

# Inawendiwin (Connection)

Our relationship with Animikiig (Thunderbirds) is an example of our relationship with the natural world, one based on reciprocity and respect. When we honor and take care of aki (earth), it takes care of us in return.

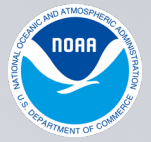
—Sarah Agaton Howes, Anishinaabe artist, Fond du Lac Band of Lake Superior Chippewa and Michael Waasegiizhig Price







# Inawendiwin (Connection)



Climate change is impacting the treaty-guaranteed rights of the **Ojibwe** to hunt, fish, and gather in the Ceded Territories. Culturally important beings like **manoomin** (wild rice), **ogaa** (walleye), and **waabooz** (snowshoe hare) are particularly vulnerable to climate change. It is the Ojibwe way to practice reciprocity with all beings, as we do with the Animikiig (Thunderbirds), so we can take care of them as they take care of us.



Photos of the Bad River Reservation after a 500-year heavy rain event in northwestern Wisconsin and northeast Minnesota in July 2016. Over the course of eight hours, up to 8-10 inches of rain fell across the region, causing extreme flooding in low-lying areas, damaging and destroying bridges, roads, and homes. Some parts of the reservation were surrounded by floodwaters, isolating residents and preventing them from obtaining critical medical supplies, food, and water. Supplies had to be physically carried over the intact portion of the Kakagon Bridge. Regional tribes, including members of the Menominee Nation police department, provided on-the-ground and financial support.

(CO Rasmussen/GLIFWC photos)

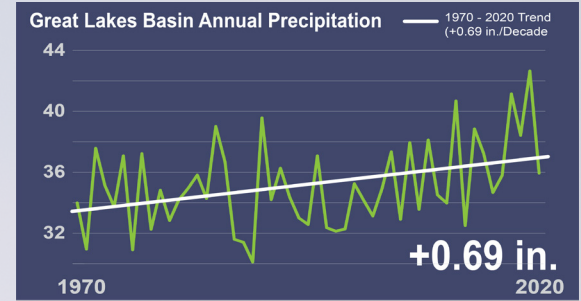
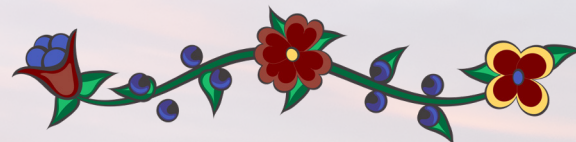


## Thunderbirds, Climate Change, and the Anishinaabe-Ojibwe

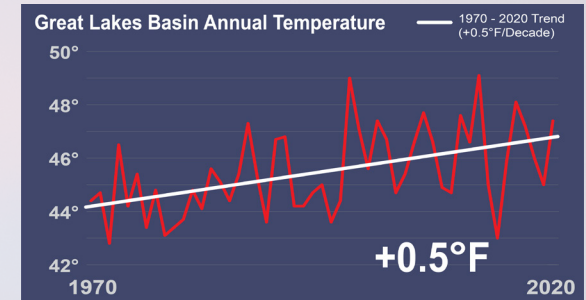
According to Ojibwe Creation Story, the Animikiig, the Thunderbirds, were created by **Gichi-manidoo** (Benevolent Spirit) to nurture and protect the aki (earth). Animikiig nurture Aki by bringing gimowan (rain), noodin (wind), and waasamoowin (lightning). Gimowan delivers nourishing water to all living beings, noodin scours the forests of leaves, debris, and dying trees; the waasamowin brings an occasional ishkode (fire), which cleanses the earth's surface. The Animikiig are to protect Aki from anyone who would dare to harm her, even human beings.

In recent times, we are seeing the Animikiig responding to the damage that humans have brought to aki (earth), giizhig (sky), and nibi (water). The Animikiig are responding to the imbalance of our sacred ecology. They are bringing more intense storms, flooding, stronger noodin, and drought. Once thought of as solely benevolent beings, Animikiig are now directing their ire towards the human world, and they won't stop until balance is restored.

—Michael Waasegiizhig Price  
Anishinaabe—Wkwemikong First Nation  
Traditional Ecological Knowledge Specialist - GLIFWC



Time series of annual precipitation for the Great Lakes Basin 1970-2020. Annual precipitation has increased at an average rate of +0.69 inch per decade since 1970. (NOAA)



Time series of annual temperature for the Great Lakes Basin 1970-2020. Annual temperature has increased at an average rate of +0.5°F per decade since 1970. (NOAA)

### Ojibwe weather terms

- Awan—Fog
- Ishkode—Fire
- Zasakwaa—Frost
- Dipiiwan, Dipaa—Humid
- Wenda-gisinaamagad—Intense cold
- Wenda-gizhaatemagad—Intense heat
- Waasamoowin—Lightning
- Gimiwan—Rain
- Giizhig—Sky
- Zoogipon—Snow
- Giizis—Sun
- Animikiig—Thunderbirds
- Noodin—Wind