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State of the Tribes: more talk, action needed

Red Cliff's DePerry addresses State Assembly

By Charlie Otto Rasmussen
Staff Writer

Madison, Wis.—As a winter storm whipped through the state, Patricia R. DePerry delivered the 2007 State of Tribes address to the Wisconsin State Assembly on March 1. DePerry called for better communication between tribal and state representatives and highlighted common goals sought by leaders statewide like improvements in health care, economic development and education.

"General welfare for all of Wisconsin's constituents becomes a dual goal for us all," said DePerry, the Red Cliff Tribal chairwoman and Great Lakes Intertribal Council president. The late morning address was delayed for one hour to allow travelers extra time on ice-covered roads leading to the State Capitol.

DePerry also encouraged state officials to better appreciate the tenets of tribal sovereignty as well as developing stronger government-to-government relationships.

"You are neglecting a decree from the United States when you fail to recognize sovereignty," she said. "It's not open for negotiation. It's the law." Federally-recognized tribes across the country maintain an inherent right of self-government and self-determination that is rooted in the treaty making era between tribal nations and U.S. officials.

The State of Tribes event began with an intertribal group of Wisconsin singers playing drum and honor songs on the Capitol's East Wing steps. A veteran's color guard led a procession around the freshly salted Capitol walkway that included the drum singers, tribal delegations and others.

While DePerry looked to garner more involvement from legislators in native issues, she said tribal members **(See State of the Tribes, page 20)**

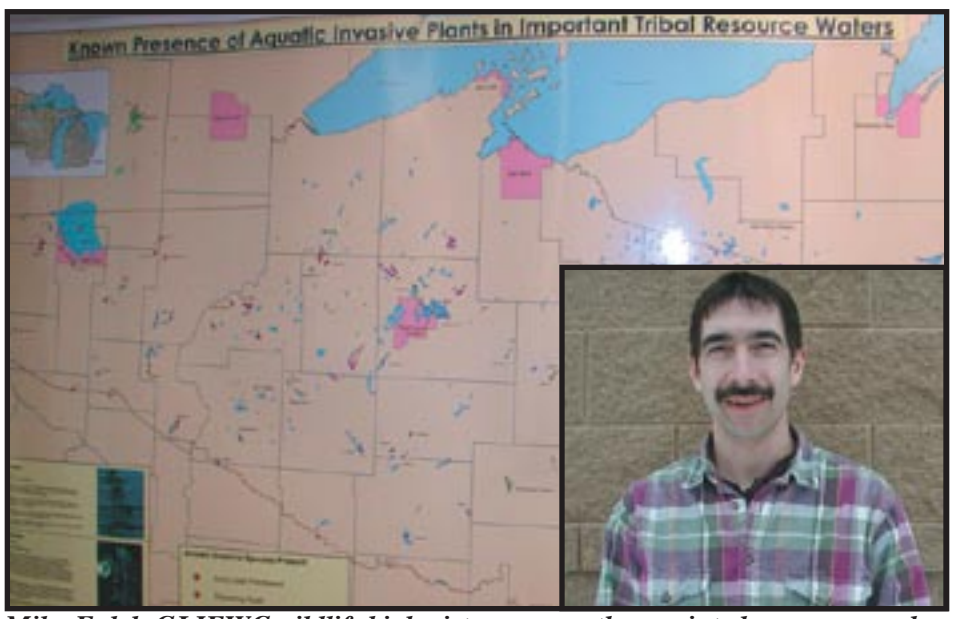
Red Cliff Tribal Chairwoman Patricia R. DePerry delivered the 2007 State of the Tribes address to the Wisconsin State Assembly on March 1 calling for better communications between tribal and state representatives. (Photo by COR)

GLIFWC biologist appointed to national committee tackling invasive species issues

By Sue Erickson
Staff Writer

Odanah, Wis.—Great Lakes Indian Fish and Wildlife Commission (GLIFWC) Wildlife Biologist Miles Falck was among thirty individuals nationally to be appointed by Interior Secretary Dirk Kempthorne as new members on the Invasive Species Advisory Committee (ISAC). ISAC advises and makes recommendations to the National Invasive Species Council (NISC).

Falck's appointment gives recognition to GLIFWC's ongoing commitment and efforts to address issues relating to invasive species in the treaty ceded territories, according to GLIFWC Board of Commissioners Chairman Mic Isham. "It was soon after its formation in 1984 that GLIFWC began working to control invasives in the ceded territories, particularly purple loosestrife, whose presence in wetlands threatened wild rice stands," Isham noted. "This is an area where GLIFWC has taken a lead and brought a better understanding to everyone, including the Wisconsin DNR. Those efforts have continued and expanded, and Falck has been one of the driving forces behind that program," he added. Noting the ambitious invasive species websites generated by Falck over the past several years. "He, along with other GLIFWC staff such as Wildlife Technician Ron Parisien, have contributed significantly to hands-on control of invasive species, identification of invasives and public education efforts."



Miles Falck, GLIFWC wildlife biologist, was recently appointed as a new member of the national Invasive Species Advisory Committee. (Photo by SE)

Falck is one of two appointees to the committee representing tribal interests. He is joined by Christopher Fisher, Colville Confederated Tribes. Appointees serve a three-year term and represent a spectrum of stakeholders nationally, including conservation, agriculture, scientific, state and tribal governments and industrial organizations.

Falck has worked extensively with various other tribal, state, national and local agencies and organizations in regard to the identification and control of invasive species. In addition to the two websites, one at *www.glifwc.org/invasives* that features distribution maps and another at *www.glifwc-maps.org*, an informational site on invasives, he has coordinated the production of several brochures on invasive species for public dissemination, stressing identification and prevention measures.

The NISC was established by executive order in 1999 in response to over 500 letters to the Administration from scientists and resource managers concerned about the impacts of invasive species across the nation. Since that time, NISC produced a national Invasive Species Management Plan.

NISC is co-chaired by the secretaries of the Interior, Agriculture and Commerce. Its members include the secretaries of State, Defense, Transportation, Treasury, Health and Human Services, and Homeland Security and the administrators of the U.S. Environmental Protection Administration, the National Air and Space Administration, U.S. Agency for International Development and the U.S. Trade Representative.

ISAC will be convening in April 2007 to discuss recommendations to the NISC.

From the desk of GLIFWC Excutive Administrator Jim Zorn

Cookies baking. A turkey roasting. Maple sap boiling. Fry bread frying. We anticipate. We easily recognize these smells. Our responses are familiar and comforting. It's as if we are innately programmed to react as we do. We remember good times and the many meals, feasts, holidays and celebrations with our families, friends and neighbors. Let's look at a different example. What responses do these trigger?

"Save a walleye, spear and Indian." "Save two walleyes, spear a pregnant squaw."What do you feel? What do you understand? How do you react?

For many of us, I am confident that our reaction today is different than it was 20 years ago for a simple reason—HONOR. Honor Our Neighbors' Origins and Rights. It's a simple concept. It's the right thing to do, for ourselves as individuals and for our entire community.

Yet, why is it so difficult for us to comprehend? Why is not part of the innate programming that guides our conscience? What is it about us that would say it's okay to throw a rock at someone going fishing? Or to plant a pipe bomb at a boat landing that some of our neighbors would be using that night? Or to try to capsize a boat simply because you don't like how "they" are fishing? Why were these actions deemed appropriate, even laudable by some, at the 1980s spearfishing landings? I certainly can't answer these questions, and would be foolish even to try. But I can offer my gratitude to those countless individuals who truly understood that Honor Our Neighbors' Origins and Rights is much more than an abstract concept.

Chi Miigwech to Sharon Metz and Sue Erickson who, on a chilly February day in 1988 in Wausau, Wisconsin, had the vision and courage to form HONOR, the institution. Thank you as well to all those who were with them on that historic day and who have since followed their lead. Perhaps they are no better suited to answer the timeless questions about human nature than we are. Yet, their consciences allowed them to truly comprehend what was and should have been obvious to us all. They understood what they "smelled." They knew long before the federal appellate court in Chicago so aptly wrote, "The stench of racism is unmistakable." More important, they had the courage to act.

HONOR the organization may have shut off its lights and closed its doors at the end of last year but that had better not be the end of its story. The fact is that HONOR has been doing what each of us should have been doing ourselves each and every day. Now that we no longer have HONOR to use as a crutch—the justification for our inaction and the excuse that someone else is handling that for me—it is our duty to act as HONOR has taught us.

To the would-be rock throwers, bomb planters, and epithet shouters, we must answer—You are wrong. You do no speak for us. You do not represent our communities. We will not allow you to treat our neighbors that way. We will not allow you to divide us into generalized, stereotyped categories of us and them. We will not allow you to deny the rights of others by arguments and through actions based not upon law and reason, but upon reactionary bullying, myths and misconceptions, emotional and overblown rhetoric, and outright racism.

It's easy to fall into the trap of sound bites and over-simplified truisms and platitudes. Ten or 15 seconds before the TV cameras with a catchy phrase to grab a vote, sell a product or convert the non-believer. After all, isn't that what was going on with all the posters encouraging "Save a deer, Shoot and Indian?" A blatant catering to some of human nature's worst traits that make it safe and easy to blame our problems on those different from us. Yet, let's not forget the a simple truth left to us by HONOR and all of the truly honorable people who courageously transformed a worthy concept into the realty of action—those who fail to learn from the mistakes of history are doomed to repeat them.

Looking back, it's easy to take HONOR's accomplishments for granted. But it wasn't that easy. It took great courage to act in the face of a rising tide of anti-Indian sentiment and actions at a time when the more-established, supposedly "responsible" elements of our communities—chambers of commerce, churches, state agencies, gubernatorial candidates—did not.

Are we ready to act with the same courage, conviction and vigilance as HONOR did? For those of you who remember Treaty Beer, it is now a relic relegated to antique store shelves. Let's keep it there!

Variable ice limits Lake Superior fishing

By Charlie Otto Rasmussen
Staff Writer

Brimley, Mich.—It takes a lot of patience to fish through the ice on Lake Superior. For many tribal anglers and netters during winter 2006-07, locating fish may have been the easy part.

Following a recent pattern of consecutive mild winters, ice developed at a snail's pace in many areas of the south shore. At Bay Mills, fishermen waited until mid-January to drill holes in Mosquito Bay to angle for whitefish and its smaller cousin, menominee.

"It took quite a while to make safe ice," said Terry Carrick, tribal conservation officer. Authorities generally recommend at least four inches of solid, clear ice before venturing out on a lake.

The warm winter left many commercial fishers in a bind, Carrick said. Ice floes and sometimes freezing temperatures left gillnets set by small boats vulnerable to loss, while under-ice netting hinged on the presence of thick, frozen water. By early February, however, the entire Great Lakes region was gripped by severe cold, creating ice and expanding fishing opportunities.

"Fishermen were out testing the ice and looking for smooth ice to set their nets, Carrick reported in mid-February. "Some hook and line fishermen were catching fish around the mouths of rivers."

West along the Superior shore, Keweenaw Bay tribal fishermen faced similar uncertainties because of fickle winter temperatures. "We had ice in lower Keweenaw Bay for most of the winter but it wasn't always good for fishing," said local GLIFWC enforcement officer David Tembreull. "It would come in and then deteriorate during warm ups."

Subsistence and commercial gillnetters were active on the bay in February, generally confined to an ice sheet running from the head of bay to the Pequaming area—a distance of approximately seven miles, Tembreull said.

"Small boats and tugs were pretty much iced in at that point. But that expanded ice fishing," said Tembreull, noting that around 150 fishing shacks were visible in the bay during the peak of angling. Most fishers were catching smelt and herring in the waters between Baraga and L'anse, while farther north the bag consisted mostly of whitefish and lake trout, he said.

Ho Chunk member and Wisconsin Dells resident Marian Miner enjoys a meal of Lake Superior whitefish at the Great Lakes National Elder Association gathering February 2. Fish for the event held in Odanah was provided by GLIFWC's Treaty Fisheries Intertribal Community Food Program funded by the Administration for Native Americans. (Photo by Charlie Otto Rasmussen)

Faced with evolving ice conditions, tribal fishermen employed different harvest methods including netting in open water and under the ice, spearing, and angling with jigs and live bait through holes chopped in the ice. (Photo by COR)

On the cover

An intertribal veteran's color guard leads a procession around the Wisconsin State Capitol prior to the 2007 State of the Tribes address. Red Cliff Chairwoman Patricia DePerry delivered the March 1 speech to the Wisconsin State Assembly. (Photo by Charlie Otto Rasmussen)

Manoomin by the numbers

Harvest figures are in; a few questions still out

By Peter David, GLIFWC Wildlife Biologist

Odanah, Wis.—It has been below zero for most of the past two weeks. Like many others, I do not forgo this chance to complain a bit, but I am also secretly pleased. The mildness of the early winter—while delightful in ways—was also unnerving in its unnaturalness, and had me worried about next year's rice crop.

Manoomin is hardy. It takes a bit of real winter to get that seed to break dormancy, and with tundra swans still swimming on Chequamegon Bay in early January, I wasn't sure we were going to get it. I'm feeling better about the rice now, except for one thing, which I will explain later.

Boycee Valliere and Biskakone (Greg Johnson) knock rice on an Island Lake bed near their homes at Lac du Flambeau. (Photo by Charlie Otto Rasmussen)

You might also think this is a slow time for people who work with rice, but that is not the case. Among other things, it is the time we get the fall harvest survey information into the computers and have a chance to compare those figures both to past years, and to all of the earlier inferences we had on the current season. So how was it?

By just about any measure, pretty darn good, it turns out. Total off-reservation harvest, by tribal and state harvesters combined, was estimated to be around 83,650 pounds of green, unfinished rice. This figure edged out 2004 to be the second-best year in terms of harvest in the nearly two decades that GLIFWC has been conducting surveys. (Number one? 1997—a year with an extraordinary crop.) It is also the third above-average year out of the last four. Only the 2005 season was poor, coming in at less than half of the 2006 estimate. In most years, the tribal harvest accounts for about a fourth to a third of the total off-reservation pick.

Now I'll admit, I'm a biologist, and I probably get more pleasure than most people by pouring over these numbers, but they are always intriguing to me, and I think I learn something whenever I get the chance to spend some time looking them over—just like I do whenever I am in a rice bed. These surveys may seem a pain to respond to when we call you up or they show up in your mail box, but they provide some important insights into the nature of the resource and the people who benefit from it, and I believe the data base they are building will be important to the long-term preservation of the resource.

Some of the data had me pleased. Besides the generally abundant harvest last fall, the long-term numbers—over 18 years of surveys—held evidence that the off-reservation reseeding effort that the tribes have catalyzed is paying off. The percent of the total harvest that is coming from lakes which have their harvest dates regulated has been in decline. This may sound like bad news, until you know the reason.

The new, seeded sites—which are not date regulated—are increasingly being used by harvesters. A full fourth of the 2006 harvest came from these seeded sites. The total number of different sites reported to be picked has also been increasing, reflecting again that ricers now have more options to try when heading out to pick than they had two decades ago. This is a real example of not just cutting the pie differently, but making a bigger pie.

So with all this good news, what is this one thing that is bothering me? Well, to be honest, I am not sure yet that it bothers me or not, but I have been spending a great deal of time thinking about it, and I might need some help from the ricers **(See Manoomin, page 8)**

Feds delist ceded territory wolves

By Peter David, GLIFWC Wildlife Biologist

When the sweep of the second hand changes March 11th into March 12th, life will change for the wolves living in the Ojibwe's ceded territories and surrounding area. At that point in time, these wolves will no longer have the provisions of the Endangered Species Act (ESA) to protect them.

If that statement gives you a feeling of deja-vu, its only because this is not the first time that this population of wolves has been proposed for delisting. A 2004 proposal was eventually overturned in Federal court, which ruled the US Fish and Wildlife Service erred in trying to delist wolves in an "Eastern Distinct Population Segment" that stretched from Minnesota to Maine. This go around, the Service has drawn a might tighter boundary around the existing Minnesota/Wisconsin/Michigan population and its likely dispersal area, defining a population segment which it feels will be much more defensible if necessary in court (see map).

Western Great Lakes wolf population segment

To the Ojibwe, who closely identify themselves with ma'iingan (wolf), it is understandable that delisting may trigger a reaction of concern. It can be natural to think that wolves must be better off with ESA than without it. However, this might not be the case.

The ESA is often compared to emergency medical treatment. Its provisions are applied only when a species is endangered with extinction, or threatened with becoming so. And like the patient who has recovered to the point that life-support is no longer necessary, the removal of that support can be a moment to celebrate—even if it comes with some trepidation.

And wolves certainly have shown great recovery. Once facing widespread, intentional persecution, the Midwest's wolf population retreated to the remotest parts of Minnesota and numbered in the low hundreds. The threat of extinction in the lower 48 states was real. But with ESA protection and other measures, a lot has changed in the last fifty years. Current population surveys tally about 4,000 animals, with a concurrent range expansion over a much larger area in northern Minnesota and the re-establishment of historic range in northern Wisconsin and Michigan's Upper Peninsula.

And while the future will require different attitudes and management than those that brought ma'iingan to the brink of extinction decades ago, the species is out of the shadow of extinction and off the need for emergency life-support.

Like the person coming out of critical care, that life-support may be becoming a hindrance to further recovery. Fortunately, wolves are part of the ceded territory landscape again, but their long-term future will hinge upon maintaining a certain degree of public acceptance. If ma'iingan is going to remain a real ecological part of our landscape—and not just have a token presence preserved by the ESA—there is going to need to be greater tolerance among the non-Indian community than has existed at times in the past. For many in the non-Indian community, that acceptance already exists, but for others little seems to have changed with time; the recent commercial released by the Wisconsin Bear Hunters Association that tells us "Little Red Riding Hood was right," and suggests Wisconsin's recovered wolf population threatens our children, is just one example.

In an apparent oxymoron, many biologists believe that a little intolerance can sometimes buy some significant acceptance. Here's how it works: When wolves inhabit a landscape, some people—like livestock raisers—can be negatively impacted. The cost of dead calves—while minor on a state-wide basis—is real to individuals, and there is great public support to provide meaningful help to people experiencing those losses. Payment for losses only goes so far when the losses continue.

Other steps, such as providing a program to control problem wolves—even lethally when other options don't work—may entice the public to support higher wolf population goals than they might if no effective recourse is available to individuals experiencing losses. They may also prevent individuals experiencing losses from taking recourse into their own hands. And although this approach may seem risky compared to the safety net of the ESA, we know that in Minnesota, where the higher population allowed a control program to exist even under the protection of the ESA, the wolf population has been able to greatly grow and expand.

Will this be the last time ceded-territory wolves will be delisted? It's hard to know. In the short run, proposals of this nature are, more often than not, legally challenged by someone, and so this delisting proposal may yet have its day in court. And if it does, and if it survives, then the next step is to ensure that management under the involved states and tribes protects ma'iingan so that relisting is never needed again.

Tribal hatcheries stocked over 73 million fish into both on and off-reservation waters in 2006

Tribe Hatchery/Rearing Component	Walleye Fry	Walleye Fgl.	Muskellunge Fry	Muskellunge Fgl.	Yellow Perch	Lake Sturgeon	Largemouth Bass	Whitefish	Brook/ Brown Rainbow Trout*	Lake Trout	White Sucker	Total
Bad River	12,000,000	382,000			39,000							**12,421,000**
Grand Portage	70,000								301,000			**371,000**
Keweenaw Bay									40,000	100,000		**140,000**
Lac Courte Oreilles	2,200,000	48,678		72	31,110							**2,279,860**
Lac du Flambeau	25,800,000	499,545				979			182,436		15,000,000	**41,482,960**
Lac Vieux Desert	1,300,000											**1,300,000**
Leech Lake	12,100,000	400,471						46,376				**12,546,853**
Menominee	400,000	3,500				1,680						**405,180**
Red Cliff	500,000	828							139,069			**639,897**
Red Lake		10,000							10,000			**20,000**
Sault Ste. Marie		892,872										**892,872**
St. Croix		214,179										**214,179**
White Earth		352,093				13,000						**365,093**
Total	**54,370,000**	**2,804,172**	**0**	**72**	**70,110**	**15,659**	**0**	**46,376**	**672,505**	**100,000**	**15,000,000**	**73,078,894**

*Total number of one or combination of trout species

Ceded territory news briefs

Compiled by Sue Erickson, Staff Writer

2007 tribal quotas for Mille Lacs Lake

Odanah, Wis.—The 2007 tribal quotas for Mille Lacs Lake are the same as the 2006 tribal quotas. The Mille Lacs and Fond du Lac tribes along with Wisconsin's Ojibwe bands share a harvest quota allocated in pounds for five species: walleye (100,000), yellow perch (135,000), cisco (12,000), burbot (14,000), northern pike (12,500).

Community water ceremony

Odanah, Wis.—Each Spring, when the water breaks we, the community, gather at the Bad River Fish Hatchery and offer our thanksgiving to the Water Spirit. The offering shows our gratitude for the life, energy, healing and nourishment that flows within the water...within our mother the earth, and is for all humankind. Please watch for the "Water Ceremony" posting. Miigwech.

