

Maajii-Ojibwemowag

(They Begin to Speak Ojibwe)

Zhaawanong

Stories of the Plants



Tribal storytellers:

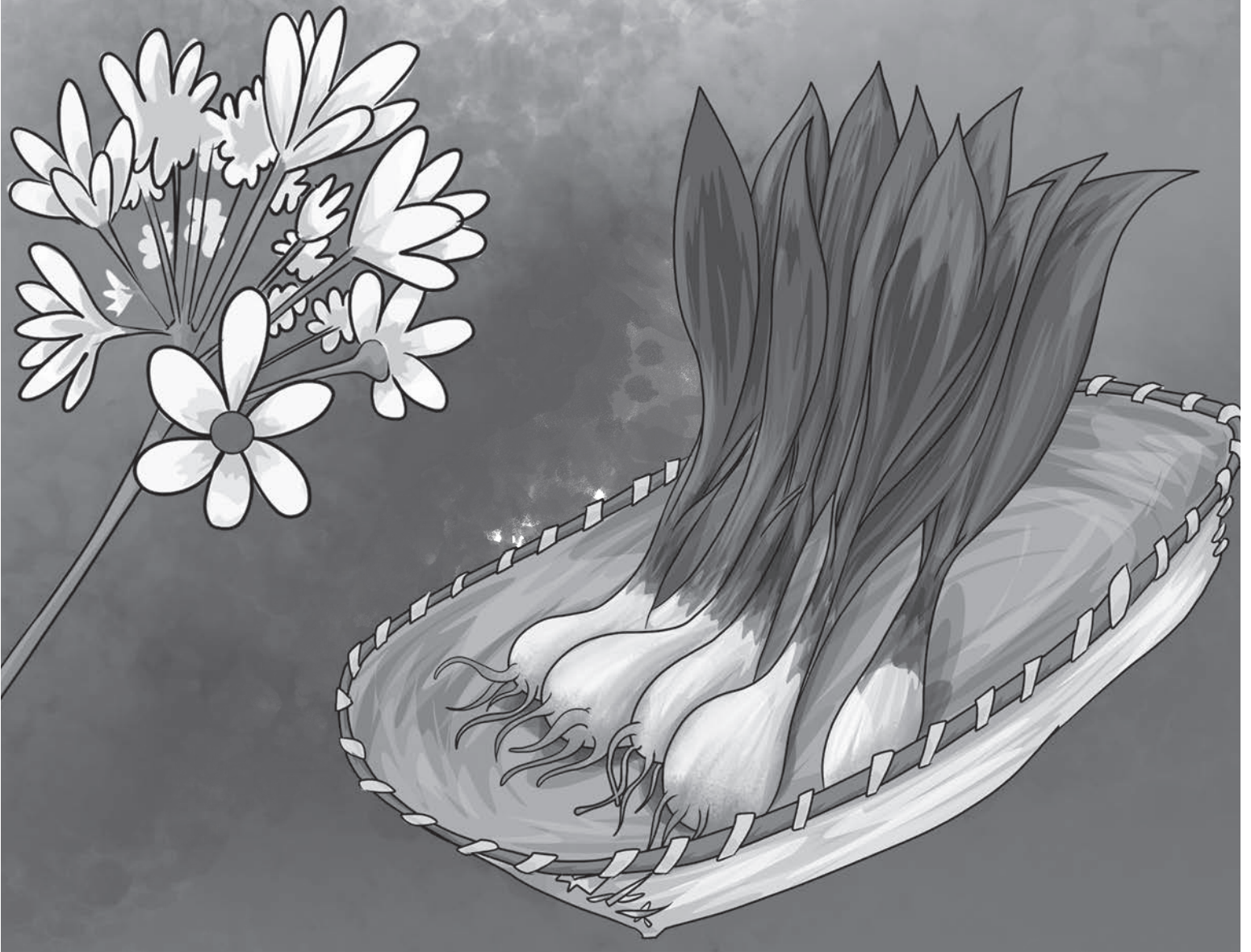
Anabiiikwe and Mezinaanakwad

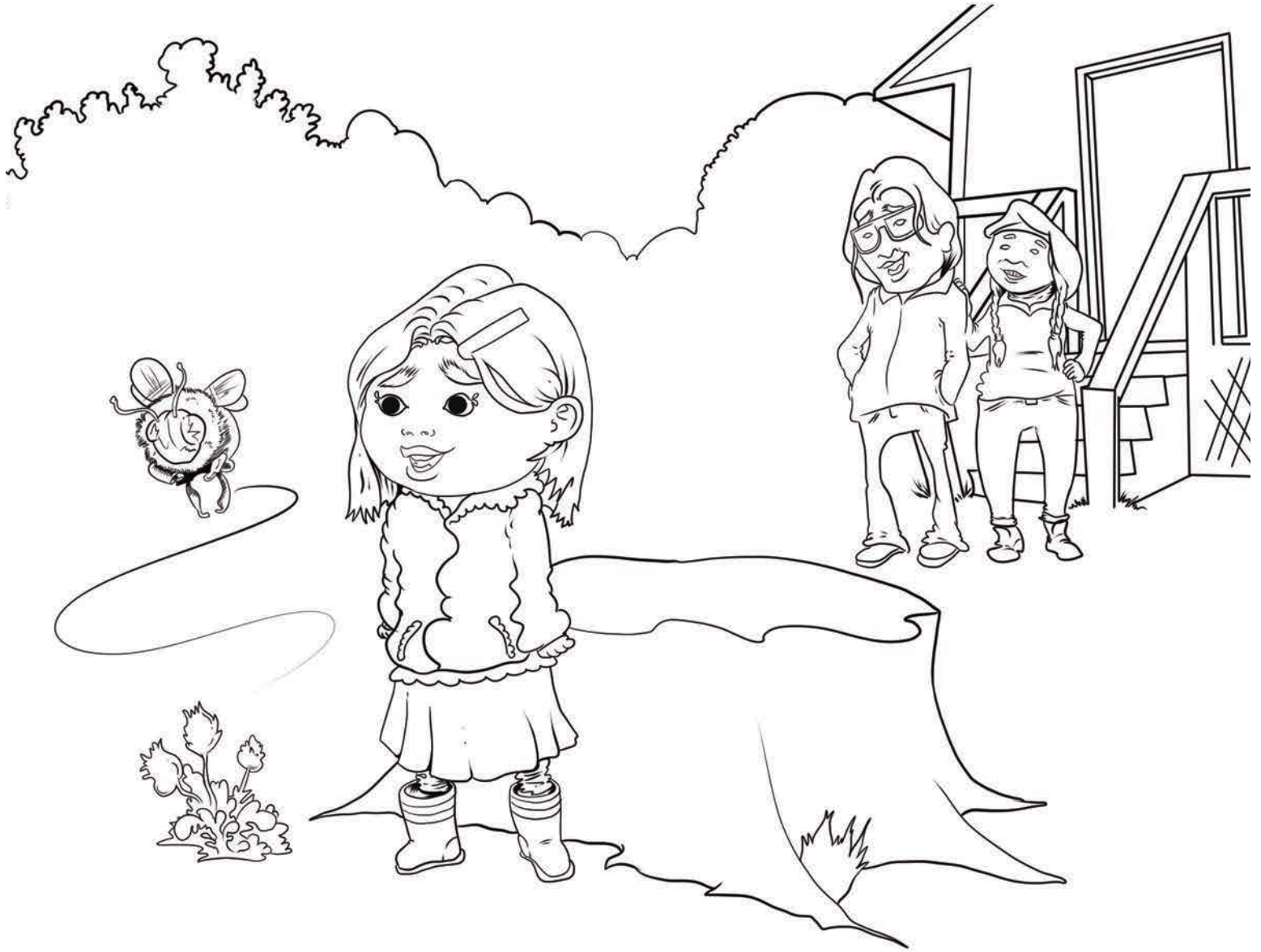
(Cleo and Dennis White)



