

Ashi-niswi giizisoog (Thirteen Moons)

Manidoo-giizisoons

The new Manidoo-giizisoons begins December 7. This is the Little Spirit Moon. Another name for this moon is Gichi-bibooni-giizis, the Big Winter Moon.

Don't be so salty

By **George Knutson**,
FDL GreenCorp

Before you read this article, a friendly reminder that Fond du Lac draft revised water quality standards are currently in the public comment period. Please view the link on Fond du Lac's main webpage: www.fdlrez.com.

Boozhoo! As snow continues to fall and ice continues to form, we remember the problems they cause to our daily routines. Walking down a sidewalk or driving to work become more dangerous than usual. Keeping walkways, driveways, and roads snow and ice free is important for the safety of all users. One tool we use to do this is deicing salt. Although deicing salt can melt ice for us, it also can cause permanent damage to water bodies by changing the chemistry of the water. This change negatively affects the various organisms that live in and use the water.

How much road salt do you think it takes to permanently pollute five gallons of water? The answer might surprise you. Per the Minnesota Pollution Control Agency (MPCA), it only takes one teaspoon of salt to permanently pollute five gallons of water. In Minnesota, about 40% of Minnesota's lakes and streams are impaired for conventional pollutants (MPCA). This includes water bodies within ceded territories. Fortunately, none of Fond du Lac's

waters are impaired for chloride, and with everyone's help, we can keep it that way! To keep waters chloride free, it's important to follow best practices when it comes to the application of deicing salt.

To prevent excess salt getting into water bodies, here are some tips to reducing your salt usage at home or work this winter:

1. Shovel: If able, shoveling is the best way to prevent ice from forming or getting rid of ice if it has already formed. After clearing snow, determine if you need deicing salt and the correct amount. If you get out there early and often, ice shouldn't present much of a problem.

2. 15°: The majority of salts stop working at this temperature. Try using sand instead for traction and remember that sand will not melt ice. Be aware of what melting agents you have and their operating temperature.

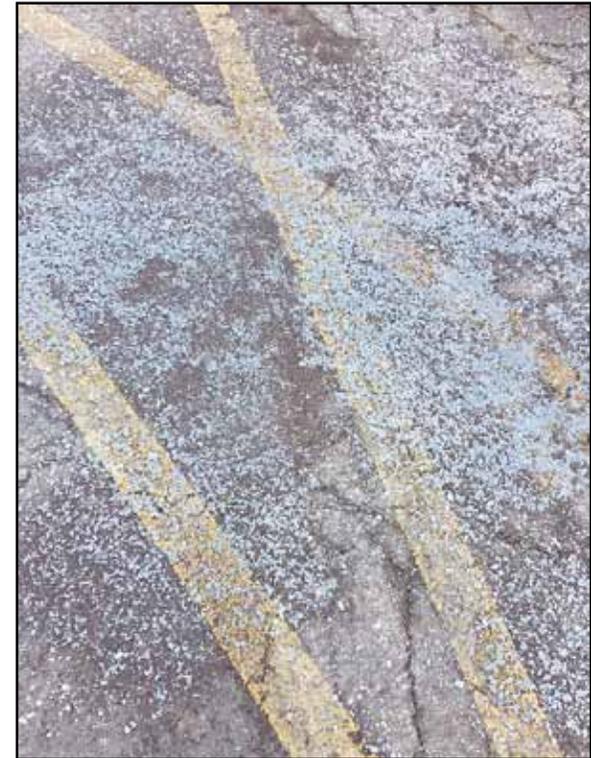
3. More doesn't mean better: Use less than 4 pounds of salt per 1,000 square feet. For reference, an average parking space is about 150 square feet and one pound of salt is approximately a filled-to-the-top 12-ounce coffee mug. There should be 3 inches between each grain of salt.

4. Sweep up extra: if salt or sand is visible on pavement and not providing any benefit, sweep up the product to use again or dispose of it.

5. Let's be prepared: One thing you can do to make sure you're using the correct amount of salt is measuring! Look at all the areas you usual clear snow and ice off of around your house. Places like your driveway, sidewalk, and steps. Measure the area of each location and then use the information in tip number three to determine the correct amount of deicing salt you'll need for each area. To make it even easier on yourself, grab the device (scooper, bucket, cup, etc.) you usually use to spread deicing salt and mark lines on the device to indicate how much salt you'll need for each area, or if you need more than one full device, note how many full ones you'll need. This should ensure you're using the correct amount of deicing salt for each area.

