



2011



gichi-manidoo-giizis (January) Great Spirit Moon						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

namebini-giizis (February) Sucker Moon						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28					

onaabani-giizis (March) Hard Crust on the Snow Moon						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

iskigamizige-giizis (April) Maple Sugar Moon						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30



waabigwanii-giizis (May) Flower Moon						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

ode'imini-giizis (June) Time for Picking Strawberry Moon						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

Wahbahgoon *Wahbahgoon*
Wahbahgoon, also spelled waabigwan, is the Ojibwe word for flower.

The Nature of Plants

“In essence each plant being of whatever species was a composite being, possessing an incorporeal substance, its own unique soul-spirit. It was the vitalizing substance that gave to its physical form, growth and self-healing. This inner substance had a further power. It could conjoin with other members of its own species and, more wonderful, with other species to form a corporate spirit.

Each valley or any other earth form—a meadow, a bay, a grove, a hill—possesses a mood which reflects the state of being of that place. Whatever the mood, happy, peaceful, turbulent, or melancholy, it is the tone of that soul-spirit. As proof, destroy or alter or remove a portion of the plant beings, and the mood and tone of that valley will not be what it was before.

Each plant was given a soul-spirit whose scope was determined by its physical form and substance.

Some Anishinabeg believed that the soul-spirit of a plant was unique, unlike any other; others thought that the soul-spirit of plant was that of (a) being, not admitted into the Land of Souls, but returned to earth to complete its term of being and existence and to attain internal peace.”

—Excerpted from *Ojibwe Heritage* by Basil Johnston

For additional copies of this calendar contact the Great Lakes Indian Fish & Wildlife Commission (GLIFWC), PO Box 9, Odanah, WI 54861; phone 715.685.2108; or place your order through our website at www.glifwc.org.

aabita-niibino-giizis (July) Half Way Through the Summer Moon						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

manoominike-giizis (August) Ricing Moon						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

waatebagaa-giizis (September) Leaves Changing Color Moon						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

binaakwii-giizis (October) Falling Leaves Moon						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

gashkadino-giizis (November) Ice is Forming Moon						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

manidoo-giizisoons (December) Little Spirit Moon						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31