi-jiikaadiziwig i'iw gii-aabajichigaadeg iw dikinaagan nibaawaad. Mii ge imaa gaa-izhi-takobinindwaa waaboowayaanen. Mii owe dikinaagan. Weweni ko imaa gii-aaswaakosidoowaan mitigoon imaa gaa-tazhi-odaminowaad.

Zhaawan

Aaniin go da naa ge-ikidowaan? Ingii-gidiskaabiiginamowaan iniw wanikensan ji-odaminod. Mewinzha niizhwaasimidana-daso-biboon aazha. Gichi-mewinzha owe. Gikendamaambaan owe gaa-ozhibii'igaadeg. Indaa-gii-pi-izhiwidoonaan aniibiishan endaayaan. Miinawaa gii-aabajitooowaambaan. Gii-waawiyedaminwaad 'iw aniibiish.

Bizhikiins

Anooj ina go gii-inigini wa'aw?

Zhaawan

Jiibwaani owaaboowayaan. Enda-gichi-endanakamigad. Indaana-gagwe-ando-mikwendaan. Indaano-ando-gagwe-mikwendaan gaa-izhichigeyaagan. Ayi'ii ge iniw ayi'in, zhingobii... Aaniin go da naa ezhinikaadegin? Ginwaabiigadoon igo. Mii iniw dinowa ko naabikaaganan gaa-ozhitoowaang. Hay' omaa gii-wanendamaan ezhinikaadegin. Mii ko igiw dinowa gaa-ozhitoowaan naabikaaganan miinawaa ayi'in. Gikendamaambaan ge-izhichigeyaagan, indaa-gii-piidoonan akina gegoo.

Zhaawan

Mii-sh gaa-izhinaagwakin iniw ayi'in. Oshtigwaaning gaa-atemagak. Gegaa go owiiwikwaan... Basikwebizon. Gaa-izhi-odaminowaang iko ayi'ii adaawewigamigong.

Frannie



But they looked like what's on his head. Almost like a hat... And we used to play at the store. Asiniinsag iko ingii-aabaji'aanaanig ji-ozhooniyaamikeyaang. Gaa-izhi-adaawaagewaad, ko bi-adaawaagewag, bi-adaawewaad igiw nishiimenhyag. Imaa onow dino gaa-ani.... Mii ganabaj i'iw enh? Nawaj giin gigikendaan. Mii iwe! Baashkinaakwaan.

FRANNIE MAKES A LEAF DOLL-CONTINUED

- Ningaabii'anook Baashkinaakwaan i'iw.
- Zhaawan Ko gaa-enakamigiziyaan miziwe babaa-ayaayaan noopiming.
- Bizhikiins Giinawind ko mii gaa-izhichigeyaang iw baashkinaakwaan asiginamaan.
- Zhaawan Miinawaa ko ge aya'aag gaa-bangisidoowaad ayi'in, miigwanensa'. Mii ko dinowan gaa-izhi-aabajitoowaan ko ay'ii.
- Bizhikiins Moo ani gaa-aabamizhimaawaad. Miigwan na?
- Zhaawan Naa! Omiigwanan Omiigwaniwa' aw odoodaminwaagana'. Weweni ko ingii-pabaa-ayaamin. Amanj iidog gaa... Aaniin ezhinikaadegin onow?
- Bizhikiins I don't know.
- Zhaawan Awegonen onow dino?
- Bizhikiins What are these called? Gaawiin niwaabandanzin iw. Gaawiin wiikaa niwaabandanzin iniw.
- Zhaawan Gaawiin ge niin. Mayaginaagwadoon. Gichi-aniibiish. Mii sa eta go ezhi-gikendamaan ge niin gegoo gaa-pi-enaadiziyaan gii-bi-ombigi'igoowaan noopimiing miinawaa ko nibiing. Aaniin ezhinikaadegin reeds? Gaa-badakidegin ay'iing, nibiing. Mii ko iniw dino gaa-endawaabandamaang gii-bagizowaang gaa-izhi-wiikobidoowaang iko. Mii ko iniw gaa-wiikobidoowaang ko. Miish owidi anaamayi'iing, nibiing gaa-ateg gaa-kichi-waabishkaamagak; mii ko gaa-miijiyaang. Ingii-igoomin iko ayi'ii mashkiki iw dinowa, gaa-izhi-maamijiyaang ko. Gii-paa-egondegin iko "needley" the reeds, chi-mewinzha.
- Zhaawan Ayi'iing ge noopimiing gii-pabaa-ayaayaang. Weweni ko ingii-ayaamin. Gaa-miskwaagin owidi... Mii iwe. Mii ge niin dinowa aansh mii ge niin dinowa babaa-ayaayaang miziwe noopiming eyaagin. Mii ko ini ge gaa-miijiyaang. Akina gegoo ayi'ing noopiming gaa-ayaamagak; mashkiki inendaagwad. Weweni ge niinawind owe ingii-kikinoo'amaagoomin. Wa. Ingii-kikinoo'amaagoomin awegonen ge-miijiyaang. Awegonen ge-pabaamendanzingwaa, ge-babaamendamaan. Ayi'in ge ini ayi'in, aniibiishi-inaandegin... Gii-ayaawan, aniibiishan ayagaasinoon, miskwaa dash imaa ayi'ii, that berry. Ayi'ii, waabishkaa dash waabigwaniins. All three of them in one spot. Mii ko iniw, mii iniw gaa-igoowaang ayi'in, iniw the red berries. Mii iniw ge-miijiyegiban, mashkiki i dino.
- Zhaawan Waabishkaamagad ayi'ii, waabigwaniins. Gaawiin. agaasaamagad. The ayi'ii, that little flower. The little red flower. Gegoo... Mii enigokwaagin iniw ayi'in waabigwaniinsan. Nawayi'ii imaa gaa-onjinitaawigimagak. Ayi'ii miskwaamagad ayi'ii, that berry. Mii go ganabaj enigokwaag ayi'ii. How do you say berry? Miin? Miin? Mii na iw? Mii ayaa, mii ko iw. Miiziwe ko ingii-bapaa-izhaamin, gii-pabaa-ayaayaang noopimiing nishiimenhyag. Miish ko iniw dinowa miziwe gaa-pabaa-etegin noopiming gaa-maamijiyaang. Gii-ayaa, gii-mawinzowaang ge gii-piidawangidwaanig nimbaabaa'ibanen miinan maagizhaa ge ayi'in, ode'iminan. Maagizhaa shke ayi'in azasaweminan.

