

Mazina'igan

A Chronicle of the Lake Superior Ojibwe

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Waabizheshi transplants take to WI woods

By Charlie Otto Rasmussen
Staff Writer

Clam Lake, Wis.—Reinforcements have arrived. Up to two dozen additional American martens roam the Chequamegon-Nicolet National Forest (CNNF) this winter following the successful launch of an interagency project to boost the declining local population.

Captured in the northern reaches of Minnesota's Cook County, biologists translocated the small but fierce furbearers approximately 200 miles to prepared sites in northwest Wisconsin early last autumn.

"The animals arrived in very good shape," said GLIFWC biologist Jonathan Gilbert. "They ate well and drank plenty of water during the short captivity period. Overall, the martens' stress level appeared quite low."

GLIFWC, Wisconsin Department of Natural Resources (WDNR) and U.S. Forest Service form the core of an extensive effort to not only supplement lagging Wisconsin marten numbers but also study how they interrelate with both forest habitat types and other animals like fishers. Additional project support comes from Lac Courte Oreilles Community College, Purdue University, University of Wisconsin, and the Wisconsin Trappers Association.

"It's nice when you can get all these good minds together to take on a project of this scope," Gilbert said.

Earlier this decade wildlife biologists detected problems in marten survival and reproduction in the Clam Lake region. With waabizheshi numbers shrinking and becoming more scattered, researchers feared the population was approaching extermination. There were, perhaps, 20 martens left. By 2007 agency representatives had formulated a plan to bring in around 30 martens annually for three years from locations like northern Minnesota where the animals flourish.



The first marten captured in the supplemental stocking program moves through a holding pen prior to its release in the Chequamegon Nicolet National Forest near Clam Lake. The non-toxic red paint on its back is used to identify released animals for the first month or two. (Photo by Jim Woodford.)

The first round of trap-and-transfers last autumn produced 26 martens—10 males and 16 females. Two animals were discovered dead soon after release into the CNNF. While biologists hoped to introduce two females for every male, skewed catch rates forced a decision to halt live-trapping in mid-October. The traps—baited with fresh beaver meat obtained from

The American marten is known as waabizheshi in the Ojibwe language and is a primary clan animal.

fur trappers—began yielding only males, said WDNR Biologist Jim Woodford who coordinated marten trapping and transportation in Minnesota.

While all animals received a microchip implant just under the skin for up-close identification, only about half were fitted with a radio collar that transmits a long distance signal. Throughout the winter, wildlife staff cruise forest roads, tracking collared animals with radio telemetry antennas.

In the first weeks, after wildlife technicians left holding pen doors open allowing martens to leave at their leisure, some martens moved as far as 12 miles from release sites, while others sat tight.

"We believe that all the pieces are in place to thoroughly study and monitor waabizheshi in the release area," Gilbert said. "Students will be assisting with reproduction analysis this spring along with following how martens behave in certain habitats. We already know fishers will kill martens as a means to reduce competition for food. Work being done in the coming years should help us better understand that dynamic."

While martens weigh around a pound or two, their larger carnivorous cousins in the weasel family run closer to six to 15 pounds. Gilbert said that fishers don't generally consume martens they've killed, and oftentimes stash the body whole in hollow log.

Martens were extirpated from Wisconsin by 1925 following unregulated take and habitat changes. The population in the northwest part of the state was reestablished in the late 1980s through a release program but has since declined.

Ceremony marks GLIFWC Warden Bill achievement

By Charlie Otto Rasmussen
Staff Writer

Odanah, Wis.—Calling the move to empower Great Lakes Indian Fish & Wildlife Commission (GLIFWC) officers with expanded law enforcement credentials long overdue, tribal representatives and state legislators lauded the enactment of the GLIFWC Warden Bill at a ceremony on September 15.

"We've come a long way," said Senator Robert Jauch. "This legislation honors the mutual respect and the sovereign authority of the tribes and the state."

Through legislation signed by Governor James Doyle, GLIFWC wardens are afforded the same statutory safeguards held by other law enforcement officers in the ceded territory. Commission enforcement staff now have access to a criminal history database and other information to identify whom they are encountering in the field.

Furthermore, GLIFWC officers are able to better coordinate emergency services and response to criminal activity with other enforcement jurisdictions.

Safety improvements, like access to emergency frequencies, benefit

both GLIFWC wardens and the public. GLIFWC officers routinely encounter illegal activities, including serious felonies that fall outside of their primary conservation jurisdiction.

Four years in the making, the passage of 2007 Wisconsin Act 27 is a watershed event for cooperation between state and tribal officials. Two decades ago tensions over the exercise of treaty reserved harvest rights created a sometimes hostile rift that divided many Ojibwe and non-Indian residents of Wisconsin.

"You endured hostility that Mississippi is better known for [during the] gut-wrenching struggle of the late 1980s," Jauch told tribal members. Joining Jauch at the commissioning ceremony were bill supporters Representative Mary Williams and Rep. Gary Sherman, a member of the Special Committee on State-Tribal Relations. GLIFWC staff worked closely with legislators—notably Rep. Terry Musser—to help the bill move through the Capitol halls in Madison.

"The broad support the bill has received from the Department of Justice, Department of Natural Resources and northern Wisconsin sheriffs is a testament to its significance. It is an important step in improving safety for



GLIFWC Warden Bill supporters from the Wisconsin Legislature participated in the September 15 Commissioning Ceremony including: Representative Gary Sherman, Rep. Mary Williams and Senator Robert Jauch. Chief GLIFWC Warden Fred Maulson and GLIFWC Executive Administrator James Zorn are pictured to the right of the legislators. (Photo by Charlie Otto Rasmussen.)

not only these officers, but the residents of northern Wisconsin," said James Zorn, GLIFWC executive administrator.

After several rounds of discussion and debate, the Wisconsin Assembly and Senate approved the GLIFWC Warden Bill in autumn 2007. Within a few weeks

Gov. Doyle signed the legislation into law.

The recent ceremony to formally recognize the law was attended by more than 80 people including tribal judges Fred Ackley, Don Gurnoe, Alice Soulier, (See GLIFWC Warden Bill, page 2)



GLIFWC Warden Bill

(Continued from page 1)

Erv Soulier and Jim Mohr, representatives from individual GLIFWC member tribes and the Department of Natural Resources.

"This is a great step forward," DNR Secretary Matt Frank said in a letter to Zorn. "We look forward to our continuing joint efforts to build our partnership as we work together to protect our natural resources in Wisconsin."

In addition to the powers acquired through the state law, most of GLIFWC's 17 wardens hold credentials to enforce state conservation laws through a cross-deputization program. GLIFWC wardens participate in identical training programs to their state counterpart in all relevant areas of law enforcement.



GLIFWC's Enforcement Division from left: Mike Popovich, Jonas Moermond, Roger McGeshick, Robin Arunagiri, Matt Bark, Kim Campy, Fred Maulson, Adam McGeshick, Emily Miller, Matt Martin, Vern Stone, Duane Parish, Heather Naigus, Jim Mattson, Jim Stone, Dan North and Mike Soulier. Missing from the photo is part-time officer Tom Kroplin.



Lac du Flambeau Judge Alice Soulier signs a birchbark document at the GLIFWC Warden Commissioning Ceremony as Red Cliff Judge Don Gurnoe and Lac Courte Oreilles Judge Jim Mohr look on.

Photos by Charlie Otto Rasmussen

Maulson awarded fellowship

Joining a select group of natural resource professionals, Chief Warden Fred Maulson was recently awarded a fellowship by the National Conservation Leadership Institute (NCLI). Maulson plans on using the opportunity to build stronger working relationships with state conservation enforcement institutions.

"GLIFWC has established an increasingly strong and effective law enforcement partnership with the Wisconsin Department of Natural Resources," Maulson said. "This fellowship will

help better develop similar connections with state officers in Michigan and Minnesota."

GLIFWC member tribes exercise off-reservation harvest and gathering rights in portions of Wisconsin, Minnesota and Michigan.

