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Nota di contenuto	Contents; Maajitaadaa: Nanaboozhoo and the Flood, Part 2 - John Borrows; Bagijige: Making an Offering - Jill Doerfler, Niigaanwewidam James Sinclair, and Heidi Kiiwetinepinesiik Stark; Eko-bezhig Bagijigan: Stories as Roots; Is That All There Is? Tribal Literature - Basil H. Johnston; Name': Literary Ancestry as Presence - Heid E. Erdrich; Beshaabiiag G'gikenmaaigowag: Comets of Knowledge - Margaret Noori; Eko-niizh Bagijigan: Stories as Relationships; The Story Is a Living Being: Companionship with Stories in Anishinaabeg Studies - Eva Marie Garrouette and Kathleen Delores Westcott K'zaugin: Storying Ourselves into Life - Niigaanwewidam James SinclairTeaching as Story - Thomas Peacock; Eko-niswi Bagijigan: Stories as Revelations; Every Dream Is a Prophecy: Rethinking Revitalization - Dreams, Prophets, and Routinized Cultural Evolution - Cary Miller; Constitutional Narratives: A Conversation with Gerald Vizenor - Gerald Vizenor and James Mackay; And the Easter Bunny

Dies: Old Traditions from New Stories - Julie Pelletier; Eko-niwin  
Bagijigan: Stories as Resiliency  
A Philosophy for Living: Ignatia Broker and Constitutional Reform  
among the White Earth Anishinaabeg - Jill Doerfler  
A Perfect Copy: Indian Culture and Tribal Law - Matthew L. M. Fletcher; The  
Hydromythology of the Anishinaabeg: Will Mishipizhu Survive Climate  
Change, or Is He Creating It? - Melissa K. Nelson; Eko-naanan  
Bagijigan: Stories as Resistance; Wild Rice Rights: Gerald Vizenor and an  
Affiliation of Story - Kimberly Blaeser; Transforming the Trickster:  
Federal Indian Law Encounters Anishinaabe Diplomacy - Heidi  
Kiiwetinepinesiik Stark  
Theorizing Resurgence from within Nishnaabeg Thought - Leanne  
Betasamosake Simpson with Edna Manitowabi  
Eko-ingodwaasi  
Bagijigan: Stories as Reclamation; Aadizookewininiwag and the Visual  
Arts: Story as Process and Principle in Twenty-First Century  
Anishinaabeg Painting - David Stirrup; Stories as Mshkiki: Reflections  
on the Healing and Migratory Practices of Minwaajimo - Dylan A. T.  
Miner; Horizon Lines, Medicine Painting, and Moose Calling: The  
Visual/Performative Storytelling of Three Anishinaabeg Artists - Molly  
McGlennen; Eko-niizhwaasi  
Bagijigan: Stories as Reflections  
Anishinaabeg Studies: Creative, Critical, Ethical, and Reflexive  
Brock Pitawanakwat  
Telling All of Our Stories: Reorienting the Legal and  
Political Events of the Anishinaabeg - Keith Richotte Jr.; On the Road  
Home: Stories and Reflections from Neyaashiinigiming - Lindsay  
Keegitah Borrows; About the Authors

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### Sommario/riassunto

For the Anishinaabeg people, who span a vast geographic region from the Great Lakes to the Plains and beyond, stories are vessels of knowledge. They are bagijiganan, offerings of the possibilities within Anishinaabeg life. Existing along a broad narrative spectrum, from aadizookaanag (traditional or sacred narratives) to dibaajimowinan (histories and news)-as well as everything in between-storytelling is one of the central practices and methods of individual and community existence. Stories create and understand, survive and endure, revitalize and persist. They honor the past, recognize the p

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