Mazina'igan Supplement

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Growing up Ojibwe

Boozhoo! (Hello!) Welcome to the *Mazina'igan* supplement, *Growing Up Ojibwe*.

We would like you to spend some time with Tommy Sky, an Ojibwe boy from the Bad River Band of Ojibwe in Wisconsin. Like you, he spends a lot of time in school and playing sports, but he also does some special things that are part of his Ojibwe culture. Hope you have fun!

We would like to especially thank Edward Benton-Banai, Lac Courte Oreilles, for permission to use an excerpt from *The Mishomis Book*; Delores Bainbridge, Red Cliff, for permission to use two of her Wenabozoo stories, and Jim Clark and Barbara Benjamin-Robertson, Mille Lacs, for their explanation of clans. Also thanks goes to Dana Jackson, director, Bad River Department of Education, and James Schlender, the late GLIFWC executive administrator, for their assistance with text and Ojibwe language.

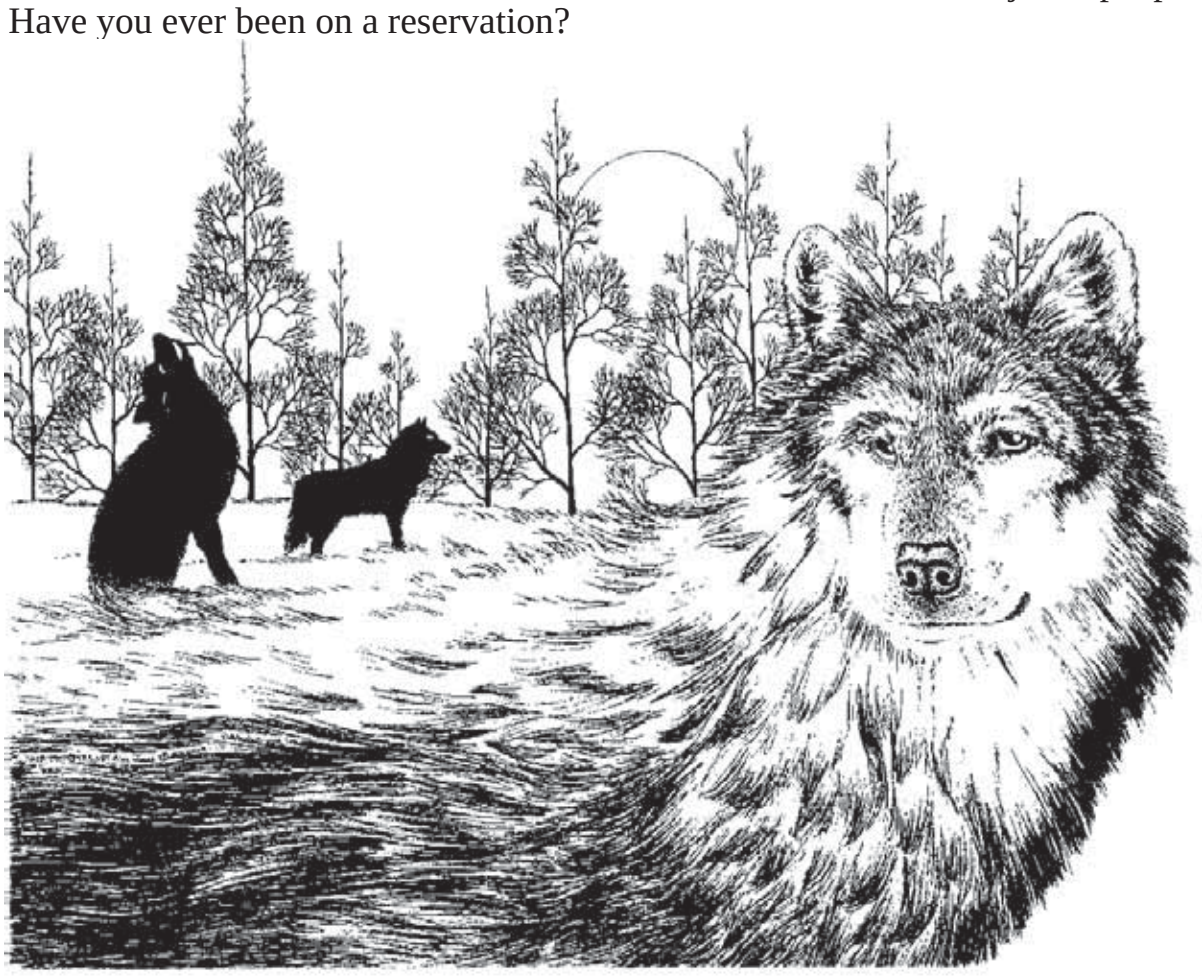
The cover artwork by Ken Edwards is entitled "Traditions Never Die." While Indian people are very much a part of modern society, their unique heritage and culture remain important to them and a source of strength even in the 21st century.

We'd like you to meet Tommy Sky

Boozhoo! (Hello!) I am an Ojibwe Indian. Some people also call us Chippewa or Anishinaabe. My Ojibwe name is makoons, which means bear cub. My English name is Tommy Sky. My clan is ma'iingan, wolf clan, and I live on the Bad River Reservation in northern Wisconsin.

I am ten years old, and I want to show some special things about my people, the Ojibwe. So, come along with me.

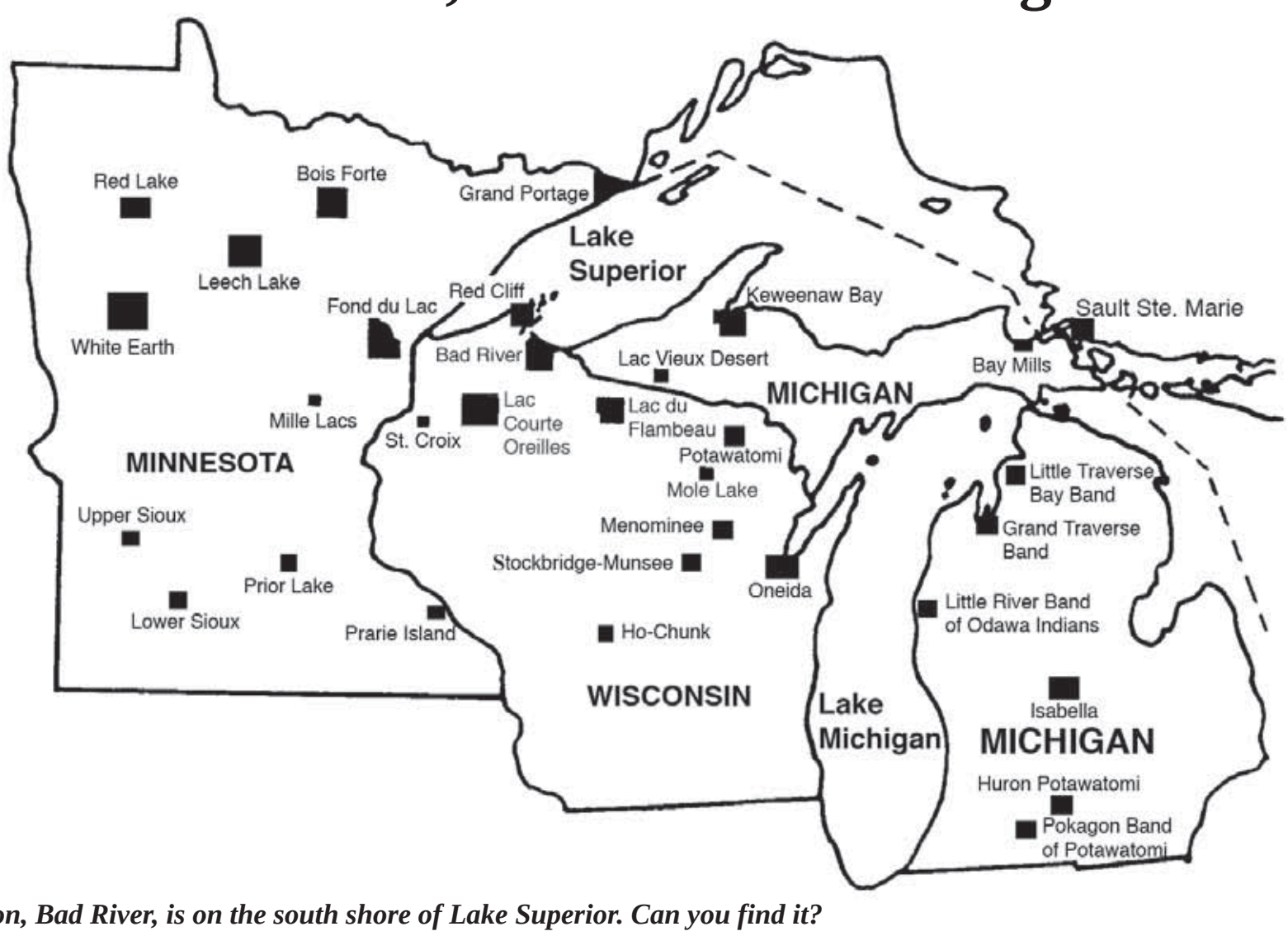
Below are the reservations located in Michigan, Minnesota and Wisconsin. A long time ago the Ojibwe people lived in the Great Lakes region, but as more and more white settlers arrived, the Ojibwe sold their lands to the United States in treaties, but some lands, called reservations, were set aside for the Ojibwe people. Have you ever been on a reservation?



(© Ken Edwards, Colville Tribe)

(© Melissa Rasmussen)

Federally recognized Indian tribes in the states of Minnesota, Wisconsin & Michigan

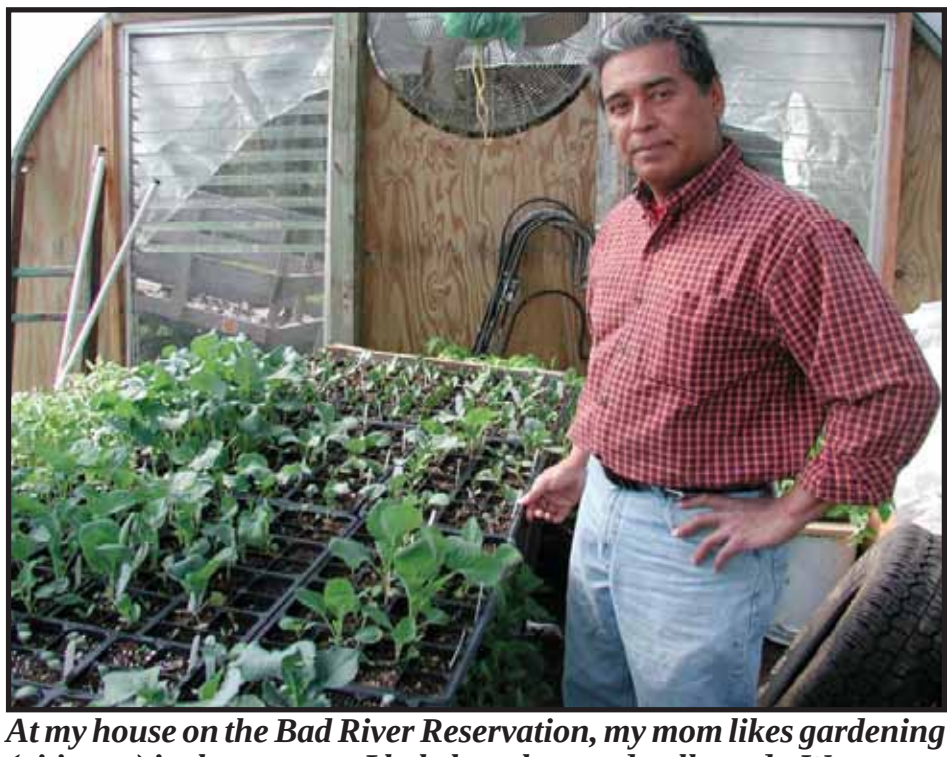


My reservation, Bad River, is on the south shore of Lake Superior. Can you find it?

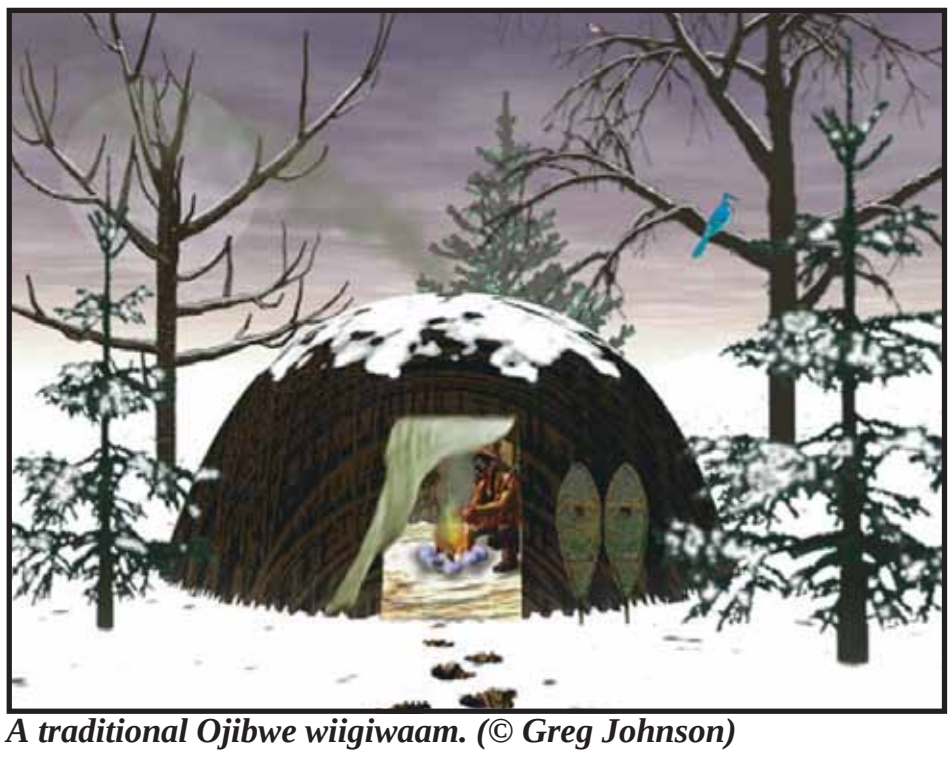
On the reservation, we live in houses just like people in towns and cities. My house has three bedrooms. One bedroom is all mine.

A long time ago my people. the Ojibwe, lived in houses made from wiigwaas (birch bark) called wiigiwaams. Sometimes we still make wiigiwaams for special ceremonies. We carefully take the bark off birch trees in late spring and roll it into large rolls for use in making wiigiwaams.