The NCLI launched the program in 2006 to foster leadership skills in promising individuals that work in natural resource conservation. Wisconsin DNR Conservation Warden David Zebro was also selected to the 2008-09 group of 34 NCLI fellows. (COR)

2009 Anishinaabe images calendar

GLIFWC's first-ever flip calendar features 13 of GLIFWC's past annual poster images. GLIFWC's first annual poster, "A Tribute to a Deer Slain by a Hunter," was released in 1990, beginning a tradition that is continued to this day. Most posters are titled in Ojibwemowin, the Ojibwe language, and have artwork or photography by Native American artists. Names of months appear in Ojibwemowin and English. Images on the 2009 calendar are:

January—Anishinabe, the Ojibwe name for Native people (pictured on the cover of this paper), 1991 poster

February—Doodeminaan, clans, 2006 poster

March—Pimatziwin, spiritual life, 1998 poster

April—Nibi, water, 1994 poster

May—Doodem, clan, 1999 poster

June—Ogichidaa, warrior, (pictured to the right) 1996 poster

July—Howah! Great! A positive exclamation, 1993 poster

August—Bizhiw, lynx, 2004 poster

September—Ajijaak, crane, 2005 poster

October—Niikaaanag – male friends, 1992 poster

November—Tribute to a Deer Slain by a Hunter, 1990 poster

December—Mikwendaagoziwag: They are Remembered, 2002 poster

January, 2010—Waabi, have vision, 1997 poster

There have been many requests for GLIFWC's past posters which are now out-of-print. The 2009 calendar makes many of those images available once again. GLIFWC has a limited supply of the 2009 calendar, so get your order in early!!! For educational or retail pricing contact GLIFWC at pio@glifwc.org, or by phone at (715) 685-2150. Shipping charges are added to orders shipped outside of the US.



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Harvesting our forests for energy

By Jonathan Gilbert Ph.D.
GLIFWC Wildlife Section Leader

Odanah, Wis.—During the past year or so we have seen how costs of energy production have increased dramatically. We all know what has happened to the price of gasoline and our bills to pay for it. Home heating costs are also going up. These increased costs are diffusing through the economy and affecting everything we buy. We are all seeing the effects of our petroleum-based society working in an unsustainable manner.

In some ways the increased cost of energy production is a good thing. No, it is not necessarily good in the short term to our pocketbooks. But the high cost of energy production will spur entrepreneurs and others to develop more sustainable and less polluting forms of energy. We are seeing some of this with increased activity in solar energy and geo-thermal energy (both sustainable, clean sources of energy).

However, we have also seen some follies pursued in the quest for energy production. For example, the production of corn-based ethanol was a very big topic for a while. As we grew corn to be used to produce fuel the price of corn soared. This had consequences for food costs. After all, if the price of corn was going up for ethanol production, it would also go up for making things to eat. As it turns out, corn is not the best source of carbohydrates for ethanol production. There are better materials, and these may be viable.

Among the various ideas that have arisen in the quest for clean, inexpensive energy is the idea that we can use “wasted wood” products. This sounds great. Clean up some of the waste and produce energy from it. It is a win-win situation, right? Well, wait a minute. What is wasted wood? Where does it come from? Is it really wasted? When I think of wasted wood, I think of wood shavings on the shop floor, or remains of wood after processing at a mill. If that was the wasted wood people were talking about, there would be no issue. However, to some people wasted wood is the wood left in the forest after some sort of logging or other forest management activity—the wood that previously was left behind laying on the ground.

The harvests of this woody debris, “wasted” wood from forest operations, are referred to as biomass harvests. That is harvest of woody biomass from the forest. A stand that has been harvested for woody biomass looks naked; there is almost nothing left; whereas in most timber harvests, small trees, generally trees less than four inches in diameter, are left behind. In a biomass harvest even these small trees and shrubs are taken.

In a typical forestry harvest operation the tops and other smaller branches of the trees are left behind. In a biomass harvest these small branches are harvested. Most forestry operations do not harvest any of the dead wood lying on the ground. In a biomass harvest this dead wood is taken. Very little woody biomass is left behind in the stand, with even roots and stumps being taken. Granted this is the extreme example, but it is not beyond reality.

Wood in the forest has important roles. Just because there are dead trees or branches on the forest floor does not mean that this wood is wasted. This dead wood, often times called forest structure, has critically important roles in maintaining the integrity and sustainability of forest stands. There are at least four ways in which woody biomass, or forest structure, affects the long-term well being of a forest. It provides biological legacies, supports plant and wildlife habitat, prevents soil erosion and compaction, and aids in nutrient cycling.

Biological legacies are remnants of previous forests that persist after a stand-replacing event. For example, if a tornado goes through a stand of trees and blows them all down, or breaks them off, it leaves behind a forest that is vastly different than what was there previously. A new forest will grow to replace the one that blew down. But all of those logs on the ground, all of those snags broken off, constitute biological legacies. These compose the legacy from the previous stand. They persist into the formation of the new stand and bring with them many important attributes. The harvest of woody biomass would include the harvest of many of these biological legacies and remove these transitional resources from our forests.

There are many plant and wildlife species that rely on forest structure or woody debris. Logs on the forest floor provide germination sites for many tree species. Trees like hemlock or yellow birch are among the trees that particularly benefit from these “nurse” logs. Mice and voles prefer to live in areas with much forest structure. These small mammals provide the base of the food chain in forest communities. Without these animals, forests would not be able to support predator species like hawks, owls, bobcats, fishers, and martens. In addition to prey species this forest structure provides habitat for some larger species. Bobcats use woody



Bobcats, or gidagaa-bizhiw as they are called in the Ojibwe language, use woody debris for den site selection. (Photo reprinted from <http://photo.net/photo/pcd1647/bobcat-49.4.jpg>.)

debris for den site selection. Martens and fishers use woody debris for rest sites in winter. Scientists know that when forests are devoid of woody debris, many of the above species will suffer.

Soils that are exposed to the elements tend to be more susceptible to erosion and compaction. When the litter on the forest floor is maintained, the soil can remain moist and loose, ideal conditions for the germination of seeds and growth of new plants. However, when the soil is cleared, especially in conjunction with opening up the forest canopy, this allows the sun and rain to hit directly upon the soil. This will result in top soil washing away and the remaining soil becoming baked dry. Neither of these conditions is ideal for seed germination or plant growth.

Finally, forests have evolved over the years in the presence of various processes. Nutrient cycling is one of these processes. Nutrients continuously cycle through an ecosystem. Nutrients in the soil are taken up by plants and incorporated into the plant. If the plant is eaten by an herbivore, the nutrients are passed along. When a living thing dies, the body decays and passes these nutrients back to the soil. If this cycle is interrupted by people removing all of the vegetation from a stand in the name of biomass harvest, how is the soil to be replenished with nutrients? Nutrient cycling will most certainly be impacted by biomass harvesting.

The consequences of harvesting woody biomass are being recognized among forest and wildlife professionals. Thus far there has been very little research conducted on the impacts of biomass harvesting on ecosystems. Some of this research is currently being implemented, but it will take years to provide reliable answers. In light of this uncertainty some agencies (for example DNR's from Michigan, Minnesota and Wisconsin) are developing voluntary guidelines to be used to help mitigate some of the potential negative consequences of biomass harvesting.

These guidelines are similar to Best Management Practices (BMP) that are followed to reduce impacts to water or to reduce spread of invasive species, that is, they are voluntary. However, as we have seen with other BMP forest managers will be required to follow them if they wish their forests to be certified as sustainable. Also, these types of BMPs are usually required to be followed on public lands such as state forests.

There are a lot of unknowns about the use of woody biomass for energy production. We have seen the negative consequences of rushing head-long into a source of energy (e.g., corn-based ethanol) without thoroughly considering all of the ramifications. Our forests are too valuable to be subjecting them to an activity when we have very little understanding of the ramifications of that activity.



All's well that ends well. A mother bear and three cubs are reunited after ending up on both sides of the road this spring in western Douglas County. (GLIFWC photo.)

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Growing data bank on Lake Superior's deep-water fish

By Bill Mattes, GLIFWC
Great Lakes Section Leader

Keweenaw Bay, Mich.—Once again this fall, staff from GLIFWC's Great Lakes Section sampled waters up to 1/10th of a mile deep over a two week period in mid-July in the off-shore waters of Lake Superior's Keweenaw Bay.

