

Ashi-niswi giizisoog (Thirteen Moons)

Namebini-giizis

The new Namebini-giizis begins February 10. This is the Sucker Fish Moon. Other names for this moon are Migizi-giizis, Eagle Moon and Makoonsag-gaa-nitaawaadi-giizis, When the bear cubs are born moon.

Mashkiki and Bemaadizi

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In times past, residents of the region recognized and understood their important relationship with the ecosystem: survival and well being

depended upon that relationship. The interaction between the ecosystem and the various residents served as medicine (mashkiki, "strength of the earth"), which included food and everything that contributed to livelihood (bemaadiziwin). Natural resources continue to play important roles in liveli-

hoods, but these are frequently overlooked or underemphasized. Resource management has gradually become a profession rather than a way of being, as many of our lives have become less intimately involved with natural resources and the environment. Today, many who manage the very ecosystems that facilitate those relationships described above are unaware of how those relationships manifest wellbeing or, if aware, are perhaps unable to manage for those relationships due to conflicting organizational priorities. For individuals who have lost connections with natural systems, it can be difficult to know even what to do or where to begin to re-establish those connections. Too often, the contemporary economy creates and perpetuates a disconnection that leads to the consumerism that is devastating our Earth (aki). The simplest thing we can do is to acknowledge those gifts of aki and to make offerings (bindakoojige asemaa) that serve as a physical acknowledgement of the respect (minwaabamewizi) we have for the gift. It is through this practice we will re-introduce that meaning and understanding of bemaadiziwin.

It is not uncommon to hear that once-plentiful resources are hard to find or even no longer available. Sometimes,

resource managers don't appreciate the importance of particular resources to cultures or family livelihood strategies—as sources of food, seasonal income, exchange and even heat. In such cases, uninformed management can lead to limited resource availability. Just as problematic, however, is when individuals and families are not aware that natural resources can contribute to their livelihoods, or perhaps they don't know how to take advantage of seasonally available products. Loss of knowledge and decreased practice of that knowledge also contribute to diminished resources. Again, the simplest solution is to make connections known and strong.

Throughout 2013, Thirteen Moons will dedicate space each month to highlight familiar and novel natural resources with potential to contribute to local livelihoods, whether through personal enrichment, consumption, exchange, sale, or otherwise. Our goal is to alert our readers, in advance, about soon-to-be-available seasonal resources, and then to provide some ideas about how to take advantage of them. If there are any requests for information on a particular natural resource, please let us know via thirteenmoons@fdlrez.com. We will do our best to accommodate any and all requests. Likewise, if

you have knowledge to share, we welcome it.

Namebiini, February almost always begins in a very cold way, providing precious few signs that, by month's end, there will be preparations underway for the spring sugar run, which begins with freezing nights and warm days. Four maple tree species – sugar (preferred), red, silver, and box elder – all contain sugar concentrations that permit syrup or sugar making, which involves boiling sap to concentrate the sugars within. Maple sugar (Zinzibaakwad) has been part of the Ojibwe life for many, many generations. As in the past, homemade sugar can be stored for extended periods of time and used to supplement the household diet or, if produced in quantity, can be traded for goods and services or sold for cash. February is a great time to locate sugaring trees and to secure firewood (misan) and other necessary supplies like taps (negwaakwaanan) and buckets (akikoog). Likewise, it is a good time to talk to someone who already makes sugar about how you might get involved and perhaps take home some of the good stuff in exchange. Serious sugar makers will be extremely busy once the sap flows, so use this time to make arrangements to get involved.



*A collection pail. Photo by J. Petersen
Maple sap cooker. Photo by J. Petersen*



Upcoming Events:

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 and Fond du Lac Resource Management.

Ashi-niswi giizisoog Ojibwemowin Page

Anishinaabemowin Lessons

Consonants used in Ojibwe make nearly the same sounds that they do in English.

The Vowels are a little different though. Here they are:

i = ih (like the 'i' sound in 'it')

ii = ee (like the 'e' sound in 'see')

o = o (like the 'o' sound in 'oh')

oo = oo (like the 'o' sound in 'boo')

a = ah (like the 'u' sound in 'but')

aa = aa (like the 'a' sound in father')

e = ay (like the 'a' sound in 'say')

Basic Rule for Ojibwe:

da- / ga- = Future tense marker meaning: will or going to (for sure)

Webinige! = 'S/he throws things away.'

Da-webinige = 'S/he is going to throw things away.'

The future tense marker da- or ga- turned 'S/he is throwing away.' to 'S/he is going to throw away'. Try practicing with other action words like; throw things away 'webinige', sick 'aakozi', offet tobacco 'asemaake', etc.

Inga-webinige.

"I'm going to throw things away."

Giga-webinige.

"You're going to throw things away."

Da-webinige.

"S/he is going to throw things away."

Webinige Giizis izhinikaazo aw giizis ingoji go "January".

The moon around January is called, "Throw Away Moon."

*You can throw your sickness away at this time. Take a stick and tie some tobacco at the end of it. You call straight up to the moon and throw the stick saying, "Niwebinaan indaakoziwin."

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

Gooniginebigooog Word Search

Find the Ojibwe words

Ojibwe Wordlist

Akikoog

Negwaakwaanan

Misan

Ziinzibaakwad

Namebiini

Bimaadiziwin

Mashkiki

Biindakoojige

Asemaa

Containers

Sap tap

Firewood

Maple sugar

February

a good way of life

Medicine

he makes an offering

with asemaa

tobacco