Ojibwe people used birch bark to make many things, like baskets and canoes. Birch bark is strong, but not heavy. Some people still make birch bark baskets, which are useful and beautiful.



At my house on the Bad River Reservation, my mom likes gardening (gitigaan) in the summer. I help her plant and pull weeds. We get our plants from the Bad River Gitigaaning Project. Bad River was once known as Gitigaaning or the garden place, says Luis Salas, Bad River's Gitigaaning Project director. (Photo by Sue Erickson)



A traditional Ojibwe wiigiwaam. (© Greg Johnson)

A traditional Ojibwe wiigiwaam using birch bark. Summer wiigiwams used bulrush mats along the bottom to allow for more air flow. (Photo by Amoose)

(© Melissa Rasmussen)

Jim Northrup, Fond du Lac Reservation, makes a beautiful birch bark basket (makak) from the bark he gathered. He uses basswood (wiigob) strips to sew the basket. (Staff photo)

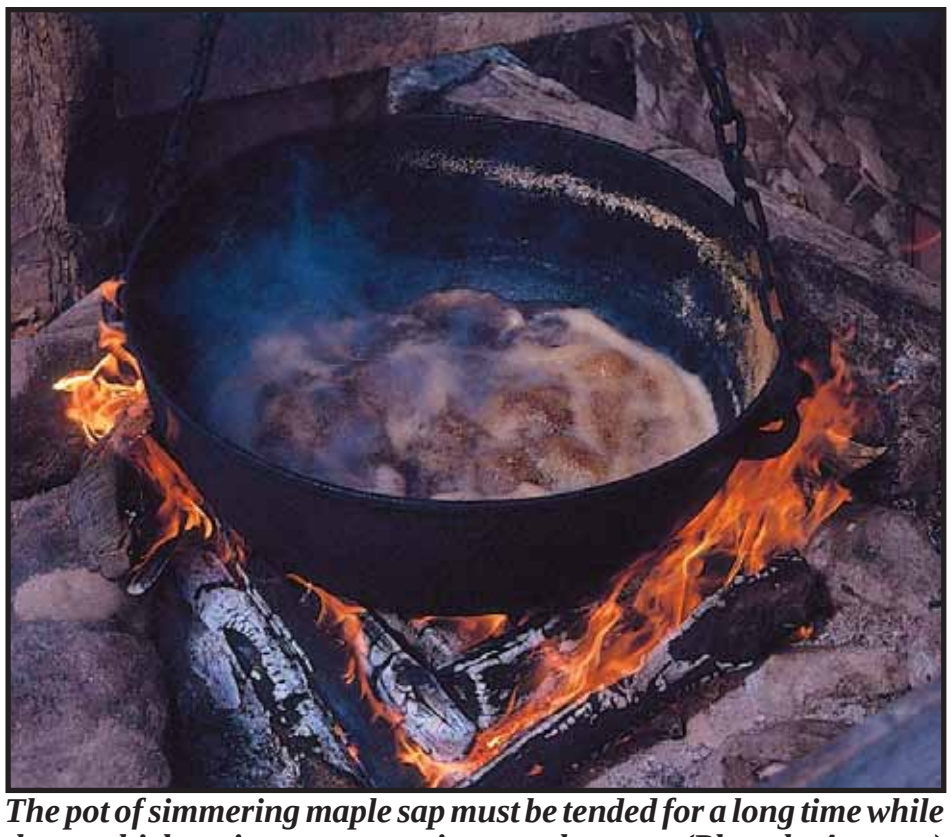
(© Melissa Rasmussen)

A taste of spring! Warm weather loosens the sap in the maple trees. Above, Sharon Nelis, Bad River tribal member, and members of her family were ready with taps and buckets to catch the first drops. Everybody got to sample the sweet liquid, including helper Austin Nelis and Sharon's granddaughter Rena LaGrew. (Photo by Sue Erickson)

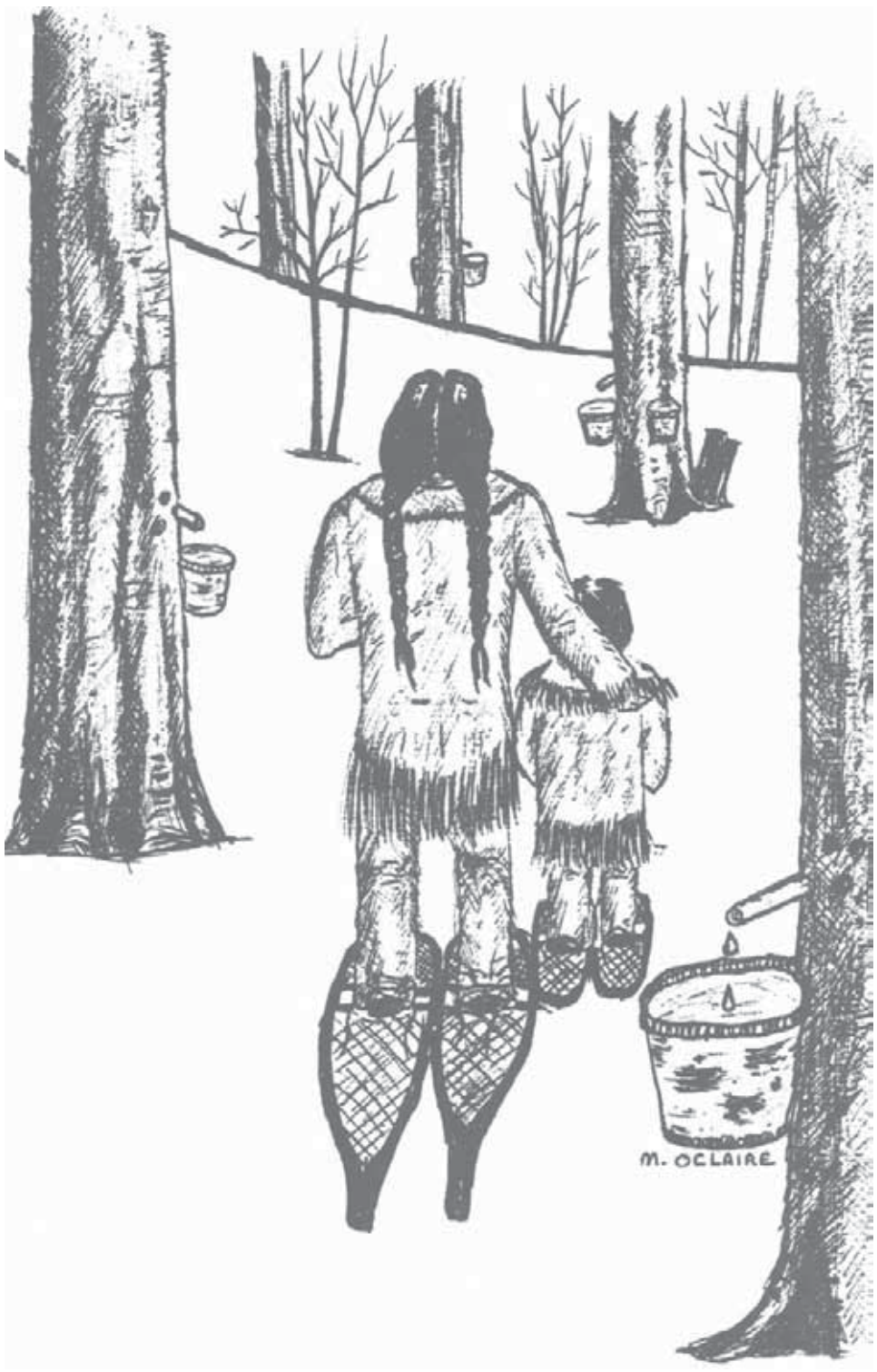
In early ziigwan (spring), when the snow first starts to melt, my dad and I go to our sugarbush (a stand of maple trees) to collect ziinzibaakwadwaaboo (maple sap). We put small taps beneath the bark of the aninaatigoog (maple trees), and the sap runs into a bucket below.

When the bucket is full, we carry it to our sugar camp and put it in a big, big cook pot, where we cook it over a fire for a long time. The sap gets very thick and turns into zhiiwaagamizigan (maple syrup) that we use on our pancakes or with our oatmeal.

Sometimes, we cook it even longer and make ziinzibaakwadoons (maple sugar candy). Yum! The Ojibwe people have always made maple syrup and sugar in this way. Many years ago the sap was collected in a birch bark container called a biskitenaagan, because we did not have metal buckets then.



The pot of simmering maple sap must be tended for a long time while the sap thickens into a syrup or into maple sugar. (Photo by Amoose)



(© 2000 Matt O'Claire, Bad River Chippewa)

In iskigamizige-giizis (April) when the ice goes out, it is time to go fishing. Since the old times, Ojibwe people have used anitiin (spears) or asabiig (nets) to fish for ogaa (walleye) and other kinds of fish. My dad likes to spear in the spring. Sometimes I go with him, but it gets very late at night because he does not start until just before dark.

In the dark, he trolls very slowly along the shallows, using a small spotlight to look for walleye. My dad stands on the bow of the boat with his anit (spear), while Uncle Joe steers the boat. There is a sudden splash as my dad's anit hits the water without warning, and up will come a walleye.

He can only take a certain number of fish each night and must be careful not to take fish that are too long. Sometimes it is midnight before we get our number of fish and head back to shore. All my dad's fish are counted and measured at the boat landing before we can take them home to clean them. (Can you remember? Is an anit a spear or a net?)

I don't like cleaning fish, but I help anyway. I wash off the fish fillets and hand them to nimaamaa (my mom). Sometimes we wrap it and freeze it. We make packages for nookomis (my grandma) and nimishoomis (my grandpa) and inzigosag (my aunties), too. My mom makes Indian fry bread to go with our fresh ogaa—one of my favorite dinners. Some of the fish we catch the most are pictured on page 6. Can you name them?

Louis McGeshick Sr. sharpens the points on his spear with a file while Louis Jr. looks on. The two speared Thousand Island Lake in Gogebeic County, Michigan that night. (Photo by Charlie Otto Rasmussen)

Spearing at night requires good balance and a quick eye. One person steers the boat slowly along the shore while the other stands at the bow of the boat searching for walleye. (Photo by Charlie Otto Rasmussen)

Red Cliff Ojibwe, Andy Gokee and his grandson, pyawasay, get ready to go spearing on Middle Eau Claire Lake, Wisconsin. (Photo by Sue Erickson)

Spring is also the time when tribal fish hatcheries are at their busiest. Many tribes operate tribal fish hatcheries on their reservations. The fish from the hatcheries are put back into area inland lakes as well as Lake Superior. Tom Houle of the Bad River Hatchery is watching all of the walleye eggs in these jars. (Photo by Sue Erickson)

Creel clerks (people who count fish) measure and count all of our fish brought in at night from spearfishing. (Staff photo)

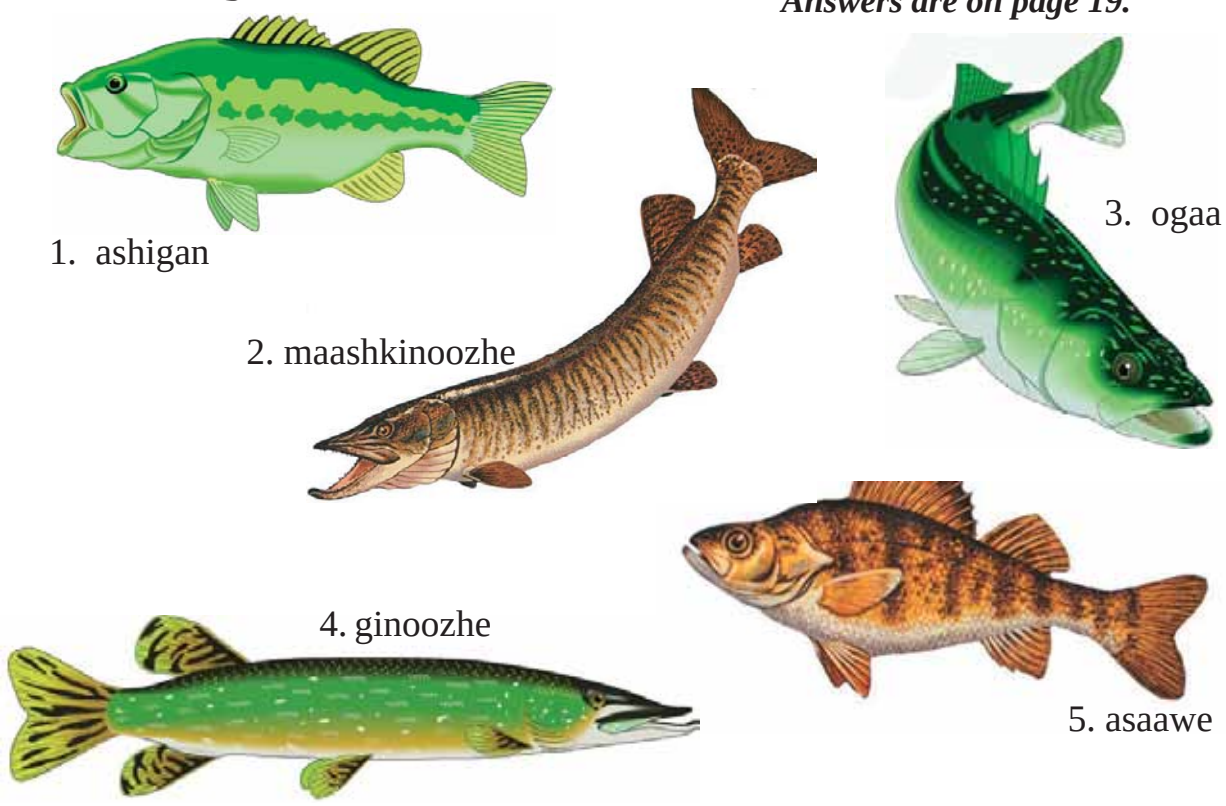
My family also bagida'waa (goes netting) in the spring. Sometimes, we net fish on the reservation, but this year we packed up the car and went to Mille Lacs Lake in Minnesota to net walleye. The Bad River Band, along with other Wisconsin and Minnesota Ojibwe bands, kept the right to hunt, fish and gather when they sold lands to the U.S. government in agreements called treaties. That is why we can go netting in Mille Lacs Lake today. My dad says we are exercising our treaty rights.