Each day a mile of gill-net was set to capture fish which were identified, measured, weighed, and had otoliths (ear bones) and stomachs removed for aging and diet analysis.

The information gathered was added to a growing bank of data on fish living in the depths of Lake Superior, which GLIFWC and other agencies have been gathering for the past 12 years.

In the 1990's commercial fishers noted an increase in the number of siscowet (a deepwater form of lake trout) being caught in their fishing gear, and in 1998 in response to these concerns, the Lake Superior Technical Committee designed and agreed upon a survey to track these changes.

Historically, Lake Superior's top predator, the siscowet, declined in numbers along with the more familiar lean lake trout after the invasion of parasitic sea lamprey.

Since chemical lampricide control began in the 1950's, reducing the number of sea lampreys, both forms of lake trout have benefitted as is evidenced by their increased abundance throughout Lake Superior.

Increasing numbers of both siscowet and lake trout, which are native predators, have driven down the abundance of small prey fish like the ciscoes and the introduced smelt. This is no mystery as large siscowet are often found with several ciscoe in their belly and large lake trout with many smelt.

Siscowet are not currently a preferred fish for eating due to their high fat content. Also, due to their long life (>40 years) and taste for fish, they bioaccumulate (store up) contaminants found in the waters of Lake Superior. Therefore, at the present time commercial fisheries do not fish for them.

However, in past times siscowet were harvested in the commercial fishery of Lake Superior. Over the last decade there has been some interest in harvesting siscowet for omega-3 oil, which is stored in their fat, but this enterprise has yet to come to fruition.

Currently, the Lake Superior Technical Committee is bringing together all the information available on siscowet in an effort to determine their lake-wide



Bill Mattes, Great Lakes Section Leader slacks a gill net while Sam Wiggins and Megan Malovec guide the net over the set bar on the first set of the 2008 siscowet survey in Keweenaw Bay, Michigan.

abundance. More than three-quarters of Lake Superior is thought to be home to siscowet, as compared to less than one-quarter being home to lake trout. This is because siscowet live mainly in water greater than 250 feet deep, whereas lake trout stay mostly in waters less than 250

feet deep. Seventy-seven percent of Lake Superior's three quadrillion gallons of water is found where bottom depths are deeper than 250 feet, which gives the siscowet a lot of room to live.

For more information contact me at bmattes@glifwc.org.

Red Cliff sees new research vessel as a capacity-builder

By Sue Erickson, Staff Writer

Red Cliff Reservation, Wis.—A new Henley-built 36-foot all aluminum research vessel now graces the docks at the Red Cliff Marina, a recent acquisition of the Red Cliff Fisheries Department.

The arrival of the spankin' new, sturdy, seaworthy vessel enabled the Queen of Bayfield, a veteran commercial fishing tug aka research vessel, to gracefully retire from duty. The Queen of Bayfield, retired in 2000, resides in dry dock behind the Red Cliff Tribal Fish Hatchery. In past years it's duty was serving as the research and assessment boat for the Red Cliff tribe's fisheries crew. Those tasks are now to be assumed by the yet-unnamed new boat.

Acquisition of the new boat has enabled the Red Cliff Fisheries Department to increase the tribe's capacity to perform fish assessments, do research, sample water quality parameters, and monitor reservation shoreline, according to Matt Symbal, Red Cliff fisheries director. While historically this work was done on the

Queen, in recent years it was done by contracting with local commercial fishermen; however, it was difficult at times to coordinate schedules between fisheries staff and active commercial fishermen.

Red Cliff has performed fish assessments, largely targeting lake trout and whitefish, since 1985. They perform summer pre-recruit assessments for lake trout at the Devils Island refuge; fall lake trout spawning surveys on small spawning reefs; whitefish spawning surveys in the Apostle Islands, and also spring lake trout assessments in Michigan waters of Lake Superior. Consequently, the fishery staff logs many on-water hours and requires both adequate on-deck working space to set and lift nets and a vessel that can weather the rough wind and swells that can be encountered on the big lake.

The new boat fills the bill and compliments the department's work. Symbal thanks a grant from the US Fish and Wildlife Service's (USFWS) Tribal Landowners Incentive Program for the funds to have the new boat built by Henley Manufacturing Inc., Manatoulin Island, Ontario, Canada.

The boat also sports twin 225 Hondas and is equipped with a net lifter, GPS, radar, and fishfinder. All equipment is removable, according to Symbal, so that the boat can be easily adapted to different purposes.

In addition to the assessment activities, the fishery department works jointly with the environmental department to collect surface water samples for testing and is currently partnering with the Wisconsin Department of Natural Resources in a "public features study," which essentially records important and unique natural resources features of Lake Superior along the eastern shoreline of Bayfield County.

The fishery department is also researching the possibility of installing fish cribs in several bays where small perch populations have been noted.

As for the "other duties as they arise" category, the boat has already participated in one search for an "overdue" vessel. Fisheries staff assisted the Red Cliff wardens, National Park Service, and the US Coast Guard (USCG) in the search. Both Symbal and Fisheries Technician Bryan Bainbridge received their Merchant Marine officer certification from the USCG. Towing assistance and first aid administration were among many items in the required training. Mike Burg, UM-Duluth environmental major, also worked as an intern this summer assisting with both hatchery work and population surveys aboard the new vessel.

In addition to gill net surveys, Red Cliff's fisheries staff also performs electrofishing surveys along the Lake Superior shoreline. The tribe acquired an electrofishing boat through Bureau of Indian Affairs funding in 2006 and performs surveys along the approximate 13 kilometers of reservation shoreline from Pine Point to Roy's Point, Symbal says. Previously, in 2004-2006 the tribe performed electrofishing population assessments, as a partner project with the USFWS using funding made available through the National Fish and Wildlife Foundation.

The tribe samples for coaster brook trout, especially along three on-reservation streams that feed into Lake Superior, in part to study the effectiveness of their coaster brook trout stocking initiative and also to document potentially wild fish residing in our streams. Stocking of the Nipigon strain of coaster brook trout has occurred in reservation bays by tribal hatchery staff.

During the surveys, staff have captured some unmarked fish, which indicates they are not of hatchery origin, rather of native stock or possible offspring of hatchery-reared fish. Symbal hopes to unravel some of the mysteries surrounding the unmarked fish through genetic testing and documenting brook trout movement in a reservation stream.

All in all, Symbal says results of recent fishery surveys are positive. Lake Superior whitefish and lake trout populations look healthy.

For more information contact the Red Cliff Natural Resources Department at 715-779-3728 or e-mail msymbal@redcliff-nsn.gov.



Red Cliff's new Henley-built 36-foot all aluminum research vessel will increase the tribe's capacity to perform fish assessments, do research, sample water quality parameters, and monitor reservation shoreline. (Photo submitted.)

Tribal-Forest Service MOU

Tenth year anniversary commemoration

By Karen Danielsen
GLIFWC Forest Ecologist

Red Cliff, Wis.—Wednesday, October 1, GLIFWC member tribes and the USDA Forest Service commemorated the tenth-year anniversary of the signing of the Memorandum of Understanding regarding Tribal-USDA Forest Service Relations on National Forest Lands within the Ceded Territory in Treaties 1836, 1837 and 1842 (MOU).

Each year the tribes and the Forest Service meet to discuss MOU implementation activities. This year's agenda included a celebration complete with a cake and abundant reminiscing.

During his introductory remarks, GLIFWC Executive Administrator Jim Zorn recalled the signing of the MOU after a long five-year period of negotiations. At the time, unforeseen eleventh-hour opposition from the Wisconsin County Forest Association had threatened to derail the entire process. Senior Forest Service officials recommended delaying the signing, leaving the fate of the MOU uncertain.

Despite these circumstances, Robert Jacobs (then Regional Forester for the Forest Service Eastern Region) and Lynn Roberts (then Chequamegon-Nicolet National Forest Supervisor), at the risk of harming their own careers, remained steadfast in their support of the MOU. Jacobs, taking pen in hand, signed the document.

