



Life Is Not Easy Laughter Means Survival

**Stories told to Mike Parkhill
in Treaty #3 Territory**

Life Is Not Easy:
Laughter
Means Survival

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Anishinaabemowin translations provided by: Brian Cochrane, Marilyn Copenace, Kelvin Morrison and Rose Tuesday

Funding provided by: Government of Canada, Department of Canadian Heritage; Seven Generations Education Institute; and SayITFirst Inc.

Note: We have chosen to present these stories by chapters that alternate between Anishinaabemowin and English so that a broader audience can enjoy this book. All paragraphs are numbered between languages for quick reference.

Chi-gakenimindwaa Gaa-gii Dagwiiwaad

Niibiwa awiyag gii-gichi inendaagoziwag gegii 1
dagwiiwaad gii-ozhichigaadeg owe mazina'igan.
Nitam dash niwii miigwechii'aa gizhe-manidoo gaye
aadisookaanag gaagii wiiji'aawaad ogowe
gichi'ayaa'aag chi-wiindamaagewaad
odibaajimowinan. Gii-maajiitoowan onowe dibaajimowinan,
gaawin gii gikendaziin aaniin apichi zoongiziwaad iwe ozhichigeng.
Ogowe niibiwa gichi'ayaa'aag ogii-zanagi'igonawaa chi-dibaajimowaad
gaagii gichi-wiisagendamowaad chi-wiindamowaad, idash gaye
ogii-wiiji'igonawaa gegii gikino'amaawindwaa. Niibiwa onowe
dibaajimowinan gii-wiindamaagewag chi-gakendamowaad
chi-ani-mino'ayaawaad, chi-wiiji'igowaad aanind
gaa-gagwaadagendamowaad. Owe gaa-izhiyaawaad debwetan ogowe
gichi-ayaa'aag gaye mashkawi'inendamog: gakina onisidotanawaa iwe
onibwaakaawinawaa idash gaye gikinaamaagewinan gaagii
miigewewaad oga wiiji'aawaa aaniind chi mino'ayaawaad idash gaye
chi-ani mino-bimaadizid.

Niin dash, gichi inenima Gilbert Smith idash gaye Tommy White 2
gegii wiiji'ewaad chi-megwaashkawigwa ogowe
niishtana-ashi-ningodwaaswi gaa-gichi inendaagoziwaad ayaa'aag
gaagii waawiindamaagewaad odibaajimowinan. Ogowe niizh ininiwag
gii-miigiwewag gewiinawaa, Gilbert apane gii-wiiji'ig apii gii-dazised
gii-akino'amaag nitam ge ezhi maajii gaganoonagwaa, ge
izhi-gaganoonagwaa idash gaye chi-gikino'amaawiwaad ogowe
gichi-ayaa'aag. Wiin igo gii-miinig minik gaa-kendang Anishinaabe
inaadiziwi, mii'owe gaagii miinigod ongodwezhaanan
aanike-bimaadiziwin, gaagii gikinawaabam imaa wiigiwaam, idash
gaye gegii gikinawaabadang imaa manidookewin. Nowe

dibaajimowinan imaa mazina'igan odazhinganawaa onowe gikinaamaagewinan, aaniish Gilbert giimiinig. Gii-dagwii'aan omaa gii-ozhichigaadeg, gii-ashadomaage onowe dibaajimowinan chi-minwaabamewizi wiindamaagegaadegin, idash gaye onowe Anishinaabe debwetamowin izhichigewinan. Misawaago Gilbert gii-nibwaakaawinini omaa mazina'igan, gii-ashadomaa gaawiin iga gichi-ishpinamaasii zaam iwe gaagii izhi gikino'amaawind.

3 Tommy White giimiigiwe iwe nanaandawi-gikenjigewin mii'owe dibaajimowinan gaagii ozhichigaadegin. Wiin gii-izhichige chi-gaganoonagwaa ogowe chi-dibaajimowewaad gaagii ozhisidoowan omaa giuwedinong izhi bangisimong Treaty #3 akiins.

4 Ogowe Treaty #3 oodenaasan gii-wiijidaawaad onowe dibaajimowinan gaawiin chi-onzaamaajimowindwaa. Niibiwa ogowe gichi-ayaa'aag odibaajimowinan bangii gii-waabandan mewizha izhi bimaadiziwin gaagii-maawanji'idiwasiiwaad imaa bezhigoning. Noonde miigwechii'aag Dick Bird, Tom Chisel, Vernon Copenace, Leslie Gardner, Gladys Geyschick, Victoria Gibbons, Richard Green, Robert Handorgan, Jim Henderson, Larry Henry, Dennis Jones, Don Jones, Jason Jones, Nancy Jones, Tommy Keejick, Richard Kelly, Fred Kelly Jr., Gary Medicine, Edna Morrison, Alfred Oshie, Patrick gaye Wanda Paishk, Andy Petiquan, Lillian Skead, Vernon Skead, Gilbert Smith, Mike Solomon, gaye Tommy White gegii wiindamaagewaad odibaajimowinan.

5 Megwaa gii-onaagoshi-wiisini'aang Brian Cochrane, Rainy River First Nations gaa-onjiid. Niwiindamowa gegii ozhisidoowaan onowe gaagii ganoonagwaa. Ogowe dibaajimowinan nii-dagonaanan, idash gaye gii-maajii wiiji'anokiiwag ogowe niswi gaadagwiiwaad (Marilyn Copenace onjii Ojibways of Onigaming, Kelvin Morrison onjii Nigigoonsiminikaaning Nation, idash Rose Tuesday, Anishinaabeg of Naongashiing Nation) chi-aanikanootaabii'amowaad iwe anishinaabemowin. Gii ikido owe mazina'igan aanikanootaabii'igan gaawiin naasaab daa-izhibii'igaatesinon, gaanash ogowe niswi awiyag bangii bebakaan ezhi anishinaabemowag. Giishpin onowe dibaajimowinan wii-aabijichigaadegin onji wii-noonde gakendang anishinaabemowin, ikido gitago iwe Anishinaabemowin chi-bezhigwani'aayag apane. Ngii-debwetaan iwe, azhemaag

gii-gagwechimaa chi-odaapinang gaagii giishtoowaad, idash
chi-dibaabandang iwe gaa-aanikanootaabii'igaadegin idash azhemaag
gii-inendam.

 Miisawaago Brian gaagii inakoniged gaye gichi-apiitendaagwad, 6
gii-onjaanimendan iwe chi-biidoo'aan geyaabi gegoo imaa
gaa-dazhiikamang, zaam dash gaawiin iga noondawaaziinanig ogowe
gichi-ayaa'aag. Marilyn, Kelvin, idash Rose gii-ojaanimendamog
chi-wemitigoozhiimowaan gaganoonagwa ogowe gaa-dibaajimowaad
zaam niibiwa ogowe gaa-gaganoonidwaa anishinaabemowag idash
gaye ozanagi'onawaa chi-mikamowaad wemitigoozhii-ikidowinan
chi-wiindamaagewaad gaa-inendamowaad. Mii'idash, gaa-izhi
aanjibii'amaan chi-wemitigoozhiibii'igaadegin onowe
dibaajimowinan, miidash ezhi anookii'aan chi-aanakanoochigaadegin
iwe anishinaabemowin. Mii'dash ge-onji-ikidowaan nge enigok
gii-izichige ogowe gichi-ayaa'aag chi-mino-inendamowaad.

 Ogowe gaa-aanikanootaagewaad gii-onjaanimendamog 7
gii-ozhibii'amowaad bakaan awiya odibaajimoowinan, iwe ge gaawiin
odaminendaziinawaa ogowe gaa-dagwiiwaad omaa oodenaasan.
Gii-wiindamowag gegii aabijichigaadeg anishinaabewichigewin
chi-wiindamaagewaad odibaajimowinan idash mii-gawenji
debwetamowaad ogowe gichi-ayaa'aag chi-dagwiiwaad geyaabi onowe
dibaajimowinan. Ishkwaach, Brian gaawiin ogii-noonde azhe
ozhibii'aaziinan niibiwa onowe aanakanootamaagewinan, ngii
wiindamowa jibwaa dazhiikang onowe dibaajimowinan.

 Ogowe niswi gaa-anokiidamaagewaad nge zoongide'ewag 8
gii-gashkitoowaad chi-ozhibii'amowaad onowe dibaajimowinan
booshke gegii ojaanimendamowaad nitam, nge gichi-apiitenimaag.
Gichi-miigwechii'aag gakina.

 Owe mazina'igan gaawiin dagii gashkichigaatesinoon anishaago 9
ogowe awe Department of Canadian Heritage, Seven Generations
Education Institute, gaye Sharon Broughton, Sam Hill gaye Matthew
Rowe omaa Prince's Trust Canada, gegii wiiji'iwewaad niizh igo
zhooniyaa idash gii-mino'aadiziwaad. Ogowe niswi babaamiziwinan ge
bagosendamowag chi-nanaa'itoowaad anishinaabeg
chi-anishinaabemowaad. Joanne Delorme idash omaa Department of
Canadian Heritage gii-wiiji'ig apane igo owe gaa-dazhiikamang, boozhke

gaagii medasikaaman niibiwa ge-gii-giishtoo'aabam. Obekaadiziwin gaye ogiizhewaadiziwin gaawiin daa-onzaamaajimowindwaa.

10 Kristy Cameron wiisaakodewikwe awe gaa-mazinibii'iged gii-inendam chi-mazinibii'aang ge-izhinaagok iwe agwana'ijigan onji iwe mazina'igan. Nowe miigwanan mii-onji ogowe Anishinaabeg, idash gi-ezhinaagok owe wiisaakode'aag gichipizon dagonigaate miziwe. Owe noopimiing awesii omaa ikwe oshtigwaaning izhinaagozi awe wazhashk miiniwe Nancy Jones odoodeman, owe odaabaanikana omaawandoonana onowe akiinsan, idash iwe ikwe obigidanaamowin mii-onji iwe inendamowin dibaajimowinan ge mikigaadegin. Ge giikendan owe gaa-gichi minonaagok mazinichigewin gaagii mazinibii'ang.

11 Miigwech gaye ndinaag niwijiwaaganag gaagii-azhe agindamowaad onowe dibaajimowinan idash gegii gagaawiinzomi'iwaad megwaa owe gaa-dazhiigamang. Stephen idash Leslie Danielson weweni gii-bizindawiwaad gii-nibaachi dazhindamaan Leslie gaa-minopogogin gaagii giizizang, Brent Tookenay, Julie McIvov, idash Wayne Zimmer gaagii wiiji'iwewaad apane onowe dibaajimowinan. Melanie Cox, Mike Frias gaye Joy Jarvis gii pi wiisookanigoog gii-gigizhebaawagad idash ogii-izhitoonawaa chi-mino anokii'aan onji iwe gii-jiidendaagwaa, mijjim, idash apane makade-mashkikiwaaboo. Gichi miigwech ndinaag Angie Mainville idash Jason Jones gaagii waawiindamawiwaad onowe maamidonenjigewinan.

12 Heather Campbell idash Ontario Ministry of Education gii-bagidiniwewaad chi-onaabandaman iwe chi-gagwe anishinaabemodaa apane imaa ayaa akiins, Aaniish gii-wiiji'igon chi-wiiji-minogaabiwi'agwaa ogowe gaagii dibaajimowaad dazhimaawag imaa mazina'igan.

13 Carol J. Anderson mii'awe gaa-onaabandang onowe mazina'iganan. Nge ogii-nisidotam idash ogii-babaamendan gakina gegoo idash gii-gichi-nisidotaanan onowe inendamowinan, mii gawenji gashkitoowaan chi-nangadawedamaan ge-dagonigaadegin idash maawanjichigaadegin imaa mazina'igan. Gaagii init gii-nita ozhisijigeyaan idash gii-gizhewaadizi'aan. Mii'owe gi-mazina'iganaan, Carol.

Gaagii babaamenimiwaad idash gii-gizhewaadiziwaad, Sharon 14
idash David Johnston mii onji gii noonde ishpi-izhichigeyaan. Gii
gagaanzomiwaad geyaabi ndsysn o'apii.

Ishkwaach, ni-gichi-miigwechii'aa gaa-gichi-inenimag niwiiw 15
Heather. Apii wii ani maajaa'aan onji iwe akiinsan,
gii-gwekigaabawi'aan ezhi waabamag zhoomiingwenid idash ezhi
waawaada'imowid. Gii-wiiji'id iwe gaa-bagosendamaan gaawiin
aapichi gii-waabandaziimin. Ngii-bagidinig ji-gashkitoowaan,
ji-onaabandamaan gaye gaa-gii-ayaasiwaan. Gii-nita
babaami-ayaamin, gaawiin dash apane gii-babaawiji'idisiimin
geyaabi dash gii-bezhigo ayaamin, gii-gashkitoomin gaa
bagosendamaang.

Mii'owe mazina'igan ozhibii'igaate chi-mino 16
nanaagadawenimindwaa John Copenace, Delbert Horton, Dan Jones,
Fred Kelly Jr., idash Tommy White, miji-niizh ogowe gaawiin
gii-ayaasiwag jibwaa agindamowaad iwe gaagii anokiidaagewaad
gaagii miigiwewaad idash gaa-jiikendamowaad. Apane gii-inaabi'aan
ishpiming Jiibay Miikana, nangadawenimaag gaagii
gichi-inenimindwaa ininiwag idash gaagii baapi'aang okoge.
Gii-mino-bimaadiziwag idash gaye niibiwa ogwiinenimigowa.

Acknowledgements

Many people were an important part of the process of creating this book. First, however, I would like to thank the Creator and the Spirits who helped guide the stories from the Elders. When I began this project, I wasn't fully aware of their power in this process. It was difficult for many of the Elders to relay their painful stories to me, and so the guidance they received was invaluable. Many of these stories were told on the condition that their lessons about healing also be included, as a way to help others who might be suffering. This condition, which I readily agreed to, is a testament to the strength of the Elders' character: They all understood how their wisdom and the lessons they have passed on can help others heal and grow.

I am, of course, also incredibly grateful to Gilbert Smith and Tommy White for putting me in touch with the 26 amazing individuals who provided their stories. Because these two men were also contributors, Gilbert spent much of his free time coaching me on how to best approach and speak with the Elders. He also took it upon himself to gift me his knowledge of Anishinaabe culture, which has been handed down from family members over generations, learned at lodge, and experienced through ceremonies. The stories in this book support these lessons, which Gilbert freely and willfully passed on to me. By becoming part of this process, he ensured that this collection's stories are respectfully told, in line with Anishinaabe belief systems. I promised Gilbert that although he would be a wise man in this book, I would do my best to not elevate him too high, as this would go against his teachings.

- 3 Tommy White provided the thesis upon which this collection is built. He was also instrumental in setting up the interviews I conducted in the northwest part of the Treaty #3 Territory.
- 4 The support of the Treaty #3 communities for this project cannot be overstated. Many of the Elders' stories gave me a glimpse into a part of their history that had previously not been assembled in one place. I would like to thank Dick Bird, Tom Chisel, Vernon Copenace, Leslie Gardner, Gladys Geyschick, Victoria Gibbons, Richard Green, Robert Handorgan, Jim Henderson, Larry Henry, Dennis Jones, Don Jones, Jason Jones, Nancy Jones, Tommy Keejick, Richard Kelly, Fred Kelly Jr., Gary Medicine, Edna Morrison, Alfred Oshie, Patrick and Wanda Paishk, Andy Petiquan, Lillian Skead, Vernon Skead, Gilbert Smith, Mike Solomon, and Tommy White for sharing their stories.
- 5 Over dinner with Brian Cochrane of the Rainy River First Nations one evening, I told him about the interviews I had conducted, the stories I was going to include, and how I had begun working with three community members (Marilyn Copenace from Ojibways of Onigaming Nation and Kelvin Morrison of Nigigoonsiminikaaning Nation, and Rose Tuesday, Anishinaabeg of Naongashiing Nation) to translate the text into Anishinaabemowin. He noted that the book's translation might feel a bit disjointed, since these three people all spoke slightly different dialects. If the stories were to be used for learning the language, he said, they should be presented in one consistent form of Anishinaabemowin. I immediately asked him if he could take their work and do a final translation, and he readily agreed.
- 6 Although Brian's suggestion has proven to be very valuable, I was concerned about introducing one more step into the process, a step that could remove us further from the Elders' voices. Marilyn, Kelvin, and Rose were concerned about me conducting the interviews in English, because many of the interviewees' first language was Ojibwe and some had clearly struggled to find the English words required to express their thoughts. Of course, I also took things a step further by rewriting the stories in English, only to have them translated back into Anishinaabemowin. In the end, I can say with confidence that every effort has been made to stay true to the Elders' intent.

The translators were also concerned that they were “writing” others’ stories, something that the community would view as being in bad taste. After I briefed them on the protocols used to attain the stories and the reasons why the Elders cooperated with my process, however, they were more comfortable continuing. Finally, Brian did not want to rewrite the translations too extensively, something I also needed to address before he would continue working on them. 7

The courage of these three collaborators in overcoming their reservations evokes admiration. My thanks go out to all of them. 8

This book would not have been possible without the assistance of the Department of Canadian Heritage, Aboriginal Peoples’ Program; the Seven Generations Education Institute; and the Prince’s Trust Canada, specifically Sharon Broughton, Sam Hill, and Matthew Rowe; both financially and in-kind. All three organizations have been working toward the goal of improving Indigenous people’s literacy in their ancestral languages. Joanne Delorme and Anik Dubois of the Department of Canadian Heritage also supported me throughout this process, despite many slipped deadlines. Their patience and understanding cannot be overstated. 9

Kristy Cameron is a Métis artist who agreed to create the cover image for this book. The feathers represent the First Nations peoples, and the colours of the Métis sash are included throughout. The woodland creature on the woman’s head in the image of a muskrat is Nancy Jones’s clan animal, the railroad tracks tie the territories together, and the woman’s breath represents the inward-looking stories found within. I am thrilled with this visual representation that Kristy created. 10

I would also like to thank the friends who proofread these stories and encouraged me during this process. Stephen and Leslie Danielson patiently listened to me recount the stories over some of Leslie’s delicious dinners. Brent Tookenay, Julie McIvoy, and Wayne Zimmer supported me throughout the project. Melanie Cox, Mike Frias, and Joy Jarvis kept me company in the mornings and created a productive work environment through fun, food, and endless mugs of coffee. A special thank you goes out to Angie Mainville and Jason Jones for explaining some key concepts. 11

Heather Campbell and the Ontario Ministry of Education allowed me to do a deep dive into the language-revitalization 12

efforts that have been ongoing in the Territory, which helped me form lasting bonds with several of the people whose stories are featured in this book.

13 Carol J. Anderson was the book's editor. Her perspective and attention to detail were very refreshing and her insights into some of its concepts allowed me to focus on the content and collection of the stories. She made me sound organized and thoughtful. This is *our* book, Carol.

14 Through their attention and generosity, Sharon and David Johnston had a huge influence on my desire to perform at a higher level. Their encouragement remains with me to this day.

15 Finally, a great big thank you goes out to my incredible wife Heather. Whenever I left for the Territory, I would turn around to find her smiling and waving goodbye to me. Her support for my dream too often came at the cost of our spending time together. She liberated the drive and focus I didn't know I had. We often travelled apart yet remained a singular form of energy, achieving a singular dream.

16 This book is written in loving memory of John Copenace, Delbert Horton, Dan Jones, Fred Kelly Jr., and Tommy White, all of whom passed away before they had a chance to read the work to which they had contributed and about which they were so enthusiastic. Every time I look up at the Milky Way or the Road of Souls, I think of these incredible men and the laughs we shared. They lived life nobly and are missed by many.

Nitamibii'igan

Bibooni-giizis i'apii, 2017, ningii-oko-gaganoonitimin 1
ima giigido-biwaabikoonsing. Mii-ogo ima
gaa-daagwiiwad; Brent Tookenay, gaa-ogima-wibid ima
Seven Generations Education Institute (7 Gens), Angela
Mainville, nisawayi'ii gaa-giigidoodaamaged gegoo
giibi-baataashimigowad Anishinaabeg ogo dash gaye Rainy River
District School Board, Wayne Zimmer, gaa-odaake-ogimaawid ima
wiijidwaa-anokaajigan o'owe gaye gaa-inweng gaa-izhi-babaamizid.
Brent oniigaanishkaan i'gaganoonitiwin gii-dazhindamang wegonen
dino'o anokaajiganan ge-izhinizhaamangiban ji-gagwe ondinangid
zhooniya ge-onjiipan ima Aboriginal Language Initiative (ALI)
gaa-dago-ayaag ima Department of Canadian Heritage. Wiiba-go
dasogon i'apii de-izhise ji-gibiseg iwe awiya ji-gagwe ondinaad
zhooniyaan. Bebakan-igo gegoo ningiidazhindamin
ge-izhi-gagwede'angiban. Gaawiin igo gakina awiya bezhigon
odinendaaziinaawaa ini mink gegoo gaa-dazhindamang.

Wayne omamikondaanan minik Anishinaabemowin 2
gikinoo'amaadiiwigamigoonsan eyaawad 7 Gens, aanind gaye wiinge
aako-gikinoo'amaadiiwinan ayaawan booshke-go gii-ishkwaaseg iwe
ningo-anama'e-giizhik apii ayaawan. Wegonen-igo dino'o
gikinoo'amaagewin wedaapinang awiya, gaawiin odaayaasiinawaa
Anishinaabemowin mazina'iganan ge-agindamowaapan. Aanind
wiinigo gaa-dagosingin dibajimowinan ayaawan, zanagad dashwiin

Anishinaabemowin mazina'iganan ji-mikigaategin. Miisa ima apii gaa-onaakonige'ang owe dino'o mazina'igan ji-ozhibii'igateg.

- 3 Halifax ningii-ayaa gii-bibooni-giizisogak; nigiigodinaa-onaagoshin i'apii nindodaabaaning gii-nabadabi-aan. Mii-ima gaa-aya'aan odaabaanan ezhi-anwesingin agwajiing adaawewigamigong. Aanawe-go ani-ishpaabikisin gaa-gizhizigemagak ima odaabaaning midash i'noodin, enigook ima ezhi gichi-bakide'aasing waasechiganing. Indawaa ima nitawagang dininaan iwe giigido-biiwaabikoons weweni-go ji-noondaaman. Nimbagosendam wiiba-go ji-ishkwaaseg i'giigidowin. Adaawewigamigoong nindani-biindigebatoo wii-gagwe adaaweyan dagozigewinan onzaam ningii-onaakonige ji-onaagoshi-giizizamowag niwiiw, Heather.

- 4 Gii-bagamiseg niin-nitam ji-giigidoo'aan niiwiindamage gii-ishkitamaan onowe gaa-maanitaagokin dibaajimowinan gaabi-waabandaman endaso-biboon. Ogo Anishinaabeg gaabi-megwashka'awaagwaa, gaawiin ganage izhi-ayaasiiwag gaa-inaajimindwaa. Azhe-mashkawaadiziwag igi niwiiijiwaaganag, nita anokiiwag, wawiyadendaagoziwag gaye. Apane baabaapiwag; niminomanji'o gaye gii-dagwagomiiwad igi baabaapiwad. Ningagwejimaag ogo gaa-oko-gaganoonagwaa aaniin ge-inendamowaapan wawiyazh inaaajimowinan ji-ozhibii'igategiban ima mazina'igan. Maagizhaa gaye bezhig endaso-ishkonigan daa-ondinaa awiya ji-daadibaajimod. Niwaawiindamowag aanind ono dibaajimowinan gaabi-naanoondaaman owidi awasi-biboon. Mii-inidinowaa ge-noonde ozhibii'amaamban nindinaag. Ninjiikitaagoog isago. Nindoko-inendaamin niin ji-ozhibii'amaan aaniin inake'ii ge izhising owe anokaajigewin. Akawe oga-nakwedaanaawaa igiwe gaa-gaganoonagwaa ge-izhi izhinizhaa'amaan iwidi Department of Canadian Heritage. Mii-ima zhooniya aanwii-ondinangid.

- 5 Giiwii-ando maawandoositoowaan ono gichi-aya'aag odibaajimowiniwaa akawe Gilbert Smith ningii-odisaa asemaan wii-miinag ji-wiiji'id. Adik ini odoodeman, owidi onjii Naicatchewenin. Ogi-odaapinaan ini asemaan, meshkwad idash

wii-andoomaan ji-wiiji'itwaanid ini wiijikiwenhyan, Tommy White. Gilbert niibiwa awiya oada-gaajiji'aa oma giuwedinong nake'ii wenjiinid, Tommy dash owidi zhaawanong nake'ii. Gii-ishkwaa megwaashkawag Gilbert, Tommy minawaa ningii-anii-megwaashkwaa. Mii-awe geni-noondaawag iwe baapiwin gii-aabajidoowad Anishinaabeg ji-zhaabwii-aadiziwad. O'owe mazina'igan dani-onji-okodebwemagad iwe baapiwin gaa-inaadandeg. Gilbert, awe gaye Tommy gii-wiiji'iwaad ningii-onji gizhkitoon ji-gajiji'agwaa awiya ge-zagaswe'agwaa. Endaso megwaashkawag gichi-aya'aa, niwiindaamoog giishpin Gilbert awe gaye Tommy wiiji'isiwaapan gaawiin ninda-gii-megwaashkawaasiig. Niminoonan ezhi-ganawendiiwad igi gichi-aya'aag.

Ogii-ozhisitonaawaa Gilbert awe dash Tommy 6
ji-megwaashkawagwaa gichi-aya'aag oma-go miziwe Treaty #3
wenjiwaad. Endaso bebezhiig igi gichi-aya'aag, asemaan onowe gaye
bagijiganan gii-miinaawag. Onibwaakaaniwaaw iwe gaye gaa-izhi
wiiji'igoo'iziiwaad izhi bagosenimaawag. Apii-gizhi-ozhijigateg
i'mazina'igan, naasaabibii'iganan damaamiinaawag endaso
waakaa'igan awiya gaadaawaad ima ishkoniganan eyaagin Treaty #3.
7 Gens gaye aanind damiinaawag ji-aabajidowad ima
Anishinaabemowin endazhi-gikinoo'amaagewad. Niiwitaakamisab ima
da-ozhibii'igatewan ini dibaajimowinan, gaawiin gegoo ini
naasaabibii'iganan da-adaawaagesiim – gaawiin gaye awiya
awashime-ogani-ozhibii'anziinan baabaama go inendaamowad gakina
igi nisimidina gichi-aya'aag odibaajimowiniwan gaa-dibaadondenig
ima mazina'iganing.

Ningii-dazhindaamin Gilbert aaniin inake'ii geni-ezhisingin ini 7
zagaswe'iwewinan ji-wiindaamow-agwaa igi gaa-wii-zagaswe'igwaa
ge-inaabatak iwe mazina'igan. Noonde-gwayakwendam Gilbert
weweni ji-nisidotamowad igi gichi-aya'aag aaniin inake ezhijigeyan,
ji-manajiji'agwaa sago. Miisa gaa-izhi giizhaakonige'ang:
Ninga-wiindamowag igi gichi-aya'aag wii-zhaaganashii-mowan
zagaswe'agwaa, geni-izhi-mijibii'amaan gaa-ekidoowad.
Apigaa-giizhibii'amaan ini dibaajimowinan ima mazina'iganing
geni-ategin, gaa-nita-anishinaabemowad ogani-anikanotaanaawaa.
Giizhiseg o'owe, bezhiig awiya oga-dibaabandan angwam igo

bezhigwan-enweng ji-aabatak dedaabishko-go enwe'ing
ji-aginjigateg, ji-izhi-gikinoo'amaading dash gaye. Aanind ogowe
gaa-anikanootamagewad nindanagii-andawenimoog
anishinaabemowin ji-izhi-dibaajimowad igi gichi-aya'aag, wiinawaa
dash oda-gii-ani-ozhibii'aanawaa enaajimowad igi gichi-aya'aag.
Mii-itog igo zhaagwenimowad ji-oni-anikanootamowad ini
dibaajimowinan. Ningiwiindaamowag dash weweni
gii-izhi-gagwedeyan i'nake'ii ji-izhiseg. Manadendamoo
Anishinaabeg iwe odinwewiniwaa. Niin-igo ninga-bimii'itoon
giishpin awiya onji-waanendang owe geni-izhiseg.

8 Wiikaa-go gii-niibing i'apii 2017 gaa-maajisegin ini
zagaswe'iwewinan, wiiba-go 2018 gaa-gizhisegin.
Ningii-ani-maaminonendam, onjidaa-go ji-anjiseg
gaa-inakoninge'angiban Gilbert. Nising apii gii-zagaswe'iwewan,
naawaj niibiwa anishinaabe-gikinoo'amaadi-dibaajimowinan
odazhingan awe gichi-aya'aa piidash ini wawiyazh gaa-enitaagokin.
Indawaa ningi-anji-ganawaabandan iwe mazina'igan geni-izhiseg.
Ono gaabi-waawiindamowid gaapi-ezhiseg wiinge
gichi-inendaagotiniwan, naawaj gaye obi-gichi-bakiteshkaagwan
ima gaapi-izhi-enaadizid. Gaawiin nindanisidotanziin. Misaawa-go
minik dasing ana-azhegiwedamang ini wawiyazh inaaajimowinan
miiko eni-izhi azhedazhindang gaapi-izhi gagwadagised. Gaawiin
gegoo ima wawiyizh ayaasinoon gaa-inaajimod. Nimiinigoowiz
gegoo daabishko igi aanind gichi-aya'aag gaabi-izhi-miizhiwad.
Onjidaa-go naawaj weweni ji-mino-doodawman ono
gaa-gichi-inendaagokin dibaajimowinan.

9 Minjiniizh igo ini zagaswe'iwewinan gaa-gii-ani-giizhitooyan,
bezhigon gii-apiichi-minjimishkaagemagatoon; miidash igo
bezhigon gagwadagaajimowtaagokin dabishko awe nitam
gichi-aya'aa gaa-gii-inaajimod. Gii-giizhitoowan ini naanan
zagaswe'iwewinan, geyaabi-go nindinendam wii-gagwe giizhitooyan
wawiyazh dibaajimowinan. Naawaj igo ima nindizhowiikoshkaa ogo
gichi-aya'aag gaabi-izhi-gagwadagaajimowad,
gichi-apiitendaagotoon ji-dibaajimong iniwe. Aanind ogowe
gaabi-gaganoonagwaa ninindaawenimigoog gakina gegoo
jini-dazhindamaan. Gaawiin niin nindawa'isii awiya

gegaganoonaad, indigo dash gii-onji-miino-ayaawag igi gichi-aya'aag gii-dibaajimowad iwe gaapi-ezhisewad. Ji-babapinid igo gaye awiya, owe gaye awiya jini-onji-mino-ayaad wenji dibaajimowad nindinenimaag. Moozhag ningoshkomigoog gaabi-enaajimodawiiwad, ningiji-goshkonaagojige ima nishkiinzhigoog ima gaye nindengwang. "Miinago geget ezhi andawenimiyag ji-izhibii'igeyan"? iko nindinaag. "Geget," maagizhaa gaye "Yup", indigoog. Debwewin ima ayaa. Gaawin ningiigakendaziin geni-izhi anikosegin ini dibaajimowinan miigo baamaa gii-anji-agindamaan zagse'iwewin Tommy White geni-dazhiikamang. Miisa ima apii ge-nisidotamaan iwe baapiwin zhaabwii-inaadiziwin gii-inaabajitoowad Anishinaabeg.

Gii-ishkwaa aanjiseg iwe gegii-izhaamikiban, ningii-owaabamaa Gilbert ji-gagwejimag aaniin ge-izhijige-aambaan. Debwewin igi gagwede, miidash iwe minigooyan ningii'ig. Ninga-anokaadan bakaan geni-izhi-ozhibii'imaan iwe mazina'igan. Maamakaatendagozi Gilbert gii-daawisitamowid weweni ji-gagwe nisidotamaan enendang awe Anishinaabe. Wiingezi gii-gikinoo'amowid ji-mikamaan debwewin gii-noondamaan iniwe dibaajimowinan. Ishpiming iwidi inoo'ige, ji-giiwanimosiiyan ikido, apane awiya bizindam ikido. (ishpayi'ii iwidi giizhigoong inoo'ige). 10

Ninaanaagadawendan iwe gaa-izhid. Onjida-go gaye onowe ji-wiindamageng gaa-enaadiziwad igiwe gichi-aya'aag jibwaa izhiwindwaa owidi anishinaabe-gikinoo'amaadiiwigamigoong. Niibiwa igi gichi-aya'aag, gii-mashkawe'ayaanig iwe ogizikawewiniwaa ima gaa-izhi-okogewad iwe gaye odinaadiziiwiniwaa ogii-wiiji'igonawaa ge-izhi-zhaabwiiwad iwe gichi-gagwaadagendamowin. Mii-ono niizh bakebii'iganan gaa-ayaagin ima mazina'iganing "gaa-onji-maajii-ozhisiing" gii-ganawaabanjigateg iwe gizikawewin iwe gaye baapiwin gii-aabatak ji-zhaabwii'aadizing. Weweni-gii-onaabandamaan geni-izhisingin iniwe odibaajimowiniwan igiwe gichi-aya'aag (akawe ningii-gagwejimaag giishpin ji-inendaamowad) ningiwwiiji'igon ji-gishkitoo-aan iwe gaa-gagwe izhijige-aan. 11

Prologue

In December 2017, I was on a conference call with Brent Tookenay, CEO of Seven Generations Education Institute (7 Gens); Angela Mainville, a special liaison on First Nations issues between the Rainy River District School Board and 7 Gens; and Wayne Zimmer, 7 Gens Director of Apprentice Programs and a language-revitalization specialist. Brent was leading the call, and we were discussing which projects to submit to the Aboriginal Language Initiative (ALI) program with the Department of Canadian Heritage; the deadline for submission was only a few days away. We considered a number of options for plans we could create and submit for sponsorship, but none of them seemed to resonate with the group.

At some point in the call, Wayne indicated that 7 Gens has several Anishinaabemowin classes—some intensive immersion courses, some held on weekends. No matter which course the adult students attend, though, they don't have access to the Anishinaabemowin-language novels they need to read. A lot of short stories exist, but finding a novel has proven to be difficult. So, during our call, we decided that a book that helped address this need should be written. Only a topic or theme for the book had to be decided on—now.

It was a frosty December evening and I was in Halifax, sitting in my car in the grocery store parking lot. The heater was blasting but the wind was hitting my car so hard I had to take the phone off speaker and press it against my ear to hear properly. I was hoping the call would end soon so I could run in to buy the ingredients for a dinner I was planning to cook for my wife, Heather.

4 When it was my turn to weigh in on the call, I emphasized how tired I was of all the negative stories I had seen in the news, repeatedly, year after year. The Anishinaabe people I had met, I said, are nothing like the caricatures portrayed in the press. My friends are resilient, hardworking, and funny. They are always laughing and making me feel better about myself just by including me in their laughter. I asked the group what they thought about writing a book that would include funny stories told by at least one person from each First Nations community. I tell them a couple of stories I have heard over the years and say that these are the kinds of stories I would like to write. They think it's a great idea, and we agree that I should tackle the proposal submission, send it around for comment, and then submit it to the Department of Canadian Heritage for funding.

5 For the task of gathering stories from Elders, I approached Gilbert Smith of the Caribou Clan from Naicatchewenin First Nation; I offered tobacco in exchange for his help with the project. He agreed but asked if we could also involve his friend Tommy White. Gilbert said he has a lot of contacts to approach down in the south of the Territory and Tommy would know other people up north. Tommy's was the first meeting I had after meeting with Gilbert, and it is from him that I will hear about laughter being a survival mechanism for First Nations people, the ultimate premise of this book. Gilbert and Tommy's assistance was central to me being able to access the people I interviewed for this book: every time I met an Elder, I was told if it hadn't been for Gilbert's or Tommy's endorsement, I would not have had access to them. I love the way the Elders are protected.

6 Tommy and Gilbert arranged for me to be in contact with people all over the Treaty #3 Territory. With every introduction, the Elders were offered an honorarium, told about the purpose of the project, and offered tobacco for help from the spirits and their wisdom. Once the book is printed, each household in Treaty #3 will be given a copy; copies will also be given to 7 Gens for their Anishinaabemowin classes. The stories will also be posted on my website but no copies will be sold—there will be no way to reproduce the books without the unanimous written permission of the more than 30 Elders whose stories are told.

Gilbert and I talked about how the interviews would be structured in a way that would allow me to explain the book's purpose properly to prospective interviewees. Gilbert wanted to make sure that the Elders fully understood what I was doing, and that I didn't offend them. We came to an agreement: I would tell the Elders that I was conducting the interview in English, and then I would record the interaction by hand. Once I had written up each story for the book, staying as close to what I was told as possible, the text would then be translated into Anishinaabemowin by a translation team of First Speakers. Once this was done, a team member would ensure that the translated material was in one dialect only, so that the text could be read and taught consistently. However, the order of the interviews in this book was purposely switched to fit the flow of the message, as was the selection of the stories included in this book. Some of the translators actually wanted me to conduct the interviews in Anishinaabemowin, with the help of an interpreter, and then have the digital recordings translated into English, because they felt uneasy about translating someone else's words, for fear of misrepresenting the original stories. I assured them that everyone had provided permission for this process. It is worth noting how respectful First Speakers are with one another's words. If any misgivings exist about this process, I am the one responsible.

Interviews began in late summer 2017 and wrapped up in early 2018. Soon after I began, however, it was clear that the approach Gilbert and I had agreed upon would have to change. During my third interview, the Elder told me many more residential school stories than funny anecdotes. I began to reassess the focus of the book—the experiences he was relating to me were clearly more important and had had a greater impact on his life than I understood. No matter how many times we steered back onto the track of funny stories, we kept drifting over to talk about traumatic events in his life. And nothing about those stories was humorous. He gave me a gift, as other Elders did, and so I needed to treat these special stories in a better way than I had set out to do.

The next two interviews were equally captivating, but just as traumatic for the Elders as the first. By the time I completed the fifth interview, the idea of documenting funny stories was still my goal,

but the importance of also telling these Elders' painful stories had become far more compelling. Some of my interviewees, in fact, made me promise to tell all of the details in the book. I am not a counsellor, but I really felt that the Elders felt better after sharing their stories, not only as a way to make others laugh but also in an effort to help others heal from their own traumatic experiences. In many cases, they would tell me what had happened to them and my eyes would widen, my face clearly expressing shock. "You really are giving me permission to write that?" I would ask them. "Geget," or "Yup," would be the response I'd receive. The honesty was intense. I really didn't know how the stories would pull themselves together until I reread the first interview with Tommy White a few months later. It was at that moment that I really began to understand how laughter is a survival mechanism for the Anishinaabeg.

10 After this change in direction, I went back to see Gilbert to ask his advice on what I should do. He noted that I had asked for the truth, and that I was now getting it—in spades—and so my job was to figure out how to write my book in a different way. Gilbert has been amazing at taking the time to make sure I understand the Anishinaabeg way of thinking. He is an excellent coach, guiding me to find my own truths as I hear these stories. He points to the sky and tells me that I should never tell a falsehood because someone is always listening.

11 His explanation got me thinking: If I want to help tell the full, truthful story, the book needs to start by describing Elders' lives before they were taken away to residential school, too, because their strong foundation in community and culture helped many Elders develop a survival mechanism that sustained them through their trauma. So, this book's first two chapters "set the stage" by examining that foundation, including the role of laughter in survival. Selective editing of some of the Elders' stories (with their permission) helped me achieve this goal.

Chapter 1: Wenji baapi'ing

Omaa opii gii-dagwaagong 2014, ningiidagwii imaa 1
gaa-maamawibiwad iiweti Minnewawa Maanazaadiiwaki
anishinaabeg gaa-dazhindamowad ge'izhi
gikinoo'amaageng iwe anishinaabemowin. Megwaa
namadabiwaan adoopowinaakong miziwe ayaawog
awiyag nindigo niswaak-ashi-naanimidana. Ninganawaabama Dennis
Jones giimiinind gaagiibi-bimaadizid gichitwaawendaagoziwin
gagii-gashkitamaaget ji-gagwe bimaajitoot anishinaabemowin.
Dakoozi Dennis dago mindido dash minonaagozi booshke
naanimidana gii-daso-bibooned. Miiswago gii-misko-mangidengwe
dago gii-gagaanwaani ini opikaanan, gaawiin zhaagwenimosii
chi-dazhindang gagii izhi-bimaadizid.

Genaabakaan dizhinaagoz gaa-maamawibi'idiwaad: 2
nindoozaawaanikwe, ninginooz, ozhaawashkwaa nibabagiwayaan,
mooz mazinaakizo ni-biindaasowining. Dennis omaamaayan Nancy
Jones gaa-gichi inenimind gichi-ayaa, Zhingwaak ndizhinikaanig.
Geyaabisago obaapidoon Zhingwaak gii-izhinikaazid gaanash
ngichi-ginooz, niwemitigoozhiw gaye. Ge-gaago gakina awiya
makade-aanikwewag nawaj gaye makadewizowag apiich niin.
Gegizhewaadizi-wenimigoog ogowe biiwideweg booshke
gii-bakaanizi'aan.

Geniminendaan ganawaabange'aan. Gii-maajii-miigwechiyaad 3
Dennis, ni-maaji ayenaab jigagwe gakendamaan aaniin
enendamowaad owe giigaagiigidod. Aanid agindaasowag

oganenimaawaa oniijaanisiwa gii-babaamoodinewad imaa adoopowinaak, aanind onaanagaji'aawa gaa'agaashiiwiwaad gii-nibaanid. Niibidebiwag gichi'ayaa'aag aasamisag dakaasaji'idisowag mazina'iganan, gaye migiziwiigwan odaabajitoonaawaa. Ayenaabiyaan ninanaagadawendaan gii-iyaa'aan niizho-giizhik omaa, gii-bizindamaan gii-dibenimindwaa anishinaabeg, gii-gagwe aanji'indwaa inaadiziwin gii-onidoowaad Anishinaabemowin gaye. Misawaa gii'ayaaying Maanazaadiiwaki, aabita Gaanada onjiiwag ogowe Anishinaabeg gaa-ayaawaad. Genimaamakaadendam gii'izhi gagiigidood owe Dennis giidazhindang ge'ani izhi-minoseg gi-danishinaabemowinaan idash enaadizii'ing. Nawaj dash ni-maamakaadenimaa Dennis apiji-wedendaagozid gii-dibaachimodawaad gaa-bizindaminid.

4 Dennis omaajii dibaajimodaage gii-maajii gikino'amaawind Trent University imaa Peterborough, Ontario, gii-oshkiiwinini'id. Gii-ombigii'aa ji-miichid wanii'igewinan wiisiniwin jibwaa izhaad ishpi-gikinoo'amaadiiwigamig." Ningo-giizis enanjigeyaan noojigo miichim idash ge gaawiin aapiji ndonji gagwejiisii, ge ani aanjib iwe ge-gii-boodaajiiskaamanji'. Ge-nigwiinawendaan gaa-bashkwashkizhigaated miichim gaa-onjiigin akiing. Gii-ani-giiweyaan aabiding ge-ningii-jiikendam gii-waabamag amik gii-dazhiikang amiko-giba'igan.

5 Mii'owe opii, Dennis gibichii ezhi maaji gaganoonat gaa-bizindaagod. Ezhi zhoomiigwenid dago ombiigwemishaabawinaan ezhi anoo'aang okatig, "Gegoo ni makwendaan," ikido weweni, "Ge ani giizhigak giigagwe giizhiida'aan, akina abachijiganan imaa biina'aanan imaa nimashkimoding. Ge'azhegiwe ge'ani giizhigak oweti amiko-giba'igan, gii'ozhitoon amik agoodwaagan gii-aabajitoon giizhik idash ge oziisigobiminzh gagii mikaaman iweti waanzhibiiyaa, gi'izhi atoowaan imaa gi'izhi biindigeng amiko-giba'iganing."

6 "Niizho giizhik eta ngii-dazhiikaan ji-andawenjigeyaan. Ningii-bagichige imaa mitagamikaang gii-miiqwechi'aa amik, giimiige'ed obimadiziwin. Ningii-biinoo'aa imaa nimashkimod ezhi

giuweyan wii-giizisog. Ge giigichi wiisin, niningiin dabajitoonan amiko-bimide onjiga miziwe ge giiboonziingwe, ge gii-jiikendam.” Dennis bimose omaa desa’oning ge zhoomiigweni, onanaabinnan onigiiniin gagii izhichiget giwiisinid.

Gii-iskwa bezhigo-anama’e-giizhik gegii omwat omikan, Megwaa 7
gii’ayaad imaa ishpi-gikinoo amaadiiwigamig, Dennis obabaawijiwaa wijiwaaganang zaam gaangegoo chi’izhichiget megwaa, odebibitooon dibaajimo-mazina’igan ezhi namadabid waabadaan gi’izhibii’egaateg: “Gii-minwaabamewiziwin waanishin, awiya na ogii-waabaman gi-amikinaan?”

Ge bizaawag gowe maamawiinowat ajina gii-gagwe nisidotamowad 8
ekidot wenji gichi-baapiwad. Awe ikwe gawiidabimang ogichi-gondaan nibi gii-ikidod Dennis gegoo ga-wedendaagok gichi-bootaajii’on i’nibi misiwe. Geniin gii-gichi baapise ge dash gii-maamakaadedam owe niizho-giizhigad ga-dazhinjigaateg idash ge gaa-jiike’inendaagok omaa megwaa. Aaniin gowe anishinaabeg wenji baapiwad booske owe gaa-okobi’idiwad gii-dazhindamowad banaadendamowin, gagii bagidendamowad, chi-gagwe ezhaa giweg anishinaabemowin, idash ge nishkaadendamowad?

Gii-ishkwaa gaagiigidowad, gaa-niiganishkang ogii-wiinzhwa akina 9
gagii dagwiiwad gi’izhi gagwejimigowaang apane chi-gagwe izhichigeying bangi gegoo ga-minoseg ge’izhi-bimaadiziying. Gii-gagwede chi’izhi-bimaadizowing gizhewaadiziwin apane. Gii-wiindamang ogozisan daso-bibooning owe ga’ikidod mii’owe chi-maada’ookiiwing iwe wasseywin iwe ge gaa-giizhowang chi-gagwe mino-bimaadizi’ing. Gi’izhi giwebizod Godagiing, ge gii-minodawaa ge’giigibi’iget, geyaabi dash nangadawenimaa Dennis odibaachimowin. Diyaawag aanid niwijiwaagamang imaa gaa-izhidaa’aan omaa Halifax gagwejimigoog aaniin ezhi ayaawad gowe anishinaabewag. Dinaag gowe zhaanganashiiwag aanin wenji ikidowag iwe maji-ganawaabamidiwin, gaan owe onishisinoon chi-inenimindwaa bakaan, akina omaa gida ayaamin. “Noonde ikid gowe anishinaabeg gagwe nii’ezhiwewag nita baapiwag ge.” Noonde ikid giispin gowe geget nijiiwaaganag gonige bizindaagoog na.

10 **Gilbert dago Tommy**

11 Gii-bi'azhe giuwese daso-bibooning iwe gaa-waanendaman gegii
ayaa'aan imaa gichi'ayaa Gilbert Smith inaadiziwin mitigogamig omaa
Naicatchewenin ishkonganing. Nitam gii-megwashkawag Gilbert gaan
gii-gikendiziimin: Gii-gashkitoon chi-dazhindamowad gowe
gichi'ayaag gikinaamaagewinan dibaachimowinan onji Rainy District
School Board. Mii'awe nitam gaa-onaabamind gi-gikoo'amaaget
anishinaabeg gi'izhi bimaadiziwad. Giwe gaa-onaakonigewad
ogii-bi'izhinizho'aawan Gilbertan. Misawago anagii-waabandi'aang
bebakaan gaa-danakamigak, gaan gii-wijiigaabawitaadisiimin.

12 Opii gii-niibing 2017, Nova Scotia ngii'ayaa ninaamadab imaa
Zach asiniing, beshogo Peggy's Cove gaa-izhinikaadeg. Gaawiin
gidaa-mikaziin Zach's assin imaa akii-mazina'igan. Giiwiinzawaa
awe asin gagii ayaasig gozis wijiwaaganan nowe wiinimosheyin
gaye. Gegii ishkwa izhaa'aan Zach obagidinigewin, ningii-giwe
bemisemagak, niizho-giizhig ningii nanamadab, ningagwe
nisidotodaan gaa-onji-iskwaa ayaad. Nindizhaako imaa asiniing
chi-agaasendaagoziyaan gaye chi-miigwechitoowaan
ezhi-bimaadizowaan. Mii'omaa ziidomanji'o'aan; zhaabwaanamad,
agwaayaashkaa, daapishkoo gagii izhiseg jibwaa nitaawigi'aan
da-ani-izhise geyaabi omaa iyaasiyaan. Ge'owe bizaanendamo'igon.
Apane nangadadawenimaa Zach omaa asining gii-bagichige'aan.

13 Giinamadabiyaan imaa asiniing digo naa gii'inig owe
gaa-manito'ewid chi'ando waabamang Gilbert, baamaa
gii-wiindamowaa gaan giikendaziin wiin chi-waabamang. Gaan
opii gii-kendaziin mii'awe Gil ga-gekinoo'amaage'ig idash ge
gikinoowaabanda'ig gabeya'ii gikendamaawin babaamaadiziwin.

14 Gaan gakendaziimin wenji mashkawag owe
wijiigaabawitaadiwin, gemaa ge zaam noonde gagwe
bimaaji'idomin iwe anishinaabemowin imaa
Gojijiiwi-ziibi-babiikwaawangaa. Gil apiitizi dago niizhwaasimidana,
dakoozi, aanjibo, ogishkaan bakitejii'igewin wiiwakwaan idash ge
goting wiibitigaanan goting gaawin. Gii-zhoomiigwenid ge
minowaadizinaagozi. Dinendam ge gichi-apiitendimin booske
bebakaan gi'izhi'iyaa'ang. Ge bebakaan gi'izhi bimaadizi'aang idash
ge gaagii pii izhichige'aang mii'emaawenji gakendamang apane

gii-megwaashkodaadi'aang. Gaange gii-baadizhe'asii; gaange wiika giiwanimosii. Ge noonde mino-doodawaa ozaam nandawedaan chi-zhoomiigwenidaag.

Gilbert inaadiziwin mitigogamig ogi-ozhitoon akina awiya chi-gikendaang gigii izhi bimaadizid idash ge aanid chi-gikendamawad gete-gikendaasowin, aadisokaanan idash ge maamaawinji'itiwin. Omaa ayaani omitigogamig gaa-agaasadinaa nisayi'ii noopimiing, gaa-dazhi niini'idiwad, idash ge zaaga'iganing. Baapaakwa'ige wenji noondaman, "Biindigen," di'yaawag nibiwaa wijiwaaganag gakendamowad gaan gii ombigigosii ishkoniganing, ogakendanawaa wiinawaa aanapii awiya ge-bidaagoshing imaa ishkoniganing, michi baapaakwa'igewag ezhi biindigewad. Omaa odoopowinaak abiwag migiz miigwanan gagii gziibiiga'ind mii'omaa baasochigaasowag. Gizhizaan makadewaaboo imaa boodawaanaabik gaa-jakaabikeshi ezhi'izhaa'aan gaa-dazhi namadabiwad Gilbert idash Tommy White. Ge miziwe gii'enaabi'in waasechiganan bizaaniziwinaangod digo naa gegii mamazinibii'igaategin gaan dash owe anishaa inendamowin. Mii'omaa aasamisag odaanang Gilbert gete bashkwegini odesabiwin agoosi gaagii biindashkwaadan migizi idash ge agoojinoo adik odeshkanag mii'owe Gilbert indoodeman. Mii'omaa odaanang gichi-desabiwin namadab imaa nibewan miziwe agwazhewan gaa-waabijiiyaagin biwayaane waabooyanaan, maagizhaa miimaawiin nowe Gil aabajitoot gii-zhiibaangwashid gii-ishkwaanaawakweg.

Gilbert namadabi imaa odesabiwin, jiige'ii imaa gichi-desabiwin. Gichi-ayaa Tommy White azhaa namadabi. Tommy aazha ogii waaskone'aan asemaasan, ikido wiinedaa bagidinaanigod Gilbert chi-zagaswaat imaa endad. Bingwi imaa bangishinoo asemaasan gii-gagiiigidod. Dazindamin baapiwin, aaniin ge wenji baapiwad anishinaabeg. Gilbert ikido bisaanigo wii baapiwin, gitago dash chi-maanaji'aat awiya.

Bakaan inaadiziwin ge'ayaa'aan gaan gakendaziin iwe ekidong iwe eti, "Gego awiya baapinenimaaken." Tommy wenji giigidod, "Gii-baapi'aang mii'iwe bimaaji'gowing," Tommy ani gidoo. "Odazhidaan Basic enake'ii gaa-andowedamaang. Nowe niswi gitago chi'ayaaying chi-bimaadiziying: Miichim, gochi-chii'izhidaaying, idash ge gagishkiganan. Gowe anishinaabeg ogii-dagonanaawaa niwin

chi'ayaaying: baapiwin. Mii gawenji gagishkidowaang chi-ganawendamaang inaadiziwin idash gi'izhi bimaadizi'aang," ogii naadawe'aan asemaasan.

- 18 Gii-miinind gichi-ayaa asemaa gi-bagosenimaa gikinaamaagewin idash ge nibwaakaawin mii'owe anishinaabewichigewin daapishkoo iwe gwayakoniwin miziwe inaadiziwin. Gii-bagijigeyaan gaa-biinaang asemaa nii-wiindamawaa ogonen andawebadamaa. Iwe nimanjininj bezhoo gaa'yaag inde, bagijige gowe Tommy idash gilbert. Gagwechimaang ji-wiinji'iwad chi-gakendaman aaniin owe anishinaabe inaadiziwin chi-nisidotamaan wenji nita baapiwad. Gilbert odaapinaan asemaa, ezhi zaagajibenaang apwaagan miigiwewin iwe ogiimiinigoon gabey'ii gaagii wiichigaabewi'egod. Kawe nangadawedam ezhi biina'od asemaa imaa apwaagan ezhi gichi zaagaswad. Ge gichi-wiikomaan nowe apwaagan dinendam digo daa onendam abiting, gii-wiindamaang baamaa gaan ogii-wiikomaanasii nowe asemaan. Gilbert wiindamaage iwe asemaa obimi'idoon iwe gaa-gagwediyaan ishping giizhig gaa'ayaad giizhe manidoo. Tommy achinaa nangadawedam ezhi asad odaa asemaan imaa jaachaamo'on, ezhi gashkibidoot onji baamaa wii-bagijiget mitakamigaang. Mii'awe nitam anishinaabemowin gwayakondiwin gii-ozhibii'igaate. Gi'izhi miinag bagidenindamaagewin ozhibii'igan gaa-gii gagwede'aan. Gagawechimaa chi-agindaang chi-ozhibii'aang ge. Gagwechiming, "Ogonen dash owe? azhaa gii-odaapinaa asemaa," ge na gii-boji'ayaa gegii odaapinamasinaan zagaswe'iwewin gwayakondiwin nooj gagii ashodamaaget. Gilbert ikido "Andi-ge-ozhibii'amaan?" Niwiindamowaa "Gaan memooj." Odazhe adoon iwe mazina'igan imaa nimashkimod, gaan gii ozhibii'igaatesinoo. Nooj niminendaan owe anishinaabeg gi'izhichigewad – nooj owe odiyaanaa openimowin idash ge apiitendamowin chi-ani gichi mino-chiget.

- 19 "Chi-andawaabadadaming owe gi'inendamaang gii-baapiwing, gitago chi-azhe giuweying niijiwaaganag gaa-maamiikwendamawewad idash ge dibaachmowin chi-kendamaang aaniin kawenji izhiseg," Gilbert ikido

gii-mijimiinaang owe agawaa-gaa'ondaapaadeg apwaagan. "Iga izhini'zho'in gowe gaa-mino izhi'ayaawad ayaa'aag. Iga wiindamaagoog, gaagii gikino'amaawewindwaa, gowe anishinaabeg ogii-gichi-inendanaawaa chi-baapiwad onji chi bimaaji'igowad. Ge wiinige giikamigizimin, iwe ge gii-ayaamin gaa-apiitenimin awiya dibaachimowin." Owe apii dinendam iwe gii-apiitendamowind awiya gii-dibaachimowin gaan noojigo gego chii'ikidowin gaawiin gego gaa-wiinad ge. Baamaa gakendaan owe wenji ikidot Gil.

Tommy maaji ikido, "Apane gii-minendamin chi-baapi'aang, mii'owe izhe bimaadizi'aang. Apane gii-baapimin. Nibiwaa ayaa'aag giipii'izhaawag imaa gakaago'ogaan; ge gichi-manidoowadiziwin. Giishpin pii izhaayin imaa gaa-jiikamigak, iga waabamaang gaa-baapiwad, idash ge daa-mawiwag, mii'owe wenji bimaadizi'aang. Mii'owe chi-ani-mino ayaaying. Apane gagwe gishkitoon awiya chi-baapid Gaan wiin awiya chi-maanendaang; apane gagwe apiitendimaa awiya. Mii'iwe ezhe'iyaa'aan booshke gii-mashkawaag zagaswe'iwediwing, baapiwin eta nangadawedaan."

"Gii-nitaawig imaa noodadikamegwaaning," ikido gibichii waazakone'aan asemaasan. "Gii-inenimigo chi-niizhoodensi'aan, zaam nimaamaa gii-gichi mindido. Mii'owe pii wiinitaawigi'yaan, ayaa'aag gii'pii izhaawag endayaang: gaa-odaapinaawaso, niinimoshewag, idash ge indinemaaganag. Nimaamaa gii-maadapine megwaa gii-dibikaang. Ogii-adoonawaa waaboowaanan imaa majisag, chi-mino zhegishing. Niiwoo-diba'igan apii gii-naawekwag giinitaawag. Gaa-wenji zaziikizid ninzigos ogii-giishkizhaan odiseyaab gi'izhi asid imaa michisag, gochi imaa chi'iyaa'aan. Akina gowe gaa-omawadishiwad nibawiwag bii'owag chi-nitwaawagid niizhoodens. Akina gii-naganigoog, giibii'e. Gekapii, akiwenzi ikido, 'Gaan geyaabi abinoojiinyensan oda'ayaawasiin.' Gi'izhi odaapinigo'aan, gii-gaagiizomig gegii nagazhid omaa beki'ii." Gilbert baapi.

"Gii-daso-biboonigad, nindede opii gidazabiboone nisimidana-ashi-naanan, gaa-mazinaatesejigewad gii-pii izhaawag omaa ishkoniganinaang ogii pi ozhidoonawaa gaa-mazinaateseg gaagii izhiseg omaa La Verendrye, owe inini wiinzhwaa gegii maajidoot adaawaagan imaa akiinsenan. Nindede idash ge nimishome giigagwechimaawag chi-dagwii'wad imaa gaa-mazinaatesechigaateg,

idash awe odaakewigimaa gii-inendam zaam gii-waabishkinaanangoziwag. Gitago chi-makade'ibii'egaazowad onji iwe wii-mazinaatesechigaazowad. Gii-maaji mazinaatesechigaazowad nindede idash ge nimishome bimishkaawag imaa jiimaaning. Gii bi bezho bii'izhaawad agamiing, nindede gii-zaagichigwaashkoni imaa gaa-dakwiindimaawad chi-biidod iwe jiimaan omaa aki. Akina iwe gaagii-makade'ibii'ond omaa odoondanan gii-gaasiisesiwan, gii-inaabid ge makadenaangozi omaa ogidigoon iwe ge ishpiiming wiiyaw idash ge waabishkizi omaa bikwaakoganaan; mii'owe izhi maajiseg mazinaatesegen." Akina baapimin.

23 "Owe odaakewigimaa ge ogii-jiikenimaan nindedeyan, ogii-inaakonige'aan nawaj gaa-onishing chi-mazinaateseshimind. Ogii gagwechimaan chi-bimishkaad niisi-ziibi, chi-bii'ot baamaa naagozid niigaan imaa mazinaakizigan, gonabishkan iwe jiimaan. Nindede gi'izhi boozid imaa jiimaan, maaji bimishkaa niisi-ziibi ani'izhaa gaa-mazinaakiziigewa, ezhi gonabishkang iwe jiimaan. Bimi agonjinoon daaso'inan, nindede gii-gagwe mookise, gagwe bagidanaamo, digo geget gii nisaabaawe daapishkoo adaawaagan izhichiget. Gii-miinad iwe mazinaakizigan awiya, owe odaakewigimaa biibagi, "hoowah onishin Alphonse, ge gichi-minochige!" Owe odaakewigimaa wiindamowan nindedeyan dayaamin gaagii andawedamaang; aabiting eta gii-izhichigemin. Nindede ikido 'onishin zaam gaan nita bagizosii, gegaa gii-nisaabaawe."

24 "Gii minwaadiziwag gaa-mazinaatesichigewaad. Gii-giizhi mazinaatesichigewaad ogii-adaawedamaawawaan nindede nimishoomeyag gaye niibiwa gashkiganan, miichim gaye. Gii-wiijidaadimin bezho. Gii niiwinoon eta waakaa'iganan; gaa-ishkosegin gii-mitigogamigoon. Niswaak eta gii-ayaawag imaa noodadikamegwaaning, aweshime midaaswaak-ashi-ningodwaak noongom ayaawag."

25 Bakaan izhiingweni Tommy, ndigo ani-naanaagadawendam. Ndigo giimooj-gegoo niwii wiindamaag, anishinaabeg eta gaa-gikendamowaad. Ezhi niigaan inaabi aatawewaad osemaasan. Ningii-wiindamaago gichi-ayaag wiimiigiwewaad

gikino'aamaagewinan dibaajimowinan odaabajitoonawaa, ezhi ozhi-ayaa'aan ji-nisidotamaan idash chi-miigwechiiyag gii-miinigo'aan gikino'aamaagewin.

“Apii gii'izhaayin ishkoniganingoong, apane animoshag 26
iga-waabamaag. Mewizha, awensiiyag apane iinzan
gii-anishinaabemo'og. Aabiding giigidowag animoshag. “Nawaj
ji-gagwe-wijii' angwaa igi-anishinaabeg.” Maajii giigidod
gaa-niigaanishkaang animosh, bakaan animosh onji boogidi, wiinge
maanzhimaagod bizaani'ayaa gaye. Gakina enaabiwag awenen gaa
boogidid. Gaawiin awiya ogii-gakendaziinawaa. Gaawiin gowe
animooshag gii-noonde wiindamaagesiiwag. Miisa noongom izhaayin
ishkoniganing iga waabamaag animooshag odiyaang bijjimaandiwaad
gegwe mikawewawaan awenen boogidinid. Geyaabi sago ogagwe
mikawaa'aan gaagii bagidiniget. Miiwenjii ikidowing,
gii-maamawii'indi'ing ogowe gaa-okwiinawaad iga-boogidimin
ani-dibikak. Gigagwe wiindamagonaaning gegoo animoshag. Mii'owe
gichi-mewizha gaa'izhi-geng. Mii ge-onji-jiikikamigizii'ing iban
gii-maamawii'idi'ing. Daabishkoo gii-madwegamijiiwosiwini,
agachisewag awiyag, njida ji-nisidotamowaad dibaachimowinan
ji-onji-baapiwaaban.”

“Idash iwe mino-dibaajimowin, mii apii ji-maajaa'aan,” nindinaag 27
Tommy gaye gaagii biindiganid ani biiskamaan biinskawaagan gaye
ni-bibooni-wiiwakwaan. “Giyaabi noonde noondaanan
dibaachimowinan,” nindikid. Ezhi ando megwaashkawag Edna.

Edna

Niizhwaasimidana ashi niswi daso-biboone Edna Morrison; 28
agaanshiiwi, apane gaye zhoomiingweni; mii awe “agwaakwa'igan 29
abinoonjii” gaa-gizhiiwaadizid. Gaa-wawiye'aanig
odoshkiinzhikokaanan adeniiwan imaa ogije'iing gaa-onishishininig
ozhoomiingweniwin megwa gii-dazhindang aaniin baapiwin
gaa-apidendagotinig gii-bi-ombigid. Zhawendowisowin ogii-izhi
ombigi'igo' oniigi'igo'; gii-mashkawadizii'o i' iwe odinawemagana'. Mii
go i'apii gakina awiya gaa inaadiziwaad.

“No'owe doodooshaabo dash gaye ziinziibaakwad,” 30
odinaatagwenan Edna. Onabiidoog imaa atoopawinaakong wii

odaapinang nibagijigewin. Ajina iidog, ikidotog Edna, giizhiitaayeng o'omaa, Miskwaagamiiwi-ziiibiing nindani-izhaa ji-babaa-Gichi-anami'e giizhigag adaaweyaan.

31 Ishpiming enaabi gii-mamikwendang.

“Gii-naano-daso-bibooneyaan owidi Jiima'aaganing, nindede oidaanidooon waagaakod minjiminigan,” ikido Edna. “Wiin igo ogii-ozhidoonan waagaakodo minjiminiganan, aagimaakwan dash waagikomaan ogii-abaajitoonan. Niswi daso diba'igan gii-biima'ado imaa mashkiigoong ji-andawaabandag waagaakwad owidi adaawewigamigoong. Nimbimiinig iwe waagaakwad ji-adoowaan ogidaabik. Niizhinoon gaa-idegin gii-anishinaabemong iwe ogidaabik: bezhig 'ogiji-boodaawanabikong', minawaa dash 'ogiji-ishpaadin'. Gaawiin wiika i'apii ningii-aanawedaaziinaanig niniigi'igoonaanig. Gaawiin nii-waabamigosii nindede gii-biizikamaan nibiizikawaagan onzaam ojaanimizi. Wiinge ishpaagonagaa. Misawaago gaawiin mashi ningakenimigosii gii-bi-zaaga'amaan dash gaye gii-ani ogidaakiiweyaan imaa gaa-ishpaadinaag besho endaayaang gaa-ayaag. Shenea, wiinge nindani-gagwaadagwaagwanagii ani-ogidaakiiweyaan, ningidigong apiitaagonagaa'. Gaawiin ningakendaziin wegonen wenji andawendang nindede ji-atoowaan i'waagaakwad imaa ishpaadinaang onji dash igo ji-bizindamaang gaa-igo'aang. Aabitawe'ii nindani-giizhaandawenaaban gii baakinang i'ishkwandem, indizhi-biibaagimig, 'an de zha in?' Andi ezhaayan? 'Ogidaabik,' nindizhi-nakwedawaa. Indigo gegaa wii-baapid. Gii azhe andomig iwidi waakaa'iganensing. Nindowaanendam. Apii gaa-biindigeyaang, ogiji boodawaanaabik odaatoon i'oninj. 'Ogidaabik,' ezhi-ikidod.” Niniizho baapimin.

32 Ani-anike'aandaajimo Edna omaamaayan odibaajimaan gii-izhi-inigowaad iwidi gikinoon-amaadiiwigamigoong ji-ando-badako'oondwa. “Gakina go nindinawemaganag gii-izhaawag, dede eta go gaawiin onzaam apane gii-wanii'ige. Nindani-biindige imaa gaa-ma'eginaagoog bakechigan. Odaminowaaganii-animoons abi imaa desajiganing; aanind igi abinoojiiyag 'Stuffy' ogii-izhinikaanaawaan. Wiinge gii-misawenimaa a'awe animoons, apane ningii-oo-ganawaabamaa iwidi gii-izhaayaang.”

“Gakina nindinawemaganag gaa-gichi-ayaa’aawiiwaad
endaayaang gii-pi-izhaawag i’api gii zii gwang. Megwaa go eyaayaang
gii-bi-izhaa gikinoo-amaagewinini, bi-miinig iniwe Stuffy-yan. Wiinge
gichi-miigwejiwendam gaawiin dash aapiji
gii-nitaa-zhaaganashiimosii; mii eta go nindede
gaa-gii-izhinoondawag gii-nishkaajigiigidod. Ninga-miigwejii’aa
nindinendam apii gaa-odaapinag awe odaminwaaganii-animoons.
Ninganawaabamaa awe gikinoo-amaagewinini, ‘Son of a Bitch’
nindizhi-biibagimaa. Wiinge gichi-bangan imaa biindig, ishkwa
zhoomiingweni gikinoo-amaagewinini, gichi-mamaangijaabise
miinawaa go ezhi miskwiingwesed. Gichi-goshkoomaag igiwe
nindinawemaganag – ningii-agaji’aag iitog izhinaagojigewag. Indawaa
niin eta ogidaabik gii-apaa’iwe.” Edna agojiing gii-e’enaabid
bi-bagaamibizo Ed; omakade-aawadaasoowidaabaan
oo-bi-waabajitooon wii-izhi-inaad Edna-yan Miskwaagamiiwi-zii biing.
Ningidaan iwe niniteam ezhi-miigwejii’aag Edna i’odibaajimowin.

33

Gladys

Gilbert odanamikoonaan Gladys Geyschick, idash ezhi’ikidod,
“Giishpin enendameg, gegoo endaayaan niidashiikaan, bizaan igo
gaagiigidog.” Ngiiwiidanokiimaa odinaawemagana’, minjiniizh
anishinaabemowin gaa-ga-gikinoo’amaagewaad. Dabishko Edna,
Gladys wiindamage gewiin gii-mashkawaadizinid i’iwe
odinawemagana’ gii bi-ombigid. Gakina gaa-dashiiwaad bebesho
gii-izhi oki-gewag. Gii-ganawendamadiwag gaye iwe onijaanisiwaa’
ikidodo Gladys. Ji-anishinaabe-aadiziiwaad gaye weweni
ji-izhi-dwaa-waad gii-izhi-gikinoo’amaawawag.

34

35

“Apane ningii-bi-bizindaawag niniigi’igoog; mii’owe ga izhijigeng.”
“Goding igo,” izhi-giimoodawewe Gladys gii-bi-ziinzaabid.
Zhoomingweshkaa, gakendang wii-bizindaawag dadibaajimod.

36

“Gaa dashi-wanii’igewad giipi-dashi-ombig nidam igo
niizhwaaso-biboon i’bimaadiziiwin. Niizh ono waakaa’iganensan
ningii-daamin, gakinago niinawind, ashi-bezhig abinoojiiyag,
ningidiziiminaanig gaye. Endaso waakaawiganens, niibiwa onaaganan
gaye kiizizekwe akikoong gii ozaaminadoon, boodaawaanabikoon gaye
gii-ayaawan endaso waakaawiganens. Mii’owidi gaa-daaya’ang

37

gii-baakising i'we gaa-dazhi-wanii'igeng, bakan dash gaye apii iwidi gaa-okogeng ningii-daamin. Apane ningii-ojaanimizimin, namewag gajidinangitwa, maawinzowang, manoominikeyang magizha dash igo gaye gii'oseyang magizhaa gaye ando-mooseweyang. Ogo gaye wanii'igewininiwag apane gii-ojaanimiziiwag. Endaso-giizhik gii-naajiwani'igewag a'awe go waagosh ji-aamwaasig i'we awensiyaa. Gii-abiiwag ikwewag ganawenimawad i'abinoojiya."

38 "Gii-ondendiiwad igi ininiiwag, gaa-nidaawaandawed gii-inenjiikaaz, dabishko awensi mitigoong gii-akwaandawed. Awensii'a gii-onji gakinoo'amaawawag anishinaabeg ji-zhaabwiiwad ima bagojii-noopiiming. Niinwiin, aajidaamo gii-gagwe onji gakendan gegoo. Apane nindoodoo dash gaye nookomis gii-aangwamaamigoog dash gaye ji-izhaasiwan ima mitiigookaang, misawa dash igo gii-ekwaandawe."

39 "Aabiiting ga-giizhigak, oidaanang ima waakaawiganensing, beshogo ima miinziiwigamigoong, gii-ayaa a'awe mitig gaa-zaagii'ag. Mii'go e'enendaman dabishko aajidaamo ayaawiiyan. Gojigo nishwaaso mizid apiitakizo a'mitig, niibiwa ima ayaawan wadikwanensan ge-izhi-minjimaakwiiing. Nindinoode ima ogiji-wadikwan wii gagwe aazhawigwaashkwaniyan owidi bezhig mitigoong. ningii-kwaashkwan, gawiin dash giide aazhaawebizosii. Anagii-ani-ozhi-kwaashkwaniyan, ninde'iim gii-bizose ima wadikwaning, nindaasing ima ningi-onji-weweabaogojin. Ningi-baanawetoon ji-gitiskiiyan onzaam ninipaadagoojin. Misawago gishkido'aamban ji-gitiskiiyan, waasa ni-izhii-bangiishin nishtigwaning dash gaye ni-izhi-miikwashin. Gawiin goji ge-izhi-debibijiigeyan. Indaawa nimiji-agooz, midamaandaaman i'miskwi nishtigwaning izhi-mooshkineseg, nimbaanawetoon ji-aanji-mamaajiiyan. Enii'ek iidog bakan abinooji dagodaji ji-bangishing; niin wiin nawaaj godaaj ji-mikonizho'ogowan ana-gii-onjii'igowan ji-akwaandawesiiwan."

40 "Nimamiikawe'izhise, miigo i'apii 'ajidaamo gwashkwani' gii-minosesiinoog, Nimishoome Albert bi-onjizaaga'am ima miinziiwigamigoong. Nimbi-mikaag ima agoojinoowag. Gii-wijii'id ji-binaakwiiyan, nindani-windamawa ji-mamizhimisig. Gawiin i'apii nindazhi-mikwendazii aaniin ge-ikidowan wegonen wenji

naanigishkaad a'awe nindaas. Mii'owe wenji igooing
ji-bizindawiingidwaa gichi-ayaa'aag."

Bi-azhebiindige iinzan Gilbert, omakizining odonji-babowshimaan 41
ini goonan, ezhi onaabid ima desabiiwining. Odazhindaanawa iniwe
wemijigozhiwan nidaam ga-izhi-ayaawad ga-iniwendiwad jibwaa
gesika aanjiseg gii-biindigeshkaag bakan ma'egi-biminizhe'igewin.
Ashi-niswi biboon minik iitog gabi-gaganonad awe wemijigozhi
endaso-go gichi-ayaa', ishkoniganan, booshke iniwe Inuit ga-izhi
okogewad, odazhiindanawaa iniwe gaa-dazhi-wanii'igeng,
epiiji-gichi-inendaamowad o'owe inaadiziiwin, dash gaye gaa-bi'izhi
oko-jikiikamigiziiwad gii-maawando'idiwad odinawemaganensiiwa'.
Odazhiimawa' gaye igiwe aanind odinawemaganiwa'
gibi-wijiwaawad. Gawiin iitog apichi ishkode-waboo gii-ayaasiinon
i'apii, ingoding etago aanind ogi-minikwenawaa. Minawa iitog bezhig
gichi-ayaan ga-igogwen awe wemijigozhe; 'Mii-onowe
ge-nishi-onaaji'igoing gaa-gichi-ezhijigategin giigito-biwaabikonsen.'
Niibiwaa iitog igo bebezhiigon izhi-waabanjiigewag ogo
geji-inaadiziiwad gichi-ayaa'aag.

Mii-owe enendang a'awe wemijigozhi dash gaye ga-enaawindwen: 42
Gii-ani gibikawasegin ini endaso-diba'iganan dash gaye ono
dibajimowinan, dikogaa-go gii-inidakosinon owe baapiwin
ji-zhaabwii-inaabadakiban. Gegoo mawiin igo Gilbert inakonigedog
maashi gawiindamowiisig. Babizindawoga gichi-ayaa'aag ima ninga-onji
wiji'ig. Nisidotaman eniwek o'owe odaanang gapi-enaadizing ima
gaa-izhi-okogeng dash gaye gibi-ombigiiwad ga-izhi-inwendiiwad,
mii'itog i'apii geni-waawiindamowid gapi-izhi-onising enaadizid awe
Anishinaabe. Giishpin wii-nisidodawag Tommy gaa-inaadaandeg i'iwe
baapiwin, onji dago ji-gagwe-nisidotaman gaa-bi-inaadizing jibwaa
onzaami-aanjiiseg. Mii-owe enendang a'awe wemijigozhi dash gaye
ga-enaawindwen: Gii-ani gibikawasegin ini endaso-diba'iganan dash
gaye ono dibajimowinan, dikogaa-go gii-inidakosinon owe baapiwin
ji-zhaabwii-inaabadakiban. Gegoo mawiin igo Gilbert inakonigedog
maashi gawiindamowiisig. Babizindawoga gichi-ayaa'aag ima ninga-onji
wiji'ig. Nisidotaman eniwek o'owe odaanang gapi-enaadizing ima
gaa-izhi-okogeng dash gaye gibi-ombigiiwad ga-izhi-inwendiiwad,
mii'itog i'apii geni-waawiindamowid gapi-izhi-onising enaadizid awe

Anishinaabe. Giishpin wii-nisidodawag Tommy gaa-inaadaandeg i' iwe baapiwin, onji dago ji-gagwe-nisidotaman gaa-bi-inaadizing jibwaa onzaami-aanjiiseg.

43 **Jim**

44 Wii-daabamaawan Jim iwidi adoopawinakoong ga-ayaanig, inajimo awe wemiijigozhi. Migizi Zaaga'igan FN ondaadiziitog Jim. Gawiin geget owiinzowin ogi noode aabajitosiin, indaawa Jim de-izhiniikazo. Emindaagego gichi-waabishkwanikwe dash gaye omiishaabiiwinana' waabishkiziiwa'. Aakozii-wiiaya Jim, misawa dash igo noonde gaagiigito. "Iwidi nabaatabin," odigoon iinzan, mii iitog noonde aazhawe'aasig gii-minomanji'osig. Ozaanigii'igon igo bangii gii maadwewedood onzaam maawiin gii-gibijaaned. Miidash iitog ekidogwen, "Gii-naananiiwag ima ga-izhi-inwendiiwad i'apii 1955, miisa etaago gadashiiwad. 1956, giipi-azhegiwegoziwwag ayaa'aag. Gii-maaji-miigiiwe a'awe gichi-ogima zhooniiyan waakaa'iganan ji-ozhijigategin. Gakinago gii-inawendiimin."

45 "Gawiin wiika gegoo ningii-gimoodisii. 'Minwaadizin,' gii'igoog niniigi'igoog." "Gego gegoo izhi-mazhijigeken, ji-wiijidwa'ing ima gaa-onji-asigooyang, gawiin wiin aanoojigo ji-inaadizii'ing."

46 Ningagwejiiman Jim ji-dibaajimodawid aaniin aako-gapi-ezhijigewad iwidi bagwaje'ing.

47 "Zhooshkwaada'ewin gii-niigaanii-oodaaminom omaa gii-biboong. Zaaga'iganing ima gi-ayaa gaa-dazhi-zhooshkwaada'eng. Niinawind igo gii-ozhidoomin apisijiganensan, apikweshimonan ningiigijipizomin, Gawiin gaye gegoo zhooshkwaada'e wiiwakwaanangii-ayaasiimin. Giishkaandag ningii-onji-oozhitoomin zhooshkwaada'e mitigoon. Wadikwanensan gii-onji ozhikodaamin ini mitigoon, gii-zoonganoon. Giishkiboojigan ningi-aabajitoomin gii-onizhaamang minawago mookomon ji-ozhikodamang nake'ii ge-izhi waagii'ayaag iwe mitig. Geget dashwiinigo bekaniziwaad gii-ozhitamagwanaanig. Gaa-egaanshii'iwad abinoojiwwag ogi-ayaanaawa ini gamanaatakin mitigoon, gawiin misawa gegoo ji-biiga'amaawad gawiin dash gaye apichi gegoo apiitendaziiwwag. Niibing i'apii, cowboys dash gaye Indians gi-odaminomin. Ga-mandidoowad kwii'inzensag Roy Rogers dash gaye Daniel Boone

inendjiikaazoowag igiwe dash ga-egaanshii'iwad Indians inenjiikaazowag onzaam apane gii-shagooji'aawag. Mi'o'nake'ii ga-inaadiziiyang. Miziwe gii-ayaa agwajiiing ge-dazhi-odaminoyang.”

Gichi-nanagadawendam a'awe wemijiigoshi – Misawago gegaa 48
dedaabishko dasabiiboone'ang a'awe gichi-ayaa, gichi bakan niin
gi-izhi-ombig. Ningii-adaawenan niin ini mitigoon; booshke
gii-wabandan iwidi endazhi-ozhijigaategin ini mitigoon. Gawiin
ganage nindagakendaziin ge-izhi-ozhito'aamban nimitigom. Minik
gaa-bi-gaganoonagwa gichi-ayaag ninoondawag wiinawaa
abinoojiwag gii-ozhitamaazowad mitigoon. Bebakan igo wenji
izhijigewad.

Amanj gaa-inendaagotogwen ishkoniiganing gii-dazhii omigiiwad 49
abinoojiwag inendam a'awe wemijiigozh.

Azhegiwe Mitigo-waakaa'igan 50

Gii-gisinaa gii-nagishkawag Gilbert mitigo-waakaa'iganing jibwaa 51
gichi-anama'e-giizhigak 2017 gaa-akiiwang. Bangiigo goon aayaa
agoje'ii gaa-ozhaazhaag, anaame'ii mashkawaa mikwamiing. Apane
izhi'ayaa omaa Northern Ontario, gaanash giizis gii-ningi'ayaad
ogije'iing goonan gii-giizhoo'ayaag gii-biboon-agiizhig. Ani-dibikag
idash, ezhi mishkawaakwading, daabishkoo asiniwi gii-inii gisinang
aanii mashkawaakoding digoo ozhaashaa, nookaa'inaate
waabiganapishinjigan e'ii bedaabkide gii-bangishing anaamayi'ii
gaawiin-gegoo. Eyii naagii'iyagoon agijiwe'ii gaa-onjii-ozhaazhaag.
Gii-gaawesaa ji-mikan mashkaw agaabood ogichii mikwaming.
Niinawind gii'inii-izhaamin ogidaaki izhi niigaan
aanikoosigamigamigoon, gino'enzhaawin ninikanan ji-miinkiige idash
gii-bedosemin, ji-aatood bezhig ozid ji-mizhkwaagaabod jibwaa
obinaad odaanaang ozhid. Aanigoding, nindebibinidimin
ji-bangishishiwaang gii-ozhaazhaag. Ni-aakwanaamomin ani
biindige'aang. Ngagwejimig Gilbert aaniin ezhiseg gaa-dazhiikamaan,
“Gidani nisidodaan ina Tommy wenjii ikidod 'Baapiwin
gibimaaji'igon?”

Niwindaamowaa gaawin nikwedosiin bimaadiziwin inendaagwad. 52
Ndigoo gii-mino'iyaa mamawii aanind imaa gete-giizhig

anishinaabeg, gii-nitaagiwad imaa gii-aayaawad inodewisiwin idash gii-daabedagoosiiwog inaadatiziwin. Gete-aayaa'aag otengiwaan minodanamose'og wiinawaa gii-naangide'e-giizhig apii wiinawaa gii-mikwendaamowad gii-abinoojiiwiyaad. "Ezhi noongom, gaawin niin gishkitoonsin," gii-nakom. Digo gii-inedaagwad, izhi zezig, izhi ganaandawiziwin, gii-nitaawigi'aan igiweg.

53 Gilbert azhebi odesabiiwining, zhooshamiingwedaak, odebwetaan iniwe giizhigan, giishpin geget aapiji mino'iyaa. Nanoodiwisiwag gii-nitawigi'og gii-mino-bimaadiziwad. Wiinawaa gii-nitaawigi'og wiiji Gizhewaadiziwin aabajitood bimaadizi mashkawiziwin ji-minode'eyaad. Ni-wiindamaag ji-nagishkawagwaa nawaj ayya'aag gaa-gii abinoojiiwiyaad l'apii, idash baamaa, wiin daa gii-aano'ig aayaa'aag gaa-aayaawaad bebakaan dibaajimowinan.

54 Ni-wiindamowaa Gilbert niwii-waabamaa Victoria Gibbons waabang, idash gii-ikidoo, "Aapiji jikikamigizi; iga-minotawaa." Obaakinaan ishkwaandem, idash gii-ishkwiid. Ozhaashaa any niisaakiiweyaan. Nawaj ngii-ayaangwaamis gii-aakwandaawe'aan apiich niisaandawe'aan. Nge-nibagosendaan nindodaabaan ji-gashkidoot ji-zhaagaabizowaan gaa-izhpaadaasin giwebizowaan.

55 **Victoria**

56 Ani-waabang, ni-waawiidabimaa enishwaasimidana bibooned Victoria Gibbons Mishkosii-miniizibii ishkonigan onjii. Mooz odoodeman, mii-onji gitaamigizid gaye dash nataa-babaamoozhaginamawid. Niiwijiwaagan John Copenace gii-wiidabimigonaan, odibaabamaan Victoria ji-gagwedinged zoongide'eshkaage.

57 Victoria gii-nitaawigi niigiwii omaa gitagaaning beshogo gaa-aayaag noongoom gaadazhi-niimi'iding, aanawe gaawin mashi gii-ayaasinoon gaadazhi-niimi'iding gii-abinojii'id. Mawaaj oidaanikoobijiganan gii-dizhidaa, Tom idash Mary Adams, gaawin dash giiwaawiindamaagesii gaa-onjii-izhiseg. Gaa-onji gaawin babaamizikaandan, gii-abi-nitaawigid gii-gichi-minawaanigwendam gii-abinojii'id. Victoria gii-minendamose memikwendang dibaajimowinaan oidaanikoobijiganaan gii-aayaad.

“Nimishoomis owaakaa’igan gii-niizhinoon gaa-michaagin abiwinan. 58
Giishpin aayaa’aag besho aayaawad, migo gakina awiya gaa’izhi
baabiindaagewaad waakaa’iganing. Mitig-gizhaabikizigan gii
aabajijigaade jigiizhoowaag biindig, jijibaakweng, idash
ji-gizhaagamizigeng. Mewizha apii, aziibiing ningii-nabinaadimin
ji-giziibiigii’aang dago jigiziibii’ga’igaadeging biizikiganan. Apane nizh
akikoon ningii-biidomin ji-gwayakagabewad. Anii izhiseg jinibaawaang
ngii-zaagidaabiimin apishimonan gaa-naawesiigade gii-dibiiebigade
imaa michisag. Gii-naabe’igo’aang, Nookomis agwana’an
zaginmewayaan zagimeg ji-boonigowan gii-niibaa’aang. Gii-waabang,
apishimonan ningii-na’isidomin naawaj ji-mangideg.”

“Gii-minwaandam gii-bababiminizhawagwaa nimishoomis, 59
nookomis gii-baa bagida’awaad, gii-nandawenjigewad, idash
gii-wewebanaabiiwad. Gii-ganawaabaamag etaa. gaawin
gii-gakendaaziin odanakiimiwaan, gaawiin ogii gashkitoosiinaawaa
ji-nagazhiwaad. Ninimshoomis osabiin gaa-iyaaaging
gonzaabiishkoojiganan idash geye agonjinoonaaganan,
nishwaasimidana gii-inwaabiigod. Geget igo ogii-gakendaan aaniin
apii idash aandi eyaanid giigoowag. Niiminjemedaan apane
gii-babaaminizhawag. Namebinag idash awaazisiig gii-bagida’awaad
ogii-izhii’inaawaan adaawewigamig Dalsegs gii-izhinikaade.
Ogii-odaamaawaan nimishoomisan giigoowan. Nimishoomis
gii-bagida’awaasig, wiinigoo gii-majaa ji-nooji’ad moozon. Gabegiizhig
odendi , awashime gaye gii-nibaa’aang. Gigizheb gii-goshkozi’aang
gii-wabaadaamin mooz ode’ gii-agoodeg agwajiing, jimiigwechiiyeng.
Mii gaa onji-gakendamaang gii-nisaad moozon, idash
gii-gichi-miniwaanigozi.”

