

WIIYAWEN'ENYIKAAGENG/WIINDAAWASONG

GIVING A BABY NAMESAKES/ NAMING CEROMONY

Recorded by dictation 2011, Chapter 8 *Gaa-izhi-miinigoowiziyang Anishinaabewiyang*

Gaa-anishinaabemod gii-tibaajimod: Obizaan—Lee Staples

Gaa-anishinaabewibii'ang: Ombishkebines—Chato Gonzalez

<p>Mii dash i'iw wiiyawen'enyikaageng waa-ni-dazhindamaan. Wewiib igo daa-miinaa a'aw abinoojiinyens da- anishinaabewinikaazod. Giishpin wewiib miinaasiwind da- anishinaabewinikaazod, daa-mawi moozhag a'aw abinoojiinyens. Mii iw wenji-mawid misawendang miinawaa nandwewedang da- anishinaabewinikaazod.</p>	<p>I want to talk about the namesake ceremony. A name should be given to a child as soon as possible. If a child is not given an Anishinaabe name right away that baby will cry often. The reason a child cries is that he is expressing the desire and need to have an Anishinaabe name.</p>
<p>Mii dash iniw ogitiziiman da-onaabamaawaad waa- wiiyawen'enyikawaawaajin iniw oniijaanisiwaan. Mii-go a'aw abinoojiinyens odedeyan, mii-go dibishkoo minik ge-onaabamaad</p>	<p>It is the parents that will select the individuals that will be namesakes to their child. Both the father and the mother of that child should both pick equal number of namesakes that they want</p>

<p>minik ge-onaabamaad iniw omaamaayan waa-wiiyawen'enyikawaawaajin. Ishke iniw odedeyan niizh onaabamaad, mii-go gaye a'aw abinoojiinyens iniw omaamaayan niizh da-onaabamaad.</p>	<p>for their child. If the father picks two the mother should also pick two.</p>
<p>Gego nebowa odaa-onaabamaasiwaawaan. Odaa-wii-mikwendaanaawaa inow waa-kanoodamaagowaajin booch da-dazhimaad gakina bebezhiig odasemaawaan naa wiisiniwin waa-atamawaawaad waa-onaabamaawaajin. Ginwenzh imaa da-ni-gaagiigido giishpin nebowa inow wiiyawen'enyany miinaawaad inow oniijaanisiwaan.</p>	<p>They should not pick too many namesakes. They should remember the one who is speaking has to talk for each individual's tobacco and food that they will put for the namesakes. The speaker will be talking for a good length of time if there are many namesakes chosen for the child.</p>
<p>Ishke aabiding gii-kanoodamaageyaan gii-wiiyawen'enyikaageng niizhtana ogii-onaabamaawaan, ginwenzh dash ingii-ni-gaagiigid. Gii-onzaamichigewag. Mii imaa niizhtana onaaganan gii-ateg imaa agajaya'ii anaakaning gaa-aabajitooyaang. Ishke dash a'aw</p>	<p>This one time that I was speaking at this namesake ceremony. There were twenty namesakes that were selected for that child, and I talk for a long time to cover each and everyone of them. They got carried away. We had twenty dishes on the mat that was</p>

Anishinaabe mewinzha gaa-ayaad imaa gii-ayaapan, daa-gii-maamakaadendam naa gaye daa-gii-wenda-biingeyendam waabandagiban imaa gaa-izhichigeng. Miinawaa mewinzha gakina ingiw gaa-onaabaminjig gii-kanoodamaadizowag. Aaniish naa gakina ogii-gikendaanaawaa Ojibwemowin owapii.

Ishke dash ingiw anishinaabebaneg gaa-inaawaad iniw ogitiziiman a'aw abinoojiinyens, "Moozhag mikwenimeg awiya ge-wiiyawen'enyikawind, gego zhiigwaakwanaakegon. Mii-go ge-izhi-gikendang a'aw abinoojiinyens. Mii-go moozhag ge-izhi-mawid. Misawaa-go giwashkwebiishkid maagizhaa gaye gagiibaadizid a'aw mekwenimind, mii-go booch da-onaabamind da-wiiyawen'enyikawind iniw abinoojiinyensan." Misawaa-go eni-inaadizid omaa akiing awiya, weweni-go izhi-ayaawan inow ojichaagwan.

being used. If Anishinaabe from long ago were present there, they would have been baffled and amazed if they saw what was being done at this ceremony. And also a long time ago each of those selected as namesakes were able to talk for themselves. Every body knew the language at that time.

The Anishinaabe in the past have said to the parents of the child, "If an individual comes to mind frequently as a namesake to your child make sure you select him or her because the child will know if you rule them out. He will cry a lot as a result. If that person that is being considered is a drunk or is foolish, be sure to select them anyway to be a namesake to that child. No matter how someone conducts his self on this earth, his spirit is pure.