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Bagwaji-zhigaagawaanzhiig



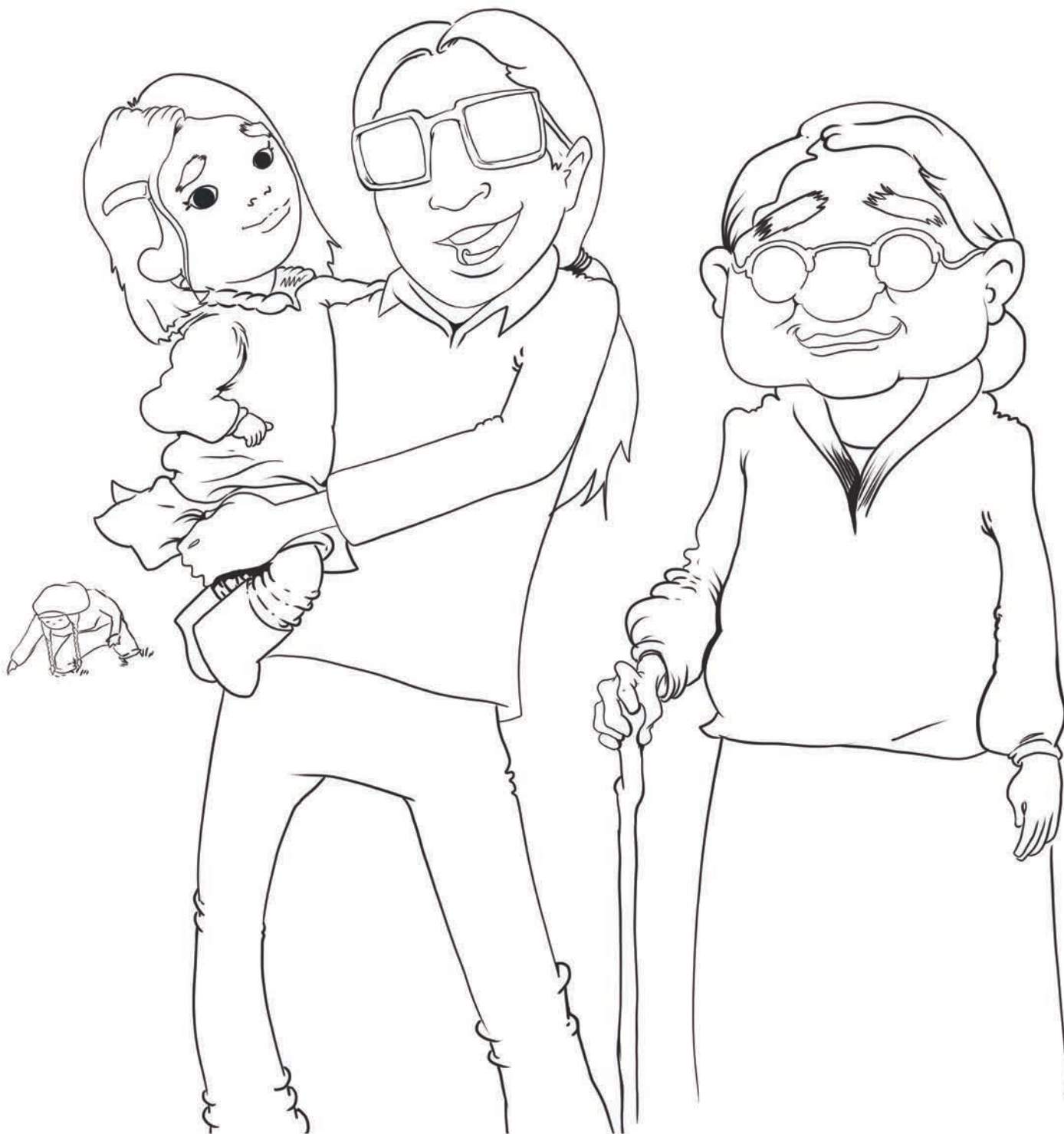


Wabigon was going for a walk with her maamaa,
her dede, and Gookom.



They were going to the place where Gookom grew up.

They walked past some railroad tracks to a place called Ishpi-aazhogan by the people who live there in Odaawaa'zaaga'iganing.



It was early spring.



The mitigoog and mitigoonsag were lime green.

It was peaceful away from the noisy, crowded city.



Wabigon and her maamaa and dede
wished they could live there.



Gookom worried that they would get lost but Maama easily recalled the steps.



They arrived safely and offered their asemaa imaa.

As they continued on the miikanensing, an aroma caught Maamaa's attention.





"Awegonen is that smell?" Maamaa asked Gookom.



Gookom replied, "We are standing in the middle of a patch of bagwaji-zhigaagawaanzhiig!"

Gookom showed them the plants
and they offered their asemaa.

