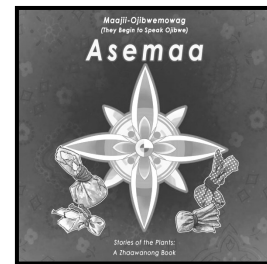


# Asemaa (Tobacco)

Maajii-Ojibwemowag (They Begin To Speak Ojibwe) - ANA Language Project  
Teacher/Caregiver Supplemental Document



## Asemaa and the Ojibwe People

Asemaa (tobacco) is one of the four sacred medicines that the Ojibwe believe was given to them by the Creator, *Gichi-manidoo*.

Asemaa is used by the Ojibwe in everyday life, as well as during ceremonies and other important events.

Asemaa is used as an offering, such as in a prayer or as in asking another spirit or person for guidance or assistance.

There are a variety of tobaccos used by the Ojibwe, which include a dried tobacco plant itself or a mixture of different plants, known as kinnickinnick, which is often referred to as traditional tobacco.

Tobacco plants can be grown in nutrient-rich, moist soil. Some elders encourage gardeners to give special attention to their tobacco plants, such as singing and speaking to them. When ready, tobacco leaves are then dried before being cut for use.

Traditional tobacco involves the gathering of a variety of plants, such as red osier dogwood, mullein leaves, bearberry leaves, and wintergreen leaves, which are then processed and mixed together. Some plants, like dogwood, should be harvested at specific times of the year.

Once completed, asemaa can be stored in leather pouches or in air-tight containers to maintain freshness.



Tobacco plant



Preparing dogwood for kinnickinnick



## Asemaa teachings

Always consult with a local tribal elder or knowledge holder to learn how to respectfully use asemaa.

When offering asemaa, place the tobacco in an area that will not be stepped on, such as the

base of a tree, in a river, or in another appropriate place. Asemaa is also used in pipes for giving prayers.

The amount of asemaa used is based on the guidance or exchange being

asked, from requesting a teaching to giving thanks to a hunter.

Asemaa is used to respectfully harvest plants and animals in and to give thanks to the spirits for providing sustenance.

## Zhaawanong set: Asemaa Book Ojibwe Language Word List:

- **Asemaa** – tobacco
- **Wiikongewin** – a feast
- **Daanis** – daughter
- **Gibiindaakoojigemin** – we offer tobacco
- **Apiitendaagwad** – it is highly valued
- **Mashkiki** - medicine
- **Gichi-manidoo** – Great Spirit
- **Miskwaa** – red
- **Giizhikaandag** – cedar bough
- **Mitigoog** – trees
- **Makizinan** – moccasins
- **Nimbimose** – I am walking
- **Dikinaagan** – cradle board
- **Wiingashk** –sweet grass
- **Mino-maagwad** – it has a good smell
- **Inawemaaganag** – relatives
- **Miigwech** – thank you
- **Wiinisigobag** – wintergreen
- **Aniibiishan-inaande** – green
- **Aniibiish** – tea
- **Wiishkobi-bakwezhigan** – cake
- **Wewaagaagin** – fiddlehead fern
- **Endaayaan** – my house
- **Naboob** – soup
- **Minopogwad** – it tastes good
- **Mashkikiwan** – medicines
- **Endaso-giizhik** – every day
- **Aabajj** – to use something
- **Mii iw** – that is all

## Let's make a tobacco tie! Asemaa book activity

Want to learn to make a *miskwa* (red) tobacco tie, like the one in the *Asemaa* book? Here are kid-friendly instructions for use in the classroom or at home!

### Supplies:

- Asemaa (tobacco) or kinnickinnick; each tobacco tie will hold a pinch or palm-full of tobacco
- Red cotton fabric
- Yarn - such as white or yellow
- Scissors

### Directions:

1. Cut red fabric in 4" x 4" squares
2. Cut yarn into 8" strings
3. Take a pinch of tobacco and place it in the middle of the fabric
4. Gather the corners of the fabric so the tobacco is gathered in the bottom of the tie
5. Pinch the fabric together above the tobacco, providing a seal keeping the tobacco in the tie
6. While holding about 2" of the yarn, use the remaining yarn to wrap around the fabric above the tobacco. Wind the yarn around twice, tightly
7. Using the remaining yarn, tie a knot to secure the tobacco tie

\* Note - tobacco ties can be made in a variety of fabric and yarn colors. For different ceremonies or occasions, only specific colors are used for tobacco ties. Contact local tribal elders for more information.



## A new day - Akawe asemaa

Akawe, asemaa! (First, tobacco!)

Many Ojibwe people start their day with the giving of asemaa. This offering is to start their journey for the day on a good path and in a good mind set.