More land for future elk herd

Hayward, Wis.—The Rocky Mountain Elk Foundation purchased the Snipe Lake Property, a 120-acre parcel of land in the Chequamegon-Nicolet National Forest with an eye towards future elk habitat. The parcel will be added to the public land base of the national forest and be open for public use in 2008, according to a news release from the Rocky Mountain Elk Foundation. The parcel was purchased due to the quality of its wildlife habitat, undeveloped forest and wetlands and the anticipated use by wild elk as the herd expands. Ownership of the parcel will be transferred to the Forest Service in 2008, according to Kevin Wallenfang, program manager for the Elk Foundation's Great Lakes Conservation Initiative.

DEQ reverses its proposed approval of Kennecott mine plans

Cites some documents not properly reviewed

Lansing, Mich.—A March 1 release from the Michigan Department of Environmental Quality (DEQ) announced it has withdrawn its proposed decision to approve a permit for the Kennecott Eagle Minerals Company to conduct mining operations at the proposed Eagle Project Mine on the Yellow Dog Plains. The DEQ stated that two reports regarding the "structural integrity" of the mine were not properly made part of the public record or given a comprehensive technical review. Consequently, the DEQ's entire review team has not had adequate opportunity to review the additional technical reports and determine their significance from a technical, legal, and policy perspective.

The release indicated the public hearings scheduled for March 6-8 in Marquette and March 12 in Lansing will be postponed. In addition, the DEQ will be investigating how and why these reports were not given proper consideration. Affected staff will also be reassigned to other duties while the investigation is underway.

The DEQ will share the findings of its review with the public as that information becomes available, and the technical reports will be posted on the DEQ's web site at www.michigan.gov/deqogs, then click on Kennecott Eagle Project.

Oil spills haunt pipeline construction in Wis.

Exeland, Wis.—According to a February 16 news story in the *Eau Claire Leader-Telegram*, two large oil spills have taken place in northern Wisconsin during the construction of a 320-mile pipeline by Enbridge, a Canadian oil company. On January 1 in Clark County an inexplicable crack in the pipeline resulted in about 50,000 gallons of crude oil leaking onto farmland and into a drainage ditch. On February 2, 176,000 gallons of crude spilled in Rusk County near Exeland, Wis.

The second spill resulted when crews constructing a new pipeline alongside the old pipeline mistakenly hit and cracked open the existing line. In both instances, the flow of oil was shut down, but in the February spill, crude oil filled a 20-foot hole before the flow was stopped. Despite clean-up efforts, Enbridge and the WDNR confirm that oil that was not removed seeped into the water table.

Quagga mussels confirmed in Duluth harbor

Duluth, Minn.—Not unexpected, the quagga mussel, which resembles the notorious zebra mussel, was confirmed present in a sampling of the Duluth harbor bottom last summer, according to a January 10 article in the *Duluth Star-Tribune*. The mussel has been present in the Great Lakes system for some time, gradually heading towards Lake Superior. Once again, ballast water in transoceanic ships is likely the source for this invader that is native to the Black and Caspian Seas.

Like the zebra mussel, the quagga reproduces prolifically and is likely to squeeze out native mussel species and small fish. In Lakes Huron and Michigan large infestations have coincided with the crashing of alewive, smelt and bloater populations, an effect that trickles up and may eventually impact larger fish populations. It can live in deeper, colder water than the zebra mussel, enabling the quagga to establish itself in a niche uninhabited by the zebra mussel. Besides ecological problems caused by these invaders, large infestations can clog industrial and water systems intake pipes as well as ruin fishing and swimming areas.

Minn. battles bovine TB in deer population

Skime, Minn.—The Minnesota Department of Natural Resources (MDNR) initiated its planned deer herd reduction program in an area surrounding Skime, Minnesota about 25 miles south of the Canadian border where cattle infected with bovine tuberculosis have been confirmed in seven cattle operations, as announced by the MDNR in January. Final test results from the 2006 are still pending.

According to the news release, five wild deer harvested this fall in northwestern Minnesota are expected to test positive for the disease this year in addition to two deer from the same area that tested positive last year.

USDA Wildlife Services sharpshooters began to cull deer in a six-mile radius surrounding the farms where the bovine TB was detected. The sharpshooters are skilled in the removal of significant numbers of deer for wildlife damage and health and safety reasons. Deer taken will be tested for bovine TB, and meat with no obvious bovine TB infection will be salvaged and released for human consumption.

According to the Minn. Board of Animal Health Executive Director and State Veterinarian Dr. Bill Hartman, "The DNR's effort to reduce the deer population in selected areas of northwest Minnesota is an important step in the process of eradicating bovine TB from the state." The MDNR plans to monitor deer for TB in the area for the next several years by sampling hunter-harvests.

Wild lake trout return to Lake Superior in force

By Bill Mattes, GLIFWC Great Lakes Biologist

Duluth, Minn.—Namaycush (lake trout) abundance is at or exceeds historic (prior to 1940) levels in Michigan waters of Lake Superior and other areas are following suit. That is the bottom line on the status of lake trout in Lake Superior as presented at the bi-annual meeting of the Lake Superior Technical Committee (LSTC) of the Great Lakes Fishery Commission (GLFC) held January 9-10, 2007 in Duluth, Minnesota.

Restoring lake trout and controlling sea lampreys have been the driving forces behind cooperative management coordinated by the GLFC since 1955. Wild lake trout—those hatched in the lake versus raised in a hatchery—have returned in force to much of Lake Superior and now comprise 90% of the lake trout found in Michigan waters, 70% of those found in Minnesota waters, and 60% of those found in Wisconsin waters.

In U.S. waters, hatchery lake trout are only stocked in the Duluth-Superior area by the states of Minnesota/Wisconsin, and in lower Keweenaw Bay in Michigan by the Keweenaw Bay Indian Community.

The trick now is to maintain sea lamprey control and balance harvest with natural reproduction, given that we are near the apex of lake trout abundance in the lake. One way managers accomplish this is to 'model' the fish populations and decide how many lake trout can be harvested from an area while maintaining a sufficient level of large spawning fish to replenish the future fishery.

Adikamig (whitefish) are also doing well in Lake Superior. Harvests are at their highest levels since the late 1800's. Biologists attribute this to the protection whitefish have received under the current sea lamprey and lake trout management systems that are in place. It was noted that as the demand for whitefish increases, there will be a need to decide upon how many can be harvested yet maintain an adequate number of spawners to replenish the future fishery.

At the Duluth meeting, fishery biologists from around the Lake Superior basin presented this and other data in preparation for the upcoming State of the Lake report to be given to the GLFC's Lake Superior Committee at its annual meeting March 20-21, 2007 in Ypsilanti, Michigan. It is expected that many of the talks will be retooled and presented at the "Making a Great Lake Superior 2007" conference to be held October 29-31, 2007 at the Duluth Entertainment and Convention Center in Duluth, Minnesota.

Every five years the LSTC meets to compile data and discuss the state of the fishery resources in Lake Superior and compare their status to the Fish Community Objectives for the lake. The Fish Community Objectives *(www.glfc.org/pubs/SpecialPubs/Sp03_1.pdf)* are part of a structured, multi-level process through which an ongoing dialogue ensues between all parties with fisheries management responsibilities on Lake Superior. This process is coordinated by the GLFC and is outlined in the document "A Joint Strategic Plan for Management of Great Lakes Fisheries." (*www.glfc.org/fishmgmt/jsp97.htm)*.

Micah Cain, Great Lakes fisheries aide, holds a lake trout captured during assessment gill netting outside of Eagle Harbor in Lake Superior. (Photo by Bill Mattes)

Tom Houle, Great Lakes fisheries aide, picking a whitefish from an assessment gill net at Eagle River Shoal in Lake Superior. (Photo by Bill Mattes)

Michigan implements new ballast water regulation in Great Lakes

Duluth, Minn.—For the first time, a state plans to regulate ballast water beyond national standards. On January 1, Michigan Senate Bill 332 went into effect. Although the new law has raised legal questions about a state's right to regulate international commerce and provoked criticism from the shipping industry, it is lauded by some as an important step towards curbing the movement of aquatic invasive species.

"Commerce on navigable waters is typically the domain of the federal government, not state government," said Dale Bergeron, Minnesota Sea Grant's maritime transportation extension educator. "I suspect that the new ballast water law, if it isn't defeated in a legal challenge, could deter shipping traffic from Michigan's ports."

The Michigan bill mandates that all ships with ballast tanks that have floated on salt water and then expect to use Michigan ports must either keep their ballast onboard or use a state-approved method to treat the aquatic life in outgoing water. To show their compliance, each vessel must carry a $150 annual ballast permit from the Michigan Department of Environmental Quality.

"Similar ballast laws are being considered in Minnesota, Wisconsin, and Indiana," said Bergeron. "What happens with the Michigan law will likely impact what these states attempt."

Bergeron consulted with staff at the National Sea Grant Law Center in Mississippi to evaluate the rights of a state regulating shipping. They concluded that although states have a right to protect their waters, an international ballast water treaty, four Congressional bills, and several clauses in the U.S. Constitution could preempt Michigan's ballast water law. Since many fleet operators would need to install new equipment, retrofit existing infrastructure, and train personnel to comply, legal challenges may cite that Bill 332 damages international commerce.

The U.S. and Canadian Coast Guards shoulder the burden of keeping aquatic invasive species out of the Great Lakes. They require ocean-going ships carrying ballast water to either exchange the water offshore, or keep it onboard. Of the roughly 500 ocean-going vessels entering the Great Lakes in a year, about 90 percent are exempt from these regulations because they are cargo-laden and report no ballast onboard (NOBOB). NOBOB vessels must submit ballast water reporting forms and are encouraged to flush their ballast tanks mid-ocean (swish and spit) but they may still carry residual water or sediments into the Great Lakes.

By ratifying Bill 332 two years ago, Michigan legislators indicated dissatisfaction with the efficacy of mid-ocean ballast flushing and endorsed four ballast treatment systems considered experimental by many experts. Among Michigan ports, Detroit and Menominee could be most affected by the new law since they handle the majority of saltwater ships in the state. However, the number of ships is very small since most of the salties on the Great Lakes are bound for Canadian ports and terminals in other states. To date, no shipping companies have applied for a Ballast Water Control General Permit—although there is still time, since the ocean-going shipping season doesn't begin until late March.

A virus responsible for massive fish die-offs in the Lower Great Lakes and the St. Lawrence Seaway has fueled additional ballast water discussions across the Great Lakes. In November, Michigan requested that the federal government order an emergency ban on freighters filling their ballast tanks in waters where the VHS virus has been found. Shipping industry representatives fear that such a ballast ban would cripple shipping within the Great Lakes. A copy of the ballast water white paper is available online at: *http://seagrant.umn.edu/downloads/ballast.pdf*.

Lac du Flambeau Tribe's sturgeon reintroduction well underway

Lac du Flambeau, Wis.— The Lac du Flambeau (LdF) Tribe received a three-year grant from the US Fish and Wildlife Service to restore lake sturgeon on the LdF Chain of Lakes and Bear River. This program is just one of many being implemented by the tribe to restore and preserve the area's fish and wildlife for generations to come.

In its second year of implementation, the Tribe has released more than 7,000 fingerling sturgeon into the LdF chain and Bear River. Each fish is implanted with a personal identification tag intended to identify the fish's origin and age if caught and scanned.

Also underway is a radio telemetry study on the fish. University of Wisconsin-Milwaukee Senior Scientist Fred Binkowski and Director of Animal Care Berri Forman joined efforts with the tribe and traveled to LdF to surgically implant radio devices in 10 sturgeon born in May 2005. Each of the fish received a unique number and radio frequency to track their activity.

"These fish will be tracked over the next six months to monitor their movement and habitat," said LdF's Department of Natural Resources Director Larry Wawronowicz. "Using radio telemetry and GPS, we will be able to produce maps indicating their whereabouts. We will be repeating this process in the spring with 10 more."

The tribe is also teaming up with the staff at Chicago's John G. Shedd Aquarium to develop an exhibit at the aquarium that shows the historical and cultural significance of sturgeon in the lives of LdF band members.

The George W. Brown, Jr. Ojibwe Museum & Cultural Center in downtown LdF has a lake sturgeon exhibit that includes a world-record sturgeon taken from one of the lakes on the chain. The fish was caught in the spring of 1981 and weighed in at 195 pounds.

The tribe's fish hatchery is implementing the three-year grant valued at more than $380,000. Lake sturgeon eggs for the project were harvested by biologists from nearby sturgeon waters. The eggs were transferred to the fish hatchery where they hatched, and the fish were raised until they reached seven to eight inches in length. The fish were then released into the LdF chain and Bear River. The tribe's fish hatchery worked in cooperation with the Wisconsin Department of Natural Resources and other partners.

Known as the granddaddy of tribal fish hatcheries, LdF's program has been up and running since 1936. The facility has cultured a variety of fish species including walleye, muskellunge and three trout species.

UW Milwaukee scientists and its director of animal care teamed up with the Lac du Flambeau Tribe's Department of Natural Resources to carry out a radio telemetry study on lake sturgeon. UW Milwaukee Director of Animal Care Berri Forman completes the surgical implantation of a one-inch radio transmitter into the belly of a lake sturgeon. (Photo submitted)

A unique walleye recipe

This one's for producing the key ingredient of future fish fries

By Sue Erickson
Staff Writer

Red Cliff, Wis.— For the second year running a joint walleye production/stocking project resulted in a successful batch of walleye fry, fingerling and ultimately, extended growth walleye for stocking in Lac Courte Oreilles (LCO) area lakes. In 2006, the UW Stevens Point Northern Aquaculture Demonstration Facility (NADF) worked in conjunction with the LCO Tribal Hatchery to produce and stock 450,000 walleye fry, 37,827 fingerlings and 7,876 extended growth walleye for LCO's stocking program, according to a report recently released by NADF on the 2006 walleye project.

The recipe for success is contained in the NADF's report prepared by Facility Manager Gregory Fischer, who outlines the entire procedure in detail for potential use of other aquaculture facilities involved in the production of walleye or other cool water fish.

Fischer is pleased with the 2006 production numbers. "The numbers for the fry and fingerlings were up from 2005, although the extended growth numbers were down," he noted. "Part of what NADF does is research, so collecting data on a yearly basis over a series of years is important in order to draw conclusions relating to walleye rearing."

Fischer also notes that because the rearing ponds are outdoors, they are subject to the whims of Mother Nature. Consequently, researchers do not have full control over all the factors influencing the growing walleye. However, the report spells out in detail the steps, ingredients and costs involved in the production at NADF of each level of fish eventually stocked.

Bell jars filled with fertilized walleye eggs get careful scrutiny from Greg Fischer, facility manager, North Aquaculture Demonstration Facility (NADF) in Red Cliff. The eggs, provided by the Lac Courte Oreilles Tribal Hatchery, were hatched at NADF. Later walleye fry, fingerling and extended growth walleye were returned to LCO for stocking purposes. (Photo submitted)

The project started with the collection of walleye eggs and milt from walleye in Big LCO Lake with NADF staff and Wisconsin Department of Natural Resources (WDNR) staff utilizing fyke nets in mid-April. Fertilized eggs were then transferred into Bell incubation jars at NADF for hatching. In early May about 300,000 strong-swimming walleye fry were transferred to two NADF rearing ponds (about 150,000 per pond). An additional 450,000, fry were transported to LCO for stocking into local lakes at that time.

One area of research at NADF involves the use of different types of fertilizers in the ponds. This year NADF fertilized with alfalfa meal in one pond and soybean meal in another for a comparative study. Fischer believes the pond with the alfalfa meal may have had a little better production, but he doesn't think there is enough evidence that the meal was responsible due to other contributing factors. This comparison will be planned again in 2007 to see if a determination can be made. By mid-June, NADF had 37,827 fingerling walleye ready to be harvested from the two ponds and transported to LCO for stocking. Fischer estimated the average fingerling length was between 1.3 inches from one pond and 1.4 inches from the other. The average cost of fingerling production at NADF was about $.027 per fish, according to the report.

Remaining fingerlings were raised to extended growth walleye size, about 5-7" long. About 7,876 extended growth walleye were subsequently transported to LCO and stocked in area lakes at an estimated overall cost of $1.06 per fish. This compares to about 12,000 extended growth walleye produced in 2005. "Minnows are another very important factor in extended growth walleye production. We found a 4:1 ratio was good for the growing walleyes. The feeding of minows was carefully monitored throughout the project in order to determine and provide what the fish wanted," Fischer says. This information is recorded for later use and research.

NADF staff worked closely with Paul Cristel and Bill Nebel, LCO Natural Resources Department throughout the 2006 Walleye Rearing Project. Fischer is also grateful for the assistance from the Red Cliff Tribal Hatchery in transporting the extended growth walleyes for LCO's stocking purposes as well as for help received from the WDNR in obtaining eggs when the project commenced last spring.

An important part of NADF is research, so careful monitoring and recording of methodology and daily observation is a significant part of their program.

In addition to working with LCO, NADF has also assisted the Red Cliff, Bad River, and Grand Portage hatcheries as well as private fish farmers and several state and federal hatcheries with various aspects of their programs. NADF has also purchased some brook trout from the Red Cliff Tribal Hatchery and are raising them in a 10,000 gallon recirculation system. They seem to be flourishing, according to Fischer, and will be ready for the food market this summer.

Information gathered at NADF is shared through workshops and outreach personnel. Several workshops will be held during the upcoming year in various locations throughout the state. Fischer looks forward to hosting a two-day workshop at the NADF facility in Red Cliff on June 14th and 15th this summer to discuss fish health issues in hatcheries and review of the ongoing projects.

For more information on the project contact Gregory Fischer at (715) 779-3461 or e-mail at gfischer@uwsp.edu.

Searching for pine marten

A sign of a healthy forest

By Nick Vander Puy
For Mazina'igan

GLIFWC Wildlife Biologist Jonathan Gilbert, Ph.D. (Photo by Nick Vander Puy)

GLIFWC Wildlife Technician Ron Parisien. (Photo by Nick Vander Puy)

Mellen, Wis.—About the size of a housecat waabizheshi (marten) is a small, dark member of the weasel family. Waabizheshi dens in mature maple and yellow birch trees. By the nineteen twenties the creature was almost destroyed by trapping and logging.

Since marten indicate a healthy forest, the US Forest Service and Wisconsin Department of Natural Resources, re-introduced several hundred animals to the Chequamegon/Nicolet National Forest (CNNF) over the past thirty years. But martens are declining in numbers, and a biologist and technician from the Great Lakes Indian Fish & Wildlife Commission (GLIFWC) think they know why. They were recently out in the field searching for marten, and I accompanied them. This is what occurred on that day:

Up in the old Penokee Mountain range around Mellen, Wisconsin Dr. Jonathan Gilbert cruises the backroads with a radio-tracking device. He's trying to locate a marten. "She's straight ahead of us,," Gilbert says. "We should be able to walk in and find her. Sometimes you can listen to the beep, but if it's strong and continuous and the same strength, then we think she's resting, and if it changes, hear how it's getting fainter, we think she's moving. The beep changes, sometimes it's louder, sometimes it's fainter. There, we think she's moving around. That's what that tells me. So we might not be able to find a den, but we can almost certainly find her tracks and see what she's been doing."

The marten being sought is a three-year-old female. She's called Edith. Gilbert trapped her two years ago and fit her with a radio collar. Last year she gave birth. Using the radio collar, Gilbert found her den site.

Did Edith's young survive? Maybe today we'll find a young one in the live trap.

Walking down the trail, we meet Ron Parisien in the woods. He's a technician with GLIFWC. Parisien checks the live trap next to a yellow birch. The trap is empty. The men confer.

"Every time we walk in on her, we come across fisher tracks. There are fisher tracks here and fisher tracks there. There are fisher tracks on both sides. Maybe that's why they're not here. But we had fisher come into that den once when we had a camera on the marten den."

The fisher, a larger, ferocious weasel, along with hawks and owls, often kill marten, especially where there are few denning trees for protection. The fisher is known as ojiig in the Ojibwe language.

Gilbert and Parisien have been monitoring marten for fifteen years. Waabizheshi is the totem for the warrior clan (see article "The guardian," page 9). They're concerned waabizheshiwag (martens) are in steep decline. Fewer than fifty animals remain in the Chequamegon/Nicolet National Forest. Almost no young are showing up, Gilbert says.

Parisien points towards logging practices as one cause for the marten's decline. "If you have people coming out here just taking big trees, then you're not leaving anything for marten to den in. Fishers seem to use the same kind of trees, too. The fisher and marten, we had a lot of fishers denning up in those trees, too. All these animals have to compete for some kind of home. And if they're taking all the big trees, they're not leaving any for them."

We resume looking for Edith and her young. The signal from the radio transmitter gets louder. It's an effort, trying to find where martens rest, where they eat, and where they find shelter… letting the animals teach us what they need.

This is a cold, crisp, January day. This is big timber country—hemlock, maple, and yellow birch. Gilbert points out the terrain. "Blow down, logs on the ground, complex structure, closed canopy, big trees, and we got a marten living here. That's the kind of the scenario we're looking for," he comments.

But that kind of scenario is much harder to find in Wisconsin's north woods than in the pre-European settlement era. More waabizheshi denning trees, yellow birch and maple, were cut down and shipped to the mills. Short rotation logging was practiced to boost deer populations. The deer browsed the white pine, cedar, maple, and yellow birch seedlings. The forest in Wisconsin is recovering from the habitat loss, but hardwood forests take hundreds of years to recover and are only partially there, Gilbert says.

In northwestern Wisconsin there's still some attractive marten cover on the ground. Gilbert points some out. "Can you notice what's kind of different about this spot with all these dead trees, all these downed trees? When you start paying attention, it becomes very remarkable that marten zero right in on these things," he comments.