FRANNIE MAKES A LEAF DOLL-CONTINUED

- Zhaawan Mii ko maa gaa-onji-izhichigaadeg akina gegoo. Mii-sh ko ayi'ii gaa-gii-ondemagakin ini ayi'iin miinan maagizhaa ge ayi'ii ode'iminan. Mii ko iidog gaa-aabajichigaadeg ji-zhizhoobii'igoowaang gii-aakoziyaang. Maagizhaa shke bagiwayaanishing gii-aachigaade i ayi'ii. Akina gegoo gaa-gii-ondemagak mii ko dino gaa-aabajitoowaang dewikweyaang, aakoziyaang. Noopimiing baa-ayaayaang mii gaa-paa-mijiiyaang iniw ayi'iin ode'iminan, miinan, azasawe'iminan. Mii-sh ge iniw gaa-tabadondamaan ayi'ii aniibiishan. Ayagaasinoon igo iniw, gichi-waasikwaawan iniw aniibiishan. Gaa-gii-aabajitooyaang. Mewinza... It's been seventy years ago. My goodness, you guys weren't even born. Gaawiin gigii-nitaawigisiim. Akina awiia. Awegonesh giin dinowa? Wiinisibag? Waabishkaawan iniw ayi'ii aniibiishan ah?
- Bizhikiins Aanind ge waabishkaawan.
- Zhaawan Babaa-ayaayaang ayi'iiing gaa-zhiingwaagwaag, mii dino ge-miikaman. Mii imaa etegin iniw dinowa. Mii dash iniw ayi'iin aniibiishan giwewidoon onzan mii dash igiw minikwewamban? Mashkikiwaaboo iw dino.
- Bizhikiins Akina na go gegoo?
- Zhaawan Mii sa ezhi-gagwe-gikendamaan ge niin gegoo mikwendamaan. Gikendamaambaan ow izhichigaanigoowaan indaa-gii-piidoomin akina gegoo. Mii go iniw.
- Bizhikiins Odoodaminwaanaas.
- Zhaawan Bakwezhigan odeng. Na.

END OF DISC 3: OJIBWE VERSION PART 3.2

English version Disc 3 part 3.2—Frannie Leaf Dolls

Frannie: Leaf dolls

This translation was completed by Madeline Treuer and John Daniel.

Frannie I use bread to make the baby's face. We used little rocks to make their little heads. Alone. That's when you're wrapping the baby. Where's it at? That's how they made the leaf-doll. We used to make cradle boards. The little sticks that were on the ground, that's what we made the cradleboards with. It was small. That's what we used to wrap the baby up. Always called it the leaf-baby.

That's not good. The head became unwrapped. We just did those dolls any old way when we were running around in the woods. That's what we did.

My late father and my uncle always told us, "go around in the woods." But my grandmother taught us what we should do, how we should make them.

Frannie We used various things to play with. We never went to the store to get anything. His little eyes. And these things. That's it. The head is just round. The doll's eyes are falling off. One more little stick. And that was used; blueberries and maybe strawberries. That's what we used to mark that, her face it's called. Her face. Her face... I shouldn't tell you. That's what some people say; Indians: "your face." Some used "his face," they would say. That's when they were laying down, when they were passing on; His/her face of a deceased person.

Frannie And those are what we used; maybe blueberries, strawberries, to make the face, the nose, and the lips. That's what we used to do when we played in the woods. And we used to bring those things to my dad, in that good way. He took care of them forever; those things we made for him. Her bread face.

Frannie We used grass to tie it. See it's really hard when your fingers are big to make those babies. When someone was tied, that's how they used to tie your babies in the cradleboard: they tied them across. When the cradleboard was made, this is placed here, this round thing. A long time ago, my grandmother used to bead the cloth bag (for the cradleboard), and my grandfather was good at it too. And then the cradle board was put in a place like this. That's where they beaded it. My grandmother and my grandfather too, he beaded. He had made this little cradle board for me. That's how big it was.

Frannie And I colored it there. I colored. I beaded, I'm trying to say. Look it's tied. It is tied across. They used that buckskin. And they put that there. The cradleboards don't look like that now. Some are round. My grandfather made a cradleboard. They did that. Please, the pencil. That's it, that bowl over there. Are you using that? It is put right here. Not me. It didn't look like that. And this is put there to tie it.

rannie The baby is hung up here. This kind of blanket. And this mosquito netting is put here on top. That is what is hung up there. When I was younger, when I used to be 10 years old, I always carried around my siblings in there. All of my siblings used the cradleboard. They were just happy using that cradleboard when they were sleeping. And then when they were tied up in that blanket. Just so, [in the] cradleboard. And I leaned the sticks up there where they played.

Frannie How do I say that? I unwrapped his little arms for him so he can play. A long time ago, already 70 years now. Had I known we were going to make this. I would have brought leaves from home. And I would have used them. They used to make the leaf round.

Leona All different sizes?

Frannie His blanket is puckered up. There's a lot going on here. I'm trying to remember it. I'm trying to remember what I used to do. And those piney things... What are they called? They're long anyway. Those are what we made necklaces out of. Dang, I just forgot what they're called. That's what we used to make necklaces out of and those. Had I known what I was doing, I would have brought everything.

