

Ashi-niswi giizisoog (Thirteen Moons)

Iskigamizige-giizis

The new Iskigamizige-giizis, the Maple Sap Boiling Moon, begins April 10. Other names for this moon are Omakakiwi-giizis, Frog Moon; Bobookwedaagime-giizis, Snowshoe Breaking Moon; and Maango-giizis, the Loon Moon.

The legend of Spirit Island

By Le Roy DeFoe/
Obsib biniss

Growing up, I had two friends, who had a father that used to take us camping down by the St. Louis River. At night, we'd sit around the fire, and just joke around with each other. Then finally, came the time of the story telling.

My friend's father was a great story teller. When he was talking, all of us kids would behave, sitting for hours listening to his stories. As for myself, I always had a good imagination, so as he talked, I could picture the story he was telling in my mind.

The Legend of Spirit Island was always one of my favorite stories and I would request it whenever I could. Old Chick knew I liked the story, so sometimes I wouldn't even have to request it, he'd just start telling the story, and I would listen to it like I had never heard it before.

A long time ago, when the Chippewa (Gitchigamiwin-iwug) first came into the St. Louis River Bay area, the land was part of the Great Sioux (Dakota) Empire. We were the invaders, and we were not welcome. Naturally, when two cultures meet, a war broke

out. This wasn't just a regular war; this was a war of total extermination. Our goal was to take this land, no matter what. Their goal was drive us out.

At that time, the Chippewa lived on Clough (Whiteside) Island. This is a big island in the St. Louis River Bay. The island was especially chosen for defensive purposes, and it served its purpose well. The Chippewa numbered in the thousands, because the St. Louis River Bay was where the northern and eastern migrations came together again as one people.

It was during that time; the Chippewa surrounded a large group of Sioux, and after a four day battle, captured about a thousand of them. In those days, capture meant a long, slow, agonizing death. No warrior ever wanted to be captured and so most of the warriors fought to the death, but sometimes they had no choice but to surrender. This was the case for those thousand Sioux.

After the battle was over, came the time of the slaughter. After torturing each warrior separately, the Chippewa would cut the throats of each Sioux warrior, and one by one, the bodies were tossed unceremoniously into the waters of the St. Louis River Bay. So many Sioux were killed that

day that the waters ran red for a week. It is said the souls of the dead Sioux went over to Spirit Island, and have been there ever since.

Shortly afterwards, the War Chief of the Chippewa decided that he must reward his bravest warrior. He offered the hand of his oldest daughter to the brave warrior, but she was gone.

The War Chief did not know that his daughter had been secretly meeting a young Sioux warrior. They had been together up on "Manitouahgebik" while the battle was taking place. They had looked down on the terrible battle, and knew that now they could never be married because of the number of Indians that had been killed.

While the War Chief and his warriors were out searching for the missing girl they failed to see the two lovers come down from the Manitouahgebik. The two lovers went to the bank of Spirit Lake and used a stolen canoe to paddle to Spirit Island.

It was during the night, after the search was called off for the evening, that one of the returning warriors looked and saw a dim fire on Spirit Island. This warrior went and told the War Chief who gathered together a group of his most ferocious warriors and went to

see who was on the island.

In the first light of morning the warriors landed on Spirit Island and found the stolen canoe beached on the shore. After searching the island from top to bottom, all they found were two sets of moccasins, a Larger Sioux moccasin and a smaller Chippewa moccasin, near the remains of a small fire.

It is said that the Love Spirit, "Nesagia" had come down to earth, and had taken the two lovers away in his "Gegicjemon," or sky canoe, to the Indian paradise to live together forever because in this world, the two lovers would never be allowed, by their people, to happily live together.

After the moccasins were found, and the people were told of the moccasins, a great chill went through the Chippewa Nation. To this day, no Chippewa will ever spend the night on Spirit Island because the souls of the dead Sioux warriors are still haunting that sacred island. And truthfully, they probably hate the Chippewa now more than they ever did. And from that day forward this island will be forever known as Spirit Island.

If you look up into the sky at night and a star happens to twinkle at you, don't worry;

this is just a sign from the fire of the two lovers, letting you know that they're safe in the land of never-ending peace and happiness.

This is a much shortened version compared to the story that Chick used to tell. His story would take hours, and except for occasionally adding another log to the fire, we would just sit there fascinated, listening to his every word. Even the frogs would stop croaking until the end of the story, and then when he was done speaking the frogs would start up again. We used to say that the frogs were listening too.

The Fond du Lac Tribal Historic Preservation Office (THPO) is collecting evidence to prove that Spirit Island is eligible for inclusion onto the National Register of Historic Places (NRHP). If we can prove that Spirit Island is eligible for inclusion onto the NRHP, it would be a tremendous help in the protection of this sacred island for the future generations. Any oral histories could prove beneficial. No information is too much, or not enough. Contact Leroy DeFoe with your stories at (218) 878-7129 or e-mail leroydefoe@fdlrez.com

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.

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Ogaawag

Dave Wilsey
U of MN Extension

March means spring, even if the conditions outside don't always tell the same story. With spring comes the eventual break up of lake ice, and with breakup comes the time for setting nets and spearing ogaawag. Successful netting can yield quite a few fillets, which in turn provide a stock of nutritious food that can feed family and friends for months. Take time to prepare for the coming netting season as a way to honor the changing season, the gifts of akii, and one of the important regional foods that contribute to bemaadizi (livelihood).