<p>Ishke dash noongom ezhichigewaad ingiw Anishinaabeg, mii-go biinizikaa ezhi-miinaawaad iniw abinoojiinyensan ge-izhinikaazonid. Ishke bezhig a’aw mindimooyenh ingii-noondawaa, mii iw gaa-inaad iniw abinoojiyensan, “Giwii-kinooz, mii iw Zhingwaak waa-miininaan da-izhinikaazoyan.”</p> <p>Weweni-go nigii-wiindamawaa a’aw mindimooyenh, “Gaawiin gida-izhichigesiin i’iw. Gaawiin i’iw akeyaa gigii-izhigikino’amaagoowizisiimin anishinaabewiyang.” Gego daa-wii-izhichigesiin awiya i’iw akeyaa, booch iniw Manidoon da-gii-zhawenimigod da-gii-waabanda’igoowizid gegoo imaa bawaaajiganing. Mii imaa wendinang wiindaawasod a’aw Anishinaabe.</p>	<p>What a lot of our Anishinaabe are doing to day, just out of the clear blue they will give an Anishinaabe name to the baby. I overheard this old lady telling that child that was about to be given a name, “I am going to give you the name Zhingwaak, because you are going to be tall when you get older. I told the old lady, “You cannot do that. We were not taught to do that as Anishinaabe.” Nobody should do that, in order to give a name the Manidoog will have to have shown him or her something in a dream or vision. It is from there, from what they have they been shown that they give the child an Anishinaabe name.</p>
<p>Ishke aanind owaabandaanaawaa gegoo. Ishke a’aw bezhig nitaawis ogii-waabamaan iniw bagwaji-ininiwan. Mii imaa wendinang miinaad iniw abinoojiyensan ge-izhinikaazonid. Ishke</p>	<p>See some of are Anishinaabe have seen things. One of my close relatives had seen that man that lives in the wild. It is from there that he gives Anishinaabe names to babies. The one who gives a</p>

<p>booch imaa da-ayaamagadinig gegoo gaa-miinigoowizid imaa bawaajiganing maagizhaa gaye ogii-michi-waabamaan iniw Manidoon megwaa baa-ayaad omaa akiing. Mii imaa wendinang i'iw izhinikaazowin maanaad iniw abinoojiinyensan. Mii inow odasemaan miinawaa wiisiniwin enikaamagadinig inow Manidoon gaa-pi-zhawenimigojin nanaandamaad idash aazhitaa da-zhawenimaad inow weshi-wiiyawen'enyikawiminjin.</p> <p>Ishke dash ingiw Manidoog ominwendaanaawaa noondamowaad ezhinikaazonid inow Anishinaabe-abinoojiinyan. Aaniish naa mii iw iwidi gaa-onjikaamagadinig imaa inapinikaazod iniw Manidoon gaa-zhawenimigojin a'aw waandaawasod. Ishke iko noondamaan anooj ezhinikaazowaad ingiw Anishinaabeg, mii imaa wiindamaagoowiziyaan ezhi-chi-manidoowaadadinig enaabandang a'aw Anishinaabe.</p>	<p>name has to have been shown something in their dreams by the Manidoog or they see them in the flesh while they were out and about. It is from there that he gets the name that he gives to a child. The tobacco given to him and the food before him will go to that Manidoo that took pity on him asking that same Manidoo to also in turn has compassion for his new namesake.</p> <p>The Manidoog like to hear the name that was given to the child. After all the name came from them originally when they gifted that person with a dream or shown them something. When I hear the Anishinaabe names that some of our people have been given I realize what a gift that name giver must have been shown by those Manidoog.</p>
--	--

<p>Ishke a'aw Anishinaabe biinizikaa ani-miinaad inow abinoojiinyan ge-izhinikaazonid ayaanzig i'iw gaa-izhiingwashid inow Manidoon gii-pi-zhawenimigod maagizhaa gaye ogii-waabamaasiin inow Manidoon. Gaawiin imaa da-ayaamagasinini a'aw abinoojiinh ge-ondinigid da-ni-maajiikamagaanig i'iw aki da-ni-naadamaagoowizid. Booch a'aw waandaawasod da-ayaawaad inow Manidoon gaa-pi-zhawenimigojin. Mii dash inow nenaandamaajin azhitaa da-zhawenimaad oshki-wiiyawen'enyant. Ishke mii iw gaawiin imaa da-ayaamagasinini iko anooj izhichiged a'aw Anishinaabe biinizikaa inendaagwadinig baa-waawiinaawasod.</p> <p>Ishke gaye noongom geget anooj izhichige a'aw Anishinaabe. Mii-go aaningodinong ani-noondamaan anishinaabewinikaazowinan, mii-go ezhi-gikendamaan, gaawiin nitaawichigesiin, maagizhaa gaye gaawiin nitaa-objbwemosiin</p>	<p>If Anishinaabe gives a name out of the clear blue without having a dream where those Manidoog came forward and took pity on them or did not see a Manidoo in the physical world. The child will not be provided with this spiritual support that comes from Anishinaabe who knows what he is doing when he is giving a name. The one who is giving a name has to have a Manidoo that took pity on him. It is that Manidoo that he calls on to in turn also to give spiritual support to his new namesake. That will be missing for a child that is being given a name by someone who does not know what they are doing.</p> <p>Our Anishinaabe people do a lot of foolish things today. As I go about and hear some of the Anishinaabe names that our people have. It is clear to me that the particular name giver did not know what he was doing or did not know our language very well. Some</p>
---	--

<p>gaa-miigiwed i'iw izhinikaazowin. Aanind a'aw Anishinaabe wenda-gagwaadaginikaazo noongom.</p>	<p>of our Anishinaabe have screwed up names nowadays.</p>
<p>Giishpin imaa ayaasig gaa-miinigoowizid da-wiindaawasod, mii-go bezhig a'aw gaa-wiiyawen'enyikawind ge-izhi-miinaapan iniw abinoojiiyensan odizhinikaazowin. Ishke a'aw bezhig a'aw inini ewiiyawen'enyikawind, oadaa-miinaan iniw gwiiwizensan odizhinikaazowin. Mii-go gaye ge-izhichigepan a'aw ikwe ewiiyawen'enyikawind, mii-go ge-izhi-miinaapan inow ikwezansan ewiiyawen'enyikawind wiin igo odizhinikaazowin gaa-miinigoowizid.</p>	<p>If there is no one there that has been given to the gift to give Anishinaabe names, one of the namesakes that was selected can give the child his or her name. One of the male namesakes can give his Anishinaabe name to the little boy, and one of the women selected as a namesake can give her Anishinaabe name to a baby girl.</p>
<p>Ishke i'iwapii gii-wiiyawen'enyikaagooyaan, gii-niiwiwag ingiw niwiiyawen'enyag. Gaawiin dash gii-miinigoowizisiiwag da-wiindaawasowaad. Mii dash a'aw zeziikizid a'aw akiwenziyiban gaa-wiiyawen'enyiwiyaan, mii a'aw gaa-miizhid</p>	<p>At the namesake ceremony for me I had four namesakes that were selected. The namesakes of mine were never given the ability to give names. The older one the old man that was chosen as one of my namesakes gave me his Anishinaabe name. That is why I have</p>