Frannie But they looked like what's on his head. Almost like a hat... And we used to play at the store. We used to use little rocks to make money. They sold them, and my younger siblings came and bought them. That must be it eh? You know more than me. That's it! Prince's pine

Gerri Princess pine.

Frannie That's what I used to do going around in the woods.

Leona That's what we used to do, gather that princess pine.

Frannie And when birds would drop their little feathers. That's what we used to use.

Bizhikiins Moo ani gaa-aabamizhimaawaad. Miigwan na?

Frannie See, his feather. The doll has feathers. We played nicely. What are these called?

Bizhikiins I don't know.

FRANNIE LEAF DOLLS-CONTINUED

- Frannie What are these?
- Bizhikiins What are these called? I don't see it. I have never seen them.
- Frannie Me either. They look strange. The big leaf. That's all I know too, how I came to live as I was growing up in the woods, and in the water. What are reeds called? Those that are in the water. Those are the things we used to look for when we went swimming, and then we used to pull them out. Those are what we used to pull out. And then that white part that was under water; that's what we used to eat. We were told that was medicine and we used to eat it. They used to float out of water, they were needley; the reed. That was a long time ago.
- Frannie Also when we would go around the woods We used to be there. Those red things. That's it. Those too, when we went around where those things were in the woods. We used to eat those too. Everything that's in the woods is thought of to be medicine. We were taught out that too in a good way. We were taught about what we could eat. What we should leave alone. And those leaf colored things... The leaves were small, and that thing is red, that berry. And the flower is white. All three of them in one spot. We were told about them too, those red berries. Those are what you could eat too, that's medicine.
- Frannie The flower is white. No. It's small. That little flower. The little red flower. Something that's the size of those little flowers. They grow from the middle there. That berry is red. It's about this size. How do you say berry? Blueberry? Blueberry? Is that it? That's what we used to do. Me and my younger siblings used to go around all over the place in the woods. And those things that were all over the place were that we ate. When we picked berries we brought them to our dad; blueberries, or strawberries, or else chokecherries.
- Frannie That's where everything used to be made from. And they used to boil those blueberries or those strawberries. That's what they must have used for a salve when we were sick. Or else it was put in some kind of cloth. Everything they boiled is what we used when we had a headache, and when we were sick. When we went around in the woods, that's what we went around eating; strawberries, blueberries, chokecherries. And those leaves that I talked about. They were small anyway, the leaves were really shiny. The ones that we used. Long ago. It's been seventy years ago. My goodness, you guys weren't even born. What kind? Evergreen. Wintergreen. Those flowers are white right?
- Leona Some are white.
- Frannie When we went around where there's pines, that's where you find those things. That's where those things are. And then you take the leaves home, boil them and then you can drink that. That's a kind of medicine.
- Leona Everything?
- Frannie I try to really learn things that I remember. Had I known they were going to be having me do this, I would have brought everything. Those are the ones.
- Leona Her little toy.
- Frannie Her bread face. Look.

FRANNIE LEAF DOLLS-CONTINUED

Zhaawan
(Frannie Miller.)
Shows her doll in
progress.



Leaf dolls by
Zhaawan

END OF DISC 3: ENGLISH VERSION PART 3.2

Ojibwe Version Disc 4 part 4.1

Bizhinkiins —Old Time Memories

Bizhikiins

Well the, akina gegoo bakaan. Bakaan niwaabandaan niin gii-nitaawigiyaan. Bakaan gegoo niwaabandaan. Mewinzha ko gaa-izhichigeng ge, ayi'ii. Gegoo sa go niimi'iding, bakaan. Ogii-tazhindaan na niimi'iding, aya'aa Ningaabii'anook? Miinawaa ayi'ii, bakaan inwewag aana-go ojibwemowaad. Niin igo ezhi-gikendamaan.

Mii ge niimi'iding pane, awegodogwen 'i ayi'ii, biindigeshimowaad, memwech igo akina awiya biindigeshimowaad miinawaa dakonamowaad i ayi'ii. Aaniin da ezhinikaadeg i ayi'ii? Gikiwe'on. Mii ge 'iw biindigeshimowaad. Ayi'ii niin ko ingii-waabandaan i'iw. Aaniin da ezhinikaadeg. Miigwanag imaa mitigoosung. Aaniin da ezhinikaadeg.

Aa yay. aya'aa. Mii ko eta go gaa-waaba.. Gaawiin wiin go mewinzha, ayiing-go ayi'iing, Jaachaabaaniing. Mii 'i dinowa biindigeshimowaad. Amanj ezhinikaadegwen. Miigwanag eta go imaa. No, ayi'ii. Ningozis ingii-nitaawigi'aa. Mii a dekonang i biindigeshimod. Aa yay, Amanj-sh gosha ezhinikadeg, mii zhigwa wanendamaan. Akina sa go gikinawaabandiwag, mii go ingoji izhaad niimi'iding. Mii go ge gegoo biidoowaad bakaan. Bakaan ge, mii zhigwa ge bakaa izhishimowaad aanind. Pane go niimi-waad ya know. Aanind idash mii gwayak. Mii idi gikinawaabiwaad ingoji bakaan. Gigikendaan na endazhindamaan? Mii ge waabandamaan.

Oodenaang, gaawiin-sh i wiikaa ingii-izhaasiin oodenaang. Amanj iw. Bizaan di ingii-ayaamin iw gii-nitaawigiyaang idi Jaachaabaaniing. Gaawiin wiikaa ingoji ingii-izhaasiin. Baamaa-go wiikaa. Waasamo-waazakonenjiganan. Gaawiin, gaawiin wiikaa ingii-ayaanziimin. Meta-go waazakonenjiganan. Noongom idash igo ayi'ii, aatawegin iniw waazakonenjiganan, mii-sh igo wii-izhiwinigoowaang iwidi ayi'iing nibewigamigong. "Mewinzha-sh i, ingii-nitaawigimin-sh," indinaa. Mii aya'aa, District 1, mii zhigwa in the hotel wii-asigoowaang aatawegin ini, onzaam gisinaag maagizhaa-ge niiskaadak, mii ezhi-aatawesegin.