Citing their courageous stance, which underscored the trust forged between the tribes and the Forest Service, Zorn stated, "The actions of human beings that day—not only human beings, but people acting in their official capacities—was a real turning point." This was the measure which created the foundation for the MOU and defined the Tribal-Forest Service relationship.

Based on the principle of government-to-government communication, the MOU establishes a consensus-based consultation process between the tribes and the Forest Service. It recognizes tribal treaty rights within the ceded territories, tribal sovereignty and tribal capacity for self-regulation. It also implements treaty-guaranteed gather-

ing rights, under tribal regulations, in the national forests located within areas ceded by the Ojibwe in the Treaties of 1836, 1837 and 1842.

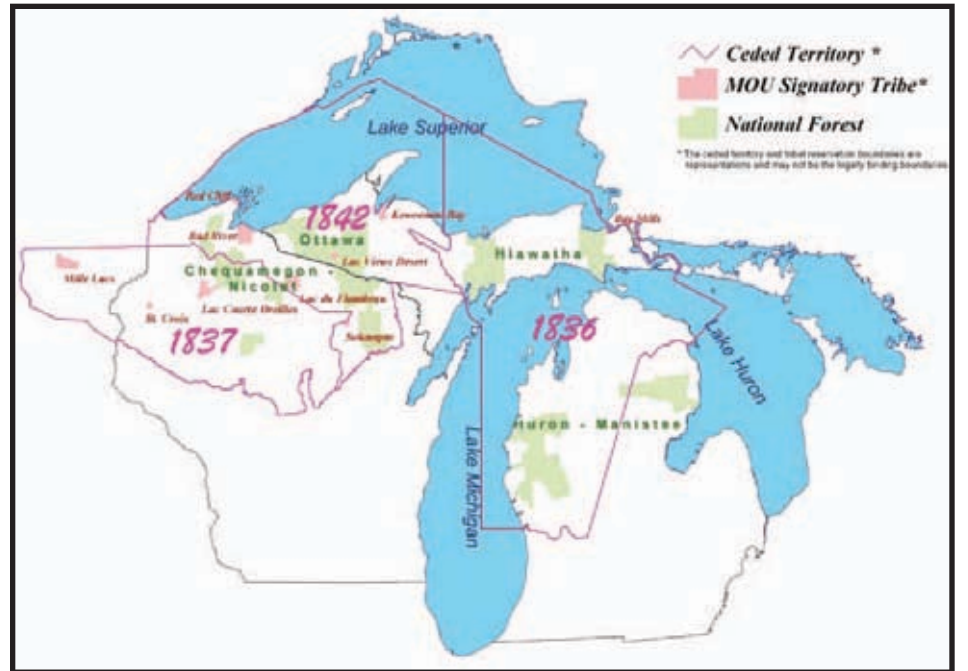
Consultation between the tribes and the Forest Service has been particularly successful regarding national forest planning and decision-making. During the recent Forest Plan revisions, tribal concerns and issues were carefully considered, discussed and appropriately resolved. Consultation has also been successful regarding the design and implementation of site-specific projects and programs.

Regarding treaty-guaranteed rights, one-to-two-thousand tribal members have annually obtained tribal-issued permits to gather wild plants on national forest lands. In addition, six tribal iskegamiziganan (sugarbushes) have been established, all of which have had management plans prepared by the tribes in consultation with the Forest Service. The tribes and the Forest Service have also started to explore ways to increase the availability of wiigwaas (paper birch bark) for tribal harvest.

The MOU includes a provision that allows the tribal free-use of national forest campgrounds in the exercise of treaty rights. To camp under this provision, tribal members obtain tribal-issued permits. This issuance, on an annual basis, has increased steadily from less than 100 permits in 2001 to more than 200 permits in 2008.

The tribes and the Forest Service have also collaborated on research and education projects. Research projects have focused on waabizheshi (American marten), wiigwaas, and the impacts of logging on herbaceous plants. Data acquired from this research have helped increase the overall natural resource knowledge base, thus ensuring better, more well-informed land management decisions on the national forests.

Joint education projects have included workshops in which tribal elders have instructed kids on the traditional gathering and utilization of plant materials. Workshop topics have addressed techniques to make cordage from wiigob (basswood), ricing sticks from giizhik (cedar), baskets from aagimaak (black ash), syrup from ziinzibaakwadwaaboo



(maple sap), and jam from asasaweminan (chokecherries).

Another project, based at the Lake Nesbit Environmental Center in Ottawa National Forest, has been designed to encourage kids to get involved in all aspects of the outdoors. Skills and topics taught by GLIFWC and Forest Service staff have included hunting, canoeing, orienteering, team building and environmental sciences. Cultural exchange is also a focus.

The MOU has also provided guidance for improved communication and increased coordination between GLIFWC wardens and Forest Service law enforcement officers. This has led to more efficient and effective law enforcement. Through this coordination, the agencies have conducted joint patrols and shared equipment. They have also increased field communication by synchronizing their radio frequencies. Most importantly, they have met regularly to reaffirm their partnership.

Cultural training has been extremely important for maintaining and strengthening the intended purposes of the MOU. Forest Service employees have been afforded opportunities to learn about the Ojibwe culture and treaty rights. Likewise, the tribes have been afforded opportunities to learn about the Forest Service culture, including policies, regulations, and budgeting principles. Besides formal training, every meeting between the tribes and the

Forest Service has served to increase mutual respect and understanding.

The MOU has received ample recognition for its innovation and effectiveness. In 2000, it was recognized as an outstanding national example of tribal governance through a special award program sponsored by Harvard University known as "Honoring Contributions in the Governance of American Indians." The MOU was selected for its significance, transferability, creativity and sustainability.

In 2007, the Forest Service presented GLIFWC Chief Warden Fred Maulson with the Region 9 Indigenous Earth Walker Award. This award honors Native Americans that further relations between tribes and the Forest Service. Chief Maulson received this award to acknowledge his success at increasing communication and collaboration between GLIFWC wardens and Forest Service law enforcement officers.

The implementation of the MOU has been very successful because of the shared dedication of the tribes and the Forest Service. As the MOU enters its second decade, the parties look forward to following the same successful path. Noting that GLIFWC does not have the capacity on the staff level to examine all of the many national forest issues that arise on a regular basis, Zorn requested that the Forest Service, "Think about the tribes in each and every decision you make. Think about the spirit of the MOU."

Memorandum of Understanding regarding Tribal – USDA Forest Service Relations on National Forest Lands within the Ceded Territory in Treaties 1836, 1837 and 1842

Tribal Participants

- Bad River Band of Lake Superior Chippewa Indians
- Bay Mills Indian Community
- Keweenaw Bay Indian Community
- Lac Courte Oreilles Band of Lake Superior Chippewa Indians
- Lac du Flambeau Band of Lake Superior Chippewa Indians
- Lac Vieux Desert Band Of Lake Superior Chippewa Indians
- Mille Lacs Band of Chippewa Indians
- Sokaogon Chippewa Community of the Mole Lake Band
- Red Cliff Band of Lake Superior Chippewa Indians
- St. Croix Chippewa Indians of Wisconsin
- Great Lakes Indian Fish and Wildlife Commission

USDA Forest Service Participants

- Eastern Region National Forest System
- Eastern Region Law Enforcement and Investigations
- Northern Research Station
- Chequamegon-Nicolet National Forest
- Hiawatha National Forest
- Huron-Manistee National Forest
- Ottawa National Forest



GLIFWC Voigt Intertribal Task Force Chair Tom Maulson (center) presented gifts to MOU partner agencies during the 10th annual meeting between tribal and federal officials on October 1. Accepting a framed GLIFWC "Onjakiing" poster on behalf of the US Forest Service Law Enforcement from left: Peter Rohers, Brandy Hill, Rich Glodowski and Berneice Willis. (Photo COR.)

Somethings old, somethings new: LVD ricing camp keeps tradition alive

By *giüwegiizhigookway Martin, For Mazina'igan*

Watersmeet, Mich.—The raucous calls of geese flying south filled the air above the Lac Vieux Desert (LVD) ricing camp in late September. Even the eagles came to visit, circling above as if to see what was going on and taking notice as camp participants eagerly waited for camp to begin on a beautiful Friday—sunny, with unseasonable 80% weather at LVD's Old Village. The Creator blessed everyone with a “mid-summer” day unlike the damp, chill weather that preceded the camp.