<p>indizhinikaazowin. Mii dash i'iw Obizaan wenji-izhinikaazoyaan noongom.</p>	<p>the name Obizaan, which was the name that old man had.</p>
<p>Ishke dash omaa niwii-ni-dazhindaan i'iw zagaswe'iding apii wiiyawen'enyikaageng. Gaawiin eta-go anishinaabewinikaazowin miinigoowizisiin a'aw abinoojiinyens. Mii gaye imaa ani-miinigoowizid ge-ni-naadamaagod oniigaaniiming.</p>	<p>At this time I want to talk about the feast that is given when the child is given namesakes. At that time a child is not only given an Anishinaabe name, but also given spiritual support to help him in his future.</p>
<p>Booch weweni asemaan eniijaanisijig da-miinaawaad gaa-onaabamaawaajin da-wiiyawen'enyiwiniid iniw oniijaanisensiwaan. Mii dash imaa onabi'indwaa ingiw ewiiyawen'enyikawinjig. Mii dash a'aw abinoojiinh inow odedeyan maagizhaa inow omaamaayan ge-izhi-onabi'aad gaa-onaabamaajin da-niibidenabi'aad, mii dash gaye wiinitam awedi bezhig a'aw abinoojiinh ogitiziiman da-niibidenabi'aad gaye wiin gaa-mikwenimaajin.</p>	<p>The parents of the child will have to offer their tobacco to the namesakes they have selected for their child. The namesakes that were selected are seated in a particular order. Then child's father or maybe the mother seats the ones they have chosen next to each other, and then the other parent also does the same by seating the ones they have selected next to each other.</p>

Mii dash imaa desinaaganan achigaadenig i'iw wiisiniwin gii-achigaadenig enaasamabiwaad ingiw ewiiyawen'enyikawinjig. Mii dash a'aw ededewid o-ininamawaad oniijaanisensan gaa-onaabamaajin, mii dash enaad, "Gimiinin nigozis/nindaanis da-wiiyawen'enyiwiyan". Mii dash a'aw emaamaayiwid iniw abinoojiiyensan, mii gaye gakina eni-doodawaad gaa-onaabamaajin da-wiiyawen'enyiwinid oniijaanisensan. Mii dash a'aw ewiiyawen'enyikawind maa minik omaa ani-dakonaad iniw abinoojiiyensan miinawaa ojiimaad.

Ishke dash noongom eshkam nebowa ayaa a'aw Anishinaabe netaa-objibwemosig. Mii dash imaa ani-ganoodamawagwaa gakina. Ishke dash gakina a'aw Anishinaabe odayaawaan iniw Manidoon zhewenimigojin. Gaawiin omaa odayaasiin omaa akiing ayaawaasig.

Plates of food are put before the namesakes. Then the father takes his child and hands him to each of the namesakes he selected and says to them, "I give you my son/daughter to be your namesake." The mother does likewise to all the namesakes that she has selected for their child. All the namesakes that are present will hold the baby for a little bit and give them a kiss.

Today there is more and more Anishinaabe that do not know our language. When I speak for all of the namesakes, I offer up all the tobacco and the food to the Manidoog that take care of them. Our teaching is that each of us as Anishinaabe have Manidoog that watch over us. Anishinaabe would not be on this earth without a

<p>Mii dash omaa ani-dazhimag a’aw asemaa gaa-miinindwaa miinawaa wiisiniwin gaa-achigaadenig enaasamabiwaad ingiw gaa-onaabaminjig da-wiiyawen’enyiwiwaad iniw abinoojiiyensan. Mii dash imaa asemaan miinawaa wiisiniwin iwidi ani-apagizondamawagwaa ingiw Manidoog genawenimigowaajin bebezhiig ingiw ewiiyawen’enyikawinjig nanaandomagwaa ingiw Manidoog aazhitaa gaye da-ni-ganawenimaawaad iniw weshki-wiiyawen’enyikawiminjin. Mii-go gaye iwidi ani-apagizomag a’aw asemaa miinawaa wiisiniwin iniw Manidoon enipinikaazowaad ingiw ewiiyawen’enyikawinjig.</p> <p>Mii dash imaa gaye niin ani-dazhimag a’aw asemaa maagizhaa gaye odedeyan maagizhaa gaye iniw omaamaayan ogii-mooshkina’aan inow indoopwaaganan. Mii dash omaa ani-</p>	<p>Manidoo watching over them.</p> <p>As I speak for each of the namesakes I offer the tobacco given to them and the food put before them asking those Manidoog that have watched over them in their lives and asking that in turn they also watch over their new namesake they are being given in this ceremony. Each of them chosen as namesakes also have an Anishinaabe name that was given to them and came from the Manidoog, I also offer the tobacco and food to those particular Manidoog that their names are based on.</p> <p>I then speak for the tobacco that has been put in my pipe by either the mother or the father or both. I offer the tobacco and food to those Manidoog that took pity on me in my dreams. It is there that</p>
---	---