Mii dash idi waa-izhiwinigoowaang ayi'ii, nibewigamigong, "Gaawiin," indinaa. Miish iw gaa-izhi-nitaawigiyaang niinawind ini waazakonenjiganan. Miinawaa gaawiin gegoo nibi ingii-ayaanziimin, ginwenzh-igo imaa. Miinawaa zhigwa wii-maajiinigoowaang miinawaa chi-aya'aag. Noomaya go. Mii ko gaawiin.

Ningii-aawadoomin niinawind ko nibi. Noongom idash mii eta go biimiskonigewaad, nibi ezhi-zaagjiwang. Eya' niibowa. Niibowa nawaj baakaakosin eha. Gaa-miskwaawaakokaag ko gii-izhaayaan niin, nimaamaa. Mii eta-go aakoziwigamigong gaa-izhaayaan, naangodinong, gaawiin wiin-go pane. Gaawiin nimaaminonendanziin wiikaa adaawewigamig ji-izhaayaan. Amanj apii gaa-maaji-izhaawaanen imaa. Nimaamaa ganabaj gii-wiidige miinawaa gii-wani'ag imbaabaa. Mii 'i pane, gii-odaabaane gaye. Odaabaanan ogii-ayaawaan nimishoome, mii 'i pane gii-maaji-izhaayaang miziwe. Ashi-niswi, maagizhaa-ge ashi-niiwin. Ingoji-go imaa. Mii-sh igo pane gaa-izhi-wiijiwagwaa nimaamaa. Gaawiin wiikaa ningii-naganigosiin nimaamaa. Pane go gaa-izhi-wiijiwagwaa indibi-go ezhaawaad. Manoominikewaad ge mii iwidi o-baabii'oyaan odaabaaning. Baanima-go. Niin-go gaa-inendamaan apii waa-maajitaayaan [to knock rice]. Ingoji dash igo ashi-ningodwaasi ganabaj gii-kagwe-gojichigeyaan. Ingii-kosaag-sh igiw manidoonsag.

Akina gegoo, akina awiya ingosaag ingiw manidoonsag, asabikeshiinyag. Awegodogwen sa go. Mii go geyaabi. Imaa manoominiing manoominiing imaa, gii-minopogoziwag iidog gegaa, gii-kaapizowag.

Gii-abinoojiwiyaang, gaawiin ingii-pagidinigoosiimin. Gaawiin ge indaa-dapaabisiimin mii go gaa-izhi-gabiiginigewaad. Gaawiin wiin miziwe ingii-paa-izhaasii. Mii eta go imaa Jaachaabaaniing. The one thing though, ay'i. Gaawiin daa-zhaaganaashiimosiin 'i maajaa'iwed. Waa-na'inaad. "Enigok gaagiigidon. Gaawiin ginoondoosinon." Mii enind 'i in the, aabading imaa ingii-izhaa that Niibebebing.

"Gaawiin ginoondoosinon. Aaniin ekidoyan?" "Gaawiin giin gigaganoonison," odinaan aw, mii aw Steve. "A'aw eni-maajaad, mii 'aw geganoonag." Zanagad, nisidotaman ekidod. Miinawaa go minotaagwad ezhinizha'ond. Minotaagwad i ezhinizha'ond eni-maajaad. Mii ge 'i mewinzha, you know. Noongom idash mii eta go miigaadiwaad, awiya gaa-banaadizid, mii sa go, noomaya go imaa aya'aa gii-panaadizi imaa Ball Club. Mii sa eta go miigaadiwaad. Amanj wenji-miigaadiwaagwen. Gaa-onjiikodaadiwaad. Aaniin, awegonen gaa-ayaang gaa-ni-banaadizid. Onjikodaadiwag, owaakaa'igan maagizhaa gegoo sa go eyaang.

Miinawaa zhooniyaa noongom miinaawag. Aana-go sa go odaana-gaganoonaan jibwaa-maajaa'aad. "Gidaa-minwaadizim," odaana-inaan. "Gaawiin gidaa-miigaadisiim." Mii eta go ezhi-gikendamaan bakaanak. Eshkamigo ani-bakaanad akina gegoo.



END OF DISC 4: OJIBWE VERSION PART 4.1

English version disc 4 part 4.1—Leona-Old Time Memories

Everything is different. Well I see things differently when I was growing up. I see things different. From long time ago what we did. When they have a powwow it's different. Did Ningaabii'anook talk about the powwow? They sound different when they speak Ojibwe. That's what I know.

They're always, I don't know what that Grand Entry is, they're always dancing in. They have to always dance in and they carry that staff. What is it called? Flag. And when they dance with the staff. I used to see. What is it called. Feathers on it, on the stick. What is it called?

That's the only thing I used to see. Not a long time ago. In Inger, that's the kind. When they dance in, I don't know what it's called. Feathers on it only. My son the one I raised. That's the one that carried it in. It has a name, but I don't know what it's called. I forgot. Everybody copies when they go to other powwows. They bring something different. And some of them dance different. When they dance, ya know. Some of them dance some way, That's when they copy someplace different. You know what I mean? That's what I see too.

I never went to town. We just stayed where we lived in Inger. We never went anywhere. Til' later. Lights. We never had electricity. Just kerosene lamps. Today when the lights go out, they want to take us to the hotel. "A long time ago we grew up without electricity," I told her. Her, that District one rep. wanted to put us in the hotel when the lights go out when it's cold or when it storms.

And the they want to take us to the hotel. I said, "no." That's how we grew up; using kerosene lamps. And we didn't have water for a while. And then they want to take the elders again to the hotel. That was just recently. *We used to not.

