

áhsen – three; Skywoman’s daughter’s twin sons (p. 258<sup>1</sup>)

anenemik – the word for maple; the man tree (p. 172)

bewiieskwinnuk – one of the names for cattail; meaning “we wrap the baby in it” (p. 230)

Bozho – hello (p. 156)

Bodwewadmi (Potawatomi) – People of the Fire (p. 361)

chimokman – the long-knife people (p. 367)

edbesendowen – the humility (p. 238)

én:ska – one; “this word evokes the fall of Skywoman from the world above.” (p. 258)

kaniienkeha – the Mohawk call themselves the People of the Flint (p. 255)

kizhig – Cedar; the sacred plant of the South (p. 209)

manido – a powerful spirit-being (p. 205)

megwech – thank you (p. 54)

minidewak – traditional give away; “they give from the heart” (p. 381)

Mishkos kenomagwen – what the plants have shown: “If we use a plant respectfully it will stay with us and flourish. If we ignore it, it will go away.” (p. 157)

mshkodewashk – Sage; the sacred plant of the West (p. 212)

Nanabozho – the Anishinaabe Original Man (p. 63)

niibin – summer; “the time of plenty” (p. 375)

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<sup>1</sup> Page numbers refer to Braiding Sweetgrass by Robin Wall Kimmerer as published by Milkweed Editions (First Paperback Edition) © 2013



Nya wenhah ska – a greeting of health and peace (p. 107)

ode’mini-giizis – Strawberry Moon (p. 23)

Puhpowee – the life force that causes mushrooms to push up from the earth overnight (p. 49)

sema – the sacred tobacco (p. 208)

shkitagen – the firekeeper fungus; a valued traditional medicine (p. 364)

Tahawus – the Cloud Splitter (p. 34)

tékeni – two; “Skywoman gave birth to a daughter.” (p. 258)

waabigwanigiizis – Flower Moon (p. 22)

wabunong – the East; the direction of knowledge (p. 208)

watap – roots of white spruce; “a cultural keystone for indigenous peoples of the Great Lakes.” (p. 232)

Wewene – “in a good time, in a good way” (p. 361)

wiikwegamaa – to be a bay (p. 54)

wiingaashk – sweetgrass – the sweet-smelling hair of Mother Earth (Preface)

Windigo – “a human whose selfishness has overpowered their self-control to the point that satisfaction is no longer possible.” (p. 306)

Wisgaak gokpenagen – Black Ash basket (p. 141)

yawe – the animate to be (p. 56)

zaaganaash – the offshore people (p. 365)

zhawanong – the South; the land of birth and growth (p. 209)

zizibaskwet giizis – Anishinaabe new year, Maple Sugar Moon (p. 168)