<p>apagizomag a'aw asemaa miinawaa wiisiniwin iwidi ingiw Manidoog gaa-pi-izhi-zhiwenimijig. Mii dash imaa dibaajimoyaan weweni gaa-izhingwashiyaan. Mii dash imaa da- ni-wiindamaageyaan gaa-waabanda'igoowiziyaan miinawaa gaa- inaabamagwaa ingiw Manidoog gii-pawaajigeyaana. Mii dash imaa wendinamaan miinag a'aw abinoojiiyens ge-izhinikaazod. Mii dash gaye nanaandomagwaa ingiw Manidoog dibishkoo da- ni-zhawenimaawaad iniw abinoojiiyensan weshki- wiiyawen'enyikaagooyaan.</p>	<p>I give the details surrounding the dream that I was given. I then tell what was shown or felt in those dreams. It is from there that I give the child his name. I ask those Manidoog to watch over that child that I have been given as a new namesake.</p>
<p>Mii dash gaye imaa naawayi'ii atemagak i'iw wiisiniwin i'iw wiigwaas-asemaa-onaagan achigaadeg. Mii dash gaye omaa odasemaawaan asaawaad biinjina iniw ogitiziiman a'aw abinoojiiyens. Mii imaa da-ni-dazhimag a'aw asemaa gaye. Mii dash gaye i'iw wiisiniwin omaa booch atemagadogwen gaa- ishkosenig gaa-ni-giizhitaang i'iw wiisiniwin gii-atamawindwaa</p>	<p>There is a small birch bark basket that has been put in the middle of the food before us. The parents also put tobacco in that small birch bark basket. I also speak for that tobacco. There is also food that was left over after the plates of food were set out for the namesakes.</p>

<p>ewiiyawen'enyikawinjig.</p> <p>Mii dash inow odasemaawaan naa i'iw wiisiniwin ani- apagazondamawagwaa ingiw Manidoog enabiwaad. Mii dash imaa oshki-noondamowaad ingiw Manidoog ezhinikaazonid inow abinoojiinyensan. Gaawiin wiikaa oda-wananimigoosiin awenen aawid a'aw abinoojiiyens.</p>	<p>It is then that I offer up the tobacco and the food to the Manidoog where they sit. It is then that the Manidoog first hear the Anishinaabe name given to the child. From there on out the Manidoog will never forget who the child is.</p>
<p>Mii dash imaa enaajiwaniig nandodamaageyaan da- miinigoowizid a'aw niwiiyawen'enh, mino-ayaawin, mino- mamaajiiwin, miinawaa da-naadamaagoowizid azhigwaa gikinoo'amaagozid. Mii imaa ge-ondinigid da-ni-bami'idizod oniigaaniiming.</p>	<p>It is there that I ask for the good things are given to my new namesake, such as good health, good movement, and to be given help when the child begins to go to school. It is from that schooling that he will be given the ability to support himself or herself in their future.</p>
<p>Mii gaye imaa nandodamaageyaan a'aw niwiiyawen'enh oda- wenda-gikendaan gaa-izhi-miinigoowizid a'aw Anishinaabe. Mii</p>	<p>I also ask at that time that my new namesake is able to learn the Anishinaabe way of life that we have been given. It is from those</p>

<p>imaa ge-ondinixed da-ni-baazhidaakonigoowizid imaa oniigaaniiming.</p> <p>Mii gaye nanaandomagwaa ingiw binewiwag weweni da-bimi-ayaawaad aaniindi-go da-baa-ayaad niwiiyawen'enh. Mii gaye iwidi ani-apagizondamawagwaa ingiw Manidoog imaa eyaajig ziibiing miinawaa zaaga'iganiing weweni da-ganawenjigaazod a'aw niwiiyawen'enh aaniin igo apii da-baa-ayaad omaa nibiikaang. Weweni da-ganawenjigaazod omaa baa-odaminod imaa nibiikaang, maagizhaa gaye baa-wewebinaabiid, miinawaa baa-manoominiked, biinish igo gaye aaniin igo apii waa-paa-bagidaabiid. Gego da-wii-maazhisesiin baa-ayaad imaa nibiikaang. Weweni iniw Manidoon imaa nibiikaang oada-wii-kaniwenimigoon. Biinish gaye mii imaa ge-inikaad a'aw asemaa miinawaa i'iw wiisiniwin omaa Manidoo omaa akiing eyaad. Weweni dash daa-wii-ganawenjigaazo a'aw niwiiyawen'enh</p>	<p>teachings that the child will be given the ability to get over hurdles in his or her life.</p> <p>I also ask the thunder-beings go over carefully wherever my namesake may be. I also offer up the food and tobacco to those Manidoog in the rivers and the lakes that he or she is taken care of whenever he or she is in or around the water. I ask that the child be watched over when playing in the water, when out fishing, out harvesting wild rice, and even when the child is out setting nets. I ask that nothing bad happen to the child when he or she is out and about in the water. I ask those Manidoog that are in the lakes and rivers to take good care of my namesake. I offer the tobacco and food to the Manidoo in the earth. I ask that they watch over my namesake while he or she plays on this earth.</p>
---	--