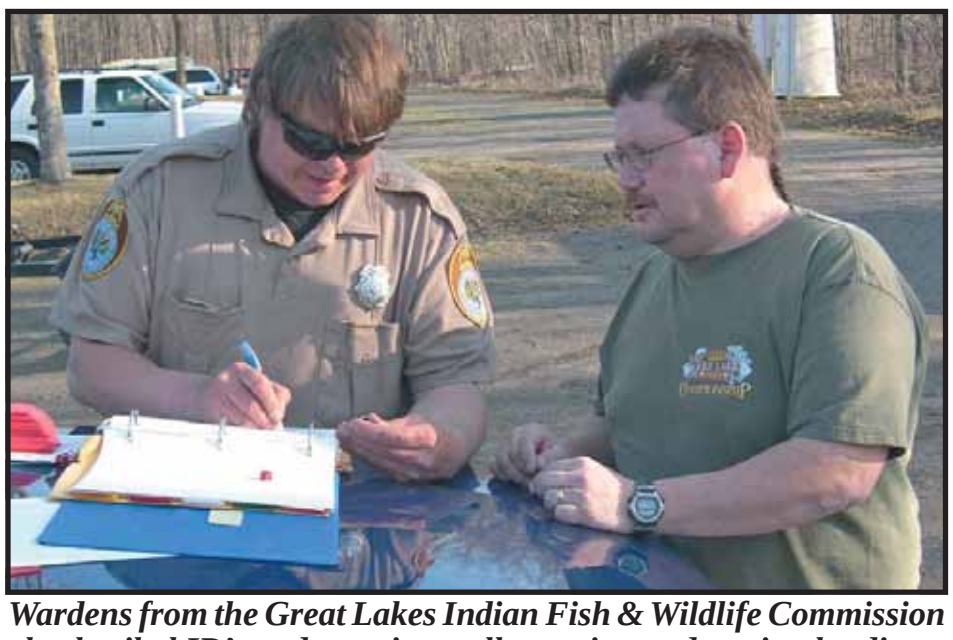
Mille Lacs Lake is a very big lake. We went out in a boat and put down a long net in the evening. The net was marked with buoys that float on the water so we could find it again in the morning. We got up early the next morning and lifted our net, which was full of ogaa and ginoozhe. (Do you remember what kind of fish those are?)

When we got back to shore, we had to pick the fish out of the net. Some people do this out on the lake, especially if the water is calm. After we have all the fish out of the net, they are weighed before we can leave the landing. We can only take so many pounds of fish. Then we must stop fishing.

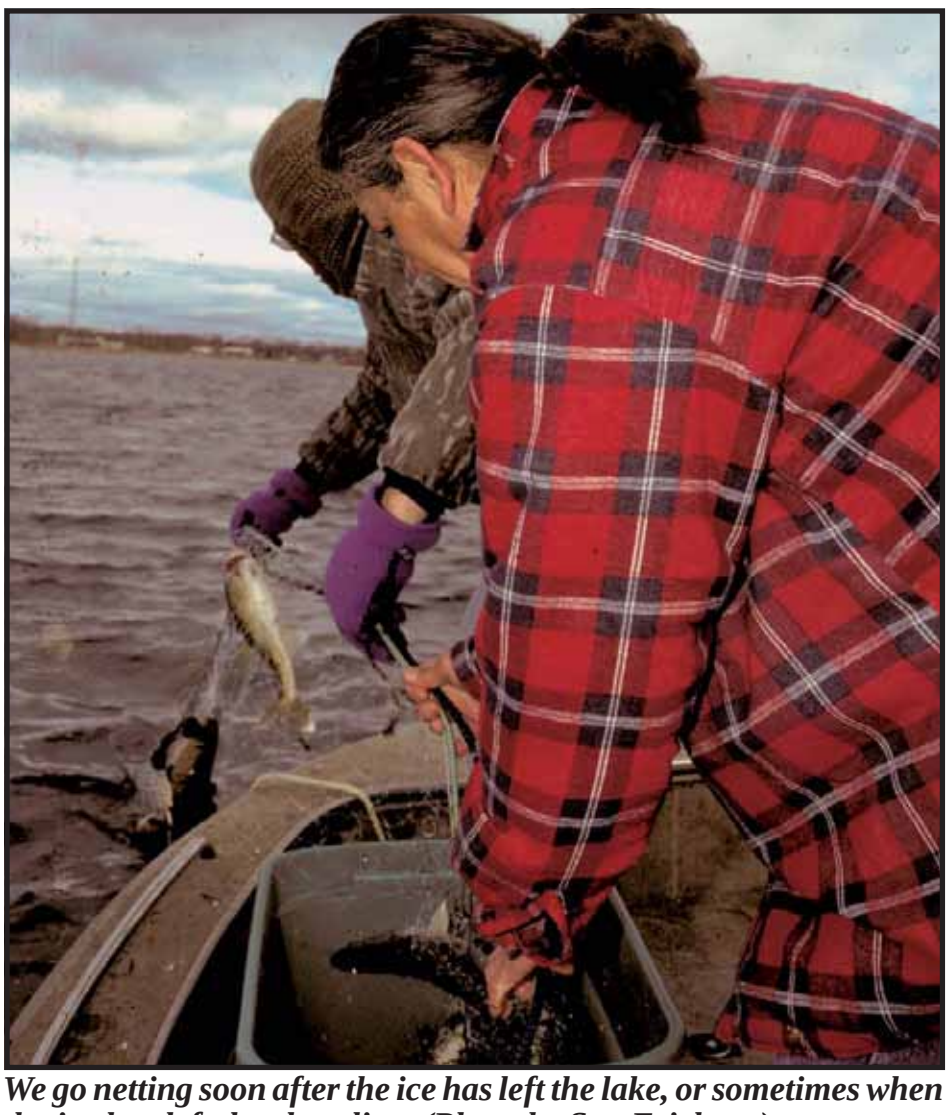
Can you name these fish?

Answers are on page 19.

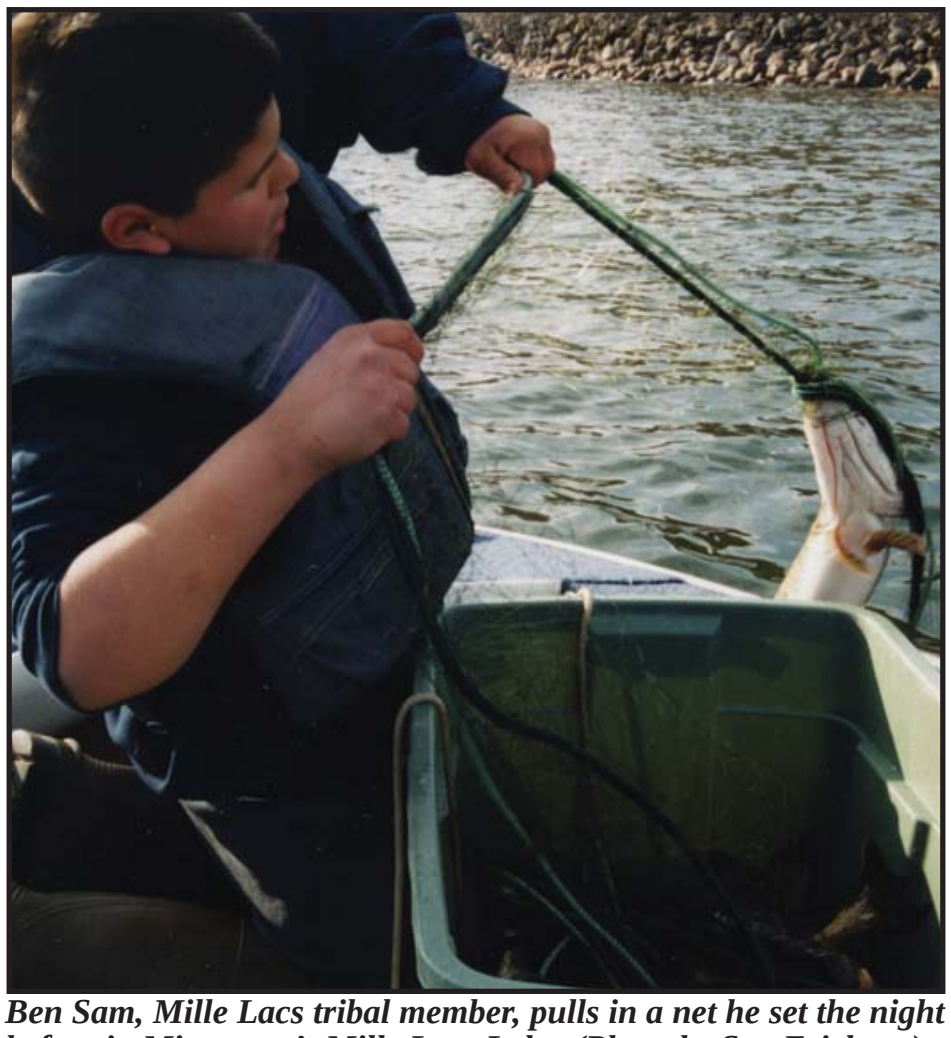




Wardens from the Great Lakes Indian Fish & Wildlife Commission check tribal ID's and permits at all spearing and netting landings. (Photo by Nick Milroy)



We go netting soon after the ice has left the lake, or sometimes when the ice has left the shoreline. (Photo by Sue Erickson)



Ben Sam, Mille Lacs tribal member, pulls in a net he set the night before in Minnesota's Mille Lacs Lake. (Photo by Sue Erickson)

When we bring our fish in from netting on Mille Lacs Lake, they are measured and weighed by creel clerks. Enforcement officers are also present and will give you a citation if you do not follow the regulations. (Photo by Nick Milroy)

(© Daniel Goodrich, Bad River Ojibwe)

Right after school is out for summer vacation, I go to my Uncle Joe's house on the Red Cliff Reservation for a few days. He likes to harvest wiigwaas (birch bark) in ode'imini-giizis (June). This is the time when the bark comes off the trees very easily. We go out into the woods, and he looks for big birch trees with bark that does not have too many of those long black lines. He makes baskets from the bark he gathers to sell and to use for gifts. If the bark has too many long black lines, the bark cracks easily when bending it into a basket, he says.

Uncle Joe takes the bark from the tree very carefully, cutting so he only cuts the loose, top layer of bark and not the tree beneath. He does not want to hurt the tree. I help him bundle the bark and carry it back to his truck.

It's fun being in the woods. We see deer, and Uncle Joe points out animal tracks to me. We saw makwa's (bear's) tracks once. Can you identify the tracks below?

(My story is continued on page 10)

Rolls of wiigwaas (birch bark) can be stored for a long time. (Photo by Sue Erickson)

aawenim bimikawaan (identify tracks)

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

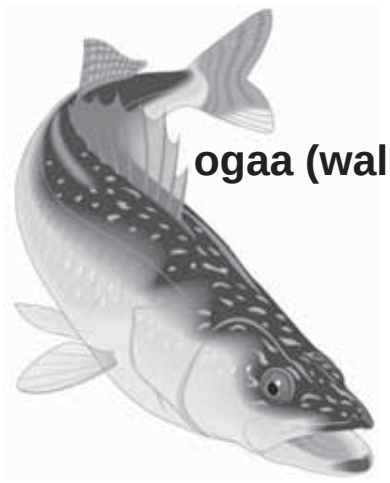
8. _____

animals shown

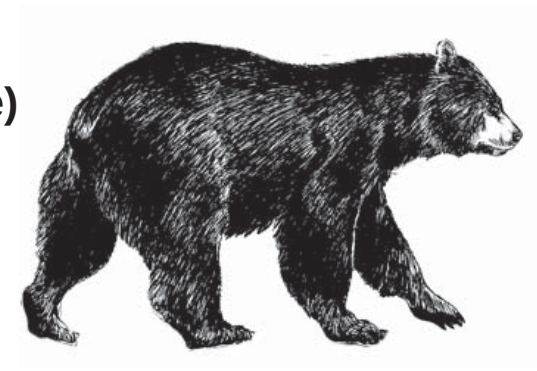
- porcupine
- wolf
- bear
- deer
- fox
- raccoon
- skunk
- muskrat

(Answers are on page 19.)

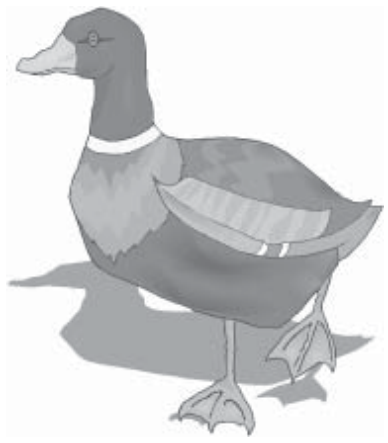
migizi (eagle)



ogaa (walleye)



makwa (bear)



zhiishiib (duck)

ma'iingan (wolf)

mooz (moose)

aandeg (crow)

amik (beaver)

zhigaag (skunk)

waawaashkeshi (deer)

bine (grouse)

gookooko'oo (owl)

ojiig (fisher)

namé (sturgeon)

Word search

(Circle the Ojibwe word for each of the following animals. Answers are on page 19.)

bear	grouse
beaver	moose
crow	owl
deer	skunk
duck	sturgeon
eagle	walleye
fisher	wolf

G	I	M	T	A	W	K	A	M	I
O	A	O	A	H	E	A	O	C	H
O	I	A	Q	K	A	M	Y	B	S
K	B	I	N	E	W	I	A	B	E
O	I	O	E	D	I	Z	I	N	K
O	J	I	I	G	E	I	O	A	H
K	Z	R	M	I	H	G	I	G	S
O	O	H	'	S	A	I	I	N	A
'	B	O	I	A	K	M	'	I	A
O	O	I	I	G	K	I	A	I	W
O	H	G	N	'	A	A	M	'	A
Z	O	O	M	I	A	A	W	A	A
M	A	K	W	O	M	M	G	M	W

Wenabozoo & wiigwaasi-mitigoog

Stories told by:
Dee Bainbridge, Red Cliff storyteller

Wiigwaasi-mitigoog (birch trees) as protectors

Wenabozoo (the name "Wenabozoo" refers to the spirit of Anishinabe or Original Man) was going to the big pow-wow. He would wear his best outfit. He decided he should have more eagle feathers on his bustle. He went to a place where the eagles nest and climbed a tree to check.

He was fishing around in the nest, and the mother eagle came home. She was angry, and Wenabozoo was so scared. He jumped down from the tree and started running through the woods. He looked for a place to hide as the eagles pursued him. He noticed a cleft in a big birch tree, so he slid inside this cleft of the tree.

The birds couldn't find him, and eventually they left. Wenabozoo was so grateful to the birch tree. He told the birch tree that anything contained in the bark of the birch tree would be protected by it.