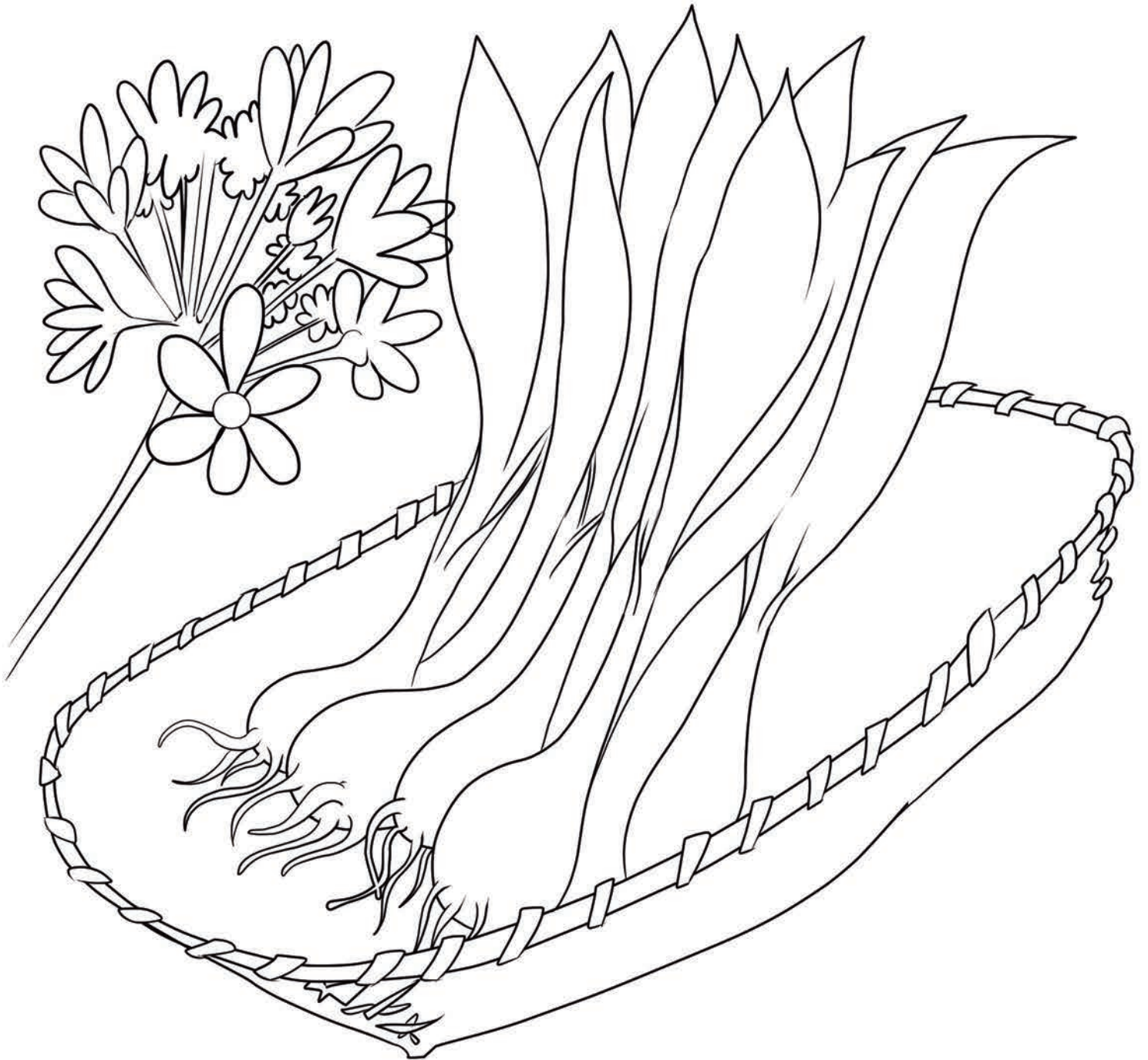




They picked the tops and leaves off of some of the bagwaji-zhigaagawaanzhiig.



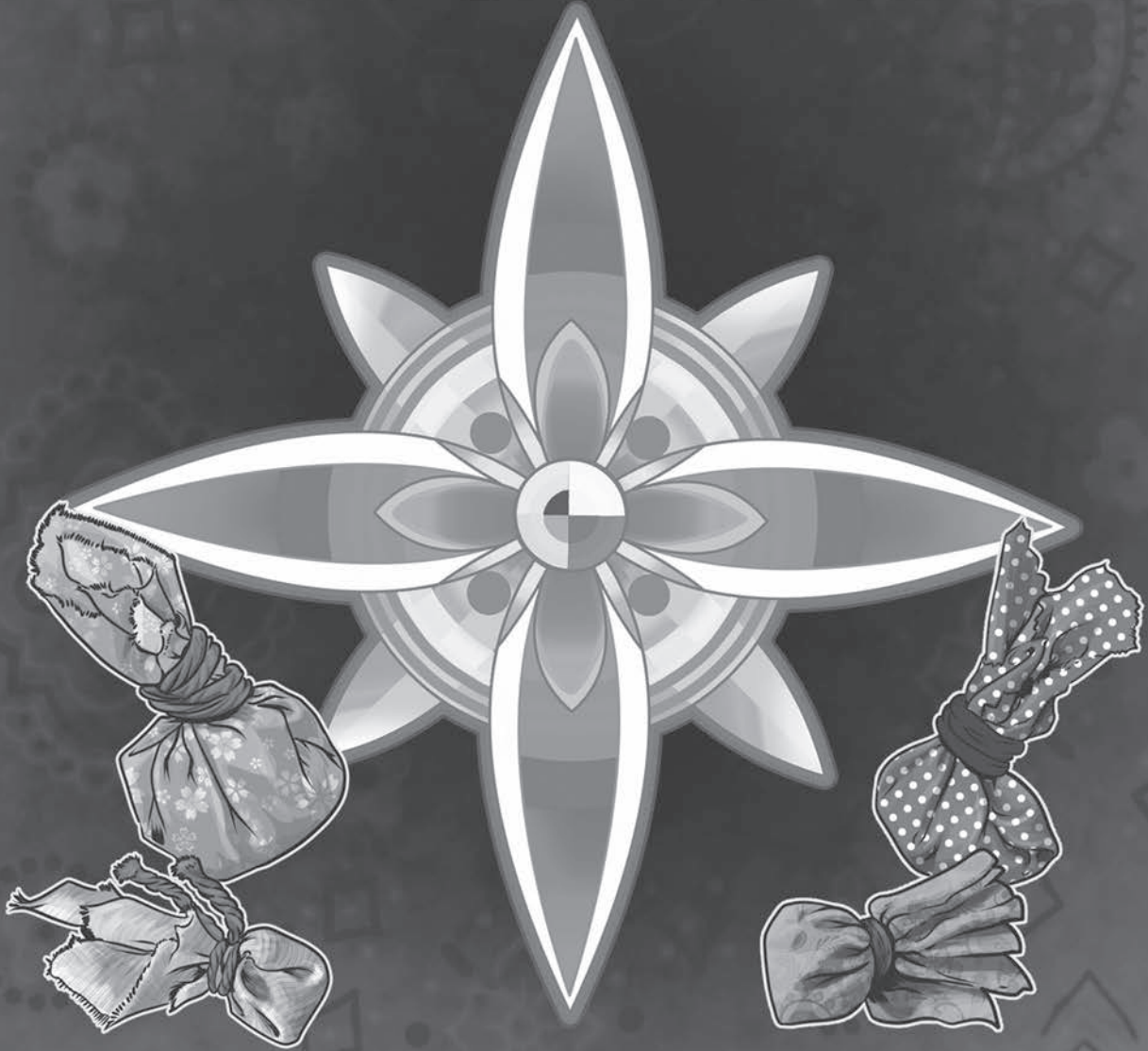
Gookom showed them how to use the plants to make bagwaji-zhigaagawaanzhiig nabood and pizza.



From that day on, they would pick bagwaji-zhigaagawaanzhiig every year.

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Asemaa





Asemaa is very important to the Anishinaabe people.
We use it to say our prayers and do our ceremonies

I remember my mother asking me to bring asemaa to an elder for a memorial wiikongewin for my father.



And later that year, we gave asemaa to hold a naming ceremony for our daanis.



**Gibiindaakoojigemin for many things.
This is the way we show respect for the spirit of the plant
or the animal. Apiitendaagwad.**