We used to haul water. And now-a-days they just turn the faucet and water comes out. Yea, a lot. There's a lot more stores open. When I used to go to Cass Lake with my Mom. I only went to the hospital sometimes, but not all the time. I don't remember ever going to the store. I don't know when I started going there. I think my mom got married again when I lost my dad. Then always, he had a car too. My uncle had a car. That's when we started going all over all the time. 13, or 14. Somewhere around there. And I was just with my mom always. She never left me. I was always with them wherever they went. When they went ricing too, I would wait over in the car. Not until later on. It was up to me, whenever I wanted to start [to knock rice]. Somewhere around 16 I think is when I tried it. But I was afraid of those bugs.

Everything, I was afraid of all those bugs, spiders. And just whatever. Still to this day. In the rice? The bugs almost tasted too in the rice, they were parched.

When we were kids they didn't let us. We couldn't look either. They just closed the curtain. I didn't go all over. Just there in Inger. The one thing though. The person doing a funeral can't speak English. The one that he's sending off. "Speak louder. I can't hear you." That's what they said to him. One time I went to that wake.

"I don't hear you. What are you saying?" "I'm not talking to you," he says to him. That was Steve. "I'm talking to the one the deceased one." It's difficult when you understand what he's saying. And it sounds nice you know, how someone is sent off. It sounds nice how they send off the deceased. And long ago you know. And today people just fight each other, as soon as someone passes. Recently someone just passed away there in Ball Club and then they just fight with each other. I don't know why they fight. They fight over the deceased person's belongings. They fight over his house, or whatever he owns.

And they give them money now-a-days. Well he tries to talk to them before he does the funeral for them. "You should act nicely," he tries to tell them. "You shouldn't fight one another." That's all I know about it being different. Everything is getting to be different.



END OF DISC 4: ENGLISH VERSION PART 4.1

Ojibwe Version Disc 4 part 4.2 —Ningaabii'anook Medicine Men and Funerals

Ningaabii'anook

Apane sa go gii-pi-abinoojiiwiyaan, ingii-izhichigemin; nenaadawi'iwed eta gii-aabadizid. Gaawiin wiikaa aakoziwigamigong ingii-izhiwinigoosiimin gii-pi-aakoziyaang gii-abinoojiiwiyaang. Mii eta-go Nenaandawi'iwed gaa-aabadizid. Ingii-kosaanaan aya'aa, Mashkikiwinini, aapiji. Aana-go naa mii ayi'ii, gii-pajiishka'oding. Ingii-kotaamin. Gaa-izhi-nanaandawi'iwed? Aana-go na ayi'ii, ayi'iin, zhiishiigwanan ogii-ayaawaan. Zhiishiigwanan ogii-ayaawaawaan miinawaa ayi'ii, okanan ogii-aabajitoonaawaa. Ogii-aabajitoonaawaa gii-wiikwandamowaad awegodogwen i aakoziishkaagoyan. Mii eta go ezhi-maaminonendamaan.

Apane iidog ingii-pi-aakoz. Apane ingii-nanaandawi'igoo. Gaawiin wiikaa ingii-wiisinisii gaye, ingii-nitaa-wiisinisii, apane gaa-izhi-aakoziyaan. Gaawiin idi endaayaang awiya geyaabi. Noongom wiin mashkikiwinini indizhaamin. Gaawiin awiya ne-naandawi'iwed. Ingoji go naano-biboon. Ingii-inawemaa gaa-nanaandawi'iwed, indawemaa my first cousin. Gii-nanaandawi'iwe, miish gaa-izhi-aakozid mii gaa-izhi-ishkwaa-ayaad. Miish gaawiin wiikaa awiya geyaabi izhichigesii.

Miinawaa, miish iw endaso-gigizheb gaawiin ingii-kashkitoosiin ji-wanishkaayaan. Omaa ko ingii-tewikwe omaa. Ingoding imaa bagamibizod, "Aaniin ezhiwebizid wa'awe?" ikido. "Dewikwe," odinaan nimaamaa. Mii gaa-ni-izhi-zaaga'ang, biindigadood iniw odaabajichiganan. Mii gii-nanaandawi'id imaa. Ayi'ii imaa, indigo ayi'ii, cotton ball imaa gaa-ondinang. "Mii gaawiin geyaabi gidaa-dewikwesii," indig.

Geget naa next morning mii gaawiin ige ingii-tewikwesii. Mii go wewiib gii-onishkaayaan. Pane ko baamaa naawakweg gash-kitooyaan ji-onishkaayaan. Ayi'ii ko ganabaj, noongom wii-izhinikaadamowaad "sinus." Sinus headache iidog i'i. Mii gaa-izhi-mamood imaa awegodogwen. Pane ko i onaaganing imaa, mii imaa gaa-izhi-atoowaad geshkitamaagooyan gegoo, gashkita-maagooyan. Mii imaa gaa-izhi-atoowaad mii gaa-waabanda'iyangid. Mii imaa gaa-ondinang. Mii iniw ayi'iin, okanan i'i gii-wiikwandang, mii imaa ezhi-apagidandang imaa. Gii-manidoowi aapiji, gii-kagiibaadizi dash. Mii eta go ge-ikidoyaambaan. Niminwendaan ko babaa-ojibwemoyaan miziwe. Endaayaan, gaawiin awiya, gaawiin awiya ningaganooonasii.

Aanawi-go indoojibwemotawaag ninijaanisag, gaawiin-sh wiin nitaa-ojibwemosiiwag. Ninisidotaagoog wiin-go. Bezbig aw mayaamoo-zaziikizid ningoziis, ingodwaasimidana apii, ingodwaasimidana-biboonagizi. "Aanawi-go indaa-ojibwem," ikido, gaawiin.. "Indaa-baapi'igoo." Mii ekidod wiin. "Indaa-baapi'igoo wanigiizhweyaan," ikido. Mii gaa-onji-maadanokiiyaan imaa ayi'iing, Niigaanii. Gaawiin awiya ingii-kaganooonasii, ingii-ojibwemotawaasii.