Soon we find some marten tracks, only four tracks though. Edith was apparently up in a tree somewhere. We see some scraped off tree bark on the snow. So she hit this big tree!

Marten are arborial (animals that climb or live in trees). With their sharp claws, they can climb and jump high up in the tree canopy. "It looks like she was checking out this old dead tree here. There are old tracks from last night or yesterday, coming right out of this old sugar maple—really a big old snag about thirty feet tall, twenty-four inches in diameter. Complex, physical structure they call it," Gilbert comments.

According to Gilbert, a forest up here isn't a healthy forest unless it has enough marten. "If they're doing well, thriving, producing young well we've got a high quality forest, integrating all those habitat requirements that the species has."

We end up taking a break admiring this beautiful complex forest with big yellow birch and sugar maple trees still standing. Tip over trees on the ground provide coarse, woody debris for marten cover and prey.

During this time the pine marten moves off. We decide to stop pursuing her, uselessly using up her energy and pushing her out of her home range. Gilbert says, "I really try not to do that too much. So we'll just let her go, let her be. She'll be here for another day, and we'll find her then."

The marten is the only endangered mammal in Wisconsin. During the summer of 2005 Federal Judge Lynn Adelman decided the US Forest Service violated the National Environmental Policy Act (NEPA) by failing to consider the cumulative impacts when it approved several timber sales in the CNNF, partially due to marten viability. The suit was brought by the Habitat Education Center (HEC) from Madison.

At that time HEC President Ricardo Jomarron commented that it was "a great day for Wisconsin's only state endangered mammal the pine marten. About half of the declining marten's den trees are yellow birch, a tree species having difficulty reproducing and regenerating in Wisconsin. Many yellow birch are marked to be cut down in this critical habitat further endangering the future of the marten."

***(Editor's note:** Nick Vander Puy is the lead producer for Superior Broadcast Network. Their work can be found at www.superiorbroadcast.org.)*

A delegation of U.S. Fish & Wildlife officials met with the Voigt Intertribal Task Force in Turtle Lake, Wis. last January to discuss possible changes to treaty waterfowl hunting in the ceded territory. Pictured in the foreground:Charles Worley and Paul Schmidt from the USFWS Washington office and (background) John Christian and Steve Wilds from the Minneapolis bureau. (Photo by COR)

Check your tribe's mercury maps for safe lakes

To assist tribal members in finding walleye that are low in mercury, GLIFWC compiles mercury data collected from walleye in different size groups from common, tribally harvested lakes in to easy-to-use GIS maps.

The maps contain other important walleye consumption information for sensitive and general populations, as well as suggestions for avoiding risks of mercury consumption while enjoying the benefits and cultural importance of consuming walleye.

Printable versions of the mercury maps specific for a tribe and the lakes they typically harvest are available on our website at: *www.glifwc.org*. Maps are also available from GLIFWC's Public Information Office.

Zhigaagobag: Skunk Cabbage
A rugged early bloomer

By Sue Erickson, Staff Writer

Odanah, Wis.—Flowing sap in the maple trees and the blooming of tiny purple and white crocuses are often the first hopeful signs of spring in the northland, but really another less known, early blooming plant has probably already blazed a small trail upward through the ice and snow in the cold damp wetlands of the northwoods. This would be zhigaagobag, or skunk cabbage.

In Ojibwe, "zhigaag' means skunk. The skunk cabbage gets its name because the plant produces a strong odor, described as a skunk-like odor by some, especially when the flowers or leaves are crushed. It's Latin name is *Symplocarpus foetidus*, *foetidus* referring to being stinky.

Actually, the unpleasant odor resembles rotting flesh or carrion, says Great Lakes Indian Fish and Wildlife Commission (GLIFWC) Botanist Karen Danielsen. "The odor is designed to attract flies and native bees, which the plant depends on for pollination, and the odor doesn't strike you just by walking past the plant. You have to get fairly close to actually notice it."

Notations in GLIFWC's book, **Plants used by the Great Lakes Ojibwa**, say that the Ojibwe sometimes used an infusion of skunk cabbage roots as a cough medicine. But Danielsen cautions that skunk cabbage is considered toxic due to the presence of calcium oxalate crystals, which cause a burning sensation to the mouth and tongue. Drying, she says, reduces the toxicity.

Despite it's notoriety as a stinky plant, skunk cabbage is a very unique and interesting native plant. Like a spring scout, zhigaagobag is out ahead of all others with emergence often right up through the snow in wet woods, marshes and along streamsides. Because of its preference for swampy areas, the plant is rarely found along trails, Danielsen notes, and few people hike into swampy areas, so the plant is not commonly seen by many.

With a care typical of a mother, Mom Nature has made sure that the skunk cabbage is protected during its exceptionally early bloom, keeping the flower wrapped in a hood-like leaf called a spathe that almost totally protects the flower within. Varying from shades of maroon to a mottled mix of yellow and yellowish green, the protective leaf may almost appear like the head of tiny woodland dwarf with a pointed hat.

Generally, zhigaagobag is found in small clusters. So an early March walk into a marshy area may lead you to observe a small, army of these freshly emerged, hooded dwarfs. The hood-like spathe protects the spadix, a ball-like head of flowers that blooms inside the leaf. You would have to deliberately peek inside the tiny hood to see the flowers at all.

Skunk cabbage also has its own heating system, with the flowers generating heat—a heat that in addition to the smell attracts insects likes flies and bees inside the enclosure to enjoy the warmth. Danielsen comments that the inside and outside temperature difference can be up to 20º. The emerging plant can generate enough heat to melt the surrounding snow and ice, giving it a wet, watery island in which to grow.

Zhigaagobag has large heart-shaped leaves that smell somewhat like a skunk when crushed. (Photo credit: www.gardensoftheblueridge/Skunk%20cabbage.jpg)

Once pollinated, the flower head develops into a fruit head, and the stalk that carries it stretches along the ground. Usually a deep maroon color, the fruit heads are home to numerous berry-like fruits each containing a seed. Left undisturbed the seed will germinate and a new plant will begin.

Next to the flower spathe another bud emerges from the ground. This bud holds all the leaves that will develop and unfold in an elongated, spade-like form. The leaves are more likely to grow and unfold in late spring and early summer when the air has warmed. The leaves are rolled, but gradually unfurl, revealing the next leaf, also neatly packed in a tight roll. Eventually, the largest leaves can reach several feet in length.

Skunk cabbage is a botanical relative of the more commonly known and admired calla lily, but the calla lily prefers a more watery habitat than skunk cabbage and will not emerge so early at the far edge of spring. So, if you are inclined to stroll outdoors when winter seems to be loosening its grasp, it might be worth it to explore a marshy area or two while the ground is still frozen, looking for these early bloomers undaunted by the crisp air March can bring.

Danielsen has observed skunk cabbage near the Lac Courte Oreilles reservation and also off the board walk at the Northern Great Lakes Visitors Center, Ashland, Wisconsin. Both are in or near black ash swamps.

(Information obtained from: "Skunk Cabbage," an article by Craig Holdrege, published by the Nature Institute, *http://natureinstitute.org/pub/ic/ic4/skunkcabbage.htm* and **Plants Used by the Great Lakes Ojibwa**, published by GLIFWC, 1993, p. 371)

Preliminary results of the 2006 off-reservation treaty deer season

Station	Bucks	Does	Totals
Bad River	106	141	247
Fond du Lac	32	34	66
Lac Courte Oreilles	189	325	514
Lac du Flambeau	162	298	460
Lac Vieux Desert	17	24	41
Mille Lacs	33	77	110
Mole Lake	59	90	149
Red Cliff	125	178	303
St. Croix	238	272	510
Totals	**961**	**1,439**	**2,400**

Preliminary results of the 2006 off-reservation treaty bear season

Station	Male	Female	Totals
Bad River	5	7	12
Fond du Lac	2	3	5
Lac Courte Oreilles	17	4	21
Lac du Flambeau	4	4	8
Mole Lake	5	5	10
Red Cliff	10	8	18
St. Croix	11	5	16
Totals	**54**	**36**	**90**

Manoomin continued

(Continued from page 3)

reading this to help me decide. It has to do with one simple measure of harvest: pounds gathered per trip.

This simple little index to the year can vary a lot. Ricers often talk about the year-to-year variation in the rice crop, and it's not surprising that this number would bounce around as well. It tends to be higher for experienced ricers versus the more novice in the group, and it tends to be higher among tribal members than state licensees—likely for the same reason of experience, which runs higher on the tribal side.

So what is the issue? Well, in 2006, pounds per trip was about average for state licensees (at 37), and a bit above average for tribal members (at 54 lbs per trip versus an average of 51). However, the data also suggests that over the long term, harvest per trip may be in decline, for both state and tribal ricers. Now I can think of a number of different reasons why that might be the case, some of which I have some ability to test, and others that I don't. But at first cut, one of two scenarios seems most likely; one is fairly benign—ecologically if not culturally, the other potentially more sinister. Neither scenario is easy to evaluate, but this is where the ricers reading this may offer some insight.

Scenario one: People are just not ricing as hard as they used to. Oh, they may still go about the same number of days, but they are knocking for fewer hours when they get out there, and head home satisfied with less in the boat. Or....

The rice isn't what it used to be. Productivity—in terms of seeds per acre—is in decline, due to climate change or some other factor. People are trying as hard as ever—but there is just not as much on the plants to knock.

I am not writing to sound an alarm; as I said either possibility is quite possible, as are several others, and I have little ability to judge which is most credible.

However, I would be interested in hearing from those of you who have been out there picking for years. Are your ricing hours as long as they used to be—or might it be something else? I have learned to greatly respect the knowledge that ricers have of manoomin and to appreciate it when they share that knowledge with me. Miigwech!

The guardian

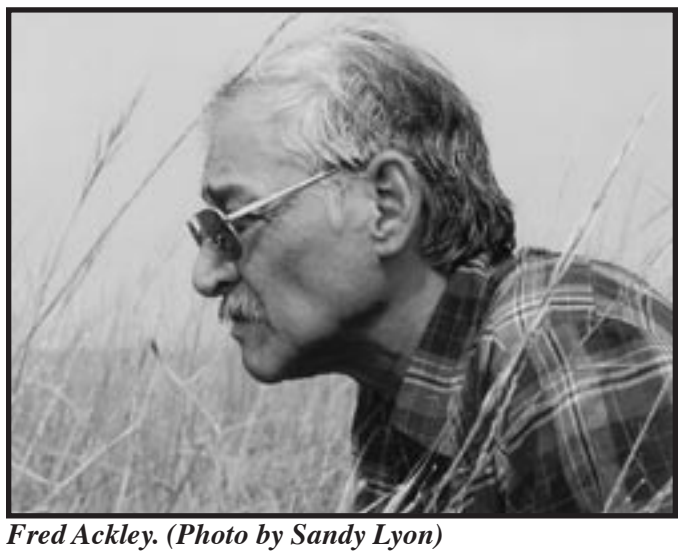
A story about the waabizheshi totem

Told by: Makoonse (Fred Ackley), Mole Lake
Transcribed by: Nick Vander Puy

Mole Lake, Wis.—At his home on the Mole Lake Reservation Fred Ackley sits in his chair under an old hand drum and a drawing of his grandfather, Gichi Waabizheshi, or the Great Marten.

Ackley's Indian name is Makoonse (Little Bear). He is of the Waabizheshi Totem (Marten Clan) and is also a tribal judge and a chief on the Chi Deweigan (Big Drum). He relates a story about the Marten Clan as follows:

"A long, long time ago, before the Marten Clan was formed there was a group of people called the Moon Dwa, and they had a powerful government and a powerful people, so powerful they were picking on the other people, you know. And finally after it got unbearable, the other clans got together and decided to take some action for the Moon Dwa being mean to the rest of them. At the time the Moon Dwa had the mightiest army in the world and that's why the other clans had to get together to put that one down.



Fred Ackley. (Photo by Sandy Lyon)

So the other clans had war with them and wiped them out. The women and children that were left were running around. The Marten people were looking for captives, and they had compassion I guess on some of the survivors. And they adopted those people into the Marten Clan. And that's where Gichi Waabizheshi got his relationship to those older people, before clans were formed and law and order came to the Anishinaabe people.

That's what the Marten do. They're in control of combat. They have other issues to do. In the lodge, the Marten people sit in the western door. And that's their job to guard the western door from coming and going. But they have other duties…the marten; he's a great hunter. They hunt a lot of smaller animals. The marten's got a lot of courage. There's another animal in the forest at the same time and his name is ojig or the fisher.

At the time my grandfather was born, there were twins born to the chief's daughter. And his son-in-law, the chief's son-in-law, was the head of the Marten families, Marten Clan, waabizheshi. Anyway, the law at the time said if twins were born, one had to pass on. He couldn't make it; they only could keep one. The chief's daughter had those two boys, and the chief loved his daughter. He ordered his son-in-law to take one of those boys south into the interior from Madeline Island. And he would stay there never to come back. And eventually his name would be one of the leaders from the area here.

So one of the boys was named Wabajig, and he stayed up on Madeline Island, and the other was named Waabizheshi because them animals they look almost alike—the marten and the fisher. And that's how they got their separation. And that's how the Marten Clan got down here in Mole Lake. And the other clans, the Crane and the Loon stayed at Madeline Island. It was because of that chief having the love for his daughter and those two boys.

Sort of like I've got that same thing with my two grandsons and daughter. I love both them guys, you know. They aren't twins but they're close together. But that's how it is. They'd both look alike. And the one they called the Great Marten and the other was Wabajig, the white fisher. That's how it happened, see.

The clan come down here, the rest of us. And you see that's what we do. We hunt, and fish, and gather. Make sure everybody's got food in their lodges, make sure nobody's hungry. When my grandfather Gichi Waabizheshi was a young man he was an understudy to the war chief Mesah at Fort Mackinac. He had a dream about how to capture the fort. So he went to a medicine man for interpretation. The tribes organized a lacrosse game outside the fort. This was in 1763. My grandfather Gichi Waabizheshi fired the short musket signaling Makoonse to throw the lacrosse ball into the stockade. Inside the fort the Anishinaabekweg (Indian women) hid weapons inside their robes. The warriors killed almost fifty British soldiers and shut down Fort Mackinac for a year.

And when we're called to war today, we have our own society, what you might call war dances, or society like I look at it—waabeno, watching the sun come up and stars, and other things you know that make the earth natural, peaceful, you know, natural law. That's how we look at it. That's how the family looks at it.

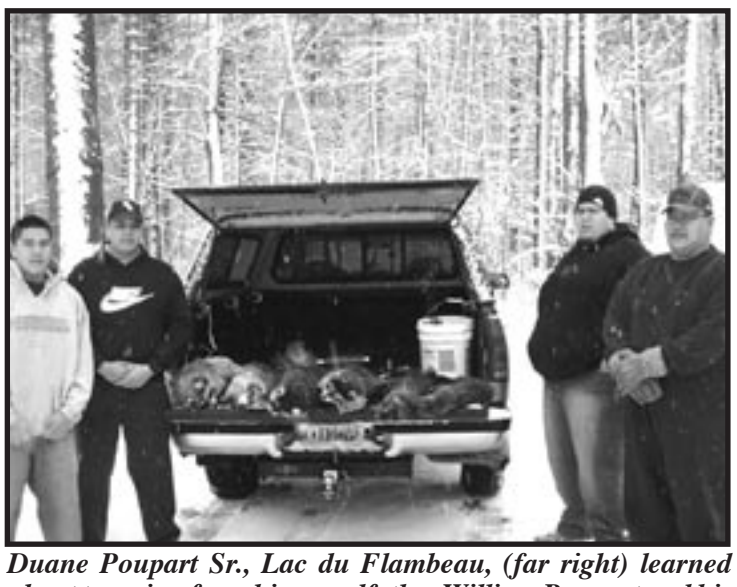
That's how Waabizheshi got here to Mole Lake.

A northern family way of trapping

By Nick Vander Puy
For *Mazina'igan*

Lac du Flambeau, Wis.—There's snow on the ground as Duane Poupart Sr., a Lac du Flambeau tribal member, walks into some thick, overhanging woods on the Lac du Flambeau Chippewa Reservation. He's wearing green wool coveralls and carrying some traps, along with a small wooden box, some wire, pliers, and a hand ax in a white, five-gallon bucket.

"This is the last of our woods here, country that we have on the reservation," Poupart says. "We're down in the Bear River Country right now. As you can see, they're just blow downs here. It's tribal land. So, nobody's really gonna bother your stuff back here. That's why I come down here. You know, there are a lot of stories down here. My grandfather used to bring me hunting down here when I was a kid. (We would) pick berries, cut our basswood for carving decoys down here. There're just a few spots to find that river here. But it's here. We'll get rolling now."



Duane Poupart Sr., Lac du Flambeau, (far right) learned about trapping from his grandfather William Poupart and his father-in-law, Pete Christiansen. Pictured with Duane are his sons (from the left) William, DJ, and Joe, who also help him on the trap line. (Photo by Nick Vander Puy)

It's been a long time since anybody logged this territory on the west side of the reservation. And Poupart hopes nobody ever does again. Poupart is concerned because the east side of the reservation has been almost completely developed.

"My prediction," he says, "I think this'll be good, but the rest of the reservation, the lakeshores, all our hunting areas are gonna be gone, maybe within fifteen years you know. I've seen it go really bad here in six-seven years. So I figure maybe ten years there won't be any hunting around here."

But the swamps and heavy cover in these woods still offer sanctuary to smaller animals. The ojiig (fisher) lives here, too…a large, dark and ferocious member of the weasel family.

Poupart explains why he's trapping the fisher. "One of the reasons I'm trapping this year is, well, the price came up, and over the few years I like to snare rabbits and hunt grouse, and I haven't seen too many porcupines around, and this gives me the opportunity to maybe control this a little bit, to knock down this fisher population around here. It's a very serious killer out there in the woods. It's a predator."

Poupart has been trapping since he was sixteen and got his drivers license. Now he's forty-seven years old. It takes awhile, he says, to learn the habits of animals, like the fisher.

"He's always running around. Kind of funny. Sometimes when they come in the woods, sometimes he follows me right in there. You know, right from the main road. They're up and down the roads looking for food. They're following…I had tracks right on my tracks. And that was a good sign for me because I knew I was going to get something, see."

Poupart learned about trapping and attention to detail from his grandpa, William Poupart, and his father-in-law, Pete Christiansen.

Poupart adds. "I learned a lot of stuff off him. You know. I used to go down there and look at his catches—muskrat and mink. You know that kind of got my blood going. My wife came along too and checked my stuff."

His wife, Faith, sometimes helps him on the trap line. She also knocks rice. Their three sons, Joe, William and DJ, also help on the trap line.

After trudging in off the road, next to some balsam, Poupart checks a trap he put up in the air on a hardwood log to lure in a fisher. It's empty. So he chops some balsam for poles to anchor another trap in a ground set. He pounds down the stakes. "Wanna get that in there a ways," he says, "Make sure there's no knots to slow you down and trip your trap."

He sets a conibear folding killer trap inside the small box he brought along. He baits with a small chunk of deer meat and covers the set with balsam boughs. By enclosing the trap in a box he can avoid trapping other creatures.

Poupart learned how to conceal sets from Tom Maulson, also from Lac du Flambeau, adding, "That's why you gotta take a little time hiding your stuff, not only from humans, but others like eagles, owls. You don't want them guys to get caught, so you gotta cover this up."

Set this way, inside a box, Poupart says the conibear is an effective and deadly trap on fisher. Poupart demonstrates the trap by setting it off with stick. He jabs a one-inch stick into the set conibear. SNAP. The conibear trap closes powerfully. There's a lot of force! "That's why you use body traps. You're not going to lose animals," he says.

And it's why Duane Poupart keeps trapping, keeping animals in balance and connecting with his family and the land.

Reflections from Bucko Teeple

Horses on the ice; vigilantes on the beach

By Charlie Otto Rasmussen
Staff Writer

Brimley, Mich.—For Bay Mills member Dwight "Bucko" Teeple, all roads seem to lead to Lake Superior. Born on the reservation's Lake Superior shoreline in the summer of 1948, Teeple grew up in a society and culture inexorably bound to the greatest lake. Like generations before and to follow, he netted trout, herring and whitefish to earn a living and help feed an extended family. His dad and grandfathers encouraged and fostered Teeple's development as a fisherman.

Teeple, however, would take on many vocations in adulthood. During the Vietnam War, he volunteered for the Army, spending the better part of two years at hot spots of civil unrest across the United States with the 82nd Airborne Division. "Back in those days, we jokingly called ourselves 'Nixon's Police Force,'" he said. Back at Bay Mills in the early 1970s he clashed with state authorities and angry locals while the courts wrestled with the status of 1836 off-reservation harvest rights.

Bucko Teeple. (Photo by COR)

Additional work included positions in Indian Child Welfare, Bay Mills Tribal Council representative and as a natural resource developer for the intertribal management agency Chippewa Ottawa Treaty Fishery Management Authority, (now known as CORA, or Chippewa Ottawa Resource Authority). Today, Teeple is a freelance photographer and a strong supporter of Great Lakes maritime history.

The following excerpts from a January 2007 interview highlight some of Teeple's experiences as a boy at Bay Mills and the volatile years following his service in the Army when treaty harvesters were considered to be violators by most non-Indians in Michigan.