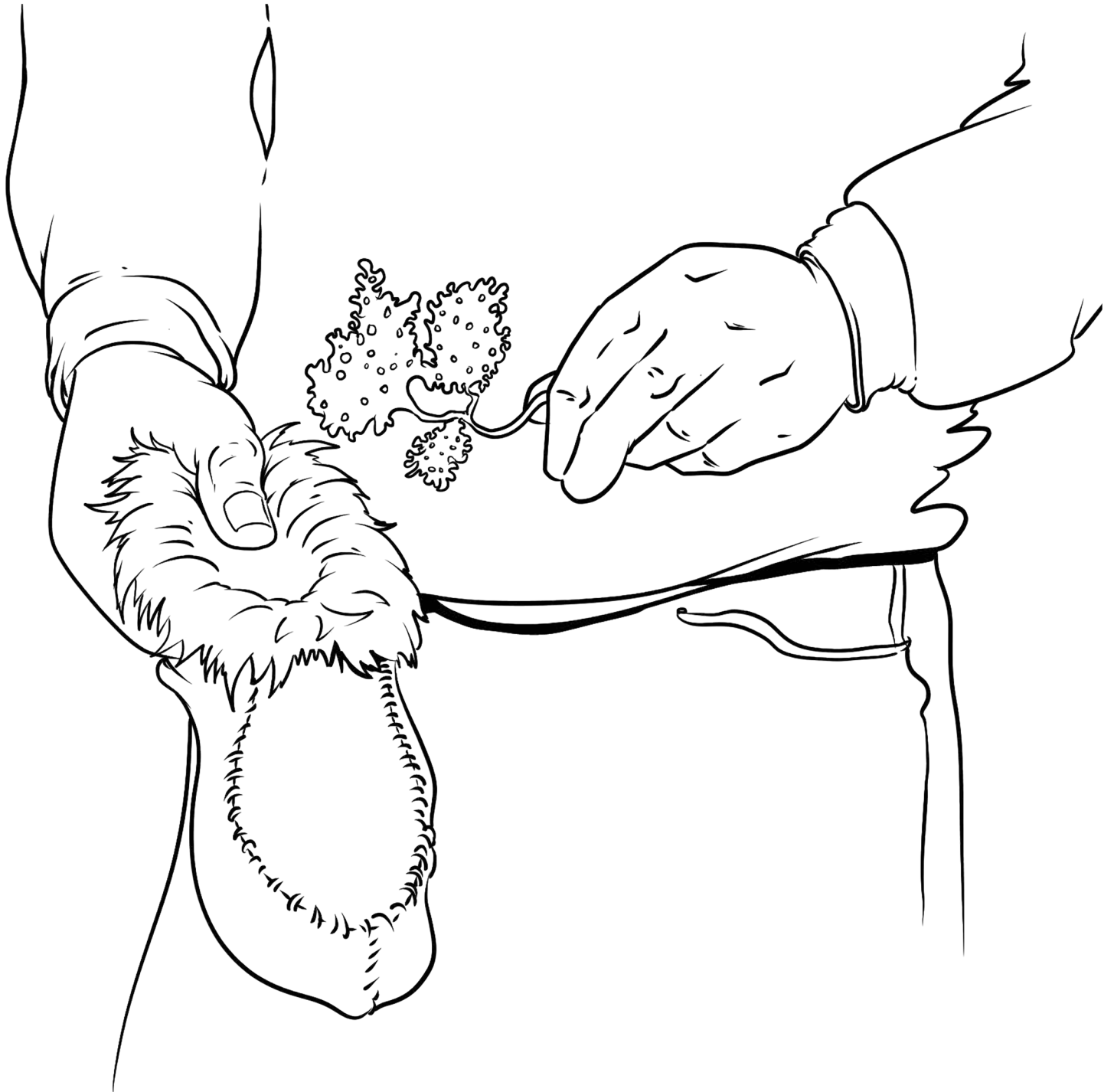
Asemaa is a sacred mashkiki for our people.
It is the way we offer thanks and speak with
the Gichi-manidoo.



Tobacco ties can be used to offer asemaa,
like this miskwaa one.

I gave asemaa when I collected
giizhikaandag leaves and mitigoog.





I was taught by my elders to put giizhikaandag leaves in my makizinan to feel protected when nimbimose in new places.



I used the giizhikaandag mitigoog
to carve a dikinaagan for my daughter.

My wife offers asemaa when harvesting wiingashk.



Mino-maagwad!

She braids the wiingashk and gives it to
inawemaaganag as gifts.



They say miigwech!

We offer asemaa when we gather wiinisigobag and berries.



Their leaves are shiny and dark aniibiishan-inaande.

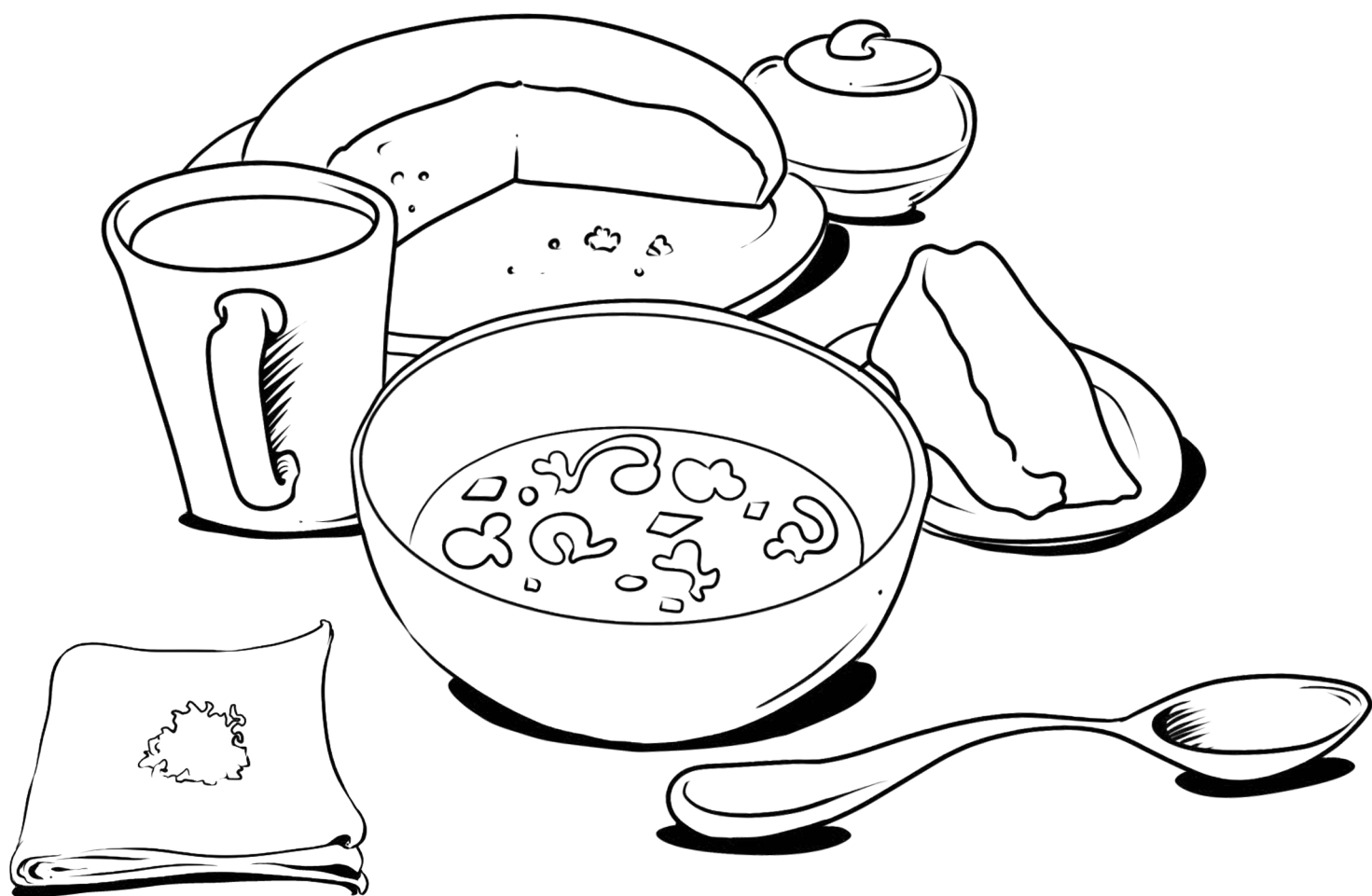


We drink wiinisigobag aniibiish and eat wiishkobi-bakwezhigan with wintergreen berries on top.

I offer asemaa when picking wewaagaagin near endaayaan.