<p>omaa babaamibatood miinawaa babaa-odaminod omaa akiing.</p> <p>Manidoog ayaawag wenjida zhewinimaajig inow Anishinaabe-abinoojiinyan. Apane-go ingii-pi-noondaan, mii ingiw Manidoog gaa-pi-wiiji'igowaajin ingiw gidanishinaabe-abinoojiiyiminaanig. Mii dash ingiw Memengwesiwag miinawaa Manidoo-gwiiwizensag iko ezhi-wiinjigaazojig gaye. Mii dash iwidi apagizondamawagwaa inow asemaan naa wiisiniwin weweni da-ganawenimaawaad niwiiyawen'enyiminaan.</p> <p>Mii-ko gaye omaa gagwedweyaan da-naadamaagoowizid a'aw niyawen'enh oniigaaniiming da-ni-bitakoshkanzig i'iw waabandanziwang aakoziwin ezhi-wiinjigaadeg.</p> <p>Mii gaye waa-izhichigeyaan niwii-nanaandoge ingiw niyawen'enyag da-maamiijiwaad i'iw wiisiniwin ge-</p>	<p>There are Manidoog that especially have compassion for our Anishinaabe children. I have always heard about those Manidoog coming to play with our children. Those are the Manidoog known as Memengwesiwag or also as Manidoo-gwiiwizens. I also offer the tobacco and the food to them to also watch over our new namesake.</p> <p>It is also here that I ask that my namesake in his future does not bump into those things that we cannot see, which the Anishinaabe refers to as sicknesses.</p> <p>I also plan to ask that my namesakes be helped to eat the right foods that will keep them healthy. There are a lot of foods out</p>
---	---

<p>minokaagowaad. Ishke noongom a'aw Anishinaabe omaamiijin i'iw wiisiniwin wenjikaamagadinig anooj inaapined ziinzibaakwadaapined, maagizhaa gaye ishpiming izhaamagadinig omiskwiim, maagizhaa gaye gegoo izhiwebizid imaa ode'ing.</p>	<p>there today that Anishinaabe eat that cause different illnesses such as diabetes, high blood pressure, and heart troubles.</p>
<p>Mii gaye waa-kagwedweyaan da-naadamaagoowiziwaad ingiw niiyawen'enyag da-gabe-bimaadiziwaad dibishkoo a'aw Anishinaabe mewinzha ingodwaak miinawaa niizhtana awashime gii-oditang gii-taso-biboonagazid. Weweni-go gashki'ewiziwaad weweni da-ganawenindizowaad da-ni-maajiikamigaanig i'iw aki.</p>	<p>I am also asking that my namesakes be helped to live a good long life much like our Anishinaabe of the past who lived to be one hundred and twenty plus years in age. I ask that my namesakes are able to take good care of themselves in their future.</p>
<p>Da-wii-naadamaagoowiziwag da-ni-aabajitoosigwaa wenda- inigaa'igod a'aw Anishinaabe i'iw minikwewin naa anooj ani- abajitood a'aw bemaadizid inigaa'igod. Ishke naniizaanendaagwadini naa wenda-mashkawaamagadini</p>	<p>I also ask that my namesakes be helped to stay away from using alcohol and drugs, which has done a lot of damage to us as Anishinaabe. What is being used today is dangerous and really powerful.</p>

<p>noongom ani-aabajitood a'aw bemaadizid.</p> <p>Da-wii-naadamaagoowiziwan inow ogitiziiman da-ni-ganawenimigod a'aw niyawen'enh. Gego da-wii-manezisiiwag gegoo. Miinawaa gaye oda-wii-gikinoo'amaagoon inow ogitiziiman da-ni-manaajitood omaa eyaamagak omaa akiing biinish gaye inow wiiji-bimaadiziiman, miinawaa da-wenda-gikendang da-ni-manaajitood miinawaa da-ni-apiitendang a'aw Anishinaabe gaa-izhi-miinigoowizid enikamigizid ani-asemaaked. Miinawaa ninanaandoge a'aw niyawen'enyag wenjida ani-abinoojiiyensimiwaad da-ganawenimigowaad inow Manidoon megwaa nibaawaad.</p> <p>Giishpin a'aw bezhig enaabamind ewiiyawen'enyikawind imaa ayaasig, awiya-go oada-naabibiitaagoon da-ni-naabishkaaged i'iw</p>	<p>I also ask those Manidoog to help the parents take care of my namesake. That they are not lacking and are not without anything.</p> <p>I also ask that the parents are able to teach my namesake to respect everything that is on this earth, to be respectful to other people, and to be respect and high regard for the ceremonies we have been given as a people. I also ask the Manidoog that they watch over my namesake while he or she sleeps especially as a baby.</p> <p>If one of those that has been selected as a namesake is not there, somebody can sit for them and accept the food on their behalf.</p>
--	--

<p>wiisiniwin imaa gaa-atamawind. Gomaapii dash waabamind iniw asemaan da-miinaa.</p>	<p>When the parents see them at a later date they can give that person some tobacco.</p>
<p>Mii dash gaye omaa iko minwendamaan gashkapinaawaad inow asemaan waa-miinindwaa waa-wiiyawen'enyikawinjig. Ishke dash imaa bezhig ayaasig waawiiyawen'enyikawind, mii imaa dashkosed a'aw asemaa gaa-kashkipijigaazod. Mii dash imaa da-naadamaagoowiziwaad ingiw weniijaanisijig da-wanendanzigwaa da-miinaawaad ewiiyawen'enyikawiminjin owapii gii-tanakamigizing.</p>	<p>This is where I like it when the parents make tobacco ties to give to the namesakes that they have selected. If one of the individuals that was selected as a namesake was not there they will have one tobacco tie remaining as a visible reminder to be sure to give tobacco to give tobacco to the individual that was not there at the time of the ceremony.</p>
<p>Ishke dash gaye ingiw nawaj igo eni-gichi-aya'aawijig wii-miinigoowiziwaad i'iw anishinaabewinikaazowin, mii eta-go iniw asemaan ge-miinaawaad iniw gaa-inendaagozinijin da-wiindaawasonid. Gaawiin memwech wiisiniwin oada-atoosiin. Mii a'aw bezhig mindimooyenyiban gaa-izhi-gikinoo'amawid.</p>	<p>For also those Anishinaabe that are older and in need of an Anishinaabe name they only have to give tobacco to the person that has to give out names. It is not necessary to have food as a part of their offering. That is what one of the old ladies taught me.</p>