COR: **When you were young, was your dad a commercial fisherman?**

DBT: Yes he was; my dad was a tribal commercial fisherman. He was known as Boss Man or Frank Teeple Jr. His dad was Frank Teeple Sr. And he was a fisherman as well.

He fished for himself quite a number of years, but he also fished for other folks. One of the most notable fisheries that he worked for was the Brown Fishery out of Whitefish Point. It was a large fishery, and they fished quite a number of nets.

As a young kid I'd go out with him often and not only him but my grandfathers as well. In the wintertime we were fishing through the ice. We would get up just before daybreak and go to the barn and get the horse ready, get him fed with oats and throw a blanket over him, get him harnessed to the sled, and then get in and go out into the St. Mary's River [to] lift or set nets. That was the real old days there. Primarily we were fishing lake herring at this point in time.

[We'd] go out there and pull the nets out. You lifted one net at a time through the ice, You'd have to tie on a running line and pull the net out, then someone would have to take the running line. I remember skidding across the ice and falling down. Being a little kid or a young guy, it was really hard work trying to pull those nets back underneath the water even though it's like probably only a 150 foot net. Sometimes there'd be a couple of us kids pulling on those running lines and trying to get the nets pulled back underneath the water.

Eventually, after the horse, I remember going out with my grandpa or my dad using old Model As or Model Ts rather than the horse out on the ice, sometimes dragging a sled behind it.

COR: **Did your stateside experiences during the Vietnam War impact your state of mind when you left the military and came back to the [Bay Mills] area?**

DBT: I think it did, yeah. I got out of service on September 11, 1971, I believe. Just a couple of weeks after I got out of the service, Big Abe [LeBlanc] was arrested [on September 28, 1971]. So, I was here for that. The Jondreau decision had just come down [affirming the right of Keweenaw Bay members to fish Lake Superior]. The state of Michigan didn't know [how to handle tribal] fishing. But

(See Reflections from Bucko Teeple, page 22)

Sugarbush time again

By Howard D. Paap, for *Mazina'igan*

Bayfield, Wis.—It happens every spring. The earth begins to tilt and the days grow longer. Then the sap starts to move upward, out to the very tips of the trees' highest branches. It is really pretty amazing. Simple, but amazing. And because of these things it is sugarbush time, whether we are ready or not. And once again, it sets me to thinking.

Each spring when I walk into the woods to spend several days in Ojibwe sugar camps, I feel like I am walking back to an earlier time. And in some ways this is exactly what I am doing because some Ojibwe sugarbushes are, indeed, very old, and their changes have been slow in coming.

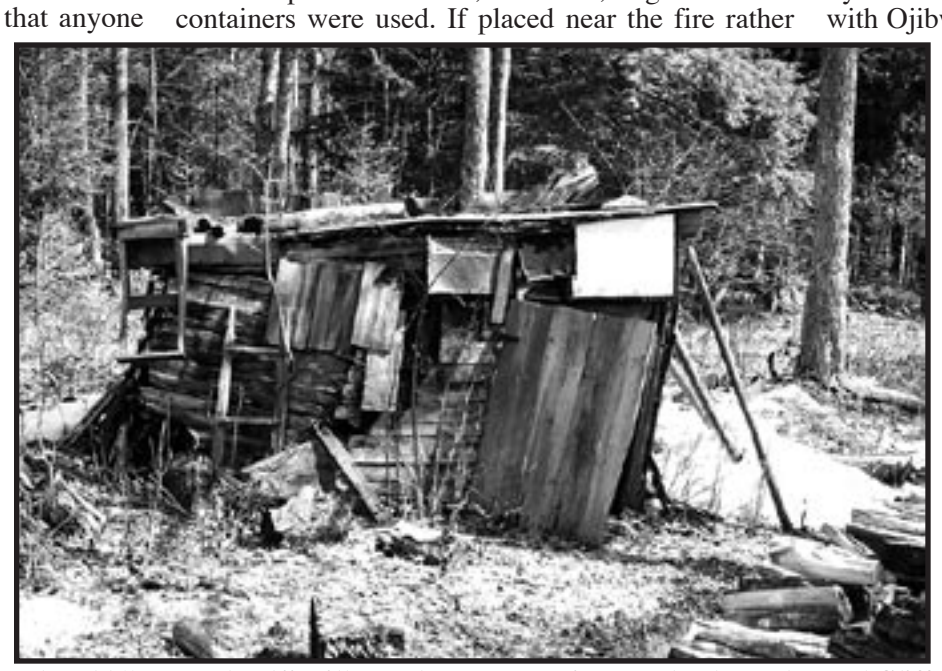
Some of the tall maple trees in these camps might go back two centuries. Because of the ruthlessness of the logging era, there are not many of these mossy backs left in the Red Cliff woods, but a few such trees just might still be here. I do not know that anyone has removed a core of their heartwood to determine their ages, but by the size of their trunks I'd bet they go back that far. If true, that means these trees were seedlings in 1806. That was during the time when the fur trade was getting a bit rough. Competition between the Northwest and the American Fur Company agents was fierce. Then too, the British and Americans were on edge in those years, and finally openly went at each other in The War of 1812.

It was also the time when Tecumseh and his brother were starting their religious and political movement to unite all Indian tribes in a stand against the Americans. That was the time when Red Cliff's Chief Buffalo joined this movement and preached the message of these Shawnee brothers. Contrary to the way some history was written here in Chequamegon Bay, we need to remember that Buffalo was not always a friend of the Long Knives. He was not as pro-American as some would have us believe. Ojibwe sugarbushes can make me think of these things.

When I walk into the Newago Sugarbush at Red Cliff, while I feel that I am walking back into time, I also feel that I am still in the present. It's a paradox. That sugarbush is both old and new. The idea of tapping maple trees in spring, then collecting and boiling the sweet sap into syrup is very old, of course. But perhaps nothing really stands still. Perhaps everything changes.

Today a hand drill is used to make a small hole into a tree and a spigot is tapped into place. It might be a metal, plastic, or wooden spigot. In the past an ax was used to cut an eight or ten inch slash and a wooden trough was inserted at its lower end. The sap flowed down the opening into the trough and fell to a shallow birch bark container placed onto the snow-covered earth.

These days sap is boiled in large metal drums hung over an open fire. Earlier, I am told, large birchbark containers were used. If placed near the fire rather than right over it, and if kept reasonably filled—and watched carefully—these makakoon worked well, but metal kettles and drums were a decided improvement over them, so they fell out of use.



The old "sugar shack" still stands at Newago's sugarbush on the Red Cliff reservation. A newer, larger shack now gives residents a view of the boiling pots outside. (Photo by Sue Erickson)

In the past the sap was boiled into a thick consistency, and while cooling, worked into granulated sugar, or poured into molds to form hard cakes. Whether in granulated or cake form, it stored well and would be used throughout the winter. Maple syrup as we know it was not important in earlier times since it did not store well and was difficult to transport.

As in the past, today the tapping and collecting of sap, and its boiling is all part of the physical work of running a sugarbush. It is spring and such labor, especially if done by family and friends, has a quiet festiveness to it. It is a celebration. Some would say it is sacred.

But, there is more than mere labor to an Ojibwe sugarbush. It is the feeling of the place. It is the "family" of it. When in one of these camps, surrounded with Ojibwe people, I am quieter than usual. I listen to the wind and to the songbirds. I watch for ravens and eagles.

Perhaps the best indication of what these camps are like is to note that infants grow quiet when brought out to them. I do not know what causes it, except that they seem to know they are in a special place. They do more looking and listening, and, I think, they sense a reassuring comfort surrounding them. As with elders who sometimes come to sit beside the fire for a few hours, these little children are at peace. That is what fascinates me. The importance of these camps runs deep.

This is what I mean. Ojibwe sugar camps bring it all together. They represent a way of life that goes on. They have been in these woods for hundreds of years, during times of thick and thin. The White World has surrounded them so today they are little islands where, in a particular way, nothing has changed. The spirits of the past and of today come together in them.

Introduced snails overrun aquatic habitats

By GLIFWC Staff

Odanah, Wis.—What has a soft body, spiral shell, eyes at the base of retractable tentacles, a rasping mouth, a single, lobed foot, and lives in lakes, rivers, ponds, wetlands? (No, not your mother-in-law!) An aquatic snail! The upper Great Lakes region is blessed with a large number of native aquatic (and terrestrial) snail species. These snails are an important part of aquatic habitats, consuming algae and other aquatic plants, bacteria, old leaves, and other live and dead organic matter, and providing food for fish, ducks, turtles, crayfish and a host of other animals. Our lakes, streams and rivers would be greatly impoverished without them. More recently, though, certain introduced snails have moved and that may change these aquatic habitats to the detriment of native plants and animals.

First, a few facts about snails to help to understand and identify them. All of our snails belong to one of two groups: prosobranch snails or pulmonate snails. Prosobranch snails breathe with gills and have a hard, oval-shaped operculum that acts as a trap door to close the shell and protect the animal (see photo below). Pulmonate snails, on the other hand, use a part of their body as a lung and lack an operculum. Many aquatic pulmonate snails have other adaptations that allow them to absorb oxygen in other ways, and to live underwater almost indefinitely. All the introduced snails discussed below happen to be prosobranch snails.

Introduced snails settle in

One prominent introduction to the region is the Chinese mysterysnail (*Bellamya chinensis*, formerly known as *Cipangopaludina chinensis*). This snail has a light to dark olive-brown, cone-shaped, spiral shell that may reach two inches long. Chinese mysterysnails may live as long as five years. The shells become less stubby and more elongate as the animals grow to adulthood.

A Chinese mysterysnail. This snail is about to close its shell using its oval-shaped operculum. (GLIFWC photo)

Native to east Asia, the Chinese mysterysnail has a colorful history in the US. It was deliberately brought to North America from Japan in the 1890s by sailors who sold the animals to a dealer in San Francisco's Chinatown. By 1915 it had shown up in a stream in Massachusetts, where it was introduced with goldfish (also from Asia), that were deposited in the stream for mosquito control. Since that time the Chinese mysterysnail has spread through most of the eastern, midwestern, and parts of the western US. It first reached Wisconsin about 50 years ago and is now widely established across the state.

Another, smaller mysterysnail has also become widely established across the upper Great Lakes region. The banded or Georgia mysterysnail (*Viviparus georgianus*) is an attractive snail with an olive shell about one inch long, and several darker brown stripes running lengthwise along the coils. While it is native to the southeastern United States, including the Ohio River drainage, it apparently is not native to the upper Great Lakes region. To complicate matters further, it is nearly indistinguishable from the closely-related European mysterysnail *Viviparus viviparus*, and some apparent Georgia mysterysnail populations in North America might really be this species.

Chinese and Georgia mysterysnails often become common to abundant in the lakes where they have been introduced. Both have been spread inadvertently as well as intentionally, particularly as a result of their being sold in the aquarium trade. These snails may be able to tap into a food source that is not efficiently or completely used by native snails, or may be outcompeting them in other ways. Typical of many invading animals, these snails often explode in numbers at first, overshoot their food base, and then die off, leaving shells scattered across the bottom and in windrows along the beach.

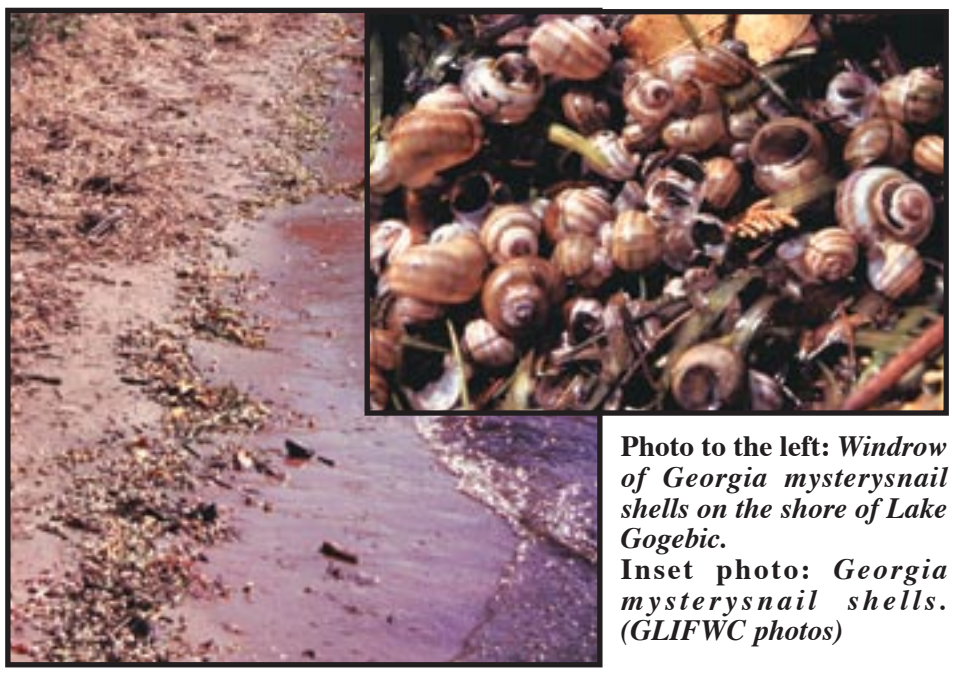


Photo to the left: ***Windrow of Georgia mysterysnail shells on the shore of Lake Gogebic.***
Inset photo: ***Georgia mysterysnail shells. (GLIFWC photos)***

Surprisingly little attention has been paid to the spread and impact of Chinese and Georgia mysterysnails in the upper Great Lakes region until recently. University of Wisconsin graduate student Chris Solomon and others at the Trout Lake Research Station in north central Wisconsin have recently begun looking at the effects of these large introduced snails on northern Wisconsin lakes. While this research is in its preliminary stages, there are indications that these snails may have a detrimental effect on the abundance of native snails, as well as affecting dissolved nutrient levels in the water column. A previous study of Chinese mysterysnail populations in the northeast US found evidence that these snails prefer "hard" waters with dissolved calcium concentration of 10 parts per million (ppm), and may not be able to survive at dissolved calcium levels of under 5 ppm.

Several other introduced snails have also made a home in the region. One of these, the European faucet snail (*Bithynia tentaculata*), arrived by the late 1800s and is now common in the Great Lakes and some tributaries. This small snail typically lives under rocks and stones, displacing native snails that use the same habitat. Their effects on fish and other wildlife are mostly unknown.

Yet another nonnative snail arrives

The most recent snail introduction to the upper Great Lakes region has caused great concern. The New Zealand mud snail (*Potamopyrgus antipodarum*) is native to the lakes and streams of New Zealand. It was first discovered in North America in the Snake River in Idaho in 1987, where it was probably released with imported rainbow trout. In the early 1990s it was found in Lake Ontario, where it was likely introduced in ship ballast water from Europe. And in the fall of 2005 it was discovered in the Duluth-Superior harbor. The shells of these tiny snails range from gray to brown and average 1⁄5 inch long, though they can reach 1/2 inch long.

New Zealand mudsnails can become extremely abundant, causing major problems in aquatic habitats. Populations consist mostly of females, which can reproduce asexually, without mating. These snails can reach bottom densities as high as 65,000 per square foot. They displace native snails that provide food for trout and other fish and are a poor food source for the fish that do eat them. They may also cause fouling of water intake systems, as zebra mussels have already done. They can tolerate a wide variety of water conditions and temperatures from clear rocky streams to stagnant muddy ponds. This wide environmental tolerance may unfortunately allow them to spread throughout the region.

New Zealand mudsnail shells. (Photo courtesy US Geological Survey)

What you can do

Once these snails have become established in a lake or river, there is no practical way to get rid of them. You can help stop the spread of these and other aquatic invaders by making sure that your boat and fishing equipment are free of them before going to another water body. This includes removing aquatic plants and animals from all parts of your boat, trailer and equipment, and draining all water from your boat, bilges, live wells and other containers before leaving the landing. Wash your boat and trailer thoroughly with tap water when you get home. Flush water through your motor's cooling system, live wells and other areas that hold water. If possible, dry your boat and equipment in the sun for at least three days before transferring them to a new body of water. Do not transfer water from one water body to another or release live bait or aquarium pets into any waters.

It takes only one contaminated boat, trailer or dumped bait bucket to spread these snails to uncontaminated lakes! If everyone does their part, we have a chance of keeping these snails and other invasive plants and animals from spreading to more of our lakes, rivers and streams.

For more information

The USGS has lots of information on introduced snails. Go to http://nas.er.usgs.gov/taxgroup/mollusks/default.asp and click the "Species Lists of Nonindigenous Mollusks" link for a list of introduced clams, mussels and snails, including maps, fact sheets and more. Snails start at the bottom of page 2. (Note that some maps underestimate the ranges of some species, including the Chinese mysterysnail.)

The Minnesota DNR has information and photos of New Zealand mudsnails at: www.dnr.state.mn.us/invasives/aquaticanimals/nz_mudsnail/index.html.

And the Canadian Museum of Nature has nice summaries for several of these snails, which now inhabit a major river in Ontario. See "A Few Newcomers in the Rideau River" at: www.nature.ca/rideau/b/b9b_2-e.html.

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HONOR retires, leaving a lasting legacy of standing *with* tribes

Miigwech niijii (Thanks friend)!!

Editor's Note: ***Mazina'igan*** sends out a special chi-miigwech to HONOR (Honor Our Neighbors Origins and Rights) for eighteen years of standing by Indian tribes as they have struggled for the affirmation of treaty rights, recognition of tribal sovereignty and tribal self-regulation.

While HONOR officially retired as an organization, its accomplishments remain permanent, forward footsteps towards tribal sovereignty and public education on significant tribal issues.

Our appreciation goes out not only to the dedicated staff and board members, whose contributions of time, thought and effort have kept HONOR energized and productive despite hard times, but also to all those who have contributed through memberships or otherwise so HONOR could accomplish its mission.

A special mention goes out to Sharon Metz, the true founder and driving force behind HONOR for all of its years, despite her attempts to retire. Born during the tumultuous years of treaty rights struggles and sometimes violent protests on Wisconsin boat landings in the late 1980s, HONOR assumed the unpopular position as a friend of the tribes and spoke out clearly as a non-Indian voice in recognition of tribal treaty rights.

Sharon's dedication, in combination with her political experience and the positive support of her husband, Tom, served to shape HONOR into an effective, purpose-driven organization that addressed tribal issues nationally. Her strong, friendly hand both encouraged and guided others to come together through HONOR in order to produce the positive impact HONOR has had locally and nationally on significant Indian issues. The final edition of HONOR's publication, *HONOR Digest*, provided the synopsis which follows, detailing HONOR's diverse accomplishments since its inception one wintery, Wisconsin day in 1988.

Again, miigwech to all who have participated in the work of HONOR.

For each there is a season...The reasons why

After 18 years of Advocacy in Indian Country, HONOR ceased operations at the end of 2006. The reasons for HONOR closing are varied—but really quite logical and timely.

Tribal governments have grown in sophistication and effectiveness as they confront challenges to sovereignty and Indian treaties.

As an example, when HONOR first began, many tribes didn't even have a fax machine. Some tribal phone numbers were the home number of the tribal President or Chairperson.

Commendably tribal governments help each other (unlike non-Indian governments). Those tribes, which have made economic strides, often assist tribes who have been isolated and dependent on allies.

Media coverage of Indian issues has fostered the false notion that all tribes and Indians (due to gaming revenue) are now rich. This makes it hard for organizations like HONOR to convince the public of the real needs in Indian Country.

Mainstream faith communities and grants from foundations, provided a large portion of HONOR's funding. Many faith communities have, since 1988, seen a decline in membership and revenue and are unable to support projects like HONOR.

Many of the issues confronting Indian Country today are taken to the courts. Since HONOR has never had a legal staff component, this activity is beyond our scope. Lobbying laws have changed and become more stringent. As a result HONOR's advocacy role had to be closely monitored to comply with federal law…or, alternatively, HONOR would be required to form another organizational arm to lobby for issues before political bodies.

A number of the HONOR Board members and staff, have reached or are approaching retirement age. Others are pursuing leadership roles in other aspects of Indian Country work.

As a result of years of sound fiscal management HONOR is able to leave a legacy of good will, and seed money for land and advocacy to Indian Country. HONOR is debt free and will use its remaining financial resources for these purposes. This makes it an opportune time to exit with grace.

Note: *The independent Honor Resource Center (founded by HONOR) will continue its education work, conference presentations, and web page.*

A brief history of HONOR

Wisconsin: February 1988

The exercise of treaty fishing rights of by northern Wisconsin's Chippewa tribes had dominated the front pages of newspapers and lead stories for radio and TV for months. When the Federal courts decreed the treaty rights were valid, local opposition grew and was vocal. Wisconsin would end up spending $8 million on law enforcement to ensure safety at boat landings in the next five years.

In a typical newscast at that time, a journalist would interview a tribal fisherman, (often Tom Maulson of the Lac du Flambeau band). After the reply the media person would cut and move to a white protester holding a sign like, "Save a walleye, spear an Indian." The news journalists lead questions prompted the genesis of HONOR. That lead was along the line of, "…And how do non-Indians feel about Indian spear fishing?" Two white women, Sue Erickson and Sharon Metz, were listening to this coverage and thought, "Excuse us! We are non-Indian, and these protesters are not speaking for us. There is a third voice, a non-Indian voice of support for treaty rights." Something had to be done!