Ginwenzh gaawiin, ingii-pwaamigoo ge-niin ji-o-anokiiyaan imaa. Ingii-kanawenimaag indaanikoobijiganag. Gaawiin mashi gii-gikinwaa'amawaasii aw mayaamawoo-agaashiinwid. Miish maajji-gikinwaa'amawind mii gaa-izhi-maadanokiiyaan miinawaa. Aabiding I retired. Mii miinawaa gaa-izhi-maadanokiiyaan.

Gaawiin wiikaa. Adaawe-wigamigong ingii-anokii. Niishtana-ashi-zhaangaso-biboon ingii-anokii. Nitam, nitam maadanokiiyaan, bezbigwaabik ingii-izhi-diba'amaagoo per hour. Sixteen years imaa ingii-anokii, mii eta naanwaabik gaa-izhi-diba'amaagoowaan per hour. Naanwaabik. Mii imaa ayi'iing Max gii-izhinikaade that old town. Bezbig eta go imaa store gii-ayaamagad. Mii gaa-izhi-gibaakwa'igaadeg. Onzaam pane gii-kimoodiwag. Imaa them young people. Niibaa-dibik ko, getting in the window, and break windows and so they just closed it. By that time, I was ready to retire. Mii go nindinawemaaganag gaa-izhichigewaad gaye, aya'aa.

Gaawiin awiya, mii go gaa-izhi-bizindawagwaa iidog gegaa. Aya'aa, my grandpa and Grandma. Pane idi ayi'iing ingii-ayaa. Mii eta go Bizhikiins ko gaa-wiiji'ag. Gaawiin-sh apane ingii-pagidinigoosiimin ji-odaminowaang, ingii-anokiimin apane. My grandma and my grandpa ingii-anokiitawaag apane. Mii iidog, mii go gaa-izhi-nitaa-ojibwemowaang. Miinawaa mii go gaa-izhi-zhaaganaashiimowaang, neyiizh igo. Aya'aa gaye-wiin, Mii Akiwenzii indizhinikaanaanaan; Steve Jackson. When he started school gaawiin gii-nitaa-zhaaganaashiimosii. We had to tell him you know, what the teacher said. He didn't speak English or understand. Now he talks about that like he is ashamed. He didn't know how to speak English. Now a days you know, it's something good. In them days it wasn't. He was ashamed.

Gaawiin gegoo ingii-ayaanziimin wiin, onow gaye dinowan, gaawiin. Mii eta go waazakonenjiganan. Gaawiin gegoo waasamowin gii-ayaasinoon. Gaawiin gegoo ingii-ayaanziimin. But we were happy. Noongom wiin, aya'aag, oshki-aya'aag akina gegoo odayaanaawaa. Gaawin dash igo, and still they're not happy. They're not satisfied with what they have. Mii go booch igo, nawaj gegoo wii-ayaamowaad. Gaawiin ge wiikaa agwajiing ingii-pagidinigoosiimin ji-odaminoyaang niibaa-dibik.

Aana-go naa ingii-kagwe-zegimigoomin sa iidog. miinawaa ayi'ii, "gego agwajiing izhaakegon, gaawiin giwaabamaasiwaawaa waaji'eg," ingii-igoomin. Awegwen. "Niibaa-dibik awiya, babaa-ayaawag awiya. Gaawiin-sh giwaabamaasiig." Mii gaa-igoowaang. Akina gegoo ingii-kagwe-zegi'igoomin. "Gaawiin ge wiikaa awiya maajaad, gaawiin gidaa-izhaasii imaa," Ingii-igoo, "Awiya maajaad, ogagwe-maajiinaan awiya ge-ni-wiijiwigod." Mii ko gaa-igoowaang. "Iniw abinoojiiyan ogagwe-maajiinaan awiya," ingii-igoomin iko. Mii iidog gaa-onji-bagidinigoosiwaang imaa ji-izhaayaang awiya maajaa'ind.



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END OF DISC 4: OJIBWE VERSION PART 4.2

English Version Disk 4 part 4.2

—Gerri— Medicine Men and Funerals

7. Gerri

Ever since we were kids, that's what we used to do; using only a medicine man. They never took us to a doctor when we were sick when we were growing up. The only one we went to was a medicine man. We were very scared of a doctor. Well, we were scared of shots. We were scared. How did they doctor? Well, he had a little drum. They had little drums, and they had what they call hollow bones. They used the bones to suck up whatever was bothering you. That's all I remember.

I guess I was always sick. They were always doctoring me. I never ate either. I never ate much. I was always sick. No one does that at home anymore. Now-a-days we go to the doctor. There are no medicine men. Approximately 5 years. I was related to the last medicine man, he was my first cousin. He used to doctor and then he got sick. Later he died. So there wasn't anyone that doctored anymore.

And, every morning I couldn't get out of bed, I used to have a headache right here. One time he drove up and he said, "What's wrong with her?" My mom told him, "She has a headache." He went outside and came back in with the things he used to doctor. And then he doctored me on my head. When he got done, it looked like a cotton ball that he got out of my forehead. "You won't have a headache anymore," he told me.

And for real the next morning I didn't have a headache. I got up right away. Every day it would be noon or so when I got up. I think it was what they call today, "a sinus headache." And then he took out whatever. They used to put whatever they got out of you on a plate. When he put it on the plate, and then he showed us. That's where he got it from. Those were the bones. That's when he sucked up, and whatever he got he would put on a plate. He was a powerful medicine man, but he was "gagiibaadiz." That's all I can say. I'm glad to be talking Ojibwe everywhere I go. I don't have anyone to talk to at home. *(This sentence we somehow missed, translated by John Daniel.)*

I try talking to my kids in Ojibwe, they don't speak Ojibwe. They understand me. My oldest son is 60 years old. "They'll laugh at me if I make a mistake," he says. That's why I started working at Niigaanii. I didn't have anybody to speak Ojibwe with.