So, today, we have our wigwams for our shelter, our canoes to protect us in the water, and our containers to keep our food and our wild rice. So, Wenabozoo repaid the birch for protection.

How the birch tree got its marks

On another occasion Wenabozoo had gone hunting and killed two deer. He brought one home to his grandmother's house, and he told Nokomis (grandmother) he had to go back and get the other deer.

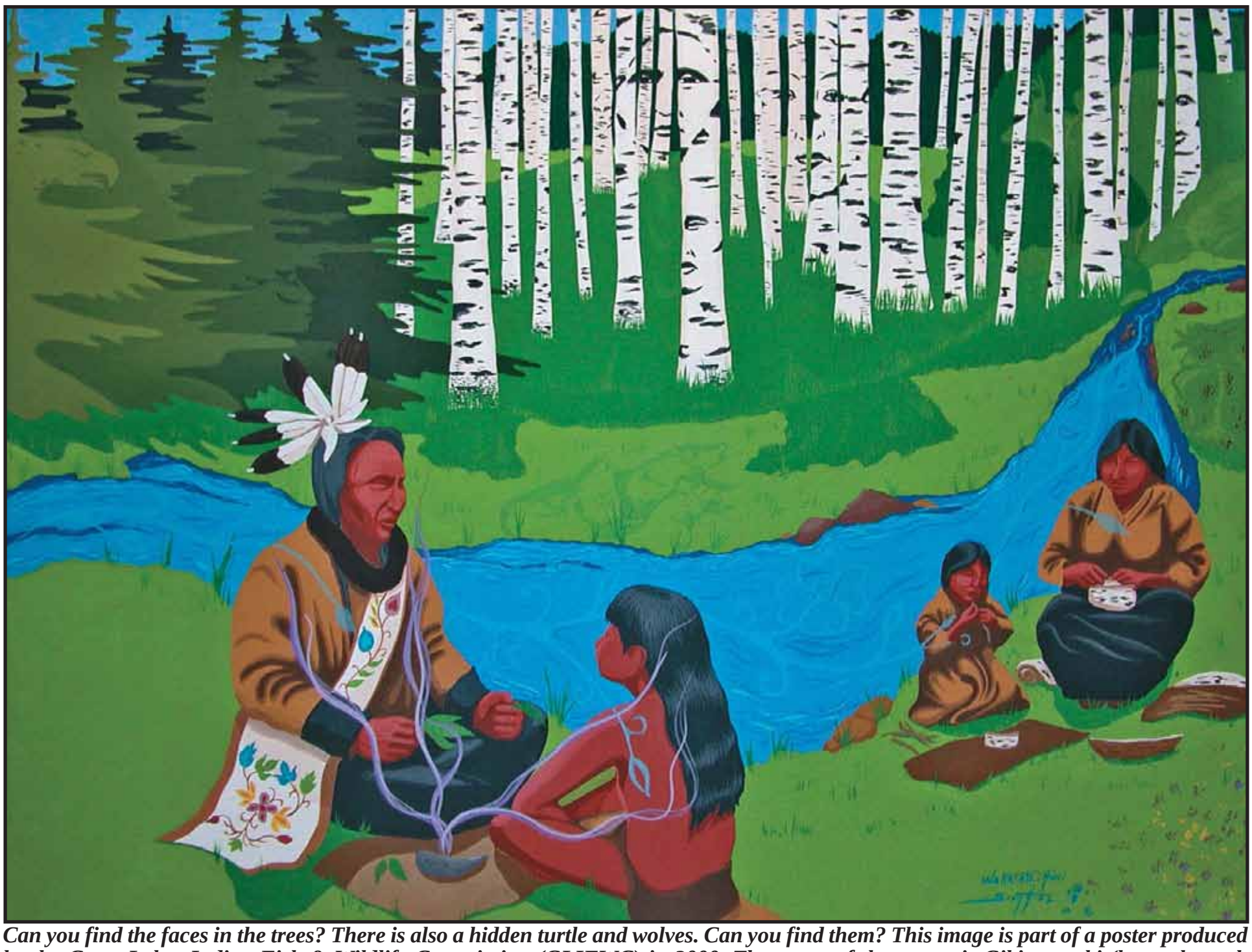
He dressed out the deer and put all the meat along side her lodge. He told his grandmother to watch the meat, but she said she was so tired she had to rest. There was a birch tree along side of her lodge, so Wenabozoo asked the birch tree to take care of the meat. He left to go back and get the other deer he had left in the woods.

Finally, he came back carrying the deer on his shoulder, and he had a balsam branch in his hand and a partridge he had shot on the way.

When he arrived at the lodge, all his meat was gone! The animals had eaten it. He was so angry at the birch tree for not taking care of his meat, he took the balsam branch and hit the birch tree with it, and then he took the partridge and hit that against the tree.

So, today you see little lines on the birch tree from the balsam needles, and you will also find the imprint from the wing of a partridge.

Wenabozoo told the birch tree, "You will always have these marks to remind you that if you don't obey, you always suffer some consequences."



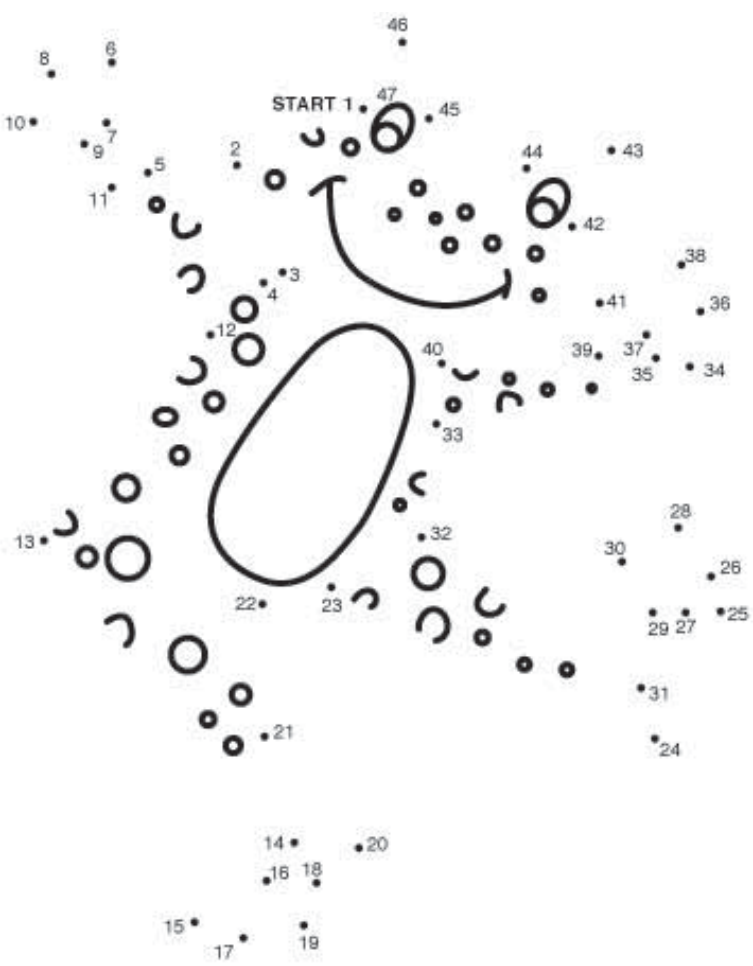
Can you find the faces in the trees? There is also a hidden turtle and wolves. Can you find them? This image is part of a poster produced by the Great Lakes Indian Fish & Wildlife Commission (GLIFWC) in 2000. The name of the poster is Gikinawaabi (learn through observation). The artwork was done by Wakatatlihuni (Scott Hill), Oneida Tribe. This poster is out-of-print.

In the summer, I like to swim and play ball. I am on the little league team in town, so I have to go to many practices. I like to bat best. I am also learning an Ojibwe ball game called baaga'adowe (playing lacrosse). We play it with special sticks called lacrosse sticks that have a little net made to catch a ball. Other reservations, like Red Cliff, have started lacrosse teams also. So, sometimes we play each other, just like teams in baseball or soccer.

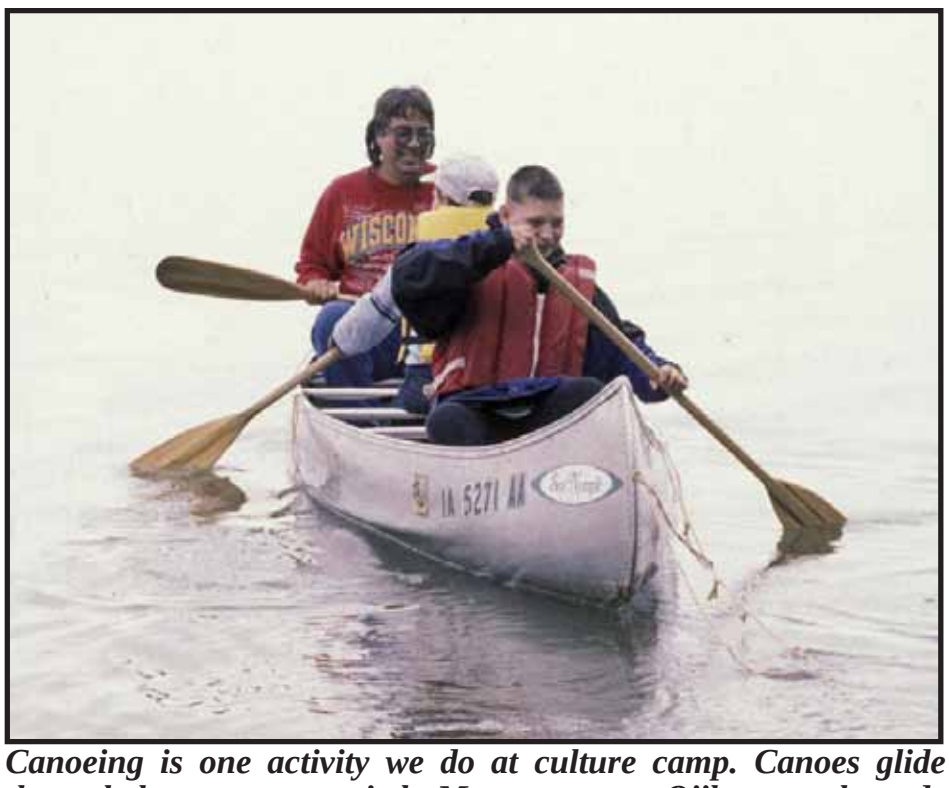
Lacrosse is a fast, fun game. The ball is caught in the basket of the lacrosse stick. (Photo by Tim Schwab)

Soccer is another game that requires speed and skill. (Photo by Lynn Plucinski)

Dot-to-Dot



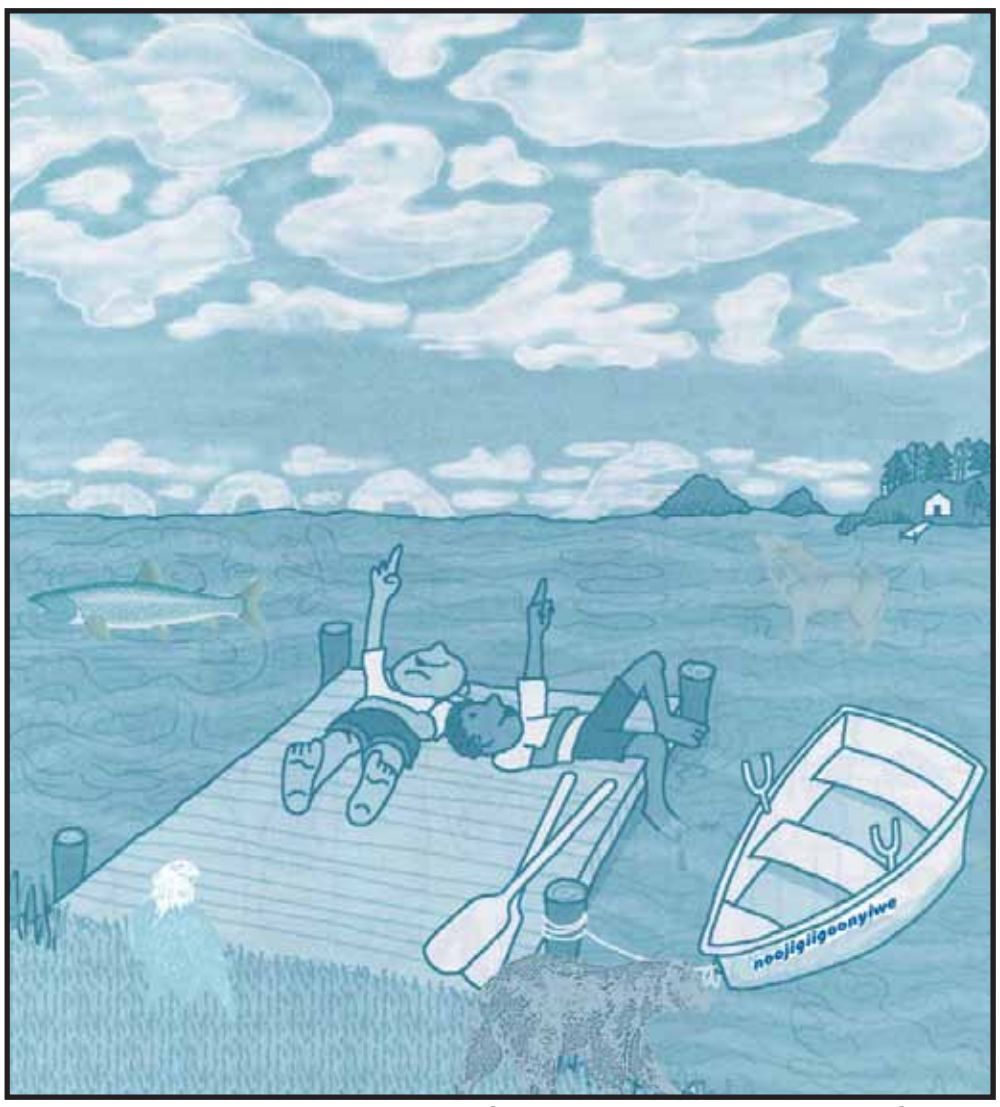
omakakii—What do you think omakakii means?