Sharon Metz served as HONOR's president from 1990-1996. (Photo submitted)

Sue, a former writer at the *Ashland Daily Press*, and Sharon, director of a national racial justice organization (Lutheran Human Relations Association LHRA), organized a forum, contacting as many people as they knew who might be interested. The date set was February 15, 1988 at the Holiday Inn in Wausau, Wisconsin. The temperature was –18º that day, and the women decided to call it a successful meeting if eight people showed up. More than forty people came. Tribal leaders, church representatives, students, university folks, attorneys, and business people met for four hours. They unanimously decided to form a group called HONOR to stand with the tribes in their struggle. The group would be comprised of non-Indians and Indians, standing together.

HONOR was patterned after an organization in the Pacific Northwest where the same controversy and similar protests had taken place over Indian treaty rights. That group, "Point No Point Treaty Council," ultimately helped bring peace to the area and leveraged an apology to the tribes by the Greater Seattle Council of Churches.

HONOR, then housed as a small sub-program through the office of LHRA in Milwaukee, began fund-raising and membership drives. A Steering Committee, chaired by Rev. John Fischer (Director of the Wisconsin Council of Churches), was formed to draft a set of principles and guidelines to reflect respect for tribal sovereignty and support. In June of 1988 tribal leaders met with the growing number of HONOR members at the Rodeway Inn in Oneida, Wisconsin. The draft Principles were presented, discussed and adopted. Those Principles stayed intact through HONOR's entire history. From the start it was clear this issue was not about fish but about legal treaty obligations of the United States and about the sovereignty of tribal governments.

In August of 1990, HONOR had grown to a point that it needed to become a separate organization. It registered with Wisconsin as a non-profit, elected a Board of Directors and filed for its own 501(c)3 status. With the encouragement of Rev. Carl Mangold, pastor of Lake Park Lutheran Church in Milwaukee, HONOR established its office at the church. Sharon Metz left her position as director of LHRA and became the Executive Director and President of HONOR. Much of the funding for this move was made possible through support from the Episcopal Church U.S.A. and its Indian Ministry program under the leadership of Dr. Owanah Anderson (Choctaw).

The first members of the Board of Directors were Sharon Metz, Sue Erickson, Larry Balber (Red Cliff Ojibwe), Rev. Warren Behling, Rev. James Dolan, Rosemary Robinson, Margaret Cameron, Nick Vander Puy, and Sandra Cianciulli.

The office remained at the Milwaukee location until January of 1997 when it moved to the Red Cliff Indian reservation at Bayfield and was housed in the tribal office building. In the same year a Washington, DC Advocacy office was opened and was housed at the National Indian Gaming Association facility. Board member Dianne Wyss volunteered management oversight of the small staff there.

Red Cliff member Katherine Balber managed the HONOR office in Bayfield until October of 1997 at which time Rose Gurnoe (now Rose Soulier) became Regional Director. In 2002 the Red Cliff Tribe's need for space dictated another HONOR office move. Beth Brownfield from Minneapolis was hired to replace Rose, who continued in a consultant role with HONOR. The office then moved to Minneapolis in spring of 2003. When Beth moved to the state of Washington in 2004, the HONOR Board hired Kim Meyer (Mille Lacs Ojibwe) to manage the Minneapolis office and continue the work of HONOR.

As Board members became immersed in their own careers and interests, and as support from mainline faith communities and members decreased, the Board assessed the options for HONOR. It was becoming harder, given the

(See History of HONOR, page 13)

Return to the Earth

A Native American restorative justice project

By Beth Brownfield, for Honor Digest

Culturally one of the most painful experiences of American Indians is the appropriation and possession of between 600,000 to two million skeletal remains that have been collected and housed in museums, societal collections, scientific laboratories, and universities across the country. The majority of these remains can be identified to tribal areas.

Under the NAGPRA (Native American Graves Protection and Repatriation Act) tribes throughout the United States are working to reclaim and repatriate them. However, over 100,000 human remains exist in repositories, unable to be identified as belonging to a specific tribe. These once beloved mothers, fathers, and children are waiting to be returned, honored, and buried with dignity.

Without proper identification, unidentifiable remains cannot be buried in their original homeland near their tribe; however, the remains will have a proper and reverent burial. Two sites, one in Kansas and one in Oklahoma, are being prepared now to receive unidentified ancestral remains for burial.

"Return to the Earth" *(www.rfpusa.org/returntotheearth)* is an ecumenical outreach program seeking the help of churches and other organizations to educate non-Indians on the repatriation of sacred objects and unidentified Native American ancestral remains, followed by the construction of cedar burial boxes and sewing of muslin burial cloths for use in these efforts.

Return to the Earth is an effort to repay debts to tribes and bring restorative justice and reconciliation between living descendants of Native peoples and those of non-Natives by securing proper burials to the victims of past atrocities along with others who have yet to be buried.

The Return to the Earth project is administered by the Mennonite Central Committee U.S. in cooperation with a consortium of religious and Native American bodies, including: Religions for Peace–USA (RFP-USA), MCC Central States, Council for American Indian Ministry (CAIM), Mennonite Mission Network of MCC-USA, National Congress for American Indians (NCAI), the Review Committee of the Native American Graves Protection and Repatriation Act (NAGPRA) of 1990 under the National Parks Service.

Historical background

In 1860, the U.S. government ordered military troops on the frontier to collect the skulls and other remains of Native Americans and ship them to Washington, D.C. for scientific study.

In addition, federal law asserted that Indian bones and objects found on federal land were the property of the United States. Remains—like those of the Cheyenne peace chiefs of the Sand Creek, Colorado massacre—were among the remains that ended up in displays, on dusty shelves and in forgotten drawers in depositories, museums, and universities across the country.

Appeal to HONOR members

Return to the Earth upholds many principles of HONOR. It honors government-to-government relationships and tribal sovereignty. It asks us to conduct ourselves in a manner which is respectful of all people. It promotes intercultural understanding and awareness. It honors the Earth and the life theron now and for the future.

Ways to get involved

1. Visit the Return to the Earth web site to learn more about their vision and work. Download a study guide. *(www.rfpusa.org/returntotheearth)*
2. Create a study group in your church or community and follow the Return to the Earth Study Guide as a reference.
3. After study is complete, make a commitment to construct a specific number of burial boxes and burial cloths.
4. Contribute financially to the ongoing work of Return to the Earth for building and maintenance of burial sites, the development of educational materials and the costs related to repatriation: "Return to the Earth" Mennonite Central Committee, P.O. Box 500, Akron, PA 17501.

Jeff Smith, HONOR president, chats with Helen Peterson, first president of the National Congress of American Indians and Sharon Metz, HONOR board member. (Photo submitted)

History of HONOR

(Continued from page 12)

media focus on Indian gaming, to convince members of the needs in Indian country. One letter from a member illustrated this trend. It said, "I'm sorry we cannot give to Indian causes this year. We did Indians for two years and this year we are supporting saving the whales."

A Board decision was made in May of 2006 to discontinue operations of HONOR at the end of 2006. The feeling was that it is a positive time for HONOR to leave the scene.

Since HONOR has no debts, a positive balance in the bank, a record of accomplishment, a stellar reputation, and a continuing education project through the (independent) Honor Resource Center, the Board decided to use its remaining funds to leave a legacy of land and advocacy to Indian country. *Members are asked to contribute to this gift to Indian Country*.

The HONOR records, minutes, and past HONOR Digests will be archived at Marquette University in Milwaukee, Wisconsin.

HONOR board members & presidents

Board members

Lloyd Powless, Jr. *(Oneida)*—President
Sr. Toni Harris
Dianne Wyss
Beth Brownfield
Wendy Helgemo *(Ho-Chunk)*
Chris Smith (Makah)
Joe Day *(Ojibwe)*

Presidents

Sharon Metz 1990—1996
Lloyd E. Powless, Jr. *(Oneida)* 2000—2006
Jeff Smith *(Makah)*–1996-2000

Honor also recognizes and cherishes the memory of a special friend, Vine Deloria, Jr. (Standing Rock Sioux) who wrote this about HONOR.

> *"I much appreciate the in-depth reporting and accuracy of HONOR's coverage of issues in Indian Country. More particularly, HONOR represents a 'coalition of conscience' in which people of good will can work for justice for all of us. This organization is unique in its ability to provide an avenue through which our concerns can be expressed. It is worthy of our loyal support."*

Moving on: Will you help?

HONOR will close its books with a positive balance. Funds are set aside in its "Return of Homelands" fund to make a purchase of reservation land to return to a tribe. In addition, a small sum of seed money will go to support promotion of racial harmony and tribal sovereignty efforts in Minnesota and the Pacific Northwest.

Fiscal integrity has been a hallmark of HONOR. The final annual GAAP audit has been completed and all financial obligations have been met. You can be sure that your final gift to HONOR is a) tax-deductible, b) will be used to help Indian Country, and c) is very much appreciated.

Former Regional Coordinator, Beth Brownfield, is continuing advocacy and organizing in her new home in Bellingham, Washington and will welcome your participation. She can be contacted at *BethBrownf@aol.com*. (See above article "Return to the Earth."

We are grateful for your support over the years and hope that all of you will contribute now. It will help HONOR leave a powerful legacy of friendship with and support of American Indian tribes. Your gift is tax deductible. This will be HONOR's last appeal.

The independent HONOR Resource Center (founded by HONOR) will continue its education work, conference presentations, and a web page:* www.native-books.com. *(Photo by Sue Erickson)

LVD story told through interpretative display

By Charlie Otto Rasmussen
Staff Writer

Land O' Lakes, Wis.—Local residents and seasonal visitors can look forward to an authentic glimpse into Ojibwe history and customs following the Memorial Day opening of a new exhibit at the Northern Waters Museum. The Land O' Lakes Historical Society and Lac Vieux Desert Band of Ojibwe (LVD) are putting the finishing touches on a $10,000 collaborative project to display and interpret key events in regional Ojibwe history.

"The LVD people have never told their own story," said giiweghiizigookway Martin, tribal historic preservation officer (THPO). "We want people to know something real about LVD, not just the usual stereotypes." Martin and THPO Assistant Alina McGeshick worked with LVD's Ketetigaaning Cultural Committee on interpreting and presenting tribal history for the museum exhibit. Visitors can examine locally crafted bead and loom work, birch bark containers, dance regalia and other traditional items.

While the exhibit entitled "Following the Megis Shell" displays a wide range of historic items and photographs, planners have also developed a series of workshops and demonstrations at the museum through summer 2008 including: birch bark lodge construction, loom work and dancing styles. Seasonal harvesting and processing methods like wild ricing and maple syrup production will be featured as well.

"This project with the Land O' Lakes Historical Society will help raise awareness about our past and what tribal members are doing today," explained McGeshick.

Relocated to the western end of Land O' Lakes, the Northern Waters Museum is itself a historic structure once accommodating downhill skiers on the far side of the village.

Following its two-season run at the Museum, the entire exhibit will move ten miles north to an LVD history building in Watersmeet, Michigan, Martin said. Among their THPO duties, Martin and McGeshick operate a tribal history center that includes cultural displays and a library with information on video, print and electric documents. Martin said exhibit materials transferred from Land O' Lakes will help enhance tribal interpretive information already in place.

For more information contact giiwe Martin at (906) 358-0137 or Barb Nehring of the Land O'Lakes Historical Society at (715) 547-3333.

Lac Vieux Desert Band and the Land O' Lakes Historical Society plan to unveil the Ojibwe cultural exhibit at the Northern Waters Museum on Memorial Day. (Photo by Charlie Otto Rasmussen)

Upper Michigan's Lac Vieux Desert Band received the "Rise to the Future" award from the Forest Service following the completion of a stewardship project on the Ottawa National Forest. Dubbed the "Cisco Camp—Redlight Creek Watershed Restoration Project," the tribe constructed a new forest road and replaced a faulty stream crossing that allowed large amounts of sediment to damage water quality and fish habitat. In exchange, LVD gained access to red and white pine logs to build a ceremonial roundhouse on reservation land. Above, an LVD construction crew installs the new stream crossing, helping to restore the Redlight Creek watershed. (USFS Photo)

Roy Patton discusses the future of the Tribal/Forest MOU at an October 4 meeting at Lac du Flambeau. Patton is the Deputy Director of the newly-formed Northern Research Station—a merger of the Northcentral Research Station and Northeastern Research Station. Richard Goldowski, US Forest Service regional law enforcement head and GLIFWC Enforcement Chief Fred Maulson (right) look on. (Photo by Charlie Otto Rasmussen)

Tribal Historic Preservation Officers & cultural resource contacts

GLIFWC Member Tribes

GLIFWC member tribes have Tribal Historic Preservation Officers (THPO) to help conduct historic property surveys, maintain permanent inventories of historic properties, and nominate properties to the national register of historic places.

Many THPOs operate under the auspices of the National Park Service, assuming responsibilities pursuant to Section 101(d) of the National Historic Preservation Act. Other tribal officers act as formal representatives, working with state historic preservation officers on projects that involve or effect tribal properties.

Edith Leoso
Bad River Band
(715) 682-7111
(715) 682-7115

Paula Carrick
Bay Mills Indian Community
(906) 248-3241 [x4149]
history@baymills.org

Wanda Smith
Fond du Lac Band
(218) 878-2663
wandasmith@fdlrez.com

Summer Sky Cohen
Keweenaw Bay Indian Community
(906) 353-6623 [x6272]

Jerry Smith
Lac Courte Oreilles Band
(715) 634-8934

Kelly Jackson-Golly
Lac du Flambeau Band
(715) 588-2139
ldfthpo@nnex.net

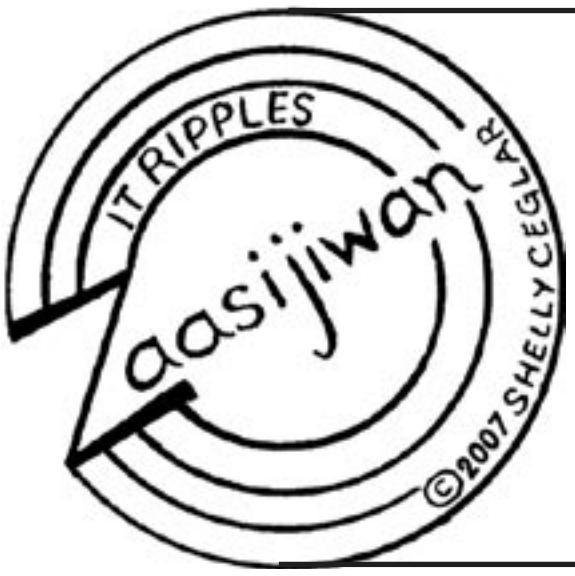
giiwegiizhigookway Martin
Alina McGeshick
Lac Vieux Desert Band
(906) 358-4577
(906) 358-4850

Natalie Weyaus
Mille Lacs Band
(320) 532-4181
nataliew@millelacojibwe.nsn.us

Lisa Bresette
Red Cliff Band
(715) 779-3700 [x244]
rcthpo@ncis.net

Wanda McFaggen
St. Croix Band
(715) 349-2195
thpo@stcroixtribalcenter.com

Vernadine Long
Sokaogon Mole Lake Band
(715) 478-7517
vlongtail@yahoo.com



Ziigwan—It is Spring

Zaasijiwan. Zaasijiwan nibi. Ziigwang maajijiwan i'iw ziibi. Gizhiijiwan.
Naanoomaya gaa-ashi-niiyo-biboonagak gii-izhisin o'ow Ojibwemowin-mazina'igan.
Naasaab nibi, Ojibwemowin zaasijiwan. Anishinaabeg giminowamin ezhkam. Anishinaabemodaa!
Ojibwemodaa! Zaasijiwan mii nange. Daga gikinoo-amaageg! Chi-miigwech gakina awiiya.

(It flows with a ripple. It ripples water. When it is spring it begins to flow that river. It flows fast.
A little while ago, as it was fourteen winters/years, it was printed this way, this Ojibwe language page.
Our nation, we speak well, more and more. Let's all speak Anishinaabe/Ojibwe language!
Please teach it to someone! It ripples for sure. Great-thanks everyone.)

Bezhig—1

OJIBWEMOWIN
(Ojibwe Language)

Double vowel system of writing Ojibwemowin.
—Long vowels: AA, E, II, OO
Aaniin—as in father
Miigwech—as in jay
Apii—as in seen
Noondan—as in moon

—Short Vowels: A, I, O
Idash—as in about
Imaa—as in tin
Niiyo—as in only

—A glottal stop is a voiceless nasal sound as in A'aw.

—Respectfully enlist an elder for help in pronunciation and dialect differences.

Transitive Inanimate Verbs

The VTI "to it" verbs—action speech for nonliving things.

Bimiwidoon!—Carry it!
Nimbimiwidoon.—I carry it.
Gibimiwidoon.—You carry it.
Nimbimiwidoomin.—S/he carries it.
Obimiwidoonaawaa.—They carry it
Gitigaadan.—Plant it!
Ningitigaadaan (an).—I plant it.(them)
Gigitigaadaan (an).—You plant it (them)
Ogitigaadaan (an).—S/he plants it. (pl.)
Nigitigaadaamiin.—We plant it/them.
Gigitigaadaamin.—We all plant it.
Ogitigaadaanaawaa (n).—They plant it.

Niizh—2

Circle the 10 underlined Ojibwe words in the letter maze. (Translations below)

A. Gidojibwem? Aaniin apii gidojibwemoyan?

B. Gidaa-ojibwem amanj igo apii, dibi go noongom.

C. Onaakonan! Gidibedaan Ojibwemowin. Dakonan!

D. Gidaa-naagadawendan Ojibwemowin gabe-giizhig.

E. Nimbizindawaa wejibwemod. Gaganoozh!

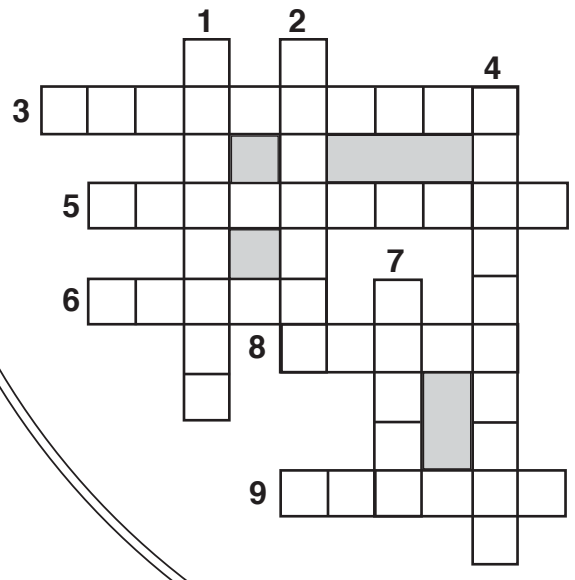
F. Bezhigo-ikidowin. Nanda-gikendan!

G. Wiisinin! Minikwen idash nibaan Ojibwemowin!

O	E	G	L								
J	N	A	I	D	V						
I	M	A	J	I	N	Z					
B	X	N	A	W	Z	O	V				
W	F	I	P	K	O	H	N	U			
E	S	I	B	S	O	H	I	T	D		
M	A	N	S	I	S	N	B	G	I	S	
O	X	A	J	A	S	Z	A	P	B	Z	I
W	K	P	D	Y	G	R	A	N	I	H	N
I	K	I	D	O	W	I	N	Y	G	Q	A
N	Z	I	G	A	G	A	N	O	O	Z	H

Niswi—3

IKIDOWIN
ODAMINOWIN
(word play)



Down:
1. for sure
2. Hold onto it!
4. a little while ago
7. river

Across:
3. Plant it! (garden)
5. I hear it!
6. seeking something (preverb)
8. #4 when counting something.
9. somebody

Niiwin—4

VTI Conjugation Practice

Waabandan!—See it!
Waazakonebidoon!—Turn it on!
Aatebidoon!—Turn it out!
Noondan!—Hear it! Gikendan! Know it!

Ninoondaan.—I hear it.
Giwaazakonebidoon.—You turn it on.
Owaabandaan.—S/he sees it.
Ogikendaanaawaa.—They know it.
Nindaatebidoomin.—We turn it out.

Naagaj—later.
Goojitoon! Try it!
Translation below.

Gid...

O...aan

Ni...min

O...aanaawaa

Gi...

1. _____bimiwidoon daga i'iw mashkimod.
2. ___noodoo_____ mazinaatesijigan iwidi.
3. ____gitigaad_____ gichi-gitigaan.
4. ____waaband_____ apabiwin nibewigamigong.
5. ____aatebidoon ina 'i'iw waazakonejigan? Mii'iw.

Translations:
Niizh—2 **A.** Do you speak Ojibwe langauage? When do you speak Ojibwe? **B.** You should speak Ojibwe anytime, anywhere now. **C.** Decide upon it! You own it Ojibwe. Hold on to it! **D.** You should think of Ojibwe language all day. **E.** Listen to the Ojibwe speaker. Talk to someone! **F.** One-word. Seek to learn it! **G**. Eat! Drink and sleep Ojibwe language!
Niswi—3 **Down: 1.** Mii nange. **2.** Dakonan! **4.** Naanoomaya. **7.** Ziibi.
Across: 3. Gitigaandan! **5.** Ninoondaan. **6.** Nanda- **8.** Niiyo- **9.** Awiiya
Niiwin—4 **1.** You carry it please that bag. **2.** We hear it the television over there. **3.** They plant a big garden. **4.** He sees the chair in the bedroom. **5.** Did you turn out that light? That's all.