Roger LaBine, camp director and coordinator, was on site from start to finish and kept everyone on track. He talked rice and ricing for three days straight, non-stop to an intent and interested audience. Detailed instructions and directions drawn from years of ricing experience were laced with Roger's unique humor, stories and jokes, making the time enjoyable and memorable.

During the camp push poles were created; ricing sticks were perfected, and the rice was gathered. Everyone was anxious to board the boats and pick rice. That is the fun part isn't it? But first of all, participants had to make their own push poles and rice sticks, or they could not go on the boats to gather. This was certainly an incentive to get that done on Friday. “I am going to learn how to make my own ricing sticks no matter what happens!” Joyce Hazen, Lac Vieux Desert GLIFWC Registration clerk announced, and she certainly did make a fine looking pair to use next year! During the course of the three-day camp, 46 people participated in one or all of the aspects of the camp.

Fortunately, gathering went smoothly. No one swamped a boat, and everyone stayed pretty much dry the entire time. Once back at camp, the rest of the process began—the drying, the dancing, the parching, the winnowing, and the cleaning. Preparation of the rice to take home had everyone smiling and laughing. There

were good feelings everywhere with old, young and in-between all bonding for three days, helping each other, taking care of one another, and enjoying something our Anishinaabe ancestors did for hundreds—a tradition we continue today.

Participants of the camp included Michigan Technical University (MTU) and Michigan State students, Keweenaw Bay Community members, Lac Vieux Desert youth, elders and helpers, as well as Scott Herron, Ferris State University, who delivered a report on his wild rice research and efforts. Ms. Barb Barton, who was instrumental in organizing and promoting



Preparing to rice are Michael Sherman (front) and Devan Ravindran. (Photo by giüwe Martin.)

Manoomin and prayer for peace en route to Iraq

By *Sue Erickson, Staff Writer*

Odanah, Wis.—As Fred Ackley, Mole Lake/Sokaogon, gently slid through the manoomin fields this fall knocking rice for the year's supply, he was praying for peace, but little did he suspect that part of his harvest would end up in Iraq.

A traditional Ojibwe who routinely acknowledges the gifts from the Creator with asemaa before harvest, he and his partner Fran Van Zile generously shared ten pounds of their manoomin this year for a special Native American dinner being planned for November at Joint Base Balad in Iraq. Fred's prayer for peace travels with his wild rice.

The request for a Native American meal came to the attention of the National Indian Monument & Institute (NIMI) staff, Washington, D.C., who jumped on the project and started searching for native foods. This brought them to GLIFWC's manoomin website (www.manoomin.com) and subsequently to several Ojibwe manoomin distributors, among them Fred and Fran as well as Tahee and Bruce Savage, Sawyer, Minnesota, who also donated rice for the meal.

Native Americans stationed at the base are promoting recognition of November as Native Americans Month, hence the idea for a dinner with native foods. To date, NIMI has sent out some boxes containing largely dried and canned native foods and more contributions keep coming in, according to an NIMI spokesperson. Foods other than manoomin that have arrived include hominy, dried chilies, beans, broths, corn and grape juice.

Akin to “soul food” for the Ojibwe, it is hoped manoomin replenishes both the body and spirits of brothers and sisters in Iraq.

As this is the time for thanks giving, *Mazina'igan* thanks all those who served; those who have shared; and NIMI for moving this project forward.



Carving ricing sticks at the camp were, from the left, Helene Hiner, David Hiner, Phyllis Higman, and Dayton Hartzog. (Photo by giüwe Martin.)

the camp, and her assistant Phyllis Higman of Michigan State University (MSU) Extension also delivered a presentation Saturday evening after the feast.

The new Lac Vieux Desert Round House was utilized for the first time for the event, an excellent initiation. Everyone was in awe of the building itself, and many wondered and asked questions about the building, its significance and importance. Staff from the Tribal Historic Preservation Office offered information on how the building came to be and the importance of the building for Big Drum ceremonies.

Sunday brought some cool rain showers, and the rice camp came to an end for 2008. Roger LaBine is to be commended for a job well done and for his interest in our traditional way of life. His willingness to share his knowledge and talents as a communicator was much appreciated. Hopefully the camp will take place again next year with more stories, sharing and the passing along of the traditional and cultural ways of our Anishinaabe people.

(See LVD rice camp, page 9)



Roger LaBine, camp director and coordinator, demonstrates how to winnow rice. (Photo by giüwe Martin.)



From left to right, Annie Narcomey (Seminole, OK), Crystal Vargas (Choctaw, OK), Marvin Kee (Navajo, AZ), Melvin Niles (Ojibwa-Chippewa, MI), Carmen Lozano (Athabaskan, Lakota, SD). (Photo submitted by the National Indian Monument & Institute.)

The roots of garden vegetables run wide & deep

By GLIFWC Staff

Odanah, Wis.—As many of us look back at the summer gardening season, the sights and sounds of summer are fresh in our minds. Crisp, fresh lettuce and spinach, juicy red (or yellow or orange) tomatoes, colorful, tasty peppers, and luscious sweet corn. Rows of lacy carrots. Glorious pumpkins and squash. And, of course, the weeds.

Where did all this diversity come from? While it may not be all that obvious, all of our vegetables were derived from wild plants. Early humans relied almost entirely on the animals they could catch and plants they gathered from the wild. Then about 10,000 years ago, around the end of the last ice age, they began collecting the seeds of a few of these plants and growing them in gardens.

Vegetables were once “weeds” themselves

Along the sea-cliffs of the Atlantic Coast of Europe grows an obscure plant called wild cabbage (*Brassica oleracea*). Thousands of years ago early Europeans discovered that this plant could be eaten.

Then at some point early farmers started growing wild cabbage, first for tastier leaves and then for abundant flower buds, side shoots, or tightly-wrapped leaves.

Written references to these early cultivated kales, cabbages and mustards date back to 200 BC in Rome. These plants are the ancestors of the broccoli, cauliflower, brussels sprouts, cabbage, and common kale that we (or at least some of us!) enjoy today.

Other Eurasian cabbage family plants include Russian kale, turnips, radishes, Chinese cabbages, and mustard greens may have started out as garden weeds, and then were used for food.



Wild cabbage, the ancestor of cultivated cabbage crops, grows on a rocky outcrop near Dorset, England. (Photo by Malcolm Storey, reprinted from <http://www.bioimages.org.uk>.)

Queen Anne's lace (*Daucus carota*) or *okadaak* in the Anishinabe language is a familiar weed along roadsides and in fields across much of North America. It is native to central Asia.

At some point ancient peoples may have found strains that were more edible than the wild type, and began growing these strains for food.

Carrots became popular in Europe around 1300 AD. By selecting the best strains over centuries, they produced the garden carrot we know today.

Of the roughly 270,000 species of plants known to science worldwide (and more still undiscovered), only about 10,000 are eaten as vegetables. And only about 50 of these are commercially important.



Queen Anne's lace, the ancestor of the carrot, is a common weed in the Great Lakes region. (GLIFWC photo.)

The same process of selection led to the cultivation of many legume family plants, including fava beans and garden peas (both native to the Mediterranean region), garbanzo beans or chick peas (from southern Asia), and the now-ubiquitous soybean (eastern Asia).

Members of the gourd family have fed humans since the beginning of human history. Gourd family plants that have become important food crops include melons and gourds (both from Africa), and cucumbers (from the Himalayan region of Asia).

By cultivating wild food plants and selecting the tastiest and easiest-to-grow types, European, African and Asian farmers produced lettuce, beets and Swiss chard, onions, okra, wheat, rye, oats, white rice, and many other crops that are now grown around the world.

American farmers not to be outdone

While plant domestication in Europe, Asia and Africa was proceeding apace, farmers in the Americas were developing their own cultivated food crops.

Common green beans (*Phaseolus vulgaris*) and runner beans (*Phaseolus coccineus*) or *miskodissimin*, trace their ancestry to Central and South America. Indigenous people discovered that the ancestors of these legumes were edible and nutritious and began growing them.