Canoeing is one activity we do at culture camp. Canoes glide through the water very quietly. Many years ago Ojibwe people made canoes from birch bark. (Staff photo)

(© Melissa Rasmussen)

Summer vacation



During summer vacation my friends and I like to go fishing (noojigiigoonyiwe) or just hang out. Can you find the 14 things hidden in the clouds and other parts of this picture? Look for a eagle, fancy goldfish, sock, sea monster, wolf, bear, heart, ice cream cone, fish, flying bird, an old man's face, and a duck. (The answer is on page 19)

Niibin (summer) is pow-wow season. Many Indian dancers come to dance at pow-wows, each in their specially made dance outfit. The outfits are decorated beautifully with beadwork, feathers, and furs. There are also many dewe'iganag (drums) at pow-wows. The sound of the drum is like a giant's heartbeat. You can hear it from far off. I would like to learn to drum and sing Ojibwe songs. For now, I just dance.

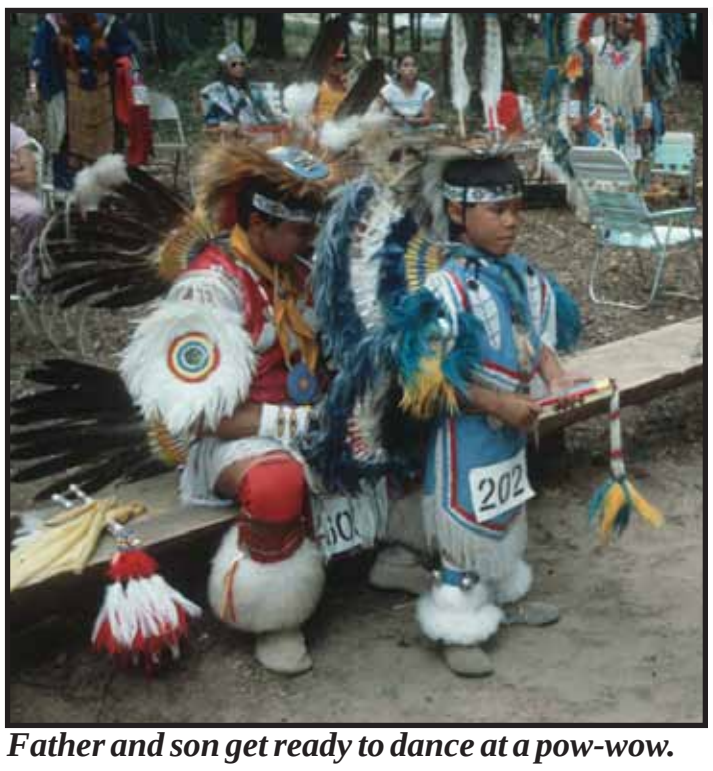
My mom made me a traditional dance outfit. She beaded and fringed a buckskin vest and leggings for me and put beadwork on my moccasins. I also wear a roach as headgear and a bustle of feathers and fur. I treat my dance outfit with respect.

The pow-wow starts with a Grand Entry, when all the dancers enter the dance circle in single file. First come the flags—the U.S. flag, often the Canadian flag, an Eagle Feather flag, and a Veterans' flag. Then come the dancers—a long line of colorful dancers—traditional male and female dancers, grass dancers, jingle dress dancers, and fancy dancers.

The drums used at pow-wows are sometimes called dance drums or social drums. Other dewe'iganag (drums) are kept for use only during special ceremonies. Someone is assigned to be the drumkeeper and must care for the drum.

Grand Entry starts the pow-wow. The flags are carried in first. All the dancers follow, filing into the dance circle.

The voice of the drum is like a heartbeat. I love to hear the sound of the drum and the Ojibwe songs being sung.



Father and son get ready to dance at a pow-wow.

(© Melissa Rasmussen)

I like to dance, but I also just like to watch the dancers in their beautiful dance outfits. Nobody's outfit is the same.

Find the matching pair

Find the two jingle dress dancers that are exactly the same and circle them. Answer on page 19.

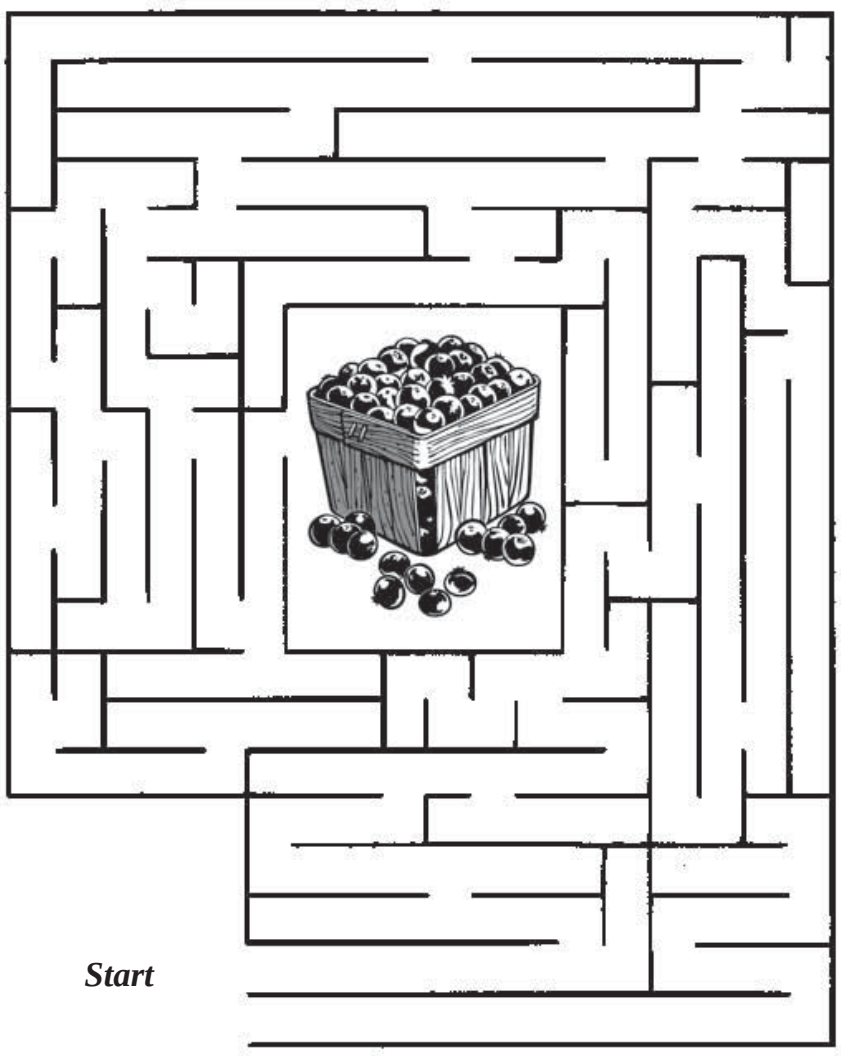
Jingle dress dancers produce a beautiful sound with the many jingles that decorate their dresses. (Photo by Charlie Otto Rasmussen)

In the summer, we do other special things, like pick wiingashk (sweet grass) in northern Michigan. My mother braids it into long braids, and we use it during special ceremonies. We also pick waagaagin (fiddlehead fern), bagwaji-zhigaagawanzh (wild onion), miinan (blueberries), ode'iminan (strawberries), and odatagaagominag (blackberries), and lots of other plants. I really love berry picking, but sometimes I eat too many and get a stomachache.

Braids of sweetgrass are sometimes burned in spiritual ceremonies. The braid is bright green when fresh, but turns brown as it dries. It has a very fresh, sweet smell. (Photo by M.J. Kewley)

Victoria Gokee-Rindal, Red Cliff Ojibwe, proudly displays a pair of moccasins she made herself during Red Cliff's Language Immersion Camp. (Photo by Sue Erickson)

Can you help Tommy find the blueberries?

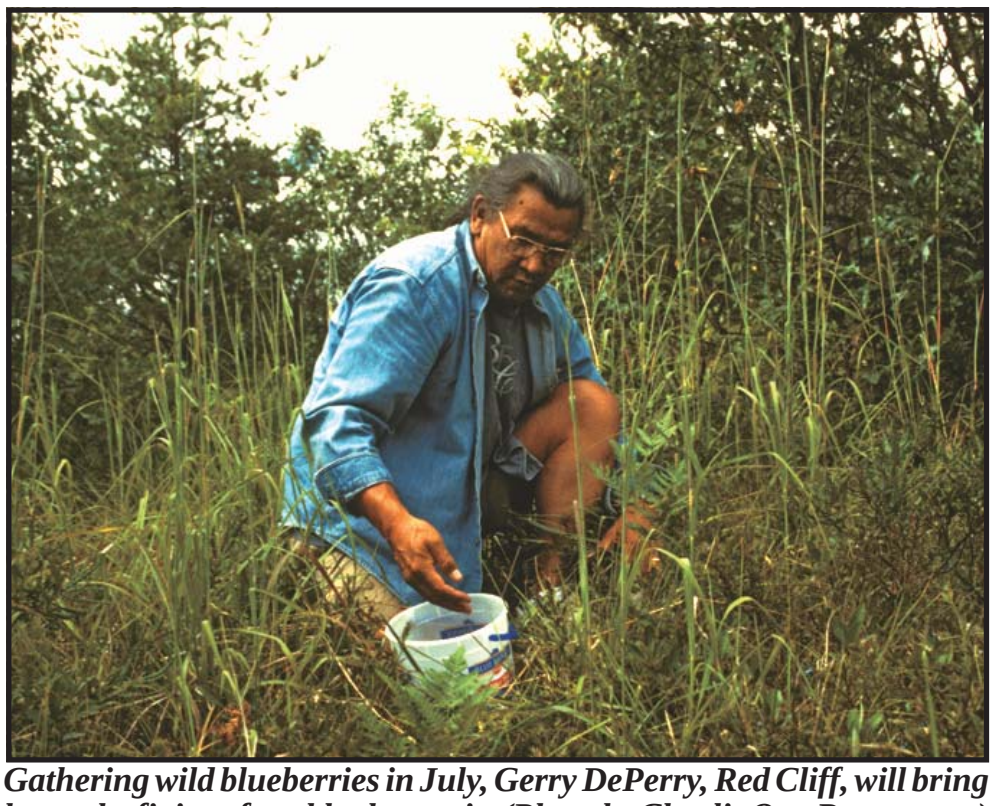


Start

(© Melissa Rasmussen)

Waagaagin, or fiddlehead fern, sprout in the forest during early spring. Sometimes my grandma makes fiddlehead soup, and it is very good. (Photo by Sue Erickson)

Picking blackberries in late July or early August is fun. My mom gets mad if I eat too many because she wants to make blackberry jam with the berries. (Staff photo)



Gathering wild blueberries in July, Gerry DePerry, Red Cliff, will bring home the fixings for a blueberry pie. (Photo by Charlie Otto Rasmussen)

In the summer, I go to two camps. I go to Boy Scout camp for a whole week. It's fun. I like swimming and archery classes the best, but we also learn how to make a campfire and cook over the fire. We sleep in cabins and walk on trails in the woods.

I also go to Ojibwe language camp on my reservation. We camp out there in tents for a week. Elders who use Ojibwemowin (Ojibwe language) come to teach us. We worked on using our language. Very few people in the United States use Ojibwe-wemowin very well. It is important we do not lose our language. Maybe you have noticed that I try to use some of the words I learned at language camp.

Can you find words from Ojibwemowin in the word search below?

(© Steve Premo, Mille Lacs Chippewa)

Elders often help tribal youth learn traditional skills. In this picture a Red Cliff fisherman helps teach youth how to make a gill net. (Photo by Sue Erickson)

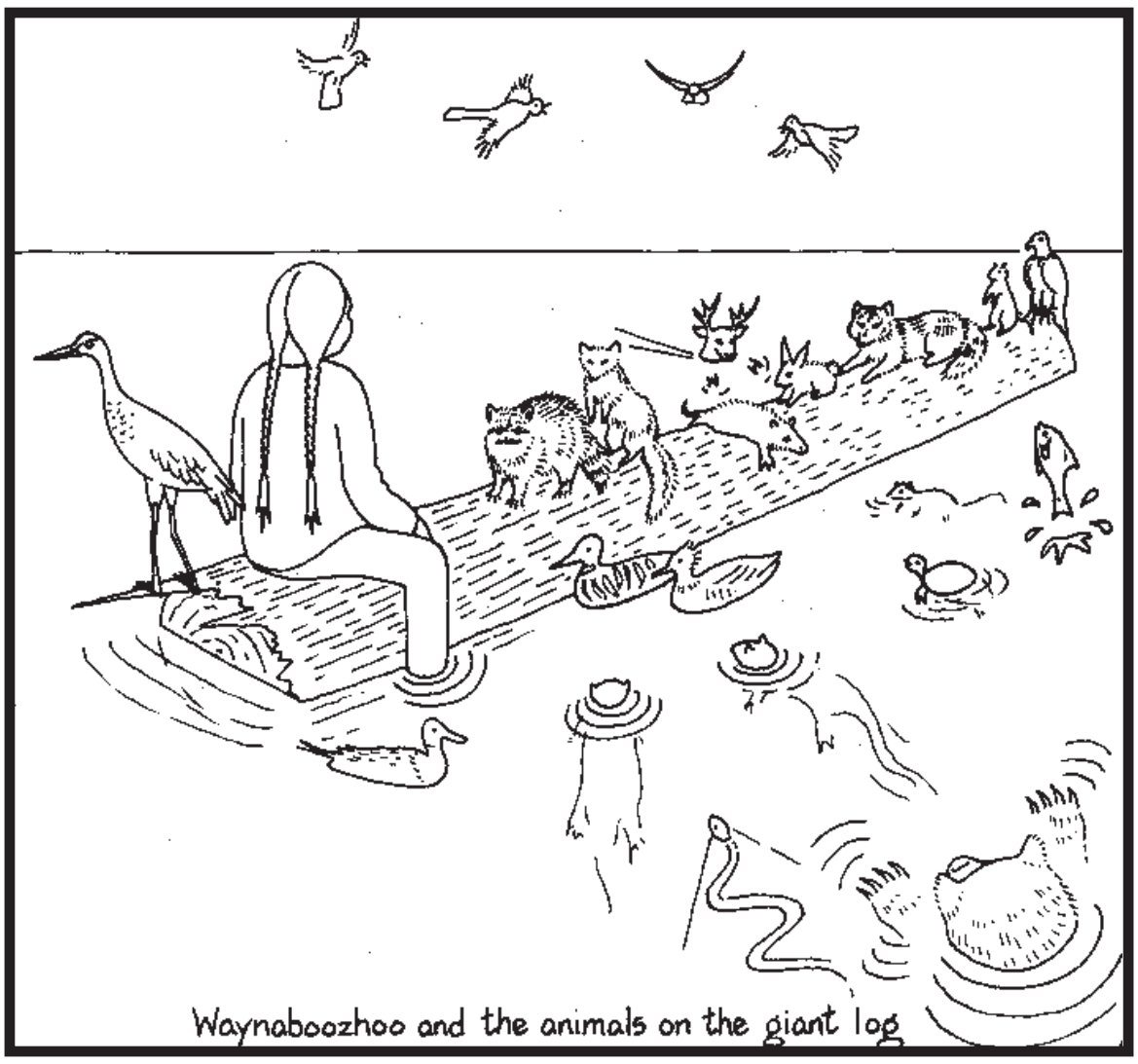
I	A	J	O	J	I	B	W	E	M	O	W	I	N	S	A
M	G	E	H	Z	O	O	N	I	G	Z	N	G	A	I	A
I	A	J	I	I	M	A	A	N	H	I	I	I	W	M	H
M	S	A	H	M	X	D	M	A	W	I	N	H	G	O	Z
B	O	N	W	T	I	N	A	I	G	B	G	Z	I	O	I
A	G	I	N	I	W	N	I	G	F	O	O	E	I	H	I
A	I	S	Z	I	G	N	N	F	W	F	D	B	Z	S	N
B	Z	W	A	A	I	I	W	S	A	A	W	H	S	I	O
A	N	I	S	A	M	Z	I	W	S	A	A	D	I	M	O
A	I	W	U	A	W	A	H	W	J	Y	A	G	R	I	K
T	I	P	A	Y	R	G	K	W	I	V	S	F	I	N	O
N	I	M	O	N	A	M	I	O	A	Z	W	U	J	N	M
N	A	A	N	A	N	X	I	I	O	A	I	E	F	I	I
A	N	I	M	O	O	N	A	M	W	N	S	G	D	M	S
W	A	A	G	A	A	G	I	N	I	H	S	W	I	R	I
M	A	A	S	H	K	I	N	O	O	Z	H	E	I	M	N