Niizhwaaso gii-dasobiboone Victoria ni-wiindamaag 60
gii-ashi-maajiinind Cecilia Jeffrey Indian Residential School 1946
gaa-akiwang. Gewiin ogii-ayaawaan Mrs. Douglas, mii-bezhigon
gekino’amaagewikwe wiin ogitiziima’ gii-abinoojiiwiyaad. Victoria
ogashkitoon ji-bagidendang, gaawin wiisagizizii ogii-aayaasin
odinwewin. Odazhindaan etago gii-abid endaad, gaawin odazhindaasiin
gii gakino’amawind, mii dash ezhi dazhindang gii gichi ayaawid.
Nge-nigichii-inenimaa gii-bizaanendang, nge-dabasenim
gii-wiijii’ayaawag. Niin dash nii-gakwe mikaan gaa-izhiwebizid Victoria

gii-binitaawigid oshkonganing. Niwii gakendaan aaniin ezhinaagok endaso-gizhik.

61 “Wegonen gaa-doodaman ji-minwendaagoziwin jibwa maajinigowin gikinoo’amaadiiwigamig?” ningagwedwe. Nindinendam, gaawiin minotaagozinoon ji-babaaminizhaawagwa indaanikoobijiganag gii-agaashii’iyaan.

62 “Gii-binitaawigiyaang, wegodagwen igo ngii-odaminaagemin, gaawiin igo aabiji gegoo ngii-ayaasiimin. Nookomis ngii-ozhitamaag odaminwaagan. Gii-bagiyawaaniwi odaminwaagan oshkiinzhigoon zagaakwa’igan ogii-obaajitoonan. Ogii-gashkigwaasoneyaab nimiishaabiwinan ogiji’eyii gowek zagaakwa’iganag gaa’ayaagin. Ogii-aabajitoo nojigogo babagiyawaanan mekang ji-ozhad niyaw. Nge-wawe’izhinaagwad, aapiji ngii zaagi’aa odaminwaagan.” Ominjiminaan onininj ndigo gii-ganawaabimad odaminwaagan niigaanan imaa aayad. Ominjimendan gii-bi-ombigi’id.

63 “Gii-gichi-pakinaage gii-nishwaajiwaan. Ingii-miinigoo enda-odaminwaagan, gii-daago’iyaa noonaajigan! Ingii-gichi-minawaanigoz. Gaawin dash ninataa zhaaganaashiimosii. Ingii-wiijidaamaa nimishoome, babaamiwii’izhiwe-inini gii-inanokii Nestor falls, besho gii-ayaawag wemitigoozhiig. Gii-aayaa ikwezens gaa-wiijigimag, gaawin gii-nataa anishinaabemosii. Apanego gii-odaminomin Mooniyaa-kwens – “White Girl”; geyaabi odayaanaawaa gabeshiwin imaa. Gii-odaminowaanaan odaminwaaganan gabe-giizhig. Ingii-maajigwaasaan gaye gego ji-ayaad odaminwaagan. Gaawin ganabaj ogii-gakendaaziin Mooniyaa-kwens gii-izhinikaanag, migo-maano. Magoodaasang gii-gagishkaamin gii-odaminowaang odaminwaaganan. Nii magoodaason geye gashkigwaasiigadewan digo gowek odaminwaaganans. Ininiwag etigo ogii-gikishkaanan giboodiyegwaazan. Niinawind dash giishpin ji-ikwe’ang nagoozii’ang. Niinawind gii-biiskaamin gaa-gipagaa’azhiganan bibooning ji-giizozii’ang. Gaan-ginage ngii-nizodi-daadiziimin Mooniya Kwens, ngii-niijkwemin gabe-niibing.”

64 Gabaya’ii ngiidazhindaamin gii-odaminowaan azhashki-mitigoons, dibikadini-debinaa, idash aanind bebakaanigo. Nimbaap gii-wiindamawid gwiiwizensag onamanjiin

gii-aabajitoowad azhashki-mitigoons gii-odaminowad onji wiisagise giishpin awiyaa gichi-bakidewand.

Apii Victoria gii-izhkwaataad, ngii-miigwechii'aa, mii-dash zhaawanong ndizhi maajaa Maanidoo Baawitigong indizhaa. Akawe, ingii-izhii'inaa John ogimaawigamig geyaabii ji-awe-anokiid.

65

Gary

Ngii-gagwejimaa Gary ji-debwetang Fort Frances Public Library Technology Centre ji-megwaashkodaadi'aang. Aazha imaa'ayaa gaye inodewisiwin, ezhi-gagwedweyaan ji-aabajitoowaang mawanajidiwin-abiwin. Odebwetaan Gary, inodewisiwin gii-babaa-waawaabandaanaawaan mazina'iganan, megwaa gii-gaagiigidowaang. Gary apiitenimo gii-Anishinaabe inini'iiwid, ingodwaasimidana-niiwin daso-biboone, ginoozi gaye, ginwaa odapikaanan. Wiin minowezi inodewiziwin inini idash gichi-baapi gii-daazhimaad oozhisag. Apane baapi, obaapiwin wiinge njii'ig gii-wiiji-aayaawag. Ominwaadiziwin mooshkine gii-bindiged abiwin. Gary bakaan wiin-izhi'iiyaa gii-odingii'ind naawaj aanind gichi-aayaa'aag gaa-gekinmagood, niin nitam idash gaawin gii-maazhi-dootaagoosii owe Anishinaabe gikinoo'amaadiwigaamig gaa-inaapinewad.

66

67

Gary ngagwejimig ji-dibaadodang onowe bikwakamigoong. Aanawe nibagosendaan ji-gikendamaan aaniin baapiwin wenji bimaaji'owin, onowe gaagii-gidowinan onjisewan ogowe gaa-dibaajimodawiyaad, gaawiin niin ndinendasiin wegonen gedazhindamaang. Ngii waawaabanda'igo gaye Kay-Nah-Chi-Wah-Nung Centre, wawiingezi Milo gii-waabanda'iged. Ndigo nisimidana daanakiwinan idash geye gabeshiwinan gii-aayaawan omaa akiing. Ashi-niizhwaaswi gaye ogii-mikaanaawaa bikwakamigoon imaa igi-archaeologists. Geget gichi-apiidendaagod ji-mawidisimaneg ongo-giizhig izhaat. Gary gii-mikwedam gii-bii-nitaawigid imaa Rainy River First Nation appii onowe bikwakamigoon gii-maaji odwaanikewad.

68

Gary omikwendaan nitam gii-ani-gikendang gii-nitaawigid imaa gii-gichi-apiidendaagok akiikaang baamaa gii-inii-ozhi'jigade national historic park. 1965 gaa-akiwang, Dr Walter Kenyon nitam

69

gii-maaji-waanike imaa bikwakamigoong. Royal Ontario Museum (ROM) Toronto eyaag ogii-anookiiwiwag ji-dazhiikang.

Gii-gwiiwizensiwiid Gary, nitam giidagozhininid awe gaa-dakoozid, wiinino-inini giibagamibizod gaa-ozhaawashkwaag odaabaan.

Gaawin-wiikaa Gary odaabaan ji-aayaag niiwin-debidise'inoon bimibizoowan idash gaa-gichi-ishpaa-iyaaagin gaa-gisikawisijiganan.

Dibigo daa'ibide, inendam. Onji-waasechiganing, Gary owaabaaman

Dr Kenyon gabaanid, biidaasamose, ezhi mamada'aakowang ishkwandem. "Awe-inaabin, awegwen eyaad ishkwandem,"

omaamaa'an odigoon.

- 70 "Zhaaganaash omaa ayaa," Gary izhi-biibaagi ogiji'iiye dinimaaganing, ndigo noogom gii-izhi-ayaa. Niisay'abaamig gaye gii-daatagaabamig akiwenzii. Mii-etago minjimendaaman gii-niisay-naabamig mangishkaanzhigoon, oshkinzhigokaajiganan gii-gichi-gipagii'iyaaanan. Ndigo gookooko'oo izhinaagozi epiichi-michaanig oshkiinzhigoon. Wiin ogichi-waabishkamiishidone idash waabiikwaanin gii-gichi-nagaadoon. Minawaa gii-biibaagi ogiji'iiye dinimaaganing izhi omaamaawin, "Gaawin gikenimaasii aawe." Owe akiwenzii gaawaataagoziwin. "Suffering Succotash, nii-baa-daawaabaamaa Tom Medicine." Gaawin wiikaa gii-waabaamaasii gaawin-geye gii-noodaawag aawe aayaa , jibwaa. Gaawin wiikaa gii-waabaadanzin miishinikanan idash mishiingwewin. Wiinizisan miziwe aaywan, gii-zegiig'. Gary aagowaa ginagaapid digo gii-agajigoon gaa-zegigegood idash baagii gaa-azhe-izhitood gaa-mazinedam nitam Walter Kenyon.

- 71 "Gaawin aabisii indede indinaa," Ningagwejimig Walter ji-anokiiyaan imaa ningwa'ikaaning, gaa-bikwakamigaag. Ingii-inaa gii-ashi-bezhigowaan eta, wegonen dash ge-inanookii'aambaan? Ji-gaa-gwaaba'aawange azhaski ngii izhi anookii'igo. Ji-maajidoowaan azhaski ingii'inanookii'igo gii'ishkwaa-dazhiikamowaad igiwe archaeology gaa-gekinoo'amaagiziwaad. Gary ajina gibichii. "Akawe," ikido, ndigo gii-ojaanimizi, "Nindanawendaan ji-gikenimadwaa niwiiw idash niizhindaanisag" Gii-gakenimaag inodewisiwin. "Gewiinawaa gabeshiwin ayaawag," ikido.

- 72 Gary ogii-wiidanokiimaa' gabe-gikendaasowigamig gaa-gikinoo'amaawindwaa, maagizhaa izhi-anokiidamaagewag

gema-izhwa gekinoo'amaagoziwag anokiiwin. Wiinawaa odanakiwiinaawaa ji-waanikewaad bikwakamigoon. Wiinawaa gii-waanikewag Gary dash wiiyagaseh ogii-aawadaasodaan endaso-giizhik. Ngojigo gii-aabita dazhiikamowaad bikwakamig gaa-izhi-dibendaagok Long Sault Indian Reserve 12 apii Gary gegoo owaabandaan imaa gaa-webinigaadeg gaa-ween-idaawingaag. Oгии-odaapinaan, nindigo minjiminigan ezhinaagok owe Model T Ford odinendaan.

“Shke, waabandan owe,” Gary gii-biibaagi.

73

Gaa-gekinoo'amawindwaa gakina-gegoo obaninaanaawaa maajii biibaagiwag idash gii-aazhikwewad. “Wegonen gakina wenji-baapinakamigiziwaad?” izhi-gagwedwe Dr. Kenyon. Gary oniiminaan gaa-inendang gete odaanaanjigan. Michaaawisewan Walter's oshkiinzhigooon, oshkiinzhigokaanan ogiizikaanan, idash gii-minjiminiaan ogiji getejigan ndigo ji-maanginaagotoon-moodayaabik. Omaaji daadaanginaan Gary opikwanaang.

“Miziwewizi opwaagan,” izhi-biibaagi.

74

Gary niwiindamawig, “Iwe apii, gaawinn gii-gakendasiin epiitendaagok onowen. Gii-anizaaziikizii'aan, gaawiin ndebwendasiin aniin minik awiyag debamowaad onowen. Gakina-gogegoo gii-wiinadoon gii gii-biigoshkaawaan gaye. Ngii wawe'idendaan i'apii.”

75

Gary ogii-ani-gakendaan niso-anami'e-giizhigad ezhiseg opwaagan gii-izhi-inigaazod ROM, gii-wanishiimaa. Gaa-bezhigonaadeg aayaa ji-waabanjigaazod imaa bikwakamigaang noongom.

76

Giizhjiikamaang Gary ogii-andomikawaan inodewisiwin imaa mazina'iganan gaa-ategin miidash ezhi-maajaa'aan. Ji-nagishkawag inini awe gaa-zaanagiizid ji-gagwe debinag. Niso diba'igane'aag ji-megwaashkawag Gilbert, gaawiin nii-dajisesii.

77

Kibichigishig

78

Nindanokiiwining ningii-izhaa jibwaa niswi diba'iganeyaag, ezhi-babii'ag inini ji-bi-giigidod. Ayani-izhise, weniban ji-gaganoonigooyaan. Amanj ezhinikaazogwen, gaawiin gaye ningikendanziin aandi ji-izhi-ganoonag. Gegapii ninganoonaa Gilbert ogiigidowinensing, niwiindamaag a'a inini ayaad ji-izhi-ganoozhid,

79

ji-gii-ganoozhipan gaye. Mii ayendoodamaang Gilbert, wiin odoonatoon ji-miinaad awiyan ji-ganoozhimipan, aanapii gaye. Mii owe dash bigo apii awiya nindaa-bi-ganoonig gemaa wii-ganoozhisig.

- 80 Wiinge bangan, mii ezhi-izhaayaan endananokiiyaan, gwekishkwaand wiisiniwigamigong. Bezhigwaakaase izhise apii bi-ganoonigoowaan. Nindazhindaamin aandi ge-nagishkodaadiyaang. Niwiindamaag gii-inendang niin wii-ganoonag, ningowaakaase ningii-bii'ig. Niwiindamawaa niin gii-babii'ag ji-bi-ganoozhid. "Eh!" nindizhi-biibaag giigidobiiwaabikoonsing, aapiji aaniish gii-gizhiweni wenji-giigidod. "Aandi megwaa eyaayan?" Onzaam odaanaang gizhiwe gaa-gizhiwesig giigidod. Gii-babii'o bezhigwaakaase imaa Subway-ing – midaasomizid eta ningii-onji-ayaamin, aasimisag eta gii-gibishkaagoowaang. Nindizhaa-gweshkikwaand ji-waabamag, ninzagininjiinaa, ningagwejimaa daga ji-maajaataayaangiban. Niwiindamaag gaawiin oada-gashkitoosiin onzaam ginwezh ningii-ondend ji-ganoonag. Ani-maadinawe-giizhigak eta ji-doodamaang. Makadewaabo anookii jibwaa maajaad.
- 81 Mii awe Kibichigishig wiisiniwigamigong onji, nawach onoonde-aabajitton odanishinaabe-wiinzowin, gaanash. Gichi-ayaa'aa Anishinaabe', aadizookaana' gaye iwe gaa-miinigod. Maanoo wiin owemitigoozhiwi-wiinzowin aabajitood omazina'iganing, nagishkodaadiyaang dash ji-zoongaabawid, onjida ji-doodamaan ayinendang.
- 82 Ningodwaaswi daso-biboone Kibichigishig, Fort Frances nake onjii. St. Margaret's Indian Residential School gii-gikino'amawaa. Mii Nanicost Centre noongom izhinikaade, mii imaa Anishinaabeg endananokiiwaad, Seven Generations Education Institute gaa-inindwaa gaye imaa ayaawag. Gechiwaag omaa onji Anishinaabeg ogii-ididaanaawaa' imaa ji-dazhi-giigeng, gikino'amaading gaye apiich wiin gaa-gii-inaabadak odaanaang.
- 83 Jibwaa izhii'inind Kibichigishig gikino'amaadiwigamigong, weni'igeng gii-dazhi-ombigi. Ningoding ako odinawemaagana' gii-izhaawag ji-izhiwinaawaad adaawaagana' gegoon ji-adaawewaad. "Gakina gidizhi-dibendaagozimin gegoon miinigoowiziyang ji-ondaadiziyang." Ninisidotaan, goo odaapinangen gegoon

ge-aabajitoosiwan. Maagizhaa ji-gagwejimagan Gilbert, niin wiin ninisidotaan, gaawiin idash ningikendanzii awiya anishinaabewitwaad enwaadang. Naanaagadawendamaan, ji-gii-gagwejimagan Kibichigishig apii iwe gaa-ikidod, onzaam idash gii-gidaatabii gaagiigidod, dawaach ningii-michi-bizindam.

“Niminjimendaan wiijbimosemag nindede aagaawiziigwang. 84
Aazha niibiwa gii-ningide, gagaanooziwaad mikwamiinsag ayagoojinowaad mitigong, waakaa’iganing gaye. Aapiji ningii-oshkaadiz. Jiigewiziibing ningii-azhegiuwemin. Zaageweyaang biskigamaag, ziibing ningii-waabamaanaan bimagojing mikwam. Niizh ma’iinganag gii-bimi-agooziwag mikwamiing. Aapiji gii-jiikendam nindede, ogii-gidinaan obaashkizigan. Biiwaabikowaya’ii gii-inaakomon ma’iingana’, mii baashkweweg! Dasing goda’aakwed, gii-gwaashkwaniwag. Kibichigishig odayanootawaan odedewan goda’aakwenid. “Ningii-waabamaa goon gwaagwaashkwanesed dasing goda’aakwed. Jiigi-aya’iing ma’iingana’ gii-miikwase dasing goda’aakwed. Bizaanigo gii-baapaashkizige, gii-gwaawaashkwaniwag ma’iinganag. Maagizhaa onjida jiigi-aya’ii izhi-goda’aakwe ningii-inendam ji-baapi’aan. Ningii-gichi-baabaap, bapasininji’odizoyaan, ‘Anishaa bishkonaage inendamaan.’ Gii-ishkwaa-miikonawaasig, neyaab ogii-na’atoo obaashkizigan. Gaawiin anishaa gii-bishkonaagesii, ningii-wiindamaag gichi-inagindenig ma’iinganag obiiwayaawaan, ji-wiiji’aad enawemaad. Nimaamikaw inendamaan maagizhaa gegoon iwe, mii imaa ishkwaaach gaa-inendamaan iwe minik ji-giizhigiyaan.”

Kibichigishig niwiindamaag endasing gashkendang, 85
zhagadendang, gii-babaamose noopimiing minik ji-wanishing. Gaawiin ogii-gikendanzii aandi eyaad minik imaa ayaad. Niwiindamaag aapiji gii-jiikendang gii-wanishing noopimiing naano-daso-bibooned. Nameshing oshki-zoogiponinid aapiji ogii-jiikendaan. Ogii-wiijichigetood bagwaji-aya’ii.

“Gaawiin ningoji ningii-inosesii—miziwe ningii-michi-inose. 86
Ginwezh ningii-bimose, bigo gegoon ezhi-noondamaan, waabandamaan, menaandamaan gaye,” ikido.

Aabiding odedeyin gii-bi-giiewewan, adaawaagana’ dakonaanid, 87
gichiwashkoodenid, bimaagonagiid. Gii-ani-bangishimon, odedeyin

gii-noondeshinoon onzaam gii-zanagadini oshki-zoogipong
bimaagonagiid dibishkoo awiya bima'adaman obimikawaan.
Odedeyin ogii-gikendamini besho ani-ayaad endaanid apii
waabandag aagimiwekawaan gooning, ogii-gikendaan wiiba
da-wiisinid. Wiikaa gii-dagoshinoon odedeyin, gii-gashkiidibikad
gaye. Ogii-gagaanawe'igon awiyan gii-wanishimi'igoowaad
bema'adoowaad bimikawewin, bebakaan aaniish gii-ayinoseni,
naanigoding gii-gizhibaashkaawag. Dawaa wiin igo miikanens
ogii-ozhitoon, giishpin gii-izhichigesig geyaabi oadaa-gii-bima'adoon
miikanens.

88 “Gaawiin ningii-wiindamawaasii, niin idash ini
nimbimikawewinan aabiding gii-babaamoseyaambaan,”
Kibichigishig inaajimo.

89 Aanjigo, ningoding zhoomiingwenid, ningoding
gagechinaamendang, ani-zoongetaagozid, eni-noogiid. “Bizhishig
nimamikawise aaniin dasowakiin aazha. Mii ono nimiinigoowiziwinan
gaa-bimaaji'igoowaan minik ge-mikamaan ji-giige'idizoyaambaan. Mii
ono minjimendamowinan gaa-wiiji'igoowaan nimbimaadiziwining.
Naanwaaki ningii-ayaa gikino'amaadiiwigamigong, ashi-niizhwaaki
bakaan gii-dazhi-ombigi'igoowaan. Ningii-bimaaji'o
naanaagadawendamaan gii-ayaayaan gaa-gii-wanii'igeyaangiban.
Ningii-maamakaadendam agaawaa imaa ini
gaa-gii-ganawenimigoowaan nimaamikawise, gaawiin
ningii-izhi-ayaasii ji-gikino'amaagoowaan geroon i'i apii.”

90 **Gikendaman Enwaadeg**

91 Nindani-gikendaan ganabach, gaawiin eta baapiwin, iwe
Anishinaabe wijiwiidiwin gii-wiiji'iwese. Endaawinaang,
wijiwiwaanag, inawemaaganag gaye gakina wijiwiwesemagadoon
ini dibaajimowinan. Gakina geroon gaa-minjimendamaan
ayendoodamaan abinoojiwiyaan ji-baabaapiwaad igi
Gichi-ayaa'aag, mii iwe wijiwindiwaad awiyag, bagwaji-aya'ii gaye.

92 Minik geroon gaa-noondamaan awiyag geroon
gegwe-gikino'amawiwaad, gaawiin igo ningikendanziin aaniin
Tommy wenji-ikidod, “Baapiwin gibimaaji'igon.” Ninayendami'igon
Gilbert gii-gagwejimaad Tommy-anji-wiiji'aanid na'egaach

“ji-nagadendaminid.” Na’egaach igo niwaawiji’ig Gilbert, onzaam dash gaawiin ninzhagaji-bii’osii gegoon ji-gikino’amaagoowaan. Ji-ani-gagikendamaan, da-onaginde aaniin Tommy gaa-ikidod, mii niin igo ji-noondamaan dibaajimowinan, odaanaang aaniish gaawiin ningii-bizindanziinan gemaa onzaam ningii-migoshkaadendami’igonan ji-bizindamaan. Niminwendaan idash aaniin Gilbert ayizhichiged—nindebwetawaa.

Chapter 1: Stories

In mid-October 2014, I attend a Minnesota Indian Education Association's Native Language and Education Conference in Minnewawa, Minnesota. As I sit at one of the round tables in a sea of around 350 people, I watch Dennis Jones on stage receiving a lifetime achievement award for his efforts in revitalizing Anishinaabemowin, the Ojibwe language. Dennis is charming; relatively short in stature, yet very large in presence, and fit-looking for a man in his fifties. With his big red face traditionally framed by foot-long braids, he speaks confidently about his experiences. 1

By contrast, I look a little bit like an outsider at this conference: light-brown hair, six foot six, and wearing a bright lime-green golf shirt with a cartoon moose on the breast pocket. Dennis's mom, the respected Elder Nancy Jones, calls me Zhingwaak—White Pine. Nancy still giggles every time she calls me Zhingwaak because I am so tall and, well, I'm white. Almost everyone else in the room has black hair and a darker skin tone than me. Despite this difference, I feel incredibly welcomed by this room full of strangers. 2

I am an avid people watcher. As Dennis begins his thank you's, I begin looking around the room, trying to gauge the reactions to his speech. Some people are reading, parents watch over babies crawling on tables, and others tend to little ones sleeping in car seats. A row of Elders seated against the far wall fan themselves with conference schedules or eagle wings. As I look around, I reflect on the past couple of days I have spent here, hearing about colonization, forced assimilation, and language loss. Even though we are in Minnesota, 3

about half the attendees in the room are Canadian—that is, they are First Nations people who live in Canada. I am struck by how optimistic Dennis’s comments are about the future of his language and culture, but I am even more transfixed by how he so skillfully uses humour to draw in his audience.

4 I turn back to Dennis. He begins telling a story about his first month as a student at Trent University in Peterborough, Ontario, when he was in his late teens. Dennis had been raised on a trap-line diet before leaving home to go to university. “After a month of eating processed foods and getting very little exercise, I was feeling kind of gross and had put on a lot of weight. I was missing food harvested directly from the land; I was feeling tired, bloated, and polluted. And so walking to my off-campus apartment one day, I was delighted by the sight of a beaver tending its dam.”

5 At this point, Dennis pauses and turns to the audience. A toothy grin grows on his face, and he raises his eyebrows as he points a finger to his forehead. “I get an idea,” he says slowly. “The next day I got myself prepared, and put the tools I needed into my gym bag. I went back to the dam, fashioned a beaver snare out of the cedar and willow I had found near the pond, then laid my trap at the entrance to the dam.

6 “It only took a couple of days to catch my dinner. I laid my tobacco on the ground, and thanked Amik—Beaver—for giving up its life to make me healthy. I put the animal into my bag, and took it home to cook. I ate so well; I gorged, actually. Grease was flowing down my chin; I even ate with my hands. It was such a gluttonous act. I was so happy.” Dennis walks across the stage, his big, grinning face swivelling on his shoulders, his hands mimicking the action of the grease pouring down his chin and onto his chest.

7 The week after his beaver feast, Dennis is at the Campus Centre hanging out with his buddies. Because he has a little extra time to kill, he grabs a school newspaper, plunks down on a faux-leather chair, and reads the headline: “Our mascot is missing; has anybody seen our beaver?”

8 The crowd is dead quiet for about a moment while we all process what he just said. Then the room erupts with laughter. The lady

sitting next to me is taking a huge gulp of water. As Dennis delivers this line, she sprays it everywhere. I laugh too, but I'm also struck by the contrast between what I have heard over the past couple of days and the upbeat atmosphere in the room right now. How could these folks laugh like this when the undertones of the conference are despair, sacrifice, revitalization, and frustration?

After the speeches, the conference chair acknowledges all who had participated and asks us all to continue making small differences in our life. She asks us to always practice Gizhewaadiziwin. I was told by her son years later that this means sharing light and warmth in a purposeful way, tapping into life's energy to act with kindness. I drive my car back to Fort Frances loving the closing message yet still thinking about Dennis's story. I have had several friends from my neighbourhood in Halifax ask me what "they" are like. I point out that "they" is the most prejudiced word in the English language, not because it signifies labelling or name-calling, but because it reflects a state of mind separating "us" from them—but we are all here together. My soapbox aside, I like to respond, "There are a couple of things I can say about my Indigenous friends: they are competitive and they love to laugh." I know these are just two small things, but I like to say that to see if "they"—my friends—are listening.

Gilbert and Tommy

This perplexing thought came back to me a few years later when I was in Elder Gilbert Smith's cultural cabin in Naicatchewenin First Nation. Gilbert and I started out as "familiar" strangers: I managed a video recording of some Elders' teachings for the Rainy River District School Board, and he was one of the speakers chosen to provide a lesson on the Anishinaabe way of living. Gilbert was referred to me through the board. Although we had seen each other at various functions since then, we had never really formed a lasting connection.

In the summer of 2017, I was in Nova Scotia sitting on Zach's Rock overlooking the Atlantic Ocean outside of Peggy's Cove. You won't find Zach's Rock on a map. I named this rock after a family friend, my son David's best friend. Zach met with an early demise along with his girlfriend Kaya. After attending Zach's bereavement ceremony, I flew

home and sat on this rock by myself for two straight days, trying to make sense of their passing. I go out to this rock to feel both insignificant and thankful for my life. I go to feel grounded; the wind blows, the waves roll, just like they did long before I was born and will do long after I am gone. This thought soothes me. I think of Zach and Kaya every time I lay tobacco at this rock.

13 I was sitting on Zach's rock when I felt like I was being directed by a spiritual hand to go see Gilbert, though later I told him that I didn't know why he was the one I was to see. What I didn't know at the time was that Gil would be my teacher and guide throughout this learning journey.

14 The reason for our strong bond isn't clear to either one of us, actually. I suppose we share a mutual goal of helping to revitalize Anishinaabemowin in the Rainy River–Lake of the Woods area. Gil is 70-ish, a short, stocky man who wears a baseball cap and, sometimes, his front false teeth, though other times, not. The kindness in his smile softens his hard features. I feel that we share a good deal of respect for each other's differences. Our lives and experiences are so completely different that we learn a lot with every interaction. He's a no-nonsense guy; truthful to a fault. I want to please him just so he can cast that kind smile my way.

15 Gilbert's cultural cabin was created for him to share his experiences and for others to experience traditional knowledge, stories, and gatherings. It is situated on a small hill between the forest, the pow wow grounds, and a lake. I knock and hear, "Come in." I have a lot of friends who can tell I was not raised on a reserve because normally, when people know or expect each other in these communities, they just knock and walk right in. On the kitchen table, a spread of freshly cleaned white bald eagle tail feathers are drying after their recent cleansing. I heat my coffee in the microwave and go into the main room where Gilbert and Tommy White are already sitting. Views from every window frame peaceful scenes. It's like seeing Group of Seven sketches in every direction, only these scenes are real. On the wall behind Gilbert's comfy, worn leather chair hangs a stuffed bald eagle, and directly behind him, mounted antlers of Adik—Caribou, representing Gilbert's clan.

Behind the couch I am sitting on is a bed covered with grey wool blankets, perhaps used by him for afternoon naps.

Gilbert sits down in his chair. Beside me on the couch, Elder Tommy White is already seated. Tommy has a cigarette lit, and claims he is the only one that Gilbert lets smoke in his retreat. Ash from the cigarette is dangling precariously as he talks. We are discussing laughter and its meaning to the Anishinaabe people. Gilbert tells me that it is okay to laugh, as long as the laughter is respectful. 16

Coming from another culture, I really don't know what that means other than in the obvious "don't make fun of anyone" context. But Tommy interrupts me and says, "Laughter is a survival mechanism for us—like basic needs, I think. Three conditions need to be present for humans to survive: food, shelter, and clothing. The Anishinaabeg have included a fourth requirement: laughter. We have managed to keep our culture and our way of life because of it." He butts his cigarette out. 17

The exchange of tobacco when asking an Elder for teaching and wisdom is a customary bond—much like a contract is in the wider culture. I offer the tobacco I have brought with me, and explain what I am looking for. With my left hand (the hand closest to the heart), I offer a large pinch of tobacco to Tommy and Gilbert. I ask them to help me learn what laughter means in the Anishinaabe culture. Gilbert accepts the tobacco, and brings out a pipe an old friend gave to him. He thinks for a while, puts the tobacco in his pipe, and smokes it aggressively. He draws on the pipe so hard that I think he is going to faint at one point, but he tells me later that he didn't inhale the smoke from the tobacco. Gilbert explains that the smoke carries the meaning of my request up into the sky and up to the Creator. Tommy thinks for a moment, then puts his tobacco into a tissue, so that he can wrap it up and lay it on the ground later. My first Anishinaabe contract is signed. I then hand a puzzled Gilbert a waiver explaining in writing what I had just asked him for. I ask him to read it and then sign it. He asks me, "What is this for? I already accepted the tobacco." I feel like an idiot for not accepting that a ceremonial contract makes a person's word their promise. Gilbert says he'll sign my contract, but I tell him, "No, it's alright." The paper goes back into my knapsack, unsigned. I like the Anishinaabe way better—a contract based on trust and respect to serve a higher purpose. 18

19 “To explore this concept of laughter properly, we must go back to my friends’ earliest memories and stories to learn about the meanings,” Gilbert says as he holds his barely smouldering pipe. “I’ll put you in touch with some good people. They will help explain, in their teachings, why laughter is an important tool for survival to the Anishinaabe people. We do have a lot of fun, respectful stories.” At this point, I’m still thinking that the word “respectful” means telling a story with no swear words or “dirty” humour in it. I will find out later that this is not at all what Gil means.

20 Tommy begins. “We have always loved to laugh, and that is how we survived. There was always laughter. A lot of people come to our lodge; it is very sacred. If you come to our celebration, you will always see laughter, and tears. It is a part of our healing to this day. I’m always trying to make people laugh. I do not do it to hurt anyone; I always show respect. That is the way I am—no matter how intense my ceremonies are, it is laughter I always think about.

21 “I was born in Whitefish,” he says, pausing to light another cigarette. “They thought I was going to be a twin, my mom was so huge. The night that Mom was to give birth to me, people came to our house: the midwife, cousins, and family. Mom started having contractions during the night. They laid blankets out about a foot thick on the wooden floor for her to lie down on comfortably. After a few short hours, at 12:02, I finally came out. The oldest auntie took me, cut my umbilical cord, and then placed me on the floor, out of the way. All the houseguests were lined up looking for my twin to come out. They all left me alone, waiting. Finally, an old man said, ‘She is without another baby.’ Then they picked me up, and apologized for leaving me on the sidelines.” Gilbert chuckles.

22 “A few years later, when my dad would have been around 35, a movie crew came to our community to film a documentary about La Vérendrye, the man credited with developing the fur trade in our area. My dad and uncle were asked to be scouts in the movie, but the director thought they looked too fair-skinned. They had to be painted with dark makeup for the movie. The opening scene featured my dad and uncle paddling a big canoe. As they came near the shore, dad had to hop out into the shallow water to bring the

canoe up onto the land. All of the paint around his ankles had come off in the water, so he looked dark from the knees up, and white around his calves; this is how the movie starts.” We all laugh.

“The director liked my Dad, so he planned a special scene for him. He asked my father to paddle down the river, wait until he was in front of the camera, then tip the canoe. So Dad got into his canoe, started down the river toward the camera crew, then tipped his canoe. The packs floated by, Dad kept coming up, gasping for air, really acting out the drowning fur-trader thing. As he passed the camera, the director was yelling, ‘Way to go Alphonse, you’re doing great!’ The director told my dad he got the footage he needed; they only had to do the one take. Dad said, ‘Good, because I don’t know how to swim, I almost drowned out there.’” 23

“The movie people were good folks. When the film was all over, they bought a lot of clothing and food for my dad and uncles. We lived in a circle, not far from each other. There were only four houses; the rest were cabins. There were only 300 people in Whitefish Bay at the time, but now there are over 1,100.” 24

The expression on Tommy’s face changes, becoming more solemn. He looks like he is about to tell me a secret only shared amongst the Anishinaabe people. He leans forward and snuffs out his cigarette. I’ve been told that Elders pass along their teachings through stories, so I am getting ready to recognize this in order to thank him for the gift of the lesson properly. 25

“Whenever you go into our communities, you always see dogs. Way back, they say the animals always spoke Anishinaabe. One day, the dogs spoke. They said, ‘We need to do more for the Anishinaabe people.’ When the lead dog started talking, one of the other dogs farted—boogidi—a quiet, smelly one. The pack of dogs all stopped talking to look around to see which dog farted. None of them knew. No dog admitted to letting it go. So, when you go onto a rez today, you will always find dogs sniffing each other’s bums to find out which one farted. They are still looking for the one who let it go. This is why we say, when we have a meeting with a group of people, that we’re going to have a boogit tonight. The dogs are trying to let us know. This is an old, old way. But we are always reminded of why meetings need to be 26

fun. For example, when stomachs grumble, people get embarrassed, so they need to understand these stories so that they can laugh about them.”

27 “And with that lovely story, it’s time for me to go,” I say to Tommy and my host as I get up to put on my coat and toque. “I need to hear some more stories,” I say. Then I head over to meet Edna.

28 **Edna**

29 Edna Morrison is a tiny, 73-year-old lady who is always smiling; she is the “poster child” for kindness. Her little round glasses sit over top of her beautifully curved smile as she discusses what laughter meant to her as a child. Her family unit was strong. Her parents raised her in a warm, loving, and nurturing environment. All parents did in those days. I ask her to tell me about the old days as she offers me a cup of tea.

30 “Here is the cream and sugar,” Edna offers. She comes to the kitchen table where I have placed my tobacco, ready to offer it to her for some guidance and knowledge. She settles down at the table and accepts my offering. Edna says she has to be quick because she needs to go Christmas shopping in Winnipeg as soon as we are finished.

31 Her eyes gaze up to the sky as she remembers. “When I was five and growing up in Seine River First Nation, my dad was putting a new handle on his axe head one day,” Edna says. “He made his own handles out of ash, using his waakikomaan—carving knife—to fashion the handle. The head of the axe came from the general store, which Dad had to walk through three miles of swamp to get to. He gave me the axe head and told me to put this ogitaabik. Ogitaabik has a double meaning in Anishinaabemowin: it can mean ‘on top of the hill’ or ‘on top of the wood stove.’ Back in those days, we never questioned our parents. Dad was really busy so he didn’t notice I was putting my coat on. The snow was really deep. He hadn’t realized I had gone outside and was climbing up the hill beside our house. Oh my gosh, I was really struggling up the hill; the snow was so deep, past my knees. I had no idea why my dad wanted the axe head on top of the hill but we always did what we were asked. I was about halfway

up the hill when he opened the door and shouted, 'An de zha in? Where are you going?' 'Ogitaabik,' I replied. He looked like he was going to laugh. He called me back into our cabin. I was so confused. Once inside, he touched the stovetop with his powerful hand. 'Ogitaabik,' he said. We both laughed."

Edna continued with another story about her mother taking all of her siblings to the government building (that is, the school) to get their vaccinations. "My whole family came for gii-batka'ogo—vaccinations; getting pricked—except my father, who was always out trapping. I went into this strange room where a cloth puppy sat on the shelf; the other kids called it a 'Stuffy.' I wanted to have that puppy so badly; I really admired it. Every time we went to that school for a medical, I would go find Stuffy and just stare at him. 32

"It was spring time, and my family all came over to our home—my aunties and uncles were there, all of the adults. All of a sudden the school teacher came into our home. He came in with Stuffy. He said, 'Edna, here,' as he bent down to hand Stuffy to me. I was so grateful but the only English I knew at the time I had learned from my father when something went wrong. After receiving the stuffed dog from the teacher, I figured I would respond in his language out of respect and appreciation for this most coveted of gifts. I looked the teacher in the eyes and shouted, 'Son of a bitch!' at him. The room went quiet; the smile came off of the school teacher's face. His eyes widened, his face went red. Some relatives used their hands to hide their laughs; some relations looked shocked. I could see by the expressions on my family members' faces—they were all so embarrassed. Just by their reactions, I turned around and ran away. I went ogitaabik to be by myself." As Edna looks out the window, Ed, her ride to Winnipeg pulls up in his black pickup truck. I slurp the last drop of tea in my cup and put my coat on. "Miigwech," I say to Edna, to thank her for her story. 33

Gladys

Gilbert introduces me to my next Elder, Gladys Geyshick, and then says, "If you two don't mind, I have some things at the house I need to take care of, so I'll just leave you alone to talk." After making ourselves comfortable, Gladys and I acquaint ourselves with all of the people we 34 35

know in common—the usual pleasantries. I have worked with her brother and sister, both of whom are Anishinaabemowin teachers. Like Edna, Gladys tells me that she grew up in a strong family structure. Her parents, aunties, uncles, grandparents, brothers, and sisters all lived in a handful of houses that were grouped together. Gladys says they all looked after one another's children. They were taught how to be safe and to learn the Anishinaabe ways.

36 “I always listened to my parents; this is what was done.” Gladys draws me in with a long pause, leans over to me, lowers her voice, and then adds, “Usually,” with a wink. She sits back, a beaming smile on her face. She knows she has just drawn me into her story.

37 “I grew up on a trap line the first seven years of my life. We lived in two cabins on Three Mile Lake, all of us: 11 children, plus grandparents and parents. The cabins were stocked with pots and pans, and each structure had its own wood stove. We stayed out there once the trap line opened, then lived in the community the rest of the time. We were always busy fishing for sturgeon, blueberry picking, ricing, or hunting deer and moose. The trappers were always busy. Every day they'd be checking their traps so the fox wouldn't eat the snared animals. The women stayed behind with the children.

38 “When the men were away, I always pretended to be a climber, like an animal that climbs a tree. The Anishinaabe people are taught to learn how to survive in the wilderness by learning from the animals. I chose to learn from the squirrel. My mother and grandmother always warned me to be careful and to stay out of the trees, but I kept climbing anyway.

39 “One day, behind our cabin beside the outhouse, I was climbing my favourite tree. I loved climbing it. I used my imagination and actually believed I was a squirrel. The tree was about eight feet high, with lots of branches for holding onto. I crawled out onto a limb so I could try to jump to the next tree. I leapt but never made it across. As I sprung, my clothes got caught on a limb. I found myself dangling by the back of my pants. I was hanging upside down in such a way that I couldn't reach up and behind to free myself. Even if I did free myself, I was going to drop quite a distance and land on my head. I was out of reach of anything to grab onto. I just hung

there feeling the blood rush to my head, unable to change my position. A normal child would be afraid of falling, but I was more worried about the repercussions of getting caught climbing after I was warned not to.

“Luckily, around the same time as my ‘jump like a squirrel’ attempt failed, my uncle Albert had finished using the outhouse. He came out to find me hanging there. As he helped me down, I begged him not to tell on me. I hadn’t yet realized that later on I would need to explain to my parents why my pants had a big rip in them. The moral here is, listen to your Elders.” 40

Gilbert opens the door, stomps the snow off his boots, and then comes in to sit in his lounge. We discuss the Anishinaabe family unit before it was so drastically changed by outside forces. Almost every Elder I have spoken with over the past 13 years working with First Nation and Inuit communities talks about growing up on the trap line, how important nature was to them, and how much fun they had together as young families. They talk about spending time with their grandparents, parents, and cousins. They recall that almost no influence of alcohol was present, and when alcohol was around, it was only occasionally that people drank. Another Elder once told me that digital devices like smartphones will be the death of their culture. So many of these esteemed Elders kept making the same observations, over and over. 41

As the hours pass by and the stories fly, things aren’t lining up about laughter being a survival mechanism. I think that Gilbert must have a plan that he isn’t sharing with me yet. He did say he would help teach me through listening to the Elders, and that the plan was to learn about earlier life in the community and growing up with families, and that after I understood more, he would teach me about how Anishinaabe culture has seen threats. He says it is important to understand how life was before it changed so profoundly, if I want to understand Tommy’s comment about laughter. 42

Jim

We’re sitting at the kitchen table with another Elder from Eagle Lake First Nation. He’s asked to remain anonymous, so I’ll call him Jim. Jim sports prominent white eyebrows and a shock of white hair—visions of a mall Santa stick in my mind, but without the red coat, wide-buckled 43 44

belt, and boots. Today, Jim is sick with the flu, but he wants to talk anyway. Wiping his nose between stories, a box of tissues close by, he asks me to stay away from him. “Sit over there,” he says. Jim grew up on Eagle River. “Five families were here in 1955. That was it. In 1956, people started moving back because the government started giving us money to build houses. We were all related.” He struggles to get the words out from beneath his stuffed-up nose.

45 “I’ve never stolen stuff. ‘Be good,’ my parents would say. ‘Don’t do anything bad, *chiimachige*. We were put on earth to help, not to behave in a bad way.’”

46 I ask Jim if he can tell me about what people did, back in the day, out in this wilderness haven.

47 “Hockey was the sport here in the winter. We used to have a rink on the lake. We strapped on pillows, to make our own pads. There were no helmets. We made hockey sticks out of cedar. We’d get branches and carve them into sticks. They were sturdy and didn’t break. The frame was cut out with a saw, and then we’d use a knife to carve the curve. We ended up getting other people to make them for us, actually. The crappy sticks went to the little ones because they couldn’t break anything and didn’t care that much. In the summer, we would play cowboys and Indians. The big guys got to be Roy Rogers and Daniel Boone. The little guys were the Indians because they always lost. That’s how life was. We had lots of places to play outside.”

48 It dawns on me that although this Elder is pretty close to me in age, I had a completely different upbringing. I would just go to the store to buy my hockey stick. I even visited a hockey stick manufacturing plant as a child to see how they were made. There is no way I would know how to make my own stick. I hear this story, of kids making their own hockey sticks, throughout dozens of Elder interviews. All of them chose different kinds of wood for different reasons: a harder slap shot, a durable stick, better handling, etc.

49 I leave for the long drive back to Fort Frances, pondering how interesting it would have been growing up on a First Nations reserve as a child.

Back to the cabin

50

Gilbert and I meet at his cabin on a freezing day just before Christmas 2017. A dusting of snow sits on top of a slippery, hard crust of ice underneath. This is common in Northern Ontario, because the sun melts the top layer of snow on warm winter days. Then, at night, it freezes like a slick, shimmery concrete pad when the temperature drops below zero. The light snow on top makes it really slippery. It's impossible to find a firm foothold on the ice beneath. We make our way up the hill to the front porch, our arms extended for balance and walking at half speed, placing one foot firmly to secure a foothold before lifting the other foot from behind. Occasionally, we grab one another for balance when we lose our footing. As we get inside, we are both out of breath. Gilbert asks how the quest is coming. "Are you learning why Tommy said laughter is a survival mechanism?"

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I tell him that I still don't get it. Life seemed to be so good, for the most part, in the old days, for Indigenous peoples, growing up surrounded by family members and being part of nature. The old peoples' faces light up like they are reliving their halcyon days when they recall their childhoods. "So actually, no, I don't get it," I reply. It all seems so normal, so healthy, growing up this way.

52

Gilbert sits back in his chair, smiles at me, and agrees that those days were indeed quite wonderful. Families grew up in the traditional ways. They grew up with *Gizhewaadiziwin*—using life's energy to be kind. He tells me that I need to meet a few more people who were children in those days, and that after that, he will introduce me to people who have a different kind of story.

53

I tell Gilbert I am off to see Victoria Gibbons the next day, and he says, "She is very entertaining; you will enjoy her." He opens the door for me, but stays behind. I slip down the icy hill; I felt much safer going up than coming down. I really hope my car gets out through these snow drifts on the ride home.

54

Victoria

55

The following morning, I sit down with 80-year-old Victoria Gibbons of Big Grassy River First Nation. She is from the moose clan, which means

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she is a provider and gatherer. My friend John Copenace sits with us, just to make sure that Victoria feels comfortable.

57 Victoria was born on the mainland, close to the existing powwow grounds, although the grounds were not there when she was a child. She lived mostly at her grandparents', Tom and Mary Adams, but offered no explanation as to why this was. The reason doesn't matter; she grew up very happy as a child. Victoria completely lights up when recalling stories of being with her grandparents.

58 "Grandpa's house had two big rooms. If people were close by, they would come into the house too; everybody was welcome. A wood-burning stove was used in the house for heating, cooking, and boiling water. Back in the day, we brought our own water up from the river for bathing and washing clothes. We always brought two pails at a time so we could balance them. When it was time for bed, we would take our mattresses out from storage to roll them out on the floor. Once tucked in, Grandma would cover us with mosquito nets to keep us free of bugs as we slept. In the morning, we'd roll the mattresses back up and put them away to create some extra room.

59 "I was happiest when I followed my grandparents, setting nets, hunting, and fishing. I just watched. I didn't know anything about their work, but they couldn't leave me behind. Grandpa would put the net out with its sinkers and buoys; it was about 80 feet long. He was great at knowing when and where to catch fish. I just remember following him all of the time. We used to take the suckers and bowheads we had just caught to a store called Dalsegs. They would buy the fish from my grandfather. When Grandpa wasn't fishing, he would take off by himself to hunt moose. He'd be gone all day, even out after we went to bed. In the morning when we woke up, we would see the moose heart hanging outside, as thanks. That's how we knew he had killed a moose, and he'd be in a great mood."

60 Victoria then lets me know she was taken off to Cecilia Jeffrey Indian Residential School in 1946 at the age of seven. She ended up getting Mrs. Douglas, the same teacher her parents had had a generation earlier. Victoria has found forgiveness; no bitterness is indicated in her voice. But she only discusses her time at home with me, not at school, then skips forward to adulthood. I am so

impressed by her calmness; being in her presence humbles me. But I am on a mission to find out what I can about Victoria growing up on her First Nation. I want to find out what an average day looks like.

“What did you do for fun before the school took you?” I ask. I have to admit, the thought of following my grandparents around when I was little doesn’t excite me in the least. 61

“Growing up, we played with whatever we had, and we didn’t have much. Grandmother put together a handmade doll for me. It was a rag doll with buttons for eyes. She used thread sewn above the buttons for eyebrows. The body was made with any cloth she could find. It really looked funny, but I loved that doll.” She is holding air in her hand and looking at it as if the doll is right there in front of her. Her mind is so vividly recalling her childhood. 62

“I hit the big time when I was eight. I got a real doll then—with a baby bottle! I was so happy. I still couldn’t speak any English. I was living with my stepfather, who worked as a guide in Nestor Falls, close to the white people. There was a girl my age who couldn’t speak Anishinaabemowin. I played with Mooniya Kwens—White Girl—all the time; they still have a camp there. We played with dolls all day long. I even started sewing things for that doll. I don’t think Mooniya Kwens knew what I was calling her, but that was okay. We would be wearing dresses as we played with our dolls. My dresses were handmade like my doll’s. Pants were for men, but we were supposed to be ladylike. We’d wear thick stockings in the winter to help stay warm. Mooniya Kwens and I never understood a word each other said, but we were best friends all that summer.” 63

We talk at length about playing mudsticks, nighttime tag, and other games. I laugh when she tells me how boys had to use their left hands when playing mudsticks because throwing mud from the end of a stick hurts if one gets hit too hard. 64

When Victoria is done, I thank her and begin the journey south to Rainy River First Nations. First, though, I take John back to the band office so he can do more work. 65

Gary

I had asked Gary if he was okay meeting at the Fort Frances Public Library Technology Centre. He and his family are there anyway, so I 66 67

book a meeting room. Gary agrees, and his family browses the books while we talk. Gary is a proud Anishinaabe man, 64 years old and quite tall, with long braids framing his face. He's a dedicated family man, and laughs loudly whenever he talks about his grandkids. He laughs a lot, an infectious laugh that makes me enjoy being in his presence. His large personality fills the room as he enters it. Gary had different experiences than the other Elders I have been learning from, since he grew up with English as his first language and never had to endure the indignity of the residential school experience.

68 Gary asks if he can tell me a story about the Mounds. Although I am hoping to learn about laughter as a survival mechanism, these conversations flow from each storyteller to me, and so it is not up to me to decide what we talk about. As well, I have been taken on a tour of Kay-Nah-Chi-Wah-Nung Historical Centre by Milo, my exceptional tour guide. At least 30 village and camp sites exist on these lands. Archeologists have found at least 17 burial mounds here, too. It really is an exceptional place to visit for a day trip. Gary recalls his early days growing up in Rainy River First Nations when the Mounds were first excavated.

69 Gary recalls his first awareness of growing up in an exceptional area that later would become a national historic park. In 1965, Dr. Walter Kenyon was the first person to begin digging the Mounds. His work was commissioned by the Royal Ontario Museum (ROM) in Toronto. Gary was a youngster when this short, chubby man first pulled his forest-green Jeep into the yard. Gary had never seen anything like this Jeep, with its four-wheel drive and jacked-up suspension. It could drive through anything, it seemed to him. From his window, Gary saw Dr. Kenyon get out, approach his home, and knock on the door. "Go see who is at the door," his mom said.

70 "There's this white guy here," Gary yells over his shoulder, as if the moment were happening in real time. "The old guy looks me down, then he looks me up. All I remember is when he looked down at me that his eyes were magnified, his glasses were so thick. He kind of looked like an owl with those huge eyes. His big white beard and white hair really stood out. Again, I yelled over my shoulder to mom, 'I don't know who he is.' This old man says with his raspy

voice, ‘Suffering succotash, I’m looking for Tom Medicine.’ I have never seen nor heard anyone like this guy before; I have never seen hairy arms and hairy faces. His hair is everywhere, he scares me.” Gary is chuckling partly out of embarrassment of what scared him and partly at the re-creation of his first image of Walter Kenyon.

“I tell him my father isn’t home. Walter asked if I would work at the burial site, the mounds. I said I am only 11; what would my job be? He said I would shovel dirt. My job turned out to be taking dirt away from the site after it was sifted and explored by the archeology students.” Gary stops for a moment. “First,” Walter says, like he is in a rush, “I need to introduce you to my wife and two daughters.” I meet his family. “They are staying at the camp site as well,” he notes. 71

Gary ends up working with a group of university students, probably doing work terms or graduate work. Their job was to excavate the mound. They would dig, and Gary would haul the dirt away. The students dug and sifted, and Gary hauled, day after day. They were about halfway down a mound belonging to the Long Sault Indian Reserve 12 when Gary noticed an object in the discarded dirt. He picked it up, thinking it looked like the handle of a Ford Model T. 72

“Hey, look at this,” Gary yelled. The students dropped everything to start yelling and screaming. “What’s all of this excitement about?” Dr. Kenyon asked. Gary held out what he thought was an old car part. Walter’s eyes get all big, the spectacles came off his face, and he held them over the relic like a magnifying glass. He started patting Gary on the back. 73

“An intact pipe,” he hollered. 74

Gary tells me, “At that time, I was not aware of the value this stuff had. As I got older, I couldn’t believe what people would pay for these pieces. Everything was all dirty and broken. It seemed silly to me at the time.” 75

Gary found out later that three weeks after this pipe was delivered to the ROM, it went missing. A replica is on display at the Mounds today, but nobody knows where the real intact pipe ended up. 76

After Gary and I finish, he finds the rest of his family in the magazine section and I take off. I have to meet a man who has been really hard to get hold of. Gilbert says I am to meet him at three o’clock, so I don’t want to be late. 77

78 **Kibichigishig**

79 I go to my office just before three, and wait for the man's call. Time passes, and my interviewee is nowhere to be seen. I don't know his name, and I don't know where to get hold of him. I finally reach Gilbert on his cell phone, and he says that the man has my cell number and that he is supposed to call me. This is how Gilbert and I operate: he arranges, gives the person my cell number, and the person and I then set up a time to speak. This way, there is no pressure if someone decides against speaking with me, for whatever reason.

80 All I hear is crickets on my end so I go sit in my office in the suite right next door to the restaurant. An hour goes by before I finally receive a call. We start talking about when and where to meet. He lets me know he thought I was going to call him; he's been waiting about an hour for my call. I told him that I've been waiting about an hour for *his* call. "Pardon," I scream into the phone, because it's really loud on his end of the line. "Where are you now?" The background noise drowns out his soft-spoken voice. He says he has been waiting for the last hour in Subway—we have literally been waiting 10 feet from one another the entire time, with just a wall between us. I go next door to meet him, we shake hands, and I ask if we can get started. He tells me he can't anymore; it took me too long to get hold of him. We will have to do it Saturday. He orders a double-double coffee before leaving.

81 Kibichigishig is the man from the restaurant, and he prefers that I use his Anishinaabe name because he feels that it was given to him by Elders and Spirits so this is the name he wants to be identified by. He is fine with using his legal name for this book, but when we meet, he is on a path of strength and feels it's important I respect this request.

82 Kibichigishig is a 60-year-old resident of the Fort Frances area. He attended St. Margaret's Indian Residential School, which has now been refashioned into the Nanicost Centre, which houses tribal organizations and is home to the Seven Generations Education Institute. The area's First Nation organizations decided to make this building a place of healing and learning rather than the centre of oppression it had once been.

Before Kibichigishig was taken to the school, he grew up on the trap line. His family occasionally ventured into settled areas to trade fur in exchange for supplies. “We all belong to a larger system living within what nature provides and with what we all need to live.” I understand this to mean that one should not take what one is not going to use. I guess I had better ask Gilbert, though; I understand what it means to me, but I have no idea what it means to an Anishinaabe traditionalist. In retrospect, I should have asked Kibichigishig when he said it but he was talking so fast with so many interesting stories, I chose to simply listen.

“I remember walking with my dad one time late in the spring. Much of the snow was melting, and long icicles hung from buildings and trees. I was really young. We walked home along the river. We got around a bend only to see an ice flow coming down the river. Two wolves were standing on the ice. Dad got so excited as he pulled out his gun. The metal shaft of the rifle pointed at the wolves, and bang! Every time he shot, they would jump.” Kibichigishig holds his imaginary rifle to demonstrate the kickback, mimicking his dad taking the shots. “I’d watch clumps of snow pop up with each shot where the bullets struck the flow. Every shot landed in front of the wolves. Dad kept shooting, and they kept jumping. I thought he was shooting in front of the wolves to be funny, for my entertainment. I laughed so hard I kept clapping my hands; I thought he was missing on purpose. After no success and with the rifle back in its sleeve, he told me he wasn’t missing on purpose; he explained that the pelts of wolves were valuable, and he was doing it for the family. ‘I thought you were purposely missing,’ I told him. I remember the feeling that I was part of something bigger. After that, during the rest of my childhood and teenage years, I never had that feeling again.”

Kibichigishig tells me that whenever he was sad and lonely, he would go into the bush to walk around, just to get lost. He wouldn’t know where he was as long as he was out there. He lets me know he was so happy, at five years old, alone in the forest. His favourite time was making fresh prints in the new-fallen snow. He was connected with nature.

“I didn’t walk anywhere in particular—I just walked everywhere. I would walk for hours, wherever the sounds, sights, and smells would take me,” he explains.

87 One day his father came home, carrying pelts, weighted down, and trudging through the snow. It was dusk, and his dad was exhausted, because it is twice as hard to walk in new-fallen snow as it is to follow in someone else's tracks. His father knew he was getting close to home when he found a fresh set of snowshoe tracks in the snow; he knew he'd be eating dinner very soon. His father got home very late, and it was quite dark. He complained that someone didn't know where they were going, because their path in the snow kept changing direction, would occasionally cross over their own trail, and sometimes travel in circles. So he finally gave up and made his own path, noting that he'd still be out on the trail if he had continued to follow those tracks.

88 "I didn't tell him, but those were my tracks on one of those days I went outside just to be happy," Kibichigishig confesses.

89 He continues, his face changing from a smile to something more serious, his voice strengthening, but his pace slowing down. "I have replayed these memories over and over for all these years. These experiences are my staffs of purpose, which kept me alive until I could find my own way to heal. These greatest memories are what helped me through life. I lived through five years of residential schools and 12 years of foster homes. I got through each day of my captivity from reliving my memories of being on the trap line. Surprisingly to me, my memories of residential school and foster homes were always foggy; the learning wasn't there for me in those places."

90 **Finding the meaning**

91 I think I'm learning that it's not so much laughter, but connectedness that has kept the Anishinaabeg going. Community, friends, relations—all of the stories have these common elements to them. All of the childhood activities that put smiles on the face of the Elders have to do with connecting with people and connecting to nature.

92 Based on what I have heard from the people trying to teach me so far, I'm still not sure why Tommy used the phrase, "laughter is a survival mechanism." I am appreciative that Gilbert has asked Tommy to break "the new guy" in slowly. Gilbert is taking his time with me, too. I am impatient to learn but I don't want to learn. My

journey to understand Tommy's phrase will come at a price, in that I will need to hear firsthand about stories that, in the past, I have either chosen to ignore or found too disturbing to listen to. Regardless, I like Gilbert's approach so far—I trust him.

Chapter 2: Zaageweyaajimoo Gegoo Maazhichiget

"Ahh, niijii, awegonen gikendamowewin?" 1
Gagwechiming Gilbert.
"Gaan ganabach gakendaziin," 2
nakwedamowaa. "Gowe gaagii izhi'in
chi-megwaashkawagwaa ge-jiikendagoziwag,
gena ge maamakaachi dibaachimowag, gaamashi dash nisidotaadaziin
Tommy giigagwe debwed iwe baapiwin wenji bimaaji'igowing?
Gaangegoo mishi niwaabadanziin chi'inendaman owe."
"Gego ojaanimendagen, iga waabadaan goting," Gilbert ikido. 3
"Gii'izhinizho'on aanind gaa-kendamowad nooj. Maamiikwendan
gaagii ikidod Tommy owe gikinoo'amaagigan, gaan awiya odazhidaziin
zaam gii-maanzhii'izhisewag miisa etago gaa-wedendagokin
dibaachimowenan."
Gilbert izhidooneni'aan ishkwaandem, dinig chi-zaaga'amaan 4
chi-ondo gikendamowewin aweshime. Gii-izhidooneni'iwad gegoo
gema ge awiya, dani nisidotan mii'ewe anishinaabeg izhichigewad
pinch chi-aabachitoowad onijiin gii'inoo'igewad. Owe gowe
anishinaabeg niijiwaaganag gii-maaminonenimag gaa-izhi-ayaawad
miziwe waabanong oweti gichigami. Nijjiwaagan imaa New Brunswick
gii-wiindamang akina gegoo odiyaan manidoo'aan, gowe manidoog
iga waabamigoog inoo'igewin-gaawiin iwe onizhisizhinoon. Nooj
iwe gii-izhidooneniwin onishin. "Apane manaadendamowewin,
apane iga ganawaabamigoog. Gaan iwiya chi-nishki'aangid," Gilbert
gii-aangwaaming.

Andy 5
Di-biz giwedining chi-waabamang Andy Petiquan endad iweti Dryden. 6
Owe inini gada-zabiboonet niizhwaasimidana-ashi-nigodwaaswi

ge-bizaanendamowiyaa megwaa gii-gwaabandang makade-waaboo gagii-biindamowag. Niinitawind omaa diyaamin, Andy wiiwan ayaawan anama'ewigamig.

7 Gagwechimaa Andy chiwiji'it chi-nisidotamaan wenji gichi-inendaagok iwe baapiwin chi-bimaaji'igowad, bagosendamowaan ji-gikenamowat chi-dibaachimod gegoo gagii wedendagok gegii ombigii'ind oshkoniganing. Ikido, "Giishpin awiya noonde kendang, ga-kena'amawaa. Gii'izhichige owe daso-biboonagad; ni-waawiindaasowini idash ge gakenda'amaage imaa madoodiwaning, ge"ishkwaa giiwiindamadiyaang gi-izhinikaazowang, gii-mino-wiijiindiawang idash ge gii-baapi'aang," Andy maaji gagiigido, "Gii'odaapinigoog gii-niiyo-biboone'yaan. Gii'izhinigoo imaa McIntosh Residential School."

8 "Wenen gaa-odaapink?" Gagwede, goshkondiz owe gii'ekidowaan. Omaaji dibaachidaan gaagii'izhiseg owe apii odinemaaganag gii'izhinigod wiisiniwigamigoons. Oniingigoog gaan gii-jiikaatidisiwag; digo gaan gaa-nita izhi'ayaawad. Gii-ishkwaa wiisiniwad biindige Shamaaganish awe ge mekadewikonayewinini, idash ge mekadewikonayekwe. "Ni-mikwendam gii-mangijaabiwad," Andy mamaakwendam.

9 Owe Shamaaganish odinaan Andyan chi-boozid imaa gikinoo'amaadiiwidaabaan. "Gaa-memech chi-miigaazowin," ikido. Gii-boozid Andy imaa gikinoo'amaadiiwidaabaaning, waabamaang nibiwaa abinoojiwag; aanid mawiwag, nibiwaa niishtigwaaniwag. "Gemaa ge mawiwag gewiinawaa," inendam.

10 Andy mikwendam gaan ogakendaziin ogonen wenji izhiseg opii; gaan ogakendaziin aandi ezhaad idash aaniin minik ge odendid. Gaan awiya ogii-ayaangwaaminigosiin. Gii-bizhigo imaa gikinoo'amaadiwididaabaan gowe biiwedewag. Gii-maachii miigaaz chi-aazhegiwiwaan odinemaaganag.

11 Dinaab imaa bekachiganing gii-gibichii'aang imaa gii-gaagidoowang. Niwaabadaan owe mazinaatesichigan owe makade makwa jiige'ii anama'echigan omaa aasamaatig. Gagwechimaa Andy ogonen izhitaawin izhichiged zaam ge-anishinaabeg nowe ga-gikinoo'amaawind idash ge manidookewin imaa madoodiswanan. Nii-damaang

onishinaabe-wiinzawin iwe Kitchi-Makwa, “Debwetaan iwe anama’e-yaanike-dibaajimowin idash ge anishinaabe inaadziwin,” ikido, baapi’ig iwe giiwashkweyendaman. Gaan gii-inendaziin owe chi-izhiseg, gii-wiindamagoog nibiwaa awiyag owe gii-babaame’ayaa’aan, gii-gagwechimaa chi-wiindamowad.

Andy nimaaji-wiindamaang gaagii nizho-debwetang nowe debwe’endamowinan. Mii’etago gii-maadinawegiizhigad gii-baapiwad gowe abinoojiiyag omaa McIntosh, gegii izhiinidwaa gaa-mazinaatesegin. Ogi-ganawaabadawaa Three Stooges, Jerry Lewis, idash ge Dean Martin mazinaatesechiganan; Cowboys and Indians themed films idash ge, aaniish war movies, owe apii, Andy niwiindamang, ge’azhe giiwewag gikinoo’amaadiiwigamig, owe dash opii Andy ni-wiindamang ge’azhegiuwemin chi-zhooshkwaadaye-ataadiwin gowe Otawagi-baawitig anishinaabensag gaa-okwiinowad.

Andy odozhiidaanaan gaa-gibichichigen bimaakoweba’igan apishimonan; ozaawaawan “gegetigo” apishimonan gaawiin (niwe nibaayaan apishimonan gaa-dakobijichigaategin okaading), gaa-gibichichigen mitig, idash ge minjikaawan-nowe gibichichige idash ge odebibidoon. Gaawiin owe pii ogii’ayaasiinaawaa gaa-gibichichiget giimoo-zaabii-chi-gan idash ge okaakiganichigan. Megwaa gii-ataadiwad, ge-giinagajichiiwa nowe gaa-wiiji-odaminowigod gaan apichi-ogii gibichidoosiin bimaakoweba’igan. Ge gii-gaagiino’izhijige daapishkoo gi’izhi’ayaawad niizhwaaswi-gaa-dasaboonewat, Ani-maaji anishaa inendamowad onagadawedaan iwe gaa-mazinaateseg gaagii-ginawaabadang. Gowe bineshiiyag gaa-babaamisewad mii-gowe aanimaa baashkinejiisijigan idash iwe gaa-gibichichigen mitig gii-ajidagoonaang mii’iwe baashkizigan enenjigaazod. Omaaji baashkizan nowe gaa-inenjigaazod ishpaashi’gaabimibidegin”bang”bi ibaag, gii-inoo’iget iwe gaa-gibichichigen mitig. Ge gii-gichi odaminot gi’oniike chi-babaamendang iwe adominowin, biiniish ge-noondang wiinzowin gii-biibaagimind. Andy wenji inaabid bimaakoweba’igan giibii’ibiteni gichi-besho odengwaan. Andy gii-giiwashkweshin gegii-ishkwaa bagide’igod omaa oshtigwaan iwe gaa-mashkawading bimaakoweba’igan.

- 14 Gii-ishkoset daso-diba'igaans imaa gikinoo'amaadiiwigamig, aakoziwigamig. Maaminonendam gii-baakadawaabid ge giiwashkweyendam, ishping dinaab niwaabama mekadewikonayekwe waaskonaagozi onji nowe waazakonenjiganan. "Dinendam gaan gii'ayaasii idash ge izhaa gichi-giizhig gii-inendam digo awe aanzhenii. Mii'owe gakendaman chi-anami'aayaan," jiiibiingweni. "Dago mii'opii gaa-ishkwaa gaa-gichichigegen bimaakowebe'igan gii-maaji niigaan odamin."
- 15 Booshke aanid gaa-maamiikwendamaan gaa-gii minwendamaan, gaan Andy ogii-minwendaziin imaa gaa-giknoo'amaawind, gowe ge onijikiweyag Raymond idash ge Peter gewiinawaa gaan gii-minwendaziinawaa. Aabiting gii-dibikak onondawaan Peter gii-mawinid, ogii-gagwechimaan aaniin wenji mawiyen. "Noonde giiwe," inademo Peter. "Noonde giiwe noongom; maajaa daa!" Gowe niswi nijikiwenhyag gii-giimiiwog omaa gikinoo'amaadiiwigamig gii-dibikak.
- 16 Gowe niswi gii-apatoowag imaa noopimiising, besho imaa gikinoo'amaadiiwigamig, mii'idash ge mashkosi-akiins. Andy ogii-kendaan iwe ziibi gitago chi'ayaag debani idash mashkosi-akiins namandinik, giimiiwad chi-azhegiwesiwad gikoo'amaadiiwigamig. Gitago chi-waasa chi-ayaawad owe gikoo'amaadiiwigamig.
- 17 Megwaa gowe niswi gwiiwizensag gii-bimibatoowad, waabamaawaan mishtadimoon giibi-naagozinid. Gii-kendamowad nowe mishtadimoon omaaji-bimizhe'igowaan, gii-migoshkaadendamoo: ogonen dash miigiwed gaa-ayaa'aang?. Gii-maaji izhaawag imaa noopimiising besho ziibi zaam awe mishtadim gii-biminizhe'igesig.
- 18 Geg-apii, gii-inaakonigewag chii-gibichiiwad gii-dibikak, Andy gaan ogii-gashkitoosiin chi-nibaad. Ge-ani naagozid agiizis ishkwakamigaan gii-gizheb. Andy waabamaan nowe mishtadimoon geyaabi imaa ayaanid. Omaachi'aa onijikiweyag idash gi-izhi'ezhaawad Archie Lam's endad, Digo diba'abaaneyaa oweti ziibi. Raymond baapaa'aakwage azhemaang obaakinaan Archie. Ge-giizhidaa gii-biindiganidwaa oimaa waakaa'igan, ogimiinigowan gaa-bekakin gagishkiganan ogi-ashamigowaan gichi gigizhe-wiisiniwin. Ogii-wiindamowaa owe oodenaans

ishkode-odaabaan dabi-bagamibide niiso-diba'iganes ogagagwe giimoochi biindiganaa, Owe ishkode-odaabaanwigamig ayaa niiso-diba'abaaneyaa gitago chi-wewiibitaawad.

Gii-bime'ayaawad omaa noopimiising chi-dagoshiniwad imaa ishkode-odaabaanwigamid, gii-gaazowag imaa mashkosi-akiising, gii-bii'owag anapii ge-minoseg chi-booziywaashkaniwad. Gowe niiwin ogii-kendanawaa owe gikinoo'amaaged mekadewikonayewinini idash ge gichi-gwiiwizensag (ashi-niizh, ashi-niiwin apiitiziwag gowe anishinaabesag imaa gikinoo'amaadiiwigamig) obaabaa'andawaabamigowaa. Gekapii, onoondanawaa ishkode-odaabaan boodaajigan, wiindamaagemaagan mii'iwe chi-maajibideg imaa ishkode-odaabaanwigamig. Archie ogii-maachininizho'aang gowe abinoojiiyag omaa chi-booziwad ishkode-odaabaan. Bebezhig odoojiimaa onawing, ezhi ikidod, "Gaazoog imaa miiziiwigamig. Maajaag giiweg, giiweg."

Gii-bimibizowad diba'abaaneyaa omaa biiwaabikomiikana, gaa-gekinoowizhiwed obaakinaan owe ishkwadem omikawaa nowe gwiiwizensag okobiwaad ge-zegiziwag imaa jaangate. Dayigoch dash chi-zaagichiwebinaad, ogii-wiiji'aa. Mii'idash ashinaan abaaneyaa, gowe gwiiwizensag gii-zaagiji-gwaashkoni'oog oweti Quay Bell, baakan gaa-gabaawad gaa-booziwad. Gii-gaazowoog baamaa gii-maaji-bideg ishkode-adaabaan idash ge gaa-booziwad chi-maajaawad. Gii-maajibideg iwe ishkode-odaabaan omaa ishkode-adaabaanwigamig, gii-inaabiwad oweti aazhawekamig-biiwaabikomiikana waabamaawaan awiya ge-bezhigo gaabawid, omaamaa'yaan noonga niwe. Ogii-gwechimaawan aaniin gi-ezhi kendaang omaa chi ayaawad, wiindamowaa gegoo gii-inendam gitago omaa chi-ayaad idash ge chi-bii'ot. Niibawi imaa dago mawi, "Mii'owe opii ishkwaj gi'ayaa'aan imaa McIntosh ishkode-adaabaanwigamig," Andy ikido. "Gema ge gizhe-manido giga-ganawenimigonaan," ezhi ikidod. Midaaso-giizhik Peter gaan gii'ayaasii gii-daso-booned ningodwaaswi ogi-ayaan gichi-waakigwe'e-agigokaad.

Owe dibaajidizowin ge maanendaagwad. Gaan gakendaziin ge-ikidowaan iwe ge-inendamaan; ge-baangi dinendiz. Gilbert gagwede, "Aanin dash wenji nishkaadizowin imaa

gi-dibaachimowin? gikinoo azhaa gichi-maaji ayaa.” Gaawiin gagwe andawaabadaziin nowe dibaachimowenan Andy gaagii wiindamowit, Andy gii-gagwechiming chi-ozhibii’aaman owe dibaachimowin, zaam onandawedaan chi-noondagok, azhaamang gii-inaa aa haawnsa.

22 **Owe Ishkode-daabaan**

23 Edna Morrison gaawiin odazhidaziin iwe ishkode-daabaan. Awe mashkikiiwikwe gii-bii’izhaa omaa ishkonganing gii-boozi imaa ishkode-odaabaan endaso-niso-giizis. Gii’izhaa akina awiya endad, ogii-wiindamowaa wenen wiin, idash ge ke’izhiwiji’aat. Gowe Jiima aaganing gaa-ojiiwad gii-bii’izhaawag imaa akooziwigamigoons andawedamowad jii-tawaaganiwi ji-onji-aakozisig. Owe mashkikiiwikwe gaan ogishkaanziin anokiiwin gagishkaanan bizanigo apane gaa-biiskang. Nibiwaa gowe nanoondiwisiwag gaan ogii-debwetadaaziinawaa iwe jii-tawaaganiwi ji-onji-aakozisig-gii-batka’ogo-bangii eta gii-pii’izhaawag chi-waabamaawad nowe mashkikiiwikwe. Edna ikido gaan igi-ayaasiimin nowe ogimaakandan-gaa-ozhijigaategin waakaa’iganan igi ayaamin mitigo-waakaa’iganan awe minik ge’ayaawag ashi-naanan gemaa ge niizhhtana nanoondiwisiwag gii-izhidaawag imaa ishkongoning aapii.

24 Giispin awiya nandawenimaat mashkikiiwinini, gowe gawigiawat imaa Jiima aaganing gii’izhaawag iweti Glenorchy, digo midaaswi diba’akaaneyaa onjiwad endawat, wii-gaachiidinamowat iwe ishkode-odaabaan wii-izhaawad animikii-wiikwedong. Gitag chii-waatinomowat iwe ishkode-odaabaan imaa Glenorchy, ezhi boozi’aayaat nowe gaa-aakozinid. Gaa-boozi’indwaa awiya oshkode-odaabaan gii-bimibide gii-dibikak, idash ge megwaa gii-giizhigak. Owe ishkode-odaabaan gii-bimibide imaa Glenorchy endaso niizho-giizhik ge anii bideg oweti animikii-wiikwedong, ezhi aazhaagiiwebizood oweti miiskwaagamiwi-ziibiing, ezhi ani-biteg Godagiing, Edna gii-nita izhaa Glenorchy wii-ganawaabamaat wegwen ge-boozid idash ge gabaad omaa ishkode-odaabaan.

25 Mike Solomon, owe ni-wiijidaamagan imaa Godagiing, gii-ombig’iyaa omaa Glenorchy digo nishwaasimidana

daso-biboon. Niindamaag owe oodenaans mii'owe Canadian National Railway aawadaasoowini ishkode-odaabaan gaa-izhi'itoot miichim, gaa-aabachijigaategin omaa oodenaanan, ge-wiisokoodaadiwag nowe oodenaansan. Maaminonendam owe nitam ishkode-odaabaanwigamig gii-michi ozhichigaate aawadaasoowininiwigamig gii-ayaawan apabiwanan idash ge ishkodekanaabik omaa bake'ii, idash agaamayi'ii mii'emaataasowinan etegin. Mii'owe gii-michi ozhichigaate aawadaasoowininiwigamig aade omaa gaa-ozaawaagin biiwaabikomiiikana. Booshke gii-onishinoong gii-izhinigaate gaa-bimaasing zaam gii-gezhiibide pinch nowe aanid ishkode-daabaanan.

Gii wiindamang ge gowe awiyag imaa Glenorchy odizhinikaanaawaa 26
gowe gaa-onjiiwad Jiima'aaganing gaa-bagwaji'aawad opiniinan awiyag zaam gii-bagwaji'aawad gitiganan gowe anishinaabeg chi-miichiwad. Mike omaaminawendaan gegii goopaji'igowad gowe noopimiising gaa-onokiiwad. Gii-maamikawese ge-abinojiiwid gii-ganawaabamaat nowe gaa-ganawendaan odaawegamigoons gii-meshkwadoonige zhooniyaa mazina'igan, ogii-kendaan gowe Jiima'aaganing gaa-onjiiwat zaam gaan gii-nita agindaasosiiwag idash gaan gii-nita zhaanganashii-ozhibii'igesiiwag, giimichi anoo'ige miichiman idash ge gaa-gishkiganan gemaa ge gegoo andawedamowat chi-meshkwadoonawat ge'izhi gichi anangidaang gegoo, ge'izhi diba'aamaazood.

Mike gii-wiindamaag gaa-izhiwebiziwad gowe opiniin 27
ishkoniganing imaa ishkode-odaabaanwigamig. Giishpin iwe ishkode-odaabaanwigamig beka'ijigan awiya omaa ayaasig, gowe anishinaabeg daa-namadabiwag omaa apabiwan imaa ishkode-odaabaanwigamig. Giishpin omaa ayaawat gowe gaa-onjiiwat Glenorchy "Gowe ishkoniganing gaa-onjiiwat daa-giimoochi maajaawag," daa-okwiinowag imaa ishkode-daabaanwigamig baamaa bagomabideg iwe ishkode-odaabaan. Mike ikido gaan odebwetaaziin gaan awiya waabadaziin gemaa gaan gegoo inendaziiwag gii-maanzhi'idoodawaa'aawad. Gowe anishinaabeg wiinawaa ishkwaaaj gii-booziwag, idash ge ishkwaaaj chi-gabawad, idash ge chi-maawijitoonaawad bimiwanan idash ge babaamaadzii-makak. Gowe ge ishkoniganing gaa-onjiiwat

wiinawaa nitam gii-miigewewog gaa-namadabiwad boozid zhaanganashii giishpin gaangegoo chi-namadabid. “Gaa-memech gego chi-wiindamowindwaa, dinendam ogakendanaawaa gaan wiinawaa gichi-inendaagosiiwag.” Maamakawedam gowe Jiima’aaganing abinoojiiwag apane gii-okwiinowag anaamayi’ii oshkode-odaabaanwigamig , chi-ganawaabadamowat aaniin enagomigak omaa ishkode-odaabaanwigamig. Gii-ishkwaa wiindamowid owe, apane gi’inendam gonige oshkiiwinini Mike ogiwaabamaan gii-agaashiiwid Ednayan anaamayi’ii imaa ishkode-odaabaanwigamig. Wegwen ge-kendang?

28 **Dick**

29 Nishwaasomidana ashi ningodwaaso disabiboone Dick Bird, odazhindanan iniwe ishkode-odaabaanan i’apii gii-naano-bibooned. Mii’awe bezhig gezhiiwaadizid minik awiia gabi-megwashkawagwen awe wemijigozhi.

30 Omamaayan dash gaye okoomisan gakina ogi-ozhiitonawaa igi ga-izhi-iniwendiiwad ogagishkiganiwa. Ingoding gaye omamaayan ogi-gashkigwaadamowa’ dakoniwewininiwa’ bangii-ji-onji-zhooniyaaked. Gii-agaanshiiwid, gadazhi-wanii’igewad gidazhi-ombigi gandash igonaa gii-wanii’igewan ini odedeyan. Niizhogon gii-dazhibizoowag jiimaaning iwidi gii-izhaawad, miidash igo iwidi gaa-ayaawad bamago gii-gichi-aname-giizhiigak. Ogi-miniigoon odedeyan wiin igo ge-dibendang ge dazhi wanii’iged. Giimoodaapi, “Aanisha mawiin igo ji-gagiibishkawaasiiwag gii-danakaamigizid gaa-onji ayaamowid i’iwe!” Daagi-mamiikawe’izhise dasoonapan ini ajidamoon ima o-wanii’iganensing.

31 Gawiin ogi-gakendaziin i’apii niibiwaa ga-onji-dasoonad awensii’a onzaam etago Anishinabe gii-bimikawe gawiin wiin awensii’ag gii-bimikawesiiwag ima besho wanii’iganan ga-ayaanig. Aaabiting ga-mashkowaakojid zhingos, minawago ga-mashkowaakojiiwad ajidamoo’ ogi-daasoonaa’. Misawa dash ogii-giji-inendan gii-gishke’ewizid. “Ningii-jiikendam, pooshke aabiting waagosh ningii-dasoonaa!” Wiikago daso-biboon, ogi-anii-gakendan iniwe Roy Rigget gii-anii-asaagwen awensii’a

ima odonii'iganing. Ogi-ganawaabamigootagwenan iitog ako gii-naajiwani'iged. Wii-wabaamad jikendamonid ga-onji-izhichiged.

Ogi-gikinoo'amaagoon odedeyan ge-izhi-nidaa-bakoniged. Besho gii-ayaasinoog miikanan, ishkode-odaabaaning gii-pooziwag izhii-idoowad ini biwayanan iwidi Fort Frances ji-ando adaawaage'aawad Cathcart awe dash Kilpatrick. Ferrington gii-dagoshiinowad, nishwaaso-odaabaani-ishkode-odaabaan gii-izhi-booziwag, ogii dawishkaanawaa iniwe gaa-anji-boozijigatenig. Ogi-apenimonawaa iniwe ishkode-odaabaanan igwe giishka'aakwewiniwag igi dash gaye wani'igewiniwag. Waawiiba gii-gibiji'isetoog i'we ishkode-odaabaan ji-de-anweshinoowad igiwe ga-michi-mitanokiiwad anokiiwininiwag.

Gii-ishkwaa'adawaagewad iniwe biwayanan, Couchiching gii-izhi-giiwewag. Gii-giizhooteni iwe ga-bakejigatesinog-mitigo-waakaa'iganens gaa-gii-izhi-daawad. Gii-ningodwaachiiwag gaa-daawad ima, weweni-igo gii-inade, bodawaanabik, giizhiziganens, dash gaye giizizekwenabik ima biindig ogi-ayaanawaa. Mii-ko'oma ga-dazhi-maminozekwed Dick Okoomisan. Nitaagewin igo-nawaaj moozhag ogi-kiizizan. Bakwezhigan dash gaye ziinzibaakwad aanind gii-adaawewad gii-gizhidawaagewad ini biwayanan. Makwa-bimide ogi-abaajidoon gii-ozhi'ayaawad pidosijigani-bakwezhiganan, miinan, ode'iminan dash gaye miskominan iko-ogi-dagoonanan. Jiige'ing waasechiganing iko-gii-aateni Dick o'onibewin. Gawiin gego gabiiga'iganan gii-agoodesinon onzaam niibiwa gii-inagindeniiwan. Gii-biboong, apane gii-ningiigwadinoon ini waasechiganan. Ogi-minwendan iitog iko Dick gii-agooshiimad zhooniyaawaabikoonsa ima waasechiganing wii wabaamad i'we Ogima magizha gaye Ogima-kwe jii-mazinishinonid.

Ominjimendan Dick gaa-apichi-jikii'ayaaning i'obimaadiziwin jibwaa izhiwinind St. Margaret's Indian Residential School. Mii'we noongom Nanicost Centre ga-ayaag i'ima Fort Frances. Niibiwaa ima noongom ayaawan anoki'igamigoonsan. Gawiin igo ominjimendaziin ji-gii-bapiinenimind magizha gaye ji-gii-babakide'igaazod. Geget wiin igoko waawiiba mitigoons ima onimbikoninjaaning gii-bakide'igaazo, odaawagang gaye gii-onji-bimidaabaaji-gaazo. Naawaj o'owe gii-onji-bakodinind i'onii'igoog gii-onji-mamiidawendam.

Aanawe-go ima agaamikana gii-ayaa-dagwena' odinawemagana, booshke ogi-debaabimaadagwena' gawiin dash gii-bagidinaasii ji-giiwed, gawiin gaye gii-bagidinaasii ji-gaganoonad. Bizaan iitog dabishko agaamakiing ayaawapan gii-inendaagadootog. Ingoding iitog ogi-debaabaman okoomisan agoojigenid agwajiing, wiinge anagii-mamiidawendam wii-gaganoonad magizha gaye wii-saaminad midash etago ga-izhi ganawaabandiiwad dash gay nanamikwedaadiiwad. Wiinge gopaazitagozi Dick gii-dibaajimod.

35 Misawago, bebakan gii-ayaawad gwiiwizensag dash gaye ikwezensag, ogi-mikaananawaa ge-izhi-oko-ayaawad inaajimo Dick. Minawaago, gii-giziibiiga'iga giizhigak odani-dazhingan, endaso izhkwa-aname-gizhiigak iitog api-gii-giziibiiga'igewag. Clarence Jourdain gii-izhinikazodagwenan ini ga-wiidanokimagwen i'apii. Wiinawaa iitog gii-ani-giziibiiga'igewag dash gaye gii-ani-ziinskoobiiga'igewag. Gaa-ani-izhi biinamowad ima makakonsichiganing ini giziibiiga'igenan ishpisagang ji-ipedenig. Mii-iitog iwidi gaa-dananokiiwad, igiwe ikwenzesag gii-ani-baasiigewad dash gaye gii-ani-zhooshkwa'igewad.

36 Gii-gagwaanisagizi a'awe anamekwe ka-ganawendang odanokii'iniwaa igi abinooji'yag ikido Dick. Bezhigonong i'apii endaso giizhik gii-anweshindizo ji-oominikwed iwe gigizhebaawaabo.

37 Ganawaabandiiwag iitog Dick awe dash Clarence gii-ani-majaanid ini anamekwen. Nii-ishpibiz ima makakonsichiganing iinzan odinaan Dick ini Clarence, iga wiji' ji-wiikobidooyan i'biiminakwan. Gii-bozid, bebangii-go Clarence ogi-ani-ishpibinan. Gii-de-ishpaabiigamo Dick iwidi ikwenzesa gaa-ayaanid, wiinge iinzan ogii-koshko'a. Gega go gii-de gabaa Dick gaa-izhi noonde niisibizod iwidi nitamisagoong. Opikonang gii-izhi miikoshin ima michisag gii-bagamagoojing. Nidam iinzan wii-biibagiman Clarence-yan gaa-izhi-noonde wabaamad gichi-zeginaagozinid. Mii-itoog i'apii gii-ani-ishpabiiginagwen iniwe Dick, gipi-azhe-biindige awe anamekwe miidash iitog gaa-izhi-baninang Clarence i'biiminakwan. Ominjimendan itoog Dick gibimi-zaagiji-dibibizod ima makakonsichiganing; ominjimendan, gii-gaganawaabandiiwad gaa-izhi-niswiiwad

ana-gagwe mikawisewad iwe ezhisenig. Mii'itog ezhi noonde maadapid awe anamekwe, miigo gaye igi kwiiwizensag gaa-izhi maadapiiwad. Gawiin inzan wiika awiia ogi-wiindamawaasiin awe anamekwe.