A picture of kinnickinnick, known as apaakozigan in Ojibwe

### Resources:

#### GLIFWC Publications:

<http://www.glifwc.org/ClimateChange/TribalAdaptationMenuV1.pdf>

<http://data.glifwc.org/archive.maz/Dagwaagin.pdf>

#### Other publications:

<https://www.kbichealth.org/ojibwe-medicine>

<https://www.glitc.org/2020/wp-content/uploads/2020/05/tobacco-booklet-web-.pdf>

<https://keepitsacred.itcml.org/tobacco-and-tradition/traditional-tobacco-use/>

Questions? Contact:

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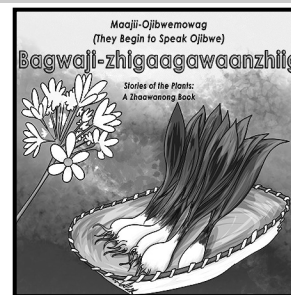
Visit our website - <https://www.glifwc-inwe.com>

Grant number: 90NL0645



# Bagwaji-zhigaagawaanzhiig (Wild leeks/ramps)

Maajii-Ojibwemowag (They Begin to Speak Ojibwe) – ANA Language Project  
Teacher/Caregiver Supplemental Document



## The Ojibwe and wild leeks/ramps

The wild leek or Bagwaji-zhigaagawaanzhiig (pronounced buh/gwuh/ji-/zhi/gahg/a/gwon/zheeg) is also known as “Wenabozho’s onion” or “the one he pointed out for food”, and is commonly referred to as a ramp (*allium tricoccum*).

Bagwaji is understood to mean “wild,” while zhigaag refers to our strong-smelling four-legged relative, the skunk. Those who gather bagwaji-zhigaagawaanzhiig often mention that their strong zhigaag-like smell is strongest during the time of harvest. A few

bagwaji-zhigaagawaanzhiig related stories are known by the Ojibwe, each with several versions. One refers to a man who had a fight with his wife. She left, and he followed her footsteps, which stopped in a large march filled with bagwaji-zhigaagawaanzhiig. This area is currently known as Chicago, Illinois. Many Ojibwe, along with others, believe the name for Chicago came from the word zhigaag because of the strong skunk-smelling plants of the once-present marches.

Bagwaji-zhigaagawaanzhiig is found across the ceded territories. These early plants are commonly referred to as “spring ephemerals” and are the first to arrive yet last for only a short time. The whole plant can be used for medicinal or culinary purposes.



Ramps

### Zhaawonong Set: Bagwaji-zhigaagawaanzhiig Book Ojibwe Language Word List

- **Bagwaj** - In the wilderness
- **Zhigaag** - Skunk
- **Zhigaagawaanzh** - Onion
- **Mitig** - Tree
- **Mitigoog** - Trees (Plural)
- **Mitigoonsag** - Bushes
- **Asemaa** - Tobacco
- **Awegonen** - What
- **Ishpi** - High, advanced into a time
- **Zaaga'igan** - Lake
- **Miikanens** - A little trail
- **Naboob** - Soup

## Harvesting Bagwaji-zhigaagawaanzhiig

Bagwaji-zhigaagawaanzhiig prefer rich, mesic soils in hardwood forests. It is often found in forest depressions, along streamside bluffs, or in moist, marshy, forested areas.

Before harvesting anything, asemaa is always offered, to thank

the plant or animal for sustaining the harvester.

There are various methods to harvest bagwaji-zhigaagawaanzhiig. However, it is most important to harvest sustainably as these plants are very slow

growing, taking 2-3 years to mature for harvesting.

There are dangerous look-alikes so be sure you know how to correctly identify the plants you pick. If you're unsure, seek out a knowledgeable

forager or elder.

Along with various sustainable harvest methods, there are different methods for storing and preparing. However, the most flavorful is to enjoy bajwaji-zhigaagawaanzhiig soon after harvest.

# Ramp Recipes



## Ramp Salt:

### Ingredients:

- Ramps
- Sea salt
- Pink peppercorns

### Directions:

1. Heat oven to 250 degrees Fahrenheit.
2. Cover a baking sheet with aluminum foil. (The dried ramps tend to stick to the surface on which they're baked).
3. Take a handful of washed ramps and ramp leaves. Pat them dry with a paper towel. Spread the ramps and leaves on the baking sheet so they are flat and not touching each other.
4. Bake until the thickest ramp on the baking sheet is completely dehydrated, about an hour. Remove from the oven and cool.
5. Put the dried ramps in a blender or food processor. Pulse until they are ground into a powder.
6. Grind sea salt and mix into the ramp powder in a 50/50 mixture.
7. Grind 1 tablespoon pink peppercorns for every ½ cup of ramp/salt mixture and add to the mixture. Store in a covered container in a cool, dry place.