anit (spear)
bezhig (one)
dagwaagin (fall)
ginoozhe (northern pike)
imbaabaa (my father)
ingodwaaswi (six)
inzigosag (my aunties)
ishwaaswi (eight)
jiimaan (canoe)
maashkinoozhe (muskellunge)
makoons (bear cub)
manoomin (wild rice)
midaaswi (ten)
migizi (eagle)
naanan (five)
niiwin (four)
niizh (two)
niizhwaaswi (seven)
nimaamaa (my mother)
nimishoomis (my grandfather)
niswi (three)
nookomis (my grandmother)
ogaa (walleye)
Ojibwemowin (Ojibwe language)
waagaagin (fiddlehead fern)
wiigiwaam (wigwam)
wiigwaas (birch bark)
zhaangaswi (nine)
ziigwan (spring)

(Answers are on page 19)

Waynaboozhoo and the new Earth

I would like to share with you my favorite story from "The Mishomis Book" by an Ojibwe elder and spiritual leader, Eddie Benton-Banai. This story tells how the Earth was made after a great flood. Many Ojibwe people call Earth "Turtle Island." You will see why.


Waynaboozhoo and the animals on the giant log

"The teaching about how a new Earth was created after the Great Flood is one of the classic Waynaboozhoo Stories. It tells of how Waynaboozhoo managed to save himself by resting on a chi-mi-tig´ (huge log) that was floating on the vast expanse of water that covered Mother Earth. As he floated along on this log, some of the animals that were able to keep swimming came to rest on the log. They would rest for a while and then let another swimming animal take their place. It was the same way with the winged creatures. They would take turns resting on the log and flying. It was through this kind of sacrifice and concern for one another that Waynaboozhoo and a large group of birds and four-leggeds were able to save themselves on the giant log.

They floated for a long time but could gain no sight of land. Finally, Waynaboozhoo spoke to the animals.

"I am going to do something," he said. "I am going to swim to the bottom of this water and grab a handful of Earth. With this small bit of Earth, I believe we can create a new land for us to live on with the help of the Four Winds and Gitchie Manito (creator)."

So Waynaboozhoo dived into the water. He was gone a long time. Some of the animals began to cry for they thought that Waynaboozhoo must have drowned trying to reach the bottom.

At last, the animals caught sight of some bubbles of air, and finally, Waynaboozhoo came to the top of the water. Some of the animals helped him onto the log. Waynaboozhoo was so out of breath that he could not speak at first. When he regained his strength, he spoke to the animals.

"The water is too deep . . . I never reached the bottom . . . I cannot swim fast enough or hold my breath long enough to make it to the bottom."

All the animals on the log were silent for a long time. Mahng (the loon) who was swimming alongside the log was the first to speak.

"I can dive under the water for a long ways, for that is how I catch my food. I will try to dive to the bottom and get some of the Earth in my beak."

The loon dived out of sight and was gone a long time. The animals felt sure he had drowned, but the loon floated to the top of the water. He was very weak and out of breath.

"I couldn't make it," he gasped. "There appears to be no bottom to this water."

Next, Zhing-gi-biss´ (the helldiver) came forth.

"I will try to swim to the bottom," he said. "I am known for diving to great depths."

The helldiver was gone for a very long time. When the animals and Waynaboozhoo were about to give up hope, they saw the helldiver's body come floating to the top. He was unconscious and Waynaboozhoo had to pull him onto the log and help him regain his breath. When the helldiver came to, he spoke to all the animals on the log.

"I am sorry my brothers and sisters. I, too, could not reach the bottom although I swam for a long ways straight down."

Many of the animals offered themselves to do the task that was so important to the future of all life on Earth. Zhon-gwayzh´ (the mink) tried but could not make it to the bottom. Ni-gig´ (the otter) tried and failed. Even Mi-zhee-kay´ (the turtle) tried but was unsuccessful.

All seemed hopeless. It appeared that the water was so deep that no living thing could reach its bottom. Then a soft, muffled voice was heard.

"I'll try," it said softly.

At first no one could see who it was that spoke. The little Wa-zhushk´ (muskrat) stepped forth.

"I'll try," he said again.

Some of the animals laughed and poked each other. The helldiver jeered, "If **I** couldn't make it how can **he** expect to do any better?"

Waynaboozhoo spoke, "Hold it everyone! It is not our place to judge the merits of another; that task belongs to the Creator. If little muskrat wants to try, I feel we should let him."

The muskrat dived down and disappeared from view. He was gone for such a long time that Waynaboozhoo and all the animals on the log were certain that muskrat had given up his life in trying to reach the bottom.

The muskrat was able to make it to the bottom of the water. He was already very weak from lack of air. He grabbed some Earth in his paw and with every last bit of strength he could muster, muskrat pushed away from the bottom.

One of the animals on the log caught sight of muskrat as he floated to the water's surface. They pulled his body onto the log. Waynaboozhoo examined the muskrat "Brothers and sisters," Waynaboozhoo said. "Our little brother tried to go without air for too long. He is dead." A song of mourning and praise was heard over all the water as Wa-zhushk´'s spirit passed to the next world.

Waynaboozhoo spoke again, "Look! Muskrat has something in his paw. It is closed tight around something." Waynaboozhoo carefully pried open muskrat's tiny paw. All the animals gathered around trying to see. Muskrat's paw opened and there, in a little ball, was a piece of Earth. All the animals cheered!

(See Waynaboozho, page 17)

Just before school starts, it is time to gather manoomin (wild rice). On the Bad River Reservation, we have beautiful manoomin growing in the Kakagon Sloughs. We think it is the best tasting wild rice in the world. But my friend, Mike, from Mole Lake says Mole Lake rice is best. (Find the Mole Lake reservation on the map.)

Bad River has appointed rice chiefs. They say when the rice is ready to harvest. When the season is open, my mom and dad go out in our jiimaan (canoe). My mom knocks the rice into our boat using cedar ricing sticks, and my dad slowly poles the canoe through the field of rice. We do not take all the rice, but leave some to reseed the rice bed for the following year.

After the manoomin is brought to shore, there is a lot of work to do. I help spread the wild rice out on a big tarp in the sun to dry, so it can be safely stored. Then we parch the rice in a big black pot over a slow fire. It has to be stirred all the time so it doesn't burn. Parching cracks the hard outside hull.

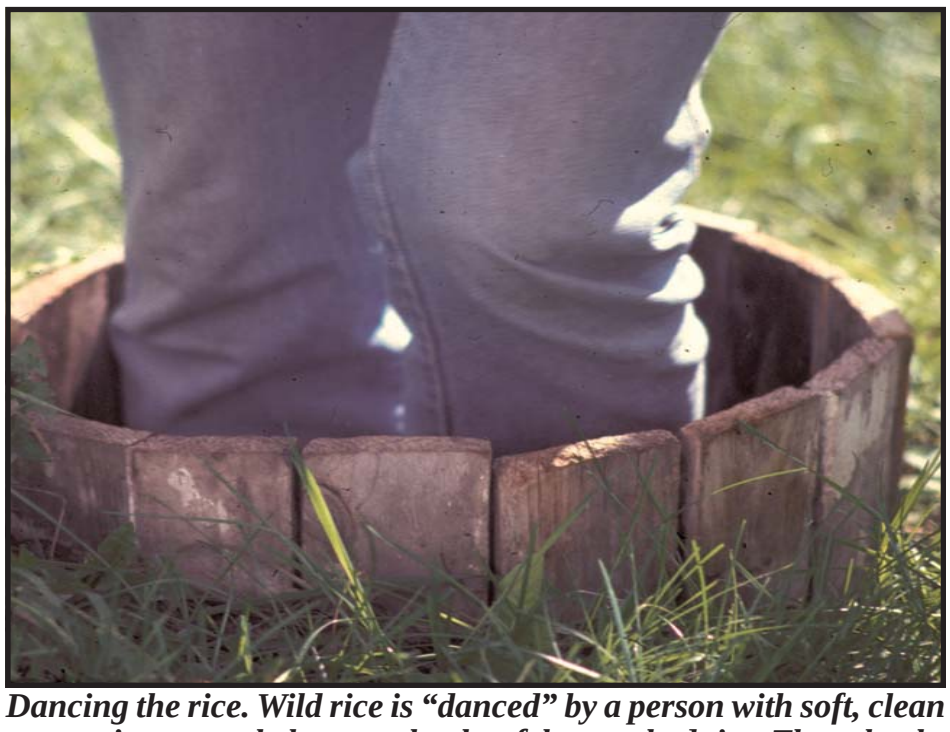
Next the rice is "danced." The rice is placed in a barrel lined with soft material, and someone with soft shoes or moccasins dances on it gently to further crack and remove the hulls.

Once this is done, we put the rice in a birch bark winnowing basket and gently toss it in the air. The wind takes away the dry hulls, and only the rice kernels are left. We have wild rice at many community feasts and special events. I like wild rice and venison soup.

Joelisa Northrup is from the Fond du Lac reservation in Minnesota, Joelisa knocks the rice off the stalks with cedar ricing sticks. The rice kernels fall into the bottom of the boat. (Photo by Sue Erickson)

Green wild rice before it is processed. (Photo by Amoose)

The smell of wild rice being parched over an open fire reminds me of fall when the wild rice is harvested and processed. Parching helps crack the hard husks which shelter the kernels of rice. (Photo by Sue Erickson)



Dancing the rice. Wild rice is "danced" by a person with soft, clean moccasins to crack the outer husks of the parched rice. Those husks need to be removed, leaving just the tender, inside kernel. (Photo by Jeff Peters)

After the rice is parched and "danced," it is winnowed in a large winnowing basket. You toss the rice slightly, and the wind takes away unwanted husks. (Photo by Jeff Peters)

The finished product. This rice is ready to be cooked. (Photo by Sue Erickson)

In the fall my dad also likes to hunt. Some Ojibwe say the waawaashkeshiwag (deer) are ready to take when you first see the fireflies at night, but my dad hunts mostly in the fall. I have to wait until I am old enough to take the Hunter Safety Class before I can hunt.

Last year my dad got two does off-reservation and one buck on reservation. He says he is more interested in the meat than antlers, so tries to get good-eating deer, not just big antlers. We eat venison a lot at home. I really like it, especially my dad's venison jerky. We also bring venison to community feasts.

Prayer to a Deer Slain by a Hunter

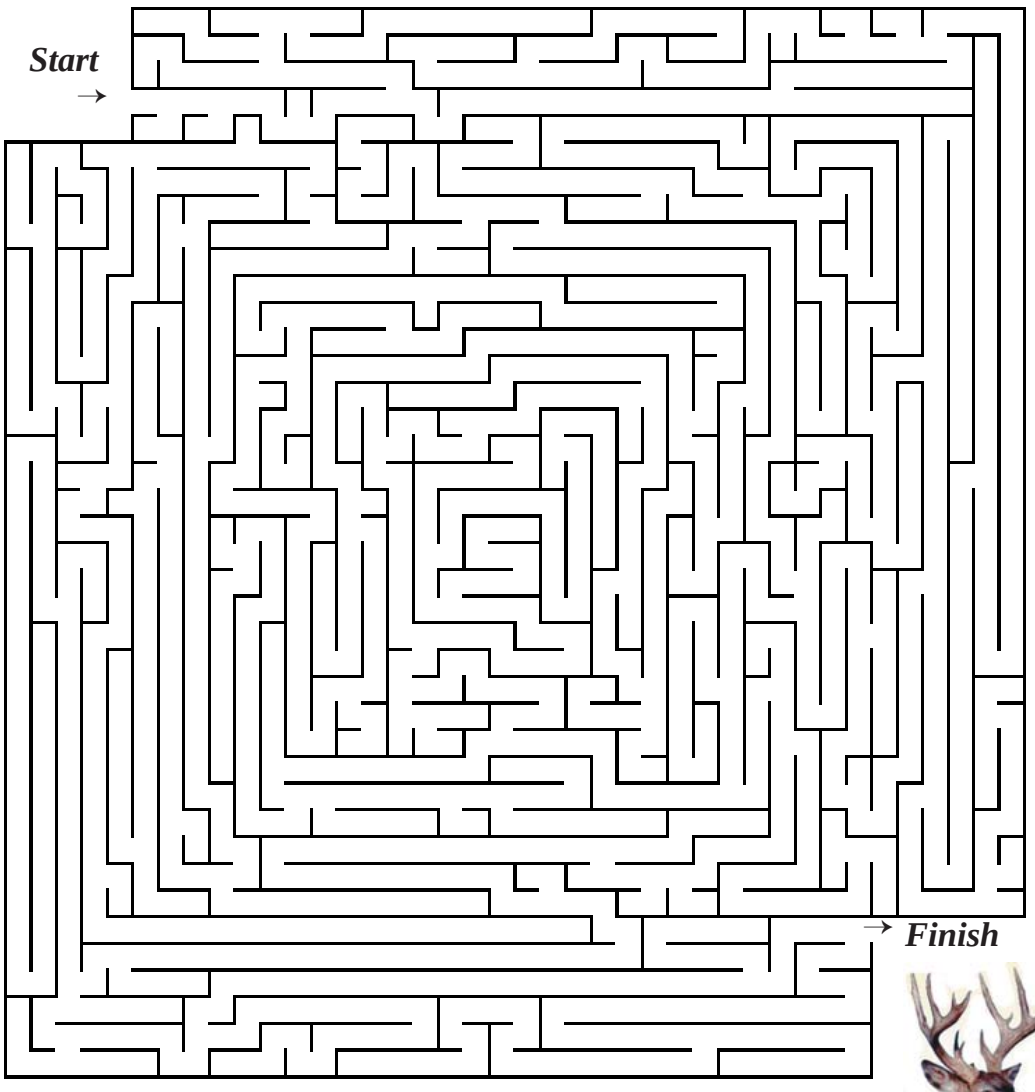
Excerpted from *Ojibway Heritage*
By Basil Johnston

I had need,
I have dispossessed you of beauty, grace, and life.
I have sundered your spirit from its wordly fame.
No more will you run in freedom
Because of my need.