Additionally, the MPCA offers Smart Salting training. The training provides suggestions to improve operator effectiveness for reducing chloride pollution while keeping roads, parking lots, and sidewalks safe. Many organizations that have participated in the Smart Salting training have been able to reduce their salt use by 30-70%! Please visit their website to find out more information.

Let's make this winter less salty, but just as safe with proper snow/ice removal and deicing salt application. Miigwech!



Bad Salting



Good Salting

Sign up to the 13 Moons listserv for the latest information on workshops and events by emailing thirteenmoons@fdlrez.com Don't forget to check us out on Facebook! 13 Moons Ashi niswi giizisoog

This page addresses culture, ecology, and natural resource management. Thirteen Moons is the Fond du Lac Tribal College Extension Program and is a collaboration of Fond du Lac Tribal and Community College, Fond du Lac Resource Management, funded by the USDA-National Institute of Food and Agriculture.

Ashi-niswi giizisoog (Thirteen Moons)

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Community development project underway to unlock the potential of Native youth



Aniin! My name is Naomi Conley. I am currently serving as a youth coordinator for the Rural Health and Safety Education Grant on the Fond du Lac Reservation. This proposed project, Cultural Responses to Healing Trauma, Fighting Opioids, and Unlocking the Potential of Native American Youth, is an attempt to engage the youth in a culture-based, community-level prevention program. I am a White

Earth Band member and grew up in the small town of Cromwell, Minn. Besides being a youth coordinator, I am a massage therapist at the Min No Aya Win clinic; I teach a weekly yoga class; and I also am a doula for Fond du Lac. I recently graduated as a Registered nurse from Fond du Lac Tribal and Community college and I am currently pursuing my baccalaureate in nursing through Bemidji State. I am honored to say that I

am a recipient of the Niganaweni-maanaang program for indigenous nurses as well.

It is my goal both personally and collectively to recognize and honor strength, resiliency, compassion, peace, and love in all. I've enjoyed volunteering and interacting with the community and I look forward to collaborating and building kinship with our youth.

Tapping into local wisdom to build health equity with Robert Wood Johnson Foundation IRL Program

By **Judy Tan**,
FDL Behavioral Health VISTA

In a team of three, Nikki Crowe partners with Dr. Melissa Walls of University of Minnesota Medical School, Duluth campus and Dr. Joe Gone of Harvard University to address community and individual resilience and health with the support from the Robert Wood Johnson Foundation's Interdisciplinary Research Leaders Program. The team applies community-based participatory research to identify local strengths for health promotion. Enhancing these existing and untapped local strengths may facilitate reductions in suicide, drug (particularly opioid) abuse and overdose, and promote healing related to adverse childhood experiences.

Since March 2017, the team has established and convened an

advisory board of Fond du Lac community members to provide leadership and direction. This board consists of members Colleen Bernu, Naomi Conley, Pat Dunlap, Rebekah Dunlap, Marcia Kitto, Sam Moose, Vicki Oberstar, Caitlyn Taylor, and Linda Whitebird. Additionally, former Chairwoman Karen Diver acts as the mentor for the project. Meeting regularly, the team and advisory board has collaborated and refined a project methodology that works to highlight Fond du Lac members' collective experiences and thoughts. Currently, the project has been approved by the FDL Institutional Review Board



(IRB) and is awaiting IRB approval from UMN-Duluth and Harvard University before conducting focus groups.

The team hopes to use the information learned from this project for future collaborative health interventions and educational projects, and to improve knowledge and research in FDL and other indigenous communities. Please look for updates in the next coming months!

Gichi Manidoo Giizis
Traditional Pow Wow
"Taking Care of the Land and Community"

Saturday January 12th, 2019



Registration: 10am
Grand Entry: 1pm & 7pm
Feast at 5pm

Black Bear Casino Resort
Otter Creek Event Center
1785 Highway 210
Carlton, MN 55718

Hotel Reservations: 1-888-771-0777

Free Admission—Open to the Public—Alcohol & Drug Free Event

Join our event on the 13 Moons Ashi-niswi giizisoog Facebook page

Taking Care of the Land and Community

Info booths and displays of Tribal, State and Federal programs involved in taking care of the land and community.

Vendor tables available

For more information contact:

Nikki Crowe 218-878-7148

Sponsored by
Fond du Lac Band of Lake Superior Chippewa
Fond du Lac Tribal and Community College
USDA-NIFA Funds



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Ashi-niswi giizisoog Ojibwemowin Page

Anishinaabemowin Lessons

Basic Ojibwe words and phrases:

Double Vowel Chart

This is how to pronounce Ojibwe words.
All consonants sound the same as in English.