Fond du Lac Sugar Bush Tapping Guidelines

By Fond du Lac Forestry Staff

The intent of these guidelines is to assure area sugar bush (iskigamizigan) resources remain healthy and productive now and into the future. These guidelines are based on published research and on the advice of local experts.

Site selection

Choose sites that are accessible throughout the entire tapping season. Dirt roads or woodland trails that may be useable in the beginning of the season can often become very muddy and rutted as the frost goes out of the ground and the ground becomes soft. Select sites with good access that do not require crossing wetlands or other sensitive areas that may be damaged, especially near the end of the season.

Choose sites with healthy, large-crowned sugar maples (ininaatig) and/or red maples (zhiishiigimi-iwanzh). Avoid selecting areas where the trees show signs of stress or decline (e.g. dead or dying tops, missing bark, trees defoliated by forest tent caterpillars the previous year, etc.).

Always make sure you have the appropriate permission to tap the trees or to access the land.

Tree selection

Select healthy, full-crowned sugar maple, red maple, silver maple, or box elder trees that are at least 10" in diameter at chest height (about 4 ½ feet above the ground). Tapping smaller trees will yield little sap and risk the long-term health of the tree. Expect 9-13 gallons of sap per tree

for the season. Flow rates are highest on warm days following cool nights.

Avoid driving ATV's, tractors, trucks, or other vehicles within 20-30 feet of the base of the tree during the tapping season. The ground is soft and the roots can be damaged, affecting the health of the tree. Instead carry buckets or bags by hand to vehicles, wagons, or other maintenance equipment. Healthy roots make healthy trees.

Spile selection

Smaller spiles are preferable to larger spiles. Research shows smaller spiles will deliver as much sap as larger spiles with less damage to the tree.

Use 5/16" or 19/64" spiles if possible. These spiles should not be placed more than 1 ½" deep.

Older style 7/16" spiles are still acceptable but should be replaced with smaller spiles when possible. This size spile should not be placed more than 2 ½" deep.

Do not tap frozen trees as this can cause the bark to split. Only tap trees when the sap has begun to flow.

Use a drill-bit that is the same size as the tap you are intending to use and wrap a piece of tape around the drill-bit at the desired depth. This will serve as a guide to help avoid drilling too deep.

Holes should be drilled at a slight upward angle so that sap can flow down and out of the hole.

Tap the spiles in carefully to avoid damaging the tree. Avoid tapping discolored or damaged looking bark as these areas may have fungal infections and tap holes may serve as entry points.

Number of spiles and their placement

The number of spiles per tree should be based on the diameter of the tree at chest height.

Trees that are smaller than 10" in diameter should not be tapped.

Trees 10" - 18" in diameter should have no more than 1 tap per tree.

Trees larger than 18" can have up to 2 taps per tree. No tree should have more than 2 taps.

Spiles should be spaced at least 6 inches horizontally and 2 feet vertically from previous year's tap hole locations. This assures water and nutrients can still flow between the roots to leaves.

Never re-tap existing holes or drill new taps near the end of the season trying to prolong the season.

Spiles should be placed in the tree about 2-4 feet above the ground level.

When to start and when to stop

Sap will start to flow when the days are in the 40F's and the nights are below freezing, typically mid-March in Northern Minnesota. Flow tends to slow or stop when daytime temperatures are cool or below freezing.

Sap will start to taste "buddy" (bad) when the buds start to expand at the end of the season. When you observe buds expanding, cease collecting sap. Red maples may start to bud before sugar maples.

Be sure to remove all spiles from trees and clean up other equipment from the site at the end of the season. Miigwech

Ashi-niswi giizisoog Ojibwemowin Page

Anishinaabemowin Lessons *By Charles Smith*

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

Basic Rule for Ojibwe for vowel change when asking questions:

a	-	e
aa	-	ayaa
i	-	e
ii	-	aa
o	-	we
oo	-	waa
e	-	aye

These vowels change when you are asking questions. Question words are: What, how - Aaniin, Why - Aaniin dash or Aaniishwiin, When - Aaniin

apii, What - Awegonen

How it works:
Izhichige.
is doing.
Aaniin ezhichiged?
What is she doing?
Aaniin ezhichigeyan?
What are you doing?
Aaniin ezhichigeyaan?
What am I doing?
Aaniin ezhichigewaad?
What are they doing?

See, the 'i' changed into 'e' in these examples. The tense markers changes too, try these examples with gii- (past tense marker) or wii- (want). These particular endings meaning 'I', 's/he', 'you', and 'they' are used only when the words end in a vowel.

-d / -g	s/he
-yaan	'I'
-yan	'you'
-waad	'they'

Article Content: Ashi-niswi giizisoog BIGADA'WAA

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

BIGADA'WAA WORD SEARCH

Find the Ojibwe words in the puzzle below

Ojibwe Wordlist

- A cool wind- *Dakaasin*
- A nice day- *Mino Giizhigad*
- Clear- *Mizhakwad*
- Cloudy- *Ningwaanakwad*
- Cold- *Gisinaa*
- Foggy- *Awan*
- Hot- *Gizhaate*
- It Freezes Over(lake)- *Gashkadin*
- Nasty Weather- *Niiskaadad*
- Raining- *Gimiwan*
- Slippery- *Ozhaashaa*
- Snowing- *Zoogipon*
- There are Northern Lights- *Waawaate*
- There is a tornado or whilrwind- *Ashibishidosh*
- Thundering- *Animikiikaa*
- Warm and mild- *Aabawaa*
- Windy- *Noodin*