I had need.
You have in life served your kind in goodness.
By your life, I will serve my brothers.
Without you I hunger and grow weak.
Without you I am helpless, nothing.

I had need.
Give me your flesh for strength.
Give me your casement for protection.
Give me your bones for my labours,
And I shall not want.

Find the buck

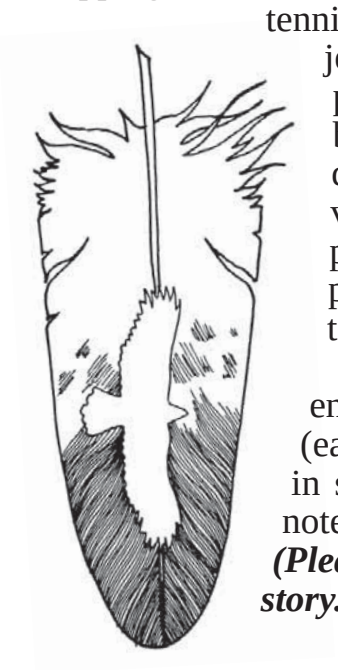


Waawaashkeshi (deer). (Photo by Charlie Otto Rasmussen)

baashkizigan (gun)	**mookomaan** (knife)
anwiin (bullets)	**oniijaaniw** (doe)
asemaa (tobacco)	**mitigwaab** (bow)
babiinzhikawaagan (coat)	**ayaabe** (buck)
waawaashkeshi giiwose (deer hunt)	
waawaashkeshiwi-wiiyaas (venison or deer meat)	
waawaashkeshiwayaan (deer hide)	

Wardens from the Great Lakes Indian Fish & Wildlife Commission teach a hunter safety class on the Bad River Reservation. Wardens also teach hunter safety classes on other reservations, too, along with ATV, snowmobile, and boating safety classes as well. (Photo by Charlie Otto Rasmussen)

Dagwaagin (Fall) means back to school. Mom and I go shopping for school clothes and supplies. This year I got Nike tennis shoes, two Nike shirts, and some cool jeans, real baggy. I also got a new backpack, pencils and lots of notebooks. I like school because I get to see all my friends there. I don't like the long bus ride from my reservation to school and back every day. Mom picks me up when I stay late for basketball practice. She's a nurse at the Ashland hospital.



My favorite subjects in school are science and art. I especially like drawing migizi (eagle) and feathers. Sometimes if I get bored in school, I draw eagles on the back of my notebooks, if the teacher is not looking.

(Please turn to page 20 to read the end of my story.)

During a speaking presentation on Ojibwe culture at the Lake Superior Intermediate School in Ashland, Wisconsin, fourth graders were happy to try on various parts of pow-wow dance outfits owned by Jim St. Arnold, Keweenaw Bay tribal member. (Photo by Lynn Plucinski)

Ojibwe months

We use different names for months (or moons) than you do. I would like to share these names with you and the meaning of our words.

January—Gichi-Manidoo-Giizis
Great Spirit Moon

February—Namebini-Giizis
Sucker Fish Moon

March—Onaabani-Giizis
Hard Crust on the Snow Moon

April—Iskigamizige-Giizis
Maple Sap Boiling Moon

May—Zaagibagaa-Giizis
Budding Moon

June—Ode'imini-Giizis
Strawberry Moon

July—Aabita-Niibino-Giizis
Mid-Summer Moon

August—Manoominike-Giizis
Ricing Moon

September—Waatebagaa-Giizis
Leaves Changing Color Moon

October—Binaakwii-Giizis
Falling Leaves Moon

November—Gashkadino-Giizis
Freezing Moon

December—Manidoo-Giizisoons
Little Spirit Moon

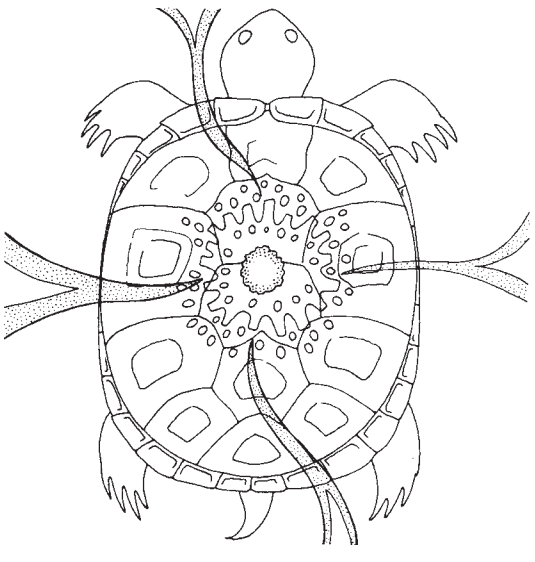
(© Melissa Rasmussen)

Waynaboozhoo and the new Earth

(Continued from page 14)

Muskrat had sacrificed his life so that life could begin anew on the Earth.

Waynaboozhoo took the piece of Earth from the muskrat's paw. At that moment, Mi-zhee-kay´ (the turtle) swam forward and said, "Use my back to bear the weight of this piece of Earth. With the help of the Creator, we can make a new Earth."



Waynaboozhoo put the piece of Earth on the turtle's back. All of a sudden the noo-di-noon´ (winds) began to blow. The wind blew from each of the Four Directions. The tiny piece of Earth on the turtle's back began to grow. Larger and larger it became, until it formed a mi-ni-si´ (island) in the water. Still the Earth grew, but still the turtle bore its weight on his back.

Waynaboozhoo began to sing a song. All the animals began to dance in a circle on the growing island. As he sang, they danced in an ever-widening circle. Finally, the winds ceased to blow and the waters became still. A huge island sat in the middle of the great water.

Today, traditional Indian people sing special songs and dance in a circle in memory of this event. Indian people also give special honor to our brother, the turtle. He bore the weight of the new Earth on his back and made life possible for the Earth's second people.

To this day, the ancestors of our brother, the muskrat, have been given a good life. No matter that marshes have been drained and their homes destroyed in the name of progress, the muskrats continue to multiply and grow.

The Creator has made it so that muskrats will always be with us because of the sacrifice that our little brother made for all of us many years ago when the Earth was covered with water. The muskrats do their part today in remembering the Great Flood; they build their homes in the shape of the little ball of Earth and the island that was formed from it.

We hope you have found this teaching about the Great Flood to be meaningful. Nokomis and I have much more that we would like to share with you that leads up to our life today as Indian people.

Bi-wa-ba-mi´-shi-nam´ me-na-wah´! (Come see us again!) Migwetch! (Thank you!)

(Editor's note: Stories used in this supplement may use different spellings of Ojibwe words than are used in the main text. Because there are regional variations in spelling and usage of the Ojibwe language, GLIFWC has elected to follow spelling as found in *A Concise Dictionary of Minnesota Ojibwe* by John D. Nichols and Earl Nyholm.)

Clan History of the Ojibwe Nation and the Mille Lacs Band

Following is an explanation of dodem, or clans. Special thanks is given to Jim Clark, Mille Lacs elder and Barbara Benjamin-Robertson, Mille Lacs urban administrator, for sharing this account.

According to Ojibwe tradition, the way people organize themselves into grand families, called dodem or clans, is extremely important. Tradition states that the clan system was given to the Ojibwe long ago by the Creator.

In *The History of the Ojibwe Nation*, William Warren explains the beginning of the Ojibwe clan system. According to Ojibwe tradition, there were originally six human beings that came out of the sea to live among Ojibwe. These six beings, which were Wawaazisii (Bullhead), Ajejauk (Crane), Makwa (Bear), Moosance (Little Moose), Waabizheshi (Marten), and Bineshii (Thunderbird), created the original clans. Today, the Ojibwe do not have a Thunderbird clan.

There are at least 20 offshoots of the original clans Warren first recorded. At Mille Lacs, eight clans have been identified: Bizhiw (Lynx), Makwa (Bear), Waabizheshi (Marten), Wawaazisii (Bullhead), Maiingan (Wolf) Migizi (Bald Eagle), Name (Sturgeon), and Moosance (Little Moose).

Clan symbols are still used today. For example, when members are buried, their clan symbols appear on their graves to mark their lineage. Also, clan symbols appear in birch bark scrolls and treaty documents.

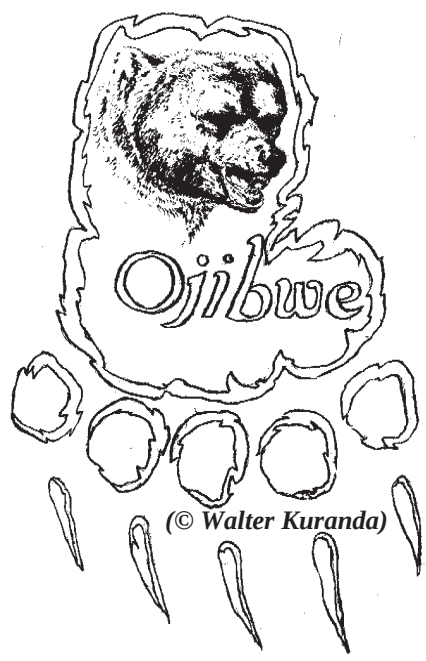
While each clan differs, all are considered equal. Following are some common clans and their distinct characteristics.

- The largest clan was the Bear (Makwa) clan. Bear clan members were war chiefs and warriors and were known for their thick black hair that never whitened even in old age.
- Fish (Giigo) clans—Bullhead (Wawaazisiig), Sturgeon (Namewug), Catfish (Maanamegwug), Northern Pike (Ginoozheg), Whitefish (Adikamegwug), Merman/Mermaid (Memegwesiwug), and Sucker (Namebinug)—were known for long life and baldness in old age.

Fish clan members claim that their ancestors were the first to appear out of the sea.

- Crane (Ajejauk) clan members were known for their loud and clear voices and recognized as famous speakers.
- The Wolf (Maiingan) clan produced scouts. Wolf clan members lived mostly around Mille Lacs and St. Croix.
- Members of the Martin (Waabizheshi) clan served as pipe bearers and message carriers for the chiefs.
- Waubojeeg or White Fisher was the leader of the Caribou (Adik) clan.

In the age-old tradition, clan members of the same clan respectfully acknowledged each other with the greeting "Aaniin (hello!) Dodem."



Traditionally, Ojibwe people have had very close, extended family relationships. Grandparents, uncles, aunts and cousins were all parts of a family unit. Besides having many relatives, a person was also a member of a dodem, or clan. Clan identity is passed through the father.

Members of the same clan, no matter how many miles apart, were one's brothers and sisters and were expected to extend hospitality, food and lodging to each other. That tradition is carried on today.

Ojibwe people belong to a tribe (band) and to the Ojibwe Nation. Clan relationships help unite the various Ojibwe bands as one nation. However, just like language dialects, community clan systems may vary slightly.

What did you learn about the Ojibwe?

Below is a series of multiple choice, true/false or fill in the blank questions. Take the quiz and see how much you have learned about the Ojibwe. Answers can be found on page 19. Good Luck!

1. Tommy is member of which Ojibwe tribe?
   A. St. Croix
   B. Bad River
   C. Mole Lake

2. Tommy and his family live in a wiigiwam?
   True False

3. How many reservations are there in Wisconsin? _____

4. What types of trees are tapped to collect sap for making syrup?
   A. Pine
   B. Birch
   C. Maple

5. When do Ojibwe Indians spear fish?
   _____

6. Fish that are speared by the Ojibwe are counted and measured at the boat landing before spearers can go home?
   True False

7. Ojibwe Indians can take as many fish as they want?
   True False

8. Ojibwe bands kept the right to hunt, fish and gather when they sold lands to the United States government in agreements. What is the name for these agreements?
   A. Treaties
   B. Reservations
   C. Culture

9. In the Waynaboozhoo story, which animal made it to the bottom of the water and brought back Earth in his paw? Which animal used his back to make the new Earth?
   _____ _____

10. Wild rice is harvested by poling a canoe through a field of rice while a partner knocks the rice into the boat using what?
    A. Chop sticks
    B. Ricing sticks
    C. Lacrosse sticks

11. Which of the following is not a type of Ojibwe dance.
    A. Grass
    B. Square
    C. Jingle

12. According to tradition, the way people organize themselves into grand families, is called what?
    _____

Puzzle Solutions

Name the fish
(page 6)

1. largemouth bass
2. muskellunge
3. walleye
4. northern pike
5. perch

aawenim bimikawaan
(page 7)

1. esiban (raccoon)
2. waawaashkeshi (deer)
3. wazhashk (muskrat)
4. gaag (porcupine)
5. ma'iingan (wolf)
6. zhigaag (skunk)
7. makwa (bear)
8. waagosh (fox)

Word search
(page 8)

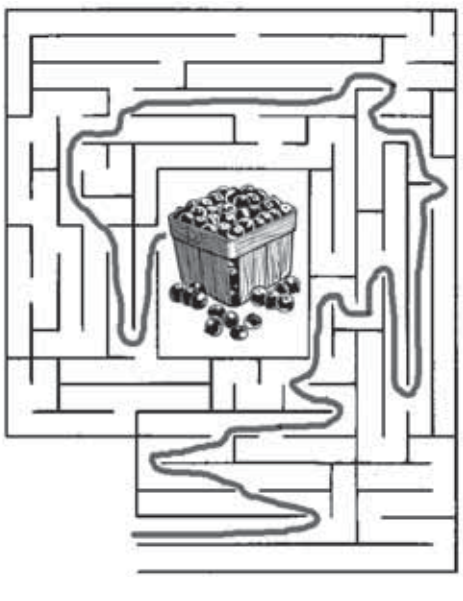
G	I	M	T	A	W	K	A	M	I
O	A	O	A	H	E	A	O	C	H
O	I	A	Q	K	A	M	Y	B	S
K	B	I	N	E	W	I	A	B	E
O	I	O	E	D	I	Z	I	N	K
O	J	I	I	G	E	I	O	A	H
K	Z	R	M	I	H	G	I	G	S
O	O	H	'	S	A	I	I	N	A
'	B	O	I	A	K	M	'	I	A
O	O	I	I	G	K	I	A	I	W
O	H	G	N	'	A	A	M	'	A
Z	O	O	M	I	A	A	W	A	A
M	A	K	W	O	M	M	G	M	W

Summer vacation
(page 10)

Matching pair
(page 11)

1 and 3 are exactly the same.