As bean varieties improved and knowledge of their value spread, North American tribes including the Ojibwe began growing them too. Over many centuries numerous varieties of both species were developed by tribes across the Americas.

Lima beans and peanuts both originated in South America. Lima bean cultivation can be traced back to at least 6000

years ago in Peru. The peanut spread to tribes in the southern United States, on its way to becoming a world crop.

The nightshade family has contributed a number of very important food crops. The ancestors of tomatoes, tomatillos, and peppers were first cultivated in Central and South America. Wild potatoes were domesticated by Peruvian farmers, who grew more than 3,000 varieties of potatoes (*opin*) in the Peruvian Andes. Centuries of active breeding produced the bewildering diversity these crops are known for today.

The gourd family played an even bigger role in American agriculture than it did overseas. The plant genus *Curcubita* (squash or *okanakosimaan*) is native to warm regions of North, Central, and South America. Centuries of cultivation and selection resulted in huge number of varieties, including summer squash (acorn, crookneck, pumpkins, zucchini and many others) and winter squash (buttercup, hubbard, Mohawk, and many more).

Other crops originating in the Americas include sunflowers or *pukite'wukbokus*, amaranth and quinoa. Wild rice or *manoomin* (*Zizania palustris* and *Z. aquatica*) was an integral part of the life of the Ojibwe and many other eastern North American tribes. But while these tribes relied upon wild rice and often seeded it to new areas, it remained essentially a wild plant.

The most amazing story of the transformation of a wild plant to a crop plant is that of *mandamin* or corn (*Zea mays*). Ancient fragments from Mexico show that corn was being grown there at least 5400 years ago. Today corn is one of the world's most important food crops.

The ancestry of corn can be traced to a teosinte grass (*Zea mexicana*), which still grows wild in mountain valleys in Mexico. It is a branchy plant with leaves similar to corn, but with a small “cob” only about 1 ½ inches long, with about six hard-shelled seeds.

For a time the scientific consensus was that corn had been derived from teosinte alone. Recently the story has become more complicated, though, first with the 1978 discovery of a new species of perennial teosinte (*Zea diploperennis*) growing wild in Mexico, and then with a still-controversial idea put forth by an anthropologist-turned-plant-geneticist named Mary Eubanks.

Eubanks sought to learn more about the biological origins of corn by studying images of primitive corn on ancient urns made by the Zapotec people of Central America. Her quest eventually led to an experiment where she crossed perennial teosinte with a closely related Mexican and eastern North American grass called gamagrass (*Tripsacum dactyloides*), producing (See Garden vegetables, page 8)



A Tripsacum grass (large) and an annual teosinte (small), possible ancestors of corn, growing in Jardín Etnobotánico (Ethnobotanical Garden) in Oaxaca, Mexico. (Photo by Jerry Friedman, Wikimedia Commons website <http://commons.wikimedia.org/>.)



GLIFWC invasive species program update

Identification, control and coordination

By Miles Falck
Wildlife Biologist

Odanah, Wis.—Tackling the burgeoning problems presented by both aquatic and invasive species is a monumental task as more and more of the intruders appear within ceded territory lands and waters, threatening ecosystems and culturally valuable species.

Working cooperatively with tribal, federal, state, and local organizations also involved in identification, prevention and control of invasive species, Great Lakes Indian Fish & Wildlife Commission's (GLIFWC's) initiatives incorporate the following areas:

Inventory

In 2008, GLIFWC Invasive Plant Specialist Steve Garske, working primarily in Douglas County, inventoried over 1,000 invasive plant locations, while Dara Olson, GLIFWC aquatic invasive species (AIS) coordinator, and Sam Quagon, GLIFWC invasive species aid, inventoried 32 lakes for aquatic invasive species.

These surveys contribute vital information about the status of ecosystems within the ceded territories, information which is supplemented with data from cooperating county, state, tribal, and federal agencies.

Since 2000, GLIFWC has compiled over 40,000 invasive plant locations throughout Minnesota, Wisconsin, and Michigan. Additional information on where inventories have occurred and management efforts have been undertaken help to illustrate the current status of invasive species in the northern Great Lakes region.

This information is vital to prioritize management and coordinate work plans among management partners.

Control efforts

Under the supervision of GLIFWC's Wildlife Technician Ron Parisien, GLIFWC's control crew treated over 130 purple loosestrife sites within the Bad River–Chequamegon Bay watershed in 2008. Purple loosestrife is a major threat to the unique coastal wetlands within the watershed, displacing native vegetation as well as fish and wildlife species that depend upon them for food and cover.

Leafy spurge was identified from previous survey efforts as an invasive plant in the early stages of infestation but with a huge potential to cause ecological harm and spread throughout the sandy soils of the Bayfield peninsula.

Parisien's crew treated over 50 leafy spurge sites in 2008, supplementing work accomplished by the Northwoods Cooperative Weed Management Area and the US Forest Service.

Coordination/cooperation

Last year, a serious threat to our northern forests, garlic mustard, was detected independently by staff from GLIFWC and the Wisconsin Department of Natural Resources (WDNR) just south of Copper Falls State Park. Situated along the North Country Trail, the Bad River floodplain, and adjacent to ATV trails, there is high potential for this invasive plant to spread further.

GLIFWC staff mapped this site in 2007 and participated in two workdays to treat this infestation this past summer, an effort coordinated by the Northwoods

Cooperative Weed Management Area and the Bad River Watershed Association. GLIFWC staff also participated in similar workdays to control Japanese knotweed in Bayfield and leafy spurge near Washburn.

An early detection of Eurasian water-milfoil in Sawyer County led to a rapid response effort coordinated by Kristine Maki, Sawyer County AIS coordinator.

GLIFWC staff also delineated the extent of a new Eurasian water-milfoil infestation detected by the Watersmeet Aquatic Nuisance Species Coalition on Lac Vieux Desert. This information was shared with the Lac Vieux Desert tribe, Vilas County AIS coordinator, and WDNR staff to facilitate planning for a response to this infestation in 2009.

Prioritization

Non-native plants and other organisms vary in their impact on native ecosystems. Even with cooperative efforts, priorities need to be set regarding which species and where management actions should take place.

Garske is starting a new project that will utilize GIS to model the potential range of invasive plants within the ceded territories based upon soil moisture, shade tolerance, and cold hardiness. This model will be compared with current distribution data to determine the stage of infestation for each species. Species that only occupy a small portion of their potential range will receive a high priority for treatment.

Additional information on the proximity of invasives to important treaty resources, feasibility of control, and potential ecological impacts will also be considered.

Information management

A major strategy of GLIFWC's invasive species program is to work cooperatively with other agencies to maximize the efficient use of limited resources. This is largely done through information sharing.

With over 40,000 invasive species sites representing nearly 300 non-native species in GLIFWC's database, a major challenge is managing the data itself.

By keeping this data up to date and comparing it with other relevant data, such as the proximity to valued resources or vectors that would facilitate rapid spread, staff can develop informed decisions or recommendations for management actions or policy changes.

Olson is currently developing a new database to manage this information which promises to make data updates available online in real time. This information is used by a variety of cooperating agencies for use in policy development, education outreach, grant writing, and management.

For information on invasive species, visit GLIFWC invasive species website. Go to www.glifwc.org and click under Biological Services, then click on Invasive Species.

Garden vegetables

(Continued from page 7)

a plant with small, few-seeded corn ears almost identical to the Zapotec images. Yet the biological history of corn is still far from settled.

To the Anishinabe and other Native American tribes, corn is much more than just a food crop. The word *mandamin* comes from *manda* (wonder) and *meen* (seed or berry), and means food of wonder. Many tribes grew it along with beans and squash (the three sisters), the foundation of indigenous North American agriculture.

Unlike other plants, which could live without man, corn needed to be cared for. And yet corn was strong, because when seeds were placed in the ground and watered, they came to life.

In his book "**Ojibwe Heritage**," Basil Johnston relates a story entitled "Corn." Consistent with a frequent theme of Anishinabe life, corn was acquired in a great battle with the spirit-being Mandamin. Mandamin had been sent to various peoples by the creator Kitche Manitou to find a truly good man and test his worth.