“Inashke,” ikido Gilbert, “Aaniin igo gaa-izhijige’ang, apanego baapiiwin gii-mikigaade. Niibiwa gegoo gii-izhi zhaabwii-aadiziwig Anishinaabeg.” 38

Larry

Gii-debwedaamootog Larry ji-megwashkaawad ini wemijigozhiiwan iwidi jibwaa biindigebizong Wazhashkonigamiing. Wiisinii’igamigonsing ima gii-dazhi gagizhebaa-wiisiniiwag. Miigo wiiba wiimadaajimod Larry booshkego jibwaa minikwed iwe gagizhebaawaabo. 39 40

Nitaa baakwaayishiimo, nitaa anishinaabemo dash gaye nitaa wemijigozhimo Larry. Ginoonde gakendan ina wenji nitaa inwe’aan iinzan izhi miikindiziidagozi, magizha itog Montreal igii-danaadwag odazhi-nakwedagoon ini wemijigozhiiwan. Ginoozidog, gawiin gaye aanjibosii Larry. Ominwaabaamigoon iniwe wemijigozhiiwan gii-minwaadizid. 41

Gii-daagwaagininig, mewinzhaa-daso-biboon, odazhi-minjimendan Larry i’apii gii binaasikawaagwen anishinaabe ogima abinoojii’a owidi wii-izhii’inindwaa gikinoo’amaadiwigamigoong. Gii-ozhibii’igazoowag igo wenen ge-booziwad ima bimoomigoodaabaaning, gawiin Larry gii-dago-bii’awaasii misawa dash igo gii-izhi-boozi. Bizaan igo izhi boozin gii-inaadog. 42

Cecilia Jeffrey Indian Residential School gii-izhi gaabaawag. Ominjimendan Larry, giiani biindigewad, zhemaag gii-inaawag ji-giziibiigiwiad, ode’iimiwaan gaye ji-odaapinamowad. Baamaa magooshegizhigatinig apii ji-giiwewad minawago gebii-izhi-azhegiuwewinindwa ima gikinoo’amaadiwigamigoong. 43

Gii-bi-azhegiuwed gii-izhkwa-magooshegizhigak, wiindamagoon ini anamekwen wii-kaaganoonind jibwaa majii-gikina’amoowind. Aaniin ezhi-anamii’aa’yan otigoon iinzan ini anamekwen. Ogi-gibiji’igoon ‘Hail Mary, Our Father’, gianii-izhi-majii-nakwedang. Gawiin ogi-gakendaziin ga-izhi-maashjiget gii-gibiji’ind. 44

Gii-kwiinawe-izhi-nakwedam gii-gagwejimind wegonen wenji ayaad ima Cecelia Jeffrey. Aangwamas, gii-mikigateni wiinzowin ima ikidowinan-mazina'iganing. Owidi St. Margaret's Indian Residential School iinzan ji-gii-izhapan – baakwaayishii-gikinoo-amaadiiwigamig. Niswi-giizis, gawiin gii-gakenimasii andi-ga-ayaad, onzaam bakan ji-gii-ayaapan.

45 Wegonen giin wenji baakwaayishii-anamii'ayen igi dash gidinawemaganag bakan izhi-gagwejimatoo Larry. Gii-gwiinzensiiwid, gegaa gawiin gii-ayaasii izhi-nakwedam Larry. Gii-gizhizoo'apine. Besho ima ga-ayaag Baakwaayishii-anamewigamig ogii-izhii'inigo oniigi'igo onzaam mi'onii'aawad gii-inendamoo. Anamewinini ogi-ziiga'andawagoon dash gaye onoshenhyan anishinaabe-mashkikii ogi-minigoon ge-wiijigod. Bezhigo-anamegiizhik gii-izhiseg gii-bagijiseni iwe odaakoziiwin. Minwaadiziwag ogowe anamewiniwag gii-inendamain ikido iinzan Larry. Gaa-izhi-inwendiiwad dash gaye ogo niizh ininiwag gii-mino-wiijindiiwag misawago babakan gii-izhi-biminizhe'igewad.

46 Wasa owidi niigaan, gii-izhaad Larry ima IAP (Independent Assessment Process) gii-gagwejimaadog aaniin inake'ii gaa-izhi aanawenimind gii-ozwaa-azhed gii-ayaad Residential School. Mii'owe ga-ozhisijigaadeg ge-izhi-dibaajimong gaa-izhi gagwaadagidowad ga-gii-gikinoo'amaawindwa. Mii'oma giwiindamaged gii-zaagijiwebinind owidi Cecelia Jeffrey School onzaam gii-baakwaayishii-aname'iwad. Presbyterian Church ogi-bimii'idoonawaa C.J. School. Gawiin ningodino'o andi anamewigamig awiyya ezhaad debinaak igo anami'iyaad awiyya iko ogi igoon ini odedeyan Larry. Gii-azhe-anishinaabe-dwaa Larry odedeyan, omamaayan dash gii-anami'iaawan, ji-manadendang iwe iko gii-inaadog Larry. Gii-baakwaayishii-ziiga'andawind Larry, St. Margaret's Indian Residential School, Fort Frances gaa-gii-ayaag gii-izhi-anjinizhhoo'aa, gawiin geyabi gii-andweniimasiidog ji-izhaad ima Presbyterian Indian Residential School. Mii'owe bezhig debaajimod gaa-izhi-anawenimaawindwen.

47 Mii'owe gaa-onishishininig Larry gaa-onindanang gii-izhaad St. Margaret's School; ji-nidaa-baakwaayishiimod,

anamekweg iitog gii-izhi-giigidowag inake'ii. Gilbert gaa-ikidogwen; ji-gagwe mikaamang gaa-onishishing aaniin igo ezhiseg gego, ji-mino-dazhindamang gego. Wiin iitog, ji-nidaa-wemijigozhimod dash gaye ji-zaagidood odaminoowin ogi-ondinan gii-izhaad Residential School. Niswii-odinwe'inan Larry onishishininiwan gaa-ondinang gii-abinoojiwid gii-izhaad iwidi gikinoo'amaadiiwigamigoong.

Bezhi minawa aabita biboon gaa-izhiseg, ogi baaka'anawaa 48
Larry igiwe dash naawii-wiiji-gikinoo'amaagana' miijim ga-izhi ganawenjigateg. Gii-gimoodiwag zhiiwagamii-bibinewang gawiin dash gegoo nibi ogi'ayaasiinawaa indawaaj ogi-miji-midandaanawaa. Gii-gagizhebaawigag, ogichi'inigowan anamekwen anagii-ando wiisiniwapan, aaniish ga-izhijige'eg odigowaan iinzan bezhi iniwe gaa-ishpi-wiiji-gikinoo'amaaganiwan.

Zaagidenaniwenig odigowan iinzan ini anamekwen, midajiiwag 49
gwiinzensag; midwaso bebakan izhinaagokin waadenaniwan. Aawashiime gii-gichi-anokii'aa Larry gii-gimoodiwaad iwe zhiiwagamii-bibinewang.

Gawiin gegoo ge-onji-jiikaadizingiban gii-izhaang 50
gikinoo'amaadiigamigoong, wawiyazh idashwiin igo goding gegoo gii-izhise ikido iinzan Larry. Gezika iitog gikaadizi ezhi dago-giimoodwewedood; ninonde-daazhindaan o'owe awiia gii-gagwaadaagi'ind iinzan ikido Larry. Mazinaakizon odonji gijibidoon ima omashkiimotang ezhi waabandaad iniwe wemijigozhiiwan. O'owe gii-inaakonigo ji-gagishkaaman ikido; waabande'iwe Montreal Canadiens binda'ozon gaa-gagishkang gii mazinaakizod.

Lillian dago Vernon 51

Misa'ago megwaa gii'ayaa'aan imaa Wazhashk-onigaming, giispin 52
izhaa'aan Lillian idash ge Vernon Skead's endaawad, gonige daa-wiida bimigoog imaa wigwaam odaanang endaawad. Gii-ikidowag daa-izhijigewag iwe.

Apii gii-dagoshinaan endaawad apichii-giizhigad, 53
boodawewag naawi'ii imaa wigwam idash ge awesiiyag biiway, migwanag, idash ge nookwezigan-onaagaans dago besho omaa gaa-bikwaakwadinigaazowad mashkodewashkoon chi-debibiniigaazowad. Napaajinakebiwag imaa wigwaan, dwa

nimadab omaa jiigi-aasamisag naawayi'ii gaa-namadabiwad. Ge maamakaaji-ayaawag gaa-niizhowad-apane baapiwag idash ge kina gegoo obaapi'igonaawaa gaan dash obaapinendaziinawaa michi jiiki'ayaawag.

54 Vernon gii-ombigi'aa imaa waabigoni-zaaga'igan, gii-izhidaa washkashk-onigamiing ge ani gichi-ayaa'aa et gii-izhidaa omaa washkashk-onigamiing. Gaan wiin Vernon gii-izhaasii anishinaabe gikino'amaadiiwigamig daapishkoo wiin Lillian. Niindamaang gii-gikino'amaawaa niso-biboon imaa bezhigo-gikino'amaagan, zaam gaan gii-nita zhaanganaashiimosii. Gaan gii-ayaasinoon nitam gikino-amaagan. Imaa bezhig gikino-amaagan gii-gagwechimigoo aaniin niizh idash niizh enigindeg. "Ge ayaawaa ashi-ningodwaaswi gaa-dasaboonid aanikanootaaged chi-wiiji'id. Gii-ikid 'niwin'. Gaa-izhi maajii ani kendamaan maawach ge ani gikino'amaago nooj geyaabi."

55 Lillian odiyaan daapishkoo dibaajimowin, eta go gaawiin gii-izhaa imaa anishinaabe gikino'amaadiiwigamig. Gii-gagwaadagitoo gii-gikino'amaawind baamaa gii-kendang chi-zhaaganaashiimowid. Ge ogii-ani gichi kendaan chi-zhaanganaashiimowid gaan gii-anishinaabemosii niinzhtana bibooning. Ogi-aazhi'aayan baamaa daso-biboonagad onji gegii azhe-giiwed madoodiswanan idash ge chi-nanadawe'in. Ikido gii-ishkwaa gikino'amaawindwaa, wii-giiwewad oweti gaa-zaagidawigamaag gii-booziwag omaa gaa-ishpaasing. Goting gii-ezhigiiwewad chi-ando gikino'amaawindwaa, ogii-waabadanawaa Obaashiiwang mii'omaa giizhig. Niizhwaaswi abinojiiwag imaa booziwog imaa gaa-ishpaasing.

56 Lillian onoonde mikwendanan gagii-onishingin gaaniin nowe gaagii maazhi'ayaagin. Onoozisag ogagwe nisidotanawaa wenji geyaabi Lillian mashkawi'inendang. Mii'iwe wiin niswi aanike-bimaadiziwin gaa-gii-izhaad anishinaabe gikino'amaadiiwigamig gaagii-zhaabwiid-omaamaayin idash onokomisan gii-izhaawag imaa anishinaabe gikino'amaadiiwigamig. Niindamang onoozisag moozhag maamakaadamoog aaniin ge-izhi gishkitoowat chi-wiiji'aawad onokomisiwan gaagii izhiset gegii izhaad imaa anishinaabe gikino'amaadiiwigamig. Lillian ikido zanagad zaam chi-azhegiwaad owe pii gaagii-iziseg,

Anishinaabeg akina'amaawaawag chi-niigaani-bimosewad, "Mii'iwe ge-izhi nandawe'idizowad. Gaa-ikid maanoo idash ge gaa-debwe. Gowe awiyag gaan onoonde dazhindaziinawaa gaagii iziseg imaa anishinaabe gikino'amaadiiwigamig idash ge-izhisewad gowe awiyag. Ge daa-ani zanagad giinawind; bangii igii-nandawe'igomin, aanind ge gichi-ayaa'aag gaamashi gii-nandawe'aasiwag."

Fred

Gii-ishkwaa mawadishiwayaan, dani naganaang gowe Skeads ezhi ani izhaa'aan Onigaming ishkoninganing chi-ando mawadishimang Fred Kelly Jr. Baapaagaakwa'ige imaa ishkwaadem wiiwan obaakinaan. Dizhinizho'ig abiiwigamig, mii'iweti namadabid Fred, oganawaabadaan gaa-mazinibiigazonid apichi-gaa-onishinid ikwesens, oniibawitooon imaa michisag jiige'ii mazinaatesijigan. Achigegaate imaa abiwini chi-waabamaawad akina awiya. Fred maaji gaagiigidoo geyaabi oganawaabaman gaawiin niin ganawaabimigosii. Daapishkoo gii-giganoonat gaa-mazinibiigazonid idash digo na imaa ge'ayaa'sii. Digo na nowe gaa-ozaawaagin oshkiinzhigooon imaa mazinaakizowin gii-ganawaabamingon idash ge gii-biminizho'igon gii-babame'ayaa'aan imaa abiwini.

Gesika, wenji maaji nanegaaj gaagiigidoot, "Gii-mikwendan gii-inendam noozisag ogii-nagadaanawaa nabonigan imaa desibiwin gii-biijimaandaan gegoo gii-banaadak. Dinaab imaa apisijiganan gaangegoo nimikaaziin, ezhi maaminonendaman niin gaa-biijimaagoziyaan. Bichiboowishkaani-owiiyaasim ogii-odaapinaan nizid; gitago chi-manizhigewinigaateg omaa , omaa ge idash ge omaa," Niwaabada'ig ishpimi-okaading, aaniish gaangegoo odiyaasiin geyaabi. Apane oganoonaan gaa-mazinibiigazonid, gagwejimaa awenen awe gaa-mazinibiigazod, ikido daanis awe; gii-nisidizo niizho-giizhik jibwaa nishtana-ashi-nishwaaswi dibishkaang. Gii-izhinikaazo Nowkomigok-Katelyn Kelly, ikwe omaa megwekamig. "Gii-anookii chi-ozhijigaatening omizinaakizowin. Inini gaagii mazinibii'ot anishinaabe mazinibiigazowinan gaa-wanishinowad idash gaa-gii-nisindwaa ikwewag ogii'ayaan omazinaakizin idash gii-ozhitamaangomin. Gii-goshkoziyaan, gaganoonaa endaso-giizhik," gaan jiiikidaagozisii, odazhe-ganawaabaman.

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- 60 Fred niindamang gegii-ombigi'ind imaa wanii'igewin.
Gii-wendad; akina gegoo gaa-andawedamowat oningodwezhaan
chi-bimaadizowad idash ge chi-jiikendamowat ge'ayaa omaa
gaa-zagaakwaag. Giishpin gichi-anookiiwin, iwe wanii'igewin
iga-diba'amaagon.
- 61 Gaan gakendaziin ge-izhi wiindamaage'aan
minik gaa-gichi-inendamon gaa-inamanji'o'aan opii.
Gaa-gakenimaasiiwag bagidinig chi-waabadamaan gii-gaganoonat
odaanisan. Digo gaan gichi-inendaagozisi gii-dagwii'aan omaa.
Owe pii, gaan noonde gagwedesi gegoo, gaangegoo dikidosii;
nimichi ganawaabamaa ge-niin.
- 62 Wiiba, Fred maaji gaagiigido, ge gashkendaminadaagozi,
"Dizhaa imaa onigaming mikinaak gikino'amaadiiwigamig
chi-dazhindamaan gaa-gii iziseg gegii abinojii'aang,;" ikido. Apane
gagwejimigoog, "Aaniin gi'izhi bimaadiziyaag gegii ayaasiyaag
gaa-mazinaatewibii'igeseg; ogonen gaa-odaminawage'eg?"
Gawenji gichi-jiikendamaan gegii ayaa'aan imaa wanii'igewin,
gii-izhaa'aan ge Mazinibii'igan asin chi-waabadamaan nowe asiniin
mazinibii'iganan gemaa ge Outer Bay chi-wanii'igeyaan, Gaan
gii-gwiinawendaziin ishkoninganing.
- 63 Gii-gwiiwizensiyaan, gii-izhiinigo imaa St. Marys
Anishinaabe gikino'amaadiiwigamig agwaji-ayi'ii omaa
wazhashk-onigamiing. Fred niindamang nitam gii-dagoshing
azhemang gii-giishkaanikwezhaw idash ge gii-bagizo'aa imaa
waazakonenjiganaaboo chi-nisindwaa odikomag. Ge'ayaa eta
imaa niizho-biboon. Opii ishkwaaj ge'ayaad imaa St.Marys
odedeyan gii-dagoshinoon gaan gii-wiindamagesii wii-bizhaad.
Oganawaabadaan Fred gii-waagi'aaning oninijiinsan,
makade'aaniwan, idash gii-ozhaawashkwaanig, baagininjii ge,
gaangegoo ogashkitoosiin chi-debibidoot. Owe mekadewikonawed
ogii-aabijitoo mitg omaa oninjiin zaam gaan gii-bizindazii,
Odedeyan ogii gichi-nooji'aan nowe mekadewikonawed,
odedeyan idash wiin gi'izhi giimiiwad, Onigaming gii'izhaawag,
ogii-kendanawaa gaanikaa daa-mikawaasiiwog.
- 64 Fred niiwiindamang ge'izhigiwe imaa nooimiing
chi-wanii'iget, gii-ombigi'aa imaa mitigo-waakaa'igan. Gowe

ningodwezhaan gii-andawenjigewag idash ge gii-wewebanaabiiwag wiiba gii-ziigwan, idash gii-wanii'igewag wiika gii-dagwaagong. Opii, awesiiyag gii-bagidinaawag chi-azhe-ozhi'aawad oshki-awesiiya chi-ombigi'aawad ge, chi-bimaaji'indwaa aya'aag. Gowe Kellys odamwaawaa waawaashkeshiwag idash ge moozoog gii-dagwaagin, idash wiika gii-dagwaagin gii-wanii'igewad gen a onishinon awesiiwayaan zaam gowe awesiiyag gipagiziwog; amik, nigig, ojiig, wazhashk idash ajidamoog.

Ayaamagad gaan nibiwaa chi-nisindwaa awesiiyag idash apii gii-aandakiiwing akina gegoo, apii awiya ge-andawenjiget. Fred ikido. Maamiikwendam gegii adaawaagewad nigigwayaan nishwaasimidana, akina awe zhooniyaa gaagii ozhi'aat odedeyan ogii-miinaan. Gii-booziwag imaa Don Hanson gaa-ishpaasing gii-ibizowag Warroad Maanzaadiiwaki idash ge zhaawaning onji awesiiwayaanag. Gaan gii-zanagisinon apii chi-aazhobizowin gaa-aazhobizoong zhaaganaashiiwaki idash gichi-mookomaanaki. "Ge gii-onishin, mino-bimaadiziwin gii-wanii'igewininiyan; gii-ayaamin eta minik chi-bami'idizowang."

65

Aanjitoon Wiinzowin

Jibwaa maajaa'aan, dazhinmaanank gowe bebakaan bineshiiwag gi'ayaawad imaa Fred's gaa-dazhi-wiisiniwad bineshiiyag apii go. Fred oda-azhe ganawaabaman oidaanisan omazinaakizon. Ge ani zaag'aman, dikid, "Gonawedizon Mr. Kelly". Ikido gaan Kelly apane gii-ishkwenikaazosii Niindamang oidaanikoobijiganan ogii-gagwejimigoon anishinaabe-ogimaa aaniin ishkwenikaazowin, wiindamowaan,"Kinew," awe anishinaabe ogimaa ogii-ozhibii'aan "Kelly," Gii-noondam nibiwaa gaagii aanjinikaazowad daapishkoo owe, gaan apichi dash gagwe nanaandawi-gikendamowat aya'aasinon otigwaani-mashkikiwinini-gaa-maamiinomiwed. Gaa-kendaan gowe awakaanag gii-miinaawag oski wiinzowinan imaa Mikinaako-minis chi-angosenig gaagii izhi-bimaadiziwad idash ge gaagii izhinikaazowad, idash owe Debwewin idash Nanaa'ichige Bimiwijigewin gaa-ozhibii'igaazowad nibiwaa Anishinaabe gikino'amaadiiwigamig gaagii-zhaabwiiwad wiinzowinawaa gii-odaapinamaawag idash gii-miinawag wemitigoozhi-wiinzowinan,

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gema ge agindaasowinan. Gii-noondanan nowe dibaajimowinan daso-biboonagad.

68 Aanid nowe gaagii izisewad niisayi'ii gaagii wiindamaago'aan debwemagadoon, nowe dibaajimowin wiinawaago gii-wiindamaagoog. Opii iwe Ganediyaan Ogimaawiwin gaa-ozhibii'ondwaa Ishkoniganag gaa-dibendaagoziwad ayaa apii-oshkichigaadewan, Gowe Anishinaabe-ogimaag ogii-wenjitoonawaa Anishinaabe wiinzowinawaa chi-gakendamindwaa gaa-dibendaagoziwad aanidi aayaawad; nowe gaa-ginwaagin wiinzowinawaa zaam zanagidoon chi-ozhibiii'igaategin. Gii-aanjitoowad nowe anishinaabe wiinzowinan chi-wemitigoozhinikaazowad, gowe anishinaabe-ogimaag gii-wendad chi-mikawindwaa Anishinaabeg. Niibiwaa gaagii zhaabwiiwad wiindamowa'aa gowe Debwewin idash Nanaa'ichiged Bimiwijigewin gegii aanjigaategin wiinzowinawaa chi-wemitigoozhi-wiinzowin gegii biindige ozhibii'indwaa imaa Anishinaabe Gikino'amaadiiwigamigoon. Aanid gaagii izisewad gii-dibaajimadaago daso-biboonagad imaa Godagiing.

69 Nancy Jones ishkwennikkaazo iwe Potson jibwaa wiidiget. Omishomison gii-bima'ozhiwewan idash ge apane ge-ataage mii-gawenji izhinikaanid Jackpot. Awe anishinaabe-ogimaa gii-oshkichigaadet iwe gaa-ozhibii'indwaa, ogagwejimaan aaniin aazhinikaazowinid omishomison, "Ahh, mii'awe Jackpot ogozison," ikido awiya-miisago'e odedeyan oski-wiinzowin mii gawenji izhinikaazod Jack Potson. Bessie Mainville gii-wiindamang iwe booshkegiin wiinzowin ogi-ayaan zaam anishinaabe-ogimaa ogii-gagwejimaan bezhig ningodwezhaan aaniin wiinzowin andawedamowad, "booshkegiin-giinigo," gii-nakwetamoog. Miisago'e oshki-ishkwennikaazowad aanikanootaageg iwe "giin gaa-inendaman."

70 Bessie ikido iwe Indian Act inaakonigewinens megwaa ashi-zhaangaswi ningodwaak gaagii-odaapinamaawindwaa inadzizwin. Anishinaabe wiinziwinan zaam gii-zanagadoon gii-ikidowad idash ge chi-ozhibii'igaategin, Gii-ozhibii'igaategin gaa-ishkwennikaazowad omaa bepezhig ishkoniganing, gowe anishinaabe-ogimaag ogii-miinawaa wemitigoozhikaazowin.

Gegii azhe wiinzowindwaa gii-zanagi'aawag chi-ganawedamowad gaagii inaadiziwad. Richard Green niindamang gete-aya'aan ogii-gagwejimigoon igii-ozhibii'igo na imaa gaa-ozhaawashkwaag bikwadinaa."Ozhaawashkwa" ikido. Robert Handorgan gii-wiindamang ogii-zhiingendan gaa-ishkwenikaazod." Gaan gakendaziin ogonen iwe Handorgan,"niskigigiido. "Gaan gida kendaziin aaniin minik gaagii miikinji'igo'aan, iwe Handorgan gii-ishkwenikaazowan." Gaangegoo noongom inendazii," ikido ge'izhe nanadabid imaa odesibiwin. "Gii-zhiingendan ko."

Opii niizhosagoons-ashi-naanan, iwe Debwewin idash Nanaa'ichiged Bimiwijigewin ogii-bagidinaan iwe babaamaajimowin, gii-dagonigaate zhaangasimidana-ashi-niiwin "chi-gagwe dibendaming" bakibii'igan ashi-niizhwaaswi ozhibii'igaate "Giganonaaning akina gowe ogimaawiwin chi-bagidinaawad Anishinaabe Amaadiiwigamig gaagii-zhaabwiiwad idash ge ningodwezhaanag chi-azhe'ayaawad wiinzowinawaa gaagii aanjitoowad gowe Anishinaabe Gikino'amaadiiwigamig izhichigewin..." mii'owe debwemagan: Niibiwaa gowe anishinaabe ni-wijiiwaaganag gagwejimigoog chi-izhinikaanagwaa gaagii wiindaasasowindwaa. Nowe gaagii wiindaasasowindwaa ogii-gii'inendawaa gii-miinigosiwid imaa wiindaasasowin, miisago'e gaa-izhi'ayaad awiya idash ge gichi-indendang aki iwe ge gaagii pi iziseg.

Gilbert niindamang, "Akina imaa gi-dagwiimin aki; akina go. Gi-maajii'ayaamin imaa aki, ezhi ishkwaaj imaa ayaaying aki. Gi-dani ayaamin azhishki, nibi, akina gegoo imaa aki. Mii'owe kendaman akina gidonjiimin imaa aki." Noomoowe ogii'ayaan gegoo chi-gichi inendang gegii noondawad ashi-niwsu gaa-dasaboonenid gwiiwizensan gii-ikidonid "Giinawiind aki" Gilbert ikido gichi zhoomiigweni, "Awe gwiiwizens ogakendaan."

Vernon dago Richard

Ningo-anami'e-giizhig ezhiseg, ningii-bi-andomig Vernon Copenace dabazhiish endaad dago wiiijiwaaganan Richard Green (green wajiing onji). Ezhi-niizhiwaad wiiijiwaaganidiwaad wiiichigendiwig, ojiikendaanaawaa' ji-noondaagomochigewaad.

- 75 Richard, giidaa Shoal Lake abinoojiiwid, gii-bi-izhaaban mekidewikonaye Mackenzie gikino'amaadiiwigamigong ji-ojjiingwanabid ji-anami'aad. Epiich ginwenzh anami'aad, gaawiin ogii-gikendanziinaawaa' aaniin ezhisenig. Mii-sa weshkaadizid Richard biibaagi, "Gwinowe miigiinibaa gibiitemiinaan mookshaakiniibaat!"
- 76 Vernon Copenace niwiindamaag gii-dazhi-ombigi Obashkaandagaang ishkoniganing – aandi mashkikiiwaatigoog eyaawaad. Bebakaan mitigoog gii-nitaa-mikigaazowag omaa, noongom idash bangii eta ayaawag, niibiwa gii-giishkada'waawag. "Jibwaa Waabishkiiweg gii-mazhashkwanaawaad mitigoog', wegogogwen iidog gaa-ondiziyaang, amanjisa," Vernon ikido. Omigoshkaaji'igon maagizhaa owiiji-anishinaabema' ogii-wanitoonaawaan owiinzowiniwaan, gaawiin gwayak izhinikaazosiiwag. Iwe dewe'iged, wawaanendam dewe'iganag owiinzowiniwaan ji-gii-wanichigaadenigin. "Aazha niibiwa gegoon gii-wanisinoon gemaa gii-odaapinigaadewan, debinaak idash anishinaabewichigewin, opwaagan, nagamonan, dewe'iganag, owiinzowiniwaan gaye, gaawiin giga-wanitoosiimin gidinwewininaan.
- 77 **Nagishkawag Richard**
- 78 Aaniin dasogon jibwaa nagishkawagwaa Vernon dago Richard, ninagadaan Fort Frances megwaa gichi-zoogipong. Nisowaakaase nindinwaadaan niizh miinawaa ashi-naano-diba'iganens bimibizowin. Mii nitam ji-nagishkawag Richard Green imaa Grand Council of Treaty #3 gaa-izhinikaadeg. Larry Henry gewiin imaa ayaa ji-nagishkawangid niin dago Richard wii-gagwejiimaad gaa-maajiinindwaa gikino'amawindwaaban abinoojiiyag. Ji-maamiinomaad awiya inanokii Larry ji-waawiiji'aad gaa-gii-izhiwebizinid. Richard niwiindamaag, "Nindaa-dazhindaan ji-dazhindamaambaan."
- 79 "Biizaanigo gabaksiitooon ewe iishkwaandem," Larry giikido, Richard dash ikido, "Maanoo nindinendam." Zhoomiingwetawaad Richard ani-giba'ishkwaanded, ani-maajaad.
- 80 Richard ningagwejiming, "Aaniin dash ezhichigeyang omaa?" Bangii asemaans niminjiminaa niniinjiing. Niwiindamawaa

endoodamaang, dago wegonen gikendaasowin endawendamaan, mii ezhi-ininamawag asemaan oninjiing. Mii-sa Richard ezhi-odaapinaad asemaan maajii-anami'aad. Wendaanimag izhi-anami'aa, ninisidotaan ikidowinan gidaanakoobijiganinaanig. Ajina dazhi-anami'aa, mii Richard ezhi-gibichiid, ezhi-ikidod, "Miigwech gaa-miizhiyaang onashowewinan. Ji-gaganoonagwaa manidoog. Gegoon giga-wiindamawin ani-dasogon."

"Ayay!" bichi-ikido. Ji-ani-maajiiyaashiyaan ani-niiyogon. 81
Debwewagendam, mii nindashowendaan maagizhaa ninga-meshkwajitoo aanapii ge-maajaayaan. Niwiindamawaa aaniin ezhiseyaan, mii ningagwejimig ji-ganoonag niiyogiizhig. "Gidaa-izhiwizh ina imaa 'Walking With Our Sisters' gaa-waabanda'iweng oodenaang? Nindaanis onoonde-aabajitoo odaabaan noongom." Ningii-noonde-izhaa imaa geniin, ningii-minwendaan gii-gagwejimid iwe. Niwiindamaag akawe ajina wii-ondamiid, nindebwetawaa ji-nagishkawag imaa waabanda'iwewin gikinoo'amawaaganag onji gichininjiing gaa-gibichiing.

Wiiba ningii-gabaa wii-babii'ag nindoodaabaaning, dibishkoo 82
Richard madwe-anami'aad imaa waabanda'iwewining, maanoo da-nishike-ayaa. Mii wiiba ninandomig ji-izhaawag. Aazha ogii-asaan asemaan gaa-gii-miinag, bebangii endasowaabikong waawiyesinig. Mii geniin endoodamaan, napaach idash nindoonji-maajitaa. "Gibichiin," ikido. "Nasine diba'igiizisong-izhi nindizhaamin, gweki'aya'ii wiin gaa-nibowaad onji," ayikido.

Ningii-bimi-nagadaamin odoodaabaan odaanisini, mii 83
gabeshiiwigamigong nindizhaamin ge-izhichigeng onji. Waabanda'iwem 1,181 apwiinge'iganan biindig waakaa'iganing dibishkoo gaa-dazhi-wiidigeng enigokwaag, mii igiwe onji 30 ikwewag gaa-gii-wanishinowaad gemaa gaa-gii-nisindwaa. Gaawiin igo gakina ninisidotanziin, gii-anishinaabemom aaniish, nimoozhitoo dash ekidong. 1,181 apwiinge'iganan inwaadegin weweni igo gaa-izhk-wanishing awiya, apane igo. Mii miinawaa, 108 daswewaan abinoojiiwi-agwiinge'iganan inwaadewan onji abinoojiiyag gaa-gii-bi-azhegiwesigwaa onji gikino'amaadiiwigamigong. Aapiji gii-maamakaadendaagwad. Nimbabizindam apii giba'igaadeg,

nimamawi eshkam. Aabiding miinawaa nimaw bimi-waabandamaan abinoojiiyag omakiziniwaan, bezhig ikwezens omazinaakizon niwaabandaan apwiinge'iganing. Gii-michi-abinoojiiyensiwi, gaawiin abooshke bezhigo-daso-biboonesii.

84 **Wiisagendamowin, Zoongide'ewin, Giigewin Gaye**

85 Nimaajii-waabandaan iwe wiisagidamowin, gaawiin wiin niineta onji, ishkoniganing, miziwe gaye onji. Geget wiisagendamowin gii-onjise imaa gaa-gii-gikino'amawindwaa abinoojiiyag izhichigewin – gikendaagwad owe – ningikendaan gaye onji niijiiwaaganan, nindinawemaaganag miziwe gaye onji omaa akiing, gaamashi gikendaagosinon owe. Minik gaa-wiijichigemagwaa ogo getaadiziwaad, mii niin nindinendam ji-onachigeyaan awashime awiya ji-naanoondamowaad ono dibaajimowinan, ji-gikendamowaad aaniin gaa-gii-bi-izhiwebiziwaad Anishinaabeg odaanaang ji-ganawendamowaad aweneniwiwaad, odizhitwaawiniwaan gaye.

86 Aapiji zanagadoon ji-bizinjigaadegin ini dibaajimowinan, mii gaawiin nindaa-gikendanziin ge-izhi-wendadinig ge-nagishkawagwaa ji-dadibaajimotawiwaad, biiwidewiyaan. Gaawiin gaye ninoonde-baapisii, ji-gii-mikamaambaan ji-baapitooyin dibaajimowinan, ninishkaadendam eta.

87 Gaamashi ningwaawaanjitaasii ji-gaganoonagwaa Gilbert dago Tommy wiijiiwaagana'. Ninitaa-maamikawise Gilbert odikidowinan: "Onizhishin ji-dazhindamang odaanaang, onizhishin ji-dazhindamang noongom gegoon. Gigikino'amaagoomin ba'izhiseg, gikino'amaagoomin gegoon mitigong," ikido eshkwaaw inoo'ang giizhig, bakite'odizo okaakiganing.

88 Mii-sa ji-ani-maajaayaang – naana'egaach igo – weweni ji-nisidotamaan Tommy odikidowinan: "Bimaaji'owin iwe baapiwin."

Chapter 2:

A Hint That Something's Wrong

“Well,

friend, what did you learn?” Gilbert asks me. 1

“I’m not really sure,” I respond. “The people you have introduced me to are very interesting and have amazing stories to tell, 2

but I still don’t understand Tommy’s contention that laughter is a survival mechanism. I mean, I enjoy the humour, too, but laughter as a means of survival? I haven’t seen anything that makes me understand that yet.”

“Don’t worry, you will in time,” Gilbert replies. “I am sending you to some other people so you can get a better understanding. Just remember what Tommy White said about residential school. It was a bad experience so nobody talks about it except for the humorous stories.” 3

Gilbert points to the door with his top lip, motioning for me to go out and to learn more. Pointing with one’s lips, I have come to understand, is an Indigenous way of pointing without using one’s finger. I have noticed this trait in my Indigenous friends all the way east to the Atlantic Ocean. My buddy in New Brunswick told me that since everything has a spirit, those spirits will see you pointing—a rude gesture. Pointing with your lips is more subtle and so more acceptable. “Always be respectful; they are always watching. We must not offend anyone,” Gilbert warns. 4

Andy 5

I drive north to see Andy Petiquan at his house in Dryden. This 76-year-old man is very calm as he sips the coffee I bring for him. Andy’s wife is at church this morning, so it’s just the two of us. 6

I ask Andy to help me understand why laughter is so important for survival, hopefully teaching me through some funny stories 7

about growing up on his First Nation. He says, “If someone wants to learn, I will teach them. I’ve done this for years; I give names and I teach in a sweat lodge, too.” After some introductions, protocols, and pleasantries, Andy begins. “They took me when I was four. I went to McIntosh Indian Residential School.”

8 “Who took you?” I ask, after feeling caught off guard with this blunt statement. He begins to describe the day his family took him to a diner. His parents were solemn; they weren’t themselves. As the family finished their meal, an RCMP officer walked in, followed by a priest, and then a nun. “I remember how big her eyes were,” Andy recalls.

9 The RCMP officer—Shamaaganish, or soldier—tells Andy to get on the bus. “There’s no sense fighting,” he had said. As Andy boarded the bus, he saw many other kids on it: some crying, a lot of them looking down. “They are probably crying, too,” he thought.

10 Andy recalls not knowing what was happening to him at the time; he didn’t know where he was going or how long he would be gone. Nobody warned him. He was all alone in a bus full of strangers. He started fighting to get out, so he could go back to his family.

11 I look around the room as we take a break in the conversation. I see a picture of a black bear right next to a Christian-themed illustration on one of the walls. I ask Andy what religion he practises because he seems to be Anishinaabe because of his teachings and ceremonies in the sweat lodges. He tells me his Indian name is Kichi-Makwa, or Big Bear. “I believe in the Church *and* in the Indian culture,” he says, laughing at the confused look on my face. I didn’t know this was possible but I have had many people tell me this in my travels, so I ask him to explain.

12 Andy goes on to tell about the first day he knew he believed in both belief systems. The only time the kids at McIntosh laughed was on Saturdays, when they were taken to the movies. They watched Three Stooges, Jerry Lewis, and Dean Martin movies; cowboys-and-Indians-themed films and, of course, war movies. Afterward, they all went back to school, and on this one day, Andy tells me, they returned to play hockey against the Ear Falls First Nation boys’ team.

13 Andy readied his goalie pads: brown-coloured “real” pads (not pillows tied to his legs), goalie stick, and glove—both blocker and catcher. Absent in those days for the goalies were face masks and chest

protectors. During the game, his team's defence was so good that Andy didn't see any action for quite a while, so, as bored seven-year-olds tend to do, his imagination took over and he started thinking about the war movie he had just seen. The birds in the air quickly became German bombers and the goalie stick was turned upside down to become a rifle. Andy started shooting at the planes. "Bang," he shouted as his goalie stick fired. He was so involved in his imaginary play that he forgot to pay attention to the game until he heard his name being shouted. By the time Andy looked up, the black puck was flying at him, mere inches from his face. Within a heartbeat of time passing, Andy was unconscious after being beaned in the head with a frozen-hard rubber puck.

He came to several minutes later in the school's infirmary. Andy remembers opening his eyes, confused, looking up to a nun's head backlit by bright lights. "I thought I had died and gone to heaven and she was an angel. That's when I knew I was becoming Christian," he winks. "Also, that's when I stopped playing goalie and started playing forward." 14

In spite of some of these happier memories, Andy was not happy at the school, and neither were his brothers Raymond and Peter. One night, Andy heard Peter crying, and asked him what was wrong. "I want to go home," Peter wept. "I want to go home NOW; let's go!" So the three brothers stole away from the school into the dark night. 15

The trio ran to the bush near the school, and then the field past it. Andy knew that as long as the river was on his right and the field on his left, they could get away without circling back to the school by accident—they just needed to put some distance between the school and themselves. 16

As the three boys ran, they saw a horse approaching them. When it was clear that the horse was starting to follow them, the boys became worried: What if it gave away their location? They moved closer to the river through the bush so the horse couldn't follow them. 17

After a while, they decided to stop for the night, but Andy couldn't sleep. As the sun peeked over the horizon the next morning, Andy saw that the horse was still there. He woke his brothers and they travelled to Archie Lam's house, about a kilometre up the river. Raymond knocked on the door and Archie opened it. Quickly, Archie brought them into the house, gave the boys clean clothes, and fed them a big 18

breakfast. He told them that “the Local”—the local train—would be coming by in about three hours and that he would try to sneak them onto it. The train station was about three kilometres away so they needed to hurry.

19 After travelling to the station through the bush, they hid in the field until they could find the right time to jump onto the train. The four of them know that the school’s priest and the “big boys” (the 12 to 14 older Indigenous boys at the school) were probably looking for them. Finally, they heard the train’s whistle blow, indicating it was ready to pull out of the station. Archie ran the kids up to the train, gave them each a kiss on the cheek, and said, “Hide out in the bathroom. Go home. Go home.”

20 A few kilometres down the track, the conductor opened the bathroom door to find the boys cowering together in the corner of it. But instead of kicking them off the train, he decided to help them out. Fifteen kilometres later, the boys jumped off at Quay Bell, on the opposite side of the train from where passengers disembark. They hid until the train pulled away and the passengers cleared the platform. When the train left the station and they had a clear view of the other side of the tracks, they saw a lone figure standing there. It was their mother. When the boys asked her how she knew they would be there, she told them that she had had a feeling that she needed to go there and wait for them. She stood there crying. “That was the last time I was at McIntosh Station,” Andy says. “Maybe the good Lord was looking out for us,” he adds. Ten days later, Peter died of pneumonia at the age of six.

21 This final revelation shocks me. Quite frankly, I don’t know what to say or think; I am incredibly humbled by Andy’s story. Gilbert’s question, “Why do you want to put anger into the story? Residential school stuff is so negative already” resonates. I am not setting out seeking stories like the one Andy just delivered to me, but Andy asked if I would write about this story, because he wants it to be told. I readily agree.

22 **The train**

23 Edna Morrison talks about the train, too. The nurse came by train to her community every three months. The nurse went to each household,

letting them know who she was and how she could help them. The Seine River people came to the clinic if they needed a vaccination. The nurse wore regular clothes, not a uniform. A lot of families didn't believe in vaccinations—gii-batka'ogo, getting pricked—so few people came to see the nurse. Edna says there were no government-built houses there like there are today, just log-and-lumber homes with only 15 to 20 families living in the entire community at the time.

If someone needed a doctor, the people from Seine River travelled to Glenorchy, about 10 kilometres from their homes, to catch the train to Thunder Bay. They had to flag down the train in Glenorchy, then put the sick person on it. "The Passenger" train ran at night, and the Local ran during the day. The train passed through Glenorchy every two days on its way to Thunder Bay, then back again to Winnipeg, passing through Fort Frances. Edna would often go to Glenorchy just to watch who got on and off the train. 24

Mike Solomon, my next-door neighbour in Fort Frances, grew up in Glenorchy close to 80 years ago. He tells me the Local was a Canadian National Railway freight train that delivered foodstuff and supplies between the towns, connecting the communities. He recalls that the first station house was a converted boxcar with benches and a potbellied stove that had been added on one side of it; the other side was used to store freight. The converted boxcar sat on a set of railway planks that in turn sat on top of creosoted railroad ties. Several large gaps were present underneath the structure. Instead of dubbing it the Passenger, his community called it the Flyer because it ran much faster between stations than did the other trains. 25

He also told me that people in Glenorchy called Seine River members the Wild Potato People because of the wild crop harvested by the Indigenous community for food. Mike remembers how openly abusive the bush workers were toward the Wild Potato People. He recalls himself as a child watching the shopkeeper cash cheques, knowing the Seine River members could not read or write in English, simply point at foodstuffs or clothing they could have in return, and then charge exorbitant prices for the goods, pocketing the difference. 26

Mike would tell me about the behaviour of the people from the potato reserve at the train station. If the railway room was 27

unoccupied, the Indigenous passengers would sit on the benches in the station. If people from Glenorchy were there, though, “the reserve folk would very quietly leave,” clustering behind the building until the train came. Mike said that he couldn’t believe that no one seemed to notice or care about this mistreatment. Indigenous people also were always the last to board the train, the last to get off the train, and the last to gather up their packs and baggage. And the reserve people were always the first to give up their seats if a non-Indigenous person boarded the train and no other seats were available. “They needed no direction in this regard. I believe their demeanour was always to be as invisible as possible.” He recalls that the Seine River kids were always huddled under the station in the gaps between the planks and ties so that they could watch the goings-on at the station. After he tells me this, I will always wonder if teenaged Mike used to watch Little Edna under the station. Who knows?

28 **Dick**

29 Eighty-six-year-old Dick Bird is one of the gentlest souls I have ever had the pleasure to meet. He tells me about his experience with trains when he was a five-year-old child.

30 His mother and grandma made all of the family’s clothes. His mother would also take in sewing from RCMP officers to make a little extra money. Dick’s dad was a trapper. Dick says he grew up as a young child on a trap line. His dad would row the family there in the fall—a two-day boat ride—and they would stay on the line until Christmas time. His dad gave him his own trap line when he was little, Dick tells me, snickering as he looks back in time. “Dad probably gave me my own trap line just to keep me out of his hair!” Off went five-year-old Dick with his tiny, spring-loaded jaw trap, lucky if it would hold a squirrel; but he was off to work hard anyway.

31 Dick remembers catching a lot of animals that winter when he was five—one day, a frozen weasel; the next couple of days, frozen squirrels. Dick said that he couldn’t figure it out at the time, because there were no animal tracks around his snare, only human tracks. But he was pretty proud of his accomplishments. “I was thrilled one day because I even caught a frozen fox!” Years later, Dick discovered that

his “gentle giant” neighbour Roy Riggett watched the young boy go out every day to check his trap, so he started putting his own trapped animals into Dick’s trap, just to watch the boy’s surprise and joy.

Dick’s father taught him how to skin the animals. Since there were no highways nearby, they had to take the pet dogs and fur pelts onto the train and into Fort Frances. There, they would go to see Cathcart and Kilpatrick, the two fur buyers in town. Dick recalls that once his family got to Ferrington, they would get on the eight-car local train, but had to move over to make room for freight wherever it was loaded. The loggers and trappers really relied on this train. It made frequent stops, every 15 kilometres or so. Dick’s father said that this was because the railway workers used hand pumps and hand cars to move the train, so they needed to rest once in a while. 32

After selling their pelts, Dick and his family returned to their one-room home in Couchiching First Nation. The house was on Frog Creek Road, and was a log structure chinked with moss. It was small but well-built: Dick noted that they never felt any cold coming in through the walls. Inside, there were two double beds, a couch, and some space on the floor for the others to sleep—six people in all. In the middle of the structure was a wood-burning stove, a wood heater, and a cook stove. This is where Dick’s grandma would cook magnificent meals. Usually, she prepared “caught” food, unless she had staples like flour and sugar that had been bought with the money that came in from selling the pelts. She used bear grease to make lard for her pastry, which she filled with canned blueberries, strawberries, and raspberries. Dick’s bed was right next to a small window with no drapes; none of the windows were covered, since it was too expensive to do so. In the winter, the windows would always frost over, Dick remembered. He liked to stick coins on the frost to get an imprint of the king or queen. 33

Dick remembers how happy his life had been before he was taken away to St. Margaret’s Indian Residential School, which is now the Nanicost Centre in Fort Frances, home to the Seven Generations Education Institute, among other Indigenous businesses that now rent office space in the building. He says that he can’t remember suffering any physical or sexual abuse there, other than regularly being hit on the knuckles with a stick or dragged around the playground by his 34

ear, but that the separation from his family was the most painful part of this experience—made worse by the fact that his home was right across the street from the school. He wasn't allowed to go home or to speak with his family, so it might as well have been on the other side of the Earth. At recess, he would see his grandma out hanging laundry and he ached to speak with her, or to touch her. She, in turn, knew better than to come over to the fence to talk to him. Instead, they would make eye contact and exchange nods, but nothing else was allowed. As Dick tells his story, I picture a six-year-old boy pressed up against a fence, yearning to be hugged or talked to by his beloved grandma, only to have a nun whisk him away to punish him for his insubordination. It's a heartbreaking scenario.

35 Dick tells me that the boys and girls lived and worked in separate areas at the school, yet the kids still tried to find ways to be together. He tells me a story about a laundry day he remembers. The washing was done every Monday. On this particular day, Dick and Clarence Jourdain were working together on the main floor, washing and wringing clothes. They then sent the damp clothes up to the second floor by hoisting the load in a dumb waiter. The girls, who were working on that floor, would take the freshly washed and dried laundry out of the dumb waiter to iron it.

36 The supervising nun in the laundry room was very strict, Dick notes. She watched over the children's work closely, but would also leave to get a coffee at the same time every day—up a flight of stairs, then down a long hall where the break room was.

37 On this day, the two boys stopped and looked at each other after the door shut behind the nun as she went to get her coffee. Dick told Clarence he was "going upstairs" through the dumb waiter and that Clarence needed to guide the rope that pulls it up. Dick got in and Clarence hoisted him up, bit by bit. With each tug, Dick got a little higher, until finally his head was just inches above the second floor. He shouted at the girls, startling them, and then they began to giggle and gather 'round him to see what was going on. One more pull and Dick was close enough to get out. Suddenly, though, he free-fell to the first floor, spilled out of the dumb waiter, and flipped onto his back. His first inclination, he said, was to yell at Clarence for dropping the rope,

but he quickly realized by Clarence's terrified eyes that something else was going on. The nun had forgotten something in the laundry room and had come back to retrieve it, just as Clarence had started hoisting Dick up. Clarence was so terrified that he let go of the rope and stared at the nun in horror. Dick recalls rolling right out of the dumb waiter onto his back, seeing Clarence's face, and then seeing the nun's face. They all kept staring at each other, trying to put the facts together. Then the nun began to laugh, and the boys did, too. And she never told anyone what happened.

"See," Gilbert says, "No matter what we did, there was always laughter to be found. As you know, the Anishinaabeg went through a lot by being people who we weren't." I ponder Gilbert's teaching as I drive through a couple of snowstorms on the way to Kenora to see Larry Henry. 38

Larry

Larry agrees to meet me in a diner on the outskirts of town. It's the kind of place where the television in the corner has the news blaring something about Donald Trump's latest Tweet and where it's okay for people to wear baseball caps to breakfast. The waitress comes by and asks, "What do you want, hon?" I order the bacon and eggs, with hash browns on the side. Larry orders his breakfast and before our server can pour our coffee, he jumps right into his story. 39 40

Larry is a tall, slim man; he is full of compassion for mankind, tough and sensitive, all in one charming package. Larry tells me he speaks French, Anishinaabemowin, and English. "Do you want to know how?" he teases. I guess, "You lived in Montreal?" 41

He tells me about first being taken away to residential school decades ago, when the Indian agents came to his reserve in the fall. Larry noticed the bus coming, and all the children had their packs on, ready to go. The agent came by and read the names of the children who needed to get on the bus. Larry's name was not on the list, yet he and his cousins were packed up and ready to go. So the agent said, "Get on the bus and we'll figure it out on the way." 42

Larry's cousins got off at Cecilia Jeffrey Indian Residential School. One of them pulled Larry's shirt sleeve and said, "Come on." As soon as they got inside, Larry remembered, they were told to go take a shower, then 43

to pick up their clothing. They would not return home until Christmas break, after which they got back on the bus and went back to the school.

44 Larry remembers that first year, when he returned after Christmas, one of the nuns pulled him aside and told him that they needed to “deal with him” before school started for the next term. “They asked me, ‘How do you pray?’ And I started to recite ‘Hail Mary, Our Father...’ They stopped me and said, ‘No more. That’s not what we do.’” Larry had no idea what he had done wrong. When asked why he was there at Cecilia Jeffrey, he had nothing to say. They finally found him on a list that noted he was supposed to be attending St. Margaret’s Indian Residential School—a Catholic school. For the three months he had been at Cecilia Jeffrey, no one had known where he was, because he was supposed to have been somewhere else.

45 “Why are you Catholic when the rest of your family is Presbyterian?” I ask him. Larry tells me that he almost died as a child. He had a bad flu and his parents thought he had mere hours to live, so they took him to the only church they could walk to—a nearby Catholic church. The deacon helped the priest baptize Larry as a Catholic, as a last rite, and Larry’s great-aunt gave him some traditional herbal medicine to help with his sickness. A week later, his fever broke and he recovered. Larry tells me that after that, “We believed that the deacon and the priest were good people.” The family remained friends with these two men yet retained their own faiths.

46 Years later, at the abuse claim hearing, the IAP (Independent Assessment Process, for resolving claims of abuse at residential school) the secretary asked Larry about the discrimination he had suffered because of the colour of his skin. Larry replied that he had suffered an even more profound kind of discrimination. He got kicked out of Cecilia Jeffrey because he was Catholic, and the school was run by the Presbyterian Church. Larry’s father had always taught him that it doesn’t matter which church you go to as long as you pray. His dad is back in his traditional ways now, and Larry’s mom was Anglican at the time, and Larry was taught to always respect this. As a result of being baptized Roman Catholic, Larry needed to go to Fort Frances, to St. Margaret’s Indian Residential School, away from his brothers and cousins. He was not welcome to attend the Presbyterian Indian Residential School anymore.

While he was at St. Margaret's, a lot of the nuns spoke French, so Larry picked up his third language while he was there. Gilbert always says we need to find what is good in things, talk about things in a good way. In his case, he says he learned English, and learned his love of playing sports, at residential school. Larry says the good thing that came out of his childhood is the ability to understand and converse in three languages: English, Anishinaabemowin, and French. 47

After attending the residential school in Fort Frances for a year and a half, Larry recalls breaking into the pantry one night with the rest of his intermediate classmates. One of the classmates got the idea to take the juice powder. They had no water to add to it, though, so they all just ate it right out of the package. The next morning, the nun let the seniors and juniors into the dining area but held the intermediate boys back. "What have you done?" one of the seniors whispered to the intermediates as he went into the room to eat. 48

The nun said, "Okay boys, you know why you are here—stick out your tongues." Ten boys; ten different-coloured tongues. Larry remembers having extra cleaning duties as a result of the fruit punch crystals raid. 49

He also tells me that there is nothing funny about residential school—but some funny moments did happen. He suddenly lowers his voice and gets very serious, turning on the tension as if flipping a switch. He says he wants to talk about abuse. He reaches into his files and pulls out a picture. He flips it over and shows me a photo of his St. Margaret's Indian Residential School hockey team. He says, "They made me wear a Montreal Canadiens jersey." 50

Lillian and Vernon 51

Since I was in the Kenora area, I asked if I could head over to Lillian and Vernon Skead's place. I wanted to find out if they would sit with me in the lodge behind their house. They said they would. 52

By the time I get to their place later in the day, a fire is roaring in the middle of the lodge, and animal furs, antlers, eagle feathers, and a smudge bowl with a rolled ball of sage are near at hand. They sit on opposite sides of the lodge, so I take a seat against the wall between them. What a wonderful couple they are—laughing and 53

making fun of everything but not anything in particular; they are respectful and jovial.

54 Vernon grew up in Wabagoon, but as an adult he lived in Rat Portage. Unlike Lillian, Vernon managed to escape going to residential school. He tells me that he spent three years in grade one though, because he couldn't speak English. There was no kindergarten. In grade one, they asked him what two plus two equalled. "I had a 16-year-old translator to help me then. I said, 'Niiwin'—four. I started moving up in grades after that."

55 Lillian has a similar story, except that she attended Cecilia Jeffrey Residential School. She struggled in school until she learned English. She learned it so well, though, that Anishinaabemowin took a back seat for a couple of decades. Years later, she got her language back through sweats and healing. She says that at the end of each school year, they would return home by plane to the Angle—Northwest Angle 33—on the Minnesotan side. Sometimes, while going back to school, they would get a tour of Sioux Narrows from the sky. Seven kids were seated on the plane.

56 Lillian chooses to remember the good things that happened and to not dwell on the bad. Their grandchildren try to understand the bonds that still hold Lillian. She is a third-generation residential school survivor—her mother and grandmother both went to residential school. She tells me that her grandchildren often wonder how they can break the school's effect on their grandma. Lillian says it is tough because she needs to walk backward to get to that time, but Anishinaabe people are always taught to walk forward, "That's how we heal. I will be frank and honest. The public does not want to touch on parts of residential school and what happens to other people. It is a difficult road ahead for us; our healing was so little, and some of our Elders haven't healed yet at all."

57 **Fred**

58 After a good visit, I leave the Skeads and head to Onigaming First Nation to spend the afternoon with Fred Kelly Jr. I knock on the door and his wife answers. She motions to the living room, where Fred is sitting quietly, staring at a picture of an extremely attractive portrait of

a girl, propped up on the floor next to the television. She is positioned so that all in the room can see her image. Fred starts talking while looking at the portrait and not at me. It is as if he is talking to her and I'm not in the room at all. The deep-brown eyes on the canvas stare back and follow me as I move around the room.

Suddenly, Fred begins to speak quietly. "I remember I thought my grandkids left a sandwich in this chair when I smelled something rotting around here. I looked in the cushions and couldn't find anything, then I realized it was me—that I smell. Gangrene took my foot; I had to get it amputated here, then here, and here." He keeps motioning as if he is going further up his leg, which is no longer there. He keeps talking to the painting. I ask him who the woman in the picture is, and he says it's his daughter; she took her life a couple of days before her 28th birthday. Her name was Nowkomigok—Katelyn Kelly, a woman at the centre of the Earth. "I had a picture of her made. A man who did Aboriginal portraits of missing and murdered woman got her picture and did this for us. When I wake up, I talk to her every day," he says in a solemn voice, staring back at her gaze.

Fred then tells me he grew up on a trap line. It was a very simple life; everything his family needed to survive and to be happy was out in the bush. And if you worked hard, the trap line would reward you.

I can't begin to express the privilege I am feeling in this moment. A complete stranger is allowing me to witness the private conversation between himself and his daughter. I feel like I am not worthy to be part of it. At this moment, asking him questions seems so superficial that I say nothing; I just stare at her, too.

Soon, Fred breaks the silence, cutting through the anguish with his words. "I go into the band school to talk about how things were when we were kids," he says. They always ask me, "How did you survive without computers; what did you have to play with?" The most enjoyable time I had was on a trap line, going to Picture Rock to see the rock paintings or Outer Bay to trap. I never missed the reserve."

As a small boy, he was taken to St. Mary's Indian Residential School, outside of Kenora. Fred tells me that the first thing they did when he got there was to cut his hair and bathe him in kerosene to kill any unwanted lice. Luckily, he was only there a couple of years. On

his last day at St. Mary's, Fred's father dropped by unannounced. He stared at Fred's curled fingers, black and blue, swollen, unable to grasp anything. The priest who had used a chunk of wood to whack Fred's hands as discipline ended up getting beaten up by Fred's dad, and father and son escaped to Onigaming, where they knew they wouldn't be found by the institution ever again.

64 Fred says he returned to the bush on a trap line, and was raised in a log cabin. His family hunted and fished early in the spring, and trapped late in the fall. Back then, the animals were always given the chance to reproduce and raise their young, so that they would always sustain his people. The Kellys feasted on deer and moose in the fall, and the late-fall trapping produced a harvest of high-quality pelts because of the animals' thick winter coats: mink, beaver, otter, fisher, muskrat, and squirrels.

65 There is a limit to what you can kill and a season for everything, a regulated time to hunt, Fred says. He recalls that they used to get \$80 for an otter pelt, and that all of the money he made went to his father. They would fly with Don Hanson's little prop airplane service to Warroad, Minnesota, and go south for their pelts. They had no problem going back and forth across the borders back then. "It was a good, healthy living as a trapper; we made enough to get by."

66 **Changing monikers**

67 Before I leave, we talk for a while about the different birds that are at Fred's bird feeder. Fred returns his gaze to his daughter's picture. On the way out, I say, "Take care Mr. Kelly." He notes that Kelly hasn't always been his last name. He tells me that when his great-grandfather was asked by the Indian agent what his last name was, he said, "Kinew," but the agent wrote down "Kelly." I've heard a lot about name changes like this, but very little research exists about its psychological effects. I know that slaves were given new names in North America in order to erase connections with their former identities, and the Truth and Reconciliation Commission's summary report notes that many residential school survivors had their names taken away and replaced by European names, or even just numbers. I've heard a few of these stories over the years.

Some of the examples below were told to me as truthful, as the stories were passed down through word of mouth. When the Canadian government's registry of First Nations members was updated periodically, the Indian agents would simplify Indigenous names in order to track the members better; the long names were oftentimes noted as being too hard to spell, or too difficult to write. By changing the Indigenous name to a European one, the agents had an easier time logging and tracking First Nations people. Many survivors told the Truth and Reconciliation Commission that their names were also changed to European names when registering at Indian Residential schools. Some local examples have been passed on to me over my years of working in the Fort Frances area.

Nancy Jones's maiden name is Potson. Her grandfather was a guide and an avid poker player, and so his nickname was Jackpot. When the Indian agent was updating the registry, he asked her grandfather what Nancy's father's name was. "Well, that's Jackpot's son," someone replied—and so her dad's new name became Jack Potson. Bessie Mainville told me that the Boshkagens got their name because an Indian agent asked one family member what name they would like. "Boshkagen—you choose or you decide," was their reply. So their new surname translated to "you decide."

Bessie noted that the Indian Act policy during the 19th century focused on assimilation. Indigenous names were too hard for the Indian agents to pronounce, and definitely too hard to write down. So, tasked with recording the surnames on each First Nation, the agents often assigned non-Indigenous names to the people on each First Nation. This renaming also made it much harder to hang onto past cultures. Richard Green told me that an ancestor was asked if he had come to register from the green hill or the blue hill. "Green," he had said. Robert Handorgan let me know he used to hate his last name. "I don't even know what a handorgan was," he protested. "You can imagine how I used to be teased, with Handorgan for a last name. I'm good with it now," he responded as he sat back in his chair. "I used to hate it."

In 2015, the Truth and Reconciliation Commission released its final report, which included 94 "calls to action." Section 17 states:

“We call upon all levels of government to enable residential school survivors and their families to reclaim names changed by the residential school system....” This call rings true for me: A growing number of my Anishinaabe friends ask that I call them by their ceremonial names now. These names have so much more meaning to them because they have been bestowed at a naming ceremony, therefore reflecting characteristics of the person and, often, their connection to the land or to history.

72 Gilbert tells me, “We are connected to the land; we all are. We start from the land, and we end up back in the land. We eventually make up dirt, water, everything on the land. This is how I know we are all connected.” He recently had a proud moment when he heard a 13-year-old boy say, “We are the land.” Gilbert says with a broad smile, “This boy gets it.”

73 **Vernon and Richard**

74 A week later, I am welcomed into Vernon Copenace’s basement by Vernon and his friend Richard Green (from the green hill). These two friends have many things in common, including their love of playing music together.

75 Richard, who lived in Shoal Lake as a child, said a priest came into the school in Mackenzie and knelt down to pray. He was praying there so long, they had no idea what was going on. So young Richard yelled out, “Gwinowe miigiinibaa gibiitemiinaan mookshaakiniibaat!”—our visitor fell asleep. His parents shushed him.

76 Vernon Copenace tells me that the First Nation where he grew up is called Obashkaandagaang—where all the medicine trees are. Many different types of trees used to be found there, but only a handful of varieties are left today; most have been cut down. “Back before the white guys cut all the trees down, what we got out of it, who knows,” Vernon reflects. He worries that his community members have not only lost their names, but that the community names might not be accurate anymore, either. As a drummer, he is very worried that the songs given to the drums have not been kept. “So much has been lost or taken away, but as long as there is ceremony, pipe, songs, drums, and names, we will not lose our language.”

Meeting Richard

77

A few days before meeting with Vernon and Richard, I leave Fort Frances during a snowstorm. I am allowing three hours for a two-hour-and-fifteen-minute drive. I am to meet Richard Green for the first time at the Grand Council of Treaty #3 building. Larry Henry is also there to meet with Richard and me and to ask if Richard is okay talking about residential schools with me. Larry is a trauma worker, employed to protect survivors from their trauma and their memories. Richard tells me, "I am okay discussing it if I need to."

78

"I'll leave the door open if you want," Larry says, but Richard replies, "No, I'm okay." Richard smiles at Larry as Larry shuts the door and leaves.

79

Richard asks me, "So, what are we doing here?" I put a pinch of tobacco between my index finger and my thumb. I tell him about the project, including the help and knowledge I am asking him for, and then I extend my hand and place tobacco into his hand. Richard takes the tobacco and starts praying in Anishinaabemowin. He prays to the four directions, and I pick up some words that refer to ancestors. This prayer goes on for a few minutes, and then Richard stops and says, "Thank you for following our protocols. I need to consult with the spirits. I can give you an answer in a few days."

80

"Yikes!" I blurt out. I'm booked on a flight back to Halifax in four days. He seems serious, though, so I prepare myself for the idea that I might have to change my flight. I explain my situation to him and he asks me to call him on Thursday. "Do you mind giving me a lift to the *Walking With Our Sisters* exhibit downtown? My daughter wants to use my car today." I want to go there too so I am actually pleased that he asks me to do this. He tells me he needs a couple of minutes first, and I agree to meet him at the memorial for residential school students at the end of the parking lot on the right.

81

I go out a few minutes later and wait by my car, because it appears to me that Richard is praying at the memorial and I want to give him his space. After a few minutes, he motions me over. He has laid the tobacco I had given him around the monument, placing a bit on each stone on the circle. I follow suit but start to the next stone counter-clockwise. "Stop," he commands. "We always go clockwise. Going counter-clockwise is reserved for death ceremonies," he explains.

82

83 We drop his car off at his daughter's, and then go to the hotel for the ceremony. The exhibit features 1,181 pairs of vamps (moccasin tops) placed around the floor in a small wedding-sized hall: one pair for each of the missing and murdered women over the past 30 years. I can't understand most of what is being said, because it is delivered in Anishinaabemowin, yet I feel very in tune with the message: 1,181 pairs of vamps, each representing the lost individual in a very specific way; the trail seems endless. Additionally, the 108 pairs of children's vamps laid out are dedicated to those children who never returned home from residential school. What a powerful emotional and visual scene! I sit through the closing ceremony and cry several times. My tears flow one last time when I pass the children's moccasins and see a little girl's picture on one of the vamps. She was just a baby, less than a year old.

84 **Pain, courage, and healing**

85 I am starting to see pain not only at a personal level but at a community and national level, too. There is no question that pain has been created by the residential school system—this fact has generally been accepted—yet I also know that for my friends, family, and the broader Canadian public, this fact has not been internalized yet. The more exposed I am to these Elders, the more I feel responsible for letting others hear these personal stories so that they too can start to understand the complexity of the history of what First Nations people had to endure in order to keep their identity and culture.

86 The stories are very hard to listen to, and so I cannot imagine the courage and healing needed over decades for my new acquaintances to open up to share their stories with me, a stranger. As well, I don't feel like laughing; I'm supposed to be gathering funny stories, yet all I feel is anger.

87 I am underprepared for the next round of interviews with Gilbert and Tommy's friends. Gilbert's words are always in the back of my mind: "It's good for us to talk about the past, good for us to talk about the present. There are teachings in time; there are teachings in the trees. Learn whatever your heart tells you to learn," he says as he points a finger to the sky, then pats his chest.

88 Onward I must go—reluctantly— so that I can fully comprehend Tommy's words: "Laughter is a survival mechanism."

Chapter 3:

Bimaaji'owin—Aazha Gakendaan

Warning: This chapter deals with topics that may cause trauma invoked by memories of past abuse. We recognize the need for safety measures to minimize the risk associated with triggering.

A National Indian Residential School Crisis Line has been set up to provide support for former residential school students. You can access emotional and crisis referral services. You can also get information on how to get other health supports from the Government of Canada.

Please call the crisis line at 1-866-925-4419 if you or someone you know is triggered while reading the content in this chapter, go to the following website: <https://www.canada.ca/en/indigenous-services-canada/services/first-nations-inuit-health/health-care-services/indian-residential-schools-health-supports/indian-residential-schools-resolution-health-support-program.html>

Wiminwendaan gii-noondaman
gaa-wededaagokin dibaajimowinan onji iwe
mazina'igan gaa-ozhibii'amaan. Bagosendam
chi-bii'izha'aan chi-gakendaman aaniin
gagwe izhichigeyan. Ge noonde miinin
asemaa idash ge chi-diba'amawinan chi-wiiji'iwin idash ge
ginibwaakawinan," gagwechimaa imaa giigidoo-biwaabikoons.

"Oshke owe gaa-wededaagok dibaajimowin," ikido awe
gaganoonag imaa giigidoo-biwaabikoons, gaan onandawendaziin
chi-wiindamaage'aan wiinzawin, ge ani abizowan Dryden.
"Ganawaabandan Jeopardy niizho-biboonagad: niizhwaasimidana
gii-dasabone apii; agawaa noondagozi." Besho otawagang odatoon iwe

giigidoo-biwaabikoons; agwajiing omaa odaabaaning noondagot gii gichi-nooding. Dawaa bakebiz omaa miikina chi-gaganoonag zaam dash digo agawaa noondagozi, ge gagwe noondawaa.

- 6 “Gii-noondaan gaa-wededaagok gaanikaa gii-noondaziin. gii-nangadawendaan ogonen iwe; idash gaa-izhi gakendaman. Niin iwe gaa-baapiyaa. Mii’e bijiinag niizhwaasimidina daso-biboonagad noondaadizowan chi-baapiwan. Maamakaach awiya gaa-gakendazig gaa-inidaagozid gii-baapid biinish gii-dasaboned niizhwaasimidina Gi-odaapinigaate iwe gii-abinoojiiwi’aan idash ge gii-baapinenimigo gii niizhwaaso-biboonagiziyani mii’e onji noojigo gegii dootagowaan imaa anishinaabe gikino’amaadiiwigamig. Gii boonendamaan idash gii-ani mino’ayaa’aan mii’iwe gawenji gashkitoowaan chi-baapi’aan gii-dasaboone’aan niizhwaasimidina. Gaangegoo dayaasiin gaa-wededaagokin dimaajimowinan. Gaan iga gishkitoosiin chi-wiiji’inaan.”

7 **Andawaabandan Gaa-mino’ayaag**

- 8 Gilbert ge gii ani gagwe dazhhiikan iwe gii-ozhijigaated owe dibaajimowin, idash ogii gagwe mikawaa gowe awiya gaa-gakendamowad chi-gaganoonagwa. Gii-maaji izhinikaadan gaa-dazhiikamang “gi-mazina’igan” miish e geget ani iziseg. Apane niindamowa aaniin bemi’ayaa’aan digo ogii-jiikendaan.
- 9 Ikidowag, gidayaamin gaazhiigendaming dibaajimowenan onji gaagii iziseg imaa anishinaabe-gikino’amaadiiwigamig chi-dagonamang imaa mazina’igan. Dinendam jitago chi-dagonigaategin chi-waabandaming baapiwin nadawendaagod chi-bimaaji’igo’iwing. Gaan dash Gilbert onandawedaziin chi-ozhibii’igaatening gegoo gaa-gii maanzhi’ayaag omaa anishinaabe gikino’amaadiiwigamig. “Jitago chi-gagwe biskendaming iwe gaagii onishing imaa anishinaabe-gikino’amaadiiwigamig; mii’owe chii-izhichige’ing. Shke owe, gii kinoo’amaagoo chi-zhaaganaashiimowan idash ge odaminowinan.” Mii’owe Gilbert debwedang iwe manaaji’idiwin. Gegii anookiid chii-wiiji’aad awiyag ogii-kinoo’amaagon chi-biskendazi’ing gaa zanagi’igod. Gaaniin chi-onikeying, gitago chi-gagwe dibendaming. Apii nowe gaa-mikwendamang nangagawedazii’ang, gichi ikido, “Gaan chi-maanzhide’e’an.”

Ge ani ishkwaaw giizhigad, gagwechimang gowe gichi'aya'aag 10
chi-dazhindamowat baapiwin aaniin ezhi wiji'igowad chi
bimaadiziwad gegii gagwadagendamowat, gagwechimigoog
chi-dagonaman odibaajimowinan. Debwedan gii-noondawindwaa
gaa-ikidowat mii-onji ge ani nandawi'indwaa. Mii idash
gii-dibaajimowad aanind awiyag chi-gikinoo'amaawindwaa;
aandi gaa-onjiwad, iwe gegiipi gii-gagwaadagendamowat idash
gi-gagwe zhaagoozitoowat iwe gaagii gagwadagendamowat. Nowe
dibaajimowinan omaa gaa-ozhibii'igaategin chi—gagwe mino
mikwendamowat gaagii izisewat chi-ani mino bimaadiziwad.

Andy 11
Gii-azhegiwe chi-waabamang Andy Petiquan. Niibiwaa gegoo 12
ogi'ayaan chi-ikidot gegii wiinsagandang gii-pi bimaadizid, ge dash
digo gii bizaanendam obimaadiziwin.

Gegii gikinoo'amaawind ogii zanag'igon chi-zhaanganaashimowid. 13
Gii bakite'aa apane gii-gwayako-ikidosig iwe giigidowin, "Aanind
mekadewikonayewikwewag gagwaanisagiziwag," ikido.

Ge gii zhagadendagon imaa gikinoo'amaadiiwigamig, Andy 14
niibiwaa gegoo ogii-waabadan , gowe mekadewikonayewikwewag
idash ge mekade wikonayewininiwag niibiwaa ogii-bakite'aawaa.
Gowe gaagii wiinsaganawindwaa 'gii-izhaawag Waaninaawangaang'
, miisago ge awe abinoojii gaa-maniniiskwezhwaa, idash ge bakaan
gegoo. Iwe gaa-izhiinindwaa gaan geget itinowa aakoziwigamig
chi-anweshinowad eta.

Andy niindamang ningodwaaswi gii-dasabooned mii 15
opii gaa-gagwaanisagise owe gii-bapashizhe'indwaa. Akina
gwiiwesensag gii-inawag chi-meshkojikonayewad niisayi'ii
gikino'amaadiiwigamig. Mii'omaa gaa-waabamaawad abinoojiyag
gii-bapashizhe'indwaa oninjiwaa, idash ge ogidiyag. Mii'owe
abinoojii, naanan gii-dasaboone apane gii-bapashizhegaaso,
ozaam apane ogii-miigaana nowe aanid abinoojiwa. Andy gaan
ogikendasiin aaniin apane wenji miigaasod. Gii-inendamooog
zaam gegii odaapinigaazod onji oniigi'igoog 'idash giigagwe
aanji'ind bakaan chi-izhi'ayaad. Gowe abinoojiyag giiwitaabi'aawag
chi-ganawaabamaawad nowe mekadewikonayewinini nowe

gaa'agaashiinid abinoojii'an wii-bapashizhe'aat – miigo apane iwe iziseg, mii'owe chi-waabandamowat, ge'iziseg maji-izhiwebizowad. Owe abinoojii mitaaskiwe dago biskishin. Andy omaaminonendan mii'opii mekadewikonayewinini odombinan iwe gichi bashkwegin gaa-aabijitoot chi-bapashizhe'aad, oniisayabinan, zaam niisaya'ii ogii-izhibakite'on, ogii-baashkijii ganadaan onishiwag. Zhemaang agwiiwizens baagi-onishiwe—Andy waabanda iwe onijiin aabijitoonan aaniin minik iniginid--awe gwiiwizens bangishin, onendam. Zhemaang odizhii'inaawan Waaninaawangaang, gaaniika gii-pi azhegiwesii imaa gikino'amaadiiwigamig, Andy ikido. Ishkwaa gaagiigido ajina, gii-nangadawedang owe gaagii gagwaanisagiseg. Gagwede. "Aaniin ekidowin gaan gii-pi azhegiwesii; aaniin gaa'izhisset?" Gaan maanendago dagozisii Andy gii-ikidot, "Gema gii-nibo." Gaan awiya ogakendaziin awe naan gaagii dasabooned chi-gii nibod gema gii-giiwe? Miisa'iwe, gowe abinojiiyag gaagii oshkonindwaa gii-inendamog gegii nibonid--iwe debwewin ge gii—gagwaa dagendamoo, apane gii gotaajiwag gegoo chi-izisewad imaa gikino'amaadiiwigamig.

16 Miigo geyaabi naasaab ini dagozid digo naa gii michi gagweded, "Gonige daa-zhagashka'an iwe baashkiminisigan imaa bakwezhiganing?" Andy gaan obiskendaziin iwe gaa-maaminonendang geyaabi dash ominjimendan gaagii iziseg, gitago chi-nangadawedazig iwe gaagii bapashizhe'ond onji chi-mino-bimaadizid. "Gaan gakendaziin gaa'izhijiget, ogii-miiganaan ganabatch awiya idash ge apane gegii-maji'izhiwebizod. Mii iwe onji nishkitamaaget, gegii-miigaazod onji wiikijiwendiwog." Gii-webinang gaagii gagwadagendami'igod mii'iwe ita ge'izh gashkitoot chi-mino-inendam.

17 Andy niindamang gaan ogii-zanagi'igosiin chii-boonedang gaagii doodaagowad gowe mekadewikonayewininiwag idash ge mekadewikonayewikweg—gii-inaawag chi-izhichigewad owe. Ikido ogii-waaniiken gegii bapasshizhe'ind, gegii-goopiji'ind idash ge gii-zhagadendam. Gii-waaniike ge gaagii doodawindwaa gowe aanind abinoojiiwag. Geko gii-noonde wiisage'ayaawaa, gaan dash gegoo gii-izhichigesii, zaam daa-wiisage'idiso nooj. Dawaa dash ogagwe bagidinaan, oaabijitoon chi-boonedang chi-wiiji'igod

chi-naandawe'ang iwe gaa gichi-wiisagendagok. Ogakendan aaniind awiyag gaawiin, gemaa gaan ogashkitoosiinawaa, chi-bagidinamowaa, geyaabi gichi-wiisagendamoo. Gii-boonendamin, ikido, apichi iwe mashkawaa miinigo'izowin. Geyaabi dani dazhindamin aaniin wenji ayaagin eta niizhwaaswi aadisokaanan, gemaa ge gimishoomisinin aanike-gikinoo'amaadiwinan; aanish wiin wenji ayaasinog nishwaaswi-boonedamowin?

Ge gii maakaadendan Andy odibaajimowin . Megwaa 18
gii-dazhindamaang boonedamowin, nangadawedan gaagii ozhibii'ang mazina'igan owe Hannah Arendt gaagii agindamaan daso-biboonagad, izhinkaate Eichmann imaa gichi-anami'ewigamig; dibaajimowin owe gekendaagwak iwe maji'ii. Owe mazina'igan ogii-naagadawaabandan awe Adolf Eichmann, mii awe gaagii inaakoniget iwe nisidiwin, mii awe gaagii niigaanizid imaa aanikoominodewiwin wiin iwe gaa-izhichiget gii-maajinizha'aawag gowe naanan-dasing midaaswaak awiyag chi-ayaawad imaa gaa-goopaachi'ayag oodena idash baamaa gaa-nisindwaa gaa-gabeshiwad.

Eichmann onanaakonigewin gii-michi bizindan gii-izhichiget 19
iwe-onaakonigewin gaan wiin iwe chi-nisindwaa giwe awiyag gowe ogimaag wiinawaa gaagii onakonigewad. Owe dibaakonigewigamig imaa Izriyal, opii ashi-zhaangaswi, ningodwaaswi ashi-niizh gaan ogii-debwetawaasiiwan, namanj dash gii-dibaakona gaagii maji-doodawat awiyag, gaaniin eta gegii bizindang chii-izhichiget zaam dash gaagii minwendang idash ge gii-jiikendang gegii izhichiget. Gaawiin gowe mekadewikonayewikweg idash ge mekadewikonayewiniwag imaa anishinaabe gikinoo'amaadiiwigamig daapishkoo awe Adolf Eichmann, zaam dash iwe Andy odibaajimowin awe naanan gaa-dasaboned gaagii nibod zaam gegii bapashizhe'ond ge gichi nishkaadis idash ge dinendam owe gaagii bapashizhe'get wiinigo, iwe gaagii noonde izhichiget gaan gii'inaasii ge digo ogii-minendaan idash ge ogii-jiikendaan.

Gaaniin eta gowe gaagii maanzhidoodawindwaa gegii 20
biindigebinindwaa imaa anishinaabe gikinoo'amaadiiwigamig. Aaniind abinoojiwag gaan ogii-kendaziinawaa giibi odaapinindwaa omaa gaa-onjiiwad idash ge oniigi'igowaa ge'izisewad. Apii gii-ayaawad gikinoo'amaadiiwigamigoon gowe

gaa-iniwendiwad bepakaan gii-asaawag akina gii-inawag chi-webinamowat iwe manidoowaadiziwin gaagii izhi ombigindwaa idash bakaan chi-debwedamowad giishpin izhichigesigwaa daa-bapashizhe'aawag. Les Gardner (iga agindaan owe dibaajimowin baamaa imaa bakebii'igan) niindamag ogii-nishke'igoog oniigi'igoog gegii webinigod. Niibiwaa daso-biboonagad, oge ani kendaan gaan ogii nonde webinigosii, gaan dash iwe gii-wiindamowasii gii-abinoojiiwid.

- 21 Owe ge Andy ikido, gowe abinoojiiwag gii-zegimaawag chi-gaagiidowad iwe mayagi inwewin gaan gii-nisidotanawaa zaam gaan anishinaabe mowesiiwag. Gekapii, gowe abinoojiiwag ogii waabamawaa gaa-bapashizhe'indwaa idash ge gii-goopaji'indwaa gaa-kendamang noongom gii-noondemang imaa babaamaajimowin, ogii gimoodamawaa chi-ombigi'indwaa imaa chi-ganawenimindwaa gii-zhawenimindwaa. Akina awiya gaa ganoowag onaagadawaabandan naasaab: ge ojaanimendamoo iwe zhagadendamowin, gii-webinidwaa, idash ge niibiwaa aanike-bimaadiziwadizhi' gaagii kendaziwad aaniin ezhi'ayaag chi-ombigi'igowan imaa gaa-zhawenimigowin chi-ganawenimigowin imaa endayin.

22 **Gary**

- 23 Gabeya'ii gii-wiidabamaa Gary Medicine ii'idi Fort Frances Library and Technology Centre dazhidamang onowe bikwakamigoon. Akawe nitam ngii-gagwejimaa aanind "zagakibii'iganan" gagwedwewinan, onowe gwayak, "Aaniin minik endaso-bibooneyin, aaniin minik eyaawaad inodewisiwinag, idash giin-ina gidaa mino-ayaa dazhindamaan onowe gaa-gagwaadagaapineyin inakamigadoon imaa Anishinaabe-gikino'amaadiiwigamigoon?" Gaawiin ngii-nakwetawaasii, miinawaa ngii-gagawejimaa, "Giin ina gidaa mino-ayaa ji-dazhindamaan onowe maazhidoodaawinan imaa Anishinaabe-gikino'amaadiiwigamigoon?" Ngii-waabamaa imaa-onji mazinaabikiwebiniganing dash Gary gii-ishpabid, otigwaaning bangii gii-azhenaagod, owaabishkaa-apikaanan gii-bangisinooon odinimaanganing dash opikwaning, minjiniizh ini oninjiin odatoonan imaa adoopowinaakong.

Odoozibiingwan bimi-niisajiwanini imaa odengwang. Akawe ngii-ishkwaa-giigidoomin.

“Gaawiin ngii-izhaasii Anishinnabe-gikinoo’amaatiigamigong, baamaa nawach gii-nakwetaag, Wiin gii-ishpisiigome, mii-dash geyaabii bangii bapangigaawizibiingwe eyiizh oshkiinzhigoon. “Aaniishinaa?” wiin gii-andodamaw. Aabita gii-niiskiingweni dash gaye aabita gii-maamiikwaabandan. Wiin aakawe gii-gaasii’onzibiingwew wiin niigaan oninjiison. “Aaniin dashgaawiin niin gaa-onji’izhaasii’an? Niin indinawemaaganag; niin inodewisiwin gii-izhaawog. Aaniin dash niin etigo gaa-onji-izhaasiwaan aaniin dash gaa onji andomigosiwaan?”

“Gidinendam na ji-minjinaweziwan ezhiwebiziwan?” gigagwejimin.

“Wegonen iwe-aaniin giin gaa izhinkaadaman? Zhaabwiiwin minjinaweziwin?” gagwedwe.

“Gaawiin nimashkikiwininiwisii, ngikendaan idash owe minjinaweziwin gii-inamanji’od gaawiin gegoo-inawendaagozisii ji-ayaad gii-zhaabwiisinig bakaan awiyag gii-gagwaadagitoonid. Mii-maawin ishke bezhig aya’aa zhaabwiid bemisemagak bangising apii akina awiya imaa gaa-booziwaad gii-bapiisiiwag. Owe dash gaa-zhaabwiid gagwejindizo aaniin gaa-onji-izhkoniigooziiwad apii aakina-aweyaa gaa-nibowad maagiizhaa gii-gichi-jaagizod. Niin dinedam izhi wabaajigaade noongom digo baagii-azhinaagod PTSD-post-traumatic-stress-disorder. Mii-niin enendaaman.” Niin gii inaa.

Niin waawiindamawin digo gii amanisowe izhi Gary, dash niin gii inendam wiin ji-giinsedam onji owe gaa izhikaadeggeyaabii inaanji’oinan ogii-ayaan, eyii jibwaa wenjida gii-giizhibinandam gaawiin gii-izhkwasesinoon dash gaawesaa ji-gichebinang otigwaaning dash odewin. Zhaabwii’ayaawin doodamowin izhi’iiyaa ayaa’aa gii-debweyendam wiinawaa gii-mazhchigewad gii-zhaawii’ayaad owe gagwaatagaapinewin inakamigadoon apii anind aweyaa gaawiin gii-izhaasiiwag.

Gary gii-aabezitizoo dash niinayaani gii-aanike giigidoomin dash gegapii baapimini. Niin gii-wiindaawaa a’a gii-inaamaachan gowak Dryden jibwaa bibikad. Niin gii-windaamowaa gii-bizikawag waawaashkeshi nizho-bibooning, niin gaa-aawe’igoowan odaabaan giibibishkiise, dash niin gii-ayaa nisimidana daso-diba’igan onji

giigidowinbiiwbikoons gaa agwanaachgewad, ezhi-niin gaa-onji zegendamowan ji mibizowaan imaa miikana gii-dibikad. Gii-minose a'aw gii-dibikad a Ministry of Natural Resources odaabaan gii-ayaa bangii-diba'igaansag izhkwe'eyii gaa-ayaan, dash wiin gii-gibichii ji-wiichit ji-izhi'igoo'an oodenag ji-wiindamage'an gii-bitakoshinan bamaa niin-ayand gii-odaabaadan waawaashkish imaa bakekanaa. Awegoo daa-bii'o daso-diba'igan jibwaa waabandang bakaan obaabaan omaa miikaanag.

30 Mii-maawin, niin gii-inii-maajaa Gary's endat giuwedinong gowek ji-megwashkwag Les Gardner ii'idii Wabigoon First Nation.

31 Baamaa –gii-inii-waabang, Richard Green gii-gaanonik gaa-ayaa'aaan noogishkaawigamig ii'idii Dryden ji-windamik wiin ashwii ji-windaamowit aanind dibaajimo'inaan. Wiin gii-inig, niin aakaawe gii-izhitchge'an gii-minag asemaa dash gagwechiimag ji-wiiji'iget, dash wiin wii'ayaan nizho-giizhik ji-maaminonendang. Wiin gii-ikido wiin ji-andawendan ji-gaawechimad aadizookaanag ji-wiiji'igoo'aaan gegt iniwe wiin ji-wiindamaaget dibaajimowinan. “Niin gaawiin ji-wiindamage'aaan iniwe giizhignaan agwajiiing ji-ino'igowaan gowek niin ji-ikidowaan,” wiin gii-ikido. Onowe dash geyaabii wiisagii'ayaawaan giizhignaan wiin Richard. Wiin gii-wiindamig onowe ayaa'aag inakaaneziwin izhi owe baapiiwin gii-mazhiiseg-gego baamaa, dash gaawiin baapiinagosiiisinoon wiin gii-abinoojiinyiwinid. Niinayaand gii-izhitomin appi ji-maawawidimin baamaa goding anana'e-giizhik.

32 **Leslie**

33 Naagaj igo gii-ani-ishkwaa-ningo-anama'e-giizhigak, ningiimawadisaa Leslie Gardner, Wabigoon First Nation gaa-onjiid. Niiwindamag gii-ani-maajiinind owidi anishinaabe gikinoo'amaadiiwigamigoong. Noonde dibaajimo gaa-giipi'ezhised. Noongom wiinigo onisidodan gaawiin wiin ga-izhijiged gaa-onji-izhised, geget dashwiin igo, “Gaawiin niin nindagii-ode'iimasiinan ji-gii-izhi-gakendamaambaan onowe maanzhijige'inendamowin dash gaye zegiziwin.”

34 “Gii-baapinenimigo-aan i'api gii-nishwaaswo-daso-bibooneyan, mii'ima gaa-izhi-gibijiseg i'bimaadiziwin.” Gaawiin

ominjimendaziin Leslie minik iwidi gaa-ayaad anishinaabe gikinoo'amaadiwigamigoong, i'we dash odinendamowin gii-bichiboo'iseni minik iwidi gaa-ayaad. Anishinaabe'idwaawin gii-makamaa, noongom Les odebwedaan epiichi-gichi-inendaagook ji-ni-zhooshkonamowad onijjaanisa'dash gaye oozhisa' iwe ga-izhi-minigo'izid nitaawigi-inaadiziwin.

Cecelia Jeffrey's gii-ayaad, niwiindamag, giishpin gii-maawid, gii-bakide'igaazo maagizhaa gaye gii-baapinenima. Niwiindamag, gii-ningodwasso, bijin igo gii-nishwaaso daso-biboonewad igi-abinoonjiyag gii-maaji-gagwaadagi'aawag. "Ji-gichi-agaji'aang gii-izhi andaawenjigewag. Megwaa owe gii-izhiseg, ningii-noonde gidiskii-ima niyawing, ji-ininizhimowan baama-go gaa-ishkwaaseg." Opime-ayi'ii ima wiinindibang ogi-izhi atoon minik gegoo gagiipi-izhi-gichi-gagwaadagi-inaapinewaad, ikido Les. Gaawiin gishi-dazhiikigatesinoon, mii-etago indawaa ezhi-na'inigateg ji-nisidomanjii-ayaasinog. "Gakina gegoo ima ayaa," ikido, ezhi dago-inoo'iged ima oshdigwaaning megwaa gii-minjiminang. "Nitaam ningii-jikaadizimin gii-ani-biindige'aang, nimbizaamin, booko-aadizimin gii-bimaajaa'aang."