They were after me for a long time to go work at Niigaanii. I was babysitting me great-grandchildren. The littlest one didn't start school yet. When he started school, that's when I started working again. I retired once, and I started working again.

No, never. I worked at a grocery store. I worked for 29 years. When I first started working, I earned a dollar an hour. I worked there for 16 years, and the most I made was 5 dollars per hour. 5 dollars. At that little town named Max. There was just one store there. And then they closed it. Because they were always stealing. Them young people would come at night getting in the window, and break windows and so they just closed it. By that time I was ready to retire. Those were my relatives that did that.

There was no one, I suppose I just listened to them. My Grandpa and Grandma. I was always over there. The only one used to play with is Bizhikiins. They didn't always let us play, we had to work. I was always working for my grandpa and grandma. We just learned to speak Ojibwemowin. We spoke English too, we spoke both. Him too, the one we call Akiwenzii; Steve Jackson. When he started school he didn't speak English. We had to tell him you know, what the teacher said. He didn't speak English or understand. Now he talks about that like he is ashamed. He didn't know how to speak English. Now a days you know, it's something good. In them days it wasn't. He was ashamed.

We didn't have anything, these kinds of things we didn't have. All we had was lamps. There was no electricity, we didn't have electricity. We didn't have anything, but we were happy. Today, the young people have everything. "Gaawiin odebisewendanziinaawaa eyaamowaad." They still want more. They never let us play outside after dark.

Well I guess they tried to scare us by telling us, and they..."Don't go outside, you don't see who you are playing with," they used to tell us. I don't know who. "Somebody is roaming around at night. And you don't see them," that's what they told us. They used to scare us about everything. "You could never go to a wake or a funeral," they told me, "When somebody passes on, they try to take someone with them, to walk with them," that's what they said to us. "Especially kids, they said whoever passes on tries to take kids," That's what they told us. I suppose that's why they didn't let us go to a wake or a funeral.



END OF DISC 4: ENGLISH VERSION PART 4.2

Afterward about the Project

Ingii-wiidanokiimaanaanig ingiw chi-aya'aag wiinge netaa-objiwemowaad o'ow ji-ozhitooyaang. Gaa-objiwemowaad: Ningaabii'anook, Jaachaabaaning onjibaa imaa Gaa-zagaswaajimekaag, Niigaane dananokii. Bizhikiins, Jaachaabaaning onjibaa ge-wiin, miinawaa Niigaane dananokii. Miinawaa Zhaawanwewidamook (Zhaawan), Onigamiing onjii Zhaaga-naashiiwakiing, baamaa gii-aanjigozi Obaashiing gii-niizhwaazo-biboonagizid. Waasabiik Ojibwemotaadiwin dananokii.

We worked with elder fluent first language speakers to put this together. The speakers were: Gerri Howard from Inger on the Leech Lake reservation. Leona Wakanabo also from Inger on the Leech Lake reservation. And Frannie Miller who grew up in Onimagiing in Canada and later moved to Ponemah when she was 7. And now works at the Immersion preschool in Red Lake, MN.

Anooj ingii-kagwejiimaanaanig memindage 'aw Bagwajinini, ge-ni-dazhindamowaad chi-aya'aag, mii go gaa-izhi-gaagiigidowaad. Baamaa gaa-izhi-anishinaabewisidooyaang iw gaa-ikidowaad aabajitooyaang Elan ezhiwiinjigaadeg. Miish miinawaa gaa-izhi-wiidabimangidwaa wiinawaa ji-aanikinootamowaad odoojibwemowiniwaa. Aanind dash ingii-tajisemin ji-gii-kiiizhiikamaangiban, mii go gaa-izhi-aanikanootaabii'amaang niinawind. *Gikinawaajibii'igaade dash min-ik wiinawaa gaa-gashkitoosigwaa.

We interviewed the elders, mainly (facilitated by) Bagwajini (Alex Kmett), asking them certain things to talk about and they just talked. Later on we transcribed using Elan. And then again sat with the elders so they can translate/transliterate their own Ojibwe. But we didn't have enough time for them to translate everything, so we just translated some. And it is marked with an asterisk on the parts/sentences they weren't able to finish translating.

Gaa-tazhindamowaad: Niimi'idings, onji'idings, ganawendaawasong, gikinwaa'amaageng, manidookeng, miinawaa Zhaawan ko gii-ozhi'aad aniibiishi-odaminwaaganensan, miinawaa bakaan gikinwaa'amaadiwinin. Aanind gii-wiidabindiwig ji-gaagiigidowaad, aanind dash bezhig eta awiya gii-kaagiigido.

Their topics: Powwows/dances, taboos, taking care of children, teaching, ceremonies, and Frannie talked about when she used to make dolls out of leaves as a child, and other teachings. For some topics, they sat together to talk, but for some were by themselves talking about a certain topic.

Giishpin awiya mikwaabandag waniikewin omaa mazina'iganing, mii go iw gaa-wanibii'igeyaang niinawin. Aashnaa chi-aapiji nitaawewag igiw chi-aya'aag gaa-wiidanokiimangidwaa.

Notes-

-Apii maajii-objiwemod awiya, miish wewiib ezhi-aanjitood iw waa-ikidod, mii go gaawiin akina ingii-izhi-ozhibii'anziimin. Mii eta go iw gwayak waa-ikidogobanen.

When a speaker had started talking and then changed what they were saying “false starts,” we didn’t write them all down, just what they were wanting to say.

-Gaagiigidod Zhaawan.

Odaabajitooon gegoo bakaan “niinawind/giinawind,” dazhimaad awiya, dibishkoo: “waabamangidwaanig/waabamiyangidwaanig/waabamangwaanig/waabaminangwaanig.” Mii eta go Obaashiing gete-izhigiizhwewin i’iw giuwenh.