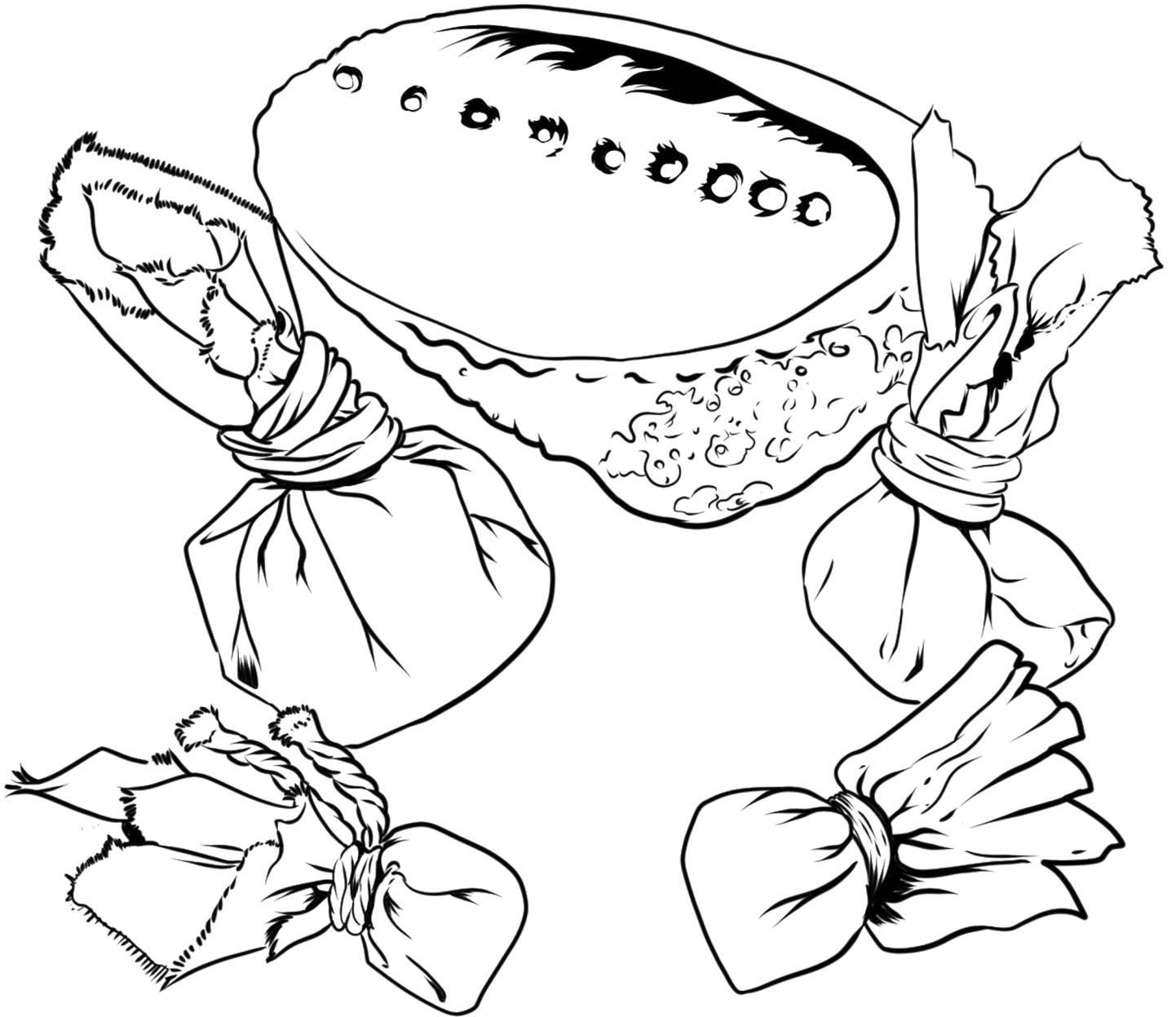


The wewaagaagin make good wewaagaagin nabooob.



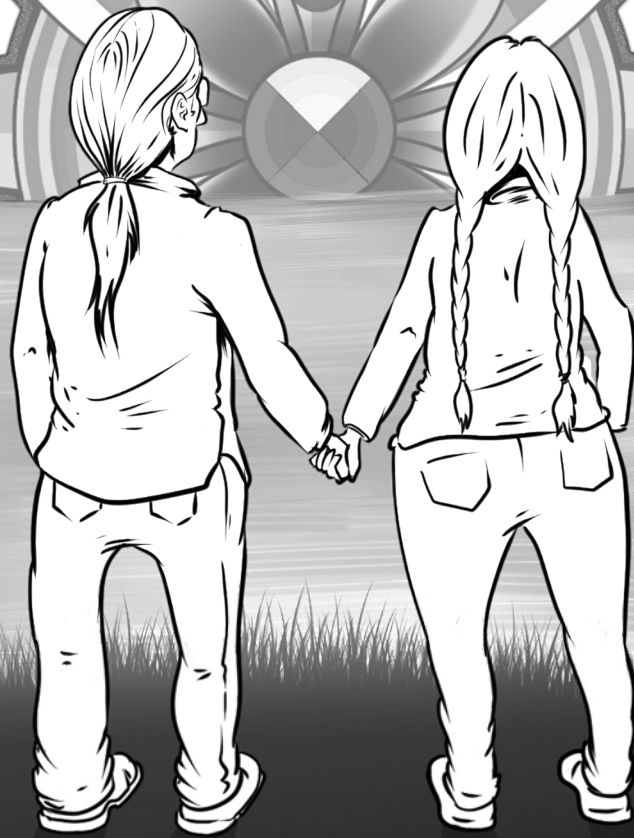
Minopogwad!

Using these mashkikiwan help your spirit feel good.



It is good to offer asemaa endaso-giizhik.

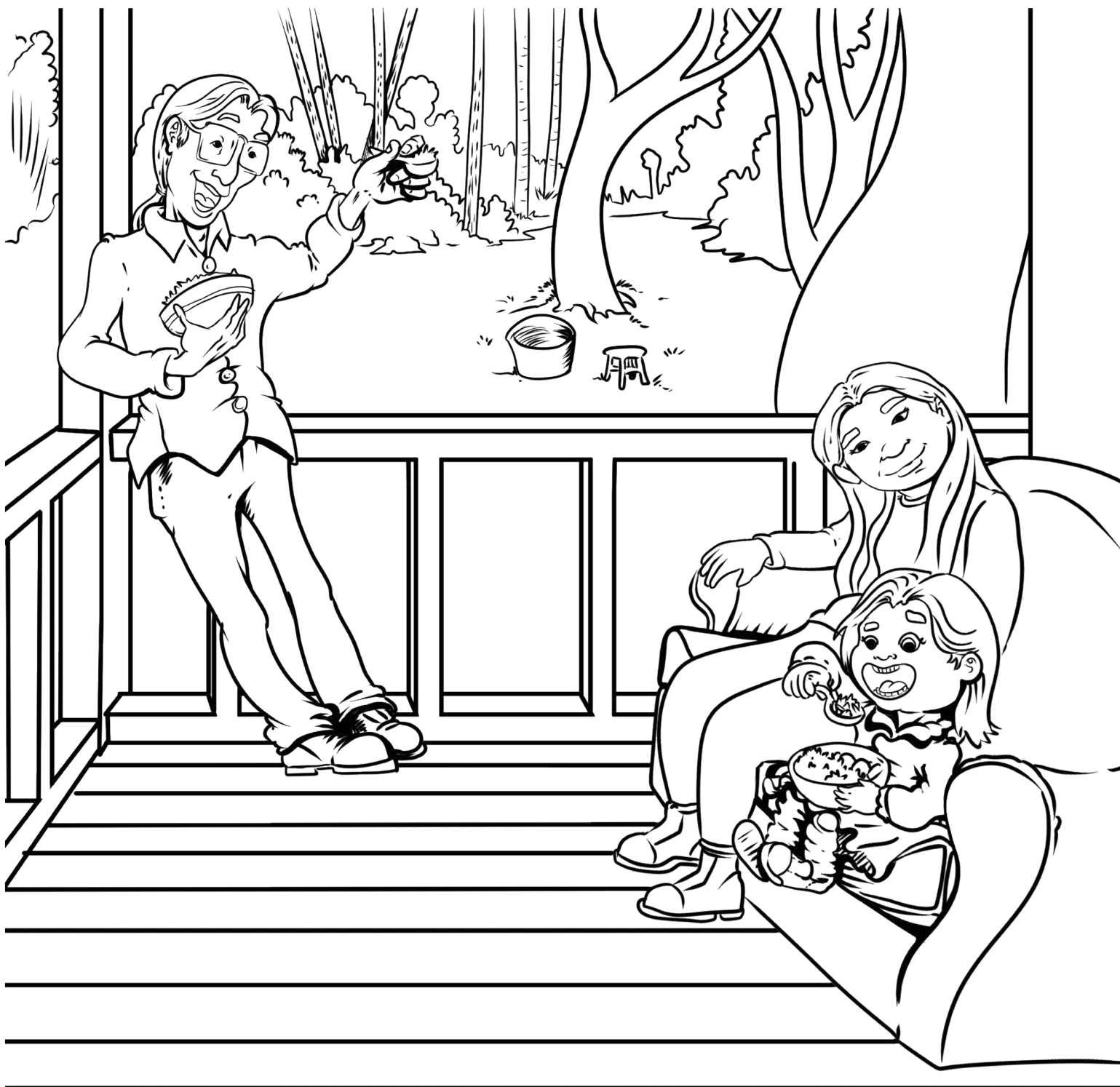
Remember, aabaji' asemaa in a good way.