Not finding such a man, he finally arrived at the Anishinabe village, where the elders directed him to Zhoumin. After sharing food and tobacco, Mandamin challenged Zhoumin to a battle to the death.

Remembering the words of his late grandmother that a stranger would come to the village and that he should do what the stranger says, and confronted with an ultimatum to defend the honor of the Anishinabe people, the reluctant Zhoumin accepted the challenge. After three nights of hand-to-hand battle Zhoumin finally overcame Mandamin.

Yet Mandamin was not truly dead. He had simply returned to the Land of the Living in a new form: corn.

Weeds

With a garden comes weeds. And like the plants we TRY to grow in the garden, weeds have also come from all over the world. But that's another story!

For more information

See beautiful photos of teosinte at: <http://hila.webcentre.ca/research/teosinte/>.

Don't miss the Duke Magazine article, "The Accidental Scientist," on Mary Eubanks' research, including a photo showing the seed stalks of (presumably, right to left) gamagrass, teosinte, and a primitive "corn" resulting from crossing these two grasses. See www.dukemagazine.duke.edu/dukemag/issues/050606/scientist2.html.

For the unlikely story of the rediscovery of a perennial species of teosinte in the wild and the discovery of another, completely new species of teosinte, see: "New Year's Card Leads to Newly Discovered Species of Enormous Economic Potential" by UW-Madison Professor Emeritus Hugh Iltis at www.winstonbrill.com/bril001/html/article_index/articles/101-150/article103_body.html.

The narrative of corn presented here unfortunately does not do justice to the full, multifaceted and nuanced story as presented in the book, "**Ojibwe Heritage**" by Basil Johnston (University of Nebraska Press, 1990). This excellent book is available in bookstores and local libraries.



Ed Wiggins, Bad River Natural Resources Department, takes a plankton sample for zebra mussel veligers on Atkins Lake, Bayfield County in 2008. (Photo by Sam Quagon.)



Reflections from Candy Tierney

Wounded Knee late-nights, a fruitful plane crash & securing tribal rights

By Charlie Otto Rasmussen, Staff Writer

Brimley, Mich.—Make a random pick of any Ojibwe treaty rights case in the last 35 years. Got it? Chances are you'll find Kathryn Tierney squarely rooted in the legal team defending reserved tribal rights.

Best known in legal and tribal circles by her nickname, Candy, Tierney served as attorney for Bay Mills Indian Community in the 1970s during the formative Great Lakes phase of the 1836 Treaty case. After several years in Washington DC and at Wisconsin Judicare, she took on many phases of the *Voigt* case through the 1980s as both lead attorney and counsel to Lac Courte Oreilles and later, Lac du Flambeau. Back at Bay Mills from 1990 to the present, she helped guide tribal legal teams to a 2007 settlement with the State of Michigan that cemented inland treaty rights for five tribes in 1836 Treaty-ceded lands.

A nation-wide advocacy program organized by the Catholic Church helped launch Tierney's remarkable and at times dramatic career in spring 1974—just as she completed law school at the University of Minnesota. The following excerpts from a June 2008 interview touch on some of her experiences practicing Indian Law in the upper Great Lakes region.



Candy Tierney. (Photo by COR.)

COR: How did you transition from law student in St. Paul to tribal attorney?

KCT: While a student at the University of Minnesota, the Wounded Knee prosecutions of the American Indian Movement leaders—meaning Dennis Banks and Russell Means—occurred in St. Paul. They had a change of venue from South Dakota where the Wounded Knee takeover took place. Russell Means and Dennis Banks were tried in St. Paul. This is when I was a third year student. Their lawyers came to the law school saying: we're overwhelmed, we need help.

So, a whole bunch of law students said: okay we'll help, we'll work on these trials. But being law students, we wanted course credit, and being a law school, they're saying well then you need a course. And we went, fine! So we got Bernie Becker, who was an adjunct professor at Billy Mitchell [William Mitchell College of Law in St. Paul] at the time, to teach the first Indian Law course at the University of Minnesota Law School. I spent two nights a week going through the daily transcript of the trials that were occurring in St. Paul, doing the summary and then indexing by name, by date, by incident—a whole bunch of factors that were utilized, then sent overnight mail to Rapid City and Sioux Falls and two other venues with other trials going on simultaneously of other defendants. And so...it seemed like a cool thing. And we ended up with an Indian Law course out of it.

COR: And your first job is on the eastern end of Upper Michigan where the courts are taking up 1836 Great Lakes fishing?

KCT: Yes, now we're in the spring of 1974. The U.S. Catholic Bishops' Campaign for Human Development was funding things like soup kitchens and pantries and homeless shelters—things that with some seed money perhaps would become self-sustaining. And they decided [the best way to] effect institutional change in Indian Country was with lawyers. Keweenaw Bay had already hired a lawyer with the same source of funds. Bay Mills [received] the money and offered the position to somebody who came up with his wife—she took one look at the UP and said, nuh-uh. So that job was [available for me].

COR: So you came into Bay Mills with litigation...

KCT: ...already underway, yep. So we're off and running on two tracks of treaty rights cases immediately. The Feds had filed a complaint in 1973. And ongoing simultaneously was an appeal of a conviction of Abey LeBlanc for fishing with a gillnet in Whitefish Bay in contravention of state law.

COR: After five years at Bay Mills you move onto working in the Wisconsin land cession areas where the *Voigt* case is happening?

KCT: Well, I worked in Department of the Interior, Solicitor's Office in [Washington] DC and then accepted a job as head of the Indian Unit at Wisconsin Judicare, which is headquartered in Wausau. Served in that capacity for three years and was hired by Lac Courte Oreilles to go in-house from there, which I did in 1983. I started there in May of '83, so the *Voigt* upshot had already occurred by then. Like we already had to have some kind of initial meeting to say: "what the hell do we do now?" kind of stuff. And it was because I was in-house that, with the remand of the *Voigt* case from Seventh Circuit [Court of Appeals] back to the trial court, only Lac Courte Oreilles was part of that case. By default I ended up as lead attorney because the other five Wisconsin tribes sought to intervene as plaintiffs as well. But as far as Judge Doyle was concerned, as he told me: when I say the Indians I mean you.

I left Lac Courte Oreilles and went to work for Lac du Flambeau in '85 and the responsibility as lead went with me. At that time we were engaged in what was called seasonal negotiations with the Wisconsin DNR. All you had to do was know what the season was and you'd have an idea of what we were doing: ice fishing, open water fishing. Then we would do wild rice; then you had to do small game; then you had to do deer; then you had to do bear, and then you had to do ice fishing again, migratory birds. We all pretty much got exhausted but kept right on chugging. But the DNR was no less engaged in getting these activities done because until a court decision, where you can hunt, when you could hunt, what you could harvest, how much you could harvest, what methods you could use, was all up in the air. The tribes said we can regulate ourselves, and we can set seasons and bag limits, and the state saying: no, our regulations are necessary to protect the resource, and so, if you're going to be engaging in these activities, you have to follow our rules.

COR: Just before you arrive at Flambeau, is this about the time GLIFWC is formed—when the *Voigt* Intertribal Task Force and Great Lakes Indian Fish Commission merge?

KCT: Right. There was obviously some overlap between the tribes that were members of each of those organizations and Assistant Commissioner John Fritz (Bureau of Indian Affairs) [encouraged the creation] of one entity for funding purposes.

Henry Buffalo, myself and Jim Janetta sat down and came up with a charter for what was called Great Lakes Indian Fish & Wildlife Commission. And each of the member tribes of both organizations—meaning the *Voigt* Task Force and the Great Lakes Indian Fish Commission—all ratified and participated in the new organization which had a very long title. And everybody said, clearly that's too long, so let's call it GLIFWC and that's the way it stayed.

COR: Was there a period there where GLIFWC may not have been a success?

KCT: Well, we were always hostage to funding. If the Bureau [of Indian Affairs] had decided they weren't going to fund intertribal organizations, we would have been [out of luck] because there wasn't any funding available that could've stepped in and replaced the Bureau funds.