She uses a different form for conjugating “we” VTA’s than most like the examples above. She adds “-nig” to the suffix. From working in Red Lake I’ve been told it’s just a Ponemah thing and have only heard it with speakers from Ponemah.

Naangodinong ge aanawi go aabajitooon “gaa,” oidaanjitooonan iniw ikidowinensan gegaa niigaan eyaamagakin dibishkoo: “gaa-endanakamigiziyaang/gaa-eniginiyaang/gaa-egaashiiyid.”

Also, even though she uses “gaa,” she still changes the initial vowel on the actual verb sometimes like the examples above.

Gaawiin aapiji gikendaagwasinooon gegoo aabajitooon. ‘W’ dash oration ko imaa VTI ikidowin ji-inaabajitooon dibishkoo VTA. Relative verb conjunct ganabaj izhinikaade. Ekidod: “Indaabajitoowaan/Ji-aabajitoo wag.” Ganabaj aabajichigaade ji-dazhinjigaadeg gegoo megwaa dazhimind awiya. Ogi-aabajitooon dazhimaad ko gii-ozhi’aad aniibiishi-odaminwaaganensan.

She uses what is not too well known by second language learners as something called the relative verb conjunct. One use seems to be to talk about something while talking about someone. An example is in her dolls recording saying: “Indaabajitoowaan ji-obiingwed aw biibiiyens.” and she translates it as: “I’m using the bread for babies face.” *There are some references where this is also used and translated such as Portage Lake:

Memories of an Ojibwe Childhood, Oshkaabewis Native Journal Vol. 1 Num. 2 Nookomis Gaa-inaajimotawid: What My Grandmother Told Me, and others in the ONJ.

Ayi’ii ko ge ikido ekidong Obaashing inakeyaa. Zanagad gwawak ji-initamaan ekidong. Neyiizh ko ikido “maagizhaa-sh ge/maagizhaa shke.” Gegaa dash bezhigwan initaagwadoon.

She uses these 2 different sayings that they use in Ponemah and it’s difficult for me to know which one is being used because they both sound the same.

Ayi’ii ge dazhindang awiya ezchichigaanaad awiia bekaaniznid awashime bezhig, odaabajitooon ‘ gaagiigidod. Shke, “Odinaa’ nishiimeya’.”

When she talks about a 4th person plural she uses the glottal stop like in the example above. (other places in MN, and WI use and “n”.)

-Gaagiigidod Ningaabii’anook- Aanawi go geget “owiijanishinaabemiwaan,” gii-ikido dazhindang ????, nawaj ominotaan “owiijanishinaabewaan,” ingii-igonaan.

“Owiijanishinaabewaan,” would have been better.

Gewiin odaabajitoo iw relative verb conjunct. Gii-aabajitood daah VAI. Shke: “miigaadiwind/niimi’idiwind (Aanawi go ogikanedaan niimi’idiwind imaa)”

She also used the relative verb conjunct, but on a VAI like the examples above. And the example sentence she used and translated it as “they know that there’s a powwow there.” She was talking about people not going to the Niigaane kids’ powwow because they didn’t pay out. In other words, the way this Relative Conjunct Form is used is to say ‘their.’ So in other words: ‘They knew their powwow was there.’

-Gaagiididod Bizhikiins-

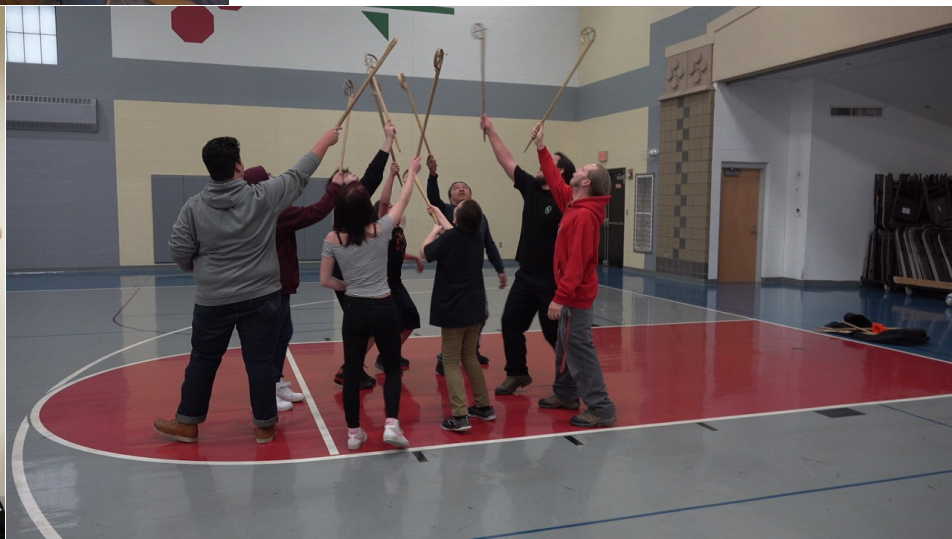
Odaabajitoo iw aapji gekendaagwasininig iidog. Shke: “gaa-gaganoonaajin.” Aanind anishinaabeg odaanisidawendaanaawaan ji-dazhinjigaaazonid awiya. Gaawin wiin omaa ogii-inaabajitoosiin. Ingoji bakaan mazi-na’iganan aabajichigaade, “when.../whenever.../every time.../any time...,” ezhi-aanikanootamaagemagak.

She uses something that may not be well known. In the examples, she translates it as “when.” Some may know that as meaning an obviative 4th person participle, but she doesn't use it that way here.

*There are other resources that it is used and translated like in Ojibwa Texts Collected by William Jones: Miscellaneous tales, Rick Gresczyk’s Our Ojibwe Grammar.



END OF AFTERWARD



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