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Manoominikeyaang





Dagwaagin.
Our family is enjoying manoomin we harvested.

Manoomin is one of the things we harvested in the fall,
along with other awesiinyag.



My parents taught us many things,
like makizinikewin and manoominikewin.



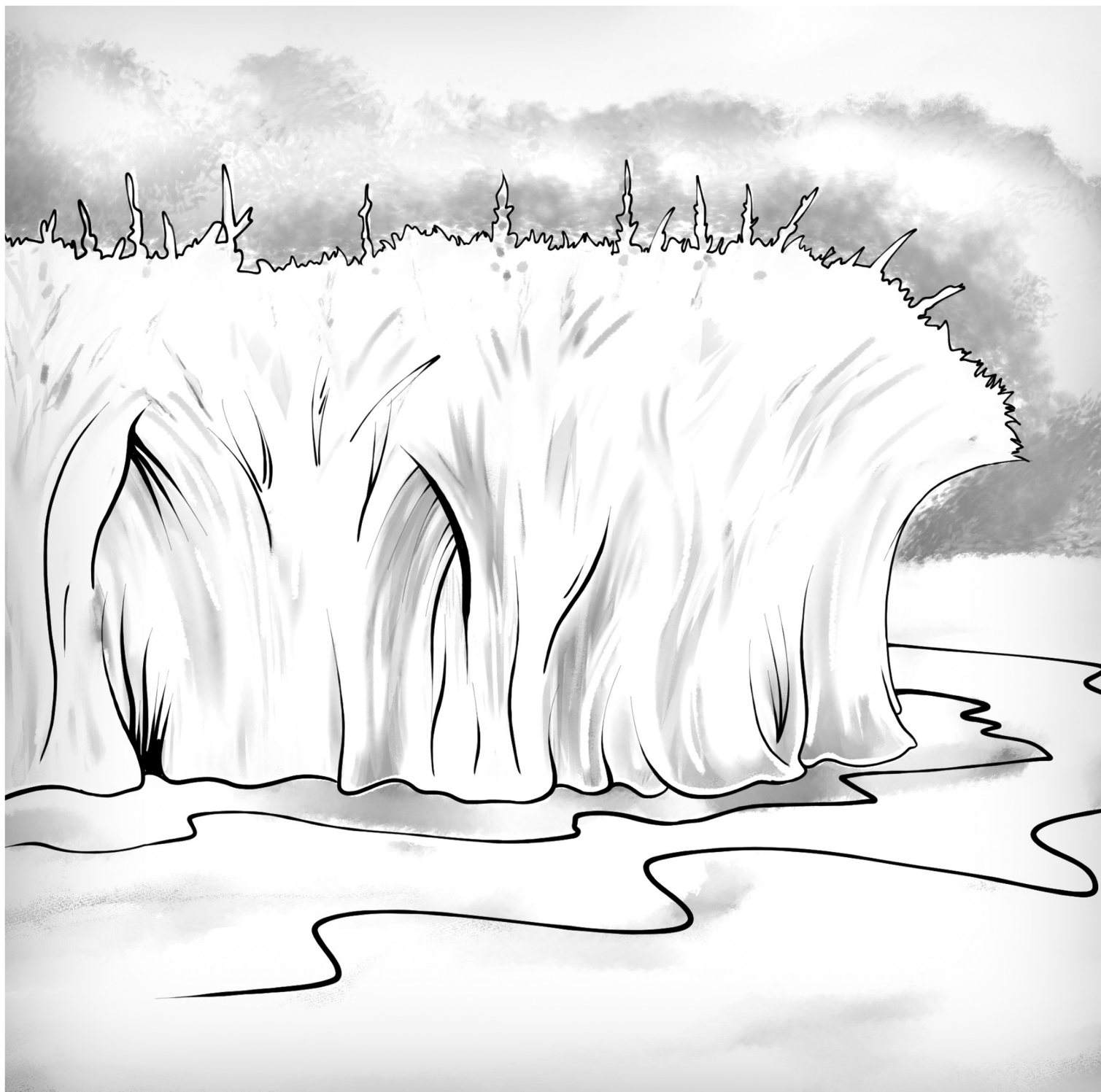
My mom taught us it was important
to continue our traditional practices as Anishinaabe.

Ningitiziimag loved to harvest manoomin together.



They knew all of the best places to manoominikewin.

Manoomin grows in many places
throughout Anishinaabe country.