How esiban got his stripes

Storyteller: Barbara Nolan
Transcribed and Translated by: Barbara Nolan and John Paul Montano

Esiban. (Photo reprinted from dnr.state.il.us/.../raccoon/raccoon_in_tree.jpg)

Naa'aa sa ge-nii nga-dbaajmaa maaba esban, aanii giiwenh maanda enji-zhinaagzid. Miinwaa maanda zawaangoons, aanii giiwenh maanda enji-naan-denig, enji-bepeshaabiinig. Mii sa maaba esban gii-zhiingendaagzi go maaba. Aapji go maaba gii-bmi-zhiingzi.

I am going to talk about this raccoon. Why he supposedly looks like this. Also his little tail, why it is of this color, why it is striped. This here is the raccoon; he was mischievious; he was always of mischief.

Zhaazhi ko, gaawii giiwenh gwaya zhonda bemaadiz gii-yaasii. Mzhishig go eta wesiinyag, miinwaa dash bneshiinyag, miinwaa giigoonyiig. Mii giiwenh go eta gaa-yaajig. Gaawii gwaya bemaadiz gii-yaasii. Gondag dash wesiinyag, bkaan ko aanind gonda, gaawii go nongwa e-zhnaagziwaad gii-zhinaagzisiiwag, teni go ge-wiinwaa gaa-ni-nji-zhinaagziwaad sa e-zhnaagziwaad, dbishkoo go naa wa mshkodebzhiki gaa-dbaajmak zhebaa, aanii giiwenh gaa-nji piikgoned, miinwaa wa waagosh, aanii giiwenh enji-waawaanked wii-yaang waa-daad. Kina go gondag wesiinyag teni dbaajmowaans nahii naa gaa-bi-nji-zhinaagziwaad sa wi.

Long ago, there were supposedly no people here. There were only animals, and also birds, and fish. Those were the only ones here. There were no people. These here animals, different some of them; they did not look the way they look now; there is a way in which they came to appear the way they look, just like the buffalo that I spoke of this morning, how he supposedly got his humped back, and the fox, how he supposedly dug a hole in order to have his home. All of these animals have a little story of how they came to appear the way they do.

Mii-sh giiwenh maaba ngoding yahaa—mii go maaba Wenboozhoonh—nahii giiwenh gii-zhiwebdaba, mii go eta gnomaa zhonda gaa-bbaa-yaad—aanzhnaa mni-doowi wiin. Gaa gwaya bemaadiz, wiin go eta miinwaa dash niwin gaa-bi-kognigjin ookmisan. Mii giiwenh zhiwi gaa-daajig iidig.

So apparently once this here person—this here Wenboozhoonh—this apparently happened—he was the only one to be around here—oh well, he was of spirit, this guy. There were no people. There was only him and his grandmother who raised him. They were the only ones living there apparently.

Nahii-sh iidig gaa-zhiwedagbane—dibi iidig gaa-bi-njibaagwenh bemaadiz—ni-ish dash giiwenh gii-yaawag bemaadzijig zhiwi. Kiwenziinsag. Niizh. Gaa go ngoji waa-daawaad. Dibi iidig gaa-bi-njibaawaagwenh, megwemtigwaaki giiwenh, miin-waa-sh gkiibiingwewag. Gaawii waabsiiwag gondag kiwenziinsag niizh. Mii sa iidig maaba Wenboozhoonh ookmisan gii-bi-dgoshing iidig. "Oonh," nendam giiwenh. "Nga-naagdawenmaag gondag—niizh kiwenziinsag," nendam giiwenh wa Wenboo-zhoonh ookmisan. Mii sa iidig gii-zhaad iidig oodi mdimooyens, gii-naanaad iidig niwin kiwenziinsan. Mii-sh iidig maaba Wenboozhoonh, bbaa-gchi-ni-naabi giiwenh. "Oonh, gaawii daa-gashkitmaasii nookmis naagdawenmaad nshike niwin kiwenziin-san," nendam giiwenh maaba Wenboozhoonh. "Niin nga-zhitoon gchi-wiigwaam." Aashnaa, mii sa iidig gii-bmi-giishkwaad iidig mtigoon, gii mzhiiwaakwaad iidig niwin kina, gii-maajii naabkistood iidig wi wiigwaam. Kina go giiwenh go. Miinwaa iidig wiigwaas gaa-tood gijiyiing—weweni go gii-zhinaagwad iidig wiigwaam. Mi-ish iidig oodi gii-zhaad gii-naanaad niwin kiwenziinsan. Gaa go waabsiiwag gondag. Gkiibiingwewag.

And so this apparently happened—it is not known where people came from—there were two of them there. Little old men. Two. There was no place for them to live. It is not known where they came from. The forest supposedly. And they were blind. They could not see, these two little old men. And so supposedly Wenboozhoonh's grandmother arrived. "Oh," she supposedly thought. "I will take care of these two little old men," supposedly thought Wenboozhoonh's grandmother. So supposedly the little old woman went over there, to get them little old men. And then Weneboozhoonh was supposedly looking around. "Oh, my grandmother won't be able to take care of those little old men alone," thought Wenboozhoonh. "I will make a big house." And so supposedly, he cut down trees, peeled them all, began to erect the house. All of it. And he also placed birchbark on top—it appar-ently looked good, the house. Then he went over to get those little old men. They could not see. They were blind.

Mii sa iidig maaba Wenboozhoonh ookmisan, niahii iidig gaa-zhitood iidig—maanda go naa endaawaad giwi—shkwaandem gnamaa zhiwi tedig. Mii-sh iidig gii-naabkistood iidig Sabaap gaa-tkobdood iidig. Sabaap. Maampii endaawaad gii-tkobdoon zhiwi maanda sabaap. Mii-sh ihii gii-tood iidig, gii-naabkinang wi. Mii giiwenh miinwaa oodi, mtig gnomaa gii-bdakshindig, dbishkoo go naa wedi mtig. Gii-tkobdood iidig wi sabaap. Mii-sh miinwaa oodi nikeyhiing gii-naabkistood wi, gii-naabkinang wi sabaap. Miinwaa oodi bezhig mtig. Nahii-sh gnomaa oodi gii-bmijwandig nbiish, ziibiins gnamaa oodi gii-bmijwandig. Mii dash gonda e-ggiibiingwejig, mii wi waa-ni-naaghadoowaad wi sabaap. Miinwaa dash niwin kikwan bimwinaawaan naa. Mii dash iidig maaba shkintam kiwenziins, mii iidig wiin oodi waa-zhaad, aashnaa gii-ni-naaghadoon wi sabaap. Mii-sh oodi bezhig mtig bdakshing, mii oodi gaa-ko-dgoshing. Aashnaa, gii-ndoojiinge. Mii miinwaa oodi bezhig. Aa, bi-mwidoon go wi—doo-kikman bi-mwinaan. Mii sa oodi gii-dgoshing ziibiing. Bmijwan zhiwi ziibi. Mii gii-gwaabhang wi nbiish. Mii-sh miinwaa gii-bskaabiid. Aa, gii-gkendaan waa-zhaad, zaam bmaabiini zhiwi wi sabaap. Mii-sh giiwenh gaa-zhi gshkitoowaad iidig wii-aawnzabiiwaad.

And so apparently Wenboozhoonh's grandmother, she made this here place they lived. There must have been a door there. And so she apparently put up some rope. She apparently tied it. The rope. She tied this here rope to the place they lived at. She supposedly secured it. And then over there, there must have been a tree standing there, just like that there tree. Tied the rope. Then she secured it over that way, secured that rope. And there another tree. There was perhaps water streaming by there, perhaps a little river ran by there. And then these here blind people, they were to follow along the rope. And they were also carrying along pails. And then this first little old man, he apparently went over there. Oh well, he followed the rope. And over by where the one tree stood, that is as far as he got. Oh well, he felt around. And then over one more. Ah, he was carrying it. He was carrying his pail. And so he arrived there at the river. The river runs by there. He scooped out the water. And then he went back. Oh, he knew where he was going because the rope was strung out there for him. And apparently that is how they got to haul water.

Mii-sh iidig ngoding, "Haaw. Giin ntam," gaazo giiwenh wa bezhig kiwenziins. "Giin ntam naadin wi nbiish." "Ahaaw," kido giiwenh maaba kiwenziins. Mii-sh iidig gwaya—maaba iidig gaa-gnowaamjigegobanenh, gii-waabmaan niwin kiwenziinsan enso—giizhgak aawnzabiinid naa. "Nga wenzhmaag," nendam giiwenh maaba. Mii sa oodi iidig gii-oo-aabskobdood iidig wi sabaap, ngoji giiwenh oodi bkaan nikeyaa nbiish tesnog, mii oodi gaa-naabkinang iidig wi, mii sa iidig gii-oo-tkobdood iidig mtigong wi. Gaawii gegoo nbiish. Oodi nikeyaa bmijwan wi nbiizh. Mii maaba gaa-zhichged.

Then this one time, "Hey, your turn," one little old man was told. "Your turn. Get that water." "OK," says the little old man. Then apparently someone—this person was watching, and every day he saw these little old men hauling water. "I will trick them," thought this person. So then he supposedly untied the rope, and fastened it to a different place where there was no water. That is where he secured it, and supposedly tied it to a tree. There was no water. The water was running over there. This is what this person did.

Mii sa iidig gii-kawaabmaad iidig niwin kiwenziinsan. Aataa, gii-bi-zaagewe giiwenh wa kiwenziins. Bbaa-nda-aawnzabii. Aa, gchi-zhinaagzi giiwenh. Bmi-naaghadoon go wi sabaap. Mii giiwenh oodi gii-dgoshing iidig mtig bezhig bdakshing. Mii-sh miinwaa oodi nikeyaa aabdeg. Gaa dash go maaba gii-gkendziin wi, bkaan oodi nikeyhiing gii-ni-naaghadoon wi sabaap. Aanwi gwaabhage giiwenh. Gaawii gegoo wi nbiish! Gaa gsha go gegoo nbiish! Taahaa, mii sa iidig dawaaj gii-bskaabiid. Beskaabiid iidig gii-oo-wiindmawaad niwin wiijkiwenhyan, "Gaawii geyaabi gegoo nbiish!" "Gii-skabii!" kido giiwenh.

And so he watched these little old men. Then, one little old man supposedly came into view. He was wanting to haul water. He was really looking like it. He was following the rope. He supposedly reached where this one tree stood. Then over that way. He did not know this, that he had followed the rope to a different area. He tried to scoop up water. There was no water! There was definitely no water! So he went back instead. When he went back he told his friend, "There is no more water!" "It's dried up!" he supposedly said.

Mii-sh iidig maaba kiwenziinh e-kidod, "Nishaa gdikid. Ggitim!" "Ggitim oodi wii-zhaayan!" gaazo giiwenh maaba sa bezhig kiwenziinh. Aa'aazhook iidig —giikaandoog.

Then this little old man said, "You're just saying that. You're lazy!" "You're lazy to go over there!" this one little old man was told. Back and forth—they argued.

Aapji giiwenh maaba Esban gchi-baapi. Aapji go naa nchaapaan niwin kiwen-ziinsan mdwe-maamiigaadnid! Aapji go nchaapaan! "Haa Haa Haa," aapji go naa iidig gechi-baapid maaba sa esban.

Then apparently this raccoon was really laughing. He was really laughing wickedly at these little old men fighting each other! He was laughing wickedly at them! "Ha, ha, ha," this raccoon was supposedly laughing really hard.

Taahaa, e-ni-zhi-waabang giiwenh, aapji go bangii gnamaa nbiish da-yaanaawaadig zhiwi kikong. Aanzhnaa, wii-mnozekwewag dash. Mii go maaba bezhig kiwenziins be-bmi-dnazekwed maa. Aanzhnaa, waawaashkesh-wiiyaas iidig—gnamaa niiwing enkwadeg, mii go eta iidig gaa-yaamwaad. Aanzhnaa, gii-nboobiikaadaan wi waawaas-hkesh-wiiyaas. Gii-nboobiike giiwenh. Ggiibiingwewag dash gondag. Gaawii waabsiiwag.

Apparently the next morning, they must have had very little water in the pail. So they were going to cook. This one little old man was going about cooking there-abouts. Some deer meat supposedly—maybe four pieces cut, that is all they had.

(See Esiban, page 23)

Esiban (raccoon) A nightwalker

By Sue Erickson, Staff Writer

Many different tribes across the United States have different names for the forest animal known to the Ojibwe as esiban, raccoon. The name may refer to esiban's love of clams, known as "es" in Ojibwe, or its ability to gather things, "asigin" in Ojibwe. Some Indian languages describe its masked face, others its fluffy ringed tail, but most describe how esiban uses its forepaws, which are very much like human hands. They describe how esiban washes things, eats clams and shell fish, or gathers things with its fingers. Esiban can do many things with its fingers that other animals cannot do.

According to information on a web encyclopedia, wikipedia, the English word raccoon comes from an Algonquian term (a name for many similar Indian languages in the US and Canada), aroughcoune, which means "he who scratches with his hands."

Esiban is often also called a "bandit," or thief, because of the black mask that covers its eyes. In fact, esibanag (raccoons) are known for visiting homes and gardens at night, stealing corn and other garden goodies, or robbing garbage cans of tasty leftover morsels. Esiban is also known as the "washer," because it likes to dip its food in water before eating.

During the winter, you probably did not see too much of esibanag, because esibanag sleep a lot during the winter. They do not hibernate, or sleep all winter long like makwa (bear), but rest in tree holes or protected places where they can also keep warm.

In the spring time, right around now, new babies are born, called esibanase in Ojibwemowin (Ojibwe language) and kits or cubs in English. Moms usually have about four babies in the spring. They will grow to be about 14 to 24 pounds.

Esiban tracks are easy to spot. They look like a very tiny human hand. If you have seen esiban around your house, you might look for it's tracks that look like this:

front foot **back foot**

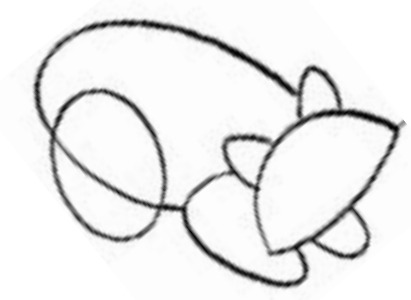
Even though esibanag look soft and fluffy and are very cute, they are wild animals and not pets. Do not try to catch or touch one, because they can and will bite and sometimes they carry diseases!

Information taken from www.wikipedia.org and Wisconsin Department of Natural Resources website for kids called Eek!, and the Raccoon Namesakes from the Worldwide Raccoon Web.

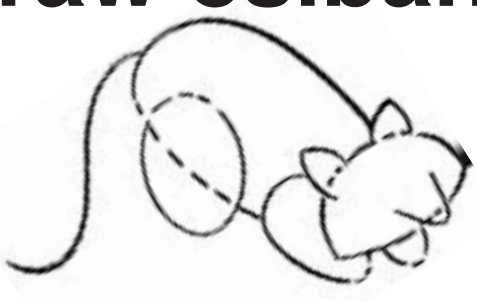
Esibanag (raccoons) have black patches around their eyes that look like a mask. They have a bushy, black-ringed tail, clawed feet, and a pointed snout. (Reprinted from www.howpeg.com)

Complete the dot-to-dot, then color the picture. (Dot-to-Dot and esiban drawing reprinted from Dover Publishing.)

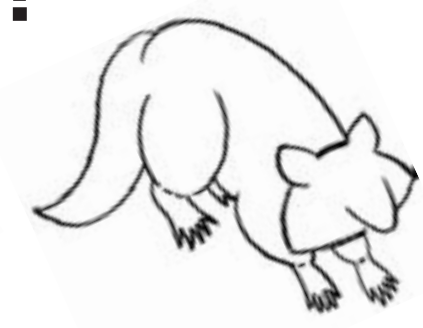
Can you draw esiban?



Step 1-Grab your pencil and paper and begin by drawing the above image.



Step 2-Look at the drawing above, notice the dashed lines? This means that you now erase those lines on your drawing. Next, add the nose and tail.



Step 3-Now draw the front paws, back paws and the tail as shown above.

Step 3-Complete your drawing by adding in the details shown above. You have now finished drawing esiban. Congratulations.

Gidakiiminaan (our earth)

Geographic place names in the WI 1837 & 1842 ceded territories

Adaawe-zaaga'iganiing (at the trader lake) *Trade Lake*

Anishinaabe-oodena (Anishinaabe-Ojibwe town) *Ojibwa*

Bakeyaabashkiikaang (a swamp that is a branch of a larger swamp) *Hayward*

Biiwaabiko-ziibi (metallic iron river) Iron River

Bikoganoogan (hip bone—at the mouth of the Yellow River at Danbury; it was said a ridge on its borders at the confluence of the St. Croix River resembled a hip bone.) *Danbury*

Daashkiboojiganing (place where the sound of sawing wood is heard) *Woodruff*

Dewe'iganing (drum place) *Drummond*

Dewe'igan-madwewe-agaamiing-zaaga'igan (there is a drum [sound] across the lake) *Mole Lake*

Eninaandagokaag (colored a certain way; evergreen place lake) *Balsam Lake*

Gaa-esagong-zaaga'igan (place of clam-shells lake) *Clam Lake*

Gaa-giigido-miikanawan (council road or "talking trail" place) *Washburn*

Gaa-ginoogamaag-zaaga'igan (long-water lake) *Long Lake*

Gaa-waaseyaagamig-zaaga'igan (lake where the water is so clear you can see through it—bright or shiny water) *Clearwater Lake*

Gakaabikaaning (at the waterfalls) *Chippewa Falls*

Gakaabikijiwan (at the little waterfalls) *Park Falls*

Gete-oodenaang (at the old town) *Superior*

Gichi-bagaanagong (place of large butternuts) *Butternut*

Gichi-mashkiigiminikaaning (at the great cranberry place) *Grantsburg*

Gichi-mikinaakwonigamiing (big snapping turtle portage place) *Mercer*

Gichi-wiikwedong (at the big bay) *Ashland*

Gichi-ziibi-gakaabikaang (at the big river falls place) *St. Croix Falls*

Maawanji`idi-akiing (place of the council grounds) *Merrill*

Makakwekeya (box that curves or is shaped like a funnel) *Cornucopia*

(See Ojibwe place names, page 22)

The high price of illegal fisher tagging

Treaty rights revocation for one; stiff fines for another

By Charlie Otto Rasmussen
Staff Writer

Odanah, Wis.—Fisher trapping had been pretty slow. Bad River members with decades of trapline know-how were having little success putting the clamps on the valuable forest predator. One weekend in early January, however, a novice treaty trapper picked up two fisher harvest tags from the tribal registration station and managed to fill both overnight.

"That got my attention right away," said Vern Stone, a GLIFWC conservation officer based at Bad River. "It seemed unusual for a guy with little experience to go out and catch two just like that while everyone else is having a tough time."

Stone learned of the dubious catch through a Red Cliff-based GLIFWC warden who had been approached and asked to register the fisher pelts. To test the trapper's credibility, Stone arranged an interview, asking technical details about the catch. Ultimately, Stone produced an exact model of the alleged trap used to harvest the animals—a body-gripping 220 conibear—and asked the suspect to set it.

"He had no idea how it worked," Stone said. The ensuing investigation unraveled a scheme hatched by the Bad River trapper and a non-Indian to illegally tag and register the furs. While the tribal member claimed to have harvested the fishers west of Iron River, Stone said they actually came from a Mason-area farm, trapped by a 19 year-old non-member. Ashland-based Department of Natural Resources Warden Matt MacKenzie joined the investigation, gathering data for state authorities.

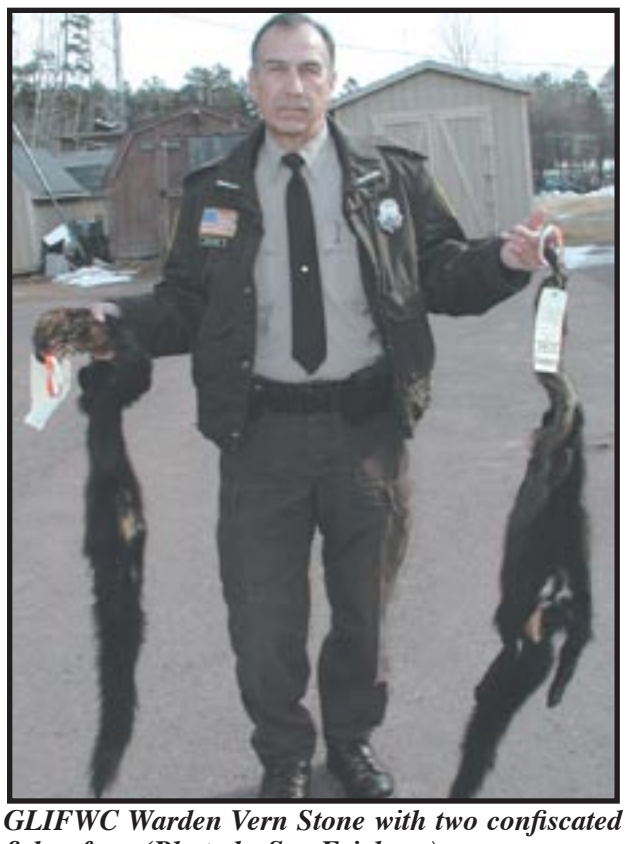
Expensive furs

On February 23 Bad River Judge Richard Ackley ordered a $200 fine and two-year revocation of treaty privileges on each count—a stiff $400, four-year sentence. The defendant may cut the judgment in half by paying $200 within 90 days.

