

Geyabi Ingoding Manido-Giizisong
Still Once More Spirit Sun
Once Again in January

(Note: Not all words match from the first line to the third. Some sounds and ideas simply do not translate.)

Shki-giizis miinwaa shki-biboon gii bi dagooshinwaad geyabi.

New month and a new year have arrived again.

A new month and new year have arrived again.

Gaawiin minoenendsiiwag gondag gaa maajaajig, gondag enji-gaanawenjigaazwaad geyabi

They are not well the ones who have gone, the ones held prisoner still

And the ones who have walked on are held prisoner still.

Biiskaanaanan gisinang mkwamans Zhiingwaak niimid

Wearing in the cold, bits of ice, Pine dances

Outdoors, wearing icicles, the pine dances.

Name giiwed in giizis, pii noodin bi dagooshin Zhiingwaak niimid

Under northern sun when wind arrives, Pine dances

Under a northern sun, as the wind arrives, pine dances.

Ozhaaboniganag g'zhaabwaabam'igonanig, daamtaayaang odenanigong geyabi.

Living needles they see through us, we are busy in our hearts still.

Pine needles pierce our busy hearts again.

Zhaawskwaazo-zhaaboniganag "naadamoiyang ina" g'gwejim'igonanig geyabi.

Green living needles will you help us they ask us again.

The green needles ask again, "will you help us?"

Pane g'daa mikwendaagwadaan ensa kan.

Always we should remember every bone.

We should always remember every bone.

Pane g'daa mikwendaagoz'anan ensa jichaak

Always we should remember every soul

We should always remember every soul.

Oniijaansinag nd'aawmi mitig-jiibikan-aakiing, jiiabayag noondawangwa geyabi.

Children we are of tree-root-earth, ghosts we hear them still.

We are children of the earth and can hear her ghosts.

Biinish bagidinigaazwag jichaakag, jiiabayag wii noondawangwa geyabi miinwaa geyabi. . .

Until they are released the souls, ghosts we hear them again and again. . .

And until the souls are released, we will hear the ghosts again and again . . .

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Maanda dibaajimowinans zhibii'aan Waabshkaazo-zenibaasag Kchi-gabegikendaasogamig Michiganong.

This poem was written for the Waabshkaazo-zenibaasag project at the University of Michigan.

Waabshkaazo-zenibaasag tkobidonaanan mitigon miinwaa kina gojing.

White ribbons are tied in trees and many places.

Miidash kina goya daa gikendaaswaad gaye wiikaa g'gaa nenmaasiinanig gaa bi iayaajig.
So everyone will know we will not forget the ones who were here before us.

NAGPRA gii nakinigewin 1990, gaye maashi bagidinigaazsiiwag.
Native American Grave Repatriation Act Program was decided in 1990, but the University of Michigan
has not yet returned requested remains.

Giindaan maampii: <http://www.nps.gov/history/nagpra/> oshme pii nsostaayeg.
Visit <http://www.nps.gov/history/nagpra/> to understand more.