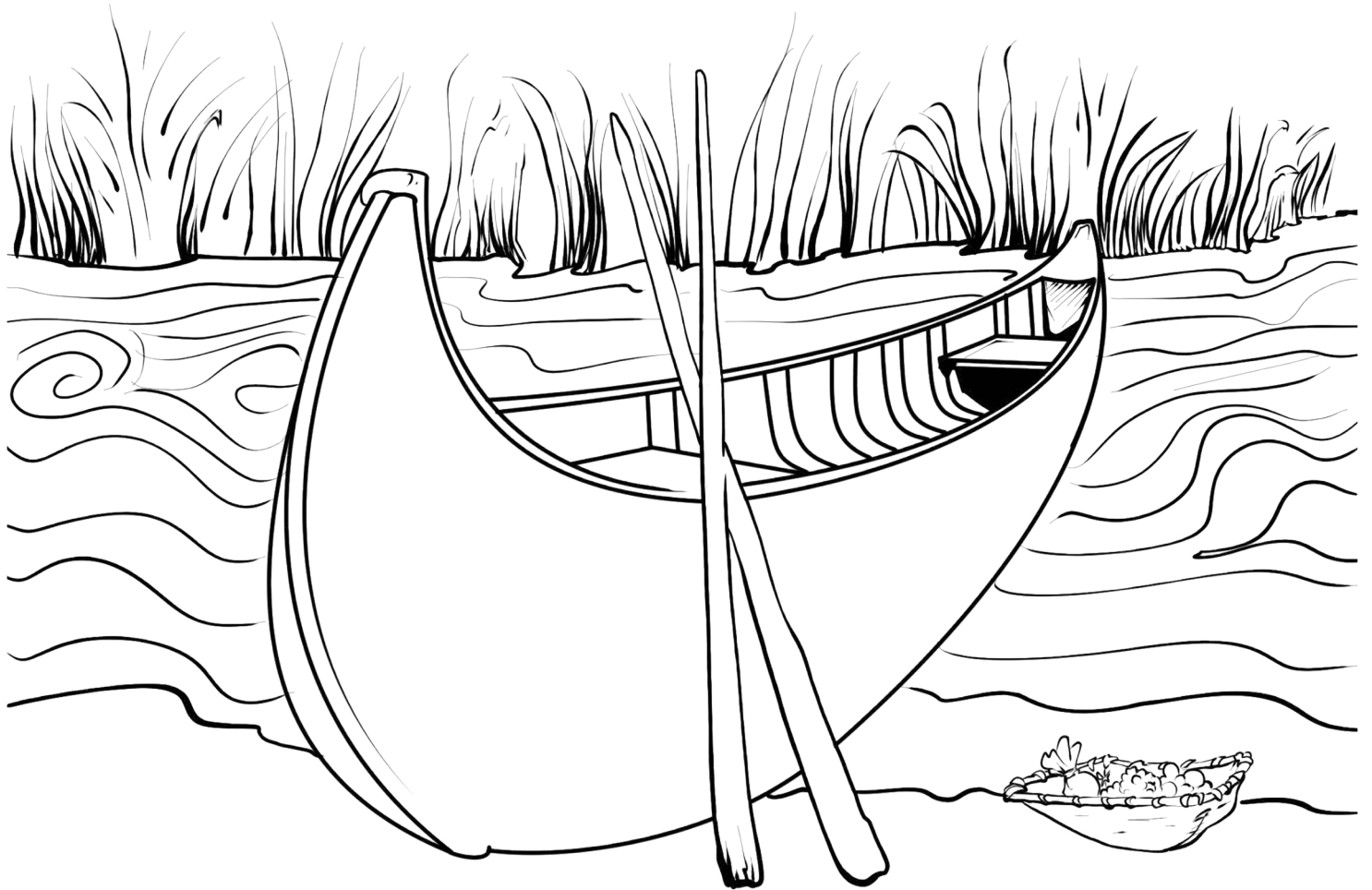


It can be harvested along Gichigami, ziibiwan,
and other zaaga'iganan.

My mother taught me to make manoomin
bawa'iganaatigoon and gaandakii'iganaak.



**We were taught to always manoominikewin in a jimaan,
respectfully, by first biindaakoojigewin.**



The first time niwiiw and I went manoominikewin,
we took the knockers and push pole I made
and used nimaamaa's canoe.



We manoominikewin like my mother and father,
my mother bawa'am and nimbaabaa pushing the canoe.



While my wife and I manoominikewin,
I could not push our canoe well.



Chi-noodin and it pushed our canoe
out into the zaaga'igan!

We circled the zaaga'igan to get back
to the manoomin beds.

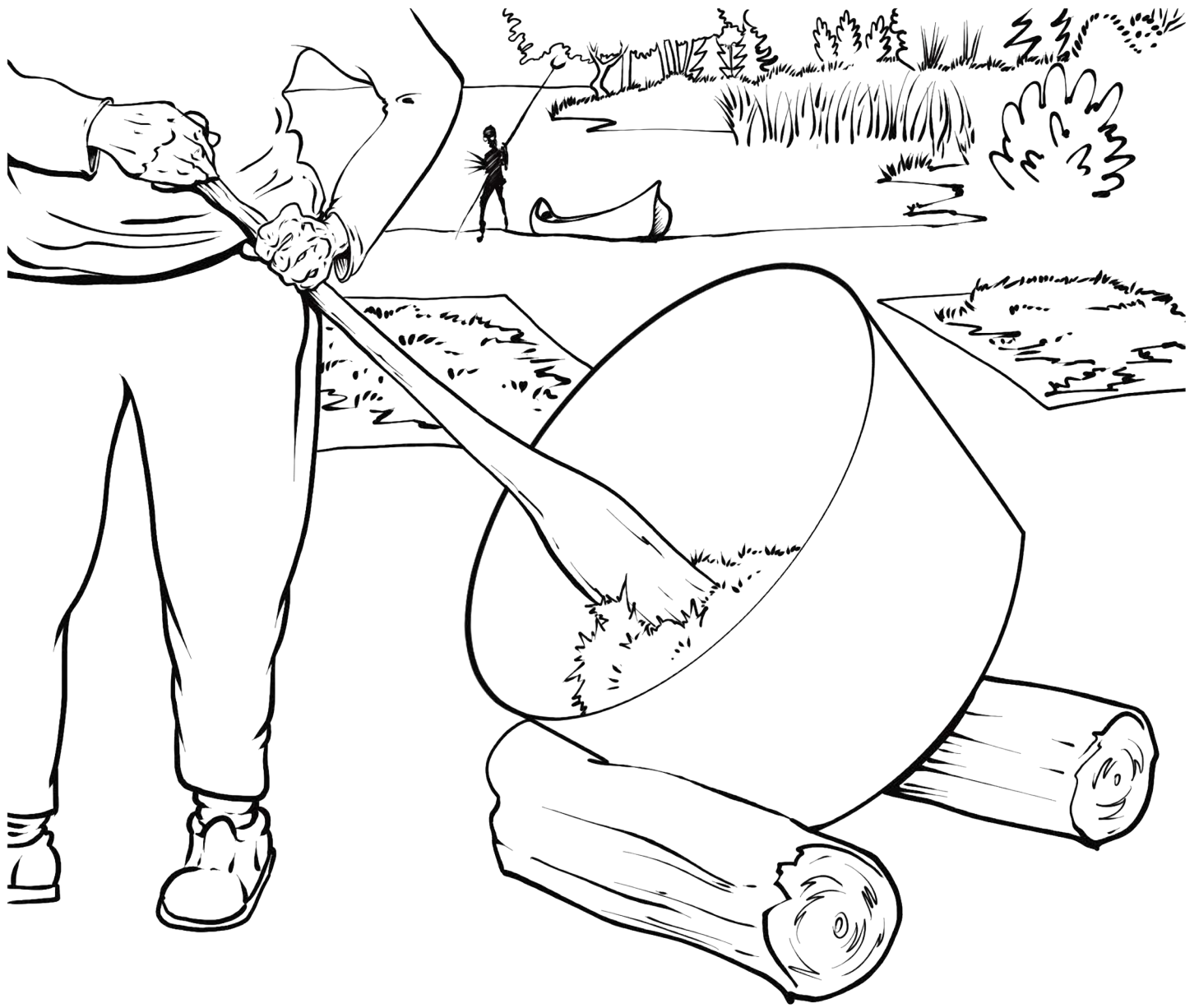


My wife, gii-agadendaagozi!