The non-member from rural Mason has pled not guilty in state court and faces fines in excess of $1,700.

"I'm pleased to see the Bad River tribe taking a lead role in cracking down on tag sharing," Stone said. "If it's not clear already, tribal members will lose their treaty rights if they allow non-members to fill their harvest tags. It isn't worth it no matter what the circumstances are."

A Bad River member forfeited her treaty rights for two years last fall after tagging and attempting to register a black bear killed by a state hunter in Iron County. While off-reservation tag sharing is uncommon, Stone said GLIFWC enforcement officers and their state counterparts are coordinating efforts to penalize all parties involved in manipulating conservation laws.



GLIFWC Warden Vern Stone with two confiscated fisher furs. (Photo by Sue Erickson)

Wisconsin State-Tribal Relations Committee approves GLIFWC Warden Bill

By Jason Stark
GLIFWC Policy Analyst

Madison, Wis.—On January 19, 2007, the Wisconsin Legislative Council's Special Committee on State-Tribal Relations met to discuss a number of issues, one them being the GLIFWC Warden Bill.

At this meeting, the Committee approved the bill and forwarded it to the Joint Legislative Council for its consideration at its upcoming March meeting.

This proposed legislation addresses the role of GLIFWC officers in the ceded territory by extending statutory recognition to and protection of GLIFWC wardens that are stationed in Wisconsin.

This bill will affirm and build upon the 20-year history of GLIFWC wardens providing cooperative law enforcement and emergency services assistance to their state and local counterparts by extending the same statutory safeguards and protections that are afforded to other law enforcement officers to GLIFWC wardens.

Under the bill, GLIFWC wardens must meet the requirements of the Wisconsin Law Enforcement Standards Board by attending the same or equivalent training as their state counterparts, while meeting similar continuing education requirements.

In addition GLIFWC must provide liability insurance for its wardens and will be responsible for their actions while exercising the authority conferred by this bill.

GLIFWC Enforcement Chief Fred Maulson recently accepted the Indigenous Earth Walker award from the U.S. Forest Service. Pictured from the left are: Randy Moore, Regional Forester; Fred Maulson, GLIFWC Chief Warden; Jeannie Higgins, Deputy Forest Supervisor, Chequemagon-Nicolet National Forest; John Phipps, Deputy Regional Forester; and Skip Starkey, Deputy Regional Forester. (USFS Photo)

GLIFWC enforcement adds third KB warden

By Charlie Otto Rasmussen
Staff Writer

Tony Carrick. (Photo by COR)

Add another Carrick to the ranks of law enforcement personnel in the Great Lakes region. Tony Carrick joins the GLIFWC Enforcement Division this spring as a Keweenaw Bay area conservation officer. While two other local GLIFWC officers will continue to be based in Baraga, Michigan, Carrick's post takes him to the Marquette area where tribal members exercise treaty rights on Lake Superior and the mainland.

For Carrick, law enforcement is something of a family affair. His relations occupy police positions at the Bureau of Indian Affairs along with tribal, state and county governments, he said. Carrick is currently wrapping up a bachelor degree in law enforcement at Lake State University in Sault Ste. Marie which includes credentials required to enforce tribal conservation codes in Michigan. He also holds an associate degree from Kirtland Community College.

Carrick recalls his earliest outdoor experiences setting muskrat traps and rabbit snares around his home reservation, Bay Mills. Through his primary school years, he learned to hunt, fish hook-and-line, and worked on a commercial fishing tug as a teenager. Also a tribal conservation warden, Carrick's father further exposed him to a range of outdoor experiences.

Roger McGeshick, (left) GLIFWC warden stationed at the Sokaogon Chippewa Community, thanks Jeffrey Ackley, Jr., Sokaogon housing director, for getting a Housing and Urban Development (HUD) safety grant. Through the grant McGeshick was able to purchase: 12 Mathews Genesis compound bows, two bow stands, five dozen arrows, one safety backstop and five bullseye targets with stands. This equipment is part of the National Archery in the Schools Program (NASP) that is sponsored by Mathews Archery. (Photo submitted)

Trapping 101: Getting the basics

GLIFWC wardens offer daylong workshop

By Sue Erickson
Staff Writer

Odanah, Wis.—This was the second year running for the trapping workshop offered by GLIFWC Wardens Vern Stone and Mike Wiggins on the Bad River reservation this winter. The workshop focused on the basic "how-to's" for successful trapping as well as the legal and ethical aspects of the activity.

By providing the trapping know-how, Wiggins says they hope to promote more tribal involvement in off-reservation trapping opportunities. "More and more Bad River tribal members are showing an interest in trapping," he says, "By offering the workshop we are encouraging them to utilize their treaty rights both safely and ethically and hopefully bolster the numbers of trappers which have been declining in recent years."

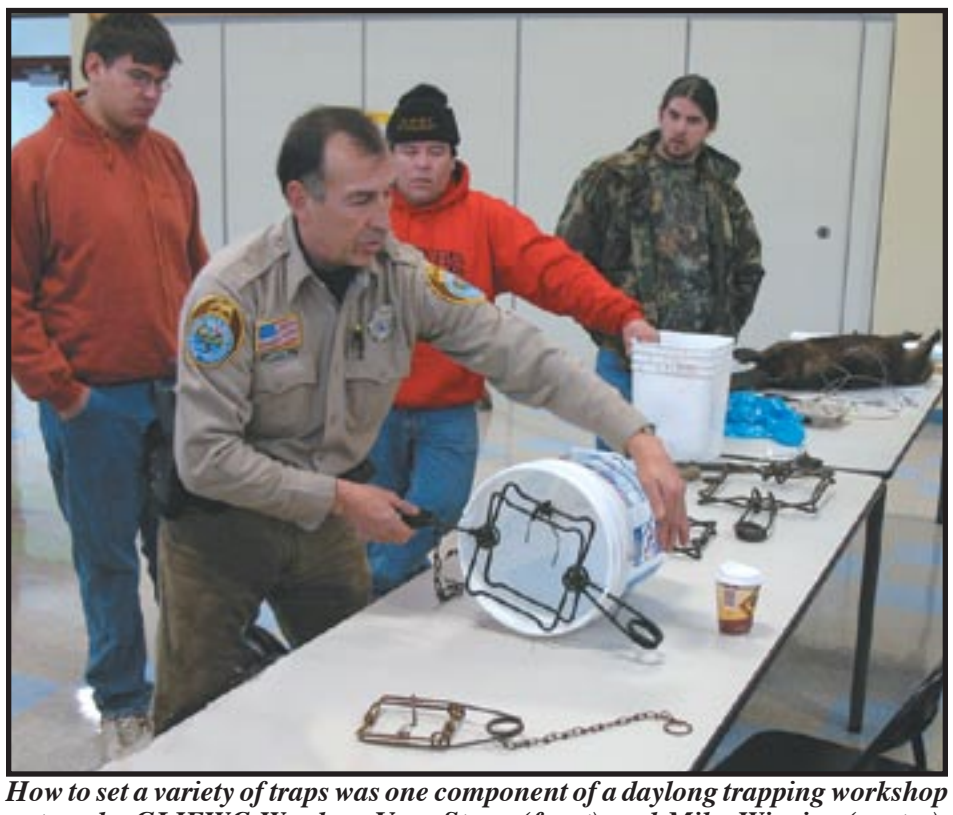
Following a general introduction to trapping, the workshop explored four major components of trapping: trap identification, trap preparation, trap setting for predators and beaver, and proper use of scents, lures and baits.

Trap identification basically covers the different types of traps commonly used for specific species, such as conibear traps, leg hold traps and snares.

Preparation of traps is another very important aspect of successful trapping. During this segment, Wiggins and Stone demonstrate dying traps using sumac berries as the dying agent. Wiggins says the boiled berries from the sumac bush produce a midnight blue color, perfect for the desired outcome—a dark-colored trap. "It's natural; it's safe, and it also helps with scent issues. Strange scents will alarm the animal and cause it to avoid the trap," Wiggins says. For each type of trap used, there are specific preparations to make that trap effective and safe, he says.

Two guest speakers, Ben Basely and Maria Nevala, both from Bad River, assisted with the trap setting segment of the workshop. Basely demonstrated how to trap beaver through the ice using 330 conibear traps. Nevala covered snaring predators using best management practices (BMP). BMPs were actually stressed throughout the workshop, Wiggins says, and refer to such things as using safety locks on snares so they just hold the animal, rather than kill it and so non-target animals, such as dogs, can be safely released.

Stone and Wiggins demonstrated leaning pole sets, cubby sets, and bucket sets for fisher and bobcat as well as a canine set for coyote and fox.



How to set a variety of traps was one component of a daylong trapping workshop put on by GLIFWC Wardens Vern Stone (front) and Mike Wiggins (center). Above, Stone demonstrates a bucket set. (Photo by Jim Stone)

One highlight of the workshop, according to Wiggins, was a fur handling demonstration by Basely, who showed how to skin a beaver and properly handle the animal and the fur. He also talked about preparing the fur for sale or for tanning.

Throughout the daylong class, the wardens discussed the off-reservation model codes and various regulations governing trapping of different species as well as BMPs and ethics relating to the various aspects of trapping.

"Ethics is a significant part of trapping," Wiggins comments, "and we stress ethical trapping practices in relation to the animals, to other trappers and towards other members of the general public."

The day was capped off with a trip into the woods to check a pre-set trap line containing the various sets that had been demonstrated, giving the participants a feel of the real trapping experience and an opportunity to see how the traps actually look and work in the wild.

Wiggins and Stone were encouraged by the interest taken in the workshop and plan to offer it again next winter. The workshop had eight participants, including seven tribal members. GLIFWC wardens are certified instructors for hunter safety, boating and ATV safety courses and routinely offer those courses on GLIFWC member reservations.

Warden Jim Stone (left) joined Warden Mike Soulier at GLIFWC's Red Cliff satellite station as of January 8. Already fully certified as a conservation officer, Stone, a Bad River tribal member, worked previously for GLIFWC at the Bad River enforcement site prior to joining the Bad River Police Department where he served as Chief of Police for two-and-a-half years. He returned to GLIFWC in November 2006 as a limited term employee, assisting with enforcement of the off-reservation fall hunting seasons. Stone will be seeking to be cross-credentialized with the State of Wisconsin. (Photo by Sue Erickson)

State of the Tribes

(Continued from page 1)

must come together to address social problems within Indian communities. "We're in a self-termination era," she said, citing a growing disconnect from traditional native ways like simply caring for the welfare of one another.

DePerry's speech is only the third State of the Tribes address to the Wisconsin Assembly in as many years. Then-Red Cliff Chairman Ray DePerry delivered the first in 2005, followed last year by Gerald Danforth, Oneida Nation Chairman.

Lac du Flambeau member and Ojibwe language instructor Boycee Valliere performed the invocation prior to the speech. Speaking in both English and Ojibwemowin, Valliere gave special recognition to elders and military personnel, especially those deployed overseas.

"There isn't a lot of opportunities to meet with lawmakers like this, and as a community member, it's a great time for me to relate some the needs of native people, like better education," Valliere said prior to the speech. This was Valliere's third occasion to deliver the invocation before a State of the Tribes speech. Menominee member and elementary student Trinaty Caldwell led participants in the Pledge of Allegiance.

The Wisconsin Assembly is a law-making body comprised of 99 elected representatives from districts throughout the state.

Thayer-Debrot, stationed at LCO, joins GLIFWC Enforcement Division

By Sue Erickson
Staff Writer

Victoria Thayer-Debrot. (Photo by SE)

Odanah, Wis.—Victoria (Tory) Thayer-Debrot, Lac Courte Oreilles (LCO), recently joined GLIFWC's Enforcement Division, starting her new position as a warden stationed at the LCO reservation on February 20.

Debrot, who will be enforcing off-reservation, treaty harvest regulations in areas surrounding LCO, grew up on the reservation and knows the region well.

She is a graduate of Hayward High School and completed two years of active duty in the US Air Force in August 2006 after serving with security forces stationed at Minot, North Dakota. Currently, she is in the Air Force Reserve.

She credits her interest in a career as a law enforcement officer to her father, Tim Debrot, who is a deputy sheriff with the Sawyer County Sheriff's Department, so law enforcement has long been part of her lifestyle. She also credits some of that interest to the influence of the late Ken Rusk, who served many years as a conservation officer for GLIFWC stationed at LCO.

Debrot has actively participated in off-reservation treaty seasons, particularly the spring spearing and the fall deer seasons. Besides hunting and fishing, she enjoys basketball.

Following the 2007 spring spearing season, she will be heading to the Bureau of Indian Affairs Indian Police Academy, Artesia, New Mexico for sixteen-and-a-half weeks of basic police officer training beginning April 23 and concluding on August 10.

UW professor guided by intuition

Treaty struggle a turning point

By Mark Anthony Rolo
Madison, Wisconsin (ICC)

Madison, Wis.—Three years ago, while researching archival photographs and records for a documentary on American Indian war veterans, Dr. Patty Loew stumbled upon a long forgotten film about her Ojibwe grandfather's World War I unit. Though it was a remarkable find, the truth is, for Loew, it was just another in a series of events that have guided both her professional and personal path.

The 1916 Fort Douglas training camp footage of the National Guard's Third Wisconsin Infantry was buried in the basement stacks of the Wisconsin Historical Society. Stored in an unmarked canister, Loew says it looked as if it had never been run through a projector. Watching the film raised even more questions for her about her beloved grandfather.

"I realized that I have had this lingering question for the past 20 years," says Loew. "My grandfather was not even a citizen. Native Americans were not legally allowed to vote until 1924. I've always tried to imagine what it was like for him to take an oath to defend the Constitution when he was not even protected under it."

Starting her professional life as a successful broadcast journalist, Loew is now an associate professor in the department of life sciences communication at the University of Wisconsin-Madison. She uses a curriculum of written and oral testimonies from tribal elders and leaders to demonstrate how science and myth are congruous to American Indians. She says, through both careers, her professional pursuits and personal growth have often been intertwined.

"As a journalist, a researcher, you have questions. You realize you are struggling for answers about yourself," she says. "So you want to be open, to make connections to people. You find yourself being very relational, and that's very Native."

Since finding the film of her grandfather's military unit, Loew says she has been discovering how deep her roots are with her extended Ojibwe family. "I was very close to my grandfather," she says. "But over the past year, people have been giving me things, an envelope of negatives, still photos and a diary that my grandfather kept while fighting in all seven of the biggest battles of World War I."

This journey towards making spiritual, cultural and family connections is not an uncommon path for many American Indians who grew up apart from their tribal communities. Though Loew is a member of the Bad River Band of the Lake Superior Ojibwe, she and her brother, Michael, were born and raised on the north side of Milwaukee. Growing up in post-World War II America, Loew says they lived like many urban families of that era. "We didn't know how poor we were."

Even though her grandfather, Edward DeNomie, lived with the family for many of those early years, Loew says the "Indian relatives" always seemed like a world away.

Years later, while reporting on Wisconsin's biggest news story of the late 1980s—the violent protests surrounding tribes' determination to exercise their spearfishing and hunting treaty rights—Loew would realize how vastly different her own experiences as an urban American Indian were from those of her relatives on the reservations.

Patty Loew.

"I never experienced the blatant racism they did. There was racism in the city, but not as direct and hostile as there is against reservation communities," she says.

Covering the treaty rights battle in northern Wisconsin would establish Loew as one of the most respected journalists in the state. She would win the Native American Journalists Association's top broadcast award for her report, "Indian Treaty Rights and Sovereignty."

But for Loew, the work was never just about the accolades. Since her early days as a radio and television reporter in La Crosse, Wis., she has always felt a responsibility for getting the story right when it comes to American Indian people and communities. Much of that obligation stems from the fact that Loew has carried the professional burden of being both a woman and an "ethnic" journalist in a field that has historically been dominated by White men. Learning how to navigate around the sting of White male privilege continues to be one of her survival strategies.

"I choose my time. I frame my issues in a way that's direct, not confrontational. And I've always been able to argue well—politely," she says. "I was humiliated only once. At a sponsor's reception, my boss introduced me as their 'cute little news gal.'"

Surviving those early years would serve Loew well when she came to Madison in the late 1970s. Within the next decade she would earn her way to the anchor's desk at the ABC affiliate, WKOW-TV. The station would consistently find itself at the top of the ratings, and Loew would become one of the most popular on-air personalities in the city.

But the comfort of a career on cruise control has never been a ride that held appeal for Loew. When the treaty rights issue became national news, she insisted on being on the front lines. Knowing she would be accused of lacking objectivity because of her Ojibwe ties, she chose to run her stories by the most critical editor in the newsroom. It wasn't enough. Because the state was so polarized over the issue, Loew received hate mail. Some questioned whether she was engaging in advocacy journalism, noting that her reports increasingly focused on educating the public about what sovereignty meant to tribes and the U.S. government.

Once again, Loew recognized that she was entering new territory. It was apparent to her that ignorance was one of the biggest causes of the racial violence the state's American Indians were experiencing. But in order to understand the complex federal laws regarding American Indians, Loew was drawn to academia. She enrolled in a graduate program at the University of Wisconsin.

"Spearfishing revealed the racial problems we have in Wisconsin," she says. "The most important victory that the Ojibwe won didn't have anything to do with fish. It was in revealing how little people knew about Wisconsin history. People didn't understand Indian sovereignty, treaty rights."

In 1991, the state chose not to appeal a federal court's ruling that the American Indian tribes of Wisconsin had the right to fish and hunt based on treaties signed in the last century. The Wisconsin Department of Public Instruction also mandated that students be taught tribal history. For Loew, what began as one reporter's investigation into a complex public issue ended up becoming a doctoral thesis, "*The Chippewa and Their Newspapers in the 'UnProgressive Era.'*"

Loew's first book, *Indian Nations of Wisconsin: Histories of Endurance and Renewal*, was the result of nearly 100 interviews with tribal elders and educators. Scholars have praised her skill in accessing the "hidden transcript"—oral stories of origin and survival that are largely unknown to mainstream society. And in 2003, the Wisconsin Historical Society Press published Loew's companion social studies text for children, *Native People of Wisconsin*. Along with a teacher's guide, the textbook is used to teach 15,000 children in the state.

In looking back on her research, Loew is convinced that had she not been Ojibwe she would never have been able to document history from a tribal perspective. She says thinking outside of the box and understanding cultural protocols have been crucial to her work.

"I know this might sound like New Age to some people, but I have this different way of knowing," she says. "I am analytical, but I also value being intuitive and empathetic. There are different ways of knowing—aids in research in coming to answers. You can't footnote that."

Bringing a nontraditional perspective to the academy is what diversity is truly about, says Loew. "My major complaint about diversity efforts in higher education is that we say we want it, but what most administrators want are just different colors. That's not diversity. We can't fully be there as a society until we get true diversity of thought."

These days, Loew is busy balancing a multifaceted career and motherhood. In addition to her academic position, the mother of two sons also hosts a weekly public affairs program on Wisconsin Public Television and is finalizing the edits on her American Indian war veterans' documentary, "*Way of the Warrior*," which will air on PBS in February 2007.

Loew confesses that she decided to open the documentary with a segment on her grandfather.

"Believe me, I never intended to tell my grandfather's story, but everywhere I turned, he kept popping up," she says. "Clearly, he has been telling me that he wanted to be in this film."

(Reprinted with permission © DiverseEducation.com)

Poster Competition
for
Native American Middle School Students

Create a poster that reflects star themes (sun, moon, stars, planets, comets, etc.) and your Native culture

Winning entries receive $100 and will be published in the book, **One Sky Two Views**, written for young readers (all proceeds go to the Wisconsin Indian Education Association)

Eligibility: All Native students in grades 6-8 (please write your name, address, tribal affiliation, and phone number on the back of your poster). Entries on art paper, no larger than 18" x 24" please.

Deadline: All entries must be received by April 1, 2007

Send to: Prof. Patty Loew, UW-Madison Dept. Life Sciences Communication, 444 Henry Mall, Madison, Wisconsin 53706. For more information call: 608-262-0654

Judging: A panel of elders will judge the entries at the Wisconsin Indian Education Association Conference in Lac du Flambeau, April

New faces in important places

By Sue Erickson, Staff Writer

GLIFWC member tribes and GLIFWC staff frequently work with officials from a variety of federal, state, tribal and local agencies. Recently, there has been several significant personnel changes in key positions relating to tribal treaty rights and resource management. Among them are the following:

New commissioner takes charge at Minnesota Department of Natural Resources

Mark Holsteen, who served four years as deputy commissioner under Minnesota Department of Natural Resources Commissioner Gene Merriam, was recently appointed by Gov. Tim Pawlenty to the agency's top position. Merriam officially resigned his post in December 2006. Laurie Martinson was appointed to fill Holteen's position as deputy commissioner.

New Wisconsin Department of Natural Resources Deputy Secretary

Mary Schlaefer is now serving as the Wisconsin Department of Natural Resources Deputy Secretary under Secretary Scott Hassett, a position previously filled by Bill Smith. This announcement was released late in December 2006. Schlaefer was formerly the WDNR executive assistant and will be replaced by Randy Romanksi, formerly Governor Jim Doyle's deputy chief of staff.