Gaa-gii-baapinenimigod, aanind etago ode'iimiwaan ogi-gagishkaanawa megwaa gii-baapinenimawad; gagii-kiisikamoowad, desabiiwining ogi-aadoonawaa. Ga-kiishiikamigiziiwad igiwe gaa-baapinenjigewad, gii-ani-azhegiuwewag iwidi odanokii-pakechiganensiiwa, ezhi-onapizoowad, eminawa eni-zhi gwayako-inaadiziigazowaad dabishko geget gii-wiiji'iyaaawaad anishinaabe abinoonjiya' ge-inaadizinid. Bezbig a'awe gikinoo'amaage-ikwe, Ms. Love, gaa-apichi gichi-gagwaanisagizid, odoonining dash gaye ojaaning iko ogi-izhi-debibinigoon Les, gaa-izhi-gichi ashhoojbinigod baamaa-go gii-wanendang. Mii-onake'ii gaa-izhi-gagwaadagi'ind nisitam igo gii-anishinaabemod.

Odazhindaan Les i'we gagwaadagi'iwewin; miigo gaye ogowe ga-ganawenimawaad kwiiwinzensa gaa-awakaanigowad. Gaa-zaziikiziiwaad kwiiwinzensag, gaa-ishpii-gikinoo'amaawindwaa – ogi-gwegitaa-igowa' dash gaye ogi-aabajigowa' gaa-dibenjigenid ji-aako-naanaagaji-chigewaad dash gaye ji-babakide'igewaad. Ningii-noondawaa Dick Bird bezhigon iwe ikidowin gii-aabajidood

gii-dazhindang gii-giimiiwaagwen i' iwe wiijiki' enyaa. Lillian Skead gaye ogi-dazhima' -gaa-ishpii-gikinoo-amaawindwaa – mii-ogowe gaa-aako-naanaagaji-dibenimawaad iwe naawaj gaa-agaashiiwinid kwiiwinzensa. Niizh gegoo ima naabiminagotoon gaa-izhisewaagwen igi gaa-zaziikiziiwaad abinoojiiyag. Bezhigh, Stockholm syndrome izhinigate, gebaakwa'ondwaa odani-wiiji'awaa iwe gaa-gibaakwa'ogowaad. Maawandoo-inendamowin i' iwe gaa-gagwaadagi'igowad maminonendazigwa miji-gagwe bimaaji'idizood awiia. Iwedi bezhigh, aanind naawe'ii-iniwag inenjikaazowag dabishko Shawshank Redemption gagii-inaatesewaad gaa-gibwaakwa'ondwaa gii-gagwe minwaadiziidaawaawaad iwe gaa-gibaakwa'ogowaad.

38 “Anishinaabeg ima Anishinaabeg.” Ogakendaan Les geget gegoo gakinoo'amaadiiwin gii-ayaasigwaa abinoojiyag, gii-miji-awakaanaawag, wiinge gaye gii-dibenimaawag. “Gaa-awakaani-dibenjigewaad, gidakii-minaan ogi-andawendanawaa, ji-dibenimigo'ing gaye gaa-enendamang iwe gaye gaa-izhinaagozi'ing. Ima ishkonganii-gikinoo'amaadiwigamig, naawaj waasa iwidi niise'iing ayaam.”

39 Giipi-nishkaaji ombigi Les ikido. Gawiin weweni ogi-gishkitoosiin ji-enaadizid giibi-onji'ayaad anishinaabe gikinoo'amaadiwigamigoong. Niswi gaa-izhi-aanike-inwendiiwaad gaye gii-izhaawa' iwidi, gii-bangidoowag gapi-izhi-gagwaadagitoowad. 1950s gii-ayaadagwenan iwidi ini odedeyan, omishoomisan dash St. Mary's gii-izhaadog, gii-zhaangasimidana daso-biboonewan gii-ayaasinig, gaawiin wiika ogi-dazhindaaziin gapi-ezhisenig iwidi gikinoo'amaadiwigamigoong. Les odedeyan niswi-midana ashi-niizh gii-daso-biboonewan gii-nisidizonid, mii-iiotog ima Les endaat noongom ga-badakidenig, oidaanang igo iwidi naawaj. Niizh mindimowewag, niizhtaana-ashi-niiwin daso diba'igan giizhigoong oidaanagii naanaagaji'awaan jibwaa-ayaasinig. Aabiting igo niibaadibik gaa-izhi-noonde giimii'igowad; agwajiing miiziiwigamigoon gaa-ayaagin ogii-mikawaawaan agoojinonid. Megwaa o'api Les geyabi gii ayaatog Cecelia Jeffrey's miidash iitog gaa-ani-izhi anji'iwinind gii-ayaasinid ini odedeyan.

Giibi-ishkwaa zaaga'aang ima gikinoo'amaadiiwigamigoong 40
Les, "Ogi-nisaawan ezhi-anishinaabe'iwan," ikido. Misaawago
anagii-maaji-niimidi'iwaagwen, ingojigo nisimidana
daso-biboonigadoodwag, ogi-godaan iwe anishinaabe enaadizid.
Majiwe'ii gii-inendam dabishko iitog gaagiipi-izhi-gikinoo'amaawind
iwidi gikinoo'amaadiiwigamigoong. Degoj-igo, Santa Claus
gii-izhi-debwedam onzaam iitog gii-minwaadizinid apane gaye
mishkikiinsen maagizhaa gaye odaminwaaganan gii-maamiigiwenid.
Ji-gagwe ando-noojimod Les.

"Gegapii giibi-zaagamaan, ningii-gichi-gagwaanisagiz 41
dash gaye ningii-gotaaj. Gegaa-go endaso-dibikak
minikwewigamigoong ningii-izhaa. Gaa-onji-gichi mindidot inini
ningii-mawineshkawaa maano-go ji-babakide'od. Ningii-gotaaj
ji-nisidizowan mii gaa-onji-andawenimag awiia go igi bezhig
ininiwag ji-nishiwad. Miidash etago aakoziwigamigoong
gaa-onji-goshkozii'an, wiinge giji-gaagii'tizi'aan." O'owe
ezhi-miziwe-nisidodaang, gapi-baapinenimindwaa abinooji'aag
gechi-gagwaadagendamowaad i'giibi-gagwaadagi-inaapinewaad,
iitog giishpin, gii-giizhi'inendagosinog inamaanji'onan,
gichi-gagwaadagimanji'owin maagizha gaye azhe-izhichigewin
maagizha gaye nishiwanaaji'ichigewinan ima onjisewan, dabishko
iitog, ozazaamendamowin, niigobinidizowin, naniizaani'idizowin
maagizha gaye bekaniziiwaad ji-naniizaani'indwaa, ji-ango'ayaag
inamaanji'owin dash gaye iniwe'idizowin.

Gaawiin ima izhi-gibijisesinini Les odibaajimowin; 42
dani-anikoosinini gaa-izhi-ando-noojimo-maadaadizid minawaa
bezhig ani-maajiseg bakebii'igan.

Geyabi bezhig gagwede-zagaswe'iwewin ji-giizhidoo'aan jibwaa 43
megwaashkaawag Gilbert. Mi'i bijiinag, gaa-ako-maajidaa'aan
o'owe maadaadiziwin ani-maji nisidotaman iwe gaa-zhaabwii-iteg
"Baapiwin i'we zhaabwii-ichigan," Tommy gagii-dibaadoodang.
Nindago akozii'imaanjitoon gaye nimisad niso-diba'igan gii-ishkwaa
nanabadabii'aan ima Les ojiibaakwewigamigoong. Mi'ima
gii-babizindaawag Les dibaajimod iwe niiwo-biboon gapii-izhi
zhaagooji-bimaadizid i'api-go gii-nishwaaso-bibooned.

44 **Tommy**

45 Tommy Keejick wiinge dagakinaagozi. Onji “gichi-inini-inaagozi”
gii-zoonginaagozi’ipizod dash gaye gaa-inaabiiga’ang iniwe
waabikwaan. Mii-iitog a’awe ge-odaapinindiban giishpin
Marlborough Man ando gagwe-mikawind. Bamenimi’idagozi dash
gaye gichi-apiidenimo’idagozi, endaso bebezhigh ikidowinan onjida
weweni odonaabandan.

46 Mii’onake ezhi maadwewedood Tommy; o’owe gaa-onjiseg
gagwaadagi-inaapinewin gii-bi-maanzhidootaawind awiia iwidi
anishinaabe gikino’amaadiiwigamigoong geyabi ando-gagwe
gakenjigate ima dibaakonigewigamigoong – aanind dibaakonigewin
aanind gaye gakina-awiya odinendamowin. Misaawa dash igo, gaawiin
gaasiisesinoon i’we geget gagwaadagi-inaapinewin giibi-izhiseg
dash gaye geyabi banadiziwin gii-gagishkagwad. Aani-gagwe
waniike gaapi-izhiseg, obanawedoon dash. I’api-gii-manezid
noojimowin, gii-anishinabe-ichigeng dabishko ini wiikwandiwinan
dash gaye madoodowinan gii-aanawe’inaakonigatewan booshke
go gii-gibaakonige’igatewan. Miidash igo gaa-izhi-baanawetood
ji-ininoojimod, ogagwaadagaapinewin gii-miji-eyaani
endaso-midaaching biboonigak.

47 Miigo geyabi Tommy ezhi-noojimo-maadaadizid, omamikwendan
gii-zanagii’igod ji-azhe-biindigeshkaad ima okogewining gii-bi-onji
azhegiwed iwidi anishinaabe gikino’amaadiiwigamigoong.
Niibiwaa gegoo gii-makamind gaawiin gii-miziwe’imanji’osii
dabishko wiin gaa-ayaawid gegoo gii-wanisininig dash gaye
ingoji gii-izhi-dibendaagozisig. Gaawiin i’api ogi-dazhindaziin
gapi-ezhised iwidi anishinaabe gikino’amaadiiwigamigoong
onzaam geyabi ogashkendamii’igoon i’ogagwaadaagapinewin;
geyabi ima ayaani. O’owe inendam; agwaawaa nisidodamoog igiwe
ishpi-aanikoominodewiwin iwe ezhi ininoojimowad Anishinaabeg
dash gaye gaa-gichi-manezing noojimowin ji-wendakiban
ji-izhesigiban giishpin naawaj igiwe ayaa’aag gagwe-daawisewaad
ji-nisidodamowad Anishinaabe inaadiziwin. Gaawiin igo
weweni ningii-nisidodawaasii indawa gaa-izhi gagwejimag. Owe
nake indizhi-nakwetag; naashke owe mino’ayaa-izhichigewin,
dabishko-go, giwii-waabamind mashkikiwinini, gii-izhinizho’ond

awiiya, ginwenzh dazhise, niibiwa dash gaye daswaak inaginde endaso waabamind. Naawaj awashime da-izhimaanzhise gegoo onzaam niibiwa gaa-ishkwii'aad gagii-izhaawad iwidi anishinaabe gikinoo'amaadiiwigamigoong omaanzhi-minjimendamo'igwanaawaa akoziwigamigoon, mi'gii-gichi-wakaa'iganiwiingin dabishko-go inwe anishinaabe gikinoo'amaadiiwigamigoon. Degwach, Anishinaabe inaadiziwin zhemaag wiiji'iwemagad, madoodowinan maagizha gaye wiikwandiiwinan aabadatoon. Gagiikewin izhinikaate – gii-manaajichigateg bimaadiziwin dash gaye gakina gegoo wenzhishing ima gaa-ayaag. Ji-ni-gakenjigateg ezhi-widokodaading gaye iwe.

Bakan minawa gegoo owe inendamo-awakaandiwin ogi-ani 48
gakendaanawa igiwe Anishinaabe gikinoo'amaadii-abinoojiyag
apii gaa-azhegiwewad gaa-izhi-okogewad. Inamaanji'o/
inendamo-zidonigewinan iniwe apichi-ga-manewad, gaawiin
ogi-ayaasiinawaa gaa-izhi-okoge-dibendagoziwad, booshke go
oniigi'igowa'. Gaawiin igo gaa-okogewad ogi-gishkidoosiinawa,
maagizha-go gaawiin gii-izhi-jigesiiwag ji-nisidodamowad
gaa-enaadindenig iniwe maanzhisewinan gaa-bimii'idowaad igi
abinoojiyag.

Gilbert

Gii-wiiba-gigizhebaawaagad dinendam chi-andowaabamang Gilbert. 49
Ge naa gasinaa ge daa ni zhaagadendaan owe gii-biboong digo naa 50
gaaniikaa daa-ishkwaazhinoon. Ge do-jaanimendaan chi-amaji'agwaa
gowe wiijidaamaagan zaam awe goon gichi-noondaagozi
gii-dakokii'aan. Ge gichi-miigwech inenimaa. Gil gegii ikidot wiiba
chi-izhaat omitigo-wakaa'igaans chi-ando giizhoodoot.

Gii-giizhoodoo'aan iwe gagii adaawangeyaan odaabaan idash ezhi 51
gagaashka'amaan ni-waasechiganan. Gochitooon chi-ashoodinamaan
owe bezhigwaabik omaa agwayaabikadining, gaagii izhichiget ko Dick
Bird gegii-abinooji'iwid. Bokoojibena abiiwaabikoons, wenji naangosid
waabi-makwa imaa waasechiganing. "Aan na wenji izhi geyaan iwe
gii-ozhi'aag owe waabi-makwa gii-gichi gisinaag noongom gaa-biboong."
Anishkii'ine, idash ezhi agaasabii'ong ezhi maajibizoo'aan.

Gii-dagoshinaan Gil's, baapaagaakwa'ige, apane gii-pii-izhichige 52
gaan damichi biindigesii; gaamashi niminimaangi'osii iwe

chi-izhichigeyaan."Biindigen" noondaan iweti bakejiganing. Gaa-gii ashodamoowid, Gilbert ge endad gichi-mino-giizhoodeni, ge gichi-miigwechi'endam. Booshke gegii bimibizoowan imaa gaa-gichi gezhiziigaateg odaabaan niimidana-ashi-naano-diba'igaans, geyaabi giigiikachiskaa. Gawe achina daazhidaamin gegoo gakendamang iwe ge bimadizowin, ezhi wiindamowag Gilbert ge-maanendami'igo'aan nowe dibaachimowanan ganoondemaan gegii gagwaadagi'indwaa, idash ge gii-dibenimindwaa, iwe ge gi'izhi bimadiziwad, gaanikaa gii-agindaziin imaa giknoo'amaagewin mazina'igan.

53 Niindamowaa dinendam daapishkoo gii-gakendaamaan owe gegii-gagwaadagi'indwaa, zaam gegii daazhichigaateg iwe inajimowin owe debwewin mino-ganoonidiwin gaa-anokaadamowij gaa-mikigaategin, gii-noondamaan nowe dibaachimowin gaa-wiindamowewat nooj nowe debwedaanan piich gaa-noondamaan miziwe inajimowinan. Niindamowaa akina awiya bizaanendamowiwag megwaa gii-nandawe'indwaa. Nibiwaa gaagii-megwaashkawagwaa gowe gaagii-pi zhaabwii-wad owe babaamaadiziwin ge-gagwaadagi'igonawaa iwe odoosaamendamog'igan idash ge minikwewin odoodisigwan apii gegii oshki-bimadizowad idash geyaabi, gaan apichi-maamiikwendaziwag nowe gikinoo'amaadiiwigamigoong gaagii izhisewad idash ge gaagii giwashkwebii-bimaadizowad. Wiinowaa go, ogii mikaanawaa ge'izhi mashkawendamowad idash ge chi-nibwaakaawad chi-ishkwaa minikwewad.

54 Owe ni-wiijiwaagan gaa-onjiit omaa New Brunswick, gagwechimig wiikaa na ginoondaan iwe Anishinaabe gikinoo'amaadiiwigamig ge ani izhe'ayaawad. Gaan doonge-noondaziin, miidash ezhi andawaabamaan gii-azhaa-giwe-yaan. Mii'awe gaagii-izhaawad omaa Anishinaabe-gikinoo'amaadiiwigamig ge-zegiziwag idash ge nishkaadiziwag mii wenji minikweshkiwad idash ge biinisi-mashkikiwaapinewag. Owe ge gaa-onjiseg gagii-izhaawat imaa Anishinaabe gikinoo'amaadiiwigamig gaan onagajitoosiinawaa chi-ombigi'aawasawat.

55 Niindamowaa Gil daa-onishin gowe gaagii zhaabwiiwad chi-dibaachimowad gaagii izhi ishkwaa minikwewaapinewad.

Odayaangwaamingoon gaan awiya ogashkitoosiin chi-ishkwaa biinisi-mashkikiwaapinewad, omichi gagwe boonitoonaawaa. Niindamaang bakaan iwe nowe, nooj gida gagwe daazhindaan gowe awiyag gaagii izhi naandawe'indwaa idash ge bizindaan odibaachimowenan, gemaa ge odao wiji'oganaawaa gowe gaagii-mikasiwad ge-izhi boonidoowad biinisi-mashkikiwaapinewin.

Gii-daazhindaamin owe gaan onagajitoosiinawaa
chi-ombigi'aawasowat gaagii'izhaawad imaa anishinaabe
gikinoo'amaadiiwigamig, niindamowewaa gaagii iziseyaan
niso-bibooning ge'ayaa'aan wiisiniwigamig imaa Godagiing megwaa
ni-wijiwaagan gii-gizhebaa-wiisini'aangidash ge-gii bami'aaganat
ogoson. Owe abinoojii miziwe babaamibatoos imaa wiisiniwigamig,
gwaashkooni omaa desabiwinan idash ge obitaakoshkawaa
awiya. Wiindamowaan nowe gwiiwizensan chi-boonidoot
iwe gii-babaamibatoot miziwe, gaan dash bizindaazii geyaabi
babaamibatoos idash ge omoshkaachi'aa awiya. Ezhi wiindamowag
owe gwiiwizens "Namadabin omaa, niwaabada'aa iwe desabiwin
jiige'ii gaa'izhi namadabi'on, giizhtoon gigizhebaa-wiisiniwin, ge'izhi
izhaaying agwajiing-odaminowin chi-odaminowin." Zemaang
namadabi abinoojii ezhi wiisinid. "Ni-wijiwaagan gagwechimig" aaniin
gi'izhichigeyin?" Ogonen" dinaa. Niindamaang ango-giizis ogagwe
ayaawaan nowe gwiiwizensan chi-bizindaagot idash ge chi-aabesinit
gaan dash ogagishkitoosiin, onoonde kendaan gaagii-izhichigeyaan
gawenji minoseg.

Niindamowewaa, gii-wiindamowad awe abinoojiiyan, gego
izhichigeken gaan dabizindazii, nooj chi-nanaapaazitaman.
Abinoojiyag onandawe'aanwaa chi-gikinooowaabanda'iwedwaa.
Jitago chi-wiindamowindwaa aaniin chi-izhichigewat.
Giishpin wiindamowegedwaa chi-izhichigesewat gegoo, gaan
gi-wiji'aasiinaaning. Gii-wiindamowaa awe gwiiwizens giishpin
gii-bi-wiisinid, daa babaabatoo baamaa gochi gaa-onishing
chi-odaminot. Ni-wijiwaagan niindamaang"niigi'igoog gowe
gaagii zhaabwiiwad omaa anishinaabe-gikinoo'amaadiiwigamig,
gaanikaa ogii-gakendaziinaawaa ge'izhi ombigi'aawad abinoojiyag;
gaan niigi'igoog ge'ayaawaasiinaan chi-kendamaang ge'izhi
mino-izhiwebizowang. "Niindamowaa wiin awe gaa-ombigi'igoot

gaagii zhaabwiiwad omaa anishinaabe-gikinoo'amaadiiwigamig.”
Gowe gaa-gii zhaabwiiwad ge-gii gagwaadagendami'aawag idash ge
goopaji'aawag mii-wenji onagajitoosiiwat chi-ombigi'aawasowat.

58 **Nancy Jones**

59 Chi-waawiindamaage'aan gii-baapiying mii'iwe wenji mino
bimaadizi'ing, Dinendam jitago chi-waawiindamaage'aan
nitam anooj gegoo dibaajimowenan gaagii-wiisagendamowad,
chi-wiijidoo'aan ezhi'ayaawad awiyag. Gii-maaminonendam
gii-giishtoo'aan owe ozhibii'igan gaan gii'ayaasiin gaa-inendang
awe gaa-omaamaa'ii'id, dawaa gaa-izhi ganoonad owe niijiwaagan
Nancy Jones, izhinikaanaa “Koko” Jones—akina awiya onokomisan.

60 Aabiting imaa Nigigoonsiminikaaning Ishkoniganing gaa izhidaad,
bimibiz omaa gaa-waawiyeyaag miikana ezhi ogidaakiiwebizowan
imaa gaa-izhidad, ezhi bimi gabikaman gaa'ayaagin mashkosiin imaa
bake'ii. Gemaa ge nishwaaso-bibooning apan, gii-ozaami azhebiz
omaa gaa-zhii-giiwebizod gaa-izhi ozhaashibizowan imaa gii-ibiz Koko
aajigitigaaning. Mii omaa mikawendamaan gaagii aabijisitoowaan iwe
gaagii-awi'igowaan odaabaan. Nancy ogii-ganoonaan ogozisan Don
iweti ozhibii'igewigamig chibi wiiji'id. Giipi dagoshin ogii-biidoon
gwaabaajigan ezhi maaji odwaanike'ang digo daso-diba'igaans
baamaa chi-ishkidoowaan chi-maajibizowan, Nancy gagwejiming
chi-azhe adoowaan nowe mashkosiin gaagii mikamaan, zaam
miziwe gaagii maajiishkaaman. Gagwejimaa gidojaanimendam
na chi-wanishkwe'ot gimaamaayinaan; baapi ezhi ikidot gaawiin,
nowe mashkosiin odaabijitoonawaa chi-agwanigaateg iwe mizijigan
chi-mashkawaakwadizinok gii-biboong.

61 Noongom, dash, owe wenji gii-bii'izhaa'aan ge daa zanagad.
Opü gegii waabamang Nancy ge gii jikendagon. Noongom dash,
gagwejimaa chi-ezhi azhaagiiwed gaagii izised gaagii wiisagendang
idash ge gagwaadagendang gii-bibimaadizid. Gii ganoonaa
ningo-anama'e-giizhik gii-gagwejimaa chi-wiindamowat gaagii
izised gii-maajiinidwaa onijaanisa gii-izhiinindwaa anishinaabe
gikinoo'amaadiiwigamig.

62 Baapaagaakwa'ige ishkwadem. “Biindigen,” Noondaan,
aazhi biindegeyaan. Koko onishkaa ezhi gichi-giishkijiinid,

nimaaminonendaan ge wiinizisan minonaagonoon, idash ge oshkii'inaangozi pij ishkwaa gaagii waabamang. Izhinaagozi daapishkoo gii-mino'ayaad. Di-izhinizho'ig omaa odoopoowinaak ezhi namadabi'aang, "Ge gaa-zanagi'igon owe, jitago chi-minojige'ing."

Gii obinaad nowe apwaaganan omaa odoopoowinaak, niindamang 63
jitago chi-bagijige'aan. Jitago chi-ikidowaan niwing inakakeyaa wenaanimak chi-anishinaabemowan dago bepezhig chi-wiindaman, chi-dakonaman bagijigan iwe inakakeyaa wenaanimak bepezhig bagijigan. "Giigaa wiiji'in," dig. Dakonan iwe bagijigan iweti waabanong dago ikid gaa-izhinkaazod ezhi adoo'aan bangii asemaa imaa gaa-waawiye'aang gaa-miskwaag onaagan mii'imaashkwe-ayi'ii mitig minjiminigan. Geyaabi dani izhijige gwayakowi'izhaa, nimaaminanedam chi-asag bangii asemaa imaa onaagan chi-dago ikidowan inakakeyaa wenaanimak. Gii ani ayaa'aan ningaabii'an, Nancy ikido, "Zhingwaak, zaam niibiwaa gidasaa, bangii eta." Ge nishkaajiingweni, ge zhiingendan chi-waabamid chi-gwayakojigesi'aan gegoo, zaam gabe'ii gii-bi gikinoo'amaag ge izhi-gwayakojige'aan apan daso-biboonagad. Ezhi zagaswaanad niwe bagijigan, ezhi anii-izhaad gaa-mino-ayaaning ogichi desibiwin ezhi-namadabid.

Niindamowaa nowe dibaajimowinan gaagii noondaman idash 64
ge noonde kendaan iwe baapiwin wenji bimaadizing. Odebwetan iwe Anishinaabeg nita baapiwag. Ezhi gagwejmimid, "Aaniin minik chi gaagiigidoo'aan?" Bizaanigo minik wii-gaagiigidowin, nakwetamowaa. "Aaniin minik wii-diba'igewin," babaapizhitaagozi. "Na, mii'iwe gidayaan nitam gaa-wedendagok dibaajimowin, atoon imaa gi-mazina'igan," Miinawaa, nimaamakaadendam gii-aabijigaateg baapiwin chi-wiindamaaged gaagii izisewad onijaanisa.

Niindamang, "Noonde gikendagoz 65
Ogimaagwanebiik-manidoo-wiinzowin itinowa iwe gaan daa-aanikanootaagesinooon zhaaganaashiimowin. Aanikanootaman gaan giigaa manaaji'aasii manidoo." Miigo opii Ogimaagwanebiik ani gaagiigidoo awashime niizho-diba'igan, michi inaabi gii-dago gaagiigidoot, digo na gii-manidoowaadizid. Nii-maaji wiindamang gaan ogii-biziskenimigosii ngodwezhaang giibi giiwenid gowe ogiiizhaanag omaa anishinaabe gikinoo'amaadiiwigamig.

66 **Ogimaagwanebiik and Nokamis**

67 Chi-nisidotaman gawenji iziseg owe, jitago chi-azhe giuwe'ing apii gaagii iziseg. Ogimaagwanebiik onookomisan, Ogimaagwanebiik gii-nisogonagizi eta gii-maajinigt imaa oniigi'igoog ogii-ombigi'igoon imaa wanii'igewining daapshkoo na wiin nowe onijaanisan. Gii-odaapinaad gii-inendam Koko gaan daa-izhiinaasii imaa anishinaabe gikinoo'amaadiiwigamig, iwe ge chi-omigi'ind wemitigoozhi-anami'aa giishpin Ogimaagwanebiik naangozsisg, gaan awiya oga bi maajinigosiin. Ogimaagwanebiik ikido gaangegoo opii gii-ayaasinon inaakonigewin chi-bami'aagani'id iwe ge chi-ozhibii'ond imaa mazina'igan.

68 Ogimaagwanebiik idash Nookomis gaan ogiiyaasiinawaa gochi gii-izhidaawad gabeyi'ii, gii-babaamigoziwag omaa i'iwidi ge, gii-izhigoziwag gaa'ayaag miijim, gii-nandewenjigewag, idash ge ogii-maawanjitoonawaa misan. Gii-onji bimaadziwag imaa aki. Gii-biboong odedeyin ogii-ozhitoon wigiwam chi-izhidaawad. Nookomis ogii-gwaashkwebina giigoowag; ogii giikanaabason ni-giigoo'aan. Ogii niizho nagwaanawaa binewag, waaboozoog, idash ge waawaashkeshag. Ogimaagwanebiik mikwendamose gaan ogi ayaasiinawaa baashkizigan, asab eta. Omikwendaan aabiting gii-dagwaaging onookomisan ogii ozhiitaatoon iwe asab. Ikido. "Iga bagida'waa'aamin oweti wiikwegamaa." Ogimaagwanebiik gaan onisidotanziin zaam gaan gii-gwaashkwebijigesiiwag imaa. Gii bagidawaawag gii-onaagoshing. Giigizhebaawagad gii-goshkoziwag wiiba onookomisan odigoon chi-naadasabiiwad. Owe Ogimaagwanebiik gaa-naano-biboonagizid booziwag imaa jiimaan onookomisan ge ezhi-inaabid iweti. Waabandaanan gegoowan imaa asab gaan dash onisidawinaziin ogonen nowe. Ge ani bimishkaawad besho, waabandaan iwe asab gii-moshkinewan – zhiishiibag! Ogii nagwaaganawaa, aanind ogii amowaa, aanind ogii-giikanaabasawaa nowe gaa-oshkosewad.

69 Zaam nowe onookomisan gegii ombigi'ind imaa wanii'igewin, gii-anishinaabemo eta idash ge gii-ombigi'i'aa chi-anishinaabe izhichiged idash ge chi-aanike-gikinoo'amaadiwin. Owe bezhig gikinoo'amaadiiwin Ogimaagwanebiik chi-ganawaabamad aamikwag. " Giishpin noonde gikendamang

ge izhi bimaadizizowing, chi-gikendamang aaniin ezhichigewad gowe awesiiyag,” wiindamowaan Ogimaagwanebiikan. Ogii-ganawaabamaan aamik gii-maawanjitood ge mijid idash ge gii-nanaa’itoot iwe amiko-giba’igan, Nookomis wiindamowaan Ogimaagwanebiikan aaniin ezhijiget awe awesii; gii-bakwedang iwe wanagek, gii-googiid imaa nibiikang, gii-mookibii odiyaan ojiibinonsan omaa ogii-odinaan gaa-akwiindimaag zaaga’igan. Ogii-ganawaabamawaan nowe amikwag chi-gikendamowad ogonen ge mijid. “Gii-ganawaabamagid owe amik ogonen gaa mijid, gii-waabadaamin aaniin mashkiki gaa mijiid,’ niindamang,” Ogimaagwanebiik ikido. “Gii-ganawaabamang gaa mijiid, gikinoo’amaago iwe mashkiki gaa-mijiwad, Waawaashkeshi, moozoog, idash amikwag mii-nowe mashkiki mijiman.”

Omaamaayin idash ge odedeyin gaan waasa gii-ayaasiiwag gaagii ayaawad Ogimaagwanebiik idash onookomisan. Ningo-giizhik, onookomisan ikidowan “Miizhigo ji-giiweying. Daga iga ondo waabamaananing gi-niingi’igoog.” Gii-giiwewad, Ogimaagwanebiik gii-midaaso-biboonagizi ogii-maaninonendan aaniind ogijizhaanag gaan imaa gii-ayaasiiwag; niswi gowe gaagii-niizhwaaswiwad gaan imaa ayaasiiwag. Ogi ani gikendan ge ani bimaadizid ogii-gaanigoon onookomisan awashime midaaso-biboon mii’imaa noopimiing chi-odaapinaasiiwind Ogimaagwanebiik. 70

Noookomisan ge ani ishkwaabimaadiziwan noomag Ogimaagwanebiik gi’izhi ondo wijidaamad oniigi’igoog. 71
Ogii-maaninonendan giibi giuwewad ogijizhaanag gii-mayagi-izhi’ayaawag. Bakaan ge gii-izhigii’izhewewag. Gii-anishinaabemod iwe eta gaa-gikendang, ogijizhaanag odigoo, “Shhh, gego iwe izhi gaagiigidoken, gaan chi-anishinaabemowin.” Booshke na ge Ogimaagwanebiik oniigi’igoog gaan ogii-gaganooaasiiwaa oniijaanisiwaa geyaabi, gaan ge ani biskendisiiwag. Akina gii-izhinizho’aawag Godagiing Anishinaabe gikinoo’amaadiiwigamig.

Mii’opii, Ogimaagwanebiik idash ge oniigi’igoog gii-izhidaawag agamiing, imaa mitigo-waakaa’igan jiige’ii Jiima’aaganing. 72
Gowe gaa-zaziikiziwad ogijizhaanag gii-pi giuwewag gii-gichi-anami’e-giizhigan. Ogimaagwanebiik omaamaayan idash odedeyan bangii eta zhaaganaashiimowag. Aabiting

gii-gichi-anami'e-giizhigan, Mekadewikonayewinini idash mekadewikonayewikwe ogii pi waabamingowan. Ogimaagwanebiik maamiikwendam owe mekadewikonayewinini idash oniigi'igoog giigaagiidowad ezhi gesika booni gaagiigidowad ezhi bakite'ot mekadewikonayewininiyan owe nidede, ezhi bangishinid, Nimaamaa odebibidoon mekadewikonayewikwe ode'iim ezhi gaanjiwebinad. Gii-maajaanid, nimaamaa idash nidede ge gichi nishkaadizowag. Ge ani daso-biboonagad, ogii-mino-wiijiidiwog nowe onishishiimesan Mary, ogii-ani-gikendan ogiiizhaanag gii-odaapinamaawaag inaadiziwin, idash ge anishinaabe izhichigewin gi-izhi anami'e izhi'indwaa, mii'owe gawenji nishkaadizinid oniingi'igoog. Gii inaawag chi-biziskendazigwaa Anishinaabe izhichigewinan.

73 Gii-dasabooned ashi-niswi, Ogimaagwanebiik gii-noonde dagwii ogiiizhaanag gaa-izhibimaadizowad. Gii-gimoochi izhaa imaa gikinoo'amaadiiwigamig, gowe imaa gaa-anokiiwad ogii-debibini'igoog ezhi izhiinigod imaa jiibaakwewigamig chi-anookiid. Ogi ani gikendan chi-zhaaganaashiimowid bangii gii-bi giuwenid ogiiizhaanag gii-niibing, idash ge gii-gi kendamowe bangii gii-anookiid imaa jiibaakwewigamig.

74 Aabiting gigizhebaawagad, wiindamowaan Maryan wii-ziiga-andawin noongom gaa-giizhigad. Mii'opii, anama'e-ikwe ogii-binaaskagoon omaa jiibaakwewigamig, ezhi wiindamaagod awiya onoonde waabamingoon. Ogimaagwanebiik oboozhoo'igoon mayagi-ininiwan, wiindamaagoon chi-giiwechiwad chi-waabamaawad oniigi'igoog. Gii-dagoshinowad endad, owe mayagi-inini ogagwejimaa Ogimaagwanebiik oniigi'igoog gonige oada maajiinan iweti wanii'igewin. Miina gona iwe gagwede chi-wiidigenimad. Awe inini, John, ogii-gibichi'igoon chi-ziiga-andawinind gii-maajinigod omaa anishinaabe gikinoo'amaadiiwigamig idash ge wii-wiidige'igod. Oga ayaawaan wiiwan gegii meshkwadoonaged chi-izhii'inaad noopimiing. Omaa opii, ogiiizhaanag gaan ogii-biziskenimigosii.

75 **Ogimaagwanebiik idash John**

76 Ogimaagwanebiik idash John ogii-ombigi'aawaa onijaanisiwaa, nitam gaagii nitaawige opii midaaswaak-zhaangaswi-ashi-niiwin. Apii owe

abinoojii, Shirley, chi-gikinoo'amaawind, gii-anishinaabemowag eta. Shirley oge ani biminizho'igon Don, John Jr, niizhoodensag, Dan idash Dennis, Becky, mii'awe ishkwajaagan. Gaan apichi ogii'ayaasiinawaa zhooniyaa; agawaa ogii-bimi'igonaawaa gii-wanii'igewad idash andomoozhigewad. Owe ogimaakandan abinoojii diba'igewin opii giimiinawag bepezhig abinoojii gii-diba'amaawaa midaaswaabik gii-giizis, gii-minose gii-izhaawad oodenang chi-adaawewad miijim imaa ojiimaaning gii-wiijiwewad nowe ningodwaaswi onijaanisiwaa, Gaan awiya chi-ganewaanamad gowe abinoojiwag.

Aabiting gii-gichi gisinaang gii-izhaawad oodenang, 77
ogiiinaaskaanawaa miijim, akikoons, idash ge jiimaan, Gowe niizhoodensag Dan idash Dennis, owe ge Becky idash ge Don, aazhoobatowag odakonawaa gaagii adaawewad, Ogimaagwanebiik onaabeman odakonaan iwe jiimaan ezhi maajiibanitoot iwe akikoons chi-mashkawaakwadizinok. Ogimaagwanebiik obagijwebinan owiweginigan ezhi andowaabamad onjiijaanisa. Gii bi ogidaakiwed ezhi waabamad Dan gii-miijiminang Becky oninj dazhi mawi. Gaa-ningodwaaso-biboonagizid Dan ogii-noondaan iwe gii-maajiibanijigaatenig akikoons gii-inendam nanganigoomin. Gaan ogii-bagidinasiin oshiimesan gaa-niizho-biboonagizinid onij zaam gaan gii-noonde bezhigosig.

Gowe ngodwezhaan gii-izhidaawag imaa Nigigoonsiminikaaning 78
megwaa gii-niibing. Apii gii-dedisabooned Shirley chi-gikinoo'amaawind, ogii-andawaabamaawaan nowe Anishinaabe-ogimaa, Mr. Cooper, chi-ozhibii'igaazonid onijaanisan imaa mazina'igan chi-biindiganing imaa Godagiing Anishinaabe-gikinoo'amaadiiwigamig. Miigo opii, Ogimaagwanebiik oge ani nagajitoo chi-zhaaganaashiimowid, ogii omikwendaan Mr. Cooper gaagii ikidot, "Gii-niijaanisag gitago chi-gikinoo'amaawindwaa, giishpin bagidinaasiwadwaa, gaa'odaapinananing. Gaa'asaanaaning ingoji biinish chi-giishtoowad gikinoo'amaawindwaa gaange iga kendaziin aandi ge ayaawad, gaange daa-bagidinaasiwag chi-giiewewad niibing. Omaa daangigwanenan gii-bagidenindamaagewin." Ogimaagwanebiik agaawaa odaangigwanenan, inendam gitago chi-izhichiget iwe.

Owe Anishinaabe ogimaa waawiindamaage iwe 79
gikinoo'amaadiiwigamig mii'idinowe wemitigoozhi-anami'aa

jitago awe abinoojii chi-ziiga-andaw-ind jibwaa
gichi-anami'e-giizhigan. Ogimaagwanebiik aanikanootamawan
onaabeman wiindamowaan gaagii ikidowinid nowe Mr. Cooper,
John gichi nishkaadizi odebibidoon iwe mazina'igan gaagii
daangigwanenan Ogimaagwanebiik ezhi biigobidoot. Gaan
ogii-nandawenimaasiwaan chi-odaapinigaatenig Shirley
anishinaabewitwaa idash ge gi-izhi bimaadizid, ge ani giuwewag.

80 Ge-biboong Ogimaagwanebiik ogii-babaa'andawaabadan aandi
ge-izhidaawad gowe onji onijaanisa gaan ogii-andawendaziin
chi-wemitigoozhi-anami'aawad. Ogii mikanawaa
gikinoo'amaadiiwigamig imaa Wazhashk-onigamiing izhinikaate
Celia Jeffrey Anishinaabe gikinoo'amaadiiwigamig. Don aazha gii-de
disaboone, gitago wiindash Shirley ge gii-maajaawad gii-dagwaagin.
Owe apii, Ogimaagwanebiik gaan oga kendaziin owe Shirley gawenji
bagidinind chi-ayaad endad daso-biboonagad gegii biigobidoot
John gaagii daangigwanenan gaa-ozhibii'ond imaa mazina'igan.

81 "Bepezhig, niijaanisag gii-odaapinaawag," Ogimaagwanebiik
ikido ge ani inaabid ishpimisag. Becky eta gi'ayaa endawad,
Ogimaagwanebiik idash John gii-maamakaadendamooog
gii-ganawaabamawad nowe anishinaabe-ogimaa
gii-odaapinaawad gowe aanind onijaansa. Gii-bagidinawag
chi-waabamaawad onijaansiwa niizho-giizis ningo-biboon,
gii be azhaa giuwenid gii-niibing. Ogimaagwanebiik idash
John waabadaanawaa onijaansiwa ge ani onidoonid
anishinaabemowin, ge ani daso-biboonagad gaan
gii-jiikaadizisiwag. Gaawiin ogii-aanshiitenimaasiwaa
onijaansiwa gowe oniigi'igowa-ogii gikinoo'amaawaa apane
anishinaabe-izhichigewin. Opii endaso-waatebagaa-giizis gowe
gaa-agaashiiwiad ogii-gikendanawaa chi-anishinaabemowad,
ezhi-aazhiwe'izhinizho'indwaa imaa gikinoo'amaadiiwigamig
ezhi onidoowad miinawaa. Mii dash niizo-giizis gegii gichi
danakamigiziwad, noondeshinowad, idash gegii jiikaadizowad.
Waatebagaa-giizis miinawaa daa-dagoshin idash daa-bizaani'ayaa
imaa endawad miinawaa midaaso-giizis. Idash niibin daa-dagoshin
idash dabi giuwewag. Endaso-biboon, naasaab gaa-zanagak
gii-izise.

Owe opii, oniijaanisiwa gii-ishkwaanishinaabemowag, 82
ikidowag iwe anishinaabemowin “maji’ayaa.” Ge ani zanagad
chi-nisidotamowad aaniin ezhi-gaaggiidowad oniijaanisiwa, idash
“Ge gaa-izhibimaadiziwad-awashime’zhaananaashiimowin,” bangii
anishinaabemowin.

Gii-ganawaabamad oniijaanisag gii-odaapinindwaa ge ani zanagan 83
ge ani zaziikiziwad. Biinish, awe ishkwaa, Becky ishkwajaagan,
gii-ganoonaa chi-izhaad imaa anishinaabe-gikinoo’amaadiiwigamig.
Ogimaagwanebiik wiinigo ogii’izhii’inaan iweti wazhashk-onigamiing
giiboozi imaa gichi-odaabaan idash gi’izhi boozid
bimiwizhiwewidaabaan opii gii-onaagoshing jitago chi-ayaad
imaa gikinoo’amaadiiwigamig. Ogimaagwanebiik ogii-wiji’aan
chi-gabanid imaa bimiwizhiwewidaabaan, ezhi wijiwad beckyan,
gaa’izhi akwaandawe’aang imaa ishkwadem. Gii-gagwede
chi-waabamad aanind oniijaansag megwaa imaa gi-ayaad,
idash gowe gaa-niibawiiwad ogii-wiindamaagoo gaawin
daa-izisesiinoon. Megwaa gii-naaskang Becky omashkimodan
omaa odaabaan, gowe awiyag ogii-biindiganawaan Beckyan
imaa Anishinaabe-gikinoo’amaadiiwigamig. Ogimaagwanebiik
gii-gwekigaabawi ogii-waabamaan Becky gii-biindigenid. Gaan boshke
gii-bagidinaasii chi-ginjijiinad chi-inaad baamaa iga waabamin.

Ogimaagwanebiik ogii’inaan nowe bimiwizhiwewininiwan 84
chi-bii’igod, gaan gabe’ii daa-izhisezinoon. Gii-gwekigaabawid wenji
maaji gichi-mawid. Ge gii-gichi zanagad gii-aasad ishkwajaagan imaa
anishinaabe-gikoo’amaadiiwigamig. Owe bimiwizhiwewinini gii-gabaa
imaa odaabaan ezhi gagwejimigod awiya na gii-ayaasii. “Gaawin,
gii-asaa imaa nibinoojii’ens,” inoo’ige imaa gaa-gibi’igaatening, mitigo
ishkwadem.

Owe bimiwizhiwewinini obiindiganan Ogimaagwanebiikan imaa 85
odaabaaning idash odinaan iga izhii’inin mazinaatesewigamig,
Daa-onishing iwe gaa-mazinaateseg iga mino-manji;
Ogimaagwanebiik gaan omaaninonendaziin owe mazinaateseg gaagii
waabadang zaam gaangegoo chi-onjjiikendang.

Ogimaagwanebiik gii-azhegiwed endad, gaangegoo imaa 86
gii’ayaasinoon. Gaan ogii-noondawazii gaa-jiikendamowad
abinoojiiyag, mii’etago gaa-mayagi-bizaani’ayaag. Gii’ayaa

gichi-asin imaa zaaga'igan, Ogimaagwanebiik idash John gi'izhaawad mii'omaa namadabiwad ge gichi-mawiwag daso-giizhik. Megwaa gii-mawiwad, bezhig awe daa-ikido, "Aaniish gawenji odaapinaagaazowad gi-niijaanisining?" Aanin dash?" Mii'owe apane gagwedewad daso-biboonagad gaanikaa gii-nakwetamowaasiiwag.

87 Miziwe imaa waakaa'igan, ogii-waabandanawaa makizinan iwe ge azhigan gii-babaa'adewan--miinawaa, gaa-maanendagok maamiikwendaman owe gaagii jiikendamowad aabiting iwe mino-bimaadiziwin gii-odaapininamowaawag. Gowe abinoojiiwag gaan omaa ayaasiiwag gaan ge dabi giiwesiiwag naano-giizis. Gii-inaawag, izhaag imaa wanii'igewin, zaam dash niibiwaa gegoo maamiikwendamowan, odaminaaganan, aagimesan aasaakosin imaa mitigong, gaangegoo ozidesiwa chi-aabijitoowad. Ogimaagwanebiik gii-dibaajimot gegii bi giiwed, ge bizaani-taagozi giigaagiigidoot, obabejitooon iga-inwewid. Daapiskoo na ogii-azhe ozhitooon gaa-inendagok imaa waakaa'igan owe-pii, gii-bizaani-taagozid idash gii-maanendang. Ge-gii zegizi'aamanji geyaabi opii migoshkaadendam.

88 **Shkendamawiziwim**

89 Wiiba gii-maajaawad nitam gowe abinoojiiwag chi-ondo gikinoo'amaawad, Ogimaagwanebiik idash John gii-anokiiwag gii-bakwesaga'igan onji bigishkanijige, chi-gashkichigewad chi-diba'amawaad Rusty Myers chi-booziwad imaa gaa-ishpaasing megwaa gichitwaa-giizhigad idash ge niibing. Gowe gii-inendamooog chi-ayaawad endawad awashime, gawenj gichi anookiiwad zhooniyaa chi-ayaawad gaan ogii andawenimaasiiwaa chi-booziwad imaa gichi-odaabaan. Iwe gichi-odaabaan gii zanagendamooog chi-booziwad oniijaansiwa zaam ogii-waabamaawaa oniijaansiwa gegii zeginaagoziwad idash ge gopaajinaagoziwad ge ani maajibizoowad. Ogimaagwanebiik ogii-gagwejimang aaniin gaa-iziseg imaa gichi odaabaan, gii-ozomaawag gegoo chii-ikidowad gii-bimibizowad, dago oningi'igowaa.

90 Mii'idash gegii odaapinamawindwaa oniijaansiwa, Ogimaagwanebiik idash John gii-maaji minikwewag

chi-wiisagendaziiwaa, “Gii-gagwe oniikemin, gaan dash gii-minosesiwin. Gii-giiwashkwebiiwin, geyaabi gi-nangadawenimang gi-niijaanisag.” Wiiba gii-ishkwaa minikwewag.

Meshkwad, giigagwe nanaandawi'idizowag owe dagwaagin-manidookewi. Gii-anami'aawag chi-mino'ayaanid onijaanisiwa, chi-wiiji'indwaa chi-zhaabiiwad gaa-zanagak gaagii izisewad gegii odaapinigaazonid onijaanisiwa. Ogimaagwanebiik idash John gii-minwendamoog gii-ganoonaawad gowe manidoowag gaa-gizhibaashkawewad, ogii-gikendanawaa gaan gii-bezhigosiiwag. John ogii-aabijitoon dewe'igan onji owe gii-manidookewid. Gii-niibing, iwe gii-manidookewad ogii-boozhoo'aanawaa oshki-akiiwan, oshkigi, bineshiiyag giibe'azhe giuwewad, idash ge gowe awesiiyag gii-aabiji'indwaa onji miijim idash ge mashkiki. Ogii miigwechi'aawaa gowe manidoowag chi-wiiji'igowad ge ani-mino-ayaawad, maawach dash, gii-bi'azhaa giuwenindwaa niizho-giizis endaso-biboon.

91

Don Jones

Gen ani maajaa'aan Ogimaagwanebiik endad, dinendam chi-ando waabamang ogozisan, Don. Izhidaa digo niizho-diba'igaans gi-bimibiz agidaakii imaa gaa-waawiyeyaag miikana, omaa ogidaki naagot zaaga'igan. Ge ani bimose'aan endad, diindisi noondagozi idash ge waabandan wiigwaas gii-agwanjigaateg imaa akikoons jiigayi'ii ishkwadem.

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93

Don obaakidenimaagoon ezhi boozhoo'id gagwejiming chi-biminizho'aag imaa abiwin gaa-abid omaa gaa-onjid dewe'igan, izhinikaazo Niigaanibinesiik. Bagijige ezhi ikidowaan wiinzawin (ni-wiiji'ig Don) chi-wiiji'igowang iwe wii-gaagiigidowang. Gichi-apiitenimanan owe dewe'igan chi-wiiji'igowang noongom. Don gii-inendam chi-dazhindang odibaajimowinan chi-ani-mino-ayaayad inake'ii niigaan idash ge naawiya'ii, gegapii ozaagajii'inaan dewe'igan.

94

Don niindamang ge ogiizhiingedan gii-boozid imaa gichi-odaabaan ensao-biboon chi-izhaad imaa Anishinaabe-gikino'amaadiiwigamig. Ogii-mikwendan gegii maanendang ge ani ishkwaa manoominike-giizis. Booshke na niizh wiijikiwenyan idash ge niizh odawemaana gii'ayaanid imaa gikinoo'amaadiiwigamig, babakaan gii'asaawag onji gaa-daso-boonewad idash bakaan asaawag ikwezensag iwe ge

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gwiwizensag, gaan apichi gii-bagidinaasii chi-waabamad, booshke na gii-izhidaawad imaa daapishkoo gikinoo'amaadiiwigamig. Gii-boozid imaa gichi-odaabaaning chi-izhaawad Celia Jeffreys omikwendan omaamaayan gii-wiindamowad oniijaanisa gego mawiken dash ge giimiiken. Gagwejimaa Don igii kendan na gawenji igoo'in chi-giimiisi' aan, niindamang gaan oga kendaziin. Niindamowaa owe Mr. Cooper, awe anishinaabe-ogimaa, ogii-zegimaa chi-odaapinamowindwaa onijaanisa gaan ge oga baginaasii chi-giiwenid endaso-niibiing. Don naanaamikweni odebwedan iwe gii-maamiikwendang, azhi ikidod, "Mii'owe debwemagad, gaaniika iwe naangadawendaziin." Niindamang apane imaa gichi daabaan gii-bizowad wazhashk-onigamiing, ogii-giimooji inaakonige chi-giiwed, ogii-gikendan gitigaanag, idash bakiteshka'ige gii-bimbizowad. Awe gaagii kinaa'amaawind apane imaa gii-ayaad wanii'igewin, nowe gegoo' aan gii-onishinon daapishkoo na miikana agwaakwa'iganan chi-izhiinigowan chi-giiweyan.

96 Aabiting, Don niindamang owe gichi-odaabaan gii-gibichii imaa Bezbig bake'ii zaaga'igan, aabita miikana jibwa dagoshinin wazhashk-onigamiing. Don ogii kendan giishpin gijigwaashkonid omaa gichi-odaabaan, oada-gashkitoon chi-mikang ge'izhi giowed. Endaso-biboong, ikido, ogii nangadawedan ge'izhi giimiid, dash gaan wiika gii-izhichigesii gaan ge ogii-wiindamowaasiin awiya.

97 Cecilia Jeffrey ogii'ayaan inaakonigewin gowe Ningodwaaswi gashkitamaazowin daa-maajaawag omaa Anishinaabe gikinoo'amaadiiwigamig ge'izhi bimosewad oweti akina awiya gikinoo'amaadiiwigamig, Valleyview Akina awiya gikinoo'amaadiiwigamig, chi-izhaawad imaa e-gikinoo'amaagesaad chi-wiiji-gikinoo'amaawawad gowe omaa gaa-onjiiwad abinoojiiwag; ogii wiindamowawaa gowe anishinaabesag ashodamaagewin iwe. Gii-iskwaa gikinoo'amaawindwaa gii-azhe ogidaakiiwewag omaa Celia Jeffreys, gii-bagidinaawag chi-odaminowad imaa odamino mitakamig digo ningo-diba'igan endaso-giizhigad, baamaa giiganoonogo wii-agimigo'aang opii naano-diba'iganed. Don apane gaababaawijjiiwad niswi wiijikiimaaganag: Charlie, Johnny Roundhouse, idash James Waakiiok. Gii-ganawendiwag

imaa adamino mitakamig idash ge gii-wiiji'idiwag chi-ozhitoowad gaa-mashkawaag gi'izhi kenimindwaa. Gii-apenimondadiwog, ogii-kendanawaa gegoo giimooji-wiindamowidiwad gaan daa-mamizhigesii ongowe.

Aabiting gii-giizhigad, Don wiindamowaan Charlie gaagii 98
inaakonige chi-giimiiwad, ogii-wiizhaaman wiijiwaaganan. Gaan awiya ogii-gakendaziin owe gaagii inakonigewad. Ogi giimooji ozhitoonawaa daso-anama'e-giizhiikwagad ge'izhi giimiiwad, aweweni ogii nangajitoonawaa chi-mitinaasiwindwaa.

Gii-onaakonigewag gii-maajaawad omaa gikinoo'amaadiiwigamig 99
opii gii-gichi-nooding binaakwe-giizis. Gitago chi-gagwe giuwewad jibwaa gichi-gisinaag agwajiing chi-zhaabwiiwad. Gowe gwiiwezensag gii-gagwejiiwag dasing jibwaa inendamowad chi-minoseg ge'izhichigewad. Opii gii-ishkwaa gikinoo'maawindwaa, daa-maajaawag namandinik imaa odamino-mitakamig aaniish awe gikinoo'amaage-ogimaa gaan ogii-waabadanziin gegoo imaa waasechigan. Gowe niizh gwiiwizensag gii-aazhawishkaawag imaa mashkosiikaan, gi'izhi niisakiwebatoowad, idash gi-izhi giimooj izhaawad imaa gaa-zagaakwaag. Gii-dagoshinowad imaa noopimiing, gii-aazhawishkaawag omaa ishkodewidaabaanikana idash ge izhi izhaawad imaa gaa-zagaakwaag chi ani giuwewad. Charlie idash Don gi'ayaawag imaa miikana apane ogii-kendanawaa ge'izhi giuwewad. Don gii'izhaa zhaawanong imaa gaa-zagaakwaag, gii-ayaangwaamizi chi-ayaasig imaa miikina. Ogi-kendan chi-odaapinid giishpin izhaad gaa-wendak chi-gi'iwed. Aazhigo imaa biboon ogii-waabamang bagesaanaatigoog gi-bimi'ayaad, gii-onaakonige chi-maamawinjaad ani-giowed. Charlie daa-izhaa giowedin ge'izhi biminizha'aang ishkodewidaabaanikana chi-dagoshing endad. Gaanigo ogii gakendaziin aandi ezhidad ogiiwiindamowan Don chitago chi-biminizha'aang ishkodewidaabaanikaana wii-giowed. Giispin mino-chigewad, ningo-diba'igan idash aabita daa-izhise jibwaa maaminonendang awiya gegii maajaawad. Gaan ogii wiindamowaasiwaan awiya iwe gaagii inakonigewad ge ani izhaawad imaa e-gikinoo'amaagesaad gii-inendamooq mii'owe ishkwaad chi-izhwaawad imaa.

Opii wii-giimiiwad, Don niindamag, awe gaa 100
naabishkaaget-gikinoo'amaagewikwe biindigewan imaa

e-gikinoo'amaagesaad. Miss Carr oshki-ikwe awe dago onishi ge mino-konaye ogagishkan giiskijii-magoodaas ge dakwaani. Gowe gwiiwizensag ge ogii-misawenimaawan. Azhemang gegii waabamawad Miss Carr, Don idash ge wijiwaaganag ge ogii minomaandanawaa iwe ominaago'on gaa-gashkikang. Don omaaminonendan ge gii-onishini odengwaan idash ge gii-ozaawaani-wiinizisan.

101 Don wijiwaaganag ogii-ozhitoonawaa debwetaadiwin; Giispin bezhig gwiiwizens zhaagwezshimaawad bakaan miinawaa, giishpin izhichiget gitago gegoo chi-miinid gaa-appiitendaagok, daapishkoo nemaabiinsan. Gemaa bakwezhigaanesan gaa-miinid gibwaa nibaawad. Azhemaang, Don wijiwaaganag ogii zhaagwezhimigo; giishpin gimooji izhaad imaa nigaan e-gikinoo'amaagesaad idash chi-inaabid anaamayi'ii giiskijii-magoodaas awe gikinoo'amaagewikwe, oga-miinigoo akina bakwezhigaanesan. Mii'owe gichi-miinji'iwewin.

102 Don gegii nitaa-andawenjiget imaa noopimiing gegii-gimooj giiosewaa awesiisag idash ge zhiishiibag mii'uwe gawenji odaapinaang iwe zhaagwezhimaa'idiwin. Gii-andodamaage geyaabi bakwezhigaanesan, ezhi bii'od nowe Miss Carr chi-gwekitaanid chi-maaji ozhibii'igenid imaa ozhibii'igejigan. Miigo wiiba odaapinan niwe ozhibii'iganan azhe maaji ozhibii'iget. Mii'owe apii ge minoseg, Gii-weweni gimooji ani izhaa ge gii andawenjiget ogii-gikinoo'amaagon owe ge izhichiget. Gii-bimosed imaa gaa-niibiidenig ozhibii'ige-adoopowinan onji imaa odaanang abiwin, ogii-bimigabikan nitam ozhibii'ige-adoopowin gaan ogii-waabamigosiin Miss Carr. Gaangegoo shigo chi-gibichi'igod. Anjigo geyaabi ani izhaa gi'yaanid gikinoo'amaagewikwe. Ozhibii'gewin imaa ozhibii'igejigan. Geyaabi gaaggiidoo gii-animikogaabawid, Don ezhi dakokiid ezhi zhagashkitaat, bezhig onij odaabajitoon imaa machisag chi-aaswaakiid. Ogii-gwekitaan wi yaw onji e'oshtigwaan niisaya'ii chi'ayaanik idash chi-inaabid omaa odinimaagan wii-inaabid onaamayi'ii giiskijii-magoodas. Mii'omaa apii daa-minose.

103 Miigo e' Don jibwaa izhichiget iwe, Miss Carr ogii-kendaan ge'ayaanid imaa ezhi gwekitaat gesika. Ogichi ganawaabamaan, goshkwendam, minjinawezinaagozi. Don zegi'idizo, gaan

ogii-waabandaziin gegoo, ogii-kendaan aaniin wii'izhichiget. Miss Carr ogii'izhinizho'aan imaa ogimaawigamig.

Don gaan gii bagidinaasii gochi chii'izhaad zaam 104
gaagii izhichiget. Gaan ogii-nangadawedaziin owe gaagii
zhaagwezhimind—chi-bagidinaasiwind gochi-chii'izhaad gii-ishkwaa
gikinoo'amaawind. Booshke na imaa gii'ayaad Charlie imaa naasaab
e-gikinoo'amaagesaad, gaan ogii-gishkitoonasiiwaa
chi-dazindamowad chi-giimiiwad baamaa miiniwaa giizhigad, Charlie
gii-maajaa gaagii izhi inakonigewad, Don dash gitago chi-abid. Miss
Carr gaanikaa gii-bi azhe giwesii imaa Cecilia Jeffrey opii.

Owe gaa-ganawenimind imaa Valleyview 105
gikinoo'amaadiwigamig gii-maajiiseni opii niso-aabita-diba'iganed.
Don gitago chi-ozhibii'iget chi-ozhibii'ang ningodwaak “Gaan ga
maaji-izhiwebizisii” omaa gaa-ozhibii'igejigan. Gii-inendam iwe
gaagii inakonige'ind daa-izhise eta ashi-naano-diba'iganed idash
Charlie oga bii'igoon. Geyaabi daa-izise chi-giimiiwad jibwaa
gikenimindwaa imaa gi'ayaasigwaa gii-onaagoshi-wiisiniwin.

Booshke na Don gaagii noondang niibiwaa dibaajimowinan 106
gowe gaagii giimiiwad mi'i'apii, gaan ogii waabamaasiin
onijiiwaaganan gii-maajaanid. Charlie gaan gii-ayaasii onji zaam
gii-gichi-giikaji megwaa gii-giimiid. Akina awiya imaa Anishinaabe
gikinoo'amaadiwigamig gitago chi-zhaaganaashii-izhinkaanaawad
wijiiwaaganag. Don omaaminonendan gii-zanagad chi-ikidowin
Charlie zaam gaan ayaasinoon iwe ozhibii'igan “r” imaa
anishinaabemowin. Charlie gaagii miinid wiinzowin Chanie—
Chanie Wenjack. Chanie gegii ayaasig ge miziwe gii-dazhinjigaate
gowe Macleans mazini'igan idash ge gowe gaa-waawindaganeziwad
daapishkoo Gord Downie, gaagii ayaasig gaagii-bimi'idoot iwe
gaa-nagomoowad gaa-okwiinowad Tragically Hip, miziwe Gaanada.

Don gibichi gaagiigido ajina, ezhi wiindamowid gitago chi-izisidoot 107
mijim imaa ishkoden idash ge chi-bagijiganag asemaa imaa aki
gii-minjinawezid nowe manidoo gaagii-oni'aad wijiiwaagan.
Niindamang gowe Anishinaabeg gaanikaa ogichi-inenimaasiwaa
onijii-anishinaabe iwe ge gaan ogagwe ozaami minodosiinawaa
odibaajimowinan. “Akina dibishkoowendaagozimin idash ge baamaa

gi'ayaasig awiya mii'opii minwaajimind." Don goting wiindamaage owe dibaajimowin gowe gaagii zhaabwiiwad omaa Anishinaabe gikinoo'amaadiiwigamig, gitago dash apane minjinawezi onji Chanieyan bagijige chi-minoseg.

108 **Gilbert**

109 Gilbert gaagii-ayaasinid niwiiijikewezi, Clifford Skead, abiting giiwiindamaang, "Apane gikendamowemin; biziskendaan gegoo gaa-maazhi'iyaaag. Iwe gaa-maazhi'iyaaag gibichigemagan idash ge daa-babejise gegoo." Gaa-kendaan Gilbert digo gii-nishkimaan aanish inendam chi-wiiji'it chi-mikamaan gaa-wawiyazhii-daagoken dibaachimowenan gaawiin gaa maazhi'iyaaagen. "Gitago chi-zhaawendi'ing, idash ge wiiiii'idiwing," ikido, "Haansa, dikit, mii'iwe ishkwaaj gaa-maazhi inaanjimowewin. Aapiji nowe dibaachimowenan ge-gichi noondesi'igonan, ge-noonde noondaanan gaa-jiikendaagoken." Geget, gii-ishkwaag gaganooaagwa noonde babezhigo'ayaa nizho-diba'igan, gii-bagitinag asemaa miigwech dikit ge'ayaawag niwiiw, ingozisag, inday, aanikoobijiganag, ngodwezhaan, idash ge bimaadiziwin. Ge gichi'inendan Gilbert gikinoo'amawit chi'aazhegiuweyaan gigii noonde ayaayan. Ge gichi'inenimaa gii-apiitenimowid gi'inendamaan iwe ge gi'ikidowaan. Gilbert gaa-inenimind gaan iwe inendazii chi-gagwe nanaa'toot gaagii odaapinamowindwaa aanike-bimaadiziwin iwe gaa-debwedang gaa-ani aanikoobijiganawaawing. Ge dani mino-wiijiindiwin idash ge gichi-nita gikinoo'amaage.

Chapter 3: Survival—Now I Get It

Warning: This chapter deals with topics that may cause trauma invoked by memories of past abuse. We recognize the need for safety measures to minimize the risk associated with triggering.

A National Indian Residential School Crisis Line has been set up to provide support for former residential school students. You can access emotional and crisis referral services. You can also get information on how to get other health supports from the Government of Canada.

Please call the crisis line at 1-866-925-4419 if you or someone you know is triggered while reading the content in this chapter, go to the following website: <https://www.canada.ca/en/indigenous-services-canada/services/first-nations-inuit-health/health-care-services/indian-residential-schools-health-supports/indian-residential-schools-resolution-health-support-program.html>

I'd like to hear funny stories for a book I'm writing. I am hoping to come over to let you know what I am trying to do. Then I'd like to offer you tobacco and an honorarium to ask for your help and wisdom," I ask over the phone.

"Here's a funny story for you," says the person on the other end of the phone, who asks to remain nameless, as I drive to Dryden. "I was watching Jeopardy a couple of years ago; I was 70 at the time," the strained voice says. I push the phone up tight to my ear; the wind outside of the car is whirling. I am pulled over at the side of the road to talk but the voice is so frail on the other end, I am really straining to hear.

6 “I heard a funny sound that I had never heard before. I was wondering what it was, and then I figured it out. It was me laughing. For the first time in 70 years, I heard myself laugh. Imagine a human not knowing what they sounded like laughing until the age of 70. My innocence and dignity was stripped from me at the age of seven by sexual abuse in residential school. I found forgiveness and healing and was finally able to laugh at the age of 70. I’ve got no funny stories for you. I won’t be able to help. Sorry.”

7 **Look for the good**

8 Gilbert is getting increasingly entwined in the development of this story and has been trying really hard to find the right people for me to speak with. In fact, he and I have begun to call the project “our book,” which it truly is becoming. I keep him regularly updated about my progress, and he seems pleased.

9 That said, we have opposing views of how to include stories about residential school. I think we need to include this aspect in order to show why laughter is needed as a survival mechanism. But Gilbert is dead set against putting anything about the negative aspects of residential school into the book. “We must always focus on what was good with residential school; this is our way. For example, I learned English and I learned to play sports.” This is Gilbert’s core belief system about being respectful. His counselling career has taught him that we must find ways to, as he says, “push this stuff aside.” He doesn’t mean burying the memories, but rather dealing with them. But once the memories are pushed aside, he emphasizes, “We mustn’t keep bringing negativity into our hearts.”

10 At the end of the day, I asked the Elders to talk about laughter as a way to get through the damaging parts of life, and they asked me to include their stories. I believe that hearing what they have to say is therapeutic for some of them and that, for the most part, they share their stories so that others can learn from them: where they come from, the damage the past has caused, and how they overcome these atrocities. The stories in this chapter are attempts to fulfill their intentions to look behind so they can move ahead.

Andy

11

I return to see Andy Petiquan. He has had so much to say about growing up and pain, yet he seems so calm and at peace with his life.

12

In school, he had a hard time learning English. He got hit every time he couldn't say a word right. "Some nuns were kind of mean," he admits.

13

Loneliness was a common emotion at residential school. Andy saw a lot of things happen, a lot of strapping by nuns and priests. The ones who got hurt had to go to Sioux Lookout, as did the kids who needed to get their tonsils out, or for other medical issues. The medical facility there was more of a place to rest than an actual hospital, though.

14

Andy tells me about the time when he was six and a strapping that went wrong. All of the boys were made to get changed downstairs in the school. This is where he saw children get strapped on their hands and on the rear end. One particular child, a five-year-old, was always getting strapped because he fought with the other kids a lot. Andy says that he didn't know why the boy was always fighting but was inclined to believe that he might have been acting out his frustration at being removed from his family and forced to become someone he was not. The young kids were put into position around the priest, all in a circle, and made to watch this small child get beaten—a common occurrence, which served as a visual and auditory deterrent against misbehaving. The youngster was naked and bent over. Andy remembers that this time, the priest raised the large piece of leather he used to strap the boy, brought it down on him, but struck him lower down, rupturing the boy's testicles. Within seconds, the child's scrotum swelled up enormously—Andy held out his hands to form a sphere the size of a cantaloupe—and the boy collapsed, unconscious. They rushed him to the Sioux Lookout Hospital, but the boy never returned to the school, Andy notes. He stops talking for a few seconds, as his mind returns to this horrible incident. I ask, "What do you mean he didn't come back; what happened to him?" With no emotion or wavering in his voice Andy says, "I guess he died." Who knows if the five-year-old died or was returned home? Regardless, the remaining kids thought he had died—and this belief must have been incredibly traumatizing, making them fear for their own safety the whole time they were at the school.

15

16 There is the same degree of emotion in Andy's voice as if he had just asked, "Should I have strawberry jam on my toast, or should I have raspberry jam?" Andy has dissociated his memory to such an extent that while he can still recall the event, his mind needs to dumb the emotion linked with the strapping in order for him to move on. "I do not know what he did, he fought somebody I think, and he got in trouble a lot of times. That's how you got into trouble, fighting for your brothers." Dissociation is a normal response to trauma, and allows the mind to distance itself from experiences that are too much for the psyche to process at that time.

17 Andy tells me that he didn't have a hard time forgiving the priests and nuns—they were told to do these things. He says that he has forgotten about the strappings he received, the humiliation he lived through, and the loneliness he endured. And he has forgotten about what they did to other kids, too. He used to feel vengeful, but then he would hurt himself more. So he just tries to let it all go, and he uses the tool of forgiveness to help him fix his deep-rooted pain. He knows of other people who won't, or can't, let go, and it still causes them incredible pain. Forgiveness, he says, is a powerful gift. We spend the next several minutes discussing why there are only Seven Sacred or Grandfather Teachings; why isn't there an eighth—forgiveness?

18 I am stunned by Andy's story. While we are discussing forgiveness, my mind races back to a book by Hannah Arendt that I read years ago, called *Eichmann in Jerusalem: A Report on the Banality of Evil*. The book is a study of Adolf Eichmann, one of the key architects of the Holocaust, the master of logistics responsible for the exportation of five million people to the ghettos and later to the death camps.

19 Eichmann's defence was that he was simply following orders—the decision to exterminate people was not his but rather his superiors'. The court in Israel, in 1962, did not agree with him, however, and he was found guilty of crimes against humanity, not only because he carried out the orders, but rather because of the passion and enthusiasm with which he carried them out. I will not compare the nuns and priests at residential schools to Adolf Eichmann, but the story Andy tells me about the five-year-old dying from being strapped so brutally enrages me and makes me think that the person with

the strap was going above and beyond their orders, with too much passion and enthusiasm.

The damage inflicted by residential schools is not just limited to those who were forced to attend. Few children were prepared for the forcible removal from their communities and families they experienced. And once they were at the schools, siblings were separated from each other, and they were all forced to abandon the spiritual belief system in which they were raised and to adopt a new one to avoid punishment. Les Gardner (you'll read his story later in this chapter) tells me he was angry with his parents because they abandoned him. Many years later, he found out they had no choice, yet this issue was not addressed when he was a young child.

As well, as Andy notes, the children were also forced to communicate in a foreign language they did not understand in the absence of being able to use their own language. Finally, the young ones witnessed the beatings and other abuses that the rest of us now know about from what has been highlighted in the news, thereby robbing them of the critical experience of being raised in a safe, loving environment. Every person I speak with observes the same thing: they stress the loneliness, the sense of abandonment, and the significant proportion of whole generations who do not know what it is to experience being raised in a loving, safe home.

Gary

I spend some time with Gary Medicine at the Fort Frances Library and Technology Centre talking about the Mounds. I begin by asking some "housekeeping" questions, such as, "What's your age, how many family members do you have, and do you feel safe talking about traumatic events like residential schools?" I don't hear an answer so I ask again, "Do you feel safe talking about traumatic events like the residential schools?" I look up from my computer and Gary is sitting upright, his head slightly angled backward, his salt-and-pepper braids falling off his broad shoulders and down behind his back, both hands planted face down on the table in front of him. A tear rolls out of his right eye and down his face. We stop talking for a moment.

24 “I didn’t go to residential school,” he responds several seconds later. He sniffs, and a few more tears roll off out of both eyes. “Why?” he pleads. His face is half contorted and half inquisitive. He takes a moment to spread his tears with his forefinger. “Why didn’t I have to go? My cousins went; my parents went. Why am I the only one who didn’t have to go, why was I spared?”

25 “Do you think you have survivor’s guilt?” I ask.

26 “What’s that—what do you call it? Survivor’s guilt?” He asks.

27 “I am not a doctor but I know that survivor’s guilt is the feeling of unworthiness one gets from surviving a traumatic situation where others are not spared. It’s kind of like one person survives a plane crash when everyone else on board doesn’t make it. This person who survives questions why they are spared when everyone else passes away or suffers the pain of extreme burns. I think it is now seen as a form of PTSD—post-traumatic stress disorder. That’s what I think,” I tell him.

28 My explanations seems to make sense to Gary, and I think he feels relieved because a term exists for the feelings he still has, whereas before it was simply a circular thought with no ending and no way to be expunged from his head and his heart. Survivor’s guilt occurs when a person believes they have done something wrong by surviving a traumatic event when others did not.

29 Gary composes himself and we continue talking and, eventually, laughing. I stay with him for a couple of hours and then I tell him that I need to get going to Dryden before it gets dark. I tell him that I hit a deer a couple of years ago, my rental car was totalled, and I was 30 kilometres away from cell phone coverage, so I am nervous driving at night on this road. Luckily that night, a Ministry of Natural Resources truck was only a few minutes behind me, and he pulled over to offer me a lift into town to report the accident after we dragged the dead deer to the side of the road. One can easily go an hour before seeing another car on this road.

30 And with that, I leave the library and head north to meet Les Gardner in Wabigoon Lake First Nation.

31 The next morning, Richard Green calls me at my hotel in Dryden to let me know that he is ready to tell me some stories. He tells me that, when I had first gone through the protocols with him, offering tobacco

and asking for help, he had needed a couple of days to think. He says he had needed to ask the spirits for help to make sure that he had the right stories to tell. “I just can’t talk about those days without guidance as to what I should say,” he says. Those were and are still painful days for Richard. He tells me the people in his culture have a tendency to laugh at bad situations afterward, but that there is no laughing about his childhood. We arrange a time to meet later in the week.

Leslie

32

That morning, I visit a man named Leslie Gardner from Wabigoon First Nation. He tells me of being taken away to residential school, and says that he wants to tell his story because of what happened to him. He now understands that it wasn’t his fault, but adds, “The guilt and fear should not have been mine to experience.” 33

“When I was raped at eight, my life stopped right there.” Les cannot remember how long he spent in residential school, but he acknowledges that his mind was contaminated while he was there. The Anishinaabe way was taken away then, so today Les fervently believes in the importance of passing his birthright culture on to his own children and grandchildren. 34

At Cecilia Jeffrey, he tells me that if he cried, he was beaten or raped. He lets me know that a lot of this punishment began when the children were only six to eight years old. “It was to humiliate us. When it was happening, I needed to remove myself from my body, go to a safe place until it was over.” Les says that the complex trauma he and others experienced made them move everything over to one part of their brain. It couldn’t be dealt with, just stored and desensitized. “Everything is over here,” he says, holding his head and pointing to a portion of it. “We’d go in happy but leave silent and broken.” 35

His abusers didn’t wear all of their clothes when they abused him; they had taken some clothes off and laid them on the couch beside them. But afterward, when they were finished, the abusers would go back to their offices, dress back up, and go out into society masquerading as pillars of the community who were there to help these poor Indian children become civilized. One teacher, Ms. Love, was so violent that she would grab Les by the mouth and nose, 36

and hold him in tight to her, to smother him until he passed out. He received this kind of punishment for simply speaking his own Ojibwe language.

37 Les talks about the abuse that was carried out by the boys' keepers, too. These were the senior students—the seniors—whom the school masters converted and used to help enforce the rules and carry out beatings. I heard the same term from Andy Bird when he described the escape with his two brothers, Raymond and Peter. Lillian Skeade talked about them too, noting that the seniors were the ones who enforced a lot of the discipline, as a way to keep the younger ones in line. These older children sound like they experienced something like Stockholm syndrome, which causes hostages to form an alliance with their captors. It's a psychological bond people suffer from as an unconscious act of self preservation. Other seniors acted like the centre-men do in the movie *The Shawshank Redemption*, the select group of inmates in prison who try to gain favour with the warden and guards.

38 “Indians on Indians,” he says. Les knows now that there was no education given to him and the other children in these schools; instead, they were abused and controlled. “The oppressors wanted our land, so they needed to own us, mentally and physically. In a rez school, you were the lowest of the low.”

39 Les says he grew up bitter and angry. He couldn't function after he left residential school. His family had attended Indian residential schools for three generations and suffered in silence; he tells me that his grandpa lived until he was about 90 but never talked about his experience there. Les's dad committed suicide at age 32 right in the spot where Les's house stands today, just out back. Two older women from the community watched over his dad 24 hours a day before he died, but one night he slipped out and the women found him hanging outside by the toilets. At that point, Les was still at Cecilia Jeffery, but after his father died they moved him. His dad went there in the 1950s and his grandfather went to St. Mary's.

40 After he got out of the school, Les notes that they “killed the Indian in me.” Although pow wows started up again in his community about 30 years ago, he was afraid to go because he was afraid of the culture. He believed it to be evil, devil-worship stuff, just like he was taught at

school. Instead, Les believed in Santa Claus, because Santa was good and because he always gave candies or toys. Les needed to heal.

“When I finally got out, I was aggressive and afraid. Almost nightly, I’d go to a bar; I’d pick a fight with the biggest guy there just so he would beat the crap out of me. I was too afraid to commit suicide so I was trying to get one of those guys to kill me. All I did was wake up in a hospital sore as hell.” A common understanding about sexually abused children suffering from its trauma is that unresolved feelings can cause emotional trauma and lead to re-enactment or destructive behaviours, like substance abuse or addiction, self-sabotage, self-harm or harm to others, dissociation (the inability to feel), and risk-taking. 41

Les’s story doesn’t stop here but his healing journey will continue into the next chapter. 42

I have one more interview to do before I go back to see Gilbert. For the first time since I began this journey, I am finally beginning to understand the survival part of the “laughter as a survival mechanism” statement that Tommy made. I am also feeling sick to my stomach after sitting in Les’s kitchen for almost three hours, listening to what he had to go through beginning when he was only eight years old, and continuing for over four years. 43

Tommy 44

Tommy Keejick is very hip-looking. His white ponytail and rugged-looking clothing adorn his “manly” exterior perfectly. If the Marlboro Man were being cast here today, Tommy would be given the role. He speaks with sensitivity and confidence, every word deliberately chosen. 45

Tommy starts off by noting that the cause of trauma resulting from the poor treatment at residential school is still being decided in the courts—some legal, some public opinion. Yet this reality does not remove the fact that the trauma still happened and its damage is still inside him. He keeps trying to forget what happened but he cannot. When he needed to heal the most, the traditional ways of healing like feasts and sweats were denied and even outlawed. So, he simply couldn’t heal, and his pain festered for decades. 46

Tommy is still on his healing journey, and he recalls having trouble integrating back into his community when he finished his term at 47

residential school. After so much was taken from him, he felt that he was somehow not whole, that some part of him was missing, and that he didn't belong. He didn't discuss his residential school experience at the time because, he says, the pain still grips him; it is still there. He feels that the dominant society still has little understanding of traditional healing and the Anishinaabe people, and that this badly needed healing could take place much more easily if people took the time to understand Indigenous culture. I wasn't sure what he meant so I asked him to elaborate. He said that going through the health care system, for example, involves making an appointment with a doctor, then waiting several weeks to see the specialist, only through referral, costing hundreds of dollars each appointment. This situation could worsen because a lot of residential school survivors find hospitals triggering, since they are institutions like the residential schools were. Instead, his culture offers help right away, in the form of a sweat or feast. It's called *gagiikweyan*—respecting life and all that is good in it. It means learning to help one another.

48 Residential school children experienced another form of psychological abuse after they returned to their communities because the emotional and/or psychological support they so desperately needed from community members, including their parents, wasn't available to them. In some cases, the community simply could not, or did not, understand the nature of the children's problems.

49 **Gilbert**

50 It's early morning and I feel that it's time to go back and see Gilbert. The world outside my hotel is freezing, and I must admit that I'm getting tired of this interminable winter. I worry that I will wake the neighbours up with the snow crunching so loudly beneath my boots. I'm thankful that Gil said he would go to his cabin early and make sure it's warmed up.

51 As I warm my rental car up and scrape the windows, I try pressing a warm toonie against the frost on the driver-side window, just like Dick Bird used to do as a child. I pop the toonie off, leaving behind a polar bear imprint on the glass. "How appropriate, the coldest day of the year and I do an imprint of an Arctic animal," I grumble, and then scrape it off so I can drive away.

When I get to Gil's, I knock, as I always do. I can't just walk in; I'm still not comfortable doing that. "Come in," I hear from the other room. As promised, Gilbert has his place toasty warm. I am so thankful. Even a 45-minute drive with the heat on full blast can't take the chill out of me. We talk philosophy for a bit, then I let Gilbert know how affected I have been by some of the stories I've heard about abuse and oppression and a way of life I have never read about in any school textbook. 52

I tell him that I feel like I must have known about all this abuse because of the publicity surrounding the Truth and Reconciliation Commission findings, but actually hearing these stories first-hand made them real for me in a way that no report or newspaper article ever could. I tell him about the calmness everyone has exhibited through their healing. Many survivors I have met on this journey have struggled with substance or alcohol abuse for a significant portion of their late teens and onwards, with limited memory of the residential school days and a very limited recollection of their intoxicated years. In their own ways, though, each has now found the strength and wisdom to stay sober. 53

A Maliseet friend from New Brunswick asked me if I have ever heard of residential school syndrome. I have not, but I look the term up when I get back home. Residential school syndrome is a sub-type of PTSD that includes intense feelings of fear and anger and the tendency to abuse alcohol and drugs. Another unique and significant feature of residential school syndrome is deficient parenting skills. 54

I let Gil know that it would be great to pass on stories of survivors who beat alcoholism. He warns that nobody ever beats substance abuse, though; they just choose to abstain from it. He says there is a big difference. Instead, he says, I should focus on how people have healed and what their stories can tell me, because these stories may help others who haven't found their way yet. 55

We talk about the lack of parenting skills in those who went to residential schools, and I tell him about an experience of my own. Three years ago, I was in a restaurant in Fort Frances where I was having breakfast with Jason Jones, an Anishinaabe friend of mine, and his adopted son. The child was running around the restaurant, jumping on chairs and running into people. Jason asked, and then told, the boy to stop running, but he kept running around and disturbing others. So 56

I said to the child, “Sit down here (patting the chair next to me), you can finish your breakfast, then we can go to a park to play.” The boy sat down and began to eat immediately. The young Jones asked me, “How did you do that?” “Do what?” I say. He tells me he has been trying to get his boy to listen and behave for the past month with no success, so he wanted to know what I did that worked.

57 I told him that he was telling his child, don’t do this, and don’t do that, when instead all he needed to do was say the opposite: Do this, and do that. Kids need direction; they need to be told what they need to do. If we tell them what not to do, we are not helping. So, I told the little guy that if he sat down to eat, he could continue running around afterwards in a place that was better suited to that. My friend said to me, “My parents were residential school survivors, and they never learned those parenting skills; they love me but they had no parents to model the right behaviour.” I told him he is an intergenerational survivor—a product of being raised by residential school survivors. The lack of parenting skills is predictable because the parents were most likely products of emotional or physical abuse themselves.

58 **Nancy**

59 In order to explain why laughter is a survival mechanism, I feel that I need to explain the variety of painful stories first, to help demonstrate what people are reacting to. I realized after finishing this chapter that I was missing a mother’s perspective, so I called my friend Nancy Jones, more affectionately known as “Koko” Jones—everyone’s grandmother.

60 Once in Nigigoonsiminikaaning First Nation, where she lives, I drive around the ring road and ascend her steep driveway, passing the area where the hay is off to the side. Maybe eight winters ago, I backed down her driveway too fast and slid off onto Koko’s front lawn, right at this spot. The hay reminded me of the day I had beached my rental car. Nancy had to call her son Don at the band office to help. He came back with a shovel and we proceeded to dig for several minutes until I could get back on a driveable part of her driveway. Nancy asked me to put the hay back where I had found it, since I had spread it far and wide. I asked her if she was worried about disturbing Mother Earth; she laughed and told me that no, the hay covered her septic system so that it wouldn’t freeze over the winter.

Today, though, the purpose of my trip is decidedly more serious. 61
To this point in time, all of my interactions with Nancy have been
lighthearted and pleasant. This time, though, I am asking her to
re-experience significant pain and trauma in her life. I had called her a
week ago and asked her to tell me about the experience of her children
being taken away to residential school.

I knock on her door. “Biindigen,” I hear, and I enter the house. 62
Koko gets up and comes over for a big hug, and I notice that her hair
has just been done and that she looks younger than the last time I saw
her. She looks like she is doing well. She motions to the kitchen table
and we sit down. She sighs and says, “This is going to be really hard for
me, so we need to do it right.”

As she lifts her pipe from the table, she tells me that I need to make 63
the tobacco offering. I have to say the directions’ names out loud in
Anishinaabemowin one at a time, holding the offering in that direction
for each offering. “I’ll help you,” she says. I hold the tobacco up to the
east as I speak its name and place a bit of the tobacco in the round,
red pipestone bowl at the end of the wooden shaft. I continue the
offering clockwise, remembering to stuff a bit of tobacco in the bowl
with each direction verbalized. By the time I get to the west, Nancy
says, “Zhingwaak, you’re stuffing it in too hard, use a little less.” Her
face is incredibly serious and tense. I hate doing things wrong in front
of her, because she has spent so much of her time teaching me how to
do things the right way over the years. She then smokes the offering,
moves over to her comfy reclining chair and plops down comfortably.

I tell her about the stories I have been hearing and how I want to 64
explore the topic of laughter as a survival mechanism. She agrees that
the Anishinaabeg like to laugh. Then she asks me, “How long am I
supposed to talk?” “As long as you like,” I respond. “Well, that depends
on how much money the honorarium is,” she jokes. “There, you got
your first funny story, put that in your book.” Once again, I am struck
by the use of laughter to diffuse our discomfort at talking about what
happened to her children.

She tells me, “I want to be known as Ogimaagwanebiik—it’s a 65
spirit name and doesn’t translate to English. Translating it would just
disrespect the spirit.” From that point forward, Ogimaagwanebiik speaks

for more than two hours, just staring ahead and talking, as if possessed by the spirits. She begins by telling me about how she was shunned by her family when her siblings came home from residential school.

66 **Ogimaagwanebiik and Nokamis**

67 To understand why this happened, we need to go back a bit in time. Ogimaagwanebiik's grandmother, her "Nokamis," took her away from her parents when Ogimaagwanebiik was just three days old and raised her on the trap line like she was her own child. Taking her away like this ensured that Koko would not be forced to go to residential school, or raised as a Roman Catholic—if no trace of Ogimaagwanebiik existed, then nobody could come to take her away. Ogimaagwanebiik says there were no procedures back then for adoption or registration.

68 Ogimaagwanebiik and Nokamis never had a permanent home; they moved here and there, wherever there was food, animals to hunt, and wood to gather. They lived completely off the land. In the winter, her dad built a wigiwam for the family to live in. Nokamis caught fish; she preserved them by hanging them up and smoking them. The two of them snared partridge, rabbit, and deer. Ogimaagwanebiik recalls that they had no gun, just a net. She remembers a time in the fall when her grandma got the net ready. She said, "We will set the snare over there in the bay." Ogimaagwanebiik was a bit confused because they didn't usually fish there. They set a net that evening. The next morning they got up early and her grandma said they should go check the net. Five-year-old Ogimaagwanebiik got in the canoe with her Nokamis and looked off into the distance. She could see things in the net but couldn't make out what they were. As they paddled closer, she could see the net was full of gwaakshiihawgii—ducks! They snared them, ate some, and then preserved the rest.