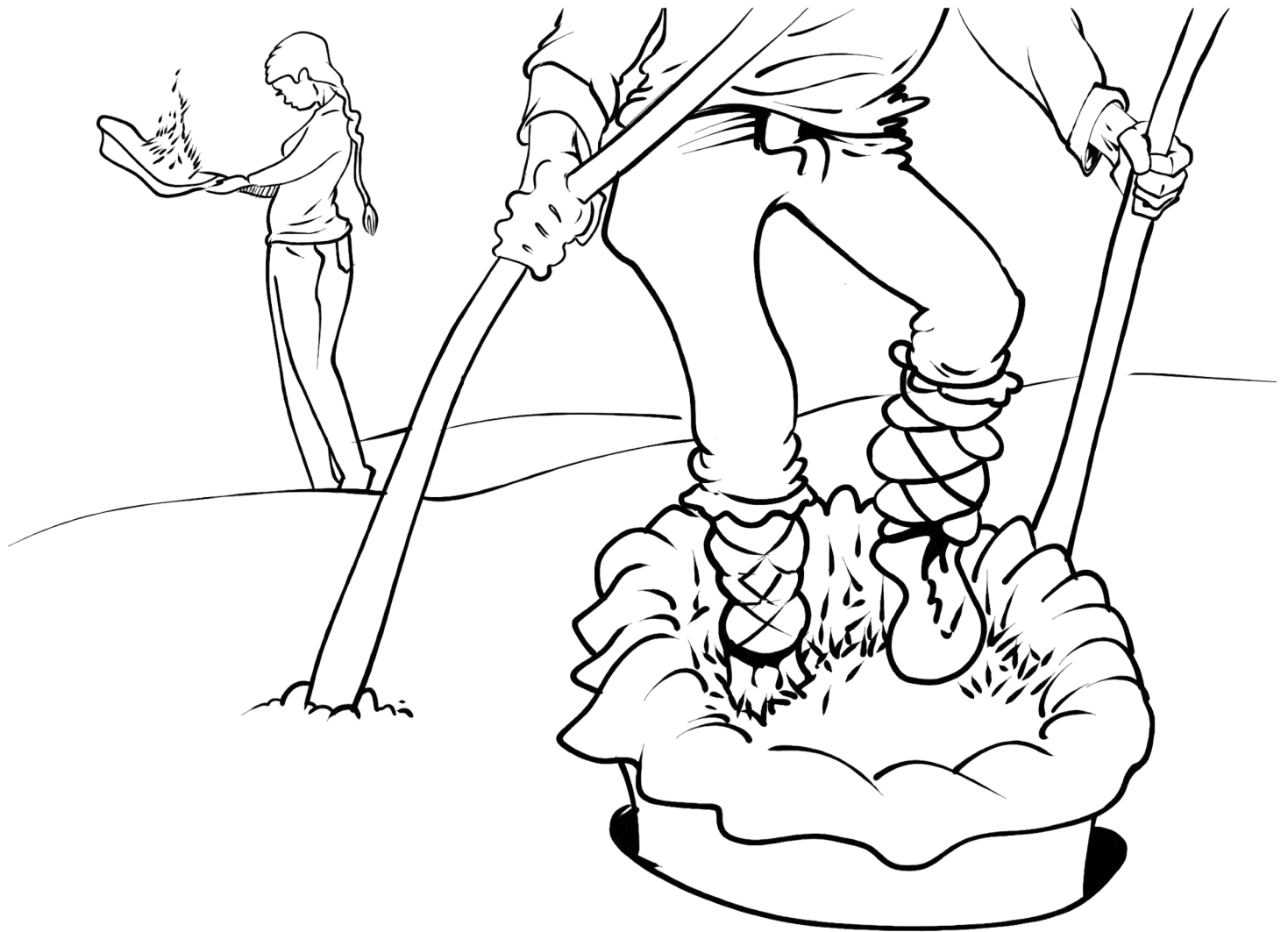


We made it back to the manoomin beds without
tipping our jiimaan

Afterwards, we dried and parched our manomin in an akik over ishkode.

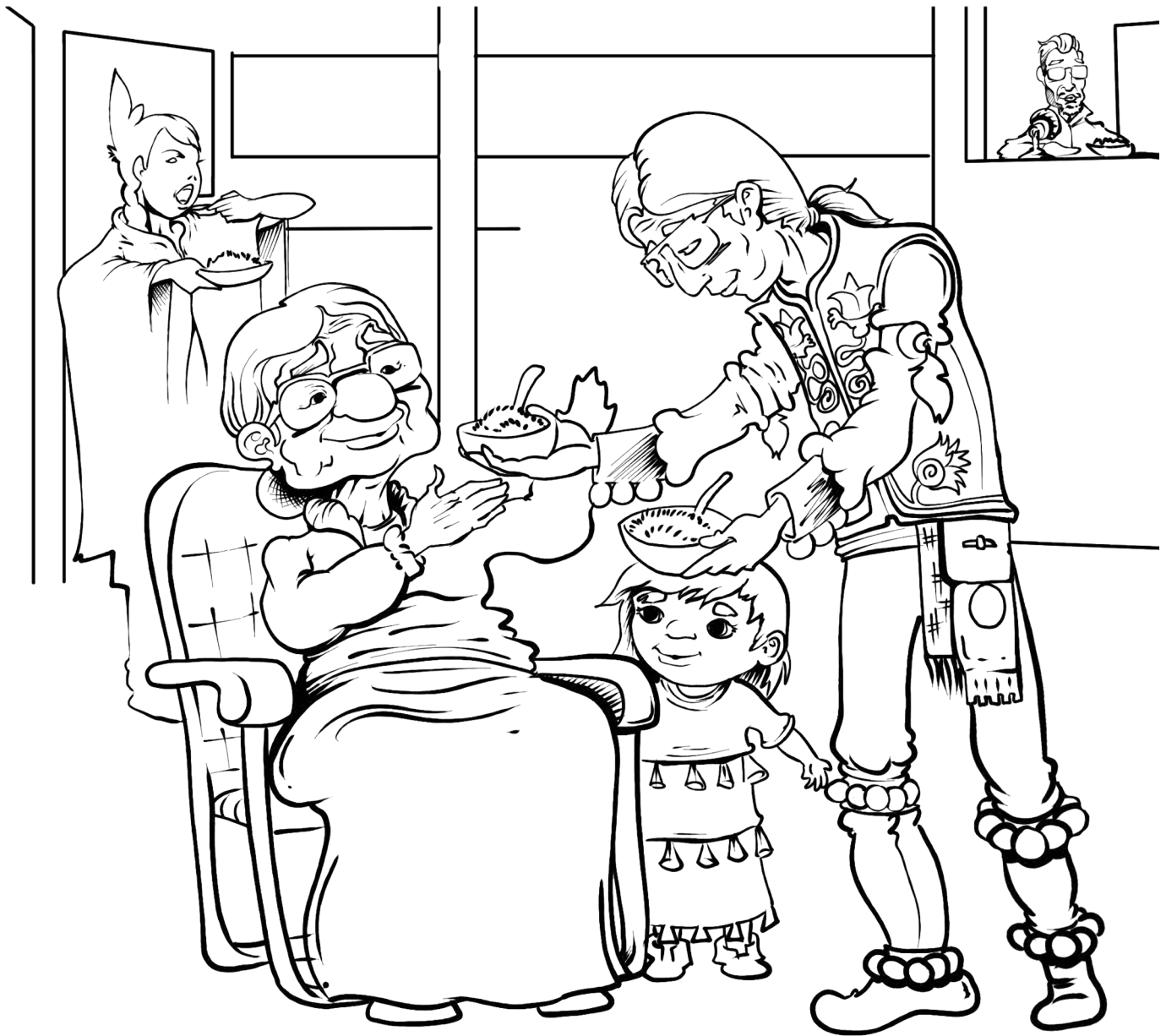


The manomin was mimigoshkam
and then nooshkaachigewin.



The wind takes away the chaff.

Manoomin is very important to the Anishinaabe.



It is important to protect it
so abinoojiinyag can enjoy it niigaan!

This coloring book was adapted from Bagwaji-Zhigaagagwanzhiig, Asemaa, and Manoominikeyaang storybooks from the Maajii-Ojibwemowag (They Begin to Speak Ojibwe) book set, Stories of the Plants: A Zhaawanong Book.

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