Newbreast heads up Bureau of Indian Affairs' (BIA) Fish, Wildlife and Recreation Program

Ira Newbreast, former Executive Director of the Native American Fish and Wildlife Society and hailing from Montana, was appointed as program manager of the BIA's Fish, Wildlife and Recreation Program, Office of Trust Services, Washington DC. Newbreast, a Blackfeet tribal member, replaces the recently retired Gary Rankel, who served in that capacity since GLIFWC's inception and was very supportive of tribal, off-reservation resource management efforts.

Pending approval: Artman nominated for BIA chief

Also of interest, Carl J. Artman, a member of the Oneida Tribe in Wisconsin, has been nominated to fill the lead position in the Bureau of Indian Affairs (BIA) as Assistant Secretary of the Interior, a position vacated about two years ago by Dave Anderson (Famous Dave) from Lac Courte Oreilles. President Bush nominated Artman to oversee the BIA in August 2006 and again in January when the new Congress convened. On February 1 Artman's nomination was approved by the Senate Indian Affairs Committee. Prior to his nomination, Artman served as the Department of Interior's Associate Solicitor for Indian affairs and prior to that, served as chief counsel for the Oneida Tribe in Wisconsin.

GLIFWC Board of Commissioners Chairman Mic Isham welcomed visitors to the January Board meeting. Both Ira Newbreast (far right), program manager, Bureau of Indian Affairs's Fish, Wildlife and Recreation Program, Office of Trust Services, Washington DC, and Robert Jackson (center), BIA biologist, Minneapolis Area Office took the opportunity to talk about tribal natural resource issues with GLIFWC Board members as well as staff during their visit to the area. (Photo by Charlie Otto Rasmussen)

New project leader at Ashland Fishery Resource Office

The US Fish and Wildlife Service recently announced that the Service named Mark Brouder as the project leader at the Fishery Resources Office in Ashland, Wis. Brouder replaces Mark Dryer who retired in June. Brouder, formerly the assistant project leader at the Arizona Fishery Resources Offices, brings 15 years of fisheries experience with him, along with experience in working with tribes as well as private landowners to enhance fish populations and fishery habitat. In addition to involvement with the ongoing efforts to restore fisheries and continue to battle aquatic invasive species, Brouder looks forward to some time walleye and lake trout fishing.

Ojibwe place names

(Continued from page 18)

Makwa-oodenaang (bear town place) *Moquah*

Manidoowiish-ziibiing (At the little spirit [small animals] river place) *Manitowish*

Manoominikaaniing-zaaga'iganiing (at the ricing lake) *Rice Lake*

Mashkanaakobijigan (a kind of brush or wooden fence constructed to enclose deer driven into it) *Fence*

Migiziwi-ziibi (bald eagle river) *Eagle River*

Miinikaaning (plenty of blueberries place) *Minong*

Mitaawangaag (sandy beach place [of Big Sand Lake]) *Hertel*

Mookijiwaninibi-ziibiiwishenh (spring-water brook) *Springbrook*

Nibiiaamidjiwan-Ziibiing (high water running under balsam evergreens river) *Antigo*

Ogimaa-oodena (chief or leader town) *Ogema*

Ojibwe-agaamikana (Ojibwe [Chippewa] crossing place) *Glidden*

Oshki-oodenaang (new town place) *Bayfield*

Ozaawaagamig (Yellow-water lake) *Yellow Lake*

Waabanong (dawn or eastern place) *Wabeno*

Waasaa (place where one can see a long way off in the distance) *Wausau*

Waawaashkeshiwaanoowi-ziibiiwishenh (deer-tail brook) *Tony*

Wayaa-gonaatigweyaa-zibiing (fast swirling river place) *Eau Claire*

Wayekwaagaamiing (water near the end [of the Eau Claire and St. Croix Rivers]) *Gordon*

Wiigwaasikaag (place full of white birch) *Solon Springs*

Zhedegizhiijiwan (pelican rapids) *Rhinelander*

Zhedeg-zaaga'iganiing (at the lake of the pelican) *Chetek*

Zhooniyaa-ziibiins (silver creek) *High Bridge Creek*

Reflections

(Continued from page 10)

when the Jondreau decision came down and Big Abe was arrested and that case was going through, everything was wide open. It was the Wild West and the wild frontier. Just getting out of the military, not only myself but there were several others in the community that were just getting out of the military. We were having fun. Where else can you go and carry guns around? We were basically having a guerilla war with the Department of Natural Resources because they didn't know what to do until the courts started putting injunctions on this, that or the other thing.

Back in those days fishing was a bit different than what you have today and one of the methods of fishing that we used was walking the nets out. The DNR was still arresting us, but what we'd do is we'd have one or two nets at a couple different places on the beach. So you find a stump, tie a rope to it rather than to an anchor, lead it out till you got to deep enough water, two, three feet water, start letting the net out, and you run it out for another hundred feet until you're about waist deep or chest deep in water. Then you'd have an anchor on that end. The things we used to use is maybe an old rim, old starter. You didn't need much to hold a net in place.

And what the DNR would do is they'd walk the beach; they'd look for the string coming off of a stump or a log and then they'd pull the net in and take it. Naturally we didn't like them doing that, so some folks would go and flatten the tires up the road for doing it. They want to get something of ours; we'll get something of theirs. I guess that was the attitude. Myself and others like Andrew LeBlanc [who was] just fresh back from Vietnam, out of the military, we were game for getting in those kinds of situations.

COR: **Did you guys generally have a gun with you and was it for protection or intimidation?**

DBT: In those early days, yes we did. And it was for protection. Not only the DNR [were] out there, there was non-Indian[s] that were patrolling the beaches, sort of like vigilante groups, sport fishers. In those days if you checked some of the newspapers from the area such as the *Evening News* or the *Traverse City Record-Eagle* from '72 on to '77-78, in that five-year period, there were armed vigilante groups on the beaches, and they were walking the beaches doing the same thing the DNR was doing—looking for those nets that were run out on the beach. And they'd either cut them free or they'd take a truck on the beach and just hook it up to the back hitch and just yank them right out of the lake, leave them laying there on the beaches. Or they'd cut them free, and it'd float around out there and it'd continue to catch fish.

Sometimes they would find some of our guys, particularly the older guys that couldn't run or hide as well, [leading to] some sad stories. One of the older guys had a wooden leg. He was caught on the beach by the vigilantes, and they gave him a good roughing up, tore off his leg and threw it out into the water. Those are the kinds of things those guys did. They even went so far as to take photos of some of our guys that were out fishing in the small boats. They'd take photographs of those guys and they made up wanted posters, pictures of Bay Mills guys, and have them posted at different launch sites saying, "Wanted Dead of Alive."

Roscoe Churchill, mining foe, environmental legend dies at 90

By Al Gedicks, UW-Lacrosse Professor

Ladysmith, Wis.—Roscoe Churchill of Ladysmith, a dearly loved leader of Wisconsin's environmental movement, passed away on February 9, 2007 in his sleep after a long struggle with prostate cancer.

Roscoe was the grandfather of Wisconsin's grassroots anti-mining movement. For more than 30 years, this retired school principal, part-time farmer, former Republican, and Rusk County supervisor, along with his late wife Evelyn, were the heart and soul of the efforts to stop some of the largest mining companies in the world, including Kennecott, Noranda, Exxon, Rio Algom and BHP Billiton from destroying the land and clean waters of communities from Ladysmith to the Mole Lake Chippewa Reservation near Crandon, and from La Crosse County to the Upper Peninsula of Michigan.

Their discussions around the kitchen table with friends and neighbors led to the drafting and successful passage of the 1998 Wisconsin Mining Moratorium Law, known as the Churchill Moratorium Law within the environmental community, in honor of Roscoe and Evelyn's key role in drafting the original legislation.

This law set a strict performance standard for mining permits which required mining companies to demonstrate successful mining and post-mining without polluting surrounding surface and groundwaters. No mining company has been able to meet this standard and Wisconsin soon earned a reputation within the international mining industry as the least attractive place to mine.

Roscoe's untiring opposition to ecologically destructive mining had nothing to do with "Not in my backyard" sentiment. He traveled across the state to assist the Indian, environmental and sportfishing alliance that formed to oppose Exxon's proposed Crandon mine at the headwaters of the Wolf River. He was an effective public speaker and organizer with the Wolf Watershed Educational Project, one of the principal groups that stopped Exxon, Rio Algom and BHP Billiton from constructing the ill-conceived Crandon mine.

The Churchill farm became a mecca for young people interested in learning from the elders of the Wisconsin anti-mining movement. Even when the ravages of prostate cancer was slowing him down, he continued to give his time, energy and expertise to newly formed citizen groups opposed to Kennecott's proposed metallic sulfide mine in the Yellow Dog Plains of the Upper Peninsula of Michigan. "We can't quit fighting, and we're not going to!" As long as there was breath in his lungs he used his voice to speak uncomfortable truths to power and to inspire hope and confidence in the grassroots.

Roscoe and Evelyn's legacy is one of the strongest grassroots environmental movements in the history of Wisconsin. Funeral services were held on Friday, February 16, 2007 at the First Church of Christ, Ladysmith, and a "Fond Farwell" memorial was held at the Stefan Pavilion, followed the burial.

There were songs in celebration of Roscoe's life, sharing of memories, dedications by Native American Tribal Members and a special Eagle Feather Ceremony to honor Roscoe and Evelyn's dedication to protecting the earth. To help carry on the legacy of these two fine stewards of the environment, memorials may be directed to: Roscoe and Evelyn Churchill Memorial Environmental Scholarship Fund, Wells Fargo Bank, 100 Miner Ave E., Ladysmith, WI 54848.

The tireless commitment of Roscoe Churchill and his late wife Evelyn as grassroots environmental advocates was recognized during a special honoring ceremony at the Lac Courte Oreilles Ojibwa Community College on Earth Day 2006. Roscoe recently walked on, leaving a legacy of battles hard fought against mining endeavors that jeopardized the environment. Above, Sandy Lyons, Anishinaabe Niiji, and Laura Furtman, co-author with Roscoe of a book,* The Buzzards have Landed*, present Roscoe with a blanket. (Photo by Sue Erickson)

Esiban the thief

(Continued from page 19)

He made soup with that dear meat. He made soup. They were blind, these persons. They couldn't see.

Nahii-sh iidig gaa-zhewaaksing wi shkwaandem. Bangii. Bangii go iidig gaa-zhewaaksing naa. Aanzhnaa, mii sa gwaabhaged maaba kiwenziinh bezhig wi wiiyaas gii-tamwaan niwin wiijkiwenyan. Miinwaa dash bezhig wiin. Haa, geyaabi niizh tenoon.

Apparently the door was ajar. A little bit. It was ajar just a little bit. And so this little old man scooped one piece of meat and placed it for his friend. And one for himself. Hey, there was still two left.

Mii-sh iidig e-piichi-waawiisniwaad mii iidig maaba esban gii-bi-biindged zhiwi. Jaanzh gii-nokaazon wii-nsaaknang wi shkwaandem. Aanzhnaa, bangii gii-zhewaaksin eta. Mii-sh oodi gii-biinjaanenad iidig gii-nsaakbidood iidig wi shkwaandem, mii sa gii-biindged. Waabmaan dash niwin kiwenziinyan waawiisninid. Gii-gkendaan ge gaawii waabsiiwag giwi. Mii sa iidig oodi doopwining gii-pkijgwaashknid maaba—gii-gmoodid wiiyaas geyaabi zhiwi gaa-tenig kikong. Haaw, gii-maajiiptwaadang iidig wi. Gii waawiisni.

And so while they were eating, supposedly this raccoon came in there. He used his nose to open the door. Oh well, it was ajar anyway. So he put his nose in to open the door, and so he went in. Here saw those old men eating away. He also knew that they could not see. And so he jumped on top of the table—stole the meat that was left in the pot. He ran away with it supposedly. He was eating away.

Mii-sh iidig gondag niizh kiwenziinsag, maaba bezhig e-niigaanzid. Haa, gii-gchi-wiisniwag iidig. Haa, geyaabi aanind wii-gwaabaan wi wiiyaas. Gaawii gegoo! "Aapiish naa maanda wiiyaas!" di-naan giiwenh nonda wiijkiwenyan. "Aapiish wi wiiyaas? Mii na miinwaa gii-gmoodyan wi wiiyaas? Giin iidig kina gaa-miijyan wi!" di-naan giiwenh. "Gaawii nwiinii ngii-miijsiin wi, gaawii niin ngii-zhichgesii," kido giiwenh ge-wii maaba. "Bezhig eta wiiyaas ngii-miijin."

And then of these two little old men, this one in particular was the leader. They were eating heartily. He went to scoop out more meat. There was none! "Where is this meat?!" he says to his friend. "Where is the meat? Did you steal the meat again? You must be the one to have eaten it all!" he supposedly says to him. "I wasn't the one to eat it, I didn't do it" says this other one. "I ate only one piece of meat."

Mii giiwenh miinwaa "Kaa, gaawii gegoo zhonda tesnoo!" kido giiwenh maaba kiwenziinh. Aanzhnaa, aa'aazhoog iidig. Giikaandoog. Gegaa go miigaadkamgad.

Apparently, again "No, there is no more here!" says this one old man. Back and forth. Arguing. There was almost a fight.

Maaba giiwenh oodi waasechganing bi-tpaabi. Debwaabmaan niwin kiwenziinsan mdwe-gchi-maamiigaadnid. Gchi-baapi miinwaa! Aapji go gchi-baapi! Mii gsha ni iidig naanidaa gaa-bi-bskaabiid iidig wa Wenboozhoonh. Ho, wenesh e-nkamgak? Maamiigaadwag kiwenziinsag! Wene-sh naa? Mii-sh iidig oodi gii-waabmaad nondan esbanan. "Taaya!" gaazo giiwenh maaba esban. "Maajaan zhonda!" gii-bi-naaniibwid iidig maaba zhonda.

This person was peeking through the window. He sees from a distance those little old men fighting away. He was laughing hard again! He was really laughing hard! Then apparently Wenboozhoonh returned at just about the right time. Ho, What's going on? The little old men are fighting! What's up with that? Then he saw this raccoon. "Why, you..!" the raccoon was told. "Come here!" He came there to stand.

Mii-sh iidig maaba Wenboozhoonh kakzhe gii-naadid—oodi nahiing shkode gnamaa tedig. Kakzhe oodi gii-daapnang, gii-beshaakbiiwaad nondan. "Mbe!" di-naan giiwenh, "Gmoodiinini gdaaw. Weweni dash go gmoodiinning ka-zhinaagwaz. Mii maanda enji-beshaakbiiwnaanh," di-naan giiwenh. "Miinwaa zhonda niiwing da-zhinaagwad— niiwing nikeying, ka-beshaakbiihin, niiwin oodi wiiyaasensan tebniin giwig niizh kiwenziinsag waa-miijwaapa," gaazo giiwenh maaba. "Miinwaa dash," gaazo giiwenh, haa, gchi-nchiiwhigaazo giiwenh maaba esban. "Ziibing oodi ngoji maa ge nbiish temgak, mii oodi aabdeg pane ge-zhaayan, wiiyaas bmi-bmwidooyin, aabdeg ka-gziibiignaan wi jiibwaa miijyan," gaazo giiwenh maaba.

Then Wenboozhoonh went to get some ashes—over there where there must have been fire. He picked up some ashes, and striped him up. "There" he says to him. "You're a thief. You are really going to look like a thief. This is why I am striping you," he says to him, "and here, there'll be four markings—I will stripe you four ways. There were four pieces of meat that the little old men were going to eat," he was told. "And also," he was told—he was being scolded, this raccoon, "over by the river or wherever there is water, that is where you will always go. When you are carrying meat, you will have to wash it before you eat it," he was told.

Mii-sh giiwenh maaba nongwa—"Miinwaa," gaazo giiwenh go geyaabi, "gaawii e-piichi-giizhgak ka-bbaa-nda-wiisnisii. Naakshik! Niibaadbig! Mii wi pii ge-bbaa-wiisniyan! Aapji-sh ka-znagiz bmi-gmoodyan miijim, wii-mkaman wi waa-miijyan," gaazo giiwenh maaba. Mii sa maaba gaa-zhi-bshazhehind iidig. Mii giiwenh nongwa enji-zhinaagzid wi. Gmoodiinini aawi, miiwaa dash wi niiwin wiiyaasan gii-gmoodid. Niish go naa niwin eta gii-gmoodnan. Niiwin dash eta niwin gii-tenoon wiiyaasensan. Miinwaa dash aabdeg gziibiignaan doo-miijim jibwaa wiisnid, miinwaa niibaadbig eta bbaa-nda-gmoodi, mii wi pii bebaa-ndineged, bebbaa-ndinehang wi waa-miijid.

So now, supposedly, by this person, "And..." he was again told, "you will not go about eating while is is daytime. At night! When it's dark! That is when you will eat! It will be very hard for you to steal food, to find something to eat," he was told. Supposedly, this is how he was punished. That is why he now looks that way. He is a thief—for those four meats he stole. He stole only two of them. There were four pieces of meat there. Also he has to wash his food before eating, and at night goes around stealing, that is when he digs around, finding something to eat.

Mii giiwenh maaba Wenboozhoonh gaa-doodwaagbanenh nonda. Gaa ko maaba—bezhgonong eta gii-naazo maaba. Nongwa dash wii ii, gmoodiininwang zhiwi beshaakbiigaazo, miinwaa-sh wi zowaangong beshaakbiigaadeni—mi wi niiwin wiiyaasan gaa-gmoodid. Mii gii'enh maaba gaa zhiwebzigbanenh—esban.

That is what this Weneboozhoo did to that person. He didn't used to—he was of one color, raccoon. But now, he is marked as a thief, and his tail is striped—for the four meats he stole. This is supposedly what happened to this one here—raccoon.

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MAZINA'IGAN STAFF:
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Susan Erickson.....Editor
Lynn Plucinski.....Assistant Editor
Charlie Otto Rasmussen.....Writer/Photographer

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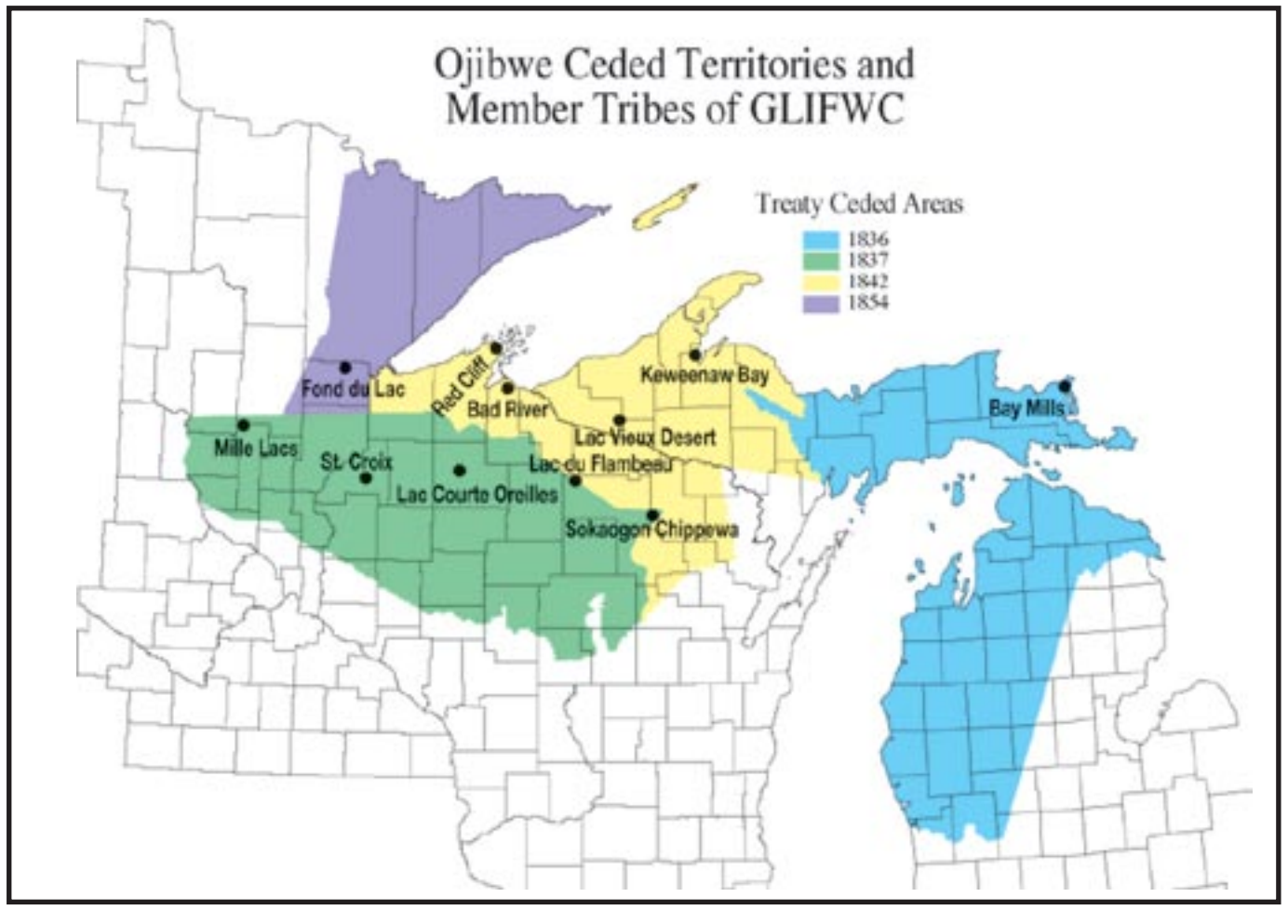

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