69 Because her grandmother was also raised on the trap line, she only spoke Anishinaabemowin, and was steeped in the traditional ways and teachings. One of those teachings involved Ogimaagwanebiik and her grandmother spending hours watching beavers. "If we want to learn about survival, we should see how the animals do it," she would tell Nancy. They watched a beaver gather his food and fix up his dam, and Nokamis explained to Ogimaagwanebiik what the animal

was doing: that it ate the bark off a tree, dove down into the water, and resurfaced with a tree root from the bottom of the lake. They would also watch that beaver to see what he ate. “When we watch the beaver eat, we watch what medicines it eats, too,” she would tell me,” Ogimaagwanebiik says. “When I watch what it eats, I learn about the medicine they take in. Deer, moose, and beaver are medicine food.”

Her mother and father were never too far from Ogimaagwanebiik and her grandmother. One day, Nokamis said, “It’s time to go home now. Let’s go see your mom and dad.” When they got home, ten-year-old Ogimaagwanebiik noticed that some of her siblings were not there; three of the seven were missing. She learned along the way that someone had come by to take them away from her parents. It was only later in life that she learned that she had been hidden away in the bush with her grandmother for over a decade so that she wouldn’t be taken. 70

Nokamis passed away shortly after that so Ogimaagwanebiik went to live with her parents. She noticed when her siblings came home that they had changed, though. Their language was different than hers, and they didn’t want to include her in anything because they were speaking a different language. When Ogimaagwanebiik spoke in the only language she knew, her siblings would say, “Shhh, don’t use that language, you’re not supposed to use that language.” Even Ogimaagwanebiik’s own parents couldn’t talk to their children very well anymore, and as time went on the distance between them grew. They had all been sent away to the Fort Frances Residential School. 71

By this time, Ogimaagwanebiik and her parents lived up the lake, in a cabin near Mine Centre. The older siblings came home to see them over Christmas. Ogimaagwanebiik’s mom and dad still spoke very little English. One Christmas, a priest and nun came to meet her parents. Ogimaagwanebiik remembers the priest and her parents talking, and that they stopped suddenly and her dad hit the priest, knocking him over. Mom grabbed the habit off the nun and pushed her over, too. After they left, her mom and dad were furious. In later years, after Ogimaagwanebiik reconnected with her younger sister Mary, she found out that her siblings had been stripped of their culture and traditions and Christianized, which made their parents furious. They had been ordered not to bother with Anishinaabe ways anymore. 72

73 When she was 13, Ogimaagwanebiik wanted to be included in her siblings' world, too. She kept sneaking into the residential school, but the staff would snatch her up and take her to the kitchen to work. She managed to learn a little English when her siblings came home for the summer, and she also learned a bit by working in the kitchen.

74 One morning, she told Mary that she was going to be baptized in the afternoon. That day, a sister came to get Ogimaagwanebiik from the kitchen and told her that there was someone there to see her. Ogimaagwanebiik was greeted by a strange man, who told her that she was to go back home with him to see her parents. After this older fellow and Ogimaagwanebiik arrived at her home, the stranger asked Ogimaagwanebiik's parents if he could take her on the trap line with him. It turns out that this was a proposal of marriage. The man, John, saved Ogimaagwanebiik from being Christianized by pulling her from the school and offering to marry her. He would gain his wife in exchange for taking her into the bush. From that day on, her siblings grew very distant from her.

75 **Ogimaagwanebiik and John**

76 Ogimaagwanebiik and John raised a family together. Their first child was born in 1954. When it came time for that child, Shirley, to go to school, the only language any of them knew was Anishinaabemowin. Shirley was soon followed by Don; John, Jr.; the twins, Dan and Dennis; and then Becky, who was the youngest. The family had very little money; they barely got by through trapping and guiding. The government family allowance at the time was ten dollars per month per child, which came in handy when the couple went into town to buy groceries in their canoe with their six children in tow. There were no babysitters for the children.

77 One freezing-cold day on a trip into town, they portaged groceries, the outboard boat's motor, and the canoe. The twins Dan and Dennis, as well as Becky and Don, ran back and forth with the supplies. Ogimaagwanebiik's husband carried the canoe and started the motor so it wouldn't freeze. Ogimaagwanebiik dropped off her package and went back for the kids. She came over a hill and saw Dan holding Becky's hand; he was crying. Six-year-old Dan had heard the motor and thought the rest of the family was leaving the two of

them behind. He kept holding his two-year-old sister's hand so she wouldn't be alone.

The family stayed in Red Gut during the summer months. When Shirley reached school age, they went to the Indian agent, Mr. Cooper, to register their child for the Fort Frances Residential School. By that point, Ogimaagwanebiik's English had improved, and she remembers Mr. Cooper saying, "Your children have to go to school, and if you don't allow it, we will take them away. We'll put them somewhere until they are finished school and you won't know where and they won't be allowed to come home during the summer either. Sign here to give your permission." Ogimaagwanebiik reluctantly signed, figuring she had no choice. 78

The Indian agent further explained that the school was Catholic so the child needed to be baptized sometime before Christmas. Ogimaagwanebiik translated for her husband what Mr. Cooper had said. John, incensed, grabbed the paper that Nancy had signed and ripped it up. The parents did not want Shirley's religion and way of life stripped away by those people, so they all went home. 79

Ogimaagwanebiik spent the next year looking around to find a place where her children wouldn't be Christianized. They found a school in Kenora called Cecilia Jeffrey Indian Residential School. Don was of age now, too, so he and Shirley would need to leave that fall. To this day, Ogimaagwanebiik has no idea why Shirley was allowed to stay at home that first year after John had ripped up the signed registration papers. 80

"One by one, the children were taken from us," Ogimaagwanebiik says as she moves her gaze to the ceiling. With just Becky at home, Ogimaagwanebiik and John watched on in disbelief as the agents took their other children away. They were only allowed to see their children for two months a year after that, when they returned home in the summer. Ogimaagwanebiik and John saw their offspring lose a bit more Anishinaabemowin, becoming more distant as each year passed. The two parents never gave up on the kids, though—they just kept teaching them the traditional ways. By every September, the little ones had picked the language up again, only to be forced to go back to the school and lose it all once more. After two months full of activity, exhausting and alive, September would come and silence would move 81

home again for ten months. Then summer would come and home they would come again. Every year, the same difficult, predictable pattern.

82 At some point, their children stopped speaking Ojibwe to their parents completely, calling the language “evil.” Increasingly it was harder to understand their own children’s way of speaking, and living—a little more “Canadian,” a little less Anishinaabemowin.

83 Watching the children being taken away from them got harder the older they got. Finally, the last one, Becky, the baby of the family, was called upon to go to the institution. Ogimaagwanebiik took Becky on her own to Kenora by bus and then by taxi on the evening she needed to be at the school. Ogimaagwanebiik took her out of the cab, then walked Becky up the steps to the front door. She asked to see her other children while she was there, but the people standing there told her that wasn’t possible. While Ogimaagwanebiik was getting Becky’s bag out of the car, the people took Becky by the hand to lead her into the dormitory. Ogimaagwanebiik turned around to see the back of Becky as the door closed behind her. Ogimaagwanebiik wasn’t even allowed to hug Becky goodbye.

84 Ogimaagwanebiik asked the taxi driver to wait for her, that she didn’t think it would take long. She turned around and started bawling. It was so hard putting her last child in that system. The taxi driver came out of his car and asked if someone had died. “No, I just put my baby in there,” pointing at the bolted-shut, broad wooden doors.

85 The taxi driver put Ogimaagwanebiik in the cab and said he would take her to the movie theatre. A good movie will surely make her feel better. Ogimaagwanebiik went but cannot remember what the movie is that she saw—she was just numb.

86 Ogimaagwanebiik got back to her house, there was nothing left. There were no happy sounds of children, just an eerie silence. There was a big rock on the point of the lake, so she and John went out and sat there, crying for days. Between bouts of sobbing, one of them would blurt out, “Why did they have to take our children from us? Why?” The never-ending return to an answer was never provided; it was simply repeated, over and over, for years.

87 All around the house, they saw shoes or a dirty sock lying around—repeated, heartbreaking reminders of the joy they had

once had and the good life that had been stripped away like flesh from a bone. Their children were gone and wouldn't be back for five silent months. Go to the land, people would say, but the trap line held reminders, too: swings and a teeter totter, little snowshoes propped against a tree, but no little feet to make them useful. As Ogimaagwanebiik describes coming home, her voice quiets as she speaks, slowing the cadence. It is as if her voice is recreating the mood in the house at that time, her quiet voice pairing with her quiet memories. It gave me chills that still haunt me.

Coping

Soon after the children first left for the school, Ogimaagwanebiik and John got to work cutting wood for pulp, so that they could make enough money to pay Rusty Myers to fly the kids home on his ski plane during holidays and in the summer. To them, even shaving a day off the children's return and being able to have them at home for a bit more time would be worth the extra work and money it took to keep them from having to take the bus. The bus was the hardest option for them, because they were able to see the fear and helplessness in their children's faces as it drove away. Ogimaagwanebiik asked the kids what happened on the bus, but they were ordered to not to talk about the ride with anybody, including their parents.

For a while after the children were taken away, Ogimaagwanebiik and John turned to liquor to ease their pain. "We kept trying to drown the sorrow, but it didn't work. When you're not drunk, you still go back to thinking about your children." The drinking soon ended.

Instead, they tried healing themselves with a fall ceremony. They prayed for the well-being of their children, to help them get through the difficult experience of being torn from their family. Ogimaagwanebiik and John were comforted by talking to the spirits around them, knowing that they weren't alone. John used a hand drum for his ceremony. In the summer, their ceremony welcomed the new season, the new growth, the birds coming back, and the animals they used for food and medicine. They thanked the spirits for helping them to heal, and, most of all, for bringing the joyous noise of their children back to them for a couple of months each year.

92 **Don**

93 After leaving Ogimaagwanebiik's house, I thought I'd pop in on her son, Don. He lives about a two-minute drive further up the ring road, on a hill overlooking the water. As I walk into his place, I hear a blue jay calling and see some birch bark soaking in a pail by the door. Don opens the door to greet me and asks me to follow him into the room where the community drum sits.

94 Don tells me that we need to first offer tobacco to the community drum; she's named Niigaanibinesiiik. I give the offering and say her name out loud (with some coaching from Don) so that she can help guide us in our discussion. We're honouring the drum so that she can help us today. Don has agreed to share his stories with me so that his healing process can be front and centre, finally coming out with the drum.

95 Don tells me that he hated getting on the bus every year to go to residential school. He remembers how sad he felt as August came to an end. Even though his two brothers and two sisters were at the school too, they were separated by age and sex so he was rarely allowed to see them, although they lived in the same building. As Don gets on the bus to go away to Cecilia Jeffrey he remembers his mother telling her children not to cry or run away. I ask Don if he knew why she told them to not run away, but he tells me that he doesn't know. I tell him about Mr. Cooper, the Indian agent, threatening to take his family away and never letting the kids go home in the summers. Don nods in agreement at the memory, and says, "That makes sense; I've never thought about it." He tells me that every time they were on the bus going to Kenora, he was plotting his route back home, noticing plants and outcrops along the way. To someone knowledgeable from spending a lot of time on the trap line, these natural markers were as good as road signs pointing the way home.

96 One time, Don tells me, the bus made a rest stop at One Sided Lake, halfway to Kenora. Don knew that if he jumped off the bus, he could easily find his way back home. Every year, he says, he had the same kinds of escape fantasies, but he never followed through or shared his ideas with anyone.

97 Cecilia Jeffrey had a program where the grade 6 kids would leave the residential school and walk to the public school, Valleyview Public,

to take classes with the local kids; they told the Indigenous children that this was a privilege. When class ended, they would take the half-hour walk up the hill back to Cecilia Jeffrey. Then they were allowed on the playground for about an hour each day, until roll call at five o'clock. Don's closest friends at the school were three boys his own age: Charlie, Johnny Roundhouse, and James Waakiiok. They protected each other on the playground and helped each other form a strong sense of identity. They also confided in each other, knowing that their secrets would remain secret.

One day, Don told Charlie that he was planning an escape, and invited his friend to join him. No one else knew about the plan. They plotted for weeks so that no detail was overlooked—the consequences of getting caught planning, let alone attempting an escape, would be unimaginable. 98

They planned to take off from the school on a windy October day. They couldn't put it off any longer because they needed to get home before it was too cold outside to survive. The boys had rehearsed their plan several times until they were confident that they could execute it with the precision of an elite fighting force. That day, after school, they would leave by the left side of the playground, which the principal couldn't see out of her window. The two boys would cross the field, run down the hill, and then sneak through light brush into the deeper, thicker brush. Once in the forest, they would cross the railroad track and continue through the dense bush the rest of the way home. Charlie and Don had been on the highway so often that they knew where the starting point of their incredible journey was. Don would head south through the bush, careful to stay off the road. He knew he would get picked up for sure if he took the easy route. Earlier in the year he had noted plum trees along the way, so he planned to gather the fruit as he made his way home. Charlie would go north and follow the railroad tracks to his family. Charlie really didn't have a sense of where he lived so he told Don he needed to follow the tracks if he wanted to get home. If they did it right, a whole hour and a half would go by before anyone would realize they were gone. They told nobody about their plan as they went to class for what they believed was the final time. 99

On escape day, Don tells me, a substitute teacher walked into their class. Miss Carr was an attractive young woman clad in a flattering 100

outfit that included a miniskirt. The boys were captivated. Immediately after seeing Miss Carr, Don and his friends were consumed by the amazing scent of her perfume. Don remembers how her near-perfect face was elegantly framed by straight blonde hair.

101 Don's group of friends had made a pact: If one boy dared another to do something, something had to be offered up to make it worth the risk—marbles, for example, or another boy's bedtime cookies. Immediately, Don's friends gave him a dare: They would trade all of their cookies if Don would sneak up to the front of the class and look up her dress. This would be an epic prank.

102 Don figured his stalking skills, honed in the forest to sneak up on animals and game, had prepared him well to accept this dare. He negotiated for a few cookies, and then waited for Miss Carr to turn to the board to start writing. Within a few minutes, she picked up the chalk and began writing something down. This was Don's chance. He moved carefully and stealthily; training for sneaking up on wild game had prepared him for this unexpected moment. As he walked down the row of desks from the back of the room, he got past the front desk unnoticed by Miss Carr. Now nothing but air stood between his mission and him. He continued his advance toward his teacher. She kept writing on the board. As she spoke with her back to the class, Don made his move. He took one more step and prepared to get into a crouching position, with one hand on the ground for support. He twisted his body around so that his head was down low and he could look up over his left shoulder under her miniskirt. The timing was perfect.

103 Just as Don executed the manoeuvre, Miss Carr sensed him there and turned quickly around. She stared at him, shocked and disappointed. Don froze. He never did get a look, but she knew what he was doing. Miss Carr ordered him to the office.

104 Don received a detention for his actions. He had not thought through the possible consequences of acting on this dare—that he would be held back after school. Although Charlie was in the same class, they had not had a chance to discuss putting off the escape to another day. Charlie left as planned, but Don had to stay behind.

105 His detention at Valleyview School started at 3:30 that day. Don had to write "I will not misbehave" 100 times on the chalk board. He

figured it would take him 15 minutes to complete the penalty and that Charlie would be waiting for him. They would still have ample time to run away before anyone noticed them missing at dinnertime.

Although Don has heard many stories about the escape since then, he never got a chance to see his friend off. Charlie passed away from exposure during the escape. Everybody in residential school had to call their friends by their English names. Don remembers it was hard saying Charlie because the letter “r” does not exist in Anishinaabemowin. Charlie’s given name was Chanie—Chanie Wenjack. Chanie’s death has been widely publicized by *Maclean’s* magazine and celebrities such as Gord Downie, late leader of the rock band The Tragically Hip, across Canada. 106

Don pauses for a moment, and then tells me that he needs to set some food on the fire and lay tobacco on the ground as an apology to the spirit of his long-lost friend. He tells me that the Anishinaabeg never elevate their people or sensationalize their stories. “We are all equal and we praise someone only after they are gone.” Don sometimes tells this story to others in the context of residential school survivors, but he always apologizes to Chanie with an offering to make things right. 107

Gilbert

At some point in the middle of conducting all the interviews, I went back to Gilbert’s. I felt that I needed to let him know that things were slowing down as I dealt with the emotional drainage I felt after interacting with the Elders and their stories. Gilbert shakes his head, disappointed; he doesn’t like me writing about these things. Gilbert’s late spiritual adopted brother, Clifford Skead, once told him, “We always learn; don’t ignore the negative things. But staying with negativity blocks and slows things down.” I can tell that Gilbert is getting a bit irritated with me because he has agreed to help me find funny stories, not negative ones. “We need to love each other, help each other,” he says. “Okay,” I say, “There will be no more negative stories. And actually, these stories have been really draining, so I’m looking forward to hearing happier ones.” Indeed, after some of these interviews, I often want to be alone for a couple of hours, laying tobacco as thanks for my wife, my boys, my dog, my ancestors, 108 109

my friends and family, and my life. I do appreciate Gilbert's guidance to point me back into the original direction I wanted to head. He is teaching me about respect by example, the way he treats my opinions. Gilbert's stature does not reflect the amount of power his mind has for his resolve, chiselled out of generations of his ancestral belief system. He has become a good friend and a great teacher.

Chapter 4: Baapiwin

Gilbert ogii-miinigoon nowe manitodoo-niijikiwenzi 1
gagiikwe’enan, dinendam aaniin minik ani-gakendaman,
idash ge gii-jiikendaman gaan geyaabi-iga
wiisagendaziin. Gii-dazhindaamin ge ani-banaadiziwag
niwe gagiikwe’enan idash ge aabijichigaatesinoog
apichi-anishinaabemowin. Ikido oga-kendaan gete-dibaachimowin
gagii-miinigaateg aanike-bimaadiziwin gaan iwe gii-izisesiinoon
miziwe gii-anishinaabemowag.

Gilbert

Mekadewikwanaye izhaa imaa oodenawens, obiinaan 2
ayaanikanootaaged. Owe mekadewikwanaye onoonde waabamaan 3
gawenji gete-aya’aad imaa oodenawens, ezhi agidaaakiwed owe
gaa-gete-aya’aad akiwenzii endad, baapaawaakwa’igemin ezhi
bii’owang. Awe akiwenzi gekapii obaakinaan ishkwaandem,
waabamaan mekadewikwanaye’aan nibaawinid imaa odakonaan
gagiikwe-mazina’igan imaa onamadinikaan, aazhoo-ogichininjiimaan
omaa agijayi’ii. Awe ayaanikanootaaged opime-ayi’ii imaa ayaa niwe
mekadewikwanaye’aan aazhe-gaabiwe ge. Ikido ayaanikanootaaged,
“Ayaanikanootaage ginoonde gagwechiming gego na gigakendaan owe
gagiikwe-mazina’igan?”

Awe akiwenzi odoon bakiseni wenji nishkidaagozi “ayaa” 4
oshtigwaan wewebikweni. Owe gaa-ayaanikanootaaged inidam
enya iwe, miish ezhi inaad nowe mekadewikwanaye’aan enya ikido,
ezhi gagwechimingod geyaabi gegoo gagwe kendan.” Aaniin minik
gakendang owe inini?” gwede.

“Owe mekadewikwanaye onoone kendaan chi-gikenimat wegonen 5
awe Mary; giga kendaan na?”

- 6 “Aya,” akiwenzi niibawi, geyaabi wewebikweni.
- 7 Goshkendam, gaa-ayaanikanootaaged gagwede” ge
maamakaadedam owe mekadewikwanaye, onoonde gikendaan
chi-gikenimat wegwen awe Joseph?”
- 8 “Aya” nakwetam awe akiwenzi, geyaabi, wewebikweni, idash ge
ojiikendaan.
- 9 Gaaniikaa owe minik ogii-gashkidoosiin-gekaapii, inendam,
odanakiwin omaa oodenawens gegoo ani izhise.
- 10 “Giga kenimaa na Moses?” gagwede gaa-ayaanikanootaaged
odago-bagosenimaan.
- 11 “Enyal” awe akiwenzi gichi-biibaagi. “Gaan noonde dazhimaazii,
zaam ni-mazina’amaag zhooniyaa.”
- 12 Gilbert niindamaang owapii gi-ayaawad Rendezvous Hotel,
mii’imaa Tommy White obimii’idoon anokiiwigamig gowe onji
anishinaabe gikino’amaadiiwigamig gagii-zhaabwiiwad. Gowe
gaa-dagwiiwad omaaji dazhindaanawaa gaagii apii izisewad, iwe
gaa-dazhingegaated ge maanendagod imaa bakesejiganing. Tommy
onoonde jiike’ayaawaag, wenji maaji dibaachimod, odaazhimaan
akiwenzi’aan idash ge oozhishen gii-biindigewad imaa adaawewigamig
ando adaawewog ge-aabijitoowad. Gii-ishkwaa onaabandamowad
ge-andaawewad, ezhi adoowad imaa gaa-dazhi diba’igaang. Owe
adaawewinini agindanan, ezhi gweded aandi owe zhooniyaa. Owe
akiwenzi ezhi gagwechimaad oozhishen chi-ayaanikanootaagod,
aaniish awe mishoomis gaan zhaaganaashiimosii. Ogii-diba’aanaawaa
gaagii adaawewad.
- 13 Owe adaawewinini gii-waabamaad nowe gwiiwizensan
gii-zanage’igod chi-biiniidoot nowe gaagii-adaawed imaa
mashkimod, ogwechimaan, “Ginaandowedaan na makak
chi-biimi’aaman chi-miijimim?” Awe mishomis ogagwechimaan
nowe oozhishen aaniin gi’ikidot awe adaawewinini. Owe
oozhisen wiindamaagoon gaagii ikidoot, idash awe akiwenzi
azhemaang otaadoonan omaa michisag nowe gaagii adaawed
miichim, wenji bikwaakoninjiitaad ezhi izhigaabawid
wii-miigaazood. Owe oozhisen gii-inendam owe adaawewinini
gii-gagwedenid, “Ginoonde gagwedaganaam nowe chi-ayaayin
gii-miijim?”

Akina awiya wenji gichi-baapiwad idash ge ani-minobimi'ayaa 14
iwe anookiiwigamig. Gilbert niindamaang gii-inendaang
gii-maanendamowad, Tommy ogashki'aa chi-baapinid
chi-maanendazigwaa.

Gilbert bakaan ani-daagozi gii-wiindamowad gii-zoongedang 15
gitago apane chi bizindawindwa abinojiiwag, zaam nibiwaa gegoo
gida-gakendamin, mii-gowe abinoojiiwag gikinoo'amaagewad.

Gii-nangadaan ozhichigewin anookiiwin imaa mazina'igan 16
biisiboojigan opii ashi-ningodwaaswi-nishwaasimidana-ashi-niizh
ge'ando anookiidawag abinoojiiwag, gii-inanookii awe gaa-wiiji'aad
awiya anookiiwin. "Gichi-inendaagon chi-bizindawindwaa
abinoojiiwag," ikido. Mii-owe apane apii-anookiid. "Gaaniika
biibaagamaasiig, nimino gaganooonaag, gewiin nawaa mii-iwe
izhijigewad. Gegoo gii-gakinoo'amaagoog giishpin zanagigowad gegoo,
bakaan ikidowag, michi ikidowag gaa-wendak chi-nisidotaman."

Niindamaang nowe gaa gigishkawaawasonid ikwewan ge'ayaawad 17
abinoojii'aan endad. Aanshin na abinoojiiwag gagwedewag niibiwaa
gegoo. "Aaniin gi'izhi gishkidoot abinoojiiyens chi-biindiget imaa
gimisad? Aaniin ezhi ozhichigazowat?" Awe gaa-omaamaayid
ogagwe nakwetaman minik ge izhi-gishkidoot. Wenji maajiisening
omisad idash awe gwiiwizens gagwede, "Ogonen iwe?" Omaamaayan
nakwetam, "Mii'awe abinoojiiyens dangishkige. Iga bagitinin
chi-zaaminad apii miinawaa dangishkiget." Wiibago ezhi atoot awe
gwiiwizens oniing omaa omisidaan.

"Aaniin dash ge'izhi gashkitoot chi-zaaga'aang?" gagwede awe 18
gwiiwizens. Omaamaayan wiindamaagoon awe mashkikiwinini
oga-wiiji'igoon. Awe gwiiwizens gibichii ajinaa, gichi-naangadawendam.
Ezhi gagweded, "Ayaa na ge mashkikiwinini biindeg imaa gii-misad?"

Gilbert ikido, "Bepakaan akina gidayaanamin gaagiipi izhi 19
bimaadzowag, jitago chi-manaaji'idiwing gi'ikidowing."

Gladys dago Patrick 20
Nangana Gilbert ezhi izhaa'aan giuwedinong chi'ondo megwaashkawaag 21
gaa-wiijiindiwad gowe onjiiwag waabasimong. Gii-inendamooog
chi-megwaashkawagwaa aabita, mii'imaazhashk-onigamiing.
Boozhoo'egoog Wanda idash ge onaabeman Patrick. Ge na apane

baapiwag megwaa na giigaagiigidowong, memeshkoche ikidowag gegoo, ezhi giishtoowad. Ge na gii-jiikenimaang.

22 Patrick odibaachimaan ogozisan, Skylar. Ayaawag imaa aniibiishaabookewinini-wiisiniwigamig gii-daso-bibooned ashi-naanan awe Skylar. Daapishkoo gaa-daso-boonewat Skylar, obiizikanawaa gegoo gaa-biinjayi'ii otawagen wiibizindang gitochigewinan idash ge bakaan adoopowinaak namadabi. Patrick ogagwechimaan chi-biwiidabimigowad. Aanish oshki-ayaag gi-izhi'iyaaawad gaan bizindaziwag, Skylar ditibijaabi, agaawaa ogiiskaanan nowe gaa-bizindang gitochigewinan, ezhi ikidot "Aaniin?"

23 Gii-nakwetawaat, Patrick ikido gegoo bakaan inwewin gaan-gaa-nisidotanziing Skylar. Skylar ogagwechimaan Patrickan, aaniin minik inwewin ekidot, Patrick onakwetowaan "astam", dabasowe, Skylar bezhoo izhaa-"Aaniin?" "Astam." Patrick bedowe, Skylar gichi-bezhoo izhaa, ogagwechimaan aaiin iwe gaa-ikidot. Patrick ikido, "Ambe omaa." Ezhi bii'izhaat omaa adoopowinaak ezhi-wiidabimigowang. "Ogonen iwe gaa-ikidowin," Skylar gagwede miinawaa. "Owe gaa-ikidowaan mii'iwe, ambe omaa," odedeyan wiindamaagoon.

24 Mii'opii gii-biboong, Patrick obimibizoni'aa Skylar, idash ge Patrick ogidawemaa Colleenan wendo ganawaabadaanaawaa Star Wars imaa mazinaatesewigamig, wazhashk-onigamiing bezhigo-diba'igan idash aabita bimibizowag onji gaa-izhidaawad. Aazha naano-diba'igan ge ani-gichi gishkiidibikan. Patrick ogidaan makadewaaboo, ezhi-maajaawad. Colleen wiidabimigoon, Skylar wiin namadabi odaanaang imaa odaabaaning.

25 Ge Patrick ani-noondengoshi, dwaa gibichii omaa gaa-gibichiiwad aawadasoowidaabaanan omaa Highway 549 ezhi gagwechimaad Colleenan wiinidam chi-bimibizood. Inedam, ezhi memeshkochi inaabiwag. Colleen boozi imaa gaa-bimibizoniget gaa-namadabid, Patrick ezhi inendang dwaa chi-ondo zhiishiigid jibwaa maajaawad, zaam geyaabi aabita bizhigo-diba'igan chi-bimibizoowad. Ogiba'aan iwe odaanaan ishkwadem chi-giizhowag biindig omaa odaabaaning. Ezhi gwekikaabawid niiskweni wiiniisang ozipobijigan, ezhi-noondang

gii-maajiibidening iwe odaabaan. Patrick ombiminizha'aan ajina eta ezhi ganawaabadang nowe odaanaang wazakonejiganan ge ani agaawaa ani naagonoon. Ozaagajibitooon gaa-babaamiwijigaadeg maajiigidowin wiinkanoonad Collenan, ezhi-mikwendang gaan odiyaasiin gaa-baamiwijigaadeg maajiigidowin nowe ogidawemaayan.

Ge na gisina-dibikad idash ge Patrick gaan giizhoo-konayewesii, 26
gaansa wiinigo gichi-gisinasinooon. Gegaa wiiniigo gisina bangii. Patrick oganoonaan Wanda wiindamowaan gigii'iziseg; gaangegoo chii-izhijiged domachii-ina'adoo wazhashk-onigamiing idash ge bagosendam awiya chi-bimibizod imaa miikanaan chi-boozi'igoot. Megwaa opii, Colleen ge jii kibizoo, Skylar ombizidaan gitochigewinan oidaanang namadabi, ge mino-giizhoozi. Apii geyaabi niizhtana diba'igaan, Colleen dagoshin imaa mazinaatesewigamig ezhi gagwechimad Patrick aandi ge'izhi nagadaming odaabaan. Gaan awiya onakwetamangosiin. Ezhi inaabid gaan awiya wiidabimigosiin, Colleen ogagwechimaan Skylaran chi-gii-waabamad odedeyan. Skylar ogiiskaanan gaa-bizindang gitochigewinan izhi ikidot "Aaniin?"

Colleen omaaminonendan gaan gii-boozisii Patrick imaa 27
odaabaaning, ezhi-azhebizod. Skylar wiindamowan odedeyan gii-iskwaa iziseg ge-izhegiuwe-bizowad Colleen gagwede, "Gonige dani-nishkaadizi, gonige?"

Owe gikinaamaagewin Patrick onoonde miinigonaan wendad: 28
gaanikaa giba'agaan iwe ishkwadem, baamaa biindig ayaayin imaa odaabaaning.

Wanda wenji maaji-dazhimaat oozhishen gaa-wedendaagok 29
dibaajimowin, Carter gaa-izhidad Godagiing, Patrick idash Wanda odinawaa awiya gaa-izhidaawat Godagiing gowe "oodenang ayaa'aag" Gowe gaa-wiijiidiwad odiyaanawaa mitigo-waakaa'igan imaa minis jiimaan eta chi-aabijitowin wii izhaayin. Carter aabiting ogii bi-mawadishigowan. Gii-goshkoziwad gii-gigizhebaawiigad idash dinaabimin ogijayi'ii mitgoong chi-waabamaagid migizi. Ge banganiinaagod gii-biidaabateg omaa zaaga'igan. Agaaming naangozi amik-ge-ojaanimizi, onanaa'itooon amiko-giba'igan gemaa ge omaamawijitooon miijim. Awe amik izhaa bezhoo e'minis ezhi waabamad Carter, ezhi banaskwe'aang ozow omaa nibi. Carter inaabi ogonen gaa-inidaagok, Ezhi waabamad amikan gii-animaadagenid.

Carter biibaagi, “Nokomis, okaadi-ginebig!” Ezhi inaabid maaminonendam gaan amik izhi-naangozooi okaadi-ginebig, giishpin gegii ganawaabadamin gaa-mazinaatesegin gowe okaadi-ginebigoon. Ge gii-gichi-onzaamenimo’ayaa dwaa wanda gaan gegoo ogii-inaasiin. Ge-maaminonedan gaagii-wiindamowad Gilbert: “Akina gidiyaamin gaagii apii iziseying gitago chi-maanaaji’idiying gaa-ikidowing.”

30 **Dennis**

31 Ganoonaa Dennis Jones gii-gigizhebaawagad. Mii’awe gikinoo amawaagan gaa-gii amowad amik imaa Peterborough-awesii awe ishpi-gikinoo amaadiiwigamig minwaabamewiziwin. Aazhigo gii-giganonaa Dennis gii-noondam gii-ayaad Nigigoonsiminikaaning First Nation, Minnesota, mawadishiwe idash gii-wiindamang gida gaganooanaaning awiyag imaa maajigidowin. Gii-miigwechi’aa gii-wiindamowaa noonde gaganooanaag wii-miinagwaa asemaa apii gagwechimangwaa chi-wiiji’iwad, gaawiin chi-michi gaganooongwaa imaa maajigidowin. Dennis niindamang gego ojaanimendagen: apii bi-giigidoowin, chi-dagonaag asemaa niinjiin, gewiin oga dagonaan, ge’izhi niizho bagijige’ying omaa aki gaa-gichi inendamang. Ogii-wiindamagoon gichi-aya’aa bizaanigo chi-izhijged, gaan dash maashi ogochidosiin. Wiindamaage awe gizhe-manidoo miziwe ayaa, apane bizidam, gegii niizho izhichigeying iwe manidoo izhichigewin, geyaabi gi-gichi-apiitendamin iwe gaa-debwedamaang.

32 Gii-ganoonag Dennis, bangii gegoo izhiseni gawenji gaagiigidod, izhi aazhe ganoonag. “Ginoonda na?” gagwede. “Onishin,” nakwetam. Dagonanan asemaa ninjiinaan, ni-wiindamaage gii-gagwede’aan chi-wiiji’igo’aan, ezhi enendang, ezhi asag asemaa omaa gaaziijaane’on chi-ondo bagijigeyan baamaa omaa gochi zaaga’igan gaa-minwendaman chi-izhaa’aan.

33 Niindamowaa Dennis nandawedaan chi-bagidinid chi-aabajitoowaan owe amik dibaajimowin gaa-gii noondemaan aazhigo daso-biboonagad. Aanawetam gegii dibaajimod, ikido Brent Tookenay gemaa ge Delbert Horton omaa Seven Generations Education Institute gii-wiindamaagewag iwe dibaajimowin.

Niindamowaa gegii noondewag wiin gegii dibaajimod iweti gaa-obi'idiwad. "Hmm," ine.

Odazhiidaan bangii gaagii-izhi bimaadizid omaa ishpi-gikinoo amaadiiwigamig. Ikido ominwendaan gii-baashkizod awesii'aag. "Bizaanigo gegoo daa-baashkizaan idash ge'izhi miiji'aan," ezhi wiindamawid, "Gaaniin animoshag idash ge boozhensag", Ganabach chi-gagwansagenda'aan wenji ikidot. Owe ishpi-gikinoo amaadiiwigamig diba'igewin idash ge wiisiniwin, gi'izhi izhidad gii-diba'igaateni, Treaty 3 gaa-onjiit ogii-diba'aanawaa. Gii-ishkwaaw gikinoo'amaawind imaa ishpi-gikino amaadiiwigamig gii-giiwebizo omaa oski-odaabaan. Dennis wiindamaage ongodwezhaanag odiyaanawaa izhichigewin, akina awiya omaawanji'aawan zhooniyaa, chi-diba'amawad odaabaan. Ogi-ayaawaan niwe zhooniyaa gi'izhi adaawed gaa-mamazinaag ozhaawashkwaag odaabaan, beshibii'iyaa edawayi'ii idash gichi-minobide-hoowa. Gii mashkawibidi, miish gawenji ani-maazhi-bideg. Niindamang geyaabi ongodwezhaanag odazhindanaawaa owe gaagii-miinind odaabaan. Iwe eta gaagii zanagi'igod chi-dediba'ang waasamoo-bimide.

Gii-bimigabikang Baawitgong, waabamaa niizh awiyag gaa-wiijikii-apiitaadiziimiwad gaa-bagose-boozinataagewat opime'ayi'ii miikanang-gaa-wiijii'idiwad onjiiwog omaa gitigaani-ziibiing ishkoniganing, bezhoo "iwe soo", gichi-oodena odizhinigaanawaa gowe omaa gaa-onjiiwad. Dennis gibijii wii-boozi'aa. "Aandi ezhaa'eg?" gagwede. "Animikii-Wiikwedong," nakwetamoog, gii-boozi-gwaashkoniwad. Ogii-bimigabikanawaa Wawa ge-ani dibikang, Dennis wenji waabamad moozoon omaa mishkosiikaaning. Wiindamowaa gaa-boozi'aad jitago chi-gabad wii-ayaawad nowe moozoon.

Odiyaan gaa-ginwaagen anwiinsan idash ge gaa-dakwagen imaa odaabaan-bimwijigan, odo-onaabandag iwe gaa-ginwaag anwiins, ezhi biini'aang imaa baashkizigan. Oganwaabaman moozoon ge ani maaji bimosed imaa gawenji giimoozaabid. "Gibijiin!" Dennis biigaagi, wenji goshko'igod, awe mooz gibijii, gwekidaa bangii naangok iwe gaa-nookaag oidaanang otawag. Odedeyan idash ge omishomisan ogii-wiindamagoog mii'e'maa chi-baashkiziged, mii'idash imaa dennis izhi baashkiged. Imaa gaa-giimoozaabid Dennis waabamaan

nowe moozoon gii-wewebikwenid niinzhing, ezhi maajaad. Dennis inendam gegii mino-baashkizizod, inendam gemaa ogii baashkizaan ojaaning. Dennis wiindamowag gowe gaa-wiiji'idiwad gii-inendam gegii baashkizizod nowe moozoon, gaan dash ogaa kendaziin, jitago chi-giishtood gaagii maajitood. Gowe gaa-wiiji'idiwad gabawag omaa odaabaaning chi-wiiji'aawad. Gii-ani dagoshinowad nowe gaa-giiwekweshinid moozoon, Dennis odaabajitooon gaa-dakwaanid anwiins ezhi baashkizod oshtigwaaning. Gaan odiyaasiin mookomaan, dwaawagaakwad odaabajitooon chi-giishkizhizhod nowe moozoonan. Gowe gaa-wiiji'idiwad wiiji'igoog chi-izhii'idoowad zhiigozhigan imaa odaabaan, bepezhigh obiminigaadanawaa wiyaas, azhaa, gichi-gashkii-dibikad.

37 Odaanji-atoonawaa Dennis odaye'iiman imaa odaabaan-bimwijigan ezhi asaawad nowe moozoon imaa odaaning gi-izhi-namadabing. Dennis weweni odaatoon iwe biwayag imaa gi'izhi namadabing, chi-maanzhimaagwichigesinoog iwe miskwi odaabaan. Gitago chi-ayaad wiijiwaaganag endad niizhwaaso-diba'iganed gigizhebaawagad, akina giiboozi'aawad moozoon, ezhi maajiibizooowad, akina niswi namadabiwig niigaan.

38 Geyaabi dibikaad gii-dagoshinoowad animikii-wiikwedong gegi-na iskaakizigewag. Dennis azhaamang izhaa waasigani-bimidewigamig chi-mooshkinadoot odaabaan. Omoshkinadoot waasamoo-bimide, akina biindigewag imaa adaawewigamig chi-adaawewad wiisiniwesan ezhi-diba'aang waasamoo-bimide. Dennis ikido awe adaawewinini ge-gichi maangi-jaabi, digo gii-zegizi. Baamaa gii-maaminonendamowad ge-na miziwe miskwi iwiwag. Dennis wiindamang gowe gaa-babaawijiwad nooj wiinawaa gichi-miskwiwag, zaan ogiikendaan chi-bimidaabiinad niwe moozoon, piich gaagii-obiminigaadanaawad wiyaas.

39 Dennis wiindamowaan wiijiwaaganan, "Biitooon gi-mookomaan, giga-giishkizhaamin wiyaas gezhi ayaaying moozo wiyaas ge'izhi onaagoshe-wiisini'aang.

40 **Don**

41 Dennis odiyaawaan osayenyan, Don, gabeya'ii bi-gikenimaa. Ezhi-maajaa'aan wii'ondo waabamang.

Nitam gegii megwaashkawag Don, Gii-ozhitoomin 42
gaa-ozhibii'igaateg-inaakonigewin onji Nigigoonsiminikaaning
Ishkoniganing; Gii-zagaswe'idiwinini apii. Gii-ishkwaa
dazhindamaang ge-onishing chi-aabijitoowaang, Gii-giiwebiz gi'izhi
anookiiyan. Ge gii-gagwe mino-bii'ige chi-giigidodamawegwaa
gowe gaa-onjiiwad chi-gagwe wiji'agwaa minik ge-ishkidooyaan,
chi-ganawedamaan anishinaabewichigewin idash ge
gikendamowin chi-aabajichigaatesinoog imaa gaa-ando gagwe
kenjigewad (scientific) Gowe oski'ayaawag chi-kendamowad.
Gaan dash owe onishishinoon. Gitago chi-gikendamowad nowe
gikino'amaagewin, baamaa gikino'amaawidwaa gikendamaawin.
Zaam gichi-inendaagon inwewin, iwe ge inaadiziwin. Iwe inwewin
aabijigaate imaa manidookewin, gaan gii-mazinaatesijigaated iwe ge
chi-waabanda'iwegateg.

Gii-ozhibii'aan iwe gaa-ozhibii'igaateg-onaakonigewin 43
onji Don chi-ozhitoot naasaabii'igenan chi miinad ogimaayan
idash ge zagaswe'idiwininiwag chi-biinjwebinigetanmowad.
Apii biinjwebinigetanmowad gii-debwetamowad iwe
gaa-ozhibii'igaated-onaakonigewin, Don, ge gichi-jiikendam
chi-wiindamowad iwe, ganoonig. "Igii debwetamigoomin!"
gichi-jiiki daagozi. "Ogimaa idash zagaswe'idiwinini gii-ikidowag
igii-ozhibii'aan daapishkoo naa gii-anishinaabe'izhi'ayaayin. Igii
gakendaan iwe gaa-zanagi'igowaang idash ge gaa-andawendamaang
omaa oodenawens. Ge igii gichi-minochige, ginoonde miinigo
waawiindaasowin chi-anishinaabewinikaazowin.

Goshkwedem; ge-gichi-inendiz idash ge gichi-jiikendam gekapii 44
chi-miinigo'aan owe waawiindaasowin-ge gichi-apiitendagok.
Gii-wiindamowaa Don ge gii-miigwechedam; nimaamkaadedam.
Niindamaang azhaa ogii-onaabadaan ni-wiisowin ezhi-wiindamowad
omaa maajigidowin. Gii gagwechimang ogonen iwe, ikido' "Iwe
gaanita dibaachimod."

"Hoowa," dikid. "Ge owe gichi-inendaan." 45

Don ani giigido. "Gego gichi-inendizoken, iwe ge daa-ikidom 46
gaa-gagiinawishkid."

Don niindamang ge-gii-pi ombigindwaa nowe Dennis idash ge 47
wijikiwenzi'aag, gii-agaashii'ayaang gitago chi-bizindamowagid gegoo

nimaamaa Nancy Jones gaa-wiindamaango'aang chi-anookiise'aang omaa waaka'igan. Odede'eyaan gii-babaa'anookiiwan , gowe aanid gowe gwiiwizensag jitago chi-naada'biiwad. Gaan ogii'aasiinawaa nibi endawad, jitago Don, gii-zagiikesid wiin gii-inanookiiwin chi-naada'biid chi-izhizhaad zaaga'igan chi-mooshkina'aang nowe akikoong, chi-ogidaakiiwewidoot omaa endad ge'izhi gizizigaated omaa boodawaanaabik. Don Niindamaag ozhiigendaan owe anookiisiwan-geyaabi nishkaatizidaagozi gii-daazhindang. Jitago naa mii'iwe odanookiiwan, gaan iwe apii igii azhaa ganoonasii gi-niingi'igoog, gaan memech gii-bii'osiiwag chi-gagwechimindwaa chi-anookiiwad' akina awiya gii-wiijidaawog.

48 Don ogii-zhiingendan giziibiigazhewad zaam iwe nibiwaa nibi gaa-ondawenjigaated: Debibitooon nowe akikoog, izhaan omaa nibiikang, moshkinadoon, miinawaa izhijigen. Gowe minjiminiganan zaam agaasinoon chi-minjiminaan ninjiin ge-gii-wiisagendaan, gitago chi-aabajitoot babagiwayaaniigin, eni'aake gaan apicha gii-wiisagendaasii. Gii-giziibiigazhewad nowe omashkawiziiwin gii-gichi-wiisagendam jibwaa moshkina'aang gaa-dazhi giziibiiwad. Gii-biboong, gii-giikaaji gii-naada'ibiid, idash gii-niibing, gii-abwezo. Nowe akikoog gii-ozhijigaatewan iwe John G. Wilson omaa Harwill Machine Shop. Don ikido gii-ashi-niiwin gi-dasaboonid mii-bijiinaag gii-kendaang nowe ozhibii'iganan gaan iwe ikidosinoon, "naaskan nibi."

49 **Vernon**

50 Ingojigo ningo-giizis gii-ishkwaa gichi-aname-giizhigak, giiwedinoong nake'ii ningii-ani-izhaa, Obashkaandagaang First Nation ga-ayaag ima Mackenzie Portage Road. Vernon iwidi ningii-owaabama ji-mawadisag iwidi anaamisag endaad. Richard Green gii-bimibizo-nike, minji-niizh igo ji-mawadisigwaa. Aazha mooz dibaajimowin igii-ayaamin, Vernon idashwiin makwa dibaajimowin odayaan. Gichi-enendamii-aadizi Vernon, ambegizh weweni gishkido-aan ji-wiindamaage'aan o'owe dibaajimowin, igo nake'ii gaa gii-izhi-wiindamowid.

51 Nida-bebekaa-idagozi gii-dibaajimod Vernon onzaam wii-gwayakwendam jini-manaji-anike-miiniting ini dibaajimowinan.

Gaawiin odebwedanziin ji-dazhimind awiya-mi-bezhigon Gilbert gaa-izhi-debwedang; ji-manaji-dagozit awiya gii-wiindamaaged ini dibaajimowinan. Nanamikweni Richard gewiin bezhigon inendang. Nanagadaawendam Vernon eni-izhi-maadwewedood.

Niwiindamaagonan Vernon bezhig dibaajimowin
gaa-noondamogwen, mii-itog awiya gaa-gii-ayaasig dezhimind
ima dash gii-izhi-dibendaagoziidog Obashkaadagaang. (Indigo
Charles Bronson ezhinaagozid Vernon, mii-wenji-wawiyazhitaagook
i'dibaajimowin onzaam indigo wiin Charles Bronson
ningii-dibaajimodag.) Gichi-wiingezi gii-dibaajimowad,
owiiyaw, niibiwa bebakan izhiingwe'inan dash gaye gaa-enwed
aaswaakwa'iganan odinaabajidonan gii-ani-anji-dibaajimod.

52

Niimidana daso biboon iitog i'apii ogi-dibaajimotagootagwenan
bezhig igo gichi-aya'aan megwa gii-anweshinowad gii-niimi'iding.
Otaanang owidi gapi-izhisegwen gii-niimi'idiwad, gaawiin gii-gagwe
aado'odisiiwag gii-nagamong, gii-niiming dash gaye enaapizong.
Ji-onji-mino'ayaang, gagiikwewinan ji-wiindamaading dash gaye
ji-gikinoo-amaageng ge-inaadizing iko gii-onji-niimi'idiwag.
Nagamowinan ji-anikedamaading dash gaye noojimowin ima
ji-onjisege inaabadaadon. Niisikwedaa Vernon, mitakamig
inaabi gii-dazhindang odo-jaanimendamowin onzaam niibiwa
gii-onisingin ini nagamowinan. Mii'itog ako, gii-anweshimindwaa
gaa-nimidi'iwad, miko ima gaa-okobiiwad gaa-izhi-agwana'igaadeg,
ji-agwa'aadeshimoonowad dash gaye ji-dadibaajimodaadiiwad. Miigo
inake'ii gaa-izhiseg onake gii-izhi-oko-idiwad awiya.

53

Ziigwebiniganing iinzan ako gii-izhaawag gii-oshki-ininiiwid
ikido'ogoban iitog awe gichi aya'aa. 1960 i'apii, awiya go ima besho
gaa-onjiiwad, gaa-wenizhishinig gegoo ogii-webinanawaa onzaam
gaawiin gegoo ogi-nitaa nana'idosiinawaa. Naashke, aabiding igo
gaa-giizhigak, mazinaatesijigan iinzan ogi-mikaan a-gichi-aya'aa.
Adaawewigamigoong gii-o'adaawe iwe inaadesijige-makakoonse;
gaa-ishkwaa nana'idood, weweni gii-minoseni. Odinawemaagana,
gewiin dash ogi-aanjii-ginanawaa gichi-desabiiwin bangii
gaa-daadoshkaanig, indigo oshki-ayi'ii gaa-izhinaagwadinig.

54

Aabiding gii-gizhigak, mii iwidi ziigwebiniganing gaa-izhaagwen
awe gichi-aya'aa; biiwaabikonsen dash gaye omoodabikonsan

55

ogi-ando-moozhaginanana wii-adaawaged ima adaawewigamigoong. Bezhigh etago mikana inamon iwidi ziigwebiniganing, miziwe giipagi-megwekobaa, gaawiin bakan ingoji ji-izhaapan awiya inendagosinon ima. Gichi-gezika, awesiiwan gichi-niikimodagoziwan ima ododaanaming, ezhi-gichi-bizaanigaabowid dabishko gii-mashkawaakwajised. Dabishko gii-gichi naningibitenig ini okanan gii-inamanjii'odog gii-noondang iwe gichi-mangwewe-niikimowin. Miidash iinzaan ezhi-gichi-maazhimaagook – makade makwa awe. Gichi-noondeskaade-inaagoziwan iinzaan apii gaa-inaasami-gaabawidaadiiwad ini zegi-awesiiwan. Ogichi-ganawaabamigoon inzaan awe gichi-aya'aa, gichi-wiisagii-makadewaniwan ini oshkiinzhigoon, indigo inzaan bakideji-bikwaakodoon eni-gininig. Gichi-niiskaabidedaa iinzaan gaye, odenigoming onji-gichi-babagadinaamo-miji-baabii'od apii ge-mawine'iget.

56 Maaji gichi pabango'owan ini ode'an awe gichi-aya'aa – onjida-go ji-ni-onji maajaad ima. Bi-dakokii awe makwa gaa-ayaanid ini ininiwan, geyabi-go gaa zegi-mashkawaakwajise-manji'od. Gaawiin wii-mamajisesiniwan ini ozidan awe gichi-aya'aa – miisa iitog o'.

57 Gichi-gezika, dibi-go, onoondawaa ishkoniiganii-animoosha gii-miginid. Bi-ando-weesiniwag iitog, dabishko endaso-giizhik ga-izhijgewad, onzaam iitog, gaa-onizhishing miijim gii-webinamowad igi awiya. Odaanang iwidi ziigwebiniganing, agaamikana gaa-ayaag bi-onjiwag igi animooshag. Gii-gwekiigaabaawid awe gichi-makade-makwa, waabama' bagwaji-animoosha; ge-onji-zegizipan awiya odinenima. Wiinge gichi-zoongwewe-niikimodagozi a'makwa gii-niibaawid inaasami-gaabawidaawad i'animoosha. Asho-miigazo-izhigaabawi'idiwag igi-animooshag gii-ani-maaji waakaashkawawad ini makwan.

58 Mii'o-api Vernon baadaki-zagabid ima odesabiiwining, dabishko waanikozidan oninjiin gii-ishpinang izhinaagodiniwan, wiinge-gichi-baakishkaaniwan ini oshkiinzhigoon dash gaye ani-ishpidaagwadini i'odinwewin.

59 Obagijiwebinaan iinzaan ini gagii-moozhiganiged awe gichi-aya'aa eni-izhi maajibatood ima mikanang eshkwa

wandamii'aawad ini makwan igi animooshag. Giishpin gishkidood ji-gizhiibatood dash gaye waasa ji-bagamibatood, maagizhaa gaye oda-nagajiba'aan ini makwan ji-zhaabwii'idizod. Oniigaani-bimaadiziwin wenji giizhibatood; oodaanang onoondaawan biidwewebatoonid ini makwan; animoosha dash onoondaawa iwidi odoodaanaming a'makwa. Makwa-miijim zhigo inenindizo. Misaawa dash igo, gaawiin bagijii-inenimosii, dabishko noodin ani-apijibatoo.

Wiinge iinzaan zegizi awe gichi-aya'aa onzaam onoondaawan ini makwan bi-adimigwad. Miigo ima gichi-besho bidwewebatoonid. 60
Ogakendaan ji-nagajiiba'asig ini makwan indawa gaa-izhi-gibijibatood, ishping inaabii gaa-ayaagwen a'Manidoo – azhigwayak iinzaan ezhi-miji-ganawaabamad ini makwan bimibatoonid. Gii-bimi-gibikaagoogwen ini makwan awe gichi-aya'aa, gaa-makade'aaning odiy etago iinzaan ogii-gajizaabandamowan. Ajinago gichi-bagidendamose jibwaa noondaawad animoosha. Jibwaa maanzhi-enendang azhigwayak gaye igi bimibadoowag biminizho'awaad ini makwan. Indigona ninda-wii-ishkwaa-ode'e gii-ikido iinzaan awe gichi aya'aa, gaawiin ogiikendaziin gaa-onji-inamanji'od, gonage ini makwan, maagizhaa gaye igi ishkoniiganii-animoosha maagizhaa dash igo gaye onzaam gabey'ii gii-gizhiibatood.

Gii-ishkwaa-baapii'ang, Vernon ninoonde-wiindaamag dibaajimowin onowe awiia epinikaazot iwe Mckenzie Portage First Nation – iwe gii-wemijigoozhii-izhinikaateg Obashkaandagaang First Nation. Wemijigoozhi-biiwaabikokewinini gii-ayaawi' Mckenzie, mii-iiotog ako ima gaa-danakiigwen. 61

Vernon onji-maadaajimod i'apii 1920s, ingoji-go niishdana gii-dashiidagwenag Anishinaabeg ima jiiigibiig gaa-izhi ziibiimoong. Ojiimaanensiiwan awzha ogi-giizhi-onashkinatoonawaa. Giizhi-nitea minikwewag jibwaa izhaawaad odenaang ji-ando adaawewad aabajichiganan. Misaawa-go anagii-dibaajimindwaa, gaawiin wiikaa ogi-waabamasiiwaawan wemijigoozhiiwan. Gete' biiwaabikokewinini Mckenzie ojaanimizi iwidi noopiming midash gaawiin gii-izhisesiidog ji-megwashkaawad ima gaa-danakiinid. 62

Gezika iitog, Mckenzie bi-onji-ayaa iwidi noopiming, bi-dago babiibagi. Ginwaabiigatini dash gaye waabishkaani iwe omiishidoonan dago mayagipizo dash gaye. Gaawiin igi ima gaa-dashiiwad 63

Anishinaabeg wiika waabamasiwaawan onake ji-izhinaagozinid ininiwan. Ana-gagwe boozhoo'iwedagozi dash iinzaan ikido Vernon, gaawiin dash igonaa ogi-gakendaaziinawaa igi iniiwag midash endaso bebezhiig gaa-onji-maajibatoowad. Epiitwewed igo ima opaning onji gichi-babiibagi awe biiwaabikokewinini Mckenzie: "Bi-awzhegiiweg, bi-awzhegiiweg!" Gaawiin endaso-bebezhiigowad nidaa-shaaganaashiimosiiwag midash i'uwe aanike-bibagiiwin awashime eni onji zegizii-manjii'owad.

64 Bezhig a'awe poozi ima ojiimaaning eni-izhi gaandinang ima nibiikang, aanind igwe bi-baminizhe'igewag, aanind bi-gonabiseniwan ini ojiimaaniwan, aanind gaye odabwiimiwan jiiigibiig ogi-nagataanawaa, oninjiwan onji-kwazhiwewag. Apii-gaa-ayaawaad iwidi nibiikang, bezhiig awe inini giigido, "Aaniishwiin wenji maajiiba'awaanangid awe wemijigoozhi?" Gii-noondamodagwenag gii-gagwe miziwe-dibenjigenid, mii-iitog wenji azhe-nakwe-doodamowad. Jiiigibiig gii-dagoshinowaad, mii-gii-gakendamowaad Mckenzie gii-miji-noonde megwaashkaagowaad dash gaye ji-wiji-nitii minikwemaawad-mino'ayaa gakina-gegoo.

65 Omamikondaan Vernon giibi-maajaad owidi anishinaabe-gikinoo'amaadiiwigamigoong i'apii gii ashi-ningodwaasi bibooned. 1974 i'apii. Apane ogi-mikaan ge-izhi zhooniyaked: gii mawinzo gii-niibininig dash gaye gii-manoominike gii-dagwaaganinig maagizhaa dash igo gaye mitigoke-mazinaiganii-babamiziiwining gii-anokiidog. Besho ima gii-ayaag iwe mazina'iganii-bootaagan, gii-ani-ishkwaaseg iwe ningo-anama'e-giizhik apane-go gii-ayaa anokiiwin ji-giishkiboonindwaa mitigooog. Zanaagad owe bimaadiziwin, giishpin dash wii-anokaadamowad igi-awiya, daa-gashkidaamaazowag ji-mino-bimaadiziwad, mii-owe apane gaa-igogwen ini odedeyan Vernon.

66 Odedeyan, Charlie Copenace, gii-dashi-ombigiwan ima nake'ii, miiko-gaye ima gaa-anokiid, mitigoke-mazina'iganii-babamiziiwining. 1970s apii, naano-diba'oobaan waasiganibimide ningo-diba'igan gii-izhi debise ji-bimidideg iwe giishkiboojigan. 1940s wiin i'apii

odedeyan gii-anokiinid, gii-miji-booji-gewag, gaawiin i'apii gii-ayaasinooon gaa-bimibidegin giishkiboojiganan. Debinak igo-awiya nidaa gaazha'ang iwe giishkiboojigan eniwek igo ima awiya gii-onji-bimidizoowag gii-giishka'akwewaad.

Pete Crow ini dash Vernon odedeyan gii-wiidanokiindi-wag, Bill Griffiths ogi giishka'akwedamowaawaan. Aawadaasoo-odaabaan ogi-ayaan Bill wiinawaa dash gaawiin; mishtadimoon dash wiinigo ogi-ayaawawaan. Miiko i'apii, niiyo-mizid minik ogi-izhiboonawaa mitigo' mishtadimoo gaa-ani-izhi-aabajiawaad, bebezhi-g, ji-wiikobinawaad mitigo' wii-madaabibinawaad iwidi jiimaan gaa-izhi agwaabitegin. Nibiikang nake'ii gii-ani-anji'ijgaazowaag. Mii-iitog idash ima Charlie awe dash Pete gii-ani ozhiboonawaagwen minik igo geget ge-ikwaakozinid. Animosh iinzan ako iwidi gii-ayaa gaa-gii-izhi-ozhigewaad, mii-awe gaa-ani gidaad miijim gaa-baabii-wisininig. Gaawiin besho gii-pi-izhaasi-wag bagwaji-awesii-wag gii-babaa-gidaanawed awe animosh, booshke ogi-nagajii'aa mishtadimo' gii-oko-nizhikawaad ji-aadaakobinindwaa. Pete odayan, bangii-go wii-bagwajii-aadizi, ogichi-wiiji'igoon sago ini animoshan ji-maajiiba'esinid.

Vernon nindibaajimodag gii-kiimiigwen abiding igo awe gaa-zhazhiibitang mishtadim. Ganawaabandiwag Pete dash gaye Charlie, wiinge gichi ayekozi-wag, obi-giiwenizhikaawaan maawiin ini mishtadimoon inendamooog gii-noonda'awawaad miginid animoshan, miisa gaawiin memooj waasa daa-izhi-andawaabanjigesii-wag. Waasa gii-onzaabamad Charlie biijibatoniid ini mishtadimoon, gaawiin igo gwayak odizhinaawasiin, Pete idashwiin odoondamendan wii-aponii'od ima mikanensing ji-gibiji'aad ini mishtadimoon. Mikanensing ima izhi-gwaashkoni Pete, gichi-waawaada'ige, gwiigwiishkoshi dash gaye. Charlie ezhi-maminonendamosed, gichi-biibagi, "Gigagwe gibijii'aana awe mooz?" Ingoji ima ezhi-izhi-gwaashkonid Pete. Niibiwa minik daso diba'igan gaa-ishizeg baamaa giipi azhegiwe awe mishtadim.

Richard

Niibiwa daso-biboon bi-gakenindi-wag Richard awe dash Vernon, gaawiin dash ganabaj mashi onoondaaziinan Richard ini Vernon

odibaajimowinan. Nindani-maminonendam Vernon etago gii-dibaajimod; aanawi-go daa-jiikendam Richard geyabi ji-bizindawaapan indawaaj idash wiin nitam ningagwejimaa Richard ji-gaagiigidod. Makade-gigizhebaawaaboo niminjiminaamin gii-nabadaabii'aang ima gaa-ishpaagin desabiiwinan. Obaapaawi'aan ini odaasan Richard, akawe gaye gwayakobi eni-izhi-maadwewedoot.

71 Mewinzha, gii-niimidana-bibooned Richard, gaa-gaganoonind-inini ako-gii-inanoki iwidi NeeChee Friendship Centre. I'apii gii-niibing ogi-biindiganaawa gaa-aazhawenimaating-ishpi-gikinoo'amaawaganag Austria wenjiinid. Mii-go ima gaa-dazhiiwad Centre dash gaye gaa-Anishinaabe iniwenindinid ogi-wiijiwaamawa. Wiinge ogi-noonde gakendanawa Anishinaabe inaadiziwin. Wiinge iinzan Richard ogi-ayekowi'igo gii-oko-gagwedewad niibiwa gegoo – aaniindashwiin? wegondash wenji-izhijigeyag?, mii-go nake'ii ezhi-gagwedewad. Ani-maajii-ombwewendamoo onzaam mii-ji-oshkii-izhaawad gaa-niimidi'ing apii-minawa geni-izhiseg owe ishkwaaaj gii-ningo-anama'e-giizhigak. Gaa-biindigazhii'iwewad ogowe Seymours gaa-izhi-inwendiiwad agwajiing inaakonigewag ji-dazhi-giizizama'awaad. Wii-wabanda'aawa iwe oshki-biiwid eg ezhi-Anishinaabe-winjigeng, gaa-gizhidegin onagizhiinsan wii-inashimaawaad owidi Big Stone Road/Hilly Lake gaa-iteg.

72 Richard minawa ani-maaji-dadibaajimo. Azhigwa ani-ishpi-dibikad, azhigwa gaye ozhii-ayaa iwe gaa-danizekweng giibi-dagoshinowad igi niwin gaa-gikinoo'amaawindwa igi dash gaye niishtana gaa-dashiiwad NeeChee enokiiwad. Omaaji-zaanawaa ini gagizhidegin onagizhiinsan igi Seymours giiani-jiiki-okwiinowad idash gaye giiani-maaji-ombwewetoowaad. Dadibaajimotaadiiwag igiwe gaa-oko-mawadisidiiwad. Biiin igo ani-onzaamwewedoowag eni-izhi-baadago-ombiigiziiwad anagii-noondagoziiwad igi omakakiig ima besho gaa-waanzhibiiaag. Bezhig awe gaa-gikinoo'amaawind ogagwejimigoon Richard ji-dazhiimaad iwe Anishinaabe ogichidaa. Niibawi Richard gii-anii-maaji dazhindang iwe gete-izhitwaawin gii-aangwaamitoowaad igi ogichiidaag iwe okogewinens. Wiinawaa onji-gichi-zoongide'ewag ima okogewinensing;

onjidago weweni ji-ganawenjigateg iwe ezhi-gizhizhawe'ayaad awiya. Gaa-bi-onji-majiseg iwe okogewinens; mikanesing ima izhi ozhigaabawewag igi ogichidaag ji-gibishkaamowad gegoo-go ge-zanagigoowad – zhaagoodmo'iwewin maagizhaago gaye mashkawiziiwin oga-aabajitoonawaa. Gagwedwewag igi Austrians aaniin ge-izhi gaabawiipan awe ogichidaa dash gaye Richard ji-gii-ogichidaawigwen. Ishpikweni Richard gii-niibaawid, gichi-zaagi'inikaakiganeni dash gaye oninj odininan ima ishpayi'ii oshtigwaaning dabishko zhimaagan gii-wii-asho-aabajitood. Gabeshi-boodawaan iwidi odaanag gii-nagwadinig, gizhiwe, "Niin Ogichidaa", gii-ikidod.

Gichi-gesika, gichi-zoongwewe-nikimowin noondagwad ima odanang noopiming, mii-go ima gaa-izhi-nabadabiiwad awiya ima ogidaatigoong. Booshkego igi omakakiig ishkwaanondaagoziwwag. Niiwiindamagonan Richard, Vernon niin dash, gakina awiya gii-maajibi'idiwwagwen. "Naawaj idash niin ningii-gizhii-dabazii", ikido megwaa zhoomiingwenid. Odago-gizhii-webinan iwe oninj ji-bagakii-nisidoodawind gaa-apichi-gizhiibatood. Gakina awiya iinzan bapiwwag ezhi-azhe-andomaawad. Noopiming, odaanang ima boodawaaning, ogii-izhi-onapitoonawaa iniwe ombigwewe-gigido-makakoonsan wii-babaapizhimawaad iniwe Richard minik gegoo ezhi-miigwechiiwenimawaad; mii-iiitog niibiwa dasing gii-nanakwedawaagwen i'we gaa-gikinoo'amaawindwa.

73

Alfred

Gii-anii-azhegiwe'aan Gilbert endaad, niiwiindamawaa ini dibaajimowinan gaa-binoondaman, indigo gii-minwendam eni-izhisegin iniwe gagwedwe-zagaswe'winan. Gaawiin wiika nawaaj ji-bajida-ishpenindizong apii-dash igiwe gaa-gikinoo'amookwa onzaam gaawiin igakendaziimin wenen ge-mininang iwe gagikwewin ikido gaye Gilbert. Apane iinzan obabizindawaawa' abinoojii'a ini wiiwan Delia. Meshkwad dash gichi-minomanji'owag nimishoomis dash nookomis gii-igowaad iwe okoge-abinoojii'a. Onjida-go ji-zhawenindiwing dash gaye gaawiin gidaa-dazhindi'isiimin ikido gaye. Mino-gaggiikwewan iinzan odaayaan ge-anake-miigiwenid ini wiiikiwenhan, Alfred Oshie ezhinikaazogwen. Giiwedining nake'ii nindizhinizho'og.

74

75

- 76 Onzaam-igo wiikaa nindagoshin ji-mamawidisag Alfred, Naa'egaaj igo nindozomig, gaawiin dash wiin ningagwe-agazoomigosii. Nimbimino-doodaag, geniin dash nindaa-minodoodaawa. Niizhwaasimidana ashi-niizh dasobiboone Alfred, anishinaabe gikinoo'amaadiiwigamigoong giipi-onji-zhaabwii. Aanind igo gaa-bi-enaabishing aazha nimbinoondaanan indigo dash nake'ii gaa-ekidod naawaj ningii-oke-nisidoodawan.
- 77 Alfred niwaawiindamaag aaniin inake minik be-izhi-aanjiseg aanikoominodewin. Ominjimendan ako gaa-dazhi-niimidi'ing endanakamigak, gii-zagininjiinidiwapan dash gaye gii-babaapiiwapan. Waasamoo-chiganan onji aanjise ezhi-wiindamaadii'ing dash gaye ezhi-bizindaadii'ing gegoo. Miidash iitog, gaawiin etago onowe waasamoo-chiganan gaa-ayaagin gikendaasowin-gaa-izhi-aabatak wenji-aanjiseg noongom gaa-giizhigak ezhiging. Odazhingan i'uwe obimaadiziwin i'apii 1959 giibi-gichi-aanjiseg ima ishkongiganing. Mii-o'apii gaa-baakisingin mikana iwedi dash gaye aazhogan ima North West Angle No. 37. Ominjimendan gii-nimidii'iwaagwen ima ogiji-aazhoganing apii gaa-baakising. Gii-babigomon iwe mikana, mii etago awe bezhig gaa-gii-zhimaaganishiiwid, Andrew Joseph, gaa-ayaad odaabaan. Gakina awiya gii-midosewag maagizhaa nabagidaabaanan ogi-aabaji'aawa'.
- 78 1959 jibwaa-izhiseg, gii-gakakaa-shimowag ako ikido Alfred. Miziwe-go gaa-onjiwad awiya iko-gii-izhaawag ima Whitefish Bay okoge-gichi-waakaa'iganing, mii ima gaapi-bizindaawaawad Harry Joseph gii-gidojiged iwe onaazhaabii'igan. Mii-go bamaa gii-biidaabang gii-ishkwaa gidojigegwen. Gii-niimiwig iko awiya i'apii – geget igo gii-niiming, gaawiin etago “gii-mamigo'idiwebani'osiiwag” dabishko noongom gaa-izhijigewad ikido Alfred. Ogi-jiikii'aa ako abiinoojii'a Harry gii-anweshindizod iwe gii-gidojiged, mii i'apii gaa-ozaazagaswaad agwajiing bekizh dadibaajimod.
- 79 Gii baatinoowag inzaan ako gaa-aadizookewad i'apii. Mii owe dabishko odoodaminoowaa gaa inaabajidoowad igiwe gaa-okogewaad. Wiinge minodaagotoon ini dibaajimowinan. Gakina-go gegoo ogii-dazhinganawaa, mii-go

ezhi-waabandamogwen awe gaa-babizindang enaajimonid ini gaa-aadizookenid. Nawaaj iinzan oshiime'aa nitaa dadibaajimo'o ikido Alfred. Minjinawezi nawaaj weweni gii-bizindazig Alfred i'apii gii-dibaajimodaading onzaam gaawiin ogishkiidosiin ji-ni-aanike'ajimod. Misaawa-dashigo, gii-gichi-wiingezi gii-aadizooked Harry, gakina awiya ako gii-waakanabiiwag ji-bizindawaawaad.

Baapi Alfred gii-mamikwendang gaa-inaajimodaagogwen omishoomisan. Gii-ayaadog ima okogewining Nenabozho gaa-izhinikaanaawagwen igi awiya. Gii-gakenjigaazo-go, gaawiin dash gii-wiinzosii mii-go onzaam gaa-gii-izhi-nitaa-jiishi'iwed. 80

Odaanang owidi gaapi-izhisegwen, nabagidaabaanan igo onzaam gii-onji-babaami'ayaawag gii-bibooninig. Waawiika-go gii-aabadiziiwag igi mishtadim gaa-wiikobinaad gichi-odaabaanakoo. Aakiing gii-ondaadiziwaad awiya, gabey'ii agwajiing gii-dazhiikewag moozhaginaamowad mijim dash gaye maanataana'. 81

Aabiding gaa-giizhigak, waakaabiiwag ima ishkodeng wii-naawakwe-wiisiniiwad igiwe Nenabozho dash gaye ini zhaawanong wenjiid. Gagwe maamiikwaazo awe inini epijji-gizhiibatoonid ini odayan, wiinge-go ogagwe misawaabanda'aan ini Nenabozhoon. Ododaanaming ima izhi-onapizowan nabagidaabaanaakoon ini gaa-gichi-onizhishinid dash gaye gaa-zoonginaagozinid mishtadimoon. Bizaan igo nake'ii gooning de-izhi gishki'obiizo awe nabagidaabaan ikido awe inini, dabishko iitog ingoji ji-aajisesig. 82

Gii-ishkwaa naawakwe-wiisiniiwad, ando-zhiishigi awe zhaawanong gaa-onjiid. Mii o'apii Nenabozho ezhi-minwiid ji-aagowad nabagisagoon ima anaame'ii gichi-odaabaanakoong. Ji-a'aajisenid wenji-izhijged. Nenapaajiwe'ii izhi-maajawag igi niizh ininiiwag gaa-ishkwaa megwaashkodaadiiwad. Maminonendam awe ini, zhaawanong gaa-onjiid, epii-ji-besikaad gii-ani-onji-maajaad ima gaa-izhi-gabezhid. Wiibago, ogii-mikawaan ini nabagisagoon ima anaami-odaabaanakoong. 83

Niwiindamag Alfred gaa-izhi gikinoo'amaagogwen ini omishoome'aan i'iwe gejii-inendagwag gagikwewin gakina awiya ji-manajji'ind gakina gaye gegoo ji-manajjigateg. Giibi-abinoojiiwid Alfred, mii apane gaa-igogwen ini omishoome'aan ji-mino-dazhiimaad 84

awiya, ji-maji-dazhimaasig dash gaye awiya. Apane-go mino-gaggiidon, apane gaye baapiiwin aabajidoon iinzan ogi-itogwenan.

85 Inaashke, gii-oko-idiywaad awiya, niiwi'ad maagizhaa gaye naananiwad, maajii dazhimaawad awiya dabishko gii-miikinzomaawad, gaawiin wawiyazh i'uwe – gii-manaaji'aasiwind awiya i'uwe ogi-igoon iinzan ako Alfred. Geyabi-go o'apii gaa-giizhigak, baazigwii iinzan Alfred eni-izhi maajaad giishpin inake'ii ani-izhi gaggiidowad awiya gii-okowiini'idiywaad. Noongom gaa-enaadizing, ningoshkodaan igo iwe izhichigewin. Giishpin biminizha'amaan Alfred ezhi-niiganiid apane mawiin baakan nindani-izhimaajaa geniin owe minik dasing awiya gabi-wawiidabimagwaa ani-maajii izhi gaggiidowaad. Nindonaakonidis ji-biminizho'og Alfred gaa-izhi niiganiid; ninga-okodaa giishpin awiya noondawag maaji-dazhinged. Apane niwiindamag Gilbert ji-manaaji'ag awiya, indigo wiinigo eniwek ningiinisisdotawa, Alfred dash ezhigikinoo'amaaged naawaj wendad ji-nisidotamaan.

86 1959, gii-giizhijigaateg iwe mikana dash gaye aazhogan, gii-nitaa bimibatoowag iinzan ako ima mikanang, anishaa-go, onzaam gii zanagad iitog noopiming nake ji-izhaang. Ajina inzaan gii-dazhise onzaam gii-asiniikadeg. Mii-gaye, naawaj gii-wendak ji-gaajiji'ind awiya, niibiwa naawaj adaawewinan gii-biindigeshkaawan gii-zanagakiban ako Kenora anawii izhaang.

87 Frank White, bezhig igo ini omishoome'aan Alfred niitam gagii-ayaagwen mazinaatesijigan i'apii. Gaawiin gii-minwadesinon, gii-zoogiponagwad anagi-ganawaabanjigateg. Agwajiing iwidi goonikang gaa-badakidenig ge-onji-minwaade'ichigan ako ogi-nana'ibitoonawa naawaj ji-bagakinagok. Gii-gichi oshkii-inendagwad iwe gaa-mazinaateseg. Mii ima nitam gaa-waabamawaad Toronto Maple Leafs igi gaa-okogewad. Gii-ningodwaajiiwag i'apii gaa-o'oko-odaaminoowad. Leafs igo gii-onji-zaagi'aawag i'ima nakeyi'ii. Wiibago-gaa-izhizeg, giipi-dadagozhinoog igwe gaa-okogewad wiipi-ganawaabandamowad iwe zhooshkwaada'ewin, booshke-go ingoding gii-niibidegaabawi'iwag ima zaagaji-ishkwaand

ganage-go ji-gaaji-zaabandamowad. Niibiwaa gaawiin booshke ogi-de-gimozaabandaziinaawa. Gaawiin etago gii-onji niibidegaabawi'isiiwag wii ganawaabamawad gaa-zhooshkwaada'eng – I'apii, Bonanza, Perry Como dash gaye Lawrence Welk gii-mazinaatesewaad, gaawiin gii-debabisiiwag ji-ganawaabanjigewad, gii-miji-niibaawiwag.

Gii-gakendaasowan gaye Alfred ini omishoome'aan. 88
Niizho-anama'e-giizhik igo bi-onzaamiinowa' biiwideg, indaawa niishtana ashi naanan biiwaabikoons gii-maaji-inagindaaso giishpin gegoo wiipi ganawaabandamowad. Niibiwa gii-gishkijige. Endaso dibik gii-mooshkineniidog iwe endaat, onzaam igo gii-maadinwegiizhigatinig. Ogi-gizhkijige'igon iwe niishtana ashi bezhig-dasoninj gaa-inakokwaanig mazinaatesijigan. Aawazisag iinzan ako gii-izhawa' ini wiiwan dash gaye oniijaanisiwa' ji-dawibiidawaawaad iwe gaa-dibe'igenid. Dabishko iitog mazinaatesijigewigamig gii-izhaang wii-ando ganawaabanjigateg iwe zhooskwaada'ewin gaa-inendaagotogwen. Ominjimenimaan iinzan iniwe Danny Gallivan iko gii-dazhimagwen ini Bobby Hull. Misaawa-go, aapichi awiya gii nitaa-zhaaganashiimosig ima okogewining, aanind igo awiya onoondaawawan, "scintillating save" ikidonid gii-odaminoowad mikana-zhooshkwaada'ewin. Awashime ningo-biboon jibwaa minawa biindigeshkaag bezhig mazinaatesijigan ima okogewining. Mii o'apii gaa-ani-ishkwaa zhooniyakenid ini omishoome'aan.

Nimbakideshkagon owe dibaajimowin onzaam ninoondaan 89
iwe gii-azhe-mishkawaadiziwaad aya'aag. Nindagii-noonde megwaashkawaa Frank White; indigo apichi gii-gichi mino-ininiwiidog.

Tommy 90

Mii-awe Tommy gaa-dibatjimotaag iwe baapiiwin gaa-aabajitiigaateg 91
gii-zhaabwiiyad jigaa owe Anishinaabeg. Wiin gii-zanagizhii ji-gagwe ganoonag, wiin apane gii-baa zagaswe'iwe dash geye gii-wiiji'aad bebiican gichi-ayaa'aag ji-gagwe aanokaadomowad wiinawaa gagwatagapinewin. Ii'apii niinand nitam gii-kendamidi'ing ii'idii Gilberts waakaa'iganing, wiin iwe dibatjimowin naawach

mino-digoo'iyaawan Alfreds (half-brother),dash gewiin , ge, dibaajimo gii-bii-nitaawigid dash apiidagood iwe mikana dash geye iwe aazhoganing. Wiin gii-ikido iwe mikana gii-baakising, Tommy dash geye bebiikaanag abinojiiwag daa mibaatoowag ii'idiid gowek mikana dash gii-bii-aazhiwebatowag. Wiin gii-ikido jibwaaayaag iwe mikana, "Niinayaad gii-zhookawebinanag-aasinig, gii-bakitejii'igemin, dash geye gii-zhooshkwademin, dash aakina gii-niimi'idimin. Mii-dash gooding mikana imaa gii-ayaag, gaawiin geyabii ayaa'aag gii-biskendazisii'og aapaji-geyaabii. Niin gaawiin gikendazii gaa-onji-izhiyaag, dash ayaa'aag gaawiin geyaabii kenimidiziiswag, igwek me'izhaa gaa-izhaayaaban."

92 Tommy gii-minwendan gii-dibaataadang bebakaanan gaa-aanjise inowe gete-gizhigad dash geye noongom. Niin dinedam iwe aazhoogan dash iwe mikana inowan gii-onji bakwegindaasowad gichi-geget-iigo. Gaawiin niin dinendaazin ji-gikendamaazo Tommy ji-minwendan shke bezhigoon dash owe iwedi bezhig, maagizhaa dash inendam naawach bezhig mino'iyaa dash iwe bakaan ji-maji'iyaawan. Niin enendaaman wiin gii-maaminendam gaa-onji-bakaanat apii aazhoogan dash iwe mikanan gii-aatoowad,ndash mii-apii mewinzha gaa-Onji-izhi'iyaa. Shke bakaanag, ayi'ii naawach gii-wendaase, dash shke iwe bakaan, iwe oodenawens gaa-aanji-bimaadiziwin geget gii-gichi-aanjise, wenji ayaa'aag dash wiinawaa izhitwaawin daa-maajaamaagat dash naawach daa be-azhegiyemaagat naawach wiibaagoo.

93 Tommy gii-windaamag babaa "aagindaamowad" iwe gaa-izhiwebak mewizha. Wiin gii-windaamag niin iwe-gowek, eyii wiin gii-midaaswi-ashi-niizh-gii-sibiboone, wiin gii-ozhiitaa ji-izhaat ji-andawenjiged moozoon ji-wiijiwad odedewin dash geye nimoshoomiwan. Iwe mikwam gii-gipagaa dash iwe gii-bikwenekod. Odedewin gii-gikido, "Giinawind gaawiin agwajiing gidaa izhaasiimin waabang, giinawind gaawiin, baamaa wabaang iidok. Dibishkoo giinawind izhing wabaang, giinawind gaawiin gego gidaa-wabaadasiimin," Tommy gii-maamakaadendaagozi aniin-gowek, gii-izhad agwajiing ajinaa'etigoo, odedewin dash onimishoomewin ji-aagindaamowad gaa-ezhiwebak dashaaniin-gowek wiinawaa jikendamwad iwe awesiinnhyag ji-izhiwebiziwad.

Dibishkoo gaa-inendamowad ji-izhiyaag imaa waabang, 94
Tommy gaawiin-gii-waabajigesii agaaming, iwe mijanaanamad,
dash geye gii-gichi-gisinaa. Mii-dash-awasaabang gii-mizhakwad
mashi gii-gisinaa dash wiinawaa gii-ozhitaawok ji-inii-maajaawad.
Tommy ogii-biiskaanan bashweginwakizinaan onowe omaamaawin
gaa-ozhitiimaagod. Imaa ozidan gii-ayaan waaboozoo-azhigan.

Wiinawaa niizho-diba'igan gii-bimosewag jibwaa 95
mikanmowad onowe moozoo bimikawaanaan owe ji-miigiwet
obimaadiziwinji-ashamad Tommy's inodewiziwin. Misawaa Tommy
gii-gibiishet, wiin beshoo gii-ayaa ji-noondawad moozoon. Tommy's
odedewin geye omishoomewan ji-baashkizwat moozoon, dash
Tommy naawaj gii-maamiikwendam gowek gaan-ji-kendamowad
ji-niikaadad, biminizhag ji-ayaaag ji-mino-giishigad ji-andawenjigewad.
Aaniin dash wiinawaa ji-kendamowad niinawind ji-ayaaag ji-nooding
dash geye ji-zoogipon? Tommy gii-windamag wiin gaawiin-wiikaa
ogii-gagwechimaasiin odedewin geye omishoomewin. Wiinawaa
hazha-idok gii-bii-nitaawigiwad gii-kendamowog iwe ji-izhiwebad.
Aanind inowe name' wiin gii-inii-kendam daso-bibooning
dagwagiminoon shke, apii giizis ayaag giizhootebizonan
(waawiyaawaan) daa-giisinaa, ningaabii'ang gii-miskonaagozid
wii-mino-giizhigad, giuwedin gii-odaaniimag wiig-giisinaag,
waabani-noodin wiig-gimiwan dasogon. Tommy gii-kido, "Niinand
aanike-bimaadiziwinan nibiiwaa gii-aanitoomin iwe gikendaasowin."

Niin gii-ayaa imaa nakweshkodaadiwining daso-bibooning 96
dash-imaag gii-noondawaa Bernie Francis wiindamaaget
dibishoo-bezhigoon dibaajimowin gichi-ayaa'aag gg-kendamowad
iwe gaa-izhwebad dash-geye noogoom aanike-bimaadiziwinan
apenimowog (technology). Wiin gii-wiindaamag awe oshki-ogimaa
gii-gagwe ayaad wenamawin gichi-ayaa'aag omaa ishkonganing
gaa-ojiiwad, wiin gaa-awechigewad. Wiin gagwe ji-ineniimigod
eye gii-oshki-ayaa'aad, wiin ogii-iizan-kendam akina-gego
onowe (traditional ways) gaa-minigoozid awe'aa. Mii-dash
gichi-ayaa'aag gii-gagwejiimigoon daa-giisinaa inaa bibooning
maagizhaa daa-aabawaa. Ogimaa ogii-wiindaamowan wiin daa
waabaamigoowaan baamaa waabangiwe gaa nakwetan, wiin iizaan
aakawe ji-aagindand inowe (signs). Wiibagoo wiin gii-inii-maagaad,

wiin gii-giizhbaatoo ii'idii izhiwebadwigamig idash gii-gagwechimaan izhiwebadinini aaniin iidok ji-gichi-giisinaag gaa-bii-ayaag bibooning. Gaawiin gii-kendaazii izhiwebadinini, miidash wiin gii-ikdo iwe ingoji naawayi'ii daa ayaa.

97 Mii-idasd waabang ogimaa ogii-waabaamaan gichi-ayaa'aag ji-wiindaamowad ji-ozhitaawad iizan wii inii gichi-ginsinaa bibooning. Wiinawaa gii-inii-naabadiziwig, gii-gichi-inaaniimowag gii-inaabajiget ogimaa, dash gii-inii-maajaawog ji-aando-miniisewad. Baamaa anama'e-giizhik, wiinawaa ogii-waabaamaawad ogimaa minawaa gagwechimawaan wiin geget ji-inendam gaa-inaabaajiget. Wiin gii-gawechiman ji-maamobiiwad baamaa waabang. Minawaa wiin gii-izhaa basho-gaa-iyaaag izhiwebadwigamigoon ji-gagwechimad awe izhiwebadinini geget inaa ji-kendam gaa-izhi-inaabaajiget. "Aanind gichi-ayaa'aag gagwejimigoog," Wiin gii-gikendaagwad. Izhiwebadinini gii-ikidowin wii-dibaabandan dash naawach daa iniin gichi gisinaa wiintam gaa-kidot. Ogimaa gii-izhegiuwe baamaa waabang ji-wiindagmowad gichi-ayaa'aag ji-ozhitaawad inzan wii-inii gichi-gisinaa bibooning. Wiinawaa gii-wewbikwetawog ji-debwetawgood mii-idash gii-aandoo-maanse'og minawaa.

98 Mii-minik nising, mii-dash anana'e-giizhig, gaa-noondeshin gichi-ayaa'aag gii-naazikawaan ogimaa, izhi ji-enanget. Wiin debwetadizi wiinawaa ji-apenimo'igood noogom, wiin ogii-inaan gaa-waabaamaan baamaa waabang ji-minand izhkwach gaa-inaabaajiget. Wiin gii-izhaa besho-gaa-iyaaag izhiwebadwegamig ji-ganoonand izhiwebadinini. "Mii-iwe idok gaa-gichi-giisinaag-bibooning ji-zagakibii'igadeg," Wiin ikido. "Babaa-adawaabam oshki-ayaa'aag ji-naaskomiwad mitigoog wiinawaa gaa-mikamwad, eye-dash gegt ishkwaandeman ji-giizhoo'iyaaawan, nabagisag-jigen imaa waasechiganan. Gaawiin-wiikaa niin giywaabadaasin ji-ingoowaan ji-zaanagi'iyaaag gii-bimaadizi'an." Ogimaa gii-gagwedwe, "Aaniin dash giin ji-kendaman daa gichi-giisinan?" Izhwebadinini gii-kido, "Giin gaa-daa waabamag akina gichi-ayaa'aag baa-moniisewag imaa noopimiing. Wiinawaa akina agwajiing ayaawok gabe-giizhig, wiinawaa noodeshin-nagoosiwog dash geyaabii ozhiitaawag ji-bii-giisinaag bibooning. Gaawiin wiikaa nii-waabadazin ji-izhi'iyaaag."

Gete-baapinewin, dash gaa-waabadaman gaa-apiitendaagwad iwe ji-minaadendmain giiwe gichi-ayaa'aag ji-kendamowad waa. bii-izhiwebad nawanj iwe noogom (technology) gaa-aabadak.

Tommy gii-wiindamag iwe bakan gaa-danakamigad, "Jibwaa ayaag iwe mikanaa." Iwe mitigoo-waakaa'iganaan gaawiin apiiji gii-gizoozhaasinoon dash ishkwaandeman geget-digoo gaawiin gii-ganawenigmigoosimin iwe gii-giisinaag. Agwaniigibijiganan moozhag gii-obaajichiigaadewaan ji-gibii'igadeging izkwaandeman ji-gibaa'ang ji-bindandamasinon. Gii-namababid biinndig, awe'aa daa-waabadaan agwajiing imaa-gowek gaa-zhaabwayii'yaag enaabiisin jiigewe'ii izhkwaandem. Gii-manidookewad, wiinawaa gii-odaapinenawaan iwe agwaniigibijiganan omaa izhkwaandeman.