<p>Misawaa-go gichi-aya'aawid a'aw Anishinaabe booch igo da-miinigoowizid da-anishinaabewinikaazod. Ishke bezhig a'aw inini gii-niizhwaasimidana ashi-naanan izhi-biboonagizi gii-miinag o'ow anishinaabewinikaazowin.</p>	<p>It does not matter what age Anishinaabe is; it would be ideal that they have an Anishinaabe name. There was one elder that was seventy-five years old when I gave him his Anishinaabe name.</p>
<p>Aanind a'aw Anishinaabe omisawendaan i'iw giizhaa asemaa da-miinind dabwaa-wiindaawasod, mii dash imaa besho asaad iniw asemaan nibaad. Mii imaa nanaandomaad iniw Manidoon da-bi-wiindamaagod ge-izhinikaazonid iniw abinoojiiyensan. Mii gaye niin ayaapii ezhichigeyaan. Aaningodinong gaawiin omaa gayat aanind a'aw Anishinaabe nimiinigosiin. Mii-go bijiinag dabwaa-maajitaang mooshkina'aad inow indoopwaaganan.</p>	<p>Some Anishinaabe like to be given their tobacco ahead of time before they give a name, so they can put it next to their bed. That is where that person calls on those Manidoog to come and give them an Anishinaabe name to give to that child. That is also what I do every now and then. Sometimes some Anishinaabe will not give me tobacco ahead of time. They will not give me tobacco until the start of the ceremony at the time they fill my pipe.</p>
<p>Mii dash iko ayaapii ezhichigewaad ingiw eniijaanisijig iniw abinoojiiyensan, gegoo iko omiinaawaan iniw</p>	<p>Some of the Anishinaabe that are doing this ceremony for their child will give an offering to those they have selected as</p>

<p>ewiiyawen’enyikawaawaajin maagizhaa gaye waaboyaanan, meshkwadooniganan, anooj igo gegoo. Mii iw epigaabawiwaad ingiw eniijaanisijig. Mii imaa besho da-achigaadenigiban i’iw wiisiniwin gaa-achigaadenig. Mii a’aw eni-gaagiigidod ge-ni-apagizondamawaapan iniw Manidoon gaye da-ondinged dash a’aw abinoojinyens da-naadamaagoowizid. Ani-giizhiitaang, mii dash ininamawindwaa ge-naabishkaagejig, mii dash iwidi anidagoshimoonagak enabiwaad ingiw Manidoog.</p> <p>Mii-ko a’aw Anishinaabe eni-wanendang iniw meshkwadooniganan da-miinaad iniw gaa-anoonaajin da-biganoodamaagowaad, wenjida waasa wenjiinid. Ishke nebowa izhise ani-biinjabajige awiya chi-inagindeg noongom i’iw waazakonejiganaaboo.</p> <p>Aanind ingiw ewiiyawen’enyikawinjig odayaanaawaa iko</p>	<p>namesakes by giving them maybe a blanket, maybe some money, or various items. This is additional offering they are putting for their child. Those items can be placed next to the food that has been put down for the ceremony. The one speaking for the ceremony can offer it up to the Manidoog as a source of additional support for the child. When the ceremony is done the items can be passed out to those that are attending the ceremony. By doing that those items will go to those Manidoog.</p> <p>Sometimes Anishinaabe will forget to give a money offering to the one asked to give a naming ceremony. It is important to give a money offering to the speaker especially if he traveled a great distance. It cost a lot nowadays with the cost of gasoline.</p> <p>Some of those that have been selected as namesakes have been</p>
---	--

<p>maanaawaad owiiyawen'enyimiwaan. Maagizhaa gaye iniw dewe'igaansan, maagizhaa gaye miigwanan, maagizhaa gaye opwaaganan. Mii iniw Manidoon gaa-izhi-wiindamaagowaad da-izhichigewaad. Mii dash i'iw "Odizhi'oon" a'aw ewiiyawen'enyikawind ezhiwiinjigaadeg. Mii dash imaa wendinige a'aw maanind i'iw odizhi'oon, mii iw ge-nanaadamaagod oniigaaniiming.</p>	<p>told by the Manidoog what to give their namesake as a source of support in their future. Some of them give small drums like a hand drum, or maybe a feather, or even a pipe. The Manidoog have told these people to give that to their namesakes. That becomes the child's, "Odizhi'oon" a sacred item that will help them in their future.</p>
<p>Nebowa iko Anishinaabe owanendaan anishinaabewinikaazod. Ishke dash mii i'iw ge-izhichigepan endasing asemaan asaad odaa-wiindamawaan iniw Manidoon ezhinikaazod. Mii dash gaawiin odaa-wanendanziin ezhinikaazod.</p>	<p>Many of our Anishinaabe people forget their Anishinaabe name. To help Anishinaabe remember their Anishinaabe name he can tell the Manidoog his Anishinaabe name as he offers his tobacco. And that will help him to not forget his Anishinaabe name.</p>
<p>Ishke dash aanind wenendangig odizhinikaazowiniwaa mii-go ge-izhi-abajitoowaapan ezhinikaazonid bezhig iniw owiiyawen'enyimiwaan. Ishke dash gaye aanind nimiinaag da-</p>	<p>For those who have forgotten their Anishinaabe name, they can use an Anishinaabe name of one of their namesakes. And I also give some Anishinaabe new names. I ask for compassion from</p>