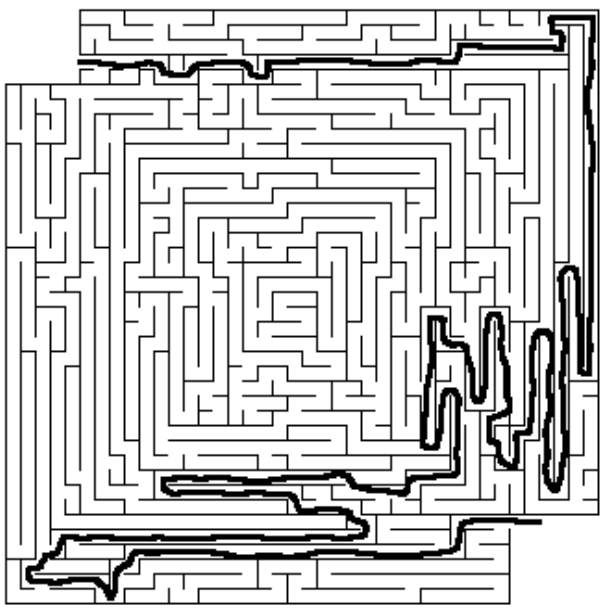
Find the blueberries
(page 12)



Word search
(page 13)

I	A	J	O	J	I	B	W	E	M	O	W	I	N	S	A
M	G	E	H	Z	O	O	N	I	G	Z	N	G	A	I	A
I	A	J	I	I	M	A	A	N	H	I	I	I	W	M	H
M	S	A	H	M	X	D	M	A	I	I	N	H	G	O	Z
B	O	N	W	T	I	N	A	W	G	B	G	Z	I	O	I
A	G	I	N	I	W	N	I	G	F	O	O	E	I	H	I
A	I	S	Z	I	G	N	N	F	W	F	D	B	Z	S	N
B	Z	W	A	A	I	I	W	S	A	A	W	H	S	I	O
A	N	I	S	A	M	Z	I	W	S	A	A	D	I	M	O
A	I	W	U	A	W	A	H	W	J	Y	A	G	R	I	K
T	I	P	A	Y	R	G	K	W	I	V	S	F	I	N	O
N	I	M	O	N	A	M	I	O	A	Z	W	U	J	N	M
N	A	A	N	A	N	X	I	I	O	A	I	E	F	I	I
A	N	I	M	O	O	N	A	M	W	N	S	G	D	M	S
W	A	A	G	A	A	G	I	N	I	H	S	W	I	R	I
M	A	A	S	H	K	I	N	O	O	Z	H	E	I	M	N

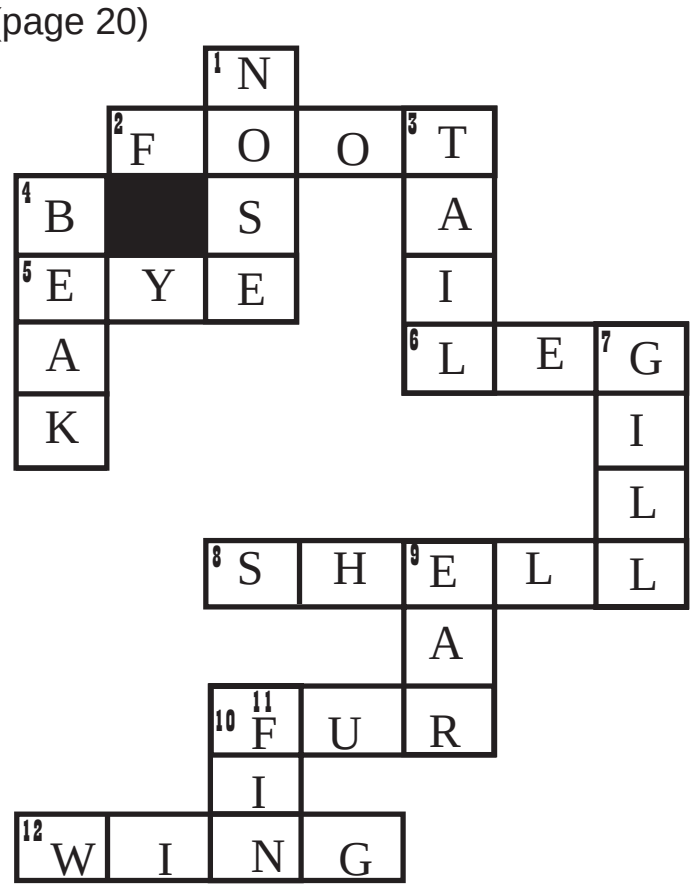
Find the buck
(page 16)



What did you learn?
(page 18)

1. Bad River
2. false
3. 11
4. maple
5. in the spring or when the ice has gone off the lakes
6. true
7. false
8. treaties
9. muskrat and turtle
10. ricing sticks
11. square
12. dodem or clans

Animal parts
(page 20)

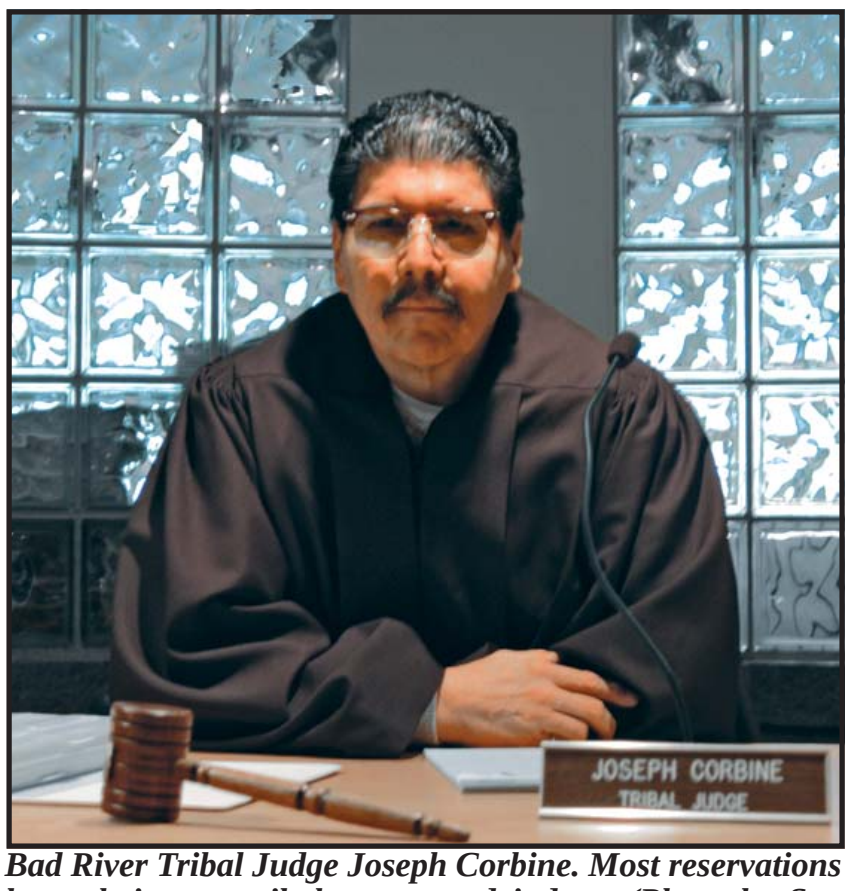


In gashkadino-giizis (November), my tribe has tribal elections. That is when we elect members to our tribal council. The tribal council makes laws and governs our community within the reservation. I am too young to vote, but my mom and dad vote. They help elect a tribal chairman, a vice-chairman, a treasurer and a secretary, plus council representatives. The tribal council makes important decisions for our community. My dad is a tribal council member. He is up for election this fall. I helped him put up election signs around the community.

Bad River also has tribal judges, tribal police, and tribal conservation wardens who enforce tribal laws. I want to be a conservation warden because they spend a lot of time outdoors enforcing hunting, fishing and gathering regulations.

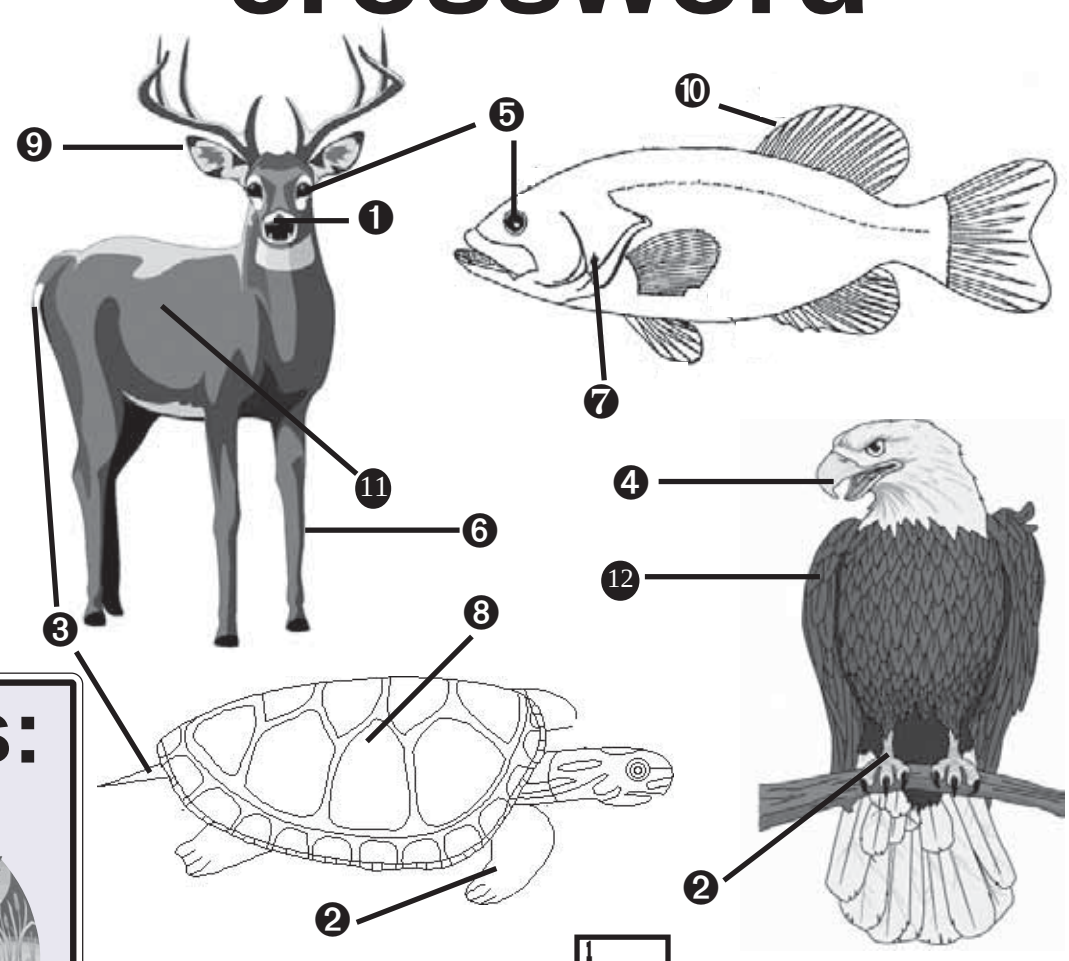
It is time for me to go now, but I hope you have enjoyed learning some things about my culture. Miigwech (thank you) for spending some time with me.

Jim Stone is the Chief of Police at the Bad River Police Department. He is not only a good policeman, but also a good friend to kids. (Photo by Sue Erickson)



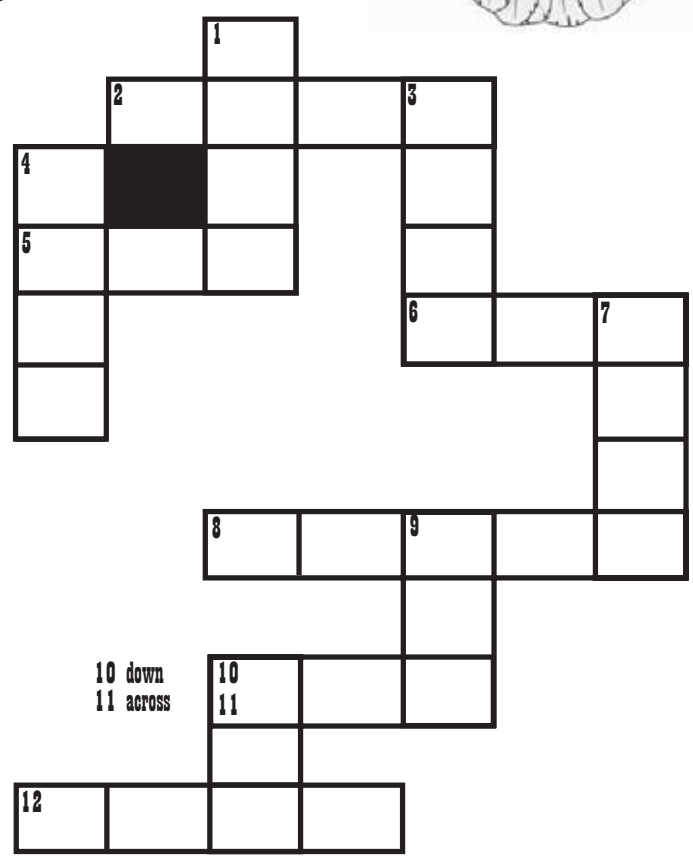
Bad River Tribal Judge Joseph Corbine. Most reservations have their own tribal courts and judges. (Photo by Sue Erickson)

Animal parts crossword



Word List

Beak
Ear
Eye
Fin
Foot
Fur
Gill
Leg
Nose
Shell
Tail
Wing



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