“Zh”- sounds like the “su” in measure
“a”- sounds like the “u” in sun
“aa”- sounds like the “a” in father
“i”- sounds like the “i” in sit

“ii”- sounds like the “ee” in feet
“o”- sounds like the “o” in go
“oo”- sounds like the “oo” in food
“e”- sounds like the “ay” in stay

Biiwan blizzard

Ningwaanakwad cloudy
Awan foggy (be)
Zasakwaa frost (heavy)
Mashkawadinfrozen (be)

Dakaanimadwind (cold)
Waabani-noodin wind (east)
Giiwedid wind (north)
Zhaawani-noodinwind (south)
Goon..... snow
Maajipon..... snow (start to)

Source: www.ojibwe.org/home/pdf/ojibwe_beginner_dictionary.pdf

‘Twas the Night Before Ojibwe Christmas

‘Twas the night before Niibaa-anama’egiizhigad, when all through the wiigiwaam
Not an awakaan was stirring, not even a waawaabiganoojiinh;
The moccasins were hung by the smoke hole with care,
In hopes that Miigiwe Miskwaa Gichi Inini soon would be there;
The abinoojiinhyag were nestled all snug in their nibaaganan,
While visions of ziinzibaakwad danced in their nishttigitwaan;
And nimaama in her moshwens, and I in my makadewindibe,
Had just settled down for a long biiboon zhiibaangwashi,
When outside the wiigiwaam there arose such a clatter,
I sprang from the nibaagan to see what was the matter.
Away to the waasechigan I flew like inaabiwin,
Tore open the shutters and threw up the gibiiga’iganiigin. The dibik-giizis on the
breast of onaaband
Gave a shine like duct tape to objects zazagaamagad,
When, what to my wondering nishkiizhigooon should appear,
But a miniature toboggan, and eight tiny waawaaskeshi,
With a little old driver, so lively and wajepii,
I knew in a moment it must be Miigiwe Miskwaa Gichi Inini.
More rapid than migiziwag his coursers they came,
And he whistled, and biibaagi, and izhi-wiinde by name;
“Now, Bimibato! now, Niimi! now, Babaamishimo and Moozhikwe!
On, Anang! on Zaagi! on, Animikii and Wawaasese!
To the top of the porch! to the top of the wiigiwaam!
Now Bimibide! Ipide! Ombibidemagad!”
As dry leaves that before the wiindigoo fly,
When they meet with BIA, mount to the sky,
So up to the apakwaan the coursers they flew,
With the tobaggan full of toys, and Miigiwe Miskwaa Gichi Inini too.
And then, in a twinkling, I heard on the apakwaan
The prancing and pawing of each little inzid.

As I drew in my iniji, and was turning around,
Down the chimney Miigiwe Miskwaa Gichi Inini came with a bound.
He was dressed all in gipagawe, from his head to his foot,
And his clothes were all tarnished with bingwiand and soot;
A bundle of toys he mangiwane on his back,
And he looked like a adaawewinini just opening his pack.
His ishkiinzigooon -- how they twinkled! his inowan how merry!
His miskwanowan were like roses, his nose like a choke-cherry!
His droll little indoon was drawn up like a bow,
And the beard of his chin was as white as gichimookamaan;
The stump of a opwaagan he held tight in his wiibidaakaajiganan ,
And the smoke it encircled his head like a miskwaanizigan;
He was full up on frybread with little round belly,
That shook, when he laughed like a wiigwaasinaagan of jelly.
He was chubby and wiinin, a right jolly old elf,
And I giimoodaapi when I saw him, in spite of myself;
A wink of his ishkiinzigooon and a twist of his mangindibe,
Soon gave me to know I had nothing to gotaaji;
He ojibwemo not a word, but went straight to his work,
And filled all the moccasins; then turned with a jerk,
And laying his ibinaakwaanininj aside of his nose,
And wewebikweni, up the smoke hole he rose;
He sprang to his toboggan, to his waawaaskeshi gave a whistle,
And away they all onjinizhimo like the down of a thistle.
But I heard him biibaagi, ere he drove out of sight,
“Happy Niibaa-anama’egiizhigad to all,
And to all baamaapii.”

Source: <http://www.nativetech.org/poetry/ojibwechristmas.html>