<p>oshki-anishinaabewinikaazowaad. Mii dash omaa ani-gaagiizomagwaa ingiw Manidoog, gaawiin nizhiigwaakwananziin gayat gaa-izhi-miinigoowizid da-izhinikaazod.</p>	<p>those Manidoog, saying I am not excluding the Anishinaabe name they were originally given.</p>
<p>Ishke dash enendaagozijig ingiw ewiiyawen'enyikawinjig ge-izhichigewaad, mii-go apane ani-waabamaawaad, mii imaa da-ni-naazikawaawaad da-mino-doodawaawaad weweni da-bizindawaawaad iniw owiiyawen'enyimiwaan.</p> <p>Ominwendaanaawaa ingiw abinoojiinyag gaye wiinawaa mino-doodawindwaa. Ishke aanind ingiw niwiiyawen'enyag zhooniiyaansan nimiinaag waabamagwaa. Giishpin a'aw abinoojiinh wani'aad iniw ogitiziiman, mii iniw bezhig iniw ewiiyawen'enyijin ge-ni-ganawenimigojin.</p>	<p>What the namesakes can do is approach their namesakes each time they see them to treat them good and listen to them carefully. Young children like to get attention and to be treated respectfully. For some of my namesakes I will give them money whenever I see them. Our teaching is that if a child should lose one of his parents, it is one of his namesakes that will take care of him from there on out.</p>
<p>Daa-wenda-zanagad aana-wii-mino-doodawagwaa bebezhibig ingiw niyawen'enyag i'iw akeyaa gaa-izhi-gikinoo'amaagooyang</p>	<p>It would be difficult for me to do right by all my namesakes in the way that we were taught as Anishinaabe to do for our namesakes,</p>

<p>da-doodawangwaa giyawen'enyiminaanig, onzaam nebowa indayaawaag. Ishke noongom awashime niiwaak indayaawaag niyawen'enyag.</p>	<p>because I have so many. Today I have over four hundred namesakes.</p>
<p>Ishke gaawiin aapiji ayaasiin noongom a'aw Anishinaabe eni-wiindaawasod. Ishke nebowa a'aw gidanishinaabeminaan gaawiin nitaa-objbwemosiin biinish gaye gaawiin ogikendanziin aaniindi ge-ondinang awiya ani-wiindaawasod. Ishke awiya ani-wiiyawen'enyikawind inow abinoojiinyan weweni bebezbig owiikwajitoo da-mino-doodawaad. Ishke dash onzaam nebowa niyawen'enyag indayaawaag, aaniish naa booch da-wii-ayaamowaad anishinaabewinikaazowaad, mii iw apane wenjinakodamaan anoonigooyaan da-wiindaawasoyaan.</p>	<p>Today there are very few that give Anishinaabe names. A lot of our Anishinaabe today are not able to speak our language and do not where these Anishinaabe names come from that are given out. When someone is given a child as a namesake he should work at paying attention to each one of them. Even though I have too many namesakes I still agree to do the ceremony and the naming, because I want our Anishinaabe to have an Anishinaabe name.</p>
<p>Ishke dash ayaapii nigaagiizomaag ingiw Manidoog, gaawiin nibaapinendanziin gaa-izhi-ina'oonwewiziyang. Ishke gaawiin</p>	<p>Every so often I ask those Manidoog to have compassion for me and that I am not being disrespectful to our teachings. Nowadays</p>

<p>geyaabi nebowa ayaasiiwag eni-wiindaawasojig. Apegish dash a'aw Anishinaabe ani-ayaangwaamitood da-ni-gikendang i'iw Ojibwemowin nebowa dash da-ayaawaad ge-miigiwejjig iniw anishinaabewinikaazowinan.</p>	<p>there are not many who give Anishinaabe names anymore. I hope that the Anishinaabe works hard at learning the Ojibwe language so that there are many that can give Anishinaabe names.</p>
<p>Ishke aaningodinong niwanenimaag awenenag aawiwaad ingiw niyawen'enyag. Mii dash enagwaa iko, "Bi-naazikawishig ingoji waabamiyeg baa-ayaayaan. Bi-wiindamawishig ezhinikaazoyeg. Ishke omaa bi-wiindamawiyeg ezhinikaazoyeg, mii dash igo ge-ikidoyaan, Wa! Mii sanaa niyawen'enh!" Mii i'iw genaadamaagoyaan da-gikeniminagog. Onzaam nebowa niyawen'enyag indayaawaag. Gaawiin gakina indaminjimenimaasiig.</p>	<p>At times I forget who my namesakes are. I often say to them, "Come approach me whenever you see me and let me know your Anishinaabe name. Once you tell me what your Anishinaabe name is I would say, Oh Yes! This is my namesake! That is what will help me in knowing that you are my namesake." I have far too many namesakes. I could not possibly remember them all.</p>
<p>Ishke dash mii imaa waabanjigaadeg ani-wanitooyang eshkam i'iw akeyaa gaa-izhi-miinigoowiziyang. Nebowa iko gii-ayaawag</p>	<p>This is where it shows that we have lost a lot of what we were given. There used to be plenty of people who gave Anishinaabe</p>

