

# Ashi-niswi giizisooog (Thirteen Moons)

## Manidoo Giizis

*Manidoo Giizis is the Little Spirit moon and begins its cycle as a new moon on December 5. Leroy DeFoe, FDL's Cultural Resource Specialist shared that the name shows the influence of Christianity and European influence, specifically the baby Jesus.*

## Gaamitaawangaagamaag

In the fall of 1850, representatives from 19 Ojibwe Bands started the arduous journey to the shores of Sandy Lake (Gaa-mitaawangaagamaag), where they had been told to gather by late October by officials of the Zachary Taylor administration and MN Territory. The Sandy Lake Tragedy is the culmination of this series of events, which resulted in the deaths of several hundred Lake Superior Chippewa.

The goal was relocation of several bands of the tribe to areas west of the Mississippi River. By changing the location for fall annuity payments, officials intended the Chippewa

to stay there for the winter and lower their resistance to relocation. Delayed and inadequate payments of annuities and lack of promised supplies led to the death of about 400 Ojibwe, mostly men, (12% of the tribe) from disease, starvation, and freezing.

Nearly 3,000 Ojibwe men waited there for several weeks before a government agent arrived, only then informing them that the government had been unable to send the money and supplies. It was early December before a fraction of the payment and only small portion of supplies, much of the food already spoiled. By this time about 150

Ojibwe had already died of dysentery, measles, starvation or freezing. They returned to their home territories under peril;

aside from being weak from sickness and hunger, the Ojibwe had not expected to have to make such a winter journey.

As a result, 200-230 more died before reaching their homes by the following January.

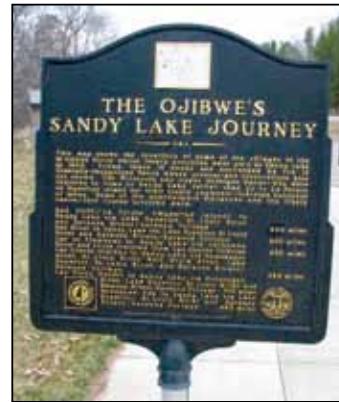
As a result of this tragedy the Lake Superior Chippewa bands, under the leadership of Chief Buffalo of La Pointe, pressed

President Millard Fillmore to cancel the removal order. Many of the United States public were outraged about the government's treatment of the Ojibwe and supported the end of removal. Chief Buffalo called on Wisconsin residents to support them in their ef-

fort to stay in the territory. Not wanting to live with Indians

among them, European Americans encouraged the establishment of Indian Reservations.

On October 12, 2000, the US erected a memorial commemorating the Sandy Lake Tragedy at the United States Army Corps of Engineers Sandy Lake Dam Campgrounds. In addition, the state created a rest area with a view of Sandy Lake along Minnesota State Highway 65. A Historical Marker plaque memorializes the Sandy Lake Tragedy. *Content adapted from information available at wikipedia.org*



## Days of the week

*Shared by Leroy DeFoe*

Did the days have names before the arrival of Europeans? One might ask what need was there for names of the days? Possibly days were only named as they related to moon stages: new or full. Ojibwe names for the days reflect the influence of Christianity. Note they are verbs... Anama'e giizhigad (be) Sunday, the Lord's day

Ishkwaa-anama'e-giizhigad (be) Monday, the day after Niizho-giizhigad (be) Tuesday, the 2nd day Aabitoosemagad (be) Wednesday, the middle day Niiwo-giizhigad (be) Thursday, the 4th day Naano-giizhigad (be) Friday Ishwaaajanokii-giizhigad (be) Saturday, the day we scrub floors?!

**Mark your calendar now for the 2011 Storytelling, to be held February 19 at the Sawyer Community Center**

## Ikwewag & Biboon

Historically, when the men returned to their lodges and families, they would

find the women engaged in their usual and accustomed winter activities. During the winter the women used their time to make eating and cooking utensils and food containers like wiig-waasi-makuk (birch bark baskets). They fashioned clothing and footwear from deer and moose



*Mad River Canoe adopted a version of waabooz for their company logo*

hides they had tanned in the fall. They decorated their work with intricate designs made from porcupine quills.

Biboon, though sometimes harsh, was a time of peace and introspection for the Ojibwe people. It was a time for togetherness and teaching. This was traditionally the time for the children to hear the aadizookaanag (Aa-di-soo-kaa-nag)

(legends) of how the Anishinabeg came to be, how they received the gifts of fire, birch bark, tobacco and mahnommin (wild rice). Tradition tells that when a well known relative of the Anishinabeg leaves his human form and takes the shape of waabooz (waa-booz) (the snowshoe hare), when he sits down and lights his pipe, when the smoke rises and the snow falls, that is when the legends are heard...

*Excerpted from Biboon - Winter Lifeways of the Ojibwe, www.nps.gov/grpo*

**Upcoming Events:** (more info at <http://giizis13.wordpress.com>)

Thirteen Moons Workshop: Preparing the home for winter, Dec. 9, 2010, 5pm

Thirteen Moons Workshop: Winter Storytelling, Feb. 19, 2011

*Thirteen Moons is a monthly production of FDL Resource Management Division and University of Minnesota Extension. Content addresses culture, ecology, and natural resource management. Comments and contributions are welcome and should be directed to FDL RMD at (218) 878-8001 or giizis13@gmail.com*