*Recipe found here:*

<https://www.startribune.com/foraging-for-ramps-the-wild-onions-of-the-woodlands/374770911/>

## Extra Resources:

Wild Leek/Vulnerability Assessment, Page 8,19:

<https://data.glifwc.org/archive.maz/Summer%202020.pdf>

For more ramp recipes, check out GLIFWC's *Mino Wiisinidaa! Let's Eat Good* cookbook:

<http://glifwc.org/publications/#Cookbook>

## Ramp Compound Butter:

### Ingredients:

- 8 tablespoons unsalted butter, softened
- ¼ cup finely chopped ramps, leaves only
- 1 teaspoon lemon zest
- ½ teaspoon salt
- ¼ teaspoon finely ground pepper

### Directions:

1. In a small bowl, stir together butter, ramps, lemon zest, salt, and pepper until evenly mixed.
2. Place mixture in a large piece of cling film and roll into a log shape, twisting and securing the ends of the plastic.
3. Chill until firm. Slice as needed.

Note: butter will keep for 2 weeks in the refrigerator, or up to 1 year wrapped well in the freezer.

Recipe found here: <https://www.dartagnan.com/ramps-butter-recipe.html>

## Quiche with Wild Onions by Cleo White – White Earth/LCO

### Ingredients:

- 8 eggs, organic
- ¼ cup milk

Beat the eggs with the milk, then add:

- ¼ cup finely chopped ramps (bulb and leaves)
- ½ teaspoon salt
- A dash of pepper (to taste)
- ½ cup chopped red pepper
- ¼ cup shredded cheese
- Optional: frozen 9 inch pie crust

1. Mix all ingredients together, as listed above.
2. Pour the mixture into a frozen pie crust or directly into a pie dish prepared with cooking spray.
3. Bake at 350 degrees Fahrenheit for 35 minutes.
4. Quiche is done when no liquid is left showing.
5. Top with ¼ c shredded cheese and bake until cheese is melted. Enjoy!

Questions? Contact:

GLIFWC ANA Language Staff

[inwe@glifwc.org](mailto:inwe@glifwc.org)

Visit our website - <https://www.glifwc-inwe.com>

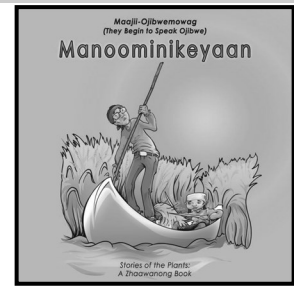
Grant number: 90NL0645



# Manoomin

## (Wild Rice)

Maajji-Ojibwemowag (They Begin To Speak Ojibwe) - ANA Language Project  
Teacher/Caregiver Supplemental Document



## Manoomin and the Ojibwe

Wild rice, also known as *manoomin* in Ojibwe, is a sacred medicine and important food to the Ojibwe people.

The migration story of how the Ojibwe came to the Midwest features a prophecy which foretells their travel from the east along the various waterways, searching for a place where “food that grows upon the water”. The Ojibwe travelled and settled along the Great Lakes until they came upon wild rice growing in lakes and



Wild rice plant

along rivers in the Lake Superior region.

Wild rice is actually an aquatic grass scientifically known as *Zizania palustris*. This plant grows in gently flowing water and mucky areas, which are in

abundance throughout northern Wisconsin and Minnesota.

Wild rice plays a pivotal part in the lives of the Ojibwe people who would travel to wild rice beds in the autumn, creating camps to process the wild rice to store it for the future.

Wild rice season is a celebratory time for the Ojibwe with the rice being one of the prized foods served during holidays and special occasions.



“knock” or tap the wild rice plant to dislodge the seeds into the canoe. The collected rice, also known as green rice at this stage, is dried on a tarp in the sun. To further reduce the moisture, the dried rice is parched in a pot over a fire, being constantly stirred. A young person then “dances” or “jigs” on the rice to release the outer hull from the seed. Finally, the rice is tossed in the air to discard the loose hulls.

Once processed, wild rice has a long shelf life.

## Harvesting Manoomin

Harvesting wild rice is a labor of love for the Ojibwe people.

When hand-harvesting wild rice, two harvesters use a canoe, which is propelled by one person using a forked pole. The other person uses thin cedar sticks to briskly

“knock” or tap the wild rice plant to dislodge the seeds into the canoe.