Abiding giizhig, wiinawaa ogii-zagasawaan odopwaaganiiwaa imaa Tommy's endat ji-mino-izhi-ayyaawad dash ji-boome'iyawad igiwe gaa-ayawad oodenwens. Tommy ogii-odapinan odopwaagan dash ogii-inoo'aan gowek waabanong, ii'idii giizis ji-bii-mookiid. Gichi-ayaa'aa ogii-zoshkanamowaan opwaagan tam gichi-ayaa'aa , dash minawaa tam. Awe gichi-ayaa'aa wiintam gii-zoshkanaan opwaagan awe izhkwaach gichi-ayaa'aa, gaa-wiidabaamad minawaa tam bakan gichi-ayaa'aa dash gikido, "Inoo'aan gowek giuwedinong, igwok gaa-giisinaa gaa-daniimak." Owe gete-inini gii-nawetaa dash ogii-inoo'aan opwaagan ningaabii'anong gowek ishkwaandem. "Aaniin giin ezhjigewin?" aanind gii-gagwechimiigoon. Wiin gikido, "Giinawaa goshaa gii-wiindamaagoo ji-inoo'imaag gowek gaa-giisinang gaa-odaniimag—imaag goshaa onjimaagad ishkwaandem."

Gary

Apii gii-nagishkawag Gary Medicine anama'e-giizhik maagizhaa nizh idok, wiin gii-wiindaamag iniwe wiin nimishoomewin John, "Jocker" awe-bikan mashkwaadizid ayaa'aa. Maagizhaa wiin etigoo gii-zhazhiibitam?

Gary gii-wiindaamag apii wiin gii-niishtana-naanan sibibooned, mii-apii oidaanisan gaa-maajiibaawewat. Wiin oodewiziwin gii-daawok bimi gaa-ayaag mikanaa omaa ishkonganing, besho imaa gaa-ayawad ninigiigog endaawad. Gary gikido aanind ayaa'aag

izkaawag adaamidiwin, wiin ogii-mikoojiinan zaagi'idiwin wiin ojanisan, wiin iizan biiniziwag dash gwayakaawag.

104 Obinoojiiwag agwejiing baa daminog, dash Gary awe-geye Jocker ogii-wiiji odaminog dash geye oganawaabamaawaan, eta minandomowad giizhig. Wiinawaa gii-maaminonedanmog gitchi-nibiiwaa aamoo babaamisewag, izhi wiinawaa gii-maaji andawaabaadaanaawaan eyaag wadiswan. Ishpiming imaa giuwedinong-izhi-bangisimong imaa waakaa'iganing ogii-waabadaanaawaan, bapasiijiishkigenagood gii-gaakanazowag dash danakamigiziwin, gii-agoode anaamayi'ii imaa apakwaaning. Iwe wadiswan gii-michaanii mii-maawin ayaawag daswaak wiinawaa gaskwemagad aakwaadadwag igiwe abinoojiiwag. Gary dash-geye Jocker ogii-ozitooanawaan anaakonanjigan. Wiinawaa gii-baa-bii'og ji-inii-dibakad, wiinawaa jibawaa giizhitoowad dash akina giuwe aamog nibaawad imaa wadiswan. A'ii nagood gaawiin daa-ji-jjisowad giuwe Gary dash-geye Jockers' zhawenjigewak. Wiinawaa etigoo ji-bi'iiwad biinish ji-bangishimog a giizis.

105 Gii-inii makadewiziwin, Gary odaayaan webinigewazhan ashwii. Onaakonaniwaa iinzan ji-boodaajimowad iwe wadiswan, dash ji-dititoowad iwe webingewazhan, bakibidoowad, dash dakobidoowad ezhi aamoog gaawiin ji-giiminwad. Jocker's odanikiman iizan ji-ozhiitaad akwaandawaagan ji-izhitooa dasoodoon waakaa'iganing. Gary odaa'on wiin aamoo-boodaajii'igan onininjiing. Oodiwisan ganawaabadanawaan giizis gii-aanii-bangishimond miziiwego izhkoniganing, jaanimendamowin gii-inamanji'og gab-ayii waakaa'iganing. Akima oodiwisiwan gii-bii-izhaawag ji-ganawaabaadanmowad waa-inakamigad. Niizh igiwe-ogichidaag agwajiing anii'iyawaag ji-gaanenii maawad oodiwisiwan ji-ayaangwaamiwad, wiinawaa oziitaawag ji-andoo-migaazoowad, gii-gichi-batiniinawog waa-migaaniigowad. Eyii-dash ezhi-yaag gaawiin – awe'aa jim-mikaawaasin Jocker. Wiin idok gii-maajiibaawe?

106 Gii-zezikaa, wiinawaa ogii-noodanawaa madwesing omaa shaweyiing waakaa'iganing. Gary gii-inandam Jocker inii ozhiititooon akwaandawaagan, dash WoW, a'a ozamigoo-nibiiwaa madwesinini. Aazha gii-makadenagood agwajiing, ezhi Gary gii-waazakonedoon waaka'iganensikaan wiin ji-waabaadan wegonen inakamigad.

Geye-naa gii-ombiiweniigad agwejiing. Gary gaawiin-gego ogii-waabandzin, wiin bekaagoo gii-izhaa agwejiing wiin manidoshan-boodaajii'igan gii-gashwaajigaabawi izhiji-mawinanind. Wiin gii-bakinan ishkwadem das ogii-waabaaman Jocker, "Baabaa gichi-niimi'idizo." Wiin niini, wewebinike, basindibedizo, gizhibaabizo, bambatoo, basinan-otawaganaan dash-geye biibaagi. "Gibaa'an waazakonenjiganan, gibaa'an waazakenjiganan," Digo inedaagwad Jocker gaawiin odaawaasin bekaadendaagoziwin gaa-iyaaad Gary dash inedam bizanigo idok ji-maajitaad gaawiin ji-wiijigod nindoozhiman. Wiin-idok ji-waabaajiget wiin daa ganawendan wiinetigoo. Apii ayi'ii gii-izhkwa inakaamigad. Jocker gaawiin apiiji wiidaabadtaasin gii-inii-izhwaa dibikad. Wiin gii-inagoosii digo awe gichi-baagi miskomin gaa-namadaabid imaa jiibaakwewin-adoopowinaak, gii-niiwenigood igiwe gaa-igodwaaswikaadiiwad gaa-miigaanigood. Gary ogii-naawesidoon iwe wadiswan baamaa waabang gii-dibikad.

O'owe dibaajimowin aawe agaasinaagood gii-basabaagadmiziwad, 107 dash niin maawach gaa-minwendaman gowek Gary gii-wiindaamaget dibaajimowin. Apii wiin gii-kidot Jocker gii baabaamzhimad, Gary ogii-iyaaan mangi-zhoomiingwenii, gii-wewebiniked. Misawaa wiin gii-namadaabid, o-kaadan geyaabi'ii izhichigewin izhi-dakonkiiwin imaa o-desabiwin. Wiin gii-baapigoon.

Kibichigishig 108

Apii niin gii-nagishkwag Kibichigishig, baakon gii-inamaajii'oo, 109 dash niin gii-inandam iwe gii-gichi-apiitendaagwad ji-dibaajimad odibaajimowin, geye. Iwe iizaan wawiyazh-dibaajimowin gii-babaaminikwed, aanawi niin dinedaazii ishkodewaaboo dash-geye giwaskwebiinoon onzaam-niibiwaa gii-aabajichi'iigadegin ji-wawiyazh apanegoo. Mashii niin geye gaawiin dinendaazii ishkodewaaboo iwe ji-niigaanizid-awe odibaajimowin, mii-dash niin gaa-onji-aabajichitoosiiwaan omaa.

Babaam iidok nisimidana-daso-bibooning. Jibwaa Kibichigishig 110 ji-ishkwaa minikwed, wiin dash-geye wiin oshiimeyan dakobidoon aawaan wiinawaa ashi-niiwin gaa-aakoo'iyaaag ojiimaaniiwaa ii'idii diba'igan – niminaaweyaandawaagan imaa Couchiching, onji wiinawaa gii-andawendamog ji-izhaawad oodenang ji-adaawewad

inoodewiziwinan owiisiniwin. Gii-dakanimad ishkwa-naawakeg, dash gii-waabishkaagnsin imaa niminaaweyaandawaagan. Biminwizhiwewidaabaan bii-izhaa ji-odaapimigowad, oonh gii-baabii'iwad, wiinawaa gii-odaminowok niishtana-naanan biiwaabikons ataagewin. Wiinawaa gii-waanikewog imaa mitakmig, gii=azhe dakiiwag bangi. Miidash ogii-apagiinawaan niizh-zhining biiwaabikons gowek waanikang-bezho imaa doning gaawiin ji-biinjsesinon oniiyenaan iigwe biiwaabikoozan. Igiwe niizh-ininiwog geyena ozamiigoo zhiibaayaabjigenaawaan gaa-taagewad wiinawaa gaawiin gii-maaminonendaziwag jibabaambizod awe bimaawazhiwewinini bimaawazhiwewinini gii-gabaa ododaaban, dash gii-nizho-odaminowog. Baanapii gii-izhwa gii'iyaaag gii-ayaanaawad, wiinawaa gii-bimibizog odanang ji-andwaabaadamwad wiinawaa odaawe'inooaawaan.

111 Baamaa gii-ishkwa adaawewad, wiinawaa izhwaach imaa gii-iyaaowog Fort Frances nibewigamig (noongom Makabi Inn) imaa Scott Street. Wiinawaa gaawiin geyebii ogii-ayaasiwaan zooniyaa wegodogwen e'ii nibewigamigoon gemaawin aawazhiwewidaabaan. Wiinawaa ozam-gabeya'ii gii-ayaawag ziiginegewigamig dash gii-inendamog ji-maaji'idowad gowek naanan-dib'igan niminaawaandawaagan----baba'idok niso-diba'iganing biisko wiinawaa inaa'idowad gwayak igoo. Gii-inii aabaakawaanimad eyii-dash Kibichigishig gii-maamiikwendam aaniinwee mamaangadeponan iw apii gii dibikad, bekaa-mamajii-nagoodoon gii-bangisinoon, izhi digo gii-bimidaabiid onjishkawaanamad gegaa dibishkoo wiinawaa digo gii-niigaanagoodewaan wiin-ima.

112 Baamaa gii-goshkoshkwese izhi gowek nominaawaandawaagan, wiinawaa iizan ji-ozhitaawad ojiimaaniwaa ji-maajaawad. Oshimewin gii-bindogwaashkonii dash gii-bii'o. Kibichigishig gii-gibitchii aakaawe, dash gii-inaabaadan iniuwe niminaawaandawaaganan-waazakonenjiganan. Mii-etigoo wiin gaa-waabaadang, giuwe anangokaanag iwe-geye dibiki-giizis gii-gaazhowaan jiigi iwe digo waabooyaan zoogipon-aanakwadngood gii-agwana'anakikoning, akina bakonan waazakonenjiganan eyii gaa-taa-waabaajigadegin gii-naagosewin gii-zoogipoon eyii – bezhig waazakonenjigan etigoo gii naagod. Iwe bezhig

niminaawaandawaagan waazakonenjigan aawi bagakaa-misko bakwaakwadoons, gaa-mamaangadeponan wewenii gii-naagowaan wiinawa gii-bagisinig zaaga'igan. Oshimewin gii-biibagii, "Daagaa wewibitaan, giisinaa goshaa."

Kibichigishig nakwetaan, "Giin miijiminan niminaawaandawaagan, 113
niin niiskaa'an dopwaagaans." Kibichigshig gwekitoo wiinigo debaniwin, gii-odinaan obiinzikawaagan ji-gibitanang wegonenigo gaa odaanimak gaa-iyaa, ji-skaa'ang odopwaagaans. Wiin gii-wiikodaan geget –inaa ji-skaa'igaadeg, mii-dash gii-gwekigaabawi dash gii-maajii-bozii jiimaaning. Imaa gii-ojaanimizid, wiin gii-skaawad odopwaagaans, wiinigo oshimewin gii-nibaa, miidash ojiimaan gii-animaaboode niminwaandawaaganing. Kibishigishig bezhig ozid ji-miishkawaa'agabawid imaa niminaawaandawaagan dash geye bezhig ozid wewenii imaa jiimaaning, gii-inii-daskaabese naawach-nibiiwaa gii-inii-dawaa gii'iyaa zhegoya'ii jiimaaning dash-geye iwe niminaawaandaaganing. Wiin gii-bakobiise bekaagoo, dibishkoo mamaangadeponan giwitaa-ayi'ii wiinigo.

Kibichishig gii-gonzaabiishkaagon obinzikawaagan 114
sadh geye giwashkweyendam wiin dikikong gii-minikwed, dash gii-zegii'itozo. Wiin wiikwaji'o ji-agwenjit, gii-biibaagii ji-wiiji'igozid, dash onji gii-ishpi-dibikad, gaawiin aywe'aa imaa iyaasii. Wiin etigoo bagosendan iian ji-aamachiiyaad oshimewin. Ajina-akawe, ji-wiiji'igood gii-agwaniigade jiiginaagoshinsins bagidanaamowinan dash wiin oshimewin geyaabii nibaa. Wiin gii-maajiikwazhiwe, gaawiin geget wiin ji-izhaat inakake agamiing, wiin biizikiganan gii-apiitinigozinoon. Noondeshin dash giikaji, wayiibagoo o mashkawiziiwin gii-goopadizinoon. Wiin gii-tibinii'oo opikwaning dash inendam, "Giizhwe-manitou, niin babiigiwe." Gii-maaninonedang a'a wiin ji-nibod gwayakwendam, wiin gii-neshangishin. Daso-diba'igaansan, o bimaadiziwin gaa-iyaaad owiiaawan daa-ishkwaa-ayaa. Goshko'iyaaanii, owe monmaawe banganii'iyaa. Wiin gii agwanjit dash gii-ganawaabadaan waazakonewin, iwe waazakone wiin gii-babaamendaagozi. Gii-gichi-mamaangageponoon dash-geye bekaabangisinoon. "Minik bishigendaagoziwin, minik naniizaaniziwin," wiin gii-naagadawendamo.

115 Apii Kibichigshig gii-neshangishid dash obii'aan ji-ishkwaaseg, ozidaan gii-gonzaabiwaan, e'e omakizi'aan gii-gozigaanoon. Wiin goshkose wiin ozidaan gii-biitaakoshan gego gaa-zoongi'iyaaag. Wiin gaanjiyeibiinaan ozidan geyaabii gagwe ji-bitakoizidoot gego, minawaa. dash gezika wiin gii-zaminaan iwe anaami zaaga'an. Wiin gii-bazigwii eta ji-maaminoendang wiin aangwaazod apanegoo wiin gii-nisaabaayed, eyii nibiikang etagoo gibishijii'on aakwiindamaa e'e wiin gii-bakobiised, wiin gii-nabagibaagishing dash gaawiin gii-maamidonenjigewinsan imaa nibang gii-aakwiindamaag. Gii-daki'iyaa, bizaani'ayaa gii-giiwebizowad ge oshimewin geyaabii gii-nibani.

116 **Tom**

117 Obizhigokaang, Tom Chisel biidaasamabi, datakwaanikwed. Niibiwa dibaajimowinan odayaanan ji-wiindamaaged, wawozhiitaa ji-izhiwinaad oshkaadizii' ji-wiiji'iwewaad imaa Caribbean akiing. Niizhwaakaase eta odayaan jibwaa ji-ozhitaad.

118 Tom gii-bapii gii-izhaad Pelican Bay gikino'amaadiiwigamigong, bezhigon odedeyin gaa-izhaanid. Oгии-wiiji-ombigi'iaa' niizh odawemaa' dago bezhig osayeyan, gii-nibowan oshkaadizinid. Odinawemaagana' ogii-odaapinaawaa' ningodwaaswi abinoojiiya' apii gaa-wani'aawaad gii-zakizonid odedeyiwaan. Gaawiin Tom oniigi'igo' ogii-noonde-bakewinaasiwaawaa' abinoojiiya' ji-ziidooshkaadiwaapan.

119 Ningii-maadaajimotaag Tom. Aabiding 1973 gaa-akiiwang, ashi-niizhwaaso-bibooned, gii-bi-giiwe bi-gagwejimaad omaamaayin awenenan ini manidoon. Oгии-igoon nawach ji-gagwejimaapan omishoomisan, nawach wiin onagajitooon ji-dibaadodang. Omishoomisan wiin dibinawe ogichi-omishoomeyan. Owiindamaagoon ji-izhiwidamowaad 'Oshoomisan' asemaan akawe ji-miinaapan.

120 Odinawemaagana' Tom gii-nitaa-babaa-izhaawag aanapii, aandi gaye ge-gaachidinaawaapan giigoowa'. Miziwe gii-bi-ayaawag, Wemitigoozhi-otigwaan iwidi izhi Bear Narrows, giwedino-waabang onji Obizhigokaang. Maamikawise Tome gaawiin igo gegoon gii-atesinogin gaa-abitamowaad, gaawiin dibishkoo ataason. Mii

omaamaayin biindigewan onibewigamigong ji-and one'igenid makakoong. "Mii ono" ikido iinzan, DeMaurier api-asemaansag. "Gizagaswaa na?" Tom ogagwejimaan. Gaawiin gii-zagaswaasiwan, ogii-nitaa-ayaamawaan idash omishoomisini jiiikenimaanid ji-zagaswaanaad.

Andawaabamaad Tom omishoomisan, owiindamawaan asemaa 121
wii-miinaad, onanaamikwetaagoon. Onizhishininig iwe doodang,
gaawiin aaniish wiikaa abinoojiiya' obi-waabamigosii' gegoon
ji-gagwejimigod, abooshke asemaan ji-miinigopan. Omishoomisimaa'
ominwendaan geyaabi Anishinaabewitwaanid Tom-an.

Odininamawaan omishoomisan Tom, wii-gagwejimaad 122
gegoo. "Aaniin ji-doodawag a'aw asemaans?" Shoomis ikido.
"Maagizhaa na ji-zagaswaanad?" Michi-gagwejimaad, gaawiin
wiin wiindamawaad. Ominjimendaan Tom baapi'igod
ini akiwenziwan. Ozagaswaanaan bekish baabaapinid.
Ominjimendaan Tom bizhishige nitaa-baabaapinid omishoomisan,
bapasibwaamidizod. Ogii-jiiikendaan Tom mawadisaad. Zhemaag
ako ogii-nitaa-nakwetawaan gegoon gagwejimigod, mii iwe gewiin
Tom netaa-izhichiged. Gii-maminwaagaadendam wiidabimaad ini
getaadizinid.

Tom ogagwejimaan omishoomisan daga gaa-anami'aawaad 123
ajajaakowaad, owiindamaagoon omishoomisan gakina ajajaakowewag
abooshke anami'aawaad. Geyaabi awashime ji-gikendamaban owe
ajajaakowewin, ji-wiikonjigaadeg, ji-anami'etaman gaye. Ningoding
giga-gikendaan," ikido a'a akiwenzi. "Aaniin wenji-gagwejimiyian
o'owe?"

Owiindamawaan Tom gegoo gii-gikendanzig, aaniin 124
ji-inendamogwen. Awiyan wiiiiiwaaganid Tom. Niimidana
gii-daso-biboonewan bezhig Mennonite ininiwan, ogii-nitaa-wiidabimaa'
Anishinaabensa' imaa Royal Café wiisiniwigamigoonsing.
Gii-nitaa-bizindam awe inini. Ogii-nitaa-gagwe-wiiji'aa' ini
Anishinaabensa', besho gii-wiijiiwidiwag. Dibishkoo osayeyan
ogii-inenimaan, gichi-aya'aan ji-wiijiiwaad awiya' oshkaadizid.

Tom gii-gabeshi waakaa'iganing jibwaa gichi-wiikongewin 125
imaa Drayton Road miikana, gegaa igo ningo-diba'igan
agwaji-oodenaang, mii gii-zhinaweni ogiigidoobiiwaabikoons,

mii ini wijiwaaganan. Ogagwejimaan Tom aandi eyaanid, “netaa-ayaayaan” odigoon. Mii ezhi-gagwejimaad daga oodenaang wii-izhaanid ji-nagishkodaadiwaapan ji-wiidabindiwaapan. Giishpin imaa ayaayaan, ninga-ayaa imaa. Naawoodenaang izhaad Tom daa-minoseni. Akawe ajina gii-ayaa gaa-gii-dazhi-nitaawigid, mii Royal Café gii-ani-izhaa gegoon ji-mina’igod wijiwaaganan. Gaawiin dash imaa gii-ayaasiwan, ndawaa wiin igo ogii-diba’aan gegoo ji-minikwed.

126 Ani-gigizheb, Tom gii-gigizhebaa-wiisini, babizindang noondaagomochigan, mii ogii-noondaan wijiwaaganan, odinawemaagana’ gaye gii-aapijishinid bijiinaago bimaashiwaad Bemidji Lake nake. Gagwejimaad ini gaa-wiidabimaad gigizheb, ininiwan aazha gii-nibonid ogii-ganoonigoon ji-wiiji-minikwemaanid makadewaabo, gii-wiindamawaa maamakadizinid Manidoon. Gaawiin dash geyaabi ogii-gikendanzin aaniin gaa-izhisenig.

127 Tom gii-giwe gichi-wiikongewini giizhigak, ogii-gagwejimaan omaamaayin iwe. “Gakina gidajajaakomin, mii iwe babaa-mawadishiwe jibwaa na’inind awiya. Ggii-jiikenimig maawiin awe gaa-bi-izhaanodaag,” odigoon. Ningii-wiindamawaa Mennonite dinookaanan, aazha gii-nibo apii gaa-ganoonigod Tom, aaniin ezhiseg iwe? Mii apii gaa-wiindamawind ji-andawaabamaad omishoomisan asemaan giginaad.

128 Mii niwiindamaag miinawaa gegoon 1970 onji, mii ini galetin omishoomisan apii gaa-bi-giiwed Tom gikino’amaadiiwigamigong onji. Odinawemaagana’ ogii-odaapinaani odedeyin ashi-nishwaasi akoozinid odoodaabaanensini, gii-anda-maa’ishkamoog imaa Hudsons. Gii-anwaatin apii gaa-maajaawaad, apii dash degoshinowaad, nawach igo gii-gichi-noodini. Dayegoch gii-waaninishkaawag iwe Gichi-minis, ji-naamiwanishkaawaad ani-giiewaad.

129 Megwaa ayaawaad Bear Narrows, Tom zhigwa wijiikiweyan Charlie-an epiichi-gizhiwewaad gii-nitaa-nagamowag. Gii-gikino’amaazo ji-gidochiged Charlie, megwaa dazhiikawaawaad giigoowa’ minisiing, gaan awiya ogii-babaamenimigosiwaan. Aabiding megwaa nanagamowaad, Tom ogii-waabamaan makwan binaagozinid ningodwaak niso-mizid diba’iganan. Noondeskade Tom. Omishoomisan ayaanid nabane’aya’iing imaa naano-mizid jiimaaning,

Tom ogagwejimaan omaamaayin ji-gidinaanid mashkimodensing onji gitigaanensa'. Odininamawaan aanind, wiindamawaad onizhishininid. Mii-sa ezhi-zhakamod, wiinge omaanzhiingweshkaa ziiwiskipijged. Epiichi-maanzhipwaad, nibiing odizhi-zikwaanaa'. Mii ezhi-gagwejimaad Tom-an, "Wegonen o'o? Wegonen gaa-ashamiyan?" Gii-nitaa-baapishi'iwe Tom iwe apii, ogii-jiikendaan aaniin gaa-doodaminid omishoomisan.

Megwaa ayaawaad Bear Narrows, Tom zhigwa wiijikiweyan 130
Charlie-an epiichi-gizhiiwewaad gii-nitaa-nagamowag.
Gii-gikino'amaazo ji-gidochiged Charlie, megwaa dazhiikawaawaad
giigoowa' minisiing, gaan awiya ogii-babaamenimigosiwaan. Aabiding
megwaa nanagamowaad, Tom ogii-waabamaan makwan binaagozinid
ningodwaak niso-mizid diba'iganan. Noondeskadewan, ogiigoowaa'
andawenimaanid. Gaawiin aabiinj ji-onzaamaanimiziwaad odinaan
wiijikiweyan. "Gego gegoo doodangen," ogaagiizomaan. Gezika igo,
apane Tom, gaawiin abooshke aabanaabisii, michi-baabiibaagi,
"Makwa! Makwa!" Gego gegoo inendangen, odigoon, "Geyaabi Charlie
bimaadizi."

Lillian dago Vernon 131
Onigamiing, opikwanaya'iing Skead eyaawaad, waakaa'iganens 132
imaa ayaamagad, gii-maamawidim gii-anishinaabe izhichigem
gaye. Gigii-dazhindaamin aazha. Mii omaa gaa-dazhindang Lillian
gaa-gikino'amawind, gii-dazhi-ombigid gaye ishkoninganing.
Gii-nitaa-zhoomiingweni, bangii-opiimikwenid, naana'egaach
mamaajiid, ningii-minwendam izhaayaan.

Omino-dadibaadodaan gii-gikino'amawind, maamikawised 133
aaniin Gilbert gaa-inendang ji-minwaabanjigaadeg
gegoon. Lillian ikido, gaawiin igo gii-maminosesii, aanind
gaa-minjimendang ominwendaan. Maawanj ogii-jiikendaan aaniin
gaa-izhi-mino-waawijiiwaad ini gaa-wiiji-gikino'amawimimaad.
Geyaabi anamikodaadiwag waabandiwaad oodenaang,
gii-wiijishkinemaawaad gaa-ayizhisewaad. Megwaa
gikino'amawindwaa, gii-naanaagaji'idiwag ji-maanzhisesigwaa.
Wiiba gii-zaaga'am onji gikino'amaadiiwigamigong, wiiba aaniish
gii-giba'igaadeni 1974 gaa-akiiwang, zhaangaswi gii-daso-bibooned.

134 Lillian maadaapi dibaadodang apii gaa-wiijishkinemaad ikwezensa'. Gii-okobiwag, aabajitoowaad zhiishada'igan dibishkoo nagamowaad. Namadabi aayaazhoog apagizod, naanaanzhibinikaadang biidaasamabi'id. Geyaabi onagajitooon iwe doodang, gidochigekaazod.

135 Maamikawise oshkakizinan apii degoshing gikino'amaadiiwigamigong, aapiji ogii-gichi-inendaan iwe. Ominjimendaan Sears mazina'igan bagamibidenig, mii abinoojiiyag oada-gagiiginaanaawaan gegoon ji-anookiwaad. Gagiiginan gegoo daa-inidiwag abinoojiiyag. Lillian wiin gii-ikido oada-gagiininaan "ikwezensiwi-aya'iin" dibishkoo odaminwaaganag, magoodaasan, gegoon ji-meshkwadoonamaaged onji. Maamikawise gaa-gitaadiziwaad ikwezensag ogii-michi-baapishi'aawaa' weshkaadizinid, gaawiin gegoon aaniish oada-ondinanziinaawaan. Shiishiiman odidaan-baapiwind. Gii-michi-jiishi'aawag ikwezensag, gaan awiya ogii-gikendanziin aaniin gegoon enagindeg. "Ningii-michi-shiishiman," ikido baapid.

136 Vernon ningii-gagwejimig daga gii-wiindamawid gii-mimiged niizhwaaki apane. Ningii-noonde-wiindamawaa bijiinag ningii-nagishkodaadimin, aapiji dash ningii-noonde-dibaajimotawid, geniin dash gaye ningii-noonde-noondaan.

137 Gii-adaawe bezhig mazina'iganens ji-bishagibidooyan minik ji-mookinaman ozhibii'iganan anaaming, ikidowinan ozhibii'igaadewan gikinawaadategin. Mikaman nishwaaswi aanakesingin ikidowinan midaaching midaaswaak gidaa-bakinaage. Weweni igo niwiindamaag Vernon, odibaadodaan aaniin ogichininjiimaan apinang onamanjinikaaning, bishagibijiged. "Lillian, ambe omaa, midaaching midaaswaak gigii-bakinaagemin," odayininigetamaag. Ginagaapi Lillian. Gii-maajii-abwezo Vernon, gaaniikaa gegoo owe gii-bi-bakinaagesii, gii-niningishkaa, zhiywaakiganeshkaad-onooji'igon ode' gii-inendam. "Lillian," ikido miinawaa. "Nishwaaswi ikidowinan gimookinaamin, gibakinaagemin midaaching midaaswaak dasowaabik." Gii-niningishkaa Vernon, gegaa babangishing. Odibaajimaan ojaanimendaminid. Niningishkaad odininamawaan mazina'iganens.

138 Mii-sa Lillian odininaan waasechiganing ji-ganawaabandag ini ikidowinan, daga gakina imaa ji-atenigin imaa. Mii-sa Lillian

ogagwejimaan, “Vernon, aandi ‘e’ ozhibii’iganens omaa ikidowining?” Mii gii-michi-jiishendang, nawagised iwe wiindamaaged. Geyaabi odayaanaawaa’ iwe mazina’iganens agokenig dakisijiganing, niishtana ashi naanwaabik eta inagindenig ji-minjmendamowaad gegaa iwe minik gii-bakinaagewaapan.

Lillian odizhitawaan, “Mii iwe shiishiman.” 139

Jibwaa maajaayaan, Vernon ikido nagamon nindayaamaag. 140
Zhemaag, Lillian bazigwii ji-nookwezichiged, mii ezhi-bangitoowaad o’o wii-doodamowaad. Ningiizikaanan nindooshkiinzhigokaanan, ji-nookwezigoowaan, ji-nagamootamaagoowaan gaye. Ningii-jiikakamigiz ishkwa-naawakweg imaa. Geyaabi ningaagiigidomin, weweni nimbizindam. Ambegish gegoon ji-azhe-miinagwaaban.

Ninjaagizwiingwe jiigashkodeng namadabiyaan 141
gabe-ishkwa-naawakweg. Dibishkoo ji-onzaamaasowaan, niminomanjiw dakaashiyaan izhaayaan nindoodaabaaning.

Gilbert ojiikendaan gegapii noondamaan dibaajimowinan 142
wegonen wenji-gichi-inendaagwak baapiwin. Minik gaa-gaganoonagwaa getaadiziwaad aaniin gaye gaa-ayizhiwebiziwaad, mii ningikendaan gii-bapii’igoowaad baabaapiwaad. Gilbert ikido, “Ji-dabasenindizoyan, ji-zaagi’idiyang gaye. Bizhishig maminwaajimog, ginandawenindimin. Manaaji’iwen. “Ningii-gikenimaag awiyag weweni gagiiginamowaad wegonenan wii-dibaajimotawiwaad, awenena’ gaye waa-dibaajimaawaad. Mii weweni ninisidotaan Alfred Oshie gaa-ikidod, gaawiin ji-dazhimadwaaban awiyag.

Bezhi gwewig gegoon ninisidotanziin aaniin gaa-izhi-giigewaad 143
ogo minik gaa-gaganoonagwaa, gaa-baabaapiwaad gaye. Niibiwa ogii-dazhindaanaawaa’ aaniin gaa-izhi-gagwaadagitoowaad abinoojiwiwaad. Mii ani-giizhigiwaad, gii-inendamoo, aana-gii-zanagadinig, daga ji-giigewaad gemaa ji-bimiwidoowaad gaa-doodawindwaaban. Nawach ji-giigewaad gii-inendamoo. Aaniin gaa-izhi-gashkitoowaad iwe ji-doodamowaad? Aaniin gaa-izhi-giizhendamowaad owe ji-doodamowaad? Wegonen gaa-izhisewaad megwaa oshkaadiziwaad owe ji-bima’adoowaad ji-giigewaad? Mii owe ji-dazhindamang wegonen gaa-izhisemagak

ji-maada'adoowaad owe wii-izhichigewaad. Ninzhagadendaan
apii michi-baabaapiyang gidizhitwaawininaang gaawiin
ji-onji-bapiitoowang gegoon.

Chapter 4: Laughter

Gilbert has passed on a teaching from his spiritual brother, and I am thinking about how much I am learning, about how joy can replace pain. We discuss the erosion of traditional knowledge and the declining use of the Anishinaabe language. He says he knows an old story that has been passed down through the generations that illuminates how it wasn't always like that—the language used to be everywhere. 1

Gilbert 2

A missionary comes to their village, along with a translator. The missionary wants to meet the oldest person in the village, so they go up the hill to the oldest man's house, knock on his door, and await an answer. The old man finally answers the door, only to see the missionary standing there, holding a Bible in his left hand, his right hand crossed on top. The translator is at the missionary's side and standing back, just slightly. The translator says, "The missionary wants to ask you questions about the Bible. Do you know anything about the Good Book?" 3

The old man's mouth is hanging open when he grunts out an "Ayaa," as his head nods up and down. The translator conveys this as a yes back to the missionary, who asks the translator to find out more. "How much does this man know?" he asks. 4

"The missionary wants to find out if you know who Mary is; do you?" 5

"Ayaa," the old man stands up, still nodding. 6

Surprised, the translator asks, "The missionary is impressed. He wants to know if you know who Joseph is?" 7

"Ayaa," replies the old man, still nodding, and looking more interested. 8

9 The missionary has never gotten this far before—finally, he thinks,
his work in the village is getting somewhere.

10 “Do you know who Moses is?” the translator asks optimistically.

11 “Yes!” the old man screams in Anishinaabemowin. “But I don’t
want to talk about him, because he owes me money.”

12 Gilbert tells me about the time he was at the Rendezvous Hotel,
where Tommy White was conducting a workshop for residential school
survivors. The participants start talking about their experiences, and
the conversation creates a lot of sadness in the room. Tommy wants
to keep the mood upbeat, so he tells a story about an old man and his
grandson going into a store to buy supplies. After selecting the items
to purchase, they placed them on the counter. The shopkeeper rang
the items through and asked for the money. The old man turned to
the grandson to interpret, as the grandfather didn’t speak any English.
They paid the amount requested for the items.

13 When the shopkeeper saw the grandson struggling to put
the items into a bag, he asked him, “Do you want a box for your
groceries?” The grandfather asked the grandson what the shopkeeper
had said. The grandson told his grandfather, and the old man
immediately set the groceries he was holding onto the floor so he
could put his fists up in the air and get into a boxing stance. The
grandson thought the shopkeeper had asked, “Do you want to box for
your groceries?”

14 The room breaks out laughing and the workshop continues
productively. Gilbert tells me that when Tommy senses sadness, he
uses humour to bring people out of their darkness.

15 Gilbert’s tone changes slightly as he tells me about his own
commitment to always listen to children, because he learns so much
from them. He adds that one should never feel that one is too smart to
learn anything more, especially if children are your teachers.

16 He left his construction job at a paper mill in 1982 to work with
children as a social worker. “It is important to listen to children,” he
says. He has been doing this work ever since. “I never yell at them, I
always speak to them in a good way, and they do the same. One thing
they taught me is that when they have a problem, they just say it in a
different way—a more straightforward way.”

He tells me about a pregnant woman he knew who had a young child at home. As young children do, this boy asks his mom a bunch of questions. “How did the baby get in there? How are babies made?” The mother patiently answers as many questions as she can. Then her stomach moves and the young boy asks, “What was that?” The mother replies, “That was the baby kicking. I’ll let you feel it next time it kicks.” Moments pass and she puts the young fellow’s hand on her tummy.

“How’s it going to get out?” asks the young lad. The mother tells him that the doctor will help the child out. The boy pauses for a moment, clearly deep in thought. Then he asks, “Is there a doctor in there too?”

Gilbert says, “We all have different experiences, so we must always respect each other.”

Gladys and Patrick

I leave Gilbert and go north to meet a couple from Whitedog First Nation. They agree to meet me halfway, in Kenora. I am greeted by Wanda Paishk and her husband Patrick. The two of them keep laughing the whole time we talk, and take turns serving up lines for each other to finish off. I really enjoy their company.

Patrick tells me a story about their son, Skylar. They are at a Chinese restaurant when Skylar is about 15. Like many kids his age, Skylar has his earbuds in and is sitting at a different table, listening to his tunes. Patrick asks Skylar to come join them. As teenagers are wont to do, Skylar rolls his eyes, reluctantly removes the buds from his ears, and says, “What?”

In response, Patrick says something in a language that Skylar can’t understand. Skylar asks Patrick how many different languages he speaks. Patrick responds with “astam.” He says it in a really low voice, so Skylar comes closer—“What?” “Astam,” Patrick says in an even softer voice. Skylar comes even closer, and asks Patrick what the word means. Patrick says, “Come here.” So Skylar comes over to the table and sits with the family. “What does it mean?” Skylar asks again. “It means, come here,” his father tells him.

That same winter, Patrick is driving Skylar and Patrick’s sister Colleen to see *Star Wars* at the movie theatre in Kenora, an hour-and-a-half drive from where they live. It is pitch dark by 5 o’clock. Patrick

finishes his coffee, and they head off. Colleen is seated beside him, and Skylar is in the back of their white Dodge Caravan.

25 Patrick begins to get a bit sleepy, so he pulls over at a truck stop on Highway 549 and asks Colleen if she would be able to drive the rest of the way. She agrees, so the siblings get out of the van, leaving both front doors open for each other to get in when they move to the other side. Colleen gets in and Patrick decides that he better heed the call of nature before they continue, since they're still a half hour away. He shuts the passenger door to keep the inside of the van warm. He turns his back and looks down to undo his zipper when he hears the vehicle speed away. Patrick chases the van for a few steps and watches the rear lights get smaller as the car recedes into the distance. He pulls out his phone to call Colleen, but remembers that his sister doesn't have a cell phone.

26 It is a cold night and Patrick is not quite dressed for the weather, but he's not in peril either. It's just cold enough to be uncomfortable. Patrick calls Wanda and tells her what just happened; there is nothing left for him to do but to walk to Kenora and hope that someone else uses that road so he can get a lift the rest of the way. In the meantime, Colleen is happily driving the van, Skylar with buds in his ears in the back seat, nice and toasty warm. After another 20 kilometres, Colleen gets to the theatre and asks Patrick where they should park. Her question is not met with a response. She looks over to see that nobody is sitting beside her. Colleen asks Skylar if he has seen his dad. Patrick takes his earbuds out and asks, "What?"

27 Colleen realizes that Patrick never got back into the van, so she turns it around. Skylar tells Patrick afterward the whole way back that Colleen is asking, "Do you think he is going to get mad, do you think he is going to get mad?"

28 The lesson Patrick wants to pass on with this story is simple: never shut the door until you are in the van.

29 Wanda chimes in and starts to tell me a funny story about her grandson, Carter, who lives in Fort Frances. Patrick and Wanda refer to people living in Fort Frances as "town types." The couple have a cabin on an island that is only accessible by boat. Carter came to visit them once. They wake up in the morning and look out at the tree tops to see a bald eagle. With the mist slowly moving across the water, the setting

is very tranquil. Across the lake is an amik—a beaver—busy fixing his dam or gathering food. The beaver gets closer to the island and sees Carter, so it slaps the water with its tail. Carter looks over to see what the noise is, just in time to see amik swimming away, with only its head breaching the surface of the water, followed by a v-shaped wake. Carter excitedly yells to his grandma, “Look Grandma, it’s a crocodile!” She looks out and realizes that amik did look like a crocodile if you grew up watching movies and shows with crocodiles and alligators in them. He is so excited by his discovery that Wanda never bothers correcting him. It reminded me of something Gilbert once told me: “We all have different experiences so we must always respect what each other says.”

Dennis

The next morning, I call Dennis Jones. He is the student who ate the beaver in Peterborough—the animal that was his university’s mascot. A few days earlier, I had called Dennis, from Nigigoonsiminikaaning First Nation. He was in Minnesota but he told me that we could do the interview over the phone. I thanked him but noted that I was only interviewing people if I could explain the purpose of the interview as well as honour the protocol of providing tobacco when asking him for help. Dennis told me not to worry about it; when I called him, I was to have my tobacco in my hand, he would have his in his hand, and then we could both lay our tobacco on the ground at our own special places. He had heard that this was okay from an Elder he was just speaking with, but had not tried it yet. He noted that the Creator is everywhere, always listening, so as long as we both did this at the same time in the same spirit of the protocol, we were still honouring the commitment.

When I call Dennis, there is a slight delay in the signal, so I call him back. “Can you hear me now?” he asks. “That’s better,” I respond. We hold tobacco in our respective hands, I explain the request for help, he accepts, and I put my tobacco on a tissue so that I can lay it down later by a spot on the lake that I like to go to.

I tell Dennis that I simply want his permission to use the beaver story I had heard him tell years earlier. He denies having told it, insisting that either Brent Tookenay or Delbert Horton from Seven

Generations Education Institute made up the story. I tell him that I heard it directly from his lips at the conference. “Hmm,” he notes.

34 He talks a bit about his life at university. He says that he likes to shoot animals. “I’ll pretty much shoot anything and eat it,” he explains. “Except cats and dogs,” he corrects himself. I’m sure he was just trying to gross me out. His university fees and room and board were paid for by treaty rights afforded to those with Treaty #3 membership. He was driving home at the end of his time at university in his brand-new Dodge Charger. Dennis tells me that it is tradition for his family to take a collection to help pay for a car. He got the cash and ended up buying a fancy blue Charger with a striking white stripe on the sides with really high suspension—very cool. It was really souped up, but the mileage it got was really crappy. He tells me that his family still reminds him of this donation for his car to this day. The only thing he had trouble with was affording the gas.

35 As he passes Sault Ste. Marie, he notices a couple of similarly aged hitchhikers along the side of the road—a couple from Garden River First Nation, near “the Soo,” as the city is called by locals. Dennis stops to pick them up. “Where are you going?” he asks. “Thunder Bay,” they respond as they hop into his car. As they pass Wawa at dusk, Dennis spots a moose in the field. He tells his passengers he needs to get out to get the moose.

36 He has a long .22 and a short .22 in his trunk, so he chooses the long .22. He looks at the moose in his scope and watches him walk away. “Stop!” Dennis shouts, and to his surprise, the moose stops, turning a bit to expose the soft spot behind its ear. His father and grandfather always said this is where to shoot, so Dennis takes the shot. Through the scope, Dennis can see the moose shake its head a couple of times, then it walks away. Dennis thought he shot well but figured he must have clipped the moose on the nose. Dennis tells the young couple that he thought he hit the moose, but wasn’t sure, so he needs to finish the job now. The couple come out of the car to help him. As they reach the stunned moose, Dennis uses the short .22 to shoot it in the head. He doesn’t have a knife so they use his axe to cut the moose into sections. The couple helps Dennis take the carcass back to the car, each hauling the meat over their shoulder. By now, it is pitch-black out.

They move Dennis's stuff into the trunk and put the moose in the back seat. Dennis is careful to put the fur side down so he doesn't stink his car up with blood. He needs to be at a friend's place for 7:00 a.m., so once the moose is loaded, they are on their way again, this time all three in the front seat. 37

It is still dark when they arrive in Thunder Bay, with the gas metre showing they are almost on empty. Dennis immediately goes to a gas station to fill up the Charger's tank. He pumps the gas and all three go into the store to buy snacks and pay for the gas. Dennis says the guy behind the counter had huge eyes, looking kind of scared. It wasn't till then the three realize they are covered in blood from head to toe. Dennis tells me that the couple looked even worse, because he was smart enough to drag the moose, whereas they had lifted the meat over their shoulders. 38

Dennis calls his friend and says, "Bring your knife, we'll cut up the meat and have moose steaks for dinner tonight." 39

Don 40
Dennis has an older brother, Don, whom I have known for many years. I head off to see him. 41

When I first met Don, we were putting together a proposal for Nigigoonsiminikaaning First Nation; he was a band councillor at the time. After we finished discussing the key points, I flew back home and got to work. I carefully crafted my words so as to represent the community's needs as best I could, and so that, as much as possible, I protected their customs and knowledge from being "indigitized." (Indigitized is a term I created. It refers to digitizing Indigenous knowledge that is served up in a way that technology is used so that the younger generation can more easily consume it. I believe that much of this information cannot and should not be indigitized.) So we were navigating a potential minefield; as a result, we needed to be very careful that we did not disclose knowledge that shouldn't be used by people until they have learned the lessons associated with that information. As well, digitizing some information might not be culturally sensitive, because the language used is ceremonial and should not be digitally captured or displayed. 42

43 I wrote the proposal for Don so he could make copies for the Chief and the Council to vote on. Once they voted to pass the proposal, Don, who was very excited to tell me the news, called me. “We got the approval!” he said excitedly. “Chief and Council said you wrote it like you were one of us. You really captured the situation and need for our community. You did such a good job that we want to have a naming ceremony to give you an Indian name.”

44 My heart stopped. I had to admit that my ego took over and I was thrilled that I would finally be getting this ceremony performed—what an honour. I told Don that I was touched; overwhelmed, actually. He told me that he already had the name picked out and he said it over the phone. When I asked him what it meant, he said, “It means, he who can tell a good story.”

45 “Wow,” I blurted out. “This is such an honour.”

46 Don went on. “Don’t get all caught up in yourself, it also means, he who is a good bullshitter.”

47 Don tells me about growing up with Dennis and his other brothers, especially about when they were little and had to do whatever household chores their mom Nancy Jones asked them to. Their dad was always off working, so some of the boys regularly had to go to the lake to grab buckets of water. Their home did not have indoor plumbing, so Don, as one of the older children, was always tasked with taking the aluminum pails, which were marked JGW on the outside, down to the water, filling them from the lake, then carrying them back up the hill to his house, where the water would be heated up on the wood stove. Don tells me that he hated this chore—he still has a fire in his voice when he speaks about it. Regardless, it was his designated job, and back then children didn’t challenge their parents on these things, and they didn’t have to wait to be asked to do their work either; everyone pitched in.

48 Don especially hated bath night because of the extra water that was needed: grab the JGW buckets, go to the water, fill them up, repeat. The handles were too slender to distribute the weight of the water without hurting his hands, so a cloth was used to make the task less painful. But on bath night, his biceps would burn by the time he was finished drawing the required water for the tub. In winter, he froze

while fetching the water, and in the summer, he sweated. The pails were made by John G. Wilson at the Harwill Machine Shop. Don says he was 14 years old before he found out those letters didn't mean "just get water."

Vernon

About a month after Christmas, I headed north to McKenzie Portage Road on the Obashkaandagaang First Nation to spend time with Vernon in his basement. Richard Green drove with me so that I could meet the two together. We've had a moose story already, but Vernon said he had a bear story. Vernon is a really passionate guy, so I can only hope to tell the story here half as well as he told it to me. 49 50

Vernon usually hesitates when he tells his tales, because he needs to make sure that they will be respectfully passed on. He considers it rude to tell stories about other people—in line with Gilbert's belief that all stories must be told respectfully. Richard Green is sitting with us. He nods in agreement as Vernon considers the story, and then looks up and begins to talk. 51

Vernon tells us that this is a story he heard about a local member of his First Nation who has since passed. (Vernon looks a bit like Charles Bronson, so the story seems even funnier, because it is like Bronson telling me the story personally.) He is also an incredibly animated storyteller, using his whole body, tons of facial expressions, and an amazing tone of voice as props as he recalls the tale. 52

Vernon says that this is a story that was told to him by an Elder at a break in a pow wow about 40 summers ago. Back then, pow wows weren't about competing in song, dance, and dress. They were used to heal, pass on teachings, and provide directions. Songs were to be shared and used for healing. Vernon hangs his head, looks to the ground, and voices his concern for the loss of many of these songs. During breaks, people would sit under the arbour to get some relief from the sun. Storytelling was the inevitable outcome of a group of people sitting together in this way. 53

The Elder said that when he was younger, he would often go to the dump. In the 1960s, the local non-Native people would throw away perfectly good stuff, because they didn't know how to fix things. For example, the Elder found a television one day, and went to the store 54

to buy a new picture tube. Once fixed, the television worked fine. A perfectly good couch had a tear in one of the cushions, so the Elder and his family reupholstered it, and it looked like new.

55 One day, the Elder is at the dump, picking cans and bottles to take to the store and redeem for cash. The dump has only one road leading into it, and is surrounded by dense bush, so travelling anywhere other than on that road is not an option. Suddenly, an animal growls behind the Elder, and he freezes. The low, powerful growl is so intense his bones vibrate. Then comes the stench—it's a black bear. He looks up and is standing face to face with the beast, and it looks hungry. It stares at the Elder with pitch-black eyes the size of tennis balls and bares its teeth, exhaling deeply from its nostrils—just waiting for the perfect time to attack.

56 The Elder's heart starts pounding—he needs to get out of there. The bear takes a step toward the man, who is still frozen in fear. The Elder's feet won't move—this is it.

57 Suddenly, out of nowhere, he hears a pack of rez dogs barking. They have come to the dump for their daily feeding, because folks throw away decent food, too. The dogs come from behind the dump on the opposite side of where the road was. The bear turns around to see the wild dogs; they are a threat. The black mass stands on its back legs facing the dogs and lets out a thunderous roar. The dogs assume aggressive stances and carefully start surrounding the angered bear.

58 At this point Vernon perches at the edge of his chair, his hands up like paws, eyes incredibly wide, and his voice hitting a higher pitch.

59 The Elder decides to take advantage of the situation, so he drops his bags of bounty and takes off down the road. If he can run fast enough and far enough, he might be able to escape the bear and save himself. He is sprinting for his future; behind him he can hear the bear chasing him, and behind the bear, he can hear the dogs. He figures that he will become the bear's dinner within the next few minutes. Either way, he can't give up, so he sprints like the wind.

60 The Elder is panicked, because the bear is gaining on him. The footsteps are right behind him now, only one or two paces away. He knows he cannot outrun a bear, so he gives up. He stops running, and looks up to Creator—only to watch the bear go running right past him.

All he sees is the big black behind of the animal lumbering by. He is relieved, but only for a second, before he hears the dogs. Before he can have bad thoughts, they too run by him, chasing the bear. The Elder says he felt like he was going to have a heart attack, but didn't know if it was because of the bear, the rez dogs, or from running so fast for so long.

After we finish laughing, Vernon says he would like to tell me a story about the person for whom McKenzie Portage First Nation—the English name of Obashkaandagaang First Nation—is named. McKenzie was a white miner living in the area. 61

Vernon begins by telling me about a time, in the 1920s, when a group of about 20 Anishinaabeg were on the shoreline of the river. Their canoes are all packed up. They are finishing off their tea so they can go into town to buy supplies. It was rare at the time for anyone to have seen a white person—they had heard about them, but most had not seen one. Old miner McKenzie was busy in the bush, so he had not had the opportunity to meet the locals, either. 62

Suddenly, McKenzie comes out of the bush, shouting loudly. His beard is long and white, and he is wearing strange clothes. None of the Anishinaabeg had seen a man such as this. His shouts were actually greetings, but as Vernon notes, the men didn't know that, and one by one, they ran off. Miner McKenzie is now shouting at the top of his lungs: "Come back, come back!" None of them speak English, so the continued shouting just adds to the panic they feel. 63

One of them gets in his boat and pushes it out to the water, then the rest follow, some tipping their boats, while others push off and leave their oars on shore, paddling with their hands. Once they are out in the water, one of the men says, "Aaniishwiine wenji maachii ba'aneget awe amchigozhi?—Why are we running away from this white man?" They had heard stories of white men trying to take over, so they just reacted. When they get back to shore, they find out McKenzie just wants to meet them and share a tea—all is well. 64

Vernon recalls how, as a 16-year-old, after leaving residential school, in 1974, he always found a way to make money: picking blueberries and rice in the summer and early fall, or working in the pulp and paper industry at other times of the year. With the paper mill nearby there was always weekend piecework, cutting logs. Vernon tells 65

me that his dad always told him that that life was hard but if people wanted to put the work in, they could make a good life for themselves.

66 His father, Charlie Copenace, grew up in the area and worked for the pulp and paper business, too. Vernon tells me how, in the 1970s, five gallons of gasoline would power your chain saw for about an hour. He says that in his dad's day, during the 1940s, cutters used a Swede saw, since gas-powered saws were not available. As long as someone knew how to keep the saw blade sharp, you could make a decent living as a log cutter.

67 Vernon's dad worked with a friend, Pete Crow, cutting wood for a contractor named Bill Griffiths. Bill had a truck, but Charlie and Pete did not. They did own a couple of horses, though. Back then they used to cut wood in four-foot boxes, and they used their team of horses to drag the trees out of the woods, one tree at a time, to the boat landing for water transport. Then Pete and Charlie would cut the tree to the proper length. They had a dog at the camp site that ate the scraps of food lying around, which kept wild animals away, and was also adept at corralling the horses. Pete's horse was a little wild, so the dog was a big help keeping it from running away.

68 Vernon tells me a story about how the ornery beast got away one day. Pete and Charlie look at each other, exhausted, but then they hear a dog barking, so they figure the dog is chasing the horse back and they won't have to go far to find it. Charlie notices in the distance that the galloping horse doesn't look right, but Pete is too focused on getting onto the trail to make sure the horse stops. Pete jumps out onto the path to stop the horse, waving his hands in the air and whistling. Then Charlie realizes something and shouts, "Gigagwe gibiche'aa na awe mooz?"—"Are you trying to stop that moose?" Pete jumps out of the way. Several hours later, the horse came back.

69 **Richard**

70 It strikes me that Vernon is telling all of the stories. I think Richard would have been happy listening to Vernon; they have known each other for years and I don't think Richard had heard these stories. I looked at him and suggested that it was his turn to tell a story. We're sitting on stools with coffees in hand. Richard brushes off his pants, sits up straight, and begins to speak.

Years ago, when Richard was about 40 years old, he worked as a counsellor at the NeeChee Friendship Centre. The Centre hosted some exchange students from Austria that summer. These university kids spent time at the Centre and would stay with local First Nations families. They were keenly interested in learning whatever they could about the Anishinaabe culture. They exhausted Richard with their barrage of questions—why this, how come you do this, etc. They were getting very excited, because the following weekend they were to attend their first pow wow. The hosting family, the Seymours, thought they would have a barbecue to show their new guests a traditional Anishinaabe dinner of hot dogs on their property on the Big Stone Road/Hilly Lake area.

Richard continues. It's getting late, and it is dark, and the barbecue is all ready and warmed up when the four students and 20 or so NeeChee staff arrive. As the gathering gets going and the conversation gets exciting, the Seymours start cooking the wieners. The group tells stories as they eat, and the volume of talking increases to rise above the chirping of the frogs in the nearby pond. Then one of the students asks Richard to talk about Indian warriors, so Richard stands up to talk about the tradition of the mighty warriors protecting the village. He says the warriors are the bravest in the village; physical fitness is very important. The warriors will stand at the trail leading to the village, they will ward off any adversity—by intimidation if possible, by force if necessary. The Austrians ask questions about how would the warrior stand and if Richard would have been a warrior. Richard stands up with his head high, his chest puffed out, and his hand posed over his head like he is holding a spear, ready to thrust it. With the campfire as his backdrop, he loudly exclaims, "I am a warrior."

All of a sudden, a powerful growl is heard in the forest right behind the fallen logs everyone is sitting on. Even the frogs stop singing. Richard tells Vernon and me that everyone took off. "But I took off faster," he says with a broad smile on his face and his index finger pointing in the air to accentuate his reaction. He said he was the first one out of there. Everyone laughs and calls him back. It turns out they had wired speakers in the bush behind the fire and had set Richard up, as a sign of appreciation for all of the questions he had spent time answering for the students.

74 **Alfred**

75 Once I get back to Gilbert's place, I tell him about the stories I've been hearing, and he seems pleased about how well the interviews are going. He says we must never be too good for our teachers, because we never know who will be gifting us a lesson. He says that he and his wife Delia are always listening to children. He tells me that we need to love each other and to not gossip about each other. He tells me that his friend Alfred Oshie has good lessons to pass on, and then he steers me north in another snowstorm.

76 I show up late to see Alfred and he chides me for my tardiness. I feel terribly about it, but Alfred is not trying to shame me. He has been so accommodating, and I should be, too. Alfred is a 72-year-old residential school survivor. He has some observations I have heard before, but he puts them into words that I can understand better, it seems.

77 Alfred says he wants to take me through how society has changed over the years. He remembers pow wows as a place where people shook hands and laughed. He is concerned that communities are getting away from the traditions of respect. He points out that electronic devices are changing the way we communicate. That said, the electronics are not the only technology that changes the way today is shaped. He talks about his life and notes how 1959 was a year of great change on his First Nation. This is the year both the road and the bridge opened in Northwest Angle No. 37. He recalls having a community dance right there on that bridge the day it opened. The road was bumpy and nobody had a vehicle except for one person, a World War II veteran named Andrew Joseph. Everyone else walked or took a toboggan.

78 Before 1959, Alfred tells me that they had square dances. People from all around would go to the Whitefish Bay community hall to hear Harry Joseph fiddle into the wee hours of the night. People used to dance in those days—really dance, not just “wiggling butts” like they do today, says Alfred. The kids used to love it when Harry took a break because he would sit outside, smoke, and tell stories.

79 Alfred says there were many storytellers then. It was a big part of what the community did for entertainment. The storytellers told beautiful stories. They'd spare no details; the listener could really

visualize the stories, like they were right there. Alfred says his two younger brothers are better storytellers than he is. At the time of listening to the stories, Alfred regrets not paying better attention because he cannot repeat much of what he had learned at the time. In any case, Harry Joseph was a great storyteller and everyone would gather around to hear him talk.

Alfred chuckles as he recalls a story that his grandfather told him. 80
There was a fellow in the community whom people called the trickster. This trickster was quite well known, yet nameless in the community for his harmless practical jokes.

Back in the day, the toboggan was their main means of 81
transportation in the winter. A horse-drawn sleigh was used much more rarely. Since people lived off the land, a lot of time was spent outdoors collecting food and pelts.

One day, the trickster and a fellow from the south are sitting around 82
a fire having lunch. The fellow is boasting about how fast his horse is, and really showing it off to the trickster. The horse is beautiful and powerful, and harnessed behind it is a toboggan. The fellow talks about how the toboggan could cut through the snow, with almost no friction.

After lunch, the fellow from the south goes into the bush to relieve 83
himself. The trickster sees his opportunity and nails a board to the bottom of the sleigh to create all kinds of drag. When they say their goodbyes, the two men go in opposite directions. As the fellow starts moving away from the campsite, he notices that he's going really slowly. After a short while, he finds the board nailed to the bottom of his toboggan.

Alfred tells me about a valuable lesson he learned from his uncle 84
about respect. When Alfred was a small child, his uncle would tell him to always speak about others with respect and to never gossip. Always use nice language, and always use laughter, he would say.

For example, his uncle would also point out when four or five 85
people got together and started talking about another person in a making-fun sort of way, and he would tell Alfred, this is not funny—it is disrespectful. Alfred says that, to this day, he actually will get up and leave when this kind of conversation develops in groups. I am really struck by this action, because in today's culture, I think, I would be

needing to remove myself from almost every group conversation I get involved in if I followed Alfred's lead. I decide to follow Alfred's advice from then on and remove myself when conversations begin focusing on gossip. Gilbert always tells me to be respectful and I think I understand him, but the example Alfred used makes even more sense to me.

86 After the road and bridge were completed in 1959, Alfred says, they used to run on the road to the highway, just for the novelty, because it was such a hike to go through the bush to get there. It took very little time to get there once it was paved. As well, with the easier accessibility came more goods purchased from merchants in an otherwise inaccessible Kenora.

87 Frank White, one of Alfred's uncles, bought the community's first TV that year. The reception was really terrible, like watching a snowstorm inside. Oftentimes, they had to go out into the snow to redirect the antennae for better reception. But live TV was a marvel. The community could watch their beloved Toronto Maple Leafs on *Hockey Night in Canada* for the first time. There were only six teams then, so the loyalty to the Leafs was pretty intense in their area. It wasn't long before many community members came by to watch, so many in fact that a lineup was created out the door just to get a glimpse of the game. Many times, people couldn't even get close enough for a peek. The lineups didn't only happen for hockey games—when favourites like *Bonanza*, *Perry Como*, and *Lawrence Welk* came on, it was standing room only.

88 Alfred says that his uncle was pretty smart, too. After a couple of weeks of the relentless stream of visitors, his uncle got the idea to charge 25 cents per viewing, be it hockey, a serialized show, or a musical. He made a killing. His house was full every night, but Saturday night brought in the biggest crowd. The 21-inch TV became a profitable venture; sometimes, he would move his wife and kids out of the room to make space for paying customers! Alfred says it was like going to the theatre to watch hockey. He remembers Danny Gullivan saying things like, "Here we have Bobby Hull with his cannonading drive, and here is Hull in front of the Toronto net, dipsy doodling." It was a little odd that in a community where little English was spoken, one could occasionally hear people playing road hockey with a goalie executing a "scintillating

save.” It took over a year before the next TV was brought into the community, and after that his uncle’s revenue stream dried up.

The story resonates with me because of the common sense resiliency I see in the Anishinaabe people. I would really have liked to have met Frank White; he sounds like a real character.

89

Tommy

90

Tommy is the one who got this story going about laughter as a survival tool used by the Anishinaabeg. He’s the hardest guy to get hold of, as he is always doing ceremonies and helping other Elders to deal with their trauma. Even though we had met originally at Gilbert’s cabin, his story is best paired with Alfred’s, I think. Tommy is Alfred’s half-brother and he, too, talks about growing up and the significance of the road and the bridge. He said that when the road was opened, he and the other kids would run all the way to the road and back again. He says that before the road came, “we curled, played baseball and hockey, and danced with everyone. Once the road came in, people didn’t interact as much anymore. I don’t know what happened but people don’t know each other anymore, not like we used to.”

91

Tommy likes to talk about the change, about the differences between the old days and the new. I think that the bridge and road represent this division incredibly well. I don’t get the sense that Tommy likes one time better than the other, or thinks that one is good and the other is bad. I just think he notices the difference between when the bridge and road were put in, and the time that came before. On the one hand, things became more accessible, but on the other hand, the community dynamic really changed, because people and their customs could leave and come back more readily.

92

Tommy tells me about “reading” the weather in the old days. He tells me about how, when he was around 12 years old, he was getting ready to go on a moose hunt with his dad and uncles. The ice was thick and the day was very hazy. His dad says, “We can’t go out tomorrow, it had better be the next day. Even if we could go tomorrow, we will see nothing.” Tommy marvels at how, just from going outside for a minute, his dad and uncles are able to read the weather, and how they knew the animals were going to react to it.

93

94 Just as predicted, the next day, Tommy can't even see across the lake; the wind is blowing badly, and it is freezing cold. The day after that is clear yet brisk, and so they get ready to leave. Tommy puts on the moccasins that his mom had made for him. On his feet are rabbit-fur socks.

95 They walk for two hours and find the footprints of the moose that is about to give up its life for Tommy's family. Even though Tommy had trouble with his ears, he is close enough to the moose to hear him. Tommy's dad and uncles shoot the moose but Tommy is still more interested in how his dad and uncles knew they were going to have that terrible weather, followed by a good day for hunting. How did they know they were going to have wind and blowing snow? Tommy tells me he never asked his dad or uncles. They simply grew up knowing the weather. Some of the signs he has learned over the years include things like when the sun has ear muffs (circles) it will be cold, western red skies means a good day, north winds blowing means cold, and east winds means it will be raining for a few days. Tommy says, "Our generation has lost much of this knowledge."

96 I was at a conference a few years ago and heard Bernie Francis telling a similar story about the Elders knowing the weather and how today's generation relies on technology. He told me about a newly elected chief who was trying to win the favour of the Elders in the membership he was to represent. He is trying to impress on them that although he is young, he knows all about the traditional ways. So, the Elders ask him if it is going to be a cold winter or a mild one. The chief tells them that he will meet them again tomorrow with the answer, as he needs to read the signs. As soon as he leaves, he races to the nearby weather station and asks the weatherman about the severity of the cold for the upcoming winter. The weatherman doesn't know, so he says it will be somewhere in the middle.

97 The chief meets the Elders the next day and tells them to prepare for a fairly cold winter. They look at each other, impressed by the chief's forecast, and leave to gather wood. A week later, they see the chief and again ask if he is sure of his prediction. He asks them to meet the next day. Again he goes to the nearby weather station and asks the weatherman if he is sure about his prediction. "Some of the Elders are

questioning me,” he discloses. The weatherman says that he checked into it and it will actually be colder than he had first said. The chief goes back the next day and tells the Elders to prepare for a really cold winter. They nod their heads in agreement and gather wood again.

For the third time, the following week, the exhausted Elders approach the chief, just to be sure. He believes that they are trusting him now, so he says he’ll meet them the next day and give his final prediction. He goes down to the local weather station and again talks to the weatherman. “This will be the coldest winter on record,” he says. “Get your people to gather all the wood they can find, make sure the doors are insulated, board up the windows. I’ve never seen anything telling me it will be this bad in my life.” The chief asks, “How do you know it’s going to be so cold?” The weatherman says, “You should see all of the Elders collecting wood from the nearby forest. They are all outside all day long, they haven’t stopped for two weeks, they look exhausted but they are still getting ready for a cold winter. I’ve never seen anything like it.” It’s an old joke, but what it reveals is the importance of respect for the Elders’ ability to read the weather better than modern technology can.

Tommy tells me about another situation that happened “before the road.” The wooden homes were not well insulated and their doors definitely did not protect against the cold. Tarps often had to be draped over the doors to keep the drafts to a minimum. Sitting inside the house, one can see the cracks directly going to the outside through the edges of the doors. For ceremonies, they took the tarps off the doors.

One day, they are holding a pipe ceremony at Tommy’s house in order to keep the people in the community healthy and safe. Tommy takes his pipe and points it to the east, where the sun comes up. An Elder passes it to the next Elder, and then the next. This Elder passes the pipe to the last Elder, who sits next to another Elder and says, “Point it to the north, where the cold comes from.” The old guy bends over and points the pipe west to the door. “What are you doing?” the others ask. He said, “You told me to point it to where the cold is coming from—it’s coming from the door.”

101 **Gary**

102 When I met with Gary Medicine a week or two earlier, he had told me about his uncle John, “Jocker,” another resilient person. Or was he just stubborn?

103 Gary tells me about a time when he was about 25, and his girls were starting to run around. His family was living in a house along the highway on the reserve, right next door to his mom and dad’s house. Gary says some people are consumed by commerce but he has always felt consumed by his love for his children; they are so pure and perfect.

104 The children are outside playing, and Gary and Uncle Jocker are outside too, playing with them and watching them, just enjoying the day. They notice a larger number of wasps flying around, so they start looking for a nest. Up in the northwest corner of the house they see it, a football-shaped ball of humming and activity, hanging right underneath the overhang of the roof. The nest is a large one, probably holding several hundred of those buzzing threats to his kids. Gary and Jocker hatch a plan. They will wait until dark before they execute it so all of the wasps are sleeping in the nest. The likelihood of not getting stung is in Gary and Jocker’s favour. All they need to do now is wait until the sun sets.

105 As dusk rolls around, Gary has his garbage bag ready. The plan is to spray the nest, then wrap a garbage bag around it, break it off, and tie it up so no wasps get out. Jocker’s job is to get the ladder ready to take to the corner of the house. Gary has his can of wasp spray in hand. As the family watches the sun set across the reserve, anxiety can be felt throughout the house. The whole family has come over to watch the event. The two warriors are venturing out to keep the family safe; they are preparing for battle, outnumbered greatly by their foe. The problem is, nobody can find Jocker. Did he chicken out?

106 In a moment, they hear banging at the side of the house. Gary figured Jocker was getting the ladder ready, but wow, that was a lot of banging. It is dark outside now, so Gary turns on the porch light so he can see what’s going on. There sure is a lot of noise outside. Gary can’t see anything, so he ventures outside slowly with his can of bug spray poised for the attack. He opens the door and sees Jocker “going all pow wow.” He’s dancing, arms flailing, smacking his head, spinning,

running, slapping his ears, and yelling, “Turn the light off, turn the light off.” It seems Jocker doesn’t have the patience that Gary has and had decided to proceed without his nephew’s help. He wanted to show he could take care of the problem himself. When things settled down, Jocker didn’t talk much the rest of the night. He looked a like a big, swollen raspberry sitting at the kitchen table, defeated by his six-legged foes. Gary took care of the nest the next night.

This story is just a small example of resiliency, but what I like most about it is the way Gary told the story. When he said Jocker was going all pow wow, Gary was sporting a huge grin, arms flailing. Even though he was sitting, his legs were still doing a high step in his chair. He made me laugh. 107

Kibichigishig

When I met Kibichigishig, it was a different mood, but I think it’s important to tell his story, too. It’s a funny story about when he was drinking, although I do not find alcohol and drug overuse to be funny at all. Yet I also do not feel alcohol is the main character in this story, which is why I’m including it here. 108
109

About 30 years ago, before Kibichigishig stopped drinking, he and his brother dock their 14-foot fibreglass boat at the Five Mile Dock in Couchiching, because they need to go into town to buy the family’s groceries. It is a cold, windy afternoon, and a light snow dusted the dock. A taxi is coming to pick them up, so to pass the time, they play the quarter game. They dig a hole in the ground, step back a few steps, and then throw quarters at the hole—closest to the lip without going in wins the quarters. The two men are so into their game that they don’t notice that the cab driver has arrived. The cabby gets out of the car, and the three of them continue playing. After all the fun that could be had was had, they drive into town to get their supplies. 110

After shopping, they end up at the Fort Frances Hotel (now the Makabi Inn) on Scott Street. They have no money left over for either a hotel room or a cab. They had stayed in the bar much too long and decide to leave for Five Mile Dock by foot—about three kilometres if they walk in a straight line. The wind had died down a bit but Kibichigishig is struck by how big the snowflakes are that night, falling 111

in slow motion, their fluffiness causing drag against the air, almost like they are suspended in front of him.

112 After staggering to the dock, they need to get the boat ready for departure. The brother jumps in and waits. Kibichigishig pauses momentarily and looks up at the dock light. It is the only thing he can see; the stars and the moon are hidden by the blanket of snow clouds covering the area, all other lights that would normally have been there were made invisible by the snow, just one light. That one dock light is a bright-red orb, the fat, fluffy snowflakes caressing the lamp cover as they fell to the lake. His brother yells, “Hey, hurry up, it’s cold!”

113 Kibichigishig responds, “You hold the dock, I’m going to light my smoke.” Kibichigishig turns to his right, pulls his coat up to shield whatever wind there is, and lights his cigarette. He takes a puff to make sure it is going, then turns and steps into the boat in one motion. In the time he took to light his cigarette, his brother had fallen asleep, and the boat had drifted away from the dock. Kibichigishig, with one foot solidly on the dock and one foot gingerly on the boat, is doing the splits as more space gets created between the boat and the dock. He plunges into the water in slow motion, like the snowflakes around him.

114 Kibichigishig is loaded down by his winter coat and disoriented from his night’s drinking, and he panics. He struggles to stay afloat, desperately calling out for help, but because it is so late, no one is around. His only hope is to wake his brother. Moments pass, his calls for help are swallowed up by the evening air, and his brother continues to sleep. He starts to paddle, not even sure he is going towards the shore; his clothes are so heavy. Exhaustion and cold soon render his muscles useless. He rolls onto his back and thinks, “Creator, I’m coming home.” With the realization that his demise is inevitable, he relaxes. In a few minutes, the life he has in this body will end. Surprisingly, this moment is peaceful. He lies in the water and watches the light, the glow attracting his attention. The snowflakes are so big and falling so slowly. “So much beauty, so much danger,” he thinks to himself.

115 As Kibichigishig relaxes and awaits the inevitable, his feet sink due to the weight of his boots. To his surprise his feet hit something solid. He pushes his feet, trying to hit that object again, and suddenly he makes contact with the bottom of the lake. He stands upright only

to realize to his relief that the whole time he was drowning, the water was only waist deep. When he fell into the water, he fell flat and had no idea the water was so shallow. It was a cold, quiet ride home as his brother continued to sleep.

Tom

116

Up in Lac Seul, Tom Chisel sits in front of me, sporting a brush-cut hairstyle. He has a lot of stories to tell as he gets ready to lead a delegation of youth to a Caribbean humanitarian effort. He says he only has a couple of hours before he needs to go get ready.

117

Tom is a Pelican Bay Indian Residential School survivor, the same school his dad attended. He grew up with one brother and two sisters, plus an older brother who died at a young age. His family also decided to adopt six children who had lost their father to a house fire; Tom's parents didn't want to split the kids up because they knew that they needed each other.

118

Tom begins to tell me a story. One day, when he is 17 years old, in 1973, he comes home in the summer and asks his mom about God. She tells him that he will really need to ask his grandfather about this, because he can explain things better. This man Tom calls his grandpa is really his great-uncle. His mom tells him that he must take his "Shoomis" some tobacco and offer it to the Elder first.

119

Since Tom's family were fisher people, they were nomadic by necessity; they always travelled to where the best catch was by season. They lived anywhere from Frenchman's Head to Bear Narrows, just northeast of Lac Seul. Tom remembers that they hardly had any furniture, certainly nothing large like a dresser, so his mom walks to her bedroom and begins going through boxes of her belongings. "There it is," she exclaims as she hold up a pack of red Du Maurier filters. "Do you smoke?" Tom asked her. She told him she didn't but that she always stocked Shoomis's favourite brand.

120

When Tom goes to see his Shoomis, he tells him that he has tobacco to offer, and the old man nods, telling him that this is good, because kids do not come to him that often to ask him questions and when they do, they rarely bring tobacco. Shoomis is pleased that Tom is still honouring the Anishinaabe traditions.

121

122 Tom hands the cigarette to Shoomis and tells him that he has a question for him. “What am I supposed to do with this cigarette?” Shoomis asks. “Well, I guess you should smoke it?” Tom says more as a question than a statement. Tom remembers the old guy laughing at his response. His grandpa smokes the cigarette and keeps laughing. Tom remembers that Shoomis was always laughing, slapping his knee all the while. Tom loved to visit him. Shoomis also had a way of answering questions indirectly, always giving Tom the choice to follow his own belief, which gave him a sense of freedom whenever he was around this experienced Elder.

123 Tom asks about God, specifically if Christian people have spirits, and Shoomis replied, “The Anishinaabe belief is that we all have a spirit, whether we are Christian or not. You will need to learn more but this spirit is not something to be feared, it is something to be understood, feasted, and prayed to. Someday it will make sense,” the old man says. “Why are you asking me this question?”

124 Tom tells him about something he did not know how to make sense of. Tom had a friend, or someone he called a friend. The friend was a 40-year-old Mennonite man who hung out at the Royal Café with all of the other Anishinaabe teenagers. This guy was a great listener, he spent a lot of time trying to help the other kids, and he and Tom grew quite close. He was kind of like a big brother to Tom, a great adult role model for a teenager.

125 Tom was boarding in a house, just before Thanksgiving, out on Drayton Road, about a mile out of town, when the phone rang and it was his Mennonite friend. Tom asked him where he was and the guy said “the usual place,” then asked if he was going uptown later that day; perhaps they could meet up for a coffee. “If I’m there, I’m there,” his friend replied. Tom thought going uptown would be a good idea. He hung out at his adopted home for a bit, then went to the Royal Café, hoping to score a free coffee from his older friend. But his friend did not appear that day, so Tom hung out with other friends and paid for his own drink.

126 The next morning, Tom was eating his breakfast, listening to the local news on the radio, when he had heard that his friend and his family had died in a plane crash on Bemidji Lake earlier the previous

day. When Tom asked the others at the breakfast table how this was possible, that a man who was already dead had called him and invited him for a coffee, he was told that God works in mysterious ways. That advice did not help Tom understand what had happened, though.

Tom went home for Thanksgiving and asked his mom about it. She said, "We all have spirits, and before we bury the body, our spirit visits people they want to see before it is buried. This person must have liked you to come to you." I told her he was a Mennonite. His friend was already dead when Tom called, so how was that possible? That's when he was told to go see his Shoomis, tobacco in hand. 127

Tom tells me another story from 1970, about his real Shoomis, this time when Tom came home from residential school. The family had taken his father's handmade, plywood 18-footer, powered by a three-horsepower Inglis hand-cranked motor into Hudson to do some shopping for supplies. It was calm when they left for Hudson but quite choppy by the time they got home, because it was really windy. They ended up taking the long route home around Big Island so that they could travel with the wind for the rest of the way home. 128

Tom is starving. With his Shoomis on the starboard side of the five-foot-wide boat deck, Tom asks his mom to take the olives out of the grocery bag. Shoomis has never had an olive before, so Tom gives him a handful and tells him that they are really good. So Shoomis puts a handful in his mouth, and a sour expression comes over this face. In disgust, he spits the olives into the lake and asks Tom, "What is this; what did you feed me?" Tom says he was a bit of a trickster at the time, and so he absolutely delighted in his grandfather's reaction. 129

When they lived in Bear Narrows, Tom and his brother Charlie used to sing rock-and-roll music as loudly as they could. Charlie learned to play guitar so that they could pack fish lunches and spend hours out on a nearby island and nobody would disturb them. One day, as they are wailing away, Tom spots a bear coming at them from about 100 metres away. It's hungry and wants their fish. Tom tells his brother that the worse thing they can do is panic. "Stay calm; no sudden movements," Tom says softly. Suddenly, Tom is gone; he didn't look back but the whole time he was running away, he was yelling, "Bear! Bear!" And don't worry, he smiles as he tells me. "Charlie is still alive." 130

131 **Lillian and Vernon**

132 In Rat Portage First Nation, in the Skeads' backyard, there is a small cabin that is obviously used a lot for both ceremonies and socializing; we've talked about it before. It is here that Lillian tells me stories about residential school and about growing up in the community. Always a smile on her face, her head tilted slightly, giving a softness to her body language, I feel welcomed.

133 She talks about the residential school experience in a positive light, reflecting what Gilbert said about the importance of framing difficult experiences in as positive a way as possible. Lillian notes that although it wasn't a good experience, some memories of it are fond. The most important impact is the bond that she shares with others who attended the school—they still nod at each other in the streets, as they have a shared experience. In school, they looked out for each other, relying on one another to stay safe. She managed to get out of residential school early, because it closed in 1974 when she was nine years old.

134 Lillian starts laughing when she talks about being in the dorm with the other girls. She says they would gather round, and she would pick up a broom, and strum it like a rock star. She sits in her chair swaying violently back and forth, strumming her pretend instrument right in front of my eyes. She's still got it—Lillian plays a mean air guitar.

135 She recalls receiving a new pair of shoes when she got to school, and how this was such a big deal for her. She remembers when the Sears catalogue would arrive and the kids would pick items out of the catalogue to order. Pick something, the older kids would command. Lillian said she would pick "girlie" things like dolls, dresses, and other items she could trade. She recalls the disappointment when the older kids said they were just joking and the younger girls couldn't get anything from the catalogue. She calls it shiishiman—they're joking with you. All the little ones would get their hopes up; nobody knew what cost how much. "All we got was shiishiman," she lets out with a laugh.

136 Vernon asks if he has told me the story about when he thought he won the lottery a couple of years ago. I want to mention that we had just met but I can tell he is excited to tell his story, so, conversely, I was looking forward to hearing it.

He bought one of those scratch cards where you scratch the grey covering off until you're left with the crossword puzzle hidden underneath, which is filled with words and, to him, jumbled letters. Finding eight complete words wins you \$10,000. Vernon describes his final couple of scratches with great detail; he demonstrates with his right thumb against the palm of his left hand: scratch, scratch. "Lillian, come here, we won ten thousand dollars," he acts out for me. Lillian is giggling away. Vernon says he started to sweat; he had never won anything like this before, he was shaking and had chest pains—he thought he was having a heart attack. "Lillian," he blurts again. "We got eight words, we won \$10,000." Lillian says Vernon was vibrating, almost bouncing off the floor without even touching it. She describes him as half excited and half panicked. He hands her the ticket with his shaking hand. 137

Lillian holds it up to the window to look at the words, to check them to make sure they are complete. Then Lillian asks him, "Oh Vernon, where is the letter 'e' in this word?" Vernon's hopes were dashed; his shoulders slump as he recounts the story. They still keep that ticket on their fridge; its value dropped from \$10,000 to \$25, but they like to keep it there as a reminder of "the day we almost won \$10,000." 138

Lillian leans forward and says, "Now that is shiishiman." 139

Before I leave, Vernon says he has a song for me. Right away, Lillian gets up to prepare the smudge, and the atmosphere turns more serious. I take off my glasses, stand up. and receive both the smudge and the song. I had such an enjoyable afternoon there. We talk a while longer, Vernon explains the song's meaning to me, and I listen intently. I wish I had something to give to them in return. 140

My face is burning from sitting in front of the fire in the cabin all afternoon. The heat makes my face feel like it is sunburnt, so the cold air feels good as I walk back to my rental car. 141

Gilbert is happy that I am finally hearing stories that give me a better understanding of the importance of laughter. Based on the experiences most of the Elders I am interviewing have gone through, I am now really beginning to understand how they used laughter as a survival mechanism. Gilbert says, "We must be humble, we need to love each other. Always tell good stories, we need each other. Always be respectful." I saw people carefully consider the stories they would 142

pass along to me, as well as the people they talked about. I now also more fully understand Alfred Oshie's comment about the importance of never gossiping about people.

143 The one part I do not understand after all of these visits and stories is how these folks managed to heal enough to talk to me, and to laugh. Many of them experienced unimaginable trauma during their childhoods and, when their grown-up lives came to a fork in the road and they had to make a painful choice of whether to heal or to remain victimized, they went down the road to getting better. How did they find the courage to heal? What affected the timing of the new path to take? What factors made younger versions of the Elders choose at a particular time to start the healing process? It is time to examine some of the decisions made and factors that allowed these incredible people to start getting whole again. I long for the day when laughter is simply a part of the culture and not used as a survival mechanism.

Chapter 5: Nanaandawi'iwe

Niwii-bizindawa Gilbert gagii-izhid, ji-gagwe 1
mikamaan weyizh gaa-inidaagokin dibaajimowinan.
Misaawa dashwiin igo ningii-ashodamowag
ogowe gaapi-gaganoonagwa ji-dagwasido-aan
iniwe gaapi-izhi waabanda'indwaa gegoo. Aaniish
igo-naa, wii-wiiji'awaa o'owe bezhigon gaa-izhi-gagwaadagendamonid
ji-wawiindaamo'awaad aaniin inake'ii gaapi-izhi
gikinoo'amaagoziwaad. Maanoo-go gewiinawaa ji-maajiikamowaad
iwe noojimo-maadaadiziwin.

Les 2
Giniw ini odoodeman Les Gardner. Mii ogowe ezhi-odoodemiiwad 3
gaanii-aanikanoodaamowad gaa-ekidonid i'iwe gichi-aya'aa.
Anama'e-winan gaa-bimi'idoowad dash gaye bebaamajimowad
ayaawiiwag igiwe, gaawiin awiya obanizi'aasiwaawan,
nitaa-izhinaamoog gaye gegoo. Miiwog ogowe gaa-odoodemiiwad
iniwe giniw netaa-gaggiigidowag. Ningii-wawiindamag Les
gaapi-ezhised iwidi anishinaabe-gikinoo'amaadiiwigamigoong –
giipi-baapinwenimaawandwen gii-nishwaaso-bibooned biijin igo
bezhigon dasing gii-ani anike-daso biboonagag. Gii-bizaagaa'ang
iwidi gikinoo'amaadiiwigamigoong, minikwewin, mamizhise'idiwin,
nishkaadendamowin dash gaye maamakaadiziikaazowin nake'ii
gii-inaadizi onzaam gaawiin gii-inenindizosii gegoo owidi waasa
niigan jini-enaadizid.

Ogii-gichi-goshko'igwan gaa-apichi-mashkawaanig dash 4
gaye dabishko geget ji-gii-izhisenig iwe gaa-inaabandamogwen

Les i'apii gii-nisimidana ashi zhaangaswi bibooned.

Obagaki-minjimendan igo dabishko noongom gii-ishkwa-naawakwenig gii-bimi-mazinaatesenigwen. Oninj-odaabajidoon gii-ininixed ima ogidikamig dabishko go niswimizid-minik, "Mii-gaa-inigini-aan gii-bawaajige'aan," ikido. "Ingojigo niizhwaak mizid apiidaatog iwe gaa-giishkaabikaag iwe dash okogewin dabishko gii-zaaga'iganiiwang," Obaanawedoon iinzan ji-izhi-aazhaweshkaad iwidi endaad gaa-ayaanig onzaam naniizaanad ji-niisaandaweng ima gaa-izhi-giishkaabikaag.

5 I'maa obawaajigewining, naagaj dash igo i'ima
obimaadiziiwining ogii-megwaashkawan Les gaa-waabikwenid mindimoo'eyin, gaawiin ominjimenimaasiin ezhinikaazonid. Wiindamowan iinzan gaa-gii-inabandang; ogii gakendan iinzaan aandi eyaanig iwe gaadazhindang. Ziigwaninig iwidi wii izhiwinigoon. "Onji-dago ji-baabii'owin ji-bagida'ang," iinzan otigoon. "Wiiba wiinigo geget naawaj daa-mino'ayaa." Aadisokaanii-kamigaa imaa, iga gii'igoshim iwidi dagoshinan iinzan gaye otigoon. Gii'igoshimo izhinikaate owe 'fast' anishinaabemong, waabanjigate go gii-ikidong, bakan izhi-nisidoodaam gii-wemijigozhiimong.

6 Wiindamowan Les ziigoninig iwidi wii izhaad misaawa go gakendazig aandi e'aanig dash gaye weweni nisidotanzig iwe aaniin gaye wenji-gichi-inendagog -mii-etago gekendang ji-gagwe ando-noojimod, wegonen igo gegoo oga-gojidoon. Ogakendaan wegonen iwe gii-igoshimong, gaawiin dash wiin igo wiika bii-izhijigesii.

7 Gii-ziigoninig gii-dagozhin iwidi gaa-gii-inakonigewaad ji-izhaad. Ininiwan gaa-dakonang gaa-ginwaakodinig wiigwaasii-abwi iwidi obaabii'igoon jiimaaning. Jiigibiig gaye iwidi niibawi bezhig inini, mii-itog wii-gagwe giizhitood iwe niiwogon ji-gii'igoshimod. Anii-niizho-onjimaajawag ima jiigibiig. Ima gaa-bawaadang Les gii-anii-onji-gabaa'a; migisi wazon izhinikaateni gaa-izhi-aasind geyabi dash naanoninj minik goon aabi ima mitakamig. Megwaa gii-niizho naningibizowaad, "Aaniish ezhijige'an, wenji gabaa'iyang goon geyabi gii-aabid ima mitakamig?" odinaan ini mindimoo'eyin. Wiindamowaawag gii-giizhigadinig etago apii daa-niizho ayaawag, dibikaatinig dash wiinetawaa daa-nishike'ayaawag.

8 "Gabeyi'ii iga bimaadizim zhaabwii'eg owe gaa-wii-izhijige'eg ima gooning. Onjidaa daashwiin igo niiwogon dash gaye niwodibik ima

ji-ayaa'eg," odigoowan ini jiimaanikewininiwan gii-anii-maajii-bizod ojjiimaaning. Gii-anii-niizho naganaawag wiinetawaa. Wiinge zegizi Les, wiinge gaye gisinaa, gaawiin gaye gegoo miijim – gonage ima daa-dazhi nibo? Wegonen ima gaapi-onji-izhiwinigwad ini gaa-waabikwenid mindimoo'eyin? Baamaa niwindamag Les, nisogon etago odazhi-minjimendaanan gaapi-ezhiseg ima gii-ayaad migisi-wazosoning – baamaa niibiwaa daso-biboon de-izhiseni jibwaa minjimendang iwe gaa-ezhiseg i'apii niiwogiiizhigatinig.