<p>gaa-wiindaawasojig. Ishke dash noongom eshkam ani-bangiwwagiziwwag. Mii imaa waabanjigaadeg geget ginishwanaaji'igonaan a'aw wayaabishkiiwed. Eshkam nebowa a'aw Anishinaabe ani-bagijwebinang gaa-izhi-miinigoowiziyang i'iw akeyaa da-ni-bimiwidooyang bimaadiziyang anishinaabewiyang.</p> <p>Ishke a'aw bezhig niwiiyawen'enh iniw onaabeman gaa-izhichigenid, mii-go apane gii-miikizimid, anooj gii-izhid. Mii dash a'aw niwiiyawen'enh gaa-niibawitawid gii-wiindamawid "Gego babaamitawaaken ekidod a'aw niwiiwaagan."</p> <p>Ishke dash awiya miinigoowizid odanishinaabewinikaazowin, mii iniw weweni endoodawaajin biinjina eyaawaajin, iniw ojichaagwan. Anishinaabewiwan iniw. Ishke dash oniigaaniiming ge-ni-izhichigepan, nawaj da-ni-mino-doodawaad iniw</p>	<p>names. Nowadays there are a lesser number of people who give names. This is a visible sign on how distracting the white man has been for us. More and more of our Anishinaabe are dropping the way that we were given to live our lives as Anishinaabe.</p> <p>The husband of one of my namesakes would always tease me every time he saw me saying different things. And his wife who was my namesake would always say something supportive to me and say, "Do not listen to what my husband says."</p> <p>When and person is given an Anishinaabe name he is doing good to his spirit within. That spirit is Anishinaabe. What else he can do to further nurture his spirit within he can work at learning the Anishinaabe language to participate and attend the ceremonies</p>
--	---

<p>ojichaagwan, oadaa-wii-gikendaan da-ni-anishinaabemod, miinawaa da-ni-naanzikang gaa-miinigoowizid a’aw Anishinaabe ani-asemaaked, miinawaa endaso-giizhik asemaan da-asaad. Miinawaa weweni da-ni-nanaagadawendang, gego da-ni-maji-inendanziin. Miinawaa gakina bebezhiig anishinaabewiyang apii gii-asigooyang omaa Manidoo odakiiming, gegoo-go gigii-inendaagozimin da-izhichigeyang megwaa maa bibizhaagiiyang omaa akiing. Mii iw ge-nandawaabandamang megwaa omaa ayaayang omaa akiing, da-ni-giizhiikamang idash. Mii dash imaa ge-ni-naadamaagoyang zakab biinjina da-ni-izhi-ayaayang, weweni ani-doodawang omaa biinjina bemiwinang.</p> <p>Ishke ezhi-apiitendaagwak i’iw anishinaabewinkaazowin da-ayaang a’aw Anishinaabe. Mii imaa apii da-ni-aabajichigaadenigiban giishpin gegoo ani-maazhi-izhiwebizid a’aw Anishinaabe maagizhaa gaye chi-aakozid. Mii imaa ani-</p>	<p>that Anishinaabe has been given and to put tobacco everyday. He should also work at having a peaceful mind and not have negative thoughts. Also each one of us as Anishinaabe when we were put on this earth, we were put here for a reason. There is something we are to accomplish while we are on this earth. This is what each Anishinaabe has to find out what he is to do while he is here on earth and to complete it. This will help us to have peace within when we nurture our Anishinaabe spirit within.</p> <p>It is important that Anishinaabe has his Anishinaabe name. His Anishinaabe name can come in handy when he is have a hard time, maybe a serious illness. He will be approaching our Anishinaabe ceremonies with his tobacco for the Manidoog so</p>
---	--

<p>apa’iwed ani-manidooked a’aw Anishinaabe nanaandomaad inow Manidoon da-naadamaagod mino-ayaawin da-miinigoowizid.</p> <p>Ishke dash owapii ani-asaad inow asemaan miinawaa wiisiniwin naa wegonen igo waa-ni-atood waa-ni-apigaabawid, mii inow ge-ni-ganoodamaagojin da-wenda-minwiinid da-ayaamonid i’iw anishinaabewinikaazowin ge-ni-aabajtoonid da-ni-ganoodamaagod miinawaa inow Manidoon oda-wenda-gikenimigoon awenen aawid.</p> <p>Miinawaa ani-aanjikiid a’aw Anishinaabe, mii gaye da-ni-aabajichigaadenig odanishinaabewinikaazowin. Miinawaa da-ayaamowaad gidinawemaaganinaanig iwidi eyaajig da-ayaamowaad i’iw anishinaabewinikaazowin da-anamikaagod iwidi azhigwa ani-dagoshimoonod Gaagige-minawaanigoziwining ezhiwiinjigaadeg.</p>	<p>that he is given good health. At the time he gives his offering of tobacco, food, and other items. The one speaking on his behalf will be much more efficient in having his Anishinaabe name to use and those Manidoog will definitely know who he is.</p> <p>Also when Anishinaabe changes world that is the time that his Anishinaabe name will be used also. And our relatives over there in that other world will have an Anishinaabe name to use as he arrives to that land of ever lasting happiness.</p>
--	--

<p>Mii-ko anooj inagwaa ingiw Anishinaabeg i'iwapii miinigoowiziwaad ge-izhinikaazowaad, gayat dabwaa- miinigoowiziwaad odanishinaabiwiniikaazowiniwaa, mii-ko ingiw Manidoog gaa-ikidowaad "Mii a'aw aya'aa iniw odasemaan." Mii dash omaa noongom da-wenda-gikenimigowaad iniw Manidoon awenen aawiwaad.</p>	<p>As I tease Anishinaabe that are in the process of getting their Anishinaabe name I will tell them that the Manidoog will say that is whatcha ma call it's tobacco. And then I tell them from here on out that the Manidoog will know who they are and have an Anishinaabe name as referred to him.</p>
---	---