The collected rice, also known as green rice at this stage, is dried on a tarp in the sun. To further reduce the moisture, the dried rice is parched in a pot

### Zhaawanong set: Manoomin Book Ojibwe Language Word List:

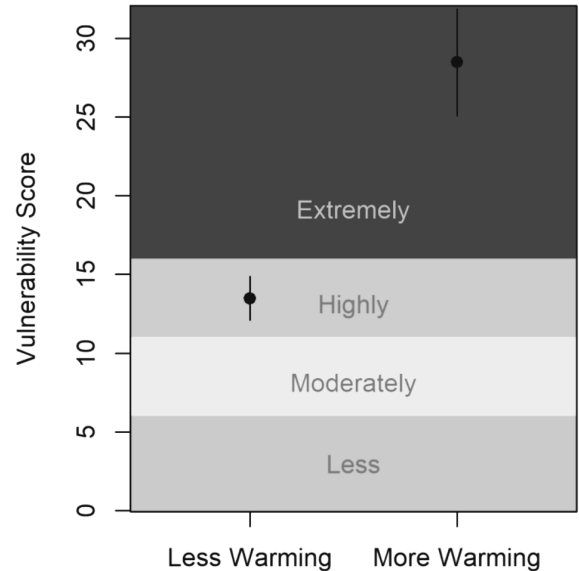
- **Dagwaagin** – Fall
- **Manoomin** – wild rice
- **Awesiinyag** – animals
- **Makiznikewin** – making moccasins
- **Manoominikewin** – harvest wild rice
- **Ningitiziimag** – my parents
- **Gichigami** – Lake Superior
- **Ziibiwan** – rivers
- **Zaaga’iganan** – lakes
- **Bawa’iganaatigoon** – knocking sticks
- **Gaandakii’iganaak** – push pole
- **Jiimaan** – canoe
- **Biindaakoojigewin** – offering tobacco
- **Niwiw** – my wife
- **Nimaamaa** – my mother
- **Bawa’am** – s/he knocks wild rice
- **Nimbaabaa** – my father
- **Chi-noodin** – it is very windy
- **Zaaga’igan** – lake
- **Gii-agadendaagozi** – s/he is embarrassed
- **Akik** – kettle
- **Ishkode** – fire
- **Mimigoshkam** – s/he treshes/jigs rice
- **Nooshkaachigewin** – winnow rice
- **Abinoojiinyag** – children
- **Niigaan** – in the future

## Climate Change and Manoomin

Wild rice is one of the species most affected by climate change. GLIFWC researchers conducted a Climate Change Vulnerability Assessment, which utilized various scientific and traditional knowledge resources to measure the impact climate change is affecting wild rice. As illustrated in the graphic, wild rice vulnerability increases as the climate gets warmer (line/dots on graphic).

Unfortunately, climate change affects water levels, disease outbreaks, and pollution, which all contribute to the vulnerability of wild rice. Manoomin needs shallow waters with low sulfide and little-to-no presence of invasive species to flourish. This has led to once prosperous harvest areas to grow scarce or produce erratic yields of wild rice.

View more information about the Vulnerability Assessment at: [http://www.glifwc.org/ClimateChange/GLIFWC\\_Climate\\_Change\\_Vulnerability\\_Assessment\\_Version1\\_April2018.pdf](http://www.glifwc.org/ClimateChange/GLIFWC_Climate_Change_Vulnerability_Assessment_Version1_April2018.pdf)



## Preparing Manoomin

### Stovetop directions:

1. Place 1 cup of rinsed wild rice in a stockpot with 3 cups of water.
2. Cover the stockpot and place over medium heat.
3. Cook for 30 - 40 minutes, stirring occasionally. Hand-harvested wild rice will be soft, yet chewy when cooked.
4. Drain any remaining water.
5. Serve warm or cold.

**Important:** Always purchase and cook with hand-harvested wild rice. Many supermarkets sell “cultivated” wild rice, which is very different from delicious hand-harvested wild rice. Cultivated rice is darker in color and takes longer to cook than hand harvested wild rice. Can’t find hand-harvested wild rice? Many tribal harvesters sell wild rice in their communities or on-line!

Cultivated  
rice



Hand-  
harvested  
wild rice

## Other Resources:

GLIFWC Publications:

[http://www.glifwc.org/publications/pdf/Wildrice\\_Brochure.pdf](http://www.glifwc.org/publications/pdf/Wildrice_Brochure.pdf)

[http://www.glifwc.org/publications/pdf/HarvestWildrice\\_Brochure.pdf](http://www.glifwc.org/publications/pdf/HarvestWildrice_Brochure.pdf)

[http://www.glifwc.org/publications/pdf/Goodberry\\_Brochure.pdf](http://www.glifwc.org/publications/pdf/Goodberry_Brochure.pdf)



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