Niiwogon gaa-izhiseg, ogipi-andawaabamigowan in 9
jiimaanikewininiwan Les awedi dash bezhig inini. Odininamowan mashkikiiwaboo iniwe niinamizinid. Gii'igoshimoowad niiwogon, wiinge minopogod iwe waaboo ima omoodaabikoong gaa-aateg. Ogondaan, miisa o'apii-anii-maajisenig iwe manidoo-maadaadiziiwin.

Gii-anii-azhegiowed iwidi ishkoniganing, ogidaakiwe Les ima 10
gaa-ishpadinaanig. Mii bijiinag, ningoji maawiin igo niimidana dasobiboon, waabandang ini gaa-bagaki-inaandenig – mii-go o'apii bijiinag, gaa-waawaabijiyaanig gegoo etago-ko giipi-izhiwaabanjige. Indigo iinzan Dorothy dash gaye wiijiwagana' ima Wizard of Oz gaa-gii-inaateseg enamanji'od – nitam owe aabita obimaadiziwin gii-waabishkaani gaye gii-makadewani, iwedi dash bezhig-aabita obimaadiziwin gii-bimaadizii-minwaandeni. Mii-onowe nitam waabandang; gaa-bagakii-ozaawaanig waabigwaniin ima gaa-izhi mashkosiiwang, gizhig gaa-gichi-ozhaawashkwag, aanakwadoog ezhi-anaami-inaandenaagoziwaad iwe gaye gaa-gichi-maamakaaji-ozhaawashkoziiwad mitigoog. Mamaandawizii-inendaagod, waaseshkaw ezhi-dago bimaadak. Apane ningii-boonendan iwe miziwekamig nindig Les, indigo apichi-gii-biinisi'ayaa, gaawiin gaye gii-maamiikwe-inendaagosinon, miigo bijiinag noongom zhemaag. Gii-zaabi'ayaasig, ogi boonendan maagizhaa gaye ogi baanawedoon ji-waabandang ezhi-onizhishininig gegoo ima gaa-waaweshkagwad. Mii-owe noongom zhemaag wii-maajisenig iwe odoshki-bimaadiziwin, daa-minwaandeni dash gaye daa-gichi-inendaagodini.

Mii-owe ezhi-wiindamaged Les, "O'owe gaa-gii-inaabishinaan, 11
niinawind awe gwiiwizenz biminizhaamin nagweyaab. Gaawiin ningii-gakendaziin aandi ezha'aan. Ningwekigaabaw owidi debani

nake'ii, Makade'aawan ini dabishko gaa-niimingin-wesewinan. Minawa-go ima namanjinikaning waabishkaawan ini wesewinan. Gaawiin ningii-dedagoshinzii ima gaa-izhi-ishkwaaseg iwe nagweyaab. Ninisidotan igo ima gii-ayaa'aan Manidoo-Miziwe-akiing gaawiin dash ningii-gakendaziin gaa-izhi gagwe wiindamagowan iwe nimbawaajigewin."

12 Gichi-niibiwa daso-biboon jibwaa nisidotang Les wegonen nake'ii gaa-onji-inaabandang, gegapi dash igo ogi-odisigon. "Niin awe gwiiwizenz," ikido. I'apii gii baapinenimind gii-nishwaaso bibooned, mii-ima apii gaa-gibijigininig iwe ezhi-enaamanji'od. Aanawe-go, gii-ani-gaagaanjiigi, onowe dash odinendamowinan iwe gaye oijichaag gii-gibijigininiwan. Gakina-go ono minik inamanji'onan gaa-ayaad giibi-ombigid gii-aajishkaaniwan gaawiin gaye ogi-ando-gagwe-gakendaziinan, miigo bamaa i'apii gii-bawaajiged gii-nisimidana ashi-zhaangaswi bibooned.

13 Baapinenjigewin ogiipi-izhi-gakendan Les gii-bi-ombigid; niibiwa dasobiboon gii-godaajii-aadizi, gaawiin ingoji ima gii-izhi-dibendaagozisii miziwekamig, gii-gagwaadagii-agaajii-aadizi gaye. Maazhijige-anaamenimowin ogii-gagwaatagi-gagishkaagon ima waasa biinje'iing ezhi-biitogid. Gii-gakendang wegonen gaa-onji-inaabandang, mii-gaa-izhi-giizhendang gaawiin geyabi wii-ayaasig awe dino'o gaa-maazhitoodawind. "Niin iwe nindanokiiwin ji-bimaaji'ag awe gwiiwizenz biinje'iing ima gaa-bimiwinag, niin etago. Onjidaa-go ji-zhaawenimii-bami'ag. Maano ji-ni-ashoodinang iwe ogidiskiiwin," ikido Les gii-aabidaa-gichi-apiitenimo-giizhwed, aabita gaye zoonigiizhwed. "Gaawiin awiya daapenimoosiinan – booshke – go awe niwiiw, Niizhaawenimig, miidash geniin gishkidoo'aan ji-azhe-zhaawenimig. O'owe maadaadiziwin, wii-wiiji'ag ji-gidiskiid iwe ogagwaadagaapinewin awe gaa-nishwaaso-bibooned gwiiwizenz; niinedaawind awe Gizhe-Manidoo nindizhibabaamizimin."

14 Madoodisoning dash gaye nanaandawe'iwe-manidookewinan ezhaa ikido Les onzaam miiwan iniwe naaniigan geni-onji mino'ayaad. Nimiziwe-bakiteshkaagon iwe minik gegoo gaa-gikaadizinig gaabi-dazhindag. Enigook ima nindesabiiwining indazhi-gichi-wiikoshkaagon iwe epiitinigozi'aan. Onjida-go

ji-na-abii'aan booshke-go aakawe ji-niibawii'aan; indigo niizhing gii-izhi-gaanjishkaa iwe gaa-apiidinigozi'aan.

Oganawendan Les iwe maddodison, mii ima ji-biindige'aang indendam, mii-itog ima ge-izhi-megwashkaamang iwe gichi-nishkaadiziwin. Apane bii-izhi-debwetam ininiwag ji-mashkaawi'ayaawad dash gaye ji-mawisigwaa. Naagaj gii-maaminonendam anishinaabe gikinoo'amaadiiwigamigoong ogi-onji-gakendan iwe. Gii-zhaawenimii-bami'aad ini gaa-nishwaaso-biboonenid gwiiwizenan ogi-ani-gakendan gii-gichi-apiidendagok ji-maawid awiya gii-wii-ando noojimod. Onjida-iitog igo ji-azhegiwenidang Les iwe gagagwaadagendamowigod manoo go jibi-azhegiweshkaanig iwe ojichaag iwe gaye ji-ninidaa-bimiiwidod odinamanji'onan. Giishpin izhijigesig gaawiin daa-maajigisiwan ini ogwiiwizenziman – gaawiin gaye ogamanaadendaziin iwe obawaajigewin. Gaa-bi-ezhaanid aya'aa ima maddodisoning odaani-gagwe gaganzoma' ji-bagidinamowad iwe ogichi-nishkaadiziiniwaa. Bamaa-go izhijigewaad dani-maamiinomanji'owag. Niwiindamag nitam gii-izhaad maddodisoning, gii-ashoodamaage gakina awiya ji-gikininjinaad-gakina awiya ji-zhaawenimad – jibwaa nibod.

Anawe-go gii-onzaamiinonid gaapi-ezhawaad ima maddodisoning, onoondebajaajiman ini bezhig ako-gaapi ezhaanigwen, mekadewikonawe iitog ini.

Aabiting-igo ogiipi-mawaadisigoon Les ini mekadewikonawen ima ishkoniganing. Nitam-igo ogagwejimigoon Les aaniin inake'ii ezhi-anamii'aad. Gaawiin bezhigosinon ezhi-anamii'awaad igi nindinawemaganag, omiji-zhaawendaanawaa iwe awiya ge-izh i-bimaadizii-biminizhe'iget ogi-izhi nakwedaawan Les. Miziwe ima enanige Les ogidikamigaang gii-gagwejimigod aandi-eyaanig anama'e-wigamig. Waanendam awe mekadewikonawe – aandi dash iwe eyaag anamesikaan? “Miziwe ima enaabin,” odinaan Les. “Mii-ima eyaag giizisoong, dibikigiizisoong, giizhigoong, waabigwaniikaang ima gaye ogo awensii'aag eyaawiiwaad. Waawiyekamig niinawind ima ayaa anama'e-wigaming. Bagiwaniigin dash gaye waaboowaanan nindabajidoomin, mii-ima eyaag niinawind anamesikaan.” Gaa-a'aanjigoziwad dino'o gii-ayaamin odinaan

Les ini mekadewikonawen, apii gii-angoseg iwe miziwe akiing ji-babaa'ayaa'ang, "Miigaati-gibaakwa'odii-gabeshigoong gakina ningii-aasigoomin, miiwan ini ishgoniganan ezhinigategin noongom."

18 Ani-dibaajindizo Les – maano-go niiwiindamag ji-ni-anike-wiindamo'agwaa igi awiya geyabi gaa-gagwe mikamowaad ge-izhi-miino-ayaawaad. Midaaso iinzan aanind ininiwa'ogi-biindige-wiiwiwa ima madoodisoning. Bangii-go gii-zegizi onzaam apii gaa-bindiged, wiinetawaa ini gaa-bimiwidood iwe madoodison ima gii-ayaawag. Ogagwejimaan iinzaan ini gaa-bimiwidoonid wegonen wiineta ima wenji ayaad, naawi-waawiyekamig igi-izhinigoog odizhinoondan inwewin. "Wegonen iwidi eyaag?" iinzan izhi-gagwede Les, mii owe "gisikawe'ayaawin," inaa iinzan.

19 Apii-gaa-zagamowaad igi abinooji'ag ima anishinaabe gikinoo'amaadiiwigamigoong, wiinge gii-gichi-maaki'ayaawag ima ojichaagowang nindizhiwiindamag gaye Les. Noongom, gabeyi'ii daazhike gagwe nisidodang dash gaye dazhindamowad awiya iniwe niizhwaaso gagiikwewinan. Miisa zhigo gaawiin geyabi ogagishkaakosiin agajiwin, gaawiin gaye obadagoshkaagosiin maazhijige-aanamenindizowin. Ogakendaan gaawiin wiin gaa-izhijiget gaapi-onji-ezhised, wiin dash wiin igo inenindizo ji-anokaadang wii-nana'idood owe gegaa gaa-gii-biigosenig ima biinje'ing-ezhi-ayaawid. Obi-anokaadaan ji-gidiskii'aad ini gwiiwizenzan gaa-bimiwinaad, obi-wiijigon ji-ganaandawizid dash gaye ji-debwe'enimod. Dago mooshkine-gwaashkwezi, mooshkineni gaye iwe obimaadiziwin dabishko owe waawiyekamig gaa-izhi-miziwe-gisikawe'ayaag.

20 **Andy**

21 Gii-noondaaman dibaajimowinan geget gegoo enendaagokin mii-owe bezhig wenji mino'ayaag gii-megwashkaawindwa awiya. Aanind awashime nishwaasomidana-biboon minik oko'ayaawan gaapi-enaadizid awiia niizho-diba'igan gii-gagwede-gaganoonind. Andy, Dryden wenjiid, niibiwa gegoo ningiimiinig, naawaj-igo awashime gaa-gii-izhi-misawenjige'aan. Ningoshko'ig idash wiinigo minik be-izhi-noojimod. Mii-awe nitam gaa-megwashkaawag gii-maajiseg owe dezhiigigateg anokiiwin. Anike-dibaajimowin o'owe gaa-gipi zhooshkonamowid.

Miiko-gaa-izhid awe nindogimaam gaa-gii-anokiidawag iwidi 22
Microsoft; niizhiwag ogowe eyaawii'aad – aanind miigiwewag
gwaashkweziwin, igiwe dash aanind maakangewag iwe
gwaashkweziwin. Dani-gizhkii'ewiziwag ogowe gaa-miigiwewaad i'iwe
gwaashkweziwin. Owe gaa-zaagitoowaad odani-aazhawe-miinaawa
wenenigo ge-megwaashkaawaad. Omino-gwaashkweziwin
zaagijishkaani Andy; mii-go geniin ezhi-bidamanjitoo'aan.

Niwiindaamag gii-gikinoo'amaaged ima madoodisoning midash 23
gaye ima enda-izhi-bagidendang gegoowan. Gii madoodood
awiya, miji ando abwezo maagizhaa gaye ando-baaso-manji'o
bangii – dabishko etago ininiwag odizhijigewiniwa inendamooog
igi niwiiji-wemijigozhiwag. Niibiwa-go nimbigaganoonag
oshki-aya'aag, ogotaanawaa ji-gichi-gizhidenig iwe madoodison
onzaam wegonan binoonde zaga'amoowad aabitawe'ii ima
manidookewining. Aanawe-go gii-zhiibi-gizhizong gii-gichi-inendagog
ezhi-gizhizhawi'ayaad awiya, giishpin wiingezid awe madoodison
gaa-bimii'idood , mii-awe ge-niigaanishkang gi-manidoo-aadiziwin
iwe gaye ezhi-aanikose'eg awe Gizhe-Manidoo. Maano-go
ji-ni-mino'ayaad awiya inake'ii wenji izhiseg. Oniigaanishkaan
wiinigo geget awe madoodison gaa-bimii'idood, giin dash
wiinigo waa-izhi-anamii'aayan, ezhi-nisidotawaad awe
Gizhe-Manidoo gaye giin igo waa-izhi-gaganoonad, mii-owe
ge-izhi-wiindaamak awe madoodison gaa-bimii'idood. Bebakon
igo ezhisewan ini madoodisonan; gaawiin etago onzaam awe
madoodison-gaa-bimii'idood miigo gaye onowe gii-maa-maajiishkaag
bimaadiziwin dash gaye ando-noojimoowinan ji-dazhiikigategin.
Debwewin gii-aabatak ima madoodisoning izhi-onizhishin, mii-iitog
ezhi-bagosenimind gakina awiya ji-izhijiged ima gii-biindiged.
Wegonen igo ima endazhinjigateg , mii-go ima ge-izhi gijii-ishkaag
biindig. Noojimo-manidokewin i'iwe gii-madoodood awiya, noomag
gaa-bi-bimii'idood iwe madoodison ji-dazhiiget de-izhi-mino'ayaa.

Ningiipi-dazhindaan owidi Chapter 3 Andy gii-ikidood 24
bagidendaamowin ji-nishwaajiwang ini niizhwaaso gagiikwewinan
gaa-ayaagin. O'owe ezhi-debwedang, mashkawaadiziwin dash
gaye bizaanendamowin onjiseniiwan ima bagidendaamowining.
Maagizhaa gaye ima anamii'aa biminizhe'igewin iwe dash

anishinaabe biminizhe'igewin gii-dago gaa-gishkaagwad onjiseniitog. Misaawa-go, ogakendan Andy epichi-mashkawaanig dash gaye nanaandawe'iiwewin gii-ayaagin, nawaaj gaye niibiwa gii-aabadak mashkaawiziiwin ji-bagidenjigateg gegoo piidash ji-bimiwaneng.

25 Mewinzha ningii-noondan iwe dibaajimowin bemi-niizho adoowaagwen jigibii-ziibiing igiwe Buddhist ezhi-biminizhe'igewad. Awe oshki-aya'aa awe dash gaa-zaziikizid gegaa go niizho-diba'igan bimi-gichi-gaganoonidiwag. Ogii-ani-odisaawan gaa-niinaminaagozinid ikwewan ima gaa-ni-izhi-agaasadewijiwang iwe ziibi. Mii-itog iko-ima ezhi-nitaa azhaweshkaawad. Indigo iinzaan gii-zhaagwenimo ji-gagwe aazhaweshkaad awe ikwe, godaji maawiin ji-maaji-aaboonod gii-mashkawijiwang i'nibi. Odebwedaawan iinzaan ini Buddhist anama'e-wininiwan awe ikwe ji aazhawewinigod ima ziibiing onzaam onoonde aangwaami'igoon. Aapii gaa-ishkwaagaganoonad ini ikwewan awe zeziikizid, ogaajizaabaman ini oshki-Buddhist anama'e-wininiwan – nishkaazinaagozi iinzaan. Bebakan gii-izhi maajawag apii gaa-aazhawewinaad ini ikwewan. Gabeyi'ii gaawiin gii-onji-gaganoonitisiwag igi Buddhist ezhi biminizhe'igewad. Odaani-gagkenimaan igo awe zeziikizid nishkaadizinid ini oshki-aya'aan, maano dash obaabii'aan ji-gagiigidonid apii-wiin epiidendamonid. Mii-zhigo niizho-diba'igan gaa-izhizeg ani-aabaji-gagizhibaabitenig ima oshtigwaanig iwe wenji-nishkaadendang awe oshki-aya'aa.

26 Aangwaamas, oga-gwejimaan ini zeziikizinid awe oshki-aya'aa, "Igii-onigiizhwe-ashodamaagemin wiika ji-zaaminaasiwangid ikwe. Wegonen gaa-onji-naajigabaawidoowad ji-gagwejimad ji-aazhawewinad ima ziibiing?"

27 "O'owe bebakon ezhi-inaadizi'ing," izhi-nakwedam awe zeziikizid, "ningii-odaapinaa, ga-anii-izhi aazhawewinag iwidi agaami-ziibiing midash iwidi gaa-izhi-bagidinag. Awashime giin azha niizho-diba'igan gi-bimiwanaa. Aaniin giin apii waabagidinad dash gaye aaniin apii waanaganad?"

28 Obiigakendan Andy ji-bagidinang ini gapi-ezhised owidi anishinaabe gikinoo'amaadiiwigamigoong, oidaanang owidi ji-nagatang. Mii-inake gaa-izhijiged, madoodisoning ima dazhi-bagidendam. Niiwiindamag, memooj gakina gegoo

gii-dazhindazig, niibiwa maazhendaamowin, wiisaagendamowin
gii-noondang ima biindig, bagidinamok iwe gi-maanendamowiniwa
odina' iwe aya'aa.

Wiinge-biinamaanji'om gii-noojimong ima gaa-gishkidibikii'ayaag 29
madoodison. Mii-iwe bezhig ima wenjiseg. Giishpin baangii
waaseseg ima madoodisoning, gaa-bimiiwidood iwe
madoodison ona'isitoon. Gakina-go awiya ima gaa-izhaad
gagaanzomaawag ji-bagidendamowad, gaawiin ji-gaadoosigwaa ini
odinamaanji'owiniwaan, maano-go ji-gagwe megwashkamowad
i'sago ji-ni-maaji-mino'ayaawad. Bizaan igo ji-baabiibaagiiwad
odina' awiya awe gaa-bimii'idood i'madoodison, debinaak igo awiya
bitaganaamaasiwad iwe gaa-wiidabamaawaad. Daa-wiisagendagod
odina', onzaam iwe zhiingenindiwin zaagijishkaani ima wiiyawaniwaa.
Onji'iwe awiya ji-gakinjigwenind o'apii, gaawiin gaye awyia
ji-ni-wiindamaget gaa-ezhisenig ima biinji-madoodison; wiinawaa
igiwe aadisookaanag oga-dazhiikaanawaa.

Gilbert

Nindanii-azhegiuwe iwidi Gilbert owaakaa'iganens gaa-ayaanig ima 30
zaga'iganing. Ninoonde oshki-gwaashkwezi-maanji'o onzaam aanind 31
ono dibaajimowinan nindani-niisamanji'ogonan. Indigona awe dino'o
gaa zaagaji-wiikondang iwe ezhi-gwaashkwezi awiya. Gaawiin igo
weweni ningakendaziin ji-nitaa miigiwe'aamban iwe gwaashkweziwin.
Ninisidawinan iwe giishpin noonde wiiiii'indizoosii'aan gaawiin
maawiin gaye bekaanizid ninda noonde wiiiji'igosii. Ninoonde oondiz
aaniind iwe Gilbert onibwaakaawin.

Nimbiindiganing ima endaad Gilbert. Ningagwejimig aaniin 32
eni-izhinaagok iwe mazina'igan. Mi-onake'ii ezhi-nakwedawag;
niibiwaa zanagadoon gaa-noondamaan dibaajimowinan, gaawiin
gaye gakendaziin wegonen wenji-bimiwidoosigwaa zhiingedamowin
ogo awiya. Naagodini wiinigo geget gii-gagwaadagendamowad
aaniind ogo gichi-aya'aag, anii-gishki'o noojimowag dash.
Ji-zhaaweninding, ji-wiiiji'iding ikido Gilbert. Odazhindaan gii-gagwe
manaaji'itiiwaad awiya, gaawiin gaye ge-wiisagishkaagowad awiya
gegoo ji-dazhindamaadiwad, gaawiin gaye ji-dazhindiwad ima
odoodaanamiiwang. Odebwedaan geget iniwe madoodisonan

gii-ashoodakwewingin gii-wii-ando noojimod awiya, gaawiin igo-naa mewinzha iwe gete-izhitwaawin. O'owe gaabi-izhi-debwedang endaso-aanike-iniwendiwin giibi-onji aanike-miiniting, nimamikwenimaa bekaanizid bezhigon gaa-gii-izhi-gikinoo'amaawid. Gii-aanike-nagadaamading gegoo, mii-iwe nake'ii enaadizi'ing Les ogi-idaan iwe debwedamowin.

33 Nishwaaso-biboon i'apii Dr. Eva Olsson, gaa-gii-zhaabwiid iwe Holocaust, giipi-izhaa ima Fort Frances nake'ii. Giipi-gaagiigido ima ini gikinoo'amaadiiwigamigoon gaa-ayaagin. Giipi-dibaajimo gaapi-enaadizid. Naagaj igo gii-onaagoshing, agindaasowigamigoong gii-izha ji-dazhindang aaniin inake ezhi-zhaabwii-aadizid. Aanind naagotiniwan iniwe gaa-ezhi-ayaad awiya gaa-giipi gagwaadagii-aadizid. I'ima nindonji-nisidawenan minik awiya gaabi-gaganoonagwaa. Bizaanowe, ingoding gaye miji-debwe-aajimo, gaawiin dash wiika ji-nishkaajigiigidod. Ninga-gagwejima iwe gii-ishkwaa gagiigidod, "Gaawiin ina gi-nishki'igosiig igiwe Nazis gaa-gii-izhijigewad?" Gaawiin, ninishkaadizisii ikido, ingojigo etago midaasosagoons gii-dashiiwag gaa-gii-daagwii'aad gii-oko-maawaando nisindwaa awiya. Miisa o'apii neshkigiigidod, "Mii-goshaa ogowe nisimidana-wekwaagindaasowin gaa-dashiwaad Germans gaa-gii-gagiibiingwedamowaad iwe gaa-gii-doodaawingidwaa igi Nazis gaa-nishki'igowaan. Mii-zhigo gii-waabamag Dr. Olsson ji-nishkaadizid, gaawiin niin iwe gaa-gii-gagwadagii'igowaad, degwaaj igo iwe aanikoominodewiwin gii-bagidiniwemagak i'ji-izhiseg. Gaawiin awiya ayaasii gaa-inaamendagozisig – giishpin awiya wii-bazigwiidawaasig i'iwe gaa-gagwezigi'iwewad igi dash gaye gaa-gagwaadagii'iwewad, miigo gewiin bezhigon ezhi-anaamendagozid gii-gagwaadagii'iwed. Giinawind gaadashi'ing, giishpin wii-nakwedanziiwang onowe gaa-ezhisegin, gaawiin gidayaasiimin a'awe dino'o gaa-inaamendagozisig.

34 Miisa akawe wii-ishkwaada'aang Gilbert. Gaawiin onjidaa ningii-gikinoo'amaagosii iwe gaa-andawaabandamaan. Ninisidoodaan noongom o'owe nishkaadiziwin gii-ayaasig awiya, ambegizh geniin apiichi-mashkawii-inendamaan giishpin niin i'iwe izhise'aambaan. Mii-owe negadamowid inendamowin; piidash

nishkaadiziwin ji-andawaabandamaan naawaj zhaawenindiwin ninda gagwe mikan, mii-iwe gakina awiya gaa-gagwe mikang. Niibiwa ayaawan anishinaabe ikidowinan gaa-wiindamaagemagakin ezhi-zhaaweninding. Miigo gaye onowe manidookewinan gaa-enwegin dash gaye iwe inwewin ge-izhi gaganoonind awe Gizhe-Manidoo eyaagin. Wiinge ningichi-mamaakaadendam iwe odinwewiniwaa igi Anishinaabeg gaa-izhi-aanikosenig gaye epichi-gichi-inendamowad dabishko gaa-apichi-gichi-inendaman gii-bagidinaamowaan. Ge-izhi-biidwe-aanikosewaad owe gaye ge-izhi-gaganoonind a'awe Gizhe-Manidoo, daa-onjiseni ima gaa-inwewaad i'ima miziwekamig-ezhinaagok gaa-iteg, gaawiin etago ji-miji-gaganoonaawaad ima daa-onjisesinon.

Jim

Gii-wiindamaang owe Jim gichi-aya'aa gaa-izhinikaanaa iwe gii-nandawe'ind awiya gaamemech chi-zanagak, gii-gagwede chi-gakenimaasiwin. Jim gii-ombigi'aa migiziwi-zaaga'iganiing ishkoniganing, apii gii-nitaawigid, odedeyan ogii-webinaan ogich-ashodamaagewining-diba'amaadiwin. Omaamaayin ogii-noonde wiiji'ayaa'aan odedeyan, gewiin ogii-webinaan ogichi-ashodamaagewining-diba'ammadiwin, gi-izhi ayaad gaa-diba'amaawaasii'ind anishinaabe(mii'owe apii, ikwe wiidigemad gaa-diba'amaawaasiinid wanitooon gichi-ashodamaagewining). Jim odedeyan giimiinaa aki gaan wiin imaa ishkoniganing mii'iwe aanid gashkitaamaawind. Jim oniigi'igoog gii-izhaawag imaa St.Marys Anishinaabe gikino'amaadiiwigamig gaan ogi-andawendaziinawaa onijaansiwaa chi-izhaanid. Niibiwa biinjiwebinige odazhidaanawaa iwe majenimiwewin gowe gaa-dibendagoziwad imaa ishkonigan gaagii nagadamowad, iwe ge goopajichi'aawag maji-ganawaabamidi'aawag gaa-izhigoziwad imaa oodenawensan-gowe ngodwezhaanag apichisewag omaa minis gaangegoo chi-wiiji'indwaa.

Owe inakonigewinens, gaagii-ozhitoowad gowe Gandediyaan Ogimaanaang gaan bagidinaasiwaa gowe anishinaabeg chi-ayaawad inaadiziwin, izhinigaate debi'idiwinan gaa-ishkonigaaden. Owe ashi-nishwaaswi-naanimidana-ashi-niizhwaaswi Gradual Civilization Act, gowe anishinaabeg gii-inaakonige'aawag chi-bagidendamowad

gichi-ashodamaagewining diba'ammadiwin. Giishpin awiya biinjwebinige, mii'iwe ogii-bagidendaan gichi-ashodamaagewining diba'amaadiwin. Iwe ge anishinaabekweg obagidendaanawaa debi'idiwinan gaa-ishkonigaaden gishpin wiidigemawad awiya gaa-ayaasig gichi-ashodamaagewining diba'amaadiwin.

38 Gii-bagidendamowad owe debi'idiwinan gaa-ishkonigaaden, gaan geyaabi daa-zhidaasii ishkoni-ganing, idash ge gaan geyaabi daa-anishinaabe'esii. Meshkod dash awe "oshki gannediyaan gaa-debendaagozid" bizaanigo daa-biinjwebinige, awi'aazood imaa zhooniyaawigamig, chi-adaawed ishkodewaaboo, idash ge onijjaansewaa bisaanigo chi-gikino'amaawewindwaa imaa wemichigoozhi gikino'amaadiwigamig piich anishinaabe gikino'amaadiwigamig. Opii ashi-zhaangaswi-ningodwaasimidana, owe Diefenbaker ogimaakandan ogii-aanjitoon anishinaabeg gawenji-naangaji'indwaa,chi-dibenimaasinidwaa, chi-bagididwaa biinjwebinigewad. Opii ashi-zhaangaswi-ningodwaasimidana-nishwaasimidana-ashi-naanan, owe debwewini-mazina'igan bangi gii-aanjichigaate zaam iwe chi-dibenimaasinidwaa wii-biinjwebingewad.

39 Jim gii-gikino'amaawaa imaa Migiziwi-Zaaga'iganing gikino'amaadiwigamig. Ingodwaak abinoojiiwag gii'ayaawag omaa, naanan eta gaa-biinjwebinigewad abinoojiiwag ge'ayaawag. Gii-maajii-gikino'amaawind nishwaaswi gii-dasabiboone, gaan apichi gii-nita zhaaganaashiimowishii. Ogi-ani wanitooon chi-anishinaabemowid gaagii-zaagitoot zaam gitago chi-zhaanganaashiimot apane. Chi-gagwe gashkitoot chi-bimaadizid gii-maaji minikwe ishkodewaaboo, gii-inendam gishpin minikwed gaan daa wiisagendaazii, banaadendazii iwe ge gegii webinigood nowe gaagii-onjiid idash noongom gaa-izhidaad. Ogi-noonde kenimaa aanikoobijiganag, omaamaaya idash odedeyan ogii'igoo, "Mii-iminik, gini-nishwanaaji'idis." Jim gi-izhi izhaad makadekewin imaa noopimiing, ogii-wiiji'igon chi-nisidotang wegwen wiin idash ge aandi miikanan ge-izhi nandawaabadang. Gaangegoo ogii-izhii'idoosiin wii-makadekewinid, gii-nibaa anaamayi'ii mitigoog, ogii-aabijitoonan asiniin chi-apikweshimod.

40 Gii-bi azhegiwat, ogii-kendaan chi-izhijiget. Gii-biinjwebinige oshki'ayaa'aa gaan gii-bagidinaasii chi-babaamendang

manidookewinan, chi-agwe azhaa anishinaabemowid gemaa ge Chi-anishinaabe'id-gaan daa-mino'ayaasii baamaa ezhaa ayaad gichi-shodamamaagewining-diba'amaadiwin. Jitago chi-azhegiwed oshkoniganing idash ge chi-izhichiged maanidookewinan, chi-dagwiid imaa ishkoniganing, giishpin noonde ashinaabewid. Ogi-adawedaan chi-anishaabemod chi-gaganoonad gizhe-manidoo.

Jim niindamang niibiwaa gegoo wenji wanitoowad awiyag chi-anishinaabemowad, ogakendaan owe anishinaabemowin biinje'ii ayaani, niindamang gowe gichi-aya'aag odebwetaanawaa iwe anishinaabemowin nibaamagani akina gaan nita anishinaabemosiiwad; chi-michi amaji'igateg. Zaaam gegii ayaasig oshkoniganing iwe anishinaabemowin gaan ogi-ani nisidotanziin. Gii-inendam digo gii-nibani, gi-izhi izhaad imaa gaa-ozhibii'indwaawigamig, mii'ima a ezhi anookiinid odinawemaagannan. Jim wiindamowaan gii-noonde azhe ayaad gichi-ashodamaagewining-diba'amaadiwin, ezhi'igod odinawemaagannan, "Geyaabi gida anishinaabem, nooj giin gi-gichi-ashodamaagewining-diba'amaadiwin piich niin." Gowe omaa gaa-anookiiwad imaa ozhibii'igewigamig oganawaabamingoog zaam gii-kendaasod, inaadiziwin, idash ge gii-anishinaabemod, idash ge gegii-anookiid chi-azhe ayaayad iwe gichi-ashodamaagewining-diba'amaadiwin idash gegii-azhegiwed oshkoniganing.

Jim noongom ogojitoon chi-anishinaabe niimid idash ge anishinaabe izhichigewinan, idash ge anishinaabe nagamo. Obabaamendanan manidookewinan idash ge gaa-zaagaswe'idiwad minik ge'izhi gashkitoot. Omaaji aazhe'ayaan onishinaabemowin idash ge gii-anishinaabe'et.

Madoodoo'iwe ge noongom, giigagwechiming megwaa gii-gaagiigido'aang giishpin noonde biindigeyaan imaa madoodiswan wiibago. Gaan gii-inendasii, gii-wiindamowa gegii-izhaa'aan madoodoodiswan aabiding, ge gii-nandawi'igon, goting wiinigo gaa-izhaa omadoodiswaniket mikamaan apii miinawaa chi-nandawi'idisowaan. Jim noonde wiindamang mii dash owe dibaajimowin zaam iti nowa maadoodiswan dibaajimowin; gaan gii-inendazii gii-dazhindang zaam gaan maadoodiswan dibaajimowin

chi-wedendagokin, gii-izhise mewizha awe gichi'aya'aa ge-gii-ayaasig, bisanigo gaa-dibaajim.

44 “Giga kendaan na gowe oshki'aya'aag, gaa-dasabonewad ninzhtana, inendamooog daapishkoo gaangegoo odaa maanzhidodaagoziinawaa idash akina gegoo debwewag?” Niwewebikwen ezhi ani-wiindamowid owe oskiiwinini imaa oodenawens ge-gichi-inendizoo. Owe oshkiiwinini gii-inendam nooj wiin aweshime-onishi piich gowe awiyag-gichi-mashkawizii, mino-naagozi idash ge jiiikendagozi. Akina awiya ogii-noonde babaawijii'ayaawaan ogii-kendaan owe inini. Gii-maamiikwaazo akina gegoo gii-nagajitoot-gii-nita giigooyikewininiwi'et, gii-nita nagamod, gii-nita giiosewinini'et. Gaangegoo ogii-gotanziin. Dabasendamowin iwe bezhig niizhwaaswi mishoomis akino'amaagewinan owe inini gaan apiitendaziin anishinaabewichigewin.

45 Ningo-giizhik, awe oshkiiwinini ogi-andawewaabamaan gichi-aya'aan imaa oodenawens. Akina awiya gaa-andawendang gikendamaawin ogii-andawewaabamawaan nowe gichi-aya'aa ogiimiinawaan asemaa wii-gagwedewad gegoo. Owe oshkiwinini ogii-andowaabamaan gichi'aya'aa gagwede aaniin ge'izhi gotaamigozi'aan. Owe gichi'aya'aa ogii-odaapinaan asemaa ezhi gagwechimad nowe oshkiwininiwan chi-bagida'waa chi-gaachidinad giigoowag onji oodenawens wiikonge'in. Owe oshkiwinini gii-izhaa mitaawangaa ezhi boozid ojiimaan ge ando bagidawaa azhemaang. Opii chi-naadasabiiwid, ogii-wiikobidoonan giigoo'asab, owe ninini ogii-mooshkanagwaa giigoowag ojiimaan.

46 Gezika wenji gegoo ogii-zaaminigoon ogikaading-ginebig. Owe ginebig ogii-dakwamigoon oginaan. Owe oshkiiwinini ge-zegizi. Akina awiya omaa mitaawangaa oganawaabamingoog gii-naadasabiiwid imaa ojiimaan. Gichi-biibaagi digo abinoojiiwens, idash ge gagwe baapaawinaan nowe ginebig omaa okaading. Ge-gii-ojaanimakamizi ogii-gonabiskaan iwe ojiimaan gi-izhi oni'aad ogiigooyag. Gii-maaji gwaashkoni, biibaagi, idash ge gwaagshkoni, ogiiskebitoonan odaye'iiman dago odebibidoon onaanimaan. Ogiiskaan obabagiwayaan, odaasin, ogonen imaa ayaad awe ginebig. Ge gagwaanisagendam chi-odaapinaad ginebigoon omaa okaading. Apii gii-ishki'ood agamiing, gii-mitaakwazhe. Akina awiya

imaa oodenawens oganawaabamigoo owe gaa-gichi-izhinaagok gichi-baapiwag.

Gilbert ikido, “Baapiwin iwe gitago chi-manaaji’ind awiya. Gi-baapimin weweni, gaaniin awiya chi-maanendang.” Miinooj dash, gowe oodenawensag ogii-baapinenimaawaan. Gii-agajisewag gegii baapi’aawad, gaawiin dash wii-izhichigesibaniing, gii-michi baapisewag; gaan gii-nangadawedaziiwog. Nangadawedaan owe Alfred Oshie omishoomeyan gii-wiindamaagoot gii-maajii-animoseyan giispin gaa-okwiinowad baapi’aawad bezhig awiya, Gaan dash gowe oodenawesag gii-izhigesiiwag.

Gegii agajised gegii oni’aad giigooyag idash gegii-zegi’igod ginebigoon, awe oshkiiwinini ogii-andawaabamaan gichi-aya’aan chi-miinogod gikendamaawin ge-izhichiget chi-mino-bimaadizid. Awe gichi-aya’aa ikido oga-wiiji’igoon, jitago dash awe oshkiiwinini chi-izhichiged ge’inind gichi-aya’aa gaa-izhichiged. Nitam, chi-ando gaagiizomaadwa gowe gaa-izhidaawad omaa oodenawensag gegii nishki’iwekwa gii-maamiikwaazowin idash ge gegii mitaakwazheyan, idash ge gitago chi-izhaad madoodiswan chi-wiijiwaad nowe gichi-aya’aa.

Awe oshkiiwinini gii-inendam. Gii-gaagiizomaa nowe gaagii-nishki’aad, mii-bichiining chi-dabasendaagozid mewizha ishwad gi-inendizod iwe. Mii dash gaa-izhi wiijiwad nowe gichi-aya’aa imaa madoodiswan. Iwe madoodiswan ge-agaasin, niizh eta namadabiwinan, ge na gii-niizho ziindabiwag. Owe gichi-aya’aa wiindamowaan nowe oshkiiwininiwan chi-maajii-anama’aawad. Owe gichi-aya’aa gii-anama’aa imaa gaa-oshkiidibikaag. Owe oshkiiwinini wiinitam chi-anama’aad, omaaji-dazhindaan iwe gaagii izhiseg gaagii-wewebanaabiid, iwe ge gii-zegi’igod ginebigoon. Wiindamowaan nowe gichi-aya’aa gii-inendam daapishkoo nowe ginebigoon gegii-mikaang okaad, idash gii-dakomigod miinawaa, gezika wenji gwaashkonid, idash maaji biibaagi. Odoobinaan iwe madoodiswan omaa mitakamigaang babaamibatoo diga na ezhinaagozid gaa-niizho-gaated mikinaak omaa mitaawaangaa. Noongom dash gaan ogii-baapi’igosii gowe oodenawensag, mii dash ishwaaaj awe oshkiiwinini ogii-gikendaan chi-dabasendamowendisod, chi-bizindang ge.

50 **Lillian, Tommy K dago Vernon**

51 Ge ando megwaashkawigwaa Vernon idash ge Lillian imaa mitigo-waaka'igan odaanaang endaawad, owe gichi-aya'aa izhinigaazo Tommy K ginoonde giigidoo wiinitam. Ogii-wiindamang aanid dibaajimowenan, nowe gaa-nanaandawi'indwaa. Ge-azhe-giowed anishinaabe-izhichigewin mii'iwe ge-izhe nanaandawi'igowin. Ikido ningodwaak-daso-bibooning, gowe gichi-aya'aag ogii-wiiji'aawaa akina awiya chi-gikendamowad ge-izhi bimaadizowad gishpin andawedamowad. Noongom, izhaawag owe Midewin aanikoominodewiwin giishpin noonde ayaawad daapishkoo gikena'amaagewinan; ge-izhi bizindaa'ayaawad akina gowe aadisookaanag, omaa aki, giizhig, ishpiming idash ge anaame'ii aki, nibiikang idash ge omaa aki. Iwe ge izhi-gikendagon Midewiwin, owe Midewiwin izhichigewag manidoowin mashkikii, gaa-izhi nisidotaman gota. Booshke noonde gikendamaan iwe, niindamaagoog niibiwaa anishinaabeg ozhiigendaanawaa awiya gaa-gikendazig chi-gagweded niibiwaa gegoo onji iwe aanike-gikinoo'amaadiwinan, gaan dash gii-gagwedeesii. Gida mikaan niibiwaa gikendamaawin owe aanikoominodewiwan imaa giiwitaakamisab, gawenji nisidotaman, awe mide gaangegoo oga ozhiibii'anziine imaa giiwitaakamisab, zaam owe inendamooog chi-baapinendamowat nowe gikendamaawinan gikinoo'amaago'ing imaa midewigaan.

52 Ge maamakaadizi gi-inendang gaan gii-gichi inendaziin baamaa gii-gaagiigidowang. Owe anishinaabe gikinoo'amaadiwigamig idash gegii gagwaadendamowat dazhinjigaatewan imaa miziwe inaajimowin daso-biboonagad, geyaabi zanagad chi-boonendang gi-gii-gagwaadagendang. Ikido noongom gii-dazhindang geyaabi wiisagise. Awe wemichigoozi odi'igoon waabam gaa-wiiji'iwed ji-minomanji'ong, Tommy ikido zaam niibiwaa inagindaasowag idash ge goting niswo-diba'igan gemaa naano-diba'igan giga bimibiz, gaan da-minosesinooon owe chi-nandawe'igaasod awiya. Iwe ge onakonigewinan gitago wiibaa chi-ganoonidwaa wii-ozhitoowin onakonigewin. Aandi dash ge izhaad anishinaabe gi-iyaaad imaa ishkoniganing chii-wiiji'ind azhemaang?

53 Tommy odebwetaan daa-nandawe'aa awiya endaad, gowe omaa-gaa-onjiiwad daa-wiiji'iwewog idash ge maadoodisiwanan.

Ge-wiiji'ind imaa ishkoniganing, azhemaang ge, idash ge odediba'aanaawaa. Gagwechiming aaiin, gowe wemichigoozhiwag aanikoominode gakendamowad niibiwaa anishinaabe noonde nandawe'indwaa, aanish wenji wiizhaamawad chi-wiiji'aawad gichi-waasa omaa anishinaabe-nanaadawi'idiwin. Owe gaan nisidotanziinawaa mii owe gaa-migoshkaadendami'igowad Tommy idash ge anishinaabe-wiijiwaagenag. Booshke miinidwa Zhooniyaa imaa anaakonigewigamig, gaan iwe odaapigaatesinoon gaa-wiisagendamowat.

Gii-booni giigidot Tommy K. Vernon imaa ikido jitago chi-nagadamin gaa-wiisagendaman imaa madoodiswan. Iwe ge debwetam chi-azhe anishinaabemod awiya jitago chi-izhaad gaa-maawanji'idiwad idash ge manidookewin gichi-inendaagwad iwe chii-izhichigewad akina gowe omaa gaa-izhidaawad chi-nanaandawi'indwaa. Mii opii, ezhi ikidot odiyaan nagomowin, gaagii bawaajiget. Gezika, Lillian niibawibani'o ezhi nookwezidizod, Vernon maaji dayewe'iged. Gii-nagamod, giiskaanan niishkiinzhigokaanan, niibaw ezhi odaapinamaan iwe nookwezigan gaa-miinid Lillian. Ni-maajidaa ninijiin, iwe ge ninizis, indengwaan, bebezhiig ninik, nikaakigan, idash nikaadan. Mii opii eta gii-ishkwaa-naawakweg Lillian gaan zhoomiigwensii idash ge gaan baapisii; ge bizaani'ayaa.

Nimaaminonendan bebakaan awiyag ezhi-nookwezowag, zaam maawiin gigii izhi kina'amaawidwaa chi-anookwezidizowin idash gaa-izhi-noonde beki'idizowad. Ge gichi-miigwechii'inendam owe gaagii izhichigeyaang; ge niminendaan omaa ge'ayaa'aan. Namadab geyaabi Vernon nagamo idash ge madayewi'ige. Ge giike'ayaamin-wiijigaabawitaadimin ge. Vernon gii-ishkwaa nagamod, niindamaang owe nagamowin ogonen iwe gagii bawaadang. Owe gaagii izhichigeyaang gichi-inendagom chi-gikendaman indaadiziwin idash ge nisidotam owe Gilbert gaagii wiindamowat, "Owe anishinaabe izhichigewin chi-zaagi'idiwing, chi-wiiji'idiwing." Gii miigi'ewag zaagi'idiwin gaa-kenamaaziiwad.

Opii, Lillian maaji gaagiigido, wiindamaage anishinaabeg gaaniika gii-napaaji-bimosesiiwag. "Ogonen dash iwe gewenji minoseg?" Gagwede Vernon. "Giishpin naano-daso biboonagizi'aan

idash napaaji-bomose'aan, bakiteshinaan. "Mii'owe wenji gagwechimangidwaa manidoowag owe ge gaa-wiiji'idawaat chi-gikoowaabanda'iwewat, chi-ayaaying gegoo gaa-onishing piich gegoo gaa-maazhi'iyaag." Ezhi baapizhitaagozid, "Mii gawenji odaaweyaan iwe ataage mazina'igan" akina baapimin.

57 Lillian ikido gewiin, ogii-azhe'iyaan onishinaabemowin omaa madoodiswan. Digo na apane iwe gaa-dazhinjigaateg niindamaang niibiwaa awiya gaan ononde dazhindaziinawaa gaagii pii izhisewat imaa anishinaabe gikino'amaadiwigamig, idash ge ozanagizi'igonawaa gowe gaa-wiiji'aawad awiya gaa-bii'izhaawat imaa ishkoninging chi-wiiji'aawad. Debwedawaa; giimichi bizindamaan nowe dibaachimowinan ge zanaga'igonan. Mii dash, opii, gii-noonde boonidoo daso-anama'e giizhikwagad jibwaa maaji ozhibii'igeyaana miinawaa. Gowe gichi-aya'aag ge mashkawendamowag gii-dazhindamowat nowe gaa-maamiikwendamawiwad mii dash ezhi wiisagendamowat daso-bibooning chi-anishinaabe'eyaad miiniwaa, gii-gikino'amaagon achaakwag gowe awiyag. Lillian niindamaang akina gegoo gaa-izhichiget ogikinoowaabanda'igon gaa-bawaadang, nowe gaa-biizhaagin gowe achaakag, gaawiin gegoo gaa-misawendaman. Ikido nowe gaa-bawaadang aanikoobijiganag ogii-nagadamaagoo. Oniijaansag gaan anishinaabemowesiiwag, idash gii-bawaachigewad onoondawaa'aa achaakag gii-anishinabemowad, onisidotanawaa gaa-wiindamaagowad.

58 **Larry**

59 Eshkwaa ayaa-aan imaa nindowaabamaa Larry. Mii awe inini niizh bakaan anishinaabe gikino'amaadii'wigamigoon gaa-gii-izhaad onzaam gii-waanenimaa aandi ezhi anami'e dibendaagozid. Gii-nagadang Larry iwe gikino'amaadiiwin, igo apii gii-niibing, idash gii-giizhidood gikino'amaadiiwin, ogii-ani-gakinawaabamaan ini odedeyan ji-gete-izhitwaad. Apane manaadendan bekaanitwaawaad ogii-igoon odedeyan. Gego bizwendangen wegonen dino'o anami'ewin ezhitwaawaad gaye, aangwaamizin inake'ii waa-izhitwaa'in. Gii-gotaamendam Larry wii-ganawendang odinwewin gaa-gakendang, idash ji-oni bimigininig ogakendaasowin.

60 Odibaajimaan ini odaanisan. Zhaangaswi giigikinawaadagin zod ogii-maajii-gagwejjimaan okoomisan gii-baakawaashii-anami'aanid.

Gaawiin wiika Larry ogi-dazhindamoo'aasii onii-jaanisa' iwe gaa-maajizhiweng-gikinoo'amaadiiwigamig, dabishko-go ini odedeyan, gaawiin ogii gagwe onaabandamowaasii aaniin inake'ii ge-izhi-anaamii'awaad, wiin-naawa ogi bagidina' ji-onaabandamowad waa-izhi-biminizhe'igewad. E'iing baakawaashii gikinoo'amaadiiwigaming-maamawebiwini izhaatagwenan ini odaanisan, gii-obwendam iinzaan bakan dino'o endazhi-anaamii'ang gii-izhaad. Bezhiig igo ini gaa-nagatenimaad ogi-gagwejimaan ji-onji-naanaagajii'aanid ini odaanisan onzaam gaawiin weweni odapenimonodawasi' ezhijigewaad ima baakawaashii-anaama'e-wigamig. Ogi debwedagoon sago ji-naanagaji'aad ini Larry odaanisan.

Giibi-giiwenid, gii-ishkwaa maamawebiwagaawen, geyabi aanind gegoo ogi-gagwejimigoon ini odaanisan. "Wegonen iwe gaa-ishkwaa inaagamigak?" iinzaan izhi-gagwedwe. Nashke gii-minjiminang ini oninjiin, "Gii-dago-nisi-innabid gaye awe inini apigwayawegwaajigan gaa-ayaad, dabishko igiwe igichi-aya'aaminaanig gii-manidookewaad ima gii-wiikonding, gii-na'initing, gii-niimidi'ing dash gaye."

Anii-anike aajimowan ini odaanisan, "Nibi ningiziswebii'agandaagonan awe inini gaa-waabishkaanig apigwayawegwaajigan gaa-gagishkang; wegodaagwen iwe gii-izhiseg?" Dabishko maawiin igo bezhigon gii-nookwezong odinaan iinzaan Larry, Mekadewikonawe izhinikaazo awe gaa-inaapizod iinzaan gaye odinaan. Ginagaapi Larry gii-minjimenimaad "gii-gagigoodewaapan" iko igwe mekadewikonaweg'. Noongom makade-miziweshkiganan iwe gaye gaa waabishkanig apigwayawegwaajigan gadago'ayaag omiji-gagishkaanawaa igwe mekadewikonaweg gaa-noongwa-jigewaad.

Obi-wiji'igon iinzaan Larry ji-onji mino'ayaad gete-izhitwaawin gii-biminizha'ang. Ogiji-apiitendaan iwe wii-nitaa-nitaawigi'aawasod. Mii-iitog onowe nitaawigi'aawaso-wiingeziwiinan gaa miji-wendendamowaad igiwe wemijigozhiiwag, ogowe dashwiin anishinaabe abinooji'ag gaa-gii izhaawad ima anishinaabe-gikinoo'amaadiiwigamigoong gii-kimoodimaawag iwe onii'igowa ge-gii izhi-zhaawenimigoowaapan. Gaawiin iinzaan giipagidinaasii Larry awiya jigakinjigwenaad booshke-go gaye jimaawid, gaawiin aapichi zhaawenindiwin ogipi-gakendaziin.

Ogi-gagwaadagaanami'awa' iwe abinooji'a igi gaa-dibenjigewad; mii-go gaa-aapichi noonde-bizindaagoziwad. Mii-go gaye ono gaa-giipi-izhi debwedamowad, gete-izhichigewinan iniwe gaye gete-izhitwaawinan gaa-giishkinaamowad igi gikinoo'amaadiiwigamigoon. Miisa gaawiin aapichi gakendaamowin gii-ishkosesiiwag igi abinooji'ag geni-onji nitaawigi-doowaad iwe aanike-iniiwendiwini. Niigaan geni-ayaagin aanike-iniiwendiwini gii-kimoodimaawag iwe gakendaamowin. Gii-maminawaagajisesinog iwe nitaawigi'iwewin onji-zanagi-ezhiwebiziiwag abinooji'ag ima endazhi-gikinoo'amaawindwaa ima gaye abinooji'ag endazhi-ganawenimindwaa.

64 Geyaabi go ogii-amanisodaanan ini gabi-ezhisenig gegoo owidi gikinoo'amaadiiwigamigoong Larry, aani-gagwe maamikawaandizo. Nashke gii-onabiwaad wii-anami'e-giizhigadini-wiisiniwaad gaa inawendiwaad, gaawiin awiya bagidinasii ji-bazigwiid jibwaa gidaanawed; gaawiin gegoo anishaa-banaadasinon. Gii-wiijiiwaad oozhisa', oganawaabamaa' gii-miji-odaapinamoninid omiijimiwaa odoonaaganiwaa', ogakenimaa' gii-gijii'igosigwaa gegoo gii-izhijigewaad, gaawiin daagii bagidinaasiiwag jii-izhijigeng iiwidi gaa-maajizhiweng-gikinoo-amaadiiwigamigoong. Enanjigeng gaye gii-aanjise; noondeskaadewad oozhisa', wiisiniwigamigoong izhaawag. Gaa-miji-ozhijigaadeg miijim mikomii-makakoong noongom ate, gaawiin geyaabi gete-izhitwaawin-miijim gaa-gii-gitigaateg atesinon. Ozhagadendaanaawaa moozo wiiyaas aana-gii gagwe onaagoshi-ashamaad abinooji'a', degwaaj McDonald's wiizhi-ando-wiisiniwag. Noongom imaa endaad, odaani gagwe ashoodishkaan iwe miijim owidi noopiming wenjii-magak maano ji-aadeg ima mikomii-makakoong.

65 Mino-nibaawag oozhisa', gaawiin dash ogii-gashkitoosiiin gii-gwiiwizensi'iwid. Gii-dibikadinig apii gaa-gichi-gashkendam, memikwendang iwe ogiiwedwaawin.

66 Geyaabi odaazhiikaan Larry o'owe gaa-gii-izhishkaagod gichi-gagwaadage'iwewin ima odoshki-maadaadiziwining. Maagizhaa-ko aazha gii-azhe-mashkawaadizi gii-inendam, aanji-go dash gagwejindizo aaniin minik geyaabi iwe gibi-gagwaadagi'ind niiganishkamagak iwe ezhi-enendang, gaani-ezhijiget gaye. Naashke,

apane gii-ayaamagad bakide'ige-apikan iwidi gaa-maajizhiweng gikinoo'amaadiwigamigoong. Giishpin awaa ikidod gii-bakide'ond iwe bakide'ige-apikan, aanjigo minawaa gii-bakidewaa. Giishpin geyaabi awashime ani-anishinaabemod geyaabi daa-bakide-igaazo. Awashime ashi-niizhonan inaakonigewinensan bezhigon ogi-enishkaagonan, odani-gagwe-onendan noongom; ingoding dash gaawiin ogakendaziin awenen gaagakendang, gemaee Larry maagizhaa dash awe gaa-maajizhiweng gikinoo'amaadiwigamigoong gaa-gipi-onji-izhitwaa'ind gwiiwizens.

Endasogiizhik anami-aan ogii-igoon odedeyan Larry. 67
Aapii-go gweshkoziyin gigizheb ji-miigwechii'endamaan dash ji-nanagadawendaman anamii'aawin ingii'ig gichi'ayaa Jim. "Miigo jibwaa zaamishkamang akii aazha gii-daa anami-aamin – gaa-akoziwaad, gaa-zhawenimangitwaa igwe gaye gaa-mino-bimaadiziwad ji-gagiigidoodaamo'angitwaa."

2009 gaa-akiiwang, ningii-izhi-agingz imaa Council of Ministers 68
of Education Summit on Aboriginal Education, ningi-andomigo Saskatoon jii-izha'aan, Honourable Kelly Lamrock, gaa-ogima-agingzod gikinoo'amaagewining iwidi New Brunswick ogimaawiwinn. Gichi-ayaa'aa Walter Linklater ogii-baakinaan zagaswe'idiwin, wiinge niminodawaa gii-aanzawemaasig awiya. Aaniin igo inake ezhi-debwedameg mi-inake'ii izhi anamii'ag ningii-igonan, giishpin awiya ayaasiweg, gidaanikoobijiganag gidaa miigwechii-aanig. Mii-onake'ii gakina awiya ge-izhi miigwechii'endang bezhigoning apii, izhi-bagosendam, izhi-minjimendang ji-andawaabanjigaategin gegoo gabe-giizhik ikido. Miisa gaa-onji-minoseg gii-zagaswe'iding.

Aabiting giigizhebaawagag, Fort Frances Marina ngii-ayaa, 69
gaa-iniwendiwaad odoozhii'ayaanawaa i'ojiimaaniwa, wii-ando babaamibizowag iidog maagizhaa gaye wii-ando wewebanaabiiwag. Baabapiiwag, nagamoowag gaye igi abinooji'ag. Nimiigwechii'endam gii-jiikaadiziwaad igi-gaa-inawendiwaad. Ogowe gaa-gakenimasiigwaa ogii-jikendamodooonawaa nimbimaadiziwin, ningii-bagada'amanjiw gaye gii-ojaanimendamaan. Nimaaminonendam minawa gakina gii-aniko'aadiziweng. Wiinge gibi-gichi-wiiji' ji-gishkidoo'aan iwe ji-nanandawedoo'aan ini ezhi maaki-aya'an. Mii-onowe gaa-abajitoo'aan gagipi-izhi-gaganzomi'in Gigichi miigwechii'in, Elder Jim.

70 **Kibichigishig**

71 Baamaa wiinigo “gegaa-gii-nisaabayed” inakamigad imaa gii-aakwiindaamag, Kibichigishig gii-maaminonendan wiin gii-andawendan ji-mikam idok ji-nanaandawidizod, dash bimi’iyaa’in dash zhaanagad gii-anokaadeg ogii-andawendaan ji-daagoshing ii’idii gaawiin gii-maajitaasiin baamaa naawach daso-bibooning iwe gaa-inakmigad. Niinaayend gii-dazhindaamin wiinigo nanaandawi’iwenwin maadaadiziwin. Niin gii-mikwendaagwad inendaagoziwin Kibichigishig nakwetamo’inan niin-gagwejimo’inan, weweni wiin gii-waawiindamaage bimaadiziwin dash-geye ji-kendam gaa-onji-minigozid. Wiin gii-ikido wiin odibaajimowin ji-wiindamaaget, dash ayaangwaamizi gaawiin ji-wanitaaggozid. Niinigo geget maamiikwendam ji-nondaamaan odibaajimowin onanaandawi’iwewin gii-ani-waabaadang.

72 Kibichigishig gii-izhkwa minikwe baa nisimidana daso-biboong. Baabishkoo wiin gegaa gii nisaabayednimaa gii aakwiindaamag gaawiin iwe-geye wiin ji-izhkwa-minikwaad. Wiingii aangwaamasid ji-ishkwaataad baamaa gii-maaminanedam wiinabimaadiziwin gaawiin geyaabii odibendaazin-wiin iizan obima’izhaan wayezhingewin-manitouwaan, ge-gowek nibiwa gaa-doodaamowad; wiin dash iniuwe ishkodewaaboonan, giishkwe’inaan, dash geye inowe mazinaatesemagak-odaminoinaan. Wiin dash gaa-nisigood iwe ishkodewaaboo. Apii wiin gii-inendam ji-izhkwaadaat, Kibichigishig ikido, “Niin gii-maaminonedan niinigo gii-aanji’iyaa’aan, niinigo ji-dibendamaan.” Ji-ganawendang niyawan bangii’etigoo wiin daa-izhiningoon misawaa, wiin ji-andawendang baakonigoo-gowek ji-wiiji’igood ji-mino’iyaad. “Niin gaawiin-wiikaa waasaa gii inaabaasii, manji’igo, ayaa’aag basho gii-ayaa’og ji-wiiji’igoowaan.”

73 Midaaso-bibooning, bezhig awe gaa wiiji’iget ayaa’aa gii-ikwewid gaa bagidinget ji-minigood giizhikaan-bagizowaaning, iwe ji-gizibiigi-zagaswe’iwewaan wiin gaa-izhitiget jibwaa. Wiin gii-waawiindanmaw Kibichigishig ogaa-wiijiigoon. Wiin gii-wiindaamaggoon ji-aakwandaawed-adoopowinaak dash ji-zhingishing wiin opikwaning. Wiin opii-aatoon waabowaan ji-baazhijiwebinaad, misawaa gii-biizikonayewad. Iwe ikwe gii-maajitaa aabaajitood giziingwewin, wiin o giziingwe

dash owiinizisan. Wiin gagwejimigoon zhiibaayaabanjige wiinigo obajidanaamowin iwe mino biinde, iwe maji zaagii; maji'izhwebaaziwin gii-bagidanaamod. Wiin gaayaabii gii-giziibiigindibe, dash aakinigo-oniiyaw, apiichi wiin ogii anokaadaan ji-gijibiidot maaji-jibaywaan, Wiin diitibiinigoon ji-webiinang biindashkwaan, wiin mikwenden.

Digo gegoo gii-onjise, Kibichigishig wiin shawekwegoojin ji-niisaabaadaan ozidan, wiin gii-amanisodaw awe'aa imaa iiyaa. Wiin ogiiwaabaamaan oshki-ininis niibawid ishkwe'ayii odoopowinaak, digo niwin maagishaa naanaan-biboonagiziawenen wiin gaawiin onisidawinawssin. Awe gwiiwizens geyebii gii-inii-nitaawigini, bebangigoo, biinish, baamaa ajiinagoo, Kibichigishig ogii-nisidawan awe gwiiwizensan wiinigo awe iizan. Kibichigishig ogii-ganawaabadan gwiiwizensans odengwaywaan gii-inii nitaawigid. Wiisagendam o aanimitaagoziwin, nisidwi-yassi, gii-webinigoood pane gii-anjise awe gwiiwizens gii-inii-nitaawigid—gaawiin wiikaa zhoomoongwenisii, apane wiisagendamo. Awe gwiiwizens gii-waabanda'iget gii-inii-zaziikizid, wiin animtaagoziwin gii-inii-aanjigowaan, biinish awe gwiiwizens digo midaaswi-ashi-wiizh gii-inagozi. Kibichigishig gii-izhi gwekinaabii, gwiiwizens odengwaywaan geybii gii-wiisagendamo aanike ganawaabaamag.

Gizhigoo, Kibichigishig gii-inii-azhgiuwe imaa noogoom. Wiin gii-ozhenaabaadan ozidan dash awe gwiiwizens weniban imaa. Wiin wiibaago'inowe, "Wow, wegonen iwe?" ikwewaan gaa-wiidaanokiimad. Wiin gewin-iidog ogii gaanabaamam inowe gwiiwizensan ,geye, onjidash ogiiwiindaamowaan wiinigo gaawiin-wiikaa ogii-waabaa danzin gaa-danakamigad, jibwaa. Wiin gii-wiindaamag wiin daa gii-zagiizii, dash naawach wiin idok ji-kendam gegoo inowe aadizookaanan.

Niin ji-wiindaamage'an a'awe gete-niinigo ako gii-ditibijiiyaabiidaan amanj igo apii ayaa'aag gii-maaji bibaadaataanaawad gaa waabaadamwad ayi'ii inowe-gowek gwiiwiizensan maagishaa gii-gaanoond aadizookaanan, dash apii niin apanegoo noondanan wiindamagaanan digo iwe bezhig, memindage apii nizh-ayaa'aag waabaadamwad bezhigoon ayi'ii bekish, awe'aa inii-maaji debwetam gegoo imaa iyaa geyaabii idok ji-nisidotamiing.

77 O'owe gaa-inapinewad gii-aanjigoon Kibichigishigs onaandawi'iwe omosewin. Iwe giizhikaan-bagizowin dash awe ikwes o zhawenjigewin ogii-minigoon wiji'igoon wiin gaa aandawaabaadang imaa apii. Wiin iizan gi maamakaadedan aanish wiin gaawiin geget ogii-ayaazin kendaamosiwin gaa-onjimaagat wiin wiisagedam jibwaa iyaad iwe giizhikaan-bagizowin, dash baamaagoo, wiin miipiigoo ji-aanokaataan onanaandawi'iwe win ji-gaawe gojitood ji-bagitannang wiinigo onishkaadiziwin dash geye gii-zhiingenimaad aanind ayaa'aag. Wiin gii-inii maaji ji-odaapanang wiinigo inaadiziwins debweyendamowin iwe ji-boonigidetaagewin, dash wiin inaadamowin a'awe wiin aazha gii-inii nawaldoodamo ji-wiji'ayyad aanind gewiinawaa gaa inapinewad gii-gagwatagapapinewad.

78 Apiichi Kibichigishig gii-ikido, "Gaawiin gegoo bami'yaasinoon iwe maanaajiw in shke iwe nishkidiziwin idash gii-mazhiidotaawad-aaweyaa. Giishpin giinaayand andawendamang ji-izhkwa izhitijigan, giinaayand gidaa gaagwe noondemin iwe ikidawin ji-minaawad iwe bagosenimin aanind-aaweyaa, onji wiinawaa ji-andawedamowad ji-baagidinaamowad wiisaginedamowin wiinawaa ji-nanaadawi'iwe wad, geye." Wiibagoo wiin gii-kidot, niin gii-izhe'inendam iwe Gilbert's gii-gikinoo'amawid babaa'iwe Anishinaabe gii-andawendamowad wiinawaa. Niin oidaanang gii-inaabiiyaan Tommy K's gii-maamakaadendam aaniish gagwaatagaapinewin gii-ganoonind ji-babaa-ayaad, ji-izhitod gaawiin ji-anokiid aajinaa, dash-geye zhooniyaa. E'ii anokaajigaanan gaa-inaabadang, aanish oodenanaan bami'idonan dash izhitwaan gaawiin zhooniyaa-minaasiwag maagishaa-geye ji-miikwenimodizod? Ayi'ii shke madoodiswan minidooke, giizhikan-bagizowin, dash-geye gii-wiikongewad waasa baa-izhaamagad ji-nanaadawi'iwad aaweyaa gaa-gii-gagwaatagaapine'ind.

79 Kibichigishig gaye gii-nisidotam wiin iizan ji-baapid ji-mino'iyaa. Wiinigo baa'izhaa noopiming iwe minawaanigwendam "nanaa'ichigaazin" dash webinang gii-maanendam dash-geye gashkendamowin. Wiin o debwetaawaan Tommy White gaa-inendam, iwe baapinedamowin daa-aanji'iyaa iwe aaweyaa wiinigobezhigs wiisage'odewin. Bangiigo baapiwin bagidinan ji-nanaadawi'idozo. E'ii goshaa iwe zhaabwii'iyawaan. Kibichigishig noongom o

daawaan onjitiigewin, gego wiin ji-inonong dash ji-bagidaanigood ji-ganaandawizid. Wiinigo gete mosewaan. Wiin gii-minwendami iuwe omosewin dash agaawaago imaa ihaad iuwe gaa-izhiiwebak, gii-aazhawe. inaagood, gaawiin gegoo-inandaaziwin, gaawiin ji-nanaadawin, biizaan maanoo giizhig gii-gabikawaan wiin mosewaan noongom gwayakiyaawaan, wiin gii-wiindaamag, wiin apanegoo inii-mino'iyaa, dash noongom wiinigo geget nitaa-baapi.

Tommy White

Nitam gaa-nagishkawaangid Gilbert, omitigo-waakaa'iganign. Tommy ogii-noonde-dibaadodaan aaniin baapiwin ezhi-bapi'igoowin. 80 81

Wiindamaage aaniin odedeyin gaa-izhi-niigaaniwinid obimaadiziwining. Gii-nitaa-baapi. Bizhishig Tommy obimiwidoon iwe baapiwin ayizhaad Anishinaabe izhichigewinan, ji-nanaakodang gaa-izhi-ombigiwind.

Megwaa ombigiyaan ndinawemaaganag gii-baabaapiwag bakaan ji-inwaadamang gegoon gibimaadiziwinaaning. 82

Dibishkoo, giishpin bichi-biigonang gegoo, odedeyin gii-nishkaadiziwani zhemaag, mii dash bakaan gegoon ogii-dazhindaan ji-baapitooyaang. Oгии-wiiji'igon Tommy bakaan ji-inendang gegoo. Bigo gegoon izhiseg, giiaabi gidaa-baapitoomin inendam. "Gigikendaanaadog, niibiwa Anishinaabeg gii-bi-gichi-izhiwebiziwag, memindage iwe gii-bi-izhigaabawisiwag ji-izhisewaapan," ikido. Odibaadodaan ajina aaniin apii gaa-gii-maajiinizhawind ji-gikino'amawind, aaniin gaye gaa-izhi-gagwaanisagandang. Niwiindamaag, apii eta gaa-dibaajimotawaad wiijiwaagana', apii gegoo ji-baapichigaadenig dibishkoo wiijiwaaganan Dick-an gii-ondagoojininid gaa-niisibideg ahangewin wii-mawadisaad ikwezensa' gemaa Larry zaagidenaniwenid gii-gojipidang zhiiwaabowin. Gaawiin dash igo aapiji niibiwa odazhindanziinaawaa' gaa-gii-gikino'amawindwaa.

Tommy omishoomeyan gaye ogii-nitaa-baapizhimaa' awiya 83
ji-baapinid, mii ini Tommy naagadawenimaad wiijiwaad dibinawe onijaanisa', oidaanakoobijigana' gaye. Obaapi'aan oosheyen ikidonid, "Nimishoomis gimayagaadiz." Ominwendaan ayikidod.

Tommy ikido, gaawiin bezhigon izhi-anishinaabewichigesii 84
bakaan gaa-izhichigenid. Ogagwe-giginaan getendaagwadinig

izhichigewin, ji-baaping, ji-mawing gaye, mii iwe izhi-giigewin inendam. Onandawendaan ji-baapinid awiya', ji-manaaji'iwed dash gaye, gaawiin wiikaa ji-maji-dazhimaad awiyan. Mii iwe gaa-aanake-miinigod odinawemaagana' mewinzha odaanaang onji. "Mii owe ezhi-ayaayaan ikido, aaniin igo ayizhichigeyaan anishinaabewichigeyaan, bizhishig baapiwin ninaagadawendaan."

85 Ani-niizh mazina'iganing izhisin, Richard dago geniin ngii-ayaamin imaa gaa-danakamigiziwaad Anishinaabeg, Tommy ogii-niigaanishkaan iwe Walking With Our Sisters mazinibii'igewin gaa-giba'igaadeg imaa Kenora February, 2018 gaa-akiiwang. Aapiji gii-maamkaazinaagwad, nawach gidinaabishkaa ji-waabandaman 1,181 daswewaan apiingwe'iganan, endasingin dibishkoo wanishing gemaa gii-nisind ikwe inwaade. Gii-mawim, gii-bangitoowag biindigamig, maamakaazaabandamowaad, biigwendamowin gaye. Gii-migoshkaadendamoo minik Tommy gaa-baapiwaajimod, ji-nayendaminid. Gii-zoongetaagwad, ji-minjimenjigaadeg onji.

86 Niwiindamaag ikwewan gii-wiindamaagod gii-gagwaadagitoonid. "Ningashkendam," ikido. "Nimbi-zanagitwaa, gaawiin abooshke ngashkitoosiin ji-baapiyaan gemaa ji-zhoomiingweniyaan. Abooshke awiya babaapizhimid, gaawiin mbaapisii." Ogii-noonde-wiiji' aan minik ji-wiiji'igod giigewin ge-maajisenig. Mii-sa odibaajimotawaan aaniin gaa-nishwaaso-daso-biboonenid oosheyen dabazhiish gii-ayaanid, odaanaang ogii-onji-goshkwi'igoon. Tommy odaabajichiganan owiidabindaanan wii-asho-maajichigetamawaad agaasiinonid awiya, wenji-noondawaad abinoojiyan. Zaagewebani'o gwiiwizens, oganawaabamaan Tommy-an, mii-sa oganawaabamaa' awiya', mii miinawaa Tommy-an. Biibaagi, "Giinag igo geget!" Mii eta gaa-bi-initang a'a gwiiwizens. Mii imaa onji, mii gaa-izhi-biibaagimaad omishoomisan. "Bizhishig ninibaaji'ikaag," ikido Tommy. Mii Tommy niwiindamaag, gii-gidiskaapi a'a ikwe, mii ezhi-ikidod, "Aazha gwiiwizens niwiji'ig." Gidayaanike-ayaamin.

87 Tommy gaagiigidod okwiinong gemaa anishinaabekamigag, anishinaabemo. Zhaaganaashiimo eta ji-gechinaawid gakina imaa eyaanid ji-nisidotaagod. Geget odebwetaan gakina imaa wijiwenid wiinawaa igo aaniin endoodamowaad, ogikendaan gaye iwe gaa-izhichigeng, ji-miinigoowizid awiya. Ji-gikino'amaaged,

abooshke aaniin ezhi-gichi-inendaagwak baapiwin.

Ji-oshkaabewisiwid inenindizo apiich wiin gaa-gikino'amaaged gemaa getaadizid, mii wenji-wendak ji-izhaanodowind, mii enendang. Bebangii ani-giige endasing awiyan gitaadizininid gagwejimigod gegoo ji-anishinaabewichiged. Minode'e, gaawiin iidog abooshke gikendaagosinoon aaniin minik. "Niwiiji'igoog ji-bagidendamaan bagidiniwaad ji-wiiji'agwaa." Azhebi, ezhi-niizhiyaang nimbangitoomin, naagadawendamaang gaa-gii-dazhindamaang.

Tommy gii-maaminonendam gii-nitaa-bawaamod megwaa oshkiwaadizid. Ogi-bawaadaan gegoon ji-izhiwinigod bakaan akiing. Gii-wiindamaage obawaajiganan apii eta anishinaabewichigeng, gemaa gaawiin ogii-dazhindanziinan. Ningoding, odedeyin ogii-bi-izhaanodaagoon, ogagwejimigoon aanapii waa-wiidanokiimaad aadisookaana,' obawaajigewinan gaye. Aazha 46 gii-apiitizi Tommy, mii owe gagetin gaa-maajisenig ogiiigewin. Gaawiin aabiinj Tommy ogii-gikendanziin aaniin ji-izhi-nakwetawaad odedeyin, dayegoch ogii-ondami'igon gaa-gagwejimigod obawaajigewinan, apiich wiin gaa-gagwejimind, gaawiin gaye odedeyin ogii-wiindamaagosiin aaniin gaa-izhi-gikendaminid.

Ngii-wiindamaag gii-anishinaabewishimong gaa-gii-izhaad. Bezhig getaadizid, awiya gii-gikenimaasig, gii-maajii-giigido. Imaa, ogii-miinaawaan asemaan. Mii maajii-gaaggiigidod, mamaajidoonetaa, gaawiin dash ginoondanziin gegoon. Nawach besho izhitaawag, giyaabi gaan gegoo. Megwaa mamaajitoonetaad, awe inini gaa-gii-miinaad asemaan gegapii ikido, "Gaawiin ginoondaagoosii, nawach ji-gizhiweyan eta." Gaawiin giin gigaganoonisinon, manidoog ningaganoonaag."

Fred

Ninoonde-giizhitoon owe minik mazina'igan, iwe apii gaa-mawadisagwaa Fred, odinawemaagana' gaye, megwaa gagwe-giigewaad onji gaa-gii-nisidizonid odaanisaniwaan Nowkomigok. Ashi-naanan apiitizid, ogii-wiiji-odaminoomaa' ini Fort Frances High School gaa-zhooshkwaada'enid. Gaamashi ashi-nishwaaswi gii-apiitizisii ji-odaminod, ogii-giizhitoon

ogikino'amaagewin. Gichi-gegoo iwe onji, ikido Fred. Naano-mizid miinawaa niswi mininj gii-akoozi, aapiji gii-agaashiwi.

92 Ominwendaan naagadawendang apii gaa-bimibizonike'aad izhi National Women's Team gaa-inindwaa. Iwe gete Chevy Blazer ogii-aabajitooon, getewish, biigoshkaag webinigan, ikido Fred. Apii degoshinowaad zhooshkwaada'ewigamigong, ogii-biizikawaa' ozhooshkwaada'agana', mikwaming gaa-izhi-izhaad. Gaa-zagakibii'igewaad ogii-inasaawaa' ji-neniizhinid. Maawanj mendidonid ikwezansan ogii-wiijiwaan. Ji-biminizha'amowaad bakite'igan wiikweyaang izhi, ji-gagwe-biminamod awiya bakite'igan. Zhoomiingweni gichi-ikwezans, wendendang owe. Ogii-goshkwi'igoon Nowkomigok-wan netaa-aadawaanged, awe agaashiwid ikwezans ji-gagwe-wiiji-odaminoonged. Dasing wiikwaya'ii ipizowad, Nowkomigok nawach gii-gizhiibizo, wapimebizod ji-gawibishkawaad gichi-ikwezansan.

93 Apii gaa-giizhitoowaad iwe, gikino'amaadiiwigamigong gii-ayaawag ikwezansag apii Fred gaa-bi-ganoonigod odaanisan. Gii-odaapinaa ji-odaminod. Maamakaach ikwezansens ji-wiiji-odaminoomaad ini Nationals. Gezika ezhi-nookitaagozid, gaagiizomaad Fred-an. "Ninandawenimigoog Calgary ji-izhigoziyaan."

94 Ishkwaach dash, Nowkomigok gii-inendam ningaabiwanong wii-izhaasig. Nawach wii-gibichii ji-wiiji-ayaamaad enawemaad. Nawach idash gegoon gichi-inendaagwadinig ogii-mikwendaan. Ogii-michi-awi-gojitoon daga ji-odaapinindiban ji-wiiji-zhooshkwaada'emaad ini Nationals. Ogii-gikendaan aapiji minwendang ji-zhooshkwaada'ed, ji-aanjigozid dash wiin gaawiin gii-apiitendaagozisinooon.

95 Akawe Fred gibichii ajina, niwiindamaag Baby-an bi-akwaandawed waji, bigo apii wii-bi-dagoshininid. Ngagwejimaa awenenan ini Baby. Niwiindamaag mii ini ogozisan. Nimaamikawimaa bigo gegoo ikidod da-ozhibii'igaadeni bakaan dash inendang, gaawiin ndaa-ozhibii'anziin. Ngagwejimaa aaniin ge-inendangiban ogozisan izhibii'amawag owiinzowin Baby. "Ni-baby-im ningodwaaso-mizid miinawaa niswi mininj akooziwan, awashime niswaaak dibaabiishkoojigan apiitinigozinid, gaawiin gegoo daa-inendanzii," zhoomiingweni Fred. Abooshke gegoo maanzhisenig dazhindang,

giyaabi Nimino-babaapizhi'ig Fred. Baapiwin ji-bapiiyan nimbakite'ogon apii owe gaa-mawadishiweyaan.

Ozanagi'igon Fred oshki-ayaansag gaa-biminizhawaawaad manidookaana'. Nitaa-ataagewag, onzaam niibiwa zhiywaaboo minikwewag, adaawewaad gwaawaanjizigaadeg wiisiniwin, odaminwaagewag mashkikiin, nitaa-odaminowag mazinaatesegin odaminowinan, onaganaawaa' onijaanisiwaa' ji-naagaji'igowaad gaa-mazinaatesenig. Mii dash inendam, giishpin owe ani-doodamowaad oshki-ayaansag, nawach da-zanagadini ji-gikendamowaad aweneniwiwaad, aandi wenjiwaad, nawach gaye wiikaa da-giige'idizowag. Obiigode'igon gaa-waabamaad awiya' bichibo'idizonid endaso-giizhig. Ogikendaan aazha niwin miinawaa aabita dasodib'iganeyaanig, owaabandaanan odaabaanan mooshkinewaad abinoojiiyag minikwewaad zhiywaaboon, ganawaabandamowaad gaa-mazinaatesenig, gemaa odaminwaagewaad ogiigidoobiiwaabikoonsiwaan apii ipizowaad Fort Frances.

Fred inendam, bagwaji-aya'ii izhaad awiya owiiji'igon ji-wiijiwaanaad odaanikoobijiganan', gaa-dazhiikewaad gaye. Ogikendaan ani-meshkwajisenig gete-izhichigewinan, odinendaan dash gaye giishpin awiyag enawendiwaad babaamosewaad noopimiing, daa-gichi-wiiji'iweseni ji-giigewaad. Obapakite'aan okaakigan wiindamawid owe. Odinendaan giishpin awiya awashime nawach ayizhaawaad noopimiing, gaawiin minik daa-maanzhisesinoon gegoon ishkoniganing, odaa-gikendaanaawaa' aaniish aaniin ji-izhi-naagaji'idizowaapan. Onanaakondaan ani-dagwaagig maawanjichigeng, dazhiikawad giigoo, bashkobinadwaa zhiishiibag, bakonad gaye waawaashkeshi, mii gikino'amawadwaa abinoojiiyag gete izhichigewinan, gaawiin dash iwe minik owe izhichigesim.

Maamiinobi obimibizo-abiwining, ayinaabid gaye owaasechiganing, "Aapiji nindaa-minwendam ningoding agwajiing ji-izhaayaan ji-babaamoseyaan, ji-michi-onzaabandamaan dash eta omaa onji. Gaawiin ogikendanziinaawaa' ezhi-mino-izhiwebiziwaad."

Giigewin

Ginwesh gaa-ishkwaa-gaganoonagwaa, gagagwedweyaan iwe giigewin, gaawiin ngii-onji-mikanziinan naanaasaab dibaajimowinan.

Gikendaagwad, bigo awiya ji-mikang gewiin aaniin ji-izhi-giiged baabaapid, ji-bagijisenig owiisagendamowin. Aanind dash gegoon ji-naagadawenjigaadegin. Nitam igo, endashiwaad ishkoniganing waawijji'idiwag ji-giigewaad, giyaabi mii ezhichigewaad.

Ani-niizhwewig dash, wiji'iwese madoodoowin awiya ji-giiged.

Ani-niswewig, gwayak gii-dibaajimom ini giigewinan, mii iwe onji giishpin awiya noondang ini dibinawe dibaajimowinan aaniin gaa-doodamowaad gaa-bi-maanzhisewaad bemaadiziwaad, maagizhaa gaa-dibaajimowaad owijji'aawaa' aanind awiya gaa-bizindaminid.

101 Ishkwaach dash, wiji'iwemagad baapiwin bigo awiyag wii-giigewaad, bigo gaa-bi-izhiwebiziwaagwen. Gakina odebwetaanaawaa' Anishinaabewiwag biinjay'ii, abooshke minik gaa-bi-gagwaadagitoowaad. Bima'adoowaad ji-giigewaad, mii eta ge-izhi-mikamowaad ji-bi-azhegiwewaapan.

Chapter 5: Healing

I am taking Gilbert's advice, and seeking out funny stories. But I have also made promises to the people who have shared their stories with me, to include their lessons, too. After all, a lot of people open up because they have learned something that has helped them heal, and they want others who are similarly suffering to speed up or start their healing journey, too.

Les

Les Gardner is from the Giniw, or Golden Eagle, clan. This clan is usually responsible for explaining what decisions are made by Elders, and why. They are also known as the prayer carriers and messengers of the Anishinaabe people, both inclusive and visionary. As such, the Giniw clan is often the most vocal. Les had told me about his experiences at residential school—that the sexual abuse started at age eight and continued regularly for years. When he got out of school, he took to a life of drinking and getting into trouble, angry and acting out, because he believed that did not have much of a future.

When he was 39, Les had a dream, so strong and so real that it shook him. He can recall it today as clearly as if he had just watched a TV show about it this afternoon. "I dreamt I was a little boy about this tall," he says, holding his hand about a metre off the ground. "There is a cliff about two hundred feet high, and the community is on the lake." He cannot get across to his home because the cliff is too dangerous to go down.

In his dream, and later, in real life, Les meets an old, white-haired lady, but he doesn't remember her name. He tells her of the dream and she tells him that she knows the exact spot he is talking about, and agrees to take him there when springtime comes. "You'll have to wait

until the ice melts and the water breaks up,” she tells him. “The sooner the better, though.” She tells him that it is sacred ground and that he needs to fast—agii’agooshimin—when he gets there. (Agii’agooshimin translates to fasting but there’s more meaning to it than simply that. When the word is spoken in Anishinaabemowin, one can understand it, but in English it doesn’t have the same meaning.)

6 Les tells her that he will go there the following spring, even though he doesn’t know where this place is or understand its significance at all—he just knows he needs to heal, and that he will try just about anything. He knows what a fast is, but has never experienced one before.

7 When springtime comes, he shows up at the agreed-upon spot. In the water waiting for him is a man in a boat, holding a long birch paddle. On the shore, another man is waiting there, hoping to make it through the four-day fasting ceremony. They both leave the shore. Les gets dropped off at the earthly place, the same place as in his dream. When he gets there, he is placed into something they call the eagle’s nest. There are still five inches of snow on the ground. “What are you doing, dropping us off with snow on the ground?” he asks the old woman as he and the other man stand there shaking. They are told that they can stay together during the day, but need to be alone during the nights.

8 “Going through this experience in the snow means that you are going to have a long life. But you need to stay for four days and four nights,” the boat master tells them as he drives off in the boat. Les is really scared now; it is so cold, and there is no food for them—will he die here? Why did the white-haired lady bring him here? Later, Les tells me, he can remember what happened for only three of the four days he was in the eagle’s nest—he will not recall the events of the fourth day for many years to come.

9 After four days, the boat master comes back to fetch Les and the other man. He hands the weakened Les a bottle of medicine. After four days of fasting, the liquid in the bottle tastes incredible. He drinks it down, and his spiritual journey begins.

10 When he gets back to the reserve, Les walks over a hill and for the first time in nearly 40 years sees the whole area in brilliant colours—until this moment, it has only been revealed to him in shades of grey. He feels like Dorothy and her companions in the *Wizard of Oz*

film—the first half of his life in black and white, the second half in full, vibrant, living colour. The first things he notices are the yellow flowers of the meadow, the deep blue of the sky, the depth of colour in the clouds, the incredibly green trees. It is all magical, enlightening, and alive. Les tells me that he had always ignored the world around him; it always seemed so bland and uninteresting, until this very second. When his senses were grey, he ignored or failed to notice the beauty around him. This very second is the start of his new life, full of colour and meaning.

Les explains, “In that vision, this little boy and I were following a rainbow, Namikii Miikana—the Thunderbird trail. I did not know where I was going. I turned to my right, and there were black tornadoes dancing. On my left were white tornadoes, but I never reached the end of the rainbow. I understood I was in the Spirit world but had no idea what this dream meant.” 11

It took Les many more years to understand what the dream meant, but it finally came to him. “That little boy is me,” he explains. After he was first raped at the age of eight, his emotional growth stopped. His body kept growing, but his mind and his spirit stopped developing. All of the feelings he grew up with as an adult, until the moment he had the dream at 39, were stunted and unexplored. 12

Les says that sexual abuse was his education growing up; he lived in fear, detachment from the world, and abject humiliation for years. Guilt that it was his fault ate away at his core being. But after he figured out what this dream was telling him, he decided he was not going to be a victim any longer. “The little boy within me is my responsibility now, and mine alone. I need to nurture that boy. He needs to grow up embracing freedom,” Les says half-confidently, half-defiantly. He continues, “I am not dependent on anybody—I am not even dependent on my wife. She loves me and I can now love her back. But this journey to help release that eight-year-old boy from his pain is between my Creator and me.” 13

Les says he attends sweat lodges and healing ceremonies, because these are key to his recovery. As Les talks, I feel overcome by the gravity of it all. My weight was pulling me so hard into my chair, I needed to reposition myself to get comfortable. I actually needed to stand up to break the moment; it was like my weight doubled as he spoke. 14

15 Les is a sweat keeper and feels we need to go in there to embrace our rage. All of his life he believed that men should be strong, that they should never cry. Later, he realized that this lesson was one he learned at residential school. He also found, as he nurtured that eight-year-old, that crying is an important part of healing. For Les to get his Spirit back, he needed to go to the place where it hurt the most. Without this repeated process of embracing the pain and dealing with his feelings, he wasn't going to let his inner child grow—he wasn't honouring his dream. When people attend Les's sweats, he tries to get them to bring out their rage. Until they go to this place, they cannot heal. He tells me about the first sweat he went to, where he found himself committing to embrace everyone—to love everyone—before he died.

16 Although many people come to his sweats, Les wants to tell me the story of one person who used to come, a priest.

17 This priest once came to visit Les on the reserve. He begins the conversation by asking Les what religion he practises. Les explains that his people don't practise a particular religion; rather, they embrace a particular way of life. When the priest asks where the church was that they practised this way of life in, Les extends his hand and sweeps it over the ground before him. The priest is confused—where is the altar? “Look around you,” Les says. “It is in the sun, the moon, the sky, the flowers and animals. The universe is our church. We use cloth, we use blankets, this is where our altar is.” Les tells the priest that they are nomadic people, and that when the access to free land disappeared, “we all ended up in these concentration camps they call a reserve.”

18 Les then tells me another story about himself—he wants to share it with me so that I can help pass it on to others who are still finding a way to heal. He tells of going into a sweat with ten other men. He got a little scared because he found himself alone once inside the sweat lodge—just he and the sweat carrier were there. He asked the sweat carrier why he was alone and the voice informed him that the others had taken him to the centre of the universe. “What is there?” Les asks. “Balance,” he is told.

19 Once children left the residential schools, Les tells me, their spirits were deeply wounded. Today, he spends a lot of time trying to understand and discussing the Seven Sacred Teachings with others. Les informs me that he is now free of shame and is not overcome

with guilt anymore. He knows that he was not responsible for what happened, but he does feel that he is accountable for fixing what almost broke inside of him. He has worked on releasing his inner child and has helped it to grow up to be healthy and optimistic, full of energy and life—in balance, like the universe.

Andy

One of the best parts of meeting people is hearing stories that are filled with meaning. In some cases, more than 80 years' worth of life's experiences are wrapped up in a two-hour interview. Andy from Dryden gave me much more than I was hoping for, yet I was also struck by how much he has healed. He is one of the first people I met through this process, so this story is a continuation of what he has passed along to me.

My old boss at Microsoft used to tell me that there are two kinds of people: those who give energy off, and those who suck energy from you. The ones who give off energy, sharing their passion with all they come in contact with, are the ones who will achieve great results. Andy gives off a positive energy; I feel energized in his presence.

He tells me that he teaches at the sweat lodge, and that he also does all of his forgiving there. My non-Indigenous friends think that a sweat lodge is like going to a sauna where people sweat, maybe dehydrate a bit—like it is a manly rite of passage. I've spoken with a number of Indigenous youth who say they are fearful the sweat will get too hot and that they will have to leave partway through the ceremony. Although enduring the heat is an important physical part of the process, a good sweat keeper—the Mitotoinini—will guide your spirituality and connectedness with your Creator in order to heal. The Mitotoinini calls all the shots, but will tell you to pray in your own way, to speak to the Creator as you understand him. Every sweat is different, not just because of the Mitotoinini but because time moves on and other healing needs to occur. Because a sweat is only as effective as the honesty that is released during the ceremony, complete nondisclosure is expected by everyone in the sweat, and what's revealed in the sweat, stays in the sweat. It is a spiritual healing ceremony and should be done with a seasoned sweat lodge keeper.

24 I mentioned in Chapter 3 that Andy suggested that forgiveness be the eighth Grandfather Teaching. This belief, he tells me, comes from the strength and peace he has found through forgiveness. Perhaps this comes from the Christian belief system, which co-exists with the Anishinaabe traditionalist in him. Regardless, Andy knows its strength and healing powers, that it takes more strength to let go than it does to carry the burden.

25 I heard a story many years ago about a couple of Buddhist monks walking along the side of the river. The young monk and the old one are debating vigorously, walking, discussing for almost two hours. They come to the narrow part of the river where would they normally cross. A frail woman is there, looking very hesitant about crossing, obviously afraid the current will wash her away. The old monk suggests that he carry her across the river for safety reasons, and the woman agrees. As the older monk offers this suggestion, he notices out of the corner of his eye that the young monk's demeanour has changed—he is angry for some reason. The older monk carries his passenger across the river, sets her down on the other shore, and then she goes one way, and the two monks go the other. On the way back, there is no conversation; in fact, the older monk can tell that the younger one is upset, but he waits for the young monk to talk about it when he is ready. Two hours go by, and the younger monk is quite worked up now, letting the event that upset him swirl in his head, over and over without closure.

26 Finally, the younger monk asks the older one, “We took a vow to never touch a woman. So why did you walk right up to her and offer to carry her across the river?”

27 “The difference between you and me,” replied the old monk, “is that I picked her up, carried her across the river, then put her down and left her at the crossing. You have now been carrying her for two hours. When are you going to put her down and leave her?”

28 Andy has learned to put his residential school experiences down, to leave them behind him. He did and still does all of his forgiving in the sweat lodge. He tells me, without going into specifics, that he still hears a lot of hurt in that place, but he tells people to let the bad feelings go.

29 One of the experiences in the sweat lodge is the purity experienced from healing in the blackness of the lodge; any exposure

to light quickly gets fixed by the sweat keeper. Everyone who attends a sweat is encouraged to let go, to not hide their feelings, but to try to confront them and begin the healing process. The sweat keeper tells people to scream or yell if they want to, as long as they are careful to not hit the people beside them. He lets them know it is going to hurt because the hatred is leaving their bodies. He instructs them not to hug anyone during this process and that, most importantly, they should not tell anyone about what happened in the sweat; that is for the Spirits to deal with.

Gilbert

I go back to my friend Gilbert's cabin on the lake. I guess I needed an energy tune-up, because some of these stories were getting me down. I think I was turning into one of those people who sucked energy out of others. I'm not the most self-aware guy about my ability to give off energy, but I did recognize that if even I didn't want to be around me, then it was likely that other people wouldn't want to be around me, either. I needed a good dose of Gilbert's wisdom.

Gilbert welcomes me into his place and asks how the book is going. I tell him I am hearing some pretty difficult stories, and that I can't figure out why these people do not harbour any sort of resentment. The pain is clearly present for a few Elders, but their healing and hatred are passing. Gilbert tells me that the Anishinaabe way is to love one another, to help each other. He talks about the respectful ways in which people purposely do not say hurtful things to each other, nor do they talk behind others' backs. He agrees that sweats are the foundation of healing and that this traditional way has been around for a long time. As he talks about how this belief system has been passed down from generation to generation—a way of life, as Les describes it—my mind starts to wander, and I remember someone else who taught me a similar lesson.

Eight years ago, a Holocaust survivor named Dr. Eva Olsson was in the Fort Frances area speaking in some of the Rainy River District School Board schools about her experiences. Later that evening, she came to the Fort Frances Public Library Technology Centre to do an evening talk about being a survivor. She exhibited some of

the same characteristics I have witnessed in some of the people I have interviewed when speaking about their trauma. She was calm, sometimes quite factual, but never angry. I asked her about this when the session ended. “Are you not angry with the Nazis for what they did?” I asked. She said she was not angry, because there were only about 10,000 of them involved in the genocide. “It was the 30 million Germans who turned a blind eye to what the Nazis were doing to us that I was angry about,” she forced out. I finally saw Dr. Olsson get angry, not at her abusers, but rather at society for letting it happen. There is no such thing as an innocent bystander—someone not willing to take a stand against a bully or oppressor is just as guilty as the oppressor themselves. None of us are innocent if we refuse to give voice to these issues.

34 Gilbert and I wrap it up. Inadvertently, he has given me the answer I am looking for. I do understand the lack of anger now, and I hope I would have been as strong dealing with my own anger if the situation were reversed. He leaves me with the thought that instead of looking for the anger, I should be looking for the love that everyone is striving for. He tells me that the Anishinaabemowin language is filled with terms that describe how people take care of one another, as well as the language of ceremonies and language with which to communicate with the Creator. I am profoundly struck by the fact that language, to the First Nations people, is as connected and important as breathing is to me. The Ojibwe language provides a comprehensive world view, a way of interconnectedness, a way to talk with the Creator, not just a way to communicate.

35 **Jim**

36 A seemingly less serious way of healing is told to me by the Elder I shall call Jim, since he has asked for anonymity. Jim grew up in Eagle Lake First Nation, but when he came along, his father gave up his treaty rights. Because his mom wanted to stay with his dad, she had to give her treaty rights away, too, so she became a non-status Indian. (At the time, a woman married to a non-status person had to give up her rights.) Jim’s dad was given land off-reserve as part of the process. Jim’s parents both attended St. Mary’s Indian Residential School

and didn't want the same thing for their own children. As a result, the family was forced to turn their backs on their own community. Many enfranchised people talk about the discrimination they faced from the communities they left behind as well as being the victims of bigotry in the communities they entered—a family stranded on an island with no supports.

The policy, which was set up by the Canadian government as a way to force the assimilation of its Indigenous peoples, is called enfranchisement. Under the 1857 Gradual Civilization Act, Indigenous peoples were coerced to give up their Indian status. If someone was enfranchised, it meant that they had given up their treaty rights. As well, Indigenous women had to give up their rights if they married a non-status person. 37

By giving up these rights, a person was expected to also voluntarily give up their right to live on a reserve, and had to abandon their Indigenous identity. In return, the “new Canadian citizen” would be able to vote, get a loan from a bank, buy their own liquor, and have their children attend public schools instead of residential schools. In 1960, the Diefenbaker government changed the Indian Act to no longer treat “Indians” as wards of the state, by giving them the right to vote. In 1985, an amendment to the Act eliminated the practice of enfranchisement. 38

Jim attended Eagle River Public School. There were around 100 kids there, but only five enfranchised kids. When he started at the school, at eight years old, he could not speak any English. As time went on, though, he was forced to speak English every day. Jim realized that he was losing his own language; he was losing his love for it. To cope, Jim turned to alcohol, believing that the bottle would help ease the pain, sense of loss, and rejection from both communities. He needed to connect with his ancestors. His mother and father told him, “Mii-iminik—that's enough. You are destroying yourself.” So Jim went on a vision quest, out in the woods, which helped him to understand who he really was and what path he needed to seek. He took nothing with him on the quest and slept under trees, using rocks as pillows. 39

When he came back, he knew what he needed to do. As an enfranchised youth, he was not allowed to attend ceremonies, and he had no way to get his language back or make his identity whole—and 40

there was no way to heal until he got his status back. He needed to move back to the reservation and practise ceremonies, become part of the community, if he wanted to become whole again. He needed his voice to communicate with his Creator in Anishinaabemowin.

41 Jim tells me that there are many reasons why people lose their language, but that he also knew that his language was awake inside of him. He told me that the older people today believe the language is sleeping inside of all Anishinaabeg; it just needs to be woken. Because of his absence from his First Nation, his understanding of Anishinaabemowin was getting foggy. He felt it going to sleep, so he went into the registry office, where a relative of his worked. Jim mentioned that he wanted to get his status back, and his relative said, “You still speak the language, so you are more status than me.” The people working in the office looked up to Jim because of his knowledge, culture, and language, and so he worked to get his status back and moved back to the reserve.

42 Jim now practises pow wow and other cultural traditions, and sings traditional songs, solid in his identity. He attends ceremonies and meetings as often as he can. He has begun to get his language back, and his identity.

43 He is also a sweat keeper now. In fact, he asks me a few times during our talk if I want to sweat in the near future. I respectfully decline, although I tell him that I actually went to a sweat the previous weekend, found it incredibly healing, but that I would definitely attend one of his sweats once I find some more time to do my own healing. Jim tells me that he now wants to tell me the next story because it is a sweat lodge story; he had been struggling with whether he should tell it because sweat lodge stories should not be funny, but that this happened a long time ago and the Elder has since passed through to the Spirit world, so he feels it is okay to pass it on.

44 “You know when people are in their early twenties, and believe that they are invincible and right about everything?” I nod and he continues telling me about a young man in his village who was very full of himself. This young man thought he was better than everyone else—he was stronger, better looking, and more interesting. Everybody wanted to be around this guy and the fellow knew it. He boasted about how he was the

best at everything—the best fisherman, the best singer, the best hunter. He was afraid of nothing. Humility is one of the Seven Grandfather Teachings and this guy was not respecting his traditional way.

One day, the young man went to see the Elder in the village. 45
Everyone who needed advice would approach the Elder with tobacco and ask for his advice. The man approached the Elder to ask how he could be the best provider. The Elder accepted the tobacco and asked the young man to set a net to catch fish for the village feast. The young man went to the beach and got in his boat to set his nets right away. When the time came to pull in his nets, the man pulled the load into his boat, and fish soon filled it to the brim.

Suddenly, the man felt something on his leg—kaanebik—a snake. 46
The snake had bitten right into his calf. The young guy panicked. Everyone on the beach was watching him bring the harvest from the lake into his boat. He screamed like a baby and tried to shake the snake off his leg. He made so much commotion that he tipped the canoe and lost all of the fish. He started jumping, yelling, and hopping, pulling his clothes off and grabbing his calf. Off with his shirt, off with his pants, just in case kaanebik was in them somehow. He was desperate to get the snake off of his leg. By the time he made it to shore, he was completely naked. The whole village was watching the spectacle unfolding in front of them and laughing.

As Gilbert says, “Laughter must be respectful. We laugh in a good 47
way, never in a way to put someone down.” Yet at that moment, the village made the young guy feel like he was being laughed at, humiliated. They were embarrassed by their actions but they did not mean to laugh at the fellow, it just kind of came out; they weren’t thinking. I think back to Alfred Oshie’s uncle telling him to walk away if groups of people are laughing at one person. But the village didn’t walk away.

Embarrassed by losing the fish and by being afraid of the snake, 48
the young man approached the Elder again for advice. The Elder told him he would help but that the young man had to do it the Elder’s way. First, he must apologize to the people of the village for offending them with his boasts and his nudity. Second, he needed to go to a sweat lodge with the older, wiser man.

49 The young man agreed. He apologized to the people he had offended, practising humility for the first time in a long time. Next, he went with the Elder to the sweat lodge. The lodge was very tiny, just two seats, so the two of them were packed in tight together. The Elder told the young man that they should start praying. The Elder prayed for a while in the darkness. When it was the young man's time to pray, he started talking about his fishing experience and his fear of snakes. He told the Elder that he felt like kaanebik had found his leg and was biting him again, and suddenly he jumped up and started screaming. He lifted the sweat tent right off the ground, running around looking like a two-legged turtle on the beach. This time, though, the villagers didn't laugh, and in the end, the young man learned a lot about humility and listening to others.

50 **Lillian, Tommy K, and Vernon**

51 When I went to meet Vernon and Lillian at the cabin behind their house, an Elder named Tommy K wanted to speak first. He told me a few stories, through which he really wanted to get his message of healing across. Going back to traditional ways has been the key to his healing journey. He said that a hundred years ago, the Elders helped everyone learn the life's lessons they needed. Now, people tend to go through the Midewin Society if they want to get similar teachings: how to listen to all of the Spirits, from the land, to the sky, above and below ground, in the water and on the land. Also known as the Grand Medicine Society, this society practises spiritual medicine, as I understand it. I was curious about it, but have been told that many Indigenous people view questioning negatively, so I didn't ask about it. You can find a lot of information about the society on the web, but from what I understand, a Mide would not post anything online, because this is considered to be disrespectful of the teachings learned in the Mide Lodge.

52 Tommy K has a unique point of view that I didn't appreciate until we spoke. With all of the media coverage in the last few years about residential schools and the trauma they caused, he is finding it very hard to forget his own trauma. He says talking about it today still grips him. A non-Indigenous person might tell him to see a therapist, but Tommy points out that their services tend to be very expensive and

that they are often a three- to five-hour drive away, so it is not really a feasible healing plan. As well, appointments often need to be booked well in advance. So where does an Indigenous person on reserve go for immediate support?

Tommy believes that healing is available right at home, through the proven benefits of community support and sweat lodges. Help is local, immediate, and affordable. He asks me why, if non-Indigenous society understands that many Indigenous people need to heal, they offer help so far away from their traditional healing. This lack of understanding is very troubling to Tommy and his Anishinaabe friends. Even if they are awarded settlements in court, it is still not dealing with the removal of the pain. 53

When Tommy K takes a break from talking, Vernon jumps in to note that you need to leave your pain in the sweat. He also believes that getting the language back through gatherings and ceremony is an important step for everyone if the community is to heal. At this point, he says he has a song for me, and that it came to him in a dream. Instantly, Lillian jumps to her feet and smudges herself as Vernon starts beating his drum. As he sings, I take my glasses off, stand up and take the smudge Lillian is offering. I start with my hands, then my hair, my face, each arm, my chest, and my legs. This is the only time during the afternoon that Lillian does not smile or laugh; she is that serious. 54

I notice how everyone I have met smudges differently, because it depends on how you have been taught to smudge and how comfortable you are becoming cleansed. I am truly thankful for this experience; I feel welcomed here. I sit down as Vernon continues to sing and beat rhythmically. We all rock, forward and backward—we are all connected. When Vernon finishes his song, he explains what the song meant in his dream. An experience like this is important to get to really know this culture and to begin to understand what Gilbert has told me: “The Anishinaabe way is to love one another, to help each other.” They just passed on love to a complete stranger. 55

At this point, Lillian jumps into the conversation, explaining that Anishinaabe people never walk backward. “What good would it do?” Vernon asks her. “If I’m five years old and I walk backwards, I trip. This is why we ask the Spirits and the helpers to guide us, so we can take 56

something positive from the negative.” Then he jokes, “This is why I bought the scratch-and-win card.” We all chuckle.

57 Lillian says that she, too, got her language back through sweats. It seems to be a recurring theme. She tells me that many people still don't want to talk about their residential school experiences, and that sometimes it is difficult for the social workers who come to the reserve to deal with. I believe her; even just hearing these stories has been very difficult for me. In fact, at one point, I needed to take a break for a few weeks before I could begin writing again. The strength demonstrated by the Elders, to pull these memories out and then spend years dealing with the pain in order to become Anishinaabe again, has taught me so much about the spirit of these people. Lillian tells me that everything she does is guided by her dreams, the ones that come to her through the Spirits, not the dreams of aspiration. She says that these dreams are things her ancestors have left for her. None of her children speak Anishinaabemowin, but when they dream, they hear the Spirits speaking the language, and they understand what is being said to them.

58 **Larry**

59 While I'm in the area, I drop in on Larry. He is the man who went to two different residential schools because of the confusion over which religious denomination he belonged to. When Larry left the school system, both over the summertimes and after he graduated, he followed in his dad's footsteps and returned to the traditional ways. His dad told him to always respect peoples' practices. Do not worry about the church or belief, just make sure you pray in your own way. Larry was consumed by the goal of not only maintaining his knowledge of the language, but growing in that knowledge.

60 He tells me a story about his daughter. When she was in grade nine, she began to ask questions about her paternal grandmother's faith, Catholicism. Larry had never talked about residential school with his children, and, like his father, didn't force one belief system over another onto his children. He let them choose how they were going to pray. His daughter went to a Catholic school assembly, pretty excited to go to a different sort of religious service. Larry was still quite mistrustful of anything to do with the Catholic Church, so he

asked a friend at the school if she would be able to keep an eye on his daughter, and she agreed.

After the assembly, Larry's daughter came home and had some questions for him. "What was the service all about?" she asked. Well, Larry explained, "When the man with the collar was holding his hands and looking down, that is like how our Elders do ceremonies at feasts, funerals, and pow wows."

His daughter continued. "Then the man with the white collar threw water on us; what was that all about?" Larry explained that this practice is similar to a smudge, and that the man with the white collar is called a priest. Larry chuckles, as this question threw him off slightly at the time. He remembers priests in "dresses" going right down to the ground. Contemporary priests wear simple, black suits with a white collar.

Larry says that the traditional ways have helped him heal, but that ensuring he learned how to parent was also vitally important. Good parenting skills are something that non-Indigenous people take for granted, but the residential school system robbed many Indigenous children of their parents' love, guidance, and affection. Larry says that he was not allowed to hug anyone or cry, and that he was given very little affection. The supervisors of the residential school system needed to traumatize each child or they wouldn't be able to get the children to do everything the supervisors asked. As well, family belief systems, customs, and traditions were severed by the schools, and the children were left with little knowledge of how to raise the next generation. This knowledge has been stolen from subsequent generations, and the resulting lack of consistency in parenting leads to behavioural problems for children at schools and daycares.

Spillover effects from attending the school still haunt Larry, but he is trying to become more aware of them as time goes on. For example, his family still sits down together for Sunday dinner together, and no one is allowed to get up from the table until they are finished everything on their plate; nothing goes to waste. When he is with his grandkids, though, he watches them pick food off each other's plates, and he can tell that they are not bound by the regimentation he knew in residential school, where picking at your plate would never have been allowed. The diet has changed, too; when his grandkids are

hungry, they go to a restaurant. The fridge is stocked with processed foods instead of traditional harvest food. He says he had game to serve for dinner and the kids said they were sick of moose meat and wanted to get dinner at McDonald's instead. Larry is trying to support a "forest-to-fridge" process for food availability in his house now.

65 But his grandkids sleep well at night, something he could never do when he was a child. Nighttime was the loneliest part of his day, as thoughts of home filled his head.

66 Larry's journey still involves dealing with the impact of his trauma. He used to believe that he was resilient but, more and more, he wonders how much the damage still guides his thoughts and actions. For example, the strap was ever-present at residential school. If he received the strap and responded in Ojibwe with yoo-waa—ouch—he would get the strap again. If he continued to use the Anishinaabemowin term, the beating would continue. Dozens of rules affected him similarly; now he is trying to figure this out, but he is unsure sometimes if he is responding as Larry the adult or as the conditioned child from residential school.

67 Larry tells me that his dad told him to pray every day. Elder Jim invited me to think about prayer and to be thankful the moment I have conscious thought in the morning. "We should all be praying before our feet hit the ground—praying for the sick, the ones you love, and the ones having a good life."

68 I was a delegate to the Council of Ministers of Education Summit on Aboriginal Education in Saskatoon in 2009, at the request of the Honourable Kelly Lamrock, then-minister of education for the New Brunswick government. At the summit, Elder Walter Linklater said the opening prayer, and I was struck by how inclusive it was. He told us we should pray to the Creator or to whomever our god was, and if we did not have a god, then we should thank our ancestors. He said that, this way, everyone in the room would be thankful at the same time and would, he hoped, remember to look for things to be thankful for all day. It set the stage for a productive meeting.

69 I was down at the Fort Frances Marina one morning and a family was readying their boat to go cruising and probably fishing. They were laughing, and the kids were singing. I found myself being thankful for

that family's happiness. The lives of those complete strangers made my life a bit happier and less stressful. I am reminded again that we are all connected. Elder Jim, you've helped me to tend to my own wounds with your advice on how to heal, and for that I thank you.

Kibichigishig (Jim)

After his "near-drowning" episode in a few feet of water, Kibichigishig realized that he needed to find some way to heal, but the process and hard work needed to get there didn't begin for a few more years after that incident. As we discuss his healing journey, I am struck by the thoughtfulness Kibichigishig puts into his answers to my questions, how careful he is to explain life and its meaning. He says he wants his story told, but is careful to not be misunderstood. I am really interested in listening as his story about healing unfolds.

Jim stopped drinking about 30 years ago. Even the escapade where he nearly drowned in a few feet of water couldn't get him off the bottle. He finally stopped after realizing that his life didn't belong to him anymore—he was following false gods. They are considered by some to be alcohol, drugs, gambling, and video games, but his kryptonite was alcohol. When he decided to quit, Jim says, "I realized that I needed to change, that I needed to take control." Taking care of his body could only take him so far, though; he needed to find other ways to help himself get better. "I never had to look too far, however; people were always close by to help me."

Ten years ago, one such helpful person was a woman who offered to give him a cedar bath, a cleansing ceremony she had performed before. She promised Kibichigishig it would help. She told him to get onto a table and to lie down on his back. She put a blanket over him, even though he was fully clothed. The woman began by using a facecloth to wash his face and hair. She asked him to concentrate on his breathing—the good in, the bad out; negative energy leaving through each exhale. She continued to wash his hair, then the rest of his body, as she worked to remove the negative Spirits. She pushed down on him to get rid of all that stuff, he recalls.

For some reason, Kibichigishig tilted his head to look down at his feet; he had the sense that someone was there. He saw a young boy

standing at the end of the table, about four or five years old, whom he did not recognize. The boy kept growing, little by little, until, after a few moments, Kibichigishig recognized the boy as himself. Jim watched the boy's face as he grew. The expressions of pain, shock, and abandonment kept changing as the boy grew—never smiling, always hurting. As the boy showed signs of getting older, his expressions got worse, until the boy looked to be around 12 years old. Kibichigishig had to turn his glance away; the expressions on the boy's face were too hurtful to continue watching.

75 All of a sudden, Kibichigishig came back to the present. He glanced back at his feet and the boy was gone. He blurted out, "Wow, what was that?" to the woman working on him. She must have been watching the little boy, too, because she told him she had never seen that happen before. He tells me that he should have been scared, but instead he knew that he needed to learn something from that apparition.

76 I have to disclose that the old me used to roll my eyeballs whenever people started talking about seeing things like this little boy or talking with spirits, but when one repeatedly hears accounts like this one, especially when two people see the same thing at the same time, one starts to believe that something exists that still needs to be understood.

77 This experience changed Kibichigishig's healing journey. The cedar bath and the woman's act of kindness provided the help he was seeking at that time. He was amazed because he had not really been able to acknowledge the depth of his pain before this cedar bath, but after it, he was able to work on healing by trying to let go of his anger and hatred for some people. He began to embrace his culture's belief in forgiveness, and he feels that he is now becoming more devoted to helping others who have also experienced trauma.

78 As Kibichigishig says, "Nothing supports the cycle of negativity like anger and hurting others. If we want to break the cycle, we need to spread the message of hope to others, because they need to get beyond their own pain so that they can heal, too." As soon as he says this, I flash back to Gilbert teaching me the lesson about how the Anishinaabe need each other. I look back at Tommy K's wondering why trauma counselling requires travel, scheduled time off, and money. From a systems point of view, why are local supports and customs not funded or encouraged?

Things like sweat lodge ceremonies, cedar baths, and feasts would go a long way toward healing those who have been traumatized.

Kibichigishig also understands that he needs to laugh to get better. He goes to the bush for a happiness “tune-up” and to remove sadness and loneliness. He believes in Tommy White’s philosophy, that joy replaces pain in one’s heart. A little laughter allows healing to take place. It is a survival mechanism. Kibichigishig now has a purpose, something he can point to and that allows him to stay healthy. His old path meandered. He was comfortable with that path and barely getting by in that environment, just meandering, no purpose, no healing, just letting each day pass. His road now is straight, he tells me; he is continually getting better, and now he can truly laugh. 79

Tommy White

When we first met in Gilbert’s cabin, Tommy seemed eager to explain how laughter was used as a survival mechanism. He explains that his dad was a central figure in his life. He always laughed. Tommy takes the memory of that laughter into many of the ceremonies he performs in honour of his upbringing. 80 81

Growing up in a family that used laughter to heal gave him a different perspective on life, Tommy says. For example, if he accidentally broke something, his father would be upset at first but then would always turn the situation around so that they both ended up laughing. This lesson has helped form Tommy’s style and way of thinking. No matter what happens, there is always a way to turn it to laughter; it has to be that way in order for one to survive, he believes. “As you know, the Anishinaabe people went through a lot by being people whom we weren’t meant to be,” he adds. He touches on residential school briefly by noting how horrible the experience was, and also tells me that the only time it is talked about with his friends is when something humorous happened, like Dick falling out of the dumb waiter after trying to visit the girls, or Larry sticking his tongue out to reveal that they had swiped the fruit punch mix. They don’t talk about many other aspects of their time at school, though. 82

Tommy’s uncle always made people laugh, too, and Tommy often thinks about him when he is with his own children and grandchildren. 83

He chuckles when his grandchild says, “Grandpa, you’re a geek.” It always makes his day.

84 Tommy says he doesn’t do ceremonies the same way that others do. He tries to blend the respectful, sacred nature of the ceremonies with laughter and tears, because he views both as necessary for healing. He tries to make people laugh by being respectful, by never hurting or bad-mouthing other people, a lesson his family has passed down to him through many generations. He says, “This is the way I am; no matter how intense my ceremonies are, it is laughter that I always think about.”

85 As noted in Chapter 2, Richard Green and I were at the ceremony where Tommy presided over the *Walking With Our Sisters* exhibit’s closing ceremony in Kenora in February 2018. The message was so gripping that you couldn’t help but be drawn in by the ghastly visual of 1,181+ pairs of vamps, each one representing a missing or murdered woman. People cried, and the room was silent, everyone lost in the visual magnitude of it all, and the agony. Tension filled the room, until Tommy broke it with a comment that made everyone laugh and relax a bit. It was very powerful, and incredibly memorable.

86 He tells me about a woman who came to talk to him about her suffering. “I’m depressed,” she said, “I’ve had a hard time in life. I can’t even laugh or smile anymore. Even when someone tells me a joke, I don’t laugh.” He wanted to help get her to a point where she could benefit from the healing that was about to begin. So he tells her a story about his eight-year-old grandchild who was in his basement, and snuck up quietly behind him. Tommy had his sacred items in front of him, about to perform a ceremony with a small group when he heard the child. The boy jumps out and looks at Tommy, then the people, then back to Tommy. He yells out “Kiinag iigo keget!”—little bugger. Turns out that kiinag iigo keget was the only Ojibwe the little guy had ever heard, so from that day on he would yell it back at his granddad. Tommy says, “He was always bugging me,” affectionately, of course. Tommy tells me that the woman broke out laughing and said, “That little boy is helping me already.” We are all connected.

87 When Tommy speaks at gatherings or during ceremonies, he speaks in Anishinaabemowin, only reverting to English when he wants to make sure that his audience understands what he is saying. And while he

believes that each participant is responsible for their own actions, he also understands that every ceremony requires special talents and that his talents include teaching responsibility and passing on lessons about the importance of laughter. He considers his role to be that of a helper as opposed to a teacher or an Elder, which makes him very approachable, he believes. He heals a bit each time he is asked by an Elder to do a ceremony. They lift his spirits and probably do not even know by how much. “They help me ease my burden when they allow me to help.” He sits back, and we are both silent as we think about our conversation.

Tommy noticed when he was younger that he had visions. He would get dreams that would come to him, that seemed to connect him to another world. He would only let people know about his dreams in ceremony, though; otherwise, he didn’t speak of them. One day, his father came to him and asked him when he was going to start working with the Spirits and his dreams. Tommy was 46 at the time, and this cemented his healing process. Tommy had no idea how to answer his dad, and he was more consumed by the question of how his father knew about the dreams than about how to process them, though his father never told him how he knew. 88

He tells me about a pow wow he attended. An Elder, whom no one else knew, began to speak. The group gave him tobacco, and as he began, they could see his lips moving, but couldn’t hear any sound. They kept drawing closer, but still heard nothing. As his lips kept moving, the man who had offered him tobacco finally said, “We cannot hear you, you will need to speak up.” The old guy said, “I’m not talking to you, I’m speaking to the Spirits.” 89

Fred 90

I want to wrap up this chapter by recounting my visit to Fred and his family, who are still healing from the suicide of their daughter Nowkomigok. At 15, she joined the Fort Frances High School hockey team. She went on to play on the National Women’s Under-18 Hockey Team after she finished high school. This was quite a feat for her, Fred says, because she was only five feet three inches tall, just a tiny thing. 91

He fondly recalls driving with her down to Sudbury for a tryout with the National Women’s Team. They took his old Chevy Blazer, which 92

Fred describes as an old, beat-up piece of junk. When they got to the arena and she had put her skates on, she went out on the ice. The evaluators assigned pairs for the first exercise and she was partnered with the biggest girl on the ice. The drill was to chase the puck into the corner, and then be the one who comes out with the puck under their control. The big girl grinned, figuring this should be simple. She totally underestimated Nowkomigok's will and fierce competitiveness, that this tiny girl had been invited to the tryouts for a reason. Every time they went into the boards, Nowkomigok would be faster and come into the corner on an angle to flatten the larger girl.

93 Shortly after the tryouts, the girls were at school when Fred received the call from his daughter. She had made the team. Imagine, this peanut of a kid making the National Team. Suddenly, her voice softened, though, as if apologizing to Fred. "They want me to move to Calgary."

94 Ultimately Nowkomigok decided against going west, because she wanted to stay home with her family, but more importantly, she had discovered her own truth. She disclosed that she only went to the tryout to see if she could skate with the National Team. She understood that, deep down, she played hockey simply because she loved the game, and the move to Calgary wasn't worth it for her.

95 Fred pauses for a few seconds and lets me know that Baby is just up the hill right now and might be coming by shortly. I ask who Baby is, and he tells me that Baby is his son. I remind him that we had an agreement that what was said is material to be printed unless he asks me to strike a conversation from the record. I ask him if he thinks Baby will mind being referred to by that moniker. "My Baby is six foot three and over three hundred pounds, so nobody will bug him; he won't mind," Fred smiles. Even in the face of disclosing a family tragedy to me, Fred still jokes in a respectful way. The obvious role of laughter as a survival mechanism hits me hard during this visit.

96 Fred also struggles with younger Anishinaabe people following false gods. They frequent casinos, drink too much pop, eat fast food, take drugs, are addicted to video games, and leave their kids to electronic babysitters. He believes that if they continue on the path they are on, they will take years away from learning about who they are, and where they come from, and it will delay their healing. It breaks

his heart watching people poisoning themselves daily. He says he can tell when it is 4:30 each afternoon because he watches the trucks and vans loaded with kids drinking pop, watching TV, or playing on their smartphones as they speed off to Fort Frances.

Fred believes that going into nature helps centre people and connect them to their ancestors and their community. He knows that the old ways have changed, but he also thinks that if families simply went on walks through the woods together each day, that it would be enormously healing. He pounds his chest emphatically as he tells me this. He thinks that if people went back to nature more often, there would be fewer problems in the community because families would know how to take care of themselves better. He applauds the Seven Generations Education Institute's fall harvest, where kids learn to fillet a fish, pluck ducks, and skin deer, for teaching kids the traditional ways, but events like this are too few and far between to make enough of an impact. 97

He repositions himself in his wheelchair and looks out the window, "I would love to go out in the woods for a walk some day, but all I can do right now is watch it from my living room. They don't know what they have." 98

Healing 99

After extensive interviews and asking many questions about the process of healing, I have not found one example or story that was the same as any other; it's clear that everyone needs to find their own way to find laughter, and the release of pain. A few common elements stand out, though. First, members of the community helped each other heal, and continue to do so. Second, the sweat lodge is an important part of the healing journey. Third, all the stories of healing were told in a respectful way, which stems from the belief that if someone else hears these personal stories of dealing with trauma in their lives, then the storytellers might be helping their fellow sufferers in a way not offered before. 100

Lastly, laughter is at the core of the healing journey for everyone, no matter how painful their past. They all believe that the Anishinaabe is always inside of them, in spite of the pain and suffering they have experienced, and that the healing journey is really about finding their way back. 101

Chapter 6: Baapiwin idash Bimaaji'owin

Mii' iwe ishkwa chii-ozhibii' igeyaan, mii bichiinang 1
ani nisidotaman Tommy gii-debwetang baapiwin
iwe bimaaji'owin. Apane owe ni-waabadaan
gegoo gaa-wedendagok iziseg minoseg gowe
gaagii-ganoonagwaa onji owe mazina'igan.

Goting ni-wawaanendam: gonige iwe baapiwin oada-meshkwadon
gii-wiisagedang? Ni-maaji agindaan owe nanaadawi-gikendamowad
baapiwin, aaniin iziseg giyyaw idash ninjichaag gii-baapiwin.

Baapiwin: Aaniin ikidowat gowe gaa-gikendamowad 2

Niibiwa nanaadawi-gikendamowad gaa-ganawaabandamowad 3
gii-wiindamagomin gii-baapiying onishin chi-mino'ayaaying
gii-bimaadizowing idash ge ani bimaadizowing-gaanidaa ikidot
Gilbert baapiwin iwe gaa-mashkawaag mashkiki. Iwe gii-baapiwin
azhemaang daa-zaagajise gaa-izhi-anokiiwad niniiskwag, iwe
ikwewiwin gaye naabewiwin daa-onji maajise gichi-baapiwin.
Owe gaa-izhi-aanokiiwaad niniiskwag oada-wiijidoonawaa
gii-wiisagendaman giishpin baapiyan. Omaa Mayo aakoziwigamigoons
gaa-aanokiiwad ozhibii'igaate omaa aanikekonesesijigan
gegoo imaa giyyaw gidiyaan zaagijise gii-baapiwin iga wiiji'igon
chi-minoayaayin. Aanind gaa-nanaadawi-gikendamowad ikidowag iwe
gaa-naadamaagogyong aakoziwining daa-minose baapiwin.

Ga-kendan gegoo gii-wedendagok wiiji'idoomagat gegoo 4
gaa-zanagad gi'iziseg gii-ogimaa'inaan imaa gichi-aanookiiwin.
Waawiiba dizhaa imaa aakoziwigamigoonsan idash ge
anokiiwigamigoon gaa-dazhindamowad chi-aabichigaated baapiwin

imaa anokiiwin. Niibiwa mizhinawewinan wawiingeziwinan odaabijitoonawaa baapiwin wii-miigi'ewad gaa-onishing idash ge gaa-zoongi'ayaag wiindamagewin.

- 5 Iwe ge gakendaan gii-baapiwin minose gii-baapiyaag awiyag. Goting ni-wawaanendam giispin baapiying minoseg zaam iwe ikwewiwin gaye naabewiwin gii-zaagijiseg gemaa ge gii-babaawijji'adwaa awiyag gii-mino'ayaag iwe ge gii-zanagak. Booshke go, gii-babaawijji'agwaa ni-wiijiwaaganag, idash ge ningodwezhaanag—booshke ge biiwidedg—dibaajimodi'aang gaa-wedendagok dibaajimowin, ge niminomanji. Gakendaan gii-baapiying, gii-wiiji'aa awiya chi-jiikendang gemaa chi-wiisagendazig booshke ajina.
- 6 Gii-michi ayaaying, wiisokodaadi'ing, gaganoonidi'ing idash chi-gagwe waabandi'ing gaa-bimaadiziwad, gaa-bagidanaamowad ayaa'aag, gitago chi-gii izhichigeying. Gii-baapizhigiizhiwewing, gidoozhitoomin chi-wiijigaabawitaadiwing, mii'owe gaan gegoo gaa-maanzhi'ayaag iga ayaasiin. Mii'owe Gilbert gaa-dazhindang; apane niigaan chi-inaabiyen, bagidinan gegoo gaa-maanzhi'ayaag, apane baapin. Gilbert ikido aangwaamizin gii-baapiwin iwe ge gii-baapizhigiizhiwe'in jitago chi-manaaji'ind awiya, gaanwiin chi-baapi'aad gegoo maanzhisening daapishkpoo na gii-onaakonad. Gii-maamawi-baapi'ing nooj onishin, onishin ge gi'inendamang gi'izhi bimaadizi'ing. Aanind gaa-naagadawaabandamowad inaagon gowe gi'iyaawad aakoziwigamig gii-baapiwad ani-mino'ayaawag.

7 **Gilbert**

- 8 Dani izhaa Gilbert endad aabiding nii-mawadishimaa jii-ani giishtoo'aan owe mazina'igan. Gaan donji waabamaasii digo niizho-giizis ge do-onishin chi-kendamang gaagii izhichigeyang. Gagwejiming aaniin iwe mazina'igan bime'ayaad, ezhaa wiindamowad ogii-giishtoonawaa gii-manidookewad iweti izhidooneni imaa gaa-waanakamigaag bezho omaa mitigo-waakaa'iganing. Dapaabi imaa waasechigan aazhi waabadamaan aaniind ozhichigewinaatigoon niisayi'ii basadinaa, imaa noopimiing omaa agaamay'i'ii gi'izhi bimosewad mininaawaandawaagan. Opii, nowe onakijiganan gaa-waagiziwad wadikwanan ashidinaan iwe agwanijigan. Mewinzha,

misawaa dinendam odaa-gii ashidinaan wiigwaas gemaa ge giizhikaatig apakoojiganan. Miisago'e, owe onakijigan ashidimaadizi zhigo.

Niindamowaa Gil gaan gii-waabandaziinan nowe onakijiganan 9
gii akosijigaategin goon, aazhe gagwejimag chi-ina'adoo'aang imaa
gaa-dazhi manidookewad. Ge ojibinigaate zaam gegii ayya'aan gegaa
go ningo-diba'igan imaa gaa-awi'igo'aan odaabaaning, bimose'aan
gaa-minochige'igon. Niiindamag wii-naaskang oshkiinzhigokaanan
endad, bezho ago ayaani, bizaanigo niin chi-izhaa'aan imaa
manidookewin aki. "Gego biindigeken imaa waakaa'iganan; michi
gizhibaashkan'izhi," biibaagi ge ani boozed aawadaasoowidaabaan.

Ge ani izhaa'aan imaa basadinaa, Gilbert aazhawibizo iweti 10
Naicatchewenin ishkoniganing gaa-izhidaad. Danii ina'aado
iweti gaa-gii manidookewad niso-giizhik. Owe manidooke-aki
mii'omaa omaa-gaa'onjiiwad aanike-gikinoo amaadi'indwaa,
anishinaabe-izhichigewin, chi-mashkawiziwad idash ge iwe
ishkoniganing.

Danii ina'idoo niisayi'ii gaa-giishkadaawangaa ezhi 11
aazhawishkaa'aan imaa omashkiig omaa mininaawaandawaagan,
dagoshin imaa gaagii-oshki giishkishkosiwezhiigaadeg. Nowe akiwan
mino-sinon imaa noopimiing. Gii-inaabi'aan gaa-baakising
mitigoong, niwaabadaan zaaga'igan. Digo naa ge ani daaki'ayaa
omaa agaamay'i dash oweti mininaawaandawaaganing.
Gesika, akina gegoo bizaanimad, noondaan gi-inendaman.
Gii-ani animoseyan imaa akosijiganan ni-waabadaan
gaa-gabeshiwad aanind ditibiwebishkiganan besho imaa ayaawan,
ganabach gii-nagajigaadewin gaagii inagamigak niso-giizhik
dabi-naaskigaatewan maawiin baamaa. Gi-bagijige imaa bepushig
asin imaa gaa-baakising wiigiwaam digo chi-biindigesi'aan,
chi-gwayako'inake'ii chii-bimoseyin dago chi-gizhibaashkaa'aan
imaa gaa-baakising omaa odaanaang imaa wiigiwaam idash
chi-bagigige'aan omaa asiniin-ge-onishin chi-izhichige'aan. Baamaapii
dash dizhaa imaa mininaawaandawaagan ezhi ogidaakii'aan iweti
Gilbert mitigo-waakaa'igan miinawaa. Wiiba da-dagoshin, gaan
gakendaziin aaniin minik gaa-iziseg.

Gii-dagoshinaan imaa ogidaaki, niibaw imaa jiige'ii imaa nibiikang, 12
ganawaabadaan. Owe giizis ani dabasaa'ayaa imaa ishkaakamigaa

idash ge misko-ozaawazi awe giizhig. Ge nibi bizaanizhi, ganawaabadaan gaa-mazinaatebiishing nowe giizhikaatigoon idash ge wiigwaasan imaa agaamayi'ii zaaga'igan. Ge na onishin, dinedam, gii-babaamisewad zhiishiibag. Ge gii-na-ishkwe'ig megwaa gii-nangadawedamaan Gilbert gii-dagoshing omaa odaanang, Gabaa imaa aawadaasoowidaabaan ezhi gagwejided aaniin inendamaan, idash aaniin gaa-iziseyaan gii-babaamoseyan.

- 13 “Gaan gakendaziin ge'izhi wiindamowinaan gaa-inamanji'owaan,” niindamowaa gii-ani-bakaan gi'izhaa'ayaa'aan, ge gichi-mino-manji'oo, daapiskoo gegii gichi zhiibaangwashinaan. “Gii-kendaan gegii bezhigo'aan, aaniish digo awiya gii-babaawiji'igoog, daapiskoo awiyaag ge ayaawag gaa'iyaa'aan. Gakendaan niyaw gi-ayaag imaa, gaan dash gakendaziin gaagii iziseg gaa-inendaman; daapiskoo na gegii maajaamagid gi'izhaa izhaag bakaan goji miish iwe niyaw gii-nagajigaate. Digo gii-noondaan nagomoowan, digo iwe bizaanabiwin gii-aakwendagwad, Digo na iwe gaa-bagidanaamowing igii zhoomiingwetawgonaa, daapiskoo na gegii izhigoziyaan imaa oshki miziwekamig, idash ninzidan imaa ge'ayaawan imaa aki, gii-biindige bawaaajigan. Aaniin gi'doodawe'in?” wawiiyaazhitaagozi. Ge gichi zhoomiingweni, Gilbert ikido, “Ge gii-inendam amanji apii ge'inamanji'owin iwe; mii gawenji izhinizho'inaan imaa gii-bezhigo'iwin,” Ge gii jiikedam iwe gii-nakwetamowag, daapiskoo gaagii izise'aan mii'iwe gaagii ogii-bagosendaan chii-iziseyaan. Niindamaang, “Giin owe gaa-ozhibii'igewinini. Iga kendaan chi-mikaaman chi-gwayakozhibii'igewin gaagii izisewin imaa.” Ezhi baazhijigwaashkonid ogidaaki omaa mitgo-waakaa'igan digo naa awe gaa-disaboone midwaaswi.

- 14 Nindani-biminizho'aa iwidi waakaa'iganesing, miidash apii-gaa-maminobi'ang, ningagwejjima giishpin ji-debwedang maji-manidoog ji-ayaawad. Gaawiin nisidodanziin wegongwenji-gosaawad iwe maji-manido'igwe ayaag. Niinwiin, gaa-onizhishing etago nimbiwaabandan giibi-mawadishiweyan-weweni gaye ninakwedaago gii-minomanji'osiiwan.

- 15 “Mii'inaanage, ayaawag sago igi maji-manidoog,” nindizhi-nakwetaag Gilbert. “Onjidago ji-moonenimangwaa. Maji-mashkikiwan, iwe gaye ishkodewaaboo gaa-onji-nishiwanaajichigemagaakin.” ikido.

Ninoondaawag iko aanind gichi-aya'aag gii-dazhindaamowad owe bezhig ozaamendamowin; mii owe gii mazinaatesijiganii-odaminong iwe gaye wiiiwaagani-miigaadiwin. Mii-itog i'imaaj maji-manidoowin wenji-anike izhiimagak. "Onjidago ji-wiiji'ang awe Anishinaabe gii-badagoshkaagod iwe maji-manido." Onowe madoodisonan, manidookewinan onowe gaye anike-izhijigewinan dabi-onji-azhe-giiweshkaawag ogo giiji-anishinaabeminaanig. Mii-i'apii geni-maaji-mino-inakaamigiziwad imaa endazhi-okogewad. Gichi-apitendaagod ji-ando-gakendamag iwe gidinwe'ininaan; gakendamang iwe anishinaabemowin, mii-imaaj geget ge-onji nisidotamang iniwe manidookewinan. Nimamikwendan gaa-gii-izhid Fred Kelly Jr. onzaam niibiwa abinoojiya' degwaj ini okwiinawin-mazinibii'iganan gii-gakendamowad apiichwiin iwe odoodemiwa'. Mii-ono aanind wenji-naabiminaagokin giwii-ango'ayaag iwe gidinaadizii'iwinaan iwe gaye eni-onji oniikaajigateg.

Nindinoo'og Gilbert, "Gichi-ayaangwaamizin," ikido. Aanind awiya, 16
giiwanimowag dabishko gii-nida-manidookewad, gaawiin dash geget.

Dibaajimo i'apii gii ani-ogidaakiiwewaagwen ini bezhig 17
wiiiwaaganan. Mamiikwanidizo iinzan dabishko gii-gakendang iwe nanaandawe'iwewin iwe gaye anishinaabe mashkiki. Nawaaj igo bangii ginwaakoziwan piidash i'ogidig ini mitigoonsan gaa-inoo'aad Gilbert. Wegonen awe dino'o odinaan iinzan. Gaawiin iinzaan ini wiiiwaganan ogakenimaasiin. Gaa agaanshiwid mitigoons a'awe iinzan odinaan Gilbert. Awas geyabi gii-ani-ina'adoowag. Wegonen dino'o awe odinaan minawaa Gilbert ini wiiiwaaganan; naawiiigiwan ini mitigoon gaani-odisaawad, dabishko-go gichi-bimawaadaaso-odaabaan enigininid. Gaawiin iinzan ogakenimaaziin. "Gaa-nawigid awe mitig," odinaan Gilbert. Aangwamas ima dagoshinoog eyaad awe gichi-mitig; niizhwaak-dasobiboonagiziidog. Wegonen dino'o awe odinaan minaawa Gilbert. Wiini-nakwedaagoon ini wiiiwaaganan ezhi-maamikinji-basaganaamigod ima odinimaaganing. Gaakenindizo gii-giiwanimod, odago-wiindamaagoon igo gaye Gilbert. "Miigo-izhi-gichi-ayaangwaamizin," ikido Gilbert. Ogowe gaa-manidookaazowad iga jiishigoog dabishko geget gii-nanaandawe'ikwaa, awashime dash gidakozi'igoog, aanjigo gaye iga niinamiz iwe anishinaabe-inaadiziwin.

- 18 Degwaj-igo ikido Gilbert, onjitago akawe giinaawind ji-ando-noojimo'ing, emindagego ogowe oshki-aya'aag. Gaa-dazhi-oko-ganawenimindwaa abinooji'ag gii-dananokii Gilbert. Giiwednong niibiwa gii-onjiiwag ogo abinooji'ag. Gaa-nida-anishinaabemowad gii-andawenjigazowag ji-anokiiwad iwidi oko-ganawendiiwigamigoong. Apane-go ogi-babizindawa' iwe abinoojiya' Gilbert, gewiin dash meshkwad ogi-bizindago'. "Niibiwa gegoo ningiipi-gikinoo'amaagoog igi gagwaadagitoowad," nindizhi-wiindamaag Gilbert. Misaawa-go gii-miikinji'igod aanind awiya – "Na'awedi gaa-ganawenimaawasod," – gaawiin ogi-babisikidawasii onzaam ogi-gakendan gii-gwayakojiged.
- 19 Gaawiin wiikaa ogi-babiibaagimaasi' i'abinoojiiya'. Apane-go ogi-gagwe manaazoma', gewiin dash gaye ogi-azhe-manaazomigo'. Ogi-gakenima', misaawa-go gii-izhi-gagwaadagitoowad iwe gaye anoojigo gii-enenjikaazowad, ogi-andawenimaawan awiya ji-wiiji'igowad jini-gagwe maaminositoowad ini gaa-gagwaadagendam'igowad.
- 20 Odaanisan odani-dazhimaan Gilbert. Mii-iniwe Carla gii-maaji gikinoo'amaawimind; gii-naanobiboonedog i'apii. Aabiting igo, ogii-biidoonan omazina'iganan ge-anokaatang, wiinge gaye ombwendam. Iwidi obakejiganing ji-dazhiikang i'omazina'igan ogi-inaan Gilbert. Bezhiig gegoo gagwedewin gii-aatashimigod Carla, ogii-aandoman ini omaamaayan ji-wiiji'igod. "Ningagwe onaagoshi-giizizekwe," inzaan odazhi-nakwedawan Delia. Mii-itog ezhi-maatademonid ini odaanisiwan, dabishko iitog awiya noondewiiji'igosig inendam. Baazigwii iitog Gilbert jini-izhaad iwidi Carla onibewigamigoong. Dani-minose gegoo iinzaan odazhi-gagiishkaawe'aan Gilbert.
- 21 Jiibakwewigamigoong anii-izhaatog Gilbert, weweni iinzaan oganoonaan ini wiiwan, "Gego iwe izhijigesiiata Delia." "Giishpin giizizekwesiiwan, gaawiin giwiisnisiimin," izhi nanaakwii-dagozi Delia. "Gaawiin osha wiin iwe nindikidosii," weweni odazhi-nakwedawan Gilbert. "Ji-bizindaawangid etago nindigid." Gegoo gii-wii-ikidowad abinooji'ag, oniigi'igowa' odabizindagowa'; mii inake ezhi nisidotang. "Ningibijiimin ako ji-gaganoonangidwaa igi abinooji'ag iwidi ezhi okoge'aang," nindinaajimodag Gilbert. "Nookomis, Nimishoomis nindizhinkaanigonaanig."

Danaa Giwe

Gii inii onaagoshin, Gilbert gii wiindamaag wiin gii
inedam giinawind gii-maawatsitiwiing iwe apii (1873) 22
ashi-ishwaaswi-niizhwaasimidana-niso gii ganonidiwad igowek iidok 23
ji-izhi'yaaban. Wiin gii-waabadaan gaawin nisidotamsi naagozin
nindengweaan dash gii-waawiindan, "Niinigo niin, dash giinigo giin.
Giinawind gii-donjiimin bebebakonigo izhitwaan dash ge gowek
gaa-obiingigo'ing dash geyaabi giinawind gii-maada'oozhinmin,
gii-bizindadiimin, dash gii minaadendana'im giinawind baakonii'onan
mii-iwe nakomidowinan gaa-onji ozhitjige'iiban." Gilbert
gii-mikawaandiimig gii-ganawendamiing Anishinaabe-izhitwaawinan
ji-bimaadizinid, akina-aawe'aa ji-andawendam aapanego
ji-maada'oozhihad gaawinn ji-inaakonigewad. Ge iwe
maamiikwendam gaa-ikidot, dash bezhi iwe niinigo ji-maaji
mino-wiijiwaagan niin gaa'ayaa'an wiin aawe.

Gii aanii dibikak-mii apii ji-inii maaja'aan, niin gii-ikid. Wiin 24
ogii-tiitibii'yaanan oshkiinzigoon. "Aaniin goshaa giin apane gii onji
ondewendaaman ji-mokaaman maanaajiwin?" wiin gii gagwedwe.
Gilbert gaawin minwaabandanzin niin geyaabi wiindaamage'on
maaji-dibaajimowinan-wiin wii'ayaan niin ji-nagataaman iniwe
ii'idii odaanang dash etigo ji-naabadaaman inowe mino-izhijige'inan
niinawind geyaabi ji-izhitjige'aang dash inowe ji-gishkitoo'ing. Niin
gii-wiindaamowaa, ske-iwe baapiwin e'ii zhaabwii'yaawinjigan, apii
giinawind geget-igoo ji-maakonmiing aaniin-gowek ji-wiiji'yaanaang
ayaa'aag ji-zhaabwii'yaawad gagwaatagaapinewin gaa-izhi-inaapinewad.
Giinawind ji-andawendamowin ji-waabadaamiing iwe mazhitootaatiwin
ji-nisidotamiing aaniin-gowek ji-noojimo'iwe'yaawin ji-inii-eshkamiigat,
Aanjigoo iwe etigoo baapiwin, gaawin iyaasinoon iwe manitoukaazowin
gaa-gichi-apiitendaagwad ji-nanaandawi'iyaawad. Wiin
gii-gikendaamo'ik jikendaamowin daa-zhkitjigaade minigosid
minwaadizi-ikidowinan, ge, geyaabi gagejimig gaawin andaawedamsi
niin ji-debaajimowaan akina iniwe maaji'yaawaanan. Niinawind
gii-inaakonigaademiniinawind gaa-aanwetawmin, gii na'endamin
niinawind noondaatamin niinawind gaa-inendaamag.

Gii-biizkaanean nimakazinan, niin gii-waawiindaman Gilbert 25
owe mazina'igan gaawin geget gii-bibaa-ondowaabaajigaadesinoon

ji-mino'iyaa'in owe baapiwin miishi, dash niin gaa-aatoon iwe gii-dazhinjigaadeg baamaa ishkwaaj ozhibii'igewin. Jin-nitaa waawindamaw baapiwin gegt iwe zhaabwii'iyawin obaabajichigan giiwe Anishinaabeg. Niin andawendan ji-mikigaadeg geget-iigo baapiwin daa aanjise'aa aawe'aa; ji-wiiji'igoo'iing giinawind ji-anokaadaamang inowe maanaaji'iyawaan inkamiganan giinawind gii-bimaadizinaan. Apii niin gii-wiindaamowag iwe gaa-aandomaakamwad gii-waabade'iwwad aakoziwigaming gaa-aakoziwwad mino-nanaadawi'iwewin'og dash-ge wiibaagoo apii gii-miinid baapiwin nandawi'iwewin, wiin gii-gegwejimig giishpin wiin wiikaa ji-wiindaamig dibaajimowin wiin wiijiwaagan Doug. Gaawin maaminonedaaziin, niin gii-wiindaamowaa, misawaaj wiin gii-wiindaamag niibiwa dibaajimowinan gii-ayaa'iing niinawind nniniidok gii-wanendan iwe bezhig, Gii-giiskaanan ninaakaazinan dash niin gii-aazhe namadab.

26 Gilbert gii-kidoo igodwaaso-biboon Doug gii-zhizhoobii'aan Gil's endaad. Doug gabeya'ii ogii-daaziican mitaawang-zhooska'am, gaaskaaska'ang, dash nitam-ozhiitaawin biinish aangwaamas gii bagamigiizhigad ji-aatoot ishkwaaj ozhaawashkobii'ang agwajiing waakaa'igan. Miigoo geyaabi noogom minonaagod waakaa'igan; iwe adisan digo zinaagad noopomiing. Ajinagoo baamaapii gii-ishkwaan anokaadang, Doug gii-izhi'iyaa gii-bindigozid aakoziwigamig, wiin gii-gichi-aakozii ogii'iyaa manijooshiwaapinewin. Iwe aakonziwin aazhaa gii-gichi-inaapine'goon wiin Doug bangii-etigoo gii-miinaa ji-bimaadized. Gilbert gii-izhi-biizoo Fort Frances ji-maawadsaat Doug. Wiin wiijiwagaan aazhaa nibiwwaa ogii'iyaaanan biindaabiiginigaade-gaa-0nji-ashamaaganan dash ganawaabaamaajigaanan gii-aagosinooon wiin imaa, gii-gichi-baakaate, dash gaawin aapiichi ogii-aayaasinji-biskaakonesewin ji-doskaabid ji-anamikawad gete-wiijiwaagan.

27 "Aaniish, Doug," Gilbert wewenii gii-giigidoo apii wiin gii-bindiget imaa abiwin, Mii-etigoo Doug ji-izhitjiiget ji-ditibiibeiniini'od ji-anamikawad wiin obiiwidewin. Gii-niinamizi'iyaaad, Doug ogii-ombinan gichinkan bangii'etigoo ji-wewesiinijitawad, Gilbert gii-anibezowaan Doug gii-gaaskanazootawaan, "Doug, giinigo ji-andawendam ji-mino'iyaa'in." Doug gii-mamaade gegoo, Gilbert

gii-kidoo miinawaa naawaaj gii-maskawtagozii, “Doug, giinigo geget ji-andawendaamam ji-mino’iyaa’in.” Iwe Gilbert gii-gichi-inamanji’od, Doug gii-kidoo, “Niin gagwejitoon.” Geyaabii bezhigoon, Gilbert gii-anibezowaan Doug’s otawag dash gegoo gii-biibaagi, “Doug, gegt giinigo ji-andawendaaman ji-mino’iyaa’in,” Iwe noogom Doug’s oshkiinzhigoon gii-baakanaabii dash wiin gii-nakom, “Aa haan.”

“Gii-minoogiige,” Gilbert ogii-inaan, “Giin gii-bishigi’an baagii niwaakaa’igan miidash niin andawendam giin ji-bi-izhaagiwe’in ji-binanaa’itoo’in.” Wiinawaa gii-gichi-baapiwag, dash Doug gii-onishkaanamadabii dash geget gii-inii ojaanimizi giigigiidowad Gilbert gii-mawadisiwed. Iwe bezhig baapiwin dsah-ge Gilbert’s mino-wiijiwiiget mininik Doug ji-goji’iyaad mashawiziiwin andawendang ji-ayaad “Mino-giizhig.” 28

Gilbert gii-inaabaamig miinawaa. dash gii gichi-zhoomiingweni niin gii noondaawaa kidot, “Mii etigoo giin ji-andawendaman ji-kendaaman baapiwin biitooon nanaandawi’iwewinan.” 29

Zanagad o’owe bimaadiziwin – baapiwin wiiji’iwemagad ji-zhaabwiing. 30

Chapter 6: *Laughter and Survival*

Near the end of my writing process, I am finally beginning to understand why Tommy believes that laughter is a survival mechanism. Over and over, I have seen the benefits that humour delivers for the people I interviewed for this book. But I wonder: Can we simply assume that laughter replaces pain? I start reading whatever research I can find on the topic, to see what laughter actually does to the body and the soul. 1

Laughter: what the experts say

 2

Many research studies tell us that laughter has significant physiological and psychological health benefits that affect both our day-to-day lives as well as our long-term health—as Gilbert says, laughter is a powerful medicine. Its most immediate benefit is the release of endorphins, stress-reducing hormones that are triggered by, among other things, having a good laugh. Endorphins can reduce the cortisol (a steroid hormone that is released by the adrenal gland) that is released in stressful situations and can actually help reduce pain. The Mayo Clinic staff note on their website that laughter can actually release neuropeptides that help fight stress and, potentially, other, more serious illnesses. Some researchers claim that laughter actually boosts your immune system. 3

I do know that laughter helps ease awkward situations; as a manager in the corporate world, I often attended improvisation clinics and workshops on the use of humour in the workplace. A lot of management techniques involve the use of humour to deliver both good messages and tough ones. 4

5 I also know that humour is better when it's shared. I often wonder if laughter is so effective at providing such positive benefits because of the hormones the body releases or because of the bolstering effect of being with other people, both in good times and in difficult ones. Either way, when I'm around friends and family—or even strangers—and share a funny story, it just makes me feel good. I know that through sharing a laugh, I have contributed to someone else's happiness or eased a friend's suffering, even if just for a moment.

6 Just the act of being present, sharing, interacting, and connecting with other living, breathing souls is what we, as humans, are meant to do. As we collectively joke with one another, we are forming a bond or relationship that, by its very nature, rejects negativity. This connectedness is what Gilbert is always telling me about: always looking ahead, letting go of the negativity, always laughing. Gilbert cautions that our laughter and joking must always be respectful, though. Laughing at someone or seeming to enjoy their bad fortune is not a healthy laugh; it's more of a judgment. Laughing together makes not just good sense; it's good for us and our outlook on life. Some studies have even shown that there is a correlation between laughter and hospital patients' healing process.

7 **Gilbert**

8 I head over to Gilbert's house for one last visit as I finish up writing this book. I haven't seen my friend for a couple of months so it's great to get caught up. He asks how the book is coming along, and then tells me that they had just finished a ceremony "over there"— he points with his lips to the dip in the land beside his cabin. I look out the window and notice some wooden frames of buildings down in the valley, nestled in the forest just on the other side of the boardwalk. These days, the frame of bent branches would hold a tarpaulin. Back in the day, though, I'm sure it would have supported birch bark or cedar shingles. Regardless, the frame only supports itself now.

9 I tell Gil that I hadn't seen the frames without snow piled around them, and I ask him if he wants to go for a walk down to the ceremonial grounds. My legs are feeling cramped after being in the rental car for almost an hour, so a walk would do me good. He tells me

that he would need to get his glasses first at his home, which is a short drive away, but that I am welcome to walk down to the grounds myself. “Don’t go in the buildings though; just walk around them,” he yells over his shoulder as he goes to his truck.

As I head down into the valley, Gilbert drives across Naicatchewenin First Nation to his house. I walk to the place where ceremonies have taken place over the previous three days. This sacred ground is where community members have traditionally gathered to learn, from traditional teachings, how to make themselves and their community stronger. 10

I walk down the steep hill and cross over a marshy area on the boardwalk, arriving at a large patch of freshly cut grass. The grounds are nestled in a horseshoe of forest. Looking out through an opening in the trees, I can see the lake. It feels like the temperature has dropped ten degrees from one side of the boardwalk to the other. All of a sudden, everything is silent, and I hear nothing but my thoughts. As I walk past a woodpile, I see a camper with a few bicycles nearby, obviously left over from the three-day event and to be picked up at a later date. I lay tobacco at each stone at the opening of the lodge I am instructed not to enter, walk clockwise around to the opening at the back of the structure and lay tobacco on those stones, too—it just feels like the right thing to do. After a few minutes I walk back to the boardwalk and head up the hill to Gilbert’s cabin again. He will be back soon, although I don’t really know how much time has passed. 11

As I reach the top, I stand at the edge of the water, quietly gazing over it. The sun is getting low in the horizon and there is an orange tinge to the sky. The water is still. I watch the mirrored reflections of cedar and birch trees on the other side of the lake. What a beautiful night, I think, as a few ducks fly by. My thoughts are interrupted by Gilbert pulling up behind me. He gets out of his truck and asks me what I’m thinking about, and about my experience during the walk. 12

“Man, I have no idea how to describe what I felt like,” I tell him as I come out of my trance-like state. I feel so refreshed, like I had just taken a long nap. “I know I was alone, yet I felt like I wasn’t the only one there. When I crossed the boardwalk and the temperature got noticeably colder, I felt like I was with friends, I felt that someone was 13

beside me, like people were around me. I know my body was there but I'm not sure where my mind went; it was like it separated from my body and went in another direction while my body got left behind. I could almost hear singing, yet the silence was so intense. It felt like the air was smiling at me, like I had moved into a new world, yet my feet were planted on the ground, I had entered a dream. What did you do to me?" I joke. Sporting a huge smile, Gilbert says, "I was wondering if you would feel that way; that's why I sent you there alone." He seems delighted with my answer, like what I had experienced is exactly as he had hoped. He tells me, "You're the writer here, so you will find the right words to describe your experience." Then he hops up the hill to his cabin with the nimbleness of a ten-year-old.

14 I follow him up to the cabin, and as we get comfortable, I ask him if he believes in the existence of bad spirits, because I feel as though every time I am visited, I only encounter good ones—that I always find answers to problems I am dealing with or negative feelings I am having. So I don't understand why people are afraid of the spirits.

15 "Of course, evil spirits exist," Gilbert assures me. "And we must be wary of them. Drugs and alcohol are two of the most destructive ones," he says. I have heard other Elders talk about addiction to video games, and about domestic violence, as being influenced by bad spirits, too. "These are all evil spirits and we must go for help to heal," Gilbert says firmly. "We must all help each other when these spirits take over an Anishinaabe. Through sweats, ceremonies, and our traditions, our people can come back from these spirits and do good in their communities. And learning our language is vital too, because we can only truly understand the ceremonies by knowing our language." I think back to Fred Kelly, Jr., telling me about how too many kids learn gang symbols instead of about their clan animal, and how this is emblematic of the ways in which the Anishinaabe culture is being diluted and forgotten.

16 "But beware," Gil says, as he points his finger at me. "Some people claiming to be ceremonial are really fakers."

17 He tells me about the time that he and a friend, who claimed to be wise in the ways of medicines and healing, were walking up a hill. Gilbert pointed to a small tree, a little taller than knee-high, then asked his

friend, “Hey, what kind of tree is that?” His friend didn’t know, so Gilbert told him, “That is a small tree.” They walked a bit further, this time seeing a tree about the height of a transport truck. Again, Gilbert asked, “What kind of tree is that?” His friend said he didn’t know, so Gilbert told him, “That is a medium tree.” Finally they came to a huge, two-hundred-year-old tree and Gilbert asked again, “What kind of tree is that?” “Fuck you!” his friend replied, and whacked Gilbert on his shoulder playfully. The man knew he was a phony and acknowledged that fact to Gilbert. “So beware the false spirits,” Gilbert cautioned me. “They can make you believe they are using healing powers and medicines, but they are actually making you sicker and less rooted in your culture.”

Instead, Gilbert says, we need to focus our efforts on healing ourselves and, especially, our youth. As I noted earlier in this book, one of Gilbert’s first jobs was helping kids at a group home. He was hired because a lot of the home’s clients were from the north and so the home needed workers who could speak Ojibwe. Gilbert tells me that he always listened to the kids, no matter what they had to say, and in return, they listened to him. “I learned a lot from those troubled kids,” he tells me. Even when some people used to tease Gilbert—“Look, there goes that babysitter again”—it didn’t bother him because he knew that he was doing the right thing. 18

He never yelled at the kids or reprimanded them, and he always tried to talk to them respectfully. In return, they were respectful to him, too. He knew that although they were troubled and acting out, what they needed was for someone to help them sort out their problems. 19

Gilbert tells me a story about his daughter, Carla, when she started school at the age of five. One day, she brought homework home and was very excited. Gilbert asked her to work on it in her room while his wife, Delia, cooked supper. Carla got stuck on a question and called out to her mom for help. “I’m trying to prepare supper right now,” Delia responded. Their daughter was hurt and started crying that nobody wanted to help her. Gilbert got up to follow Carla into her room. Between her forced inhaling and crying, Gilbert told her she would be all right. 20

He went into the kitchen and said in a respectful way, “We mustn’t do that, Delia.” Delia defended herself: “If I don’t cook, we don’t eat.” “That’s not what I said,” Gilbert replied gently. “I said we need to 21

listen to her.” He understood that that whenever children need to say something, parents should stop and listen to them. “We always stop and talk to the kids in our community,” Gilbert tells me. “And they all call us Grandma and Grandpa.”

22 **Going home**

23 As the evening winds down, Gilbert tells me that he feels that our interactions are what the 1873 discussions were supposed to be like. He sees the puzzled look on my face and explains, “I am me, and you are you. We are from different cultures and backgrounds and yet we are sharing, listening, and respecting our differences—this is what the treaties were designed to do.” Gilbert reminds me that to keep the traditions alive, everyone needs to continue to share without judgment. It’s an interesting comment, and one that really makes me begin to think about the special friendship I have with him.

24 It’s getting dark—time to get going, I say. Gilbert asks where I am off to next, and I tell him that in the morning I am going to the library to do some research on residential schools. He rolls his eyes. “Why do you need to keep bringing up the negative?” he asks. Gilbert doesn’t approve of me continuing to tell the bad stories—he wants me to leave these in the past and focus on the good things we still have and can do. I tell him that if laughter is a survival mechanism, then we need to really explore how it helps people survive traumatic experiences. We need to see the threat in order to understand how the remedy mitigates it. Otherwise it would just be laughter, without its important power to heal. He lets me know that happiness can be achieved through kind words, too, still insisting that I don’t need to talk about all that bad stuff. We decide we will disagree, satisfied we have heard each other’s point of view.

25 As I put my shoes on, I explain to Gilbert that the book hasn’t really explored the benefits of laughter yet, and that I would be putting this discussion in the last chapter. In order to explain laughter as a survival mechanism for the Anishinaabeg, I would need to find proof that laughter actually changes us—that it helps us deal with negative events in our lives. When I tell him about the research that indicates hospital patients heal better and faster when given laughter

therapy, he asks me if he has ever told me the story about his friend Doug. I don't think so, I tell him, although he has told me so many stories in our time together that I may simply be forgetting this one. My shoes come off and I sit back down.

Gilbert says that six years ago, Doug had painted Gil's home, the house up the hill that leads away from the band office. Doug spent considerable time sanding, scraping, and priming until finally the day came to put the final olive-green coat of paint on the outside of the house. To this day, the building looks great; its colour almost matches the forest. A short while after the project was completed, Doug ended up being admitted into the hospital; he was very sick with cancer. The disease had advanced so much that Doug was given only a short time to live. Gilbert drove into Fort Frances to visit Doug. His friend had all kinds of tubes and monitors hooked up to him, had lost a lot of weight, and he hardly had enough energy to open his eyes to greet his old friend. 26

"Hey, Doug," Gilbert said softly when he entered the room. It was all Doug could do to roll over to greet his visitor. In a weakened state, Doug raised his right hand a few inches from the bed, as if to wave. Gilbert leaned over Doug and whispered, "Doug, you need to get better." Doug moaned something. Gilbert said again with a stronger voice, "Doug, you really need to get better." With Gilbert's heightening of emotion, Doug said, "I'll try." One last time, Gilbert leaned over to Doug's ear and almost shouted, "Doug, you really need to get better, I need you to get well." This time Doug's eyes were wide open and he replied, "Okay." 27

"Good," Gilbert said, "You missed a spot on the corner of the house and I want you to come back and fix it." They both laughed hard, and Doug sat up and engaged in a lively discussion for the rest of Gilbert's visit. Just that one laugh and Gilbert's good company was enough for Doug to muster the energy needed to have a "good day." 28

Gilbert looks at me again, and through his broad smile I hear him say, "All you need to know is that laughter brings healing." 29

Life is not easy: Laughter means survival. 30

Giizhiitaa

Niin andawendan ji-nanaadawi'iwewaan. 1
Mii-iwe-ikidowin gaa-gichi-giizhiwetaagood dash
geye gii-baabakinagood gii-ozhibii'omowaan iwe
mazina'igan. Daso-bibooniing, niin gii-inaabadan
gowek ji-wiiji'aawag niin Anishinaabeg
niwijiwaaganag ji-nanaadawi'iwad, dash noongom baamaa
gii-noondaman wiinawaa wiisagimaji'o dibaajimowinan, niin
debwetan akina'awe'aa gaa-bimaadiziwad gewiinawaa ji-maajiitaawad
nanaadawi'idizi'iwin bezhigoon-ji-izhitjiigewin shke iwe
nanaadawi;iwewin gaa-danakamigaadoon imaa Anishinaabeg
odenaanag. Iwe andawendagood nanaadawi'iwewin baakanagood
igiiwe maskiwa'inedamowog gichi-ayaa'aag gii-dibaajimotaawad
wiinawaa dibaajimowinan gowek-idok ji-wiiji'igozid awe'aa
gaa-gagwaadagitood-gaawiin wiinawaa gii-inendaazi'og
wiinawaa-etigoo.

Gaa-izhisemaagad iwe gagwatagaapinewin imaa Anishinaabeg 2
odenaanaan gii-gichi-izhisemaagad dash-ge gichi-gaabe'ii'gii'ayaa.
Gaawinn-etigoo gii—maada'ookiwwad wiinawaa wiisagendamowin,
gichi-ayaa'aag ogii-dibaajimo'ok wiinawaa oshki-ayaa'aansag
odadisigwaniwinoon maji-mashkikiwaan, ishodewaaboo, dash-ge
mazinaatesemagakin-odamino'inan. Aaniin onowe gaawwin-geget
maagizhaa maji-manidoowag gii-gagwe-zhoobiziwag wiinawaa
oshki-ayaa'aassag gaawiin geyaabii ji-miminaazamaawad wiinawaago
Anishinaabe-izhitwaanwinan.

- 3 Miigoo bezhigon, iniwe geniin izhitwaawin-gaawiin-Anishinaabeg Zhaaganaashinwag – inaakonigewog gego wiinawaa agaawaago gaanisdoamwad. Niin noondan zhiingedaamowin inowe dibaajimowinan, dash ge ayaa'aag imaa gaa ayaawad mazina'igan, shke gikinowaabanjigewaan, niin dash gaawiin debweytaaziin aapichi-baangii wiinawaa jinisidotamwad iwe Anishinaabe Bimaadiziwin, aaniin goweyk Anishinaabeg giimashkigabaawewad wiinawaa izhitwaawiniwad. Shke iwe ozam iigoo nibiwaa wiinawaa izhitwaawin giimakamaagowad giwe ogimaakan-inaakonige'inan dash ge wegimaawabidjig odenang. Niin naawach nibiwaa napiitedan jigaawe gikendaaman wiinawaa izhitwaawin noongom. Gilbert giiwindaamag ishkwach giimaawatsag, mii'ie goshaa iwe nitam Manitou-mazina'igan mewinzhago – maajaniizh izhitwaawinan jigikinoo'amawdiwad dash ge jimanaaj'idiwin diiwad. Niin giiminiigo jiwaabadaaman nitamiigo iwe odimaadiziwin gaa bii nitaawigid, nibiiwaa ji inii kendaamowad, dash ge jiwaabada'agowaan goweyk gii inii mashkawgaabowad gaawiin dibishkoo aaniind izhitwaawin niin gaa izhii waabadaa'igowaan.
- 4 Megwaa nishwaaso-giizis niin gii anokaadaaman iwe mazina'igan, niin gii noondam niibiwaa maazhi-ayaawaan niin gaawiin gii inedaaziin gii noondaaman, dagwagim nishwewin, gii gaawe nisitizod, niiboo'inan, dash ge maaji-mashkiki-nisitiziwin. Gaawiin onowe waawiindamaagenoon gete Anishinaabeg-debweyendamowinan mamaaji'idiwin aaniin-aawe'aa dashge wiinaago, maagizhaa gee mino-inaadiziwin. Indawaaj'igo, onowe inoo'iggewin ayaa'aag gii maajinaawog mamaaji-manidoog, gii waabadaa'igewin giimaajitodaatiwin gaa izhii'aag aanwetam mamaaji'idiwin dash ge ji-gikendaamowin.
- 5 Wiiba imaa nishtana-ashi-ishwaaswi, niin gii-gagweychiimag oshki-ayaa'aag, wiinawaanandawendamowad ji-bii-izhaawad imaa dazhiikodaadiwad-e-gikino'amaagesaad niin gaa mikaaman zhooniyaa. Ashi-niizh iwe ash-niswi waabii-izhaawad gikinoo'amaaganag gii wiindaamagoog giwe gichi-ayaa'aag gaawiin gii nitaa aazhaawe-miigewag wiinawaa inwewin dash ge izhitwaawin oidaanikoobijiganaawaan (Bezhig etigoo aawe gii nisidotam giwe oshki-ayaa'aag biizh wiinawaa ji-wiiji'igowad ji-zaabiishkaawad).

Niibiwa gaa gaweychiimag ge gii-wiindamag, wiinawaa gii izhaawad gii maamawiintaawad dash ge manidookeowad maamawiinowag bezhigo imaa waakaa'iganiing, megwaa giuwe gaa zhaaganaashimowad maamawiiowag baakon izhaawag–digo wiinawaa etigo ji-ayaawad, digo ge goweyk gaa inowewad ayaawad. Bezhig aawe gaa –kino'aawind gii-gagweychiimig, shke niin izhaa'an ananma'ewigamig dash akinaa wiinawaa gaa-inowewad Latin, daa izhaa na minawaa? Endash goweyk niin ji-inii-kendaman mandoowadizid imaa gaa daazhkiwad dash ge inowewin gaawiin niin nisidotamsii'aan?

Niibiwaa gowe anishinaabe wijiwaaganag dedwetaamoog gowe gichi'aya'aag daa-wijiidawag akinoo'amawaawad oski'aya'aag madookewin, idash nagomowinan giishin noonde bimaji'idowad iwe inwewin idash inaadiziwin. Nowe akinoo'amaagewinan oga wiiji'igonawaa gowe oshki-aanike-bimaadizizag awashime chi-biminizha'amowad Anishinaabe izhichigewin. Gowe-oshki'ayaa'aag chi-gagwe maji-doowad chi-anishinaabe'izhi'ayaawad idash ge chi-mashkawidoowad, owe opii noongom chi-gagwe niigaan gii-inaabiwad. Jibwaa iziseg owe gitago chi-ayaag mino-ganoonidiwin gowe aanike-bimaadizowad, chi-gagwe azhe-giwwewad chi-nanaa'ichigewad owe aanike-bimaadizowag onji binawiigo. 6

Gii-mikawaa giniw-miigwan abiting, giiwiindamang gichi'ayaa'aa chi-achigeyaan idash chi-migwechiwinimang Gichi-manido gaagii miinigowizi'aan owe giniw-miigwan chi-wiiji'id idash ge chi-gibichii'aan chi-nangadawedaman owe chi-izhijige'aan, gii-ishkwaa miinigowizi'aan. Gii bagijige'aan asemaa gii-wiiji'igon chi-ando waabaman nii-wijiwaagan. Niindamowaa gaagii makawag giniw-miigwan gegii wiiji'id chi-mikawag chi-gagwe mino-wijiindi'ang, niindamowa gii-onjaanimendam aaniin ezhaa wijiigaabawitaadi'ang, dinendam gitago chi-dazhindamang gegoo gaa-gakendazi'aan. Gichi-mangijaabi. Oditibinan mashkodewashk aniibiish imaa onaaminij, ezhi asaad imaa onaagans, idash ezhi zaka'ang. Iwe gaa-baashkineg ombaate ge mino-maagon miziwe. Nangadawedam ajina jibwaa giigidoot. Rob niindamang ge-gii-migoshkaadendami'aa gi'izhi'ayaa'aan. Gii-zanagan chi-wiindamowid zaam chi-maanendamo'id. Dinaa bisanigo chi-wiindamowid. 7

- 8 Gii kendaan giigagwe mino-ikidot iwe ge-wiindamowid. “Gaan giin iwe gi-danishinaabemowin chi-bimaajido’in. Niinawind iwe anishinaabemowin chi-bimaajido’aang. Bisanigo wiiwiji’da’in, gaan dash dawenimaasiinaan gaa-bimaaji’iwed. Gaan gi-nisidotanziin gaan giin owe anishinaabemowin chi-gagwe bimaaji’idowin.”
- 9 Gaan ominendaziin gii-noondawid gii-ikidowaan gii-gagwe bimaaji’idowaan iwe anishinaabemowin idash ge inaadiziwin. Ogii aabijitooon maaji’idiwin chi-wiindamowid. Mii ganabach iwe gawenji gichi-inendagok gaagii-miinigowaan wiindamaagewin. Gii maaji wiji’agwaa awiyag chi-azhe’ayaawad chi –anishinaabemowad idash ge gi’izhichigeyaan gomaapii. Gii-inendam niin iwe danokiiwin chi-bimaajitooan idash ge inaadiziwin meshkwad dash gaawiin. Daa wiji’iwe, daa-bami’idoon, idash ge daa-biidoon bakaan gi’inendaman bisanigo, gaa-gagwejimigowan gegoo. Idash niindamang gitago chi’izhichigang chi-nanaa’ichigaateg iwe aanike-bimaadiziwin chi-bimi’ichigaateg idash inaadiziwin mii gowe anishinaabeg eta chi’izhichigewad; niin gii’inendam chi-wiji’iweyaan.
- 10 Mii owe bagosendan gii-ozhibii’amaan owe mazina’igan chi-wiji’igowad gaa-agindamowad chi-ani mashkawe’ayaawad onji iwe inaadiziwin, chi-agindamowad aaniin gi’ezhi minochigewad gowe anishinaabeg omaa aki. Mii owe bagosendamaan chi-wiji’idowing chi debwetamang iwe inaadiziwin idash ge gete izhichigewin,chi-bim aaji’idowing idash ge chi-ani minoseg giishpin noonde izhichige’ing, gitago akina awiya chi-gagwe izhichigewad. Gii-gagwejiming abiting awe Premier gaa-onjiid imaa Nunvut aaniin wenji gichi’inendaman chi-wiijidowan iwe inaadiziwin chi-bimaaji’idowan. Nakwetamowaa”apii ayaawag noozhis dakwonag imaa injiingwan idash gagwejimid, “nimishoomis” dibaajimowe gowe anishinaabeg iwe ge inaadiziwin, “Noonde nakwetamowaa imaa noongom gi-iziseg, gaawiin gaagii iziseg.” Geyaabi iwe basogsendaan, Akina gidinawendimin idash ge gitago akina chi-mino-bimaadizi’ing.

Epilogue

I need to heal. This is the message that has rung out loud and clear to me during the writing of this book. For years, I have looked for ways to help my Indigenous friends heal, but now, after hearing their painful stories, I believe that our entire society needs to embark on a healing journey in parallel with the healing happening in Indigenous communities. The need for this healing is clear from how determined the Elders were to share their stories with me as a way of helping others who are suffering—none of them thought only about themselves. 1

The effect of this trauma on Indigenous communities has been severe and long-lasting. Besides sharing their own pain, the Elders spoke about their youth's addictions to drugs, alcohol, and video games—how these false or bad spirits tempt their young people to turn away from their traditions. 2

At the same time, those in my culture—non-Indigenous Canadians—pass judgment over things they barely understand. I hear prejudiced comments about the stories in this book, for example, and I cannot believe how little some people understand about Indigenous life, how First Nations people are fierce protectors of their culture—why mide lodges, for example, are reserved for Indigenous participants. With so much of the culture stripped away by government policies in the past, I am more appreciative than ever for the chance to learn about the culture now. As Gilbert said to me on my last visit, this is what was intended with the signing of the first treaty generations 3

ago—for both cultures to teach one another and respect one another. I have been given a rare opportunity to get a firsthand look at Gilbert's world, to learn so much, and to experience a resiliency unmatched by any other culture I have ever been exposed to.

4 During the eight months I worked on this book, I heard about many social ills that I was not prepared for, including murders, suicide attempts, deaths, and overdoses. These do not define the traditional beliefs of respect for one another and oneself, or living a good life. Instead, these reflect instances where people have been led away by bad spirits.

5 Early in 2018, I was interviewing young people who wanted to attend an immersion class. Twelve of the 13 potential students told me that the Elders did not do a good job of passing their language and culture onto future generations. (Only one candidate understood that the younger generation needed to offer tobacco to the Elders if they wanted them to help, though.) Many of the interviewees also told me that, when they do attend gatherings and ceremonies, the Anishinaabemowin speakers congregate in one part of the building while the English speakers go to another—a self-segregation, based on language, is prevalent. The student asked me, if I went to church and all they spoke was Latin, would I go again? How could I develop my spirituality in an atmosphere and a language I didn't understand?

6 Many of my Indigenous friends believe that the Elders need to start teaching their young people traditional ceremonies and songs if they want to revive their language and culture. These teachings will help connect the younger generation to a more Indigenous-centred existence. Their identity as Indigenous people needs to develop and solidify, they say, if today's Indigenous youth are to move forward. Before this can happen, though, there needs to be a bit of a rapprochement between the generations, a rebuilding of the bonds that cemented generations for millennia.

7 I found an eagle feather once and my friend Willy Wilson told me that I needed to lay down tobacco and thank the Creator for passing the feather on to help me, and that I also needed to pause and think about what my responsibility now was, after receiving such a gift. I laid my tobacco down and went to see my friend Rob Horton at 7 Gens. I

told him I had found a feather that had guided me to see him, in order to patch something up; I told Rob that I had been worried about our relationship, but that I now believed we were on a better footing. Rob's eyes widened. He rolled some sage in the palm of his hands, placed it into a bowl, and lit it. The smoke rose and the sweet smell filled the room and wafted out into the hallway. He thought for a couple of minutes before he spoke. Rob told me that yes, I had been acting in a way that was bothering him. It was hard for Rob to tell me this, because he didn't want to hurt my feelings. I asked him to continue.

It was clear that he was trying to soften the emotion around what he was about to say. "It is the First Nations' job to get our language and culture back; it is your job to support us. If the language goes, it doesn't really matter to you: you can simply move onto the next project. It is the First Nations who will lose their connection to the ancestors and to the Creator, not you."

He didn't enjoy listening to me, at the time, saying I was trying to save the language and culture. He delivered the message very respectfully and it landed with me. This is perhaps the single most important feedback I have ever received. I started out supporting people to get their language back but in my actions, over time, I had felt like it was *my* responsibility to preserve the language and culture instead—but it's not. I can help, I can support, I can bring a different point of view to just about any topic I am asked to comment on. However, I have been told that the responsibility to fix the bonds lands squarely on the First Nation membership of Treaty #3.

The goal of writing this book was to help readers gain strength from their culture, to learn a bit about how Indigenous people are making a difference in this country. The dream is to illuminate how a belief in culture and traditions will survive and thrive if we choose to make it so, but that we all need to take action. I was asked once by the premier of Nunavut why I was so committed to helping her culture thrive. My answer was simple. "When my future grandchild is sitting on my lap and asks me, 'Grandpa, tell me about the Indigenous people and their culture,' I want to answer in the present tense, and not the past." I still hold onto this dream. We are all connected, and we must all work together.

Laughter isn't just part of Anishinaabe culture; it was described by Tommy White as a survival mechanism, much like water, food, and shelter. All of the stories in this book are the results of the efforts to capture funny, real-life recollections across the Treaty #3 Territory. The goal was to provide a humorous reference, a collection of funny stories only. The end result is a collection of stories about individuals growing up in their communities: some taken away from those communities, and some spared. The stories share elements of pain, humour, and healing. In all, 26 people talking about growing up Anishinaabeg in the Treaty #3 territory.

This book was created for all Treaty #3 members to read in either English or Anishinaabemowin. Those interviewed expressed a desire to take a risk by passing their stories on in the hope that by reading them, people in Rainy River and Lake of the Woods can develop a stronger self-identity and perhaps enjoy a road to healing as told by others.

Financé par le gouvernement du Canada
Funded by the Government of Canada

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