But no, GLIFWC's success was not a sure thing. We have the member tribes to thank for that. They wanted members to be able to hunt, fish and gather in a way that that the treaties had guaranteed they could. Granted they may sometimes tease and say things about it, but that was the outcome. How we got to that point to a certain extent, the litigation strategy, was pretty much let the lawyers go on that because that's our area of expertise. But on the policy, how to deal with the Wisconsin DNR, the Governor and all that stuff, the tribes kept that at their level and we were very lucky that they listened respectfully to the most extent to each other and tried to ensure what they were doing not only made good sense in the short term but in the long term. And the upshot is you were a pretty stable organization that has, I think, respect not only from its member tribes but from others in the state and on the national level. When GLIFWC speaks, its got credibility. And that was something that was earned; it wasn't just given. Nobody ever said: gee, what do the Indians think?

COR: Isn't there a plane crash that occurs somewhere in there?

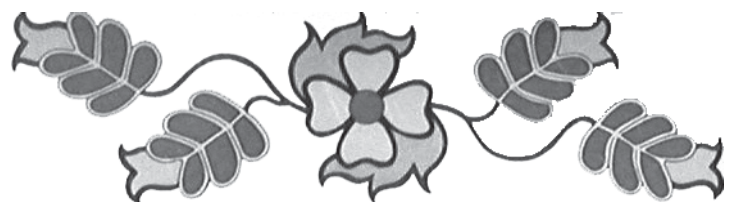
KCT: Yeah, yeah. In 1990 I moved back at Bay Mills, and there was a GLIFWC meeting at Flambeau in January. So [Jim] Zorn and [Jim] Schlender said, well shoot, we could charter a plane. And if you add up the mileage and lodging for two nights it's probably cost effective. So it's me and the pilot. We take off from Kinross [Airport]—it's an absolutely clear sky. The further west we go, the more cloudy and I guess ice crystals were forming on the wings...he's handing me this look, yeah I know. Well we're finally coming in and by this time the entire windshield is iced over except for a little rectangle over by his side of the windshield. I can't see a thing, but I can see out the side window, and I can see that we went right by the runway.

Ahhhh! So he comes around again. We go to land, and it's like we hit a brick wall and boom! Face down, or nose down into the ground. Finally, we're looking at each other. He hit the instrument panel so his forehead's already started to swell. It helps to be short sometimes because it just hit me right here [gestures]. And you know the whole windshield came out, everything in the back is flying out, we're looking at each other: you alright...yeah. We'll there's only one door and so we kind of crawl out looking at each other.

So we started hiking over to the terminal now at Woodruff, and it turns out they couldn't see us. Because of those hangers between the end of the runway and terminals, we were obscured. So now I'm having to put my feet in his footprints because the snow is up to my hips. I'm mean we're just floundering through. There's a Sheriff's deputy there, and there's a GLIFWC warden from Flambeau who's there to pick me up and no, we're okay. Running into the bathroom first, I have snow and ice crystals covering my hair. I looked like a Rastafarian and, awah, I had cuts on my hands, so they bandaged that up.

And off we go the meeting: sorry I'm late, the plane crashed; yeah, right; no, no, it did. But, Bay Mills got two [GLIFWC] wardens out of that meeting. The funding was set aside that day. So, I guess like everybody says, it was worth it.

(Tierney is currently an attorney for the Bay Mills Indian Community.)



LVD rice camp continued

(Continued from page 6)

Miigwech to all the camp supporters—the Lac Vieux Desert Tribal Community/Government, the Dancing Eagles Resort, Great Lakes Indian Fish & Wildlife Commission, MSU, MTU, U.S. Forest Service Ottawa, the elders and community members who cooked the food for the feast, the donations, and the LaBine family



Bridging world views

Ojibwe professor taps tribal youth as future scientists

By Charlie Otto Rasmussen
Staff Writer

One of Wisconsin's most gifted communicators can't help but acknowledge the timeliness of "serendipitous situations" for helping guide her outstanding career track. Often enough, seemingly chance encounters reveal future pathways for University of Wisconsin associate professor and television producer, Patty Loew.

"Over the years I've found myself in a particular place or just met someone and it opens up these opportunities," said Loew, a Bad River member living near Madison with husband David Braga.

One of Loew's recent projects—teaching kids about the night sky and indigenous cosmology—is no real stretch considering her resume' rich in storytelling. How she got there took a bit of...well, serendipity.

Weary from an emotional visit to native inmates at the federal prison in Oxford where she shared traditional stories, Loew found herself at a humdrum faculty function back on the UW campus. Seeking respite from the mandatory tea session, she bumped into planetary scientist Sanjay Limaye and struck up a conversation.

"Sanjay asked me what the Ojibwe creation story was and after I gave him an abbreviated version of it, [he] remarked that sounded like the Big Bang Theory. I agreed. We started to talk," Loew explained.

The professors discovered an intriguing link between indigenous star knowledge and astronomy and took their findings on the road in 2006-07 through the grant-funded "One Sky Two Views" project. On visits to primary schools in and around Indian communities, Loew and Limaye linked the two spheres of thought, demonstrating to students—particularly native kids—that traditional teachings could indeed be compatible and complimentary to mainstream science.

"You could see the presentations really created a spark," Loew said. "You could see their minds just opening up." The venture culminated with a conference



Patty Loew

Fisher Goes to the Skyworld

"Fisher Goes to the Skyworld" is an Ojibwe Big Dipper story that explains why Ursa Major appears to tip depending upon the season. Professor and Bad River member Patty Loew relates the story as part of a collaborative project to bridge the worlds of empirical science and traditional native views.

Fisher and his pals Otter, Wolverine, and Badger learn about an object in the Skyworld (the sun) that can bring warmth and prosperity to their cold, dark world. They climb a mountain to get close to the Skyworld. Otter jumps, trying to put his shoulder into the wall of the sky so that they can enter it. He fails and slides down the mountain, which explains why otters slither today. Wolverine tries next and succeeds in putting a crack into it. Badger digs a hole large enough for the three to enter.

They find themselves in a village with beautiful birds in cages. They open the cages so that they can introduce birds to the earth world (which happens) but in doing so, the birds make such a racket that it alerts the sky people. Fisher creates a diversion and gets the sky people to follow him while badger and wolverine try to pull the sun through the hole between the earth and sky. A chase ensues and eventually fisher climbs a white pine to the tallest branch. The sky people's arrows fall harmlessly until one hits the tip of his tail (his only vulnerable spot) and he begins to tumble.

The Creator takes pity on him because he sacrificed himself for the betterment of the earth and turns him into a constellation (the Big Dipper). This explains why the constellation appears to tip from vertical to horizontal depending upon the season. Badger and Wolverine were only able to pull half the sun through the hole to sky world, which explains why we have half daylight and half nighttime.

at Lac du Flambeau that brought together tribal elders, international astronomers and middle school students.

Beyond solar particles

On the heels of the "One Sky" endeavor, Loew connected with Oneida descendant and UW web design instructor Don Stanley to take the cultural bridging concept another step forward. Stanley's idea centered on establishing a summertime event that would generate excitement among young natives to embrace science through the use of media tools. Paramount to the plan was to structure the curriculum to match the learning styles of American Indians and to continually make cultural connections to scientific principals. The result: Youth Media Camp (YMC).

"Natives are the most under represented minority in the physical sciences and academia, and at the same time Indian Country is under siege," Loew said. "We (See Bridging world views, page 23)

Taking science to tradition

Bayfield student studies effects of birch bark harvest

By Karen Hollish
Ashland Daily Press Staff

Bayfield, Wis.—In standard scientific style, Joe DePerry's competitors called their research subjects by their Latin names at the recent Junior Science and Humanities Symposium.

But when the Bayfield High School senior presented his findings to the panel of judges, he referred to the paper birch trees on the Red Cliff Indian Reservation by their Ojibwe name: wiigwaasi-mitig.

DePerry, who took second place in the regional competition in September 2008 at the Northern Great Lakes Visitor Center, had set out to study whether the tradition of stripping the birch trees' bark to make objects like canoes and baskets impacts the trees' growth. (As his hypothesis predicted, he found that it does not.)

His project's intensely local focus—as well as its rigorous use of the scientific process and statistical analysis—helped him join the ranks of recent Bayfield graduates who qualified for the national competition, said science teacher Rick Erickson. "It's the statistics and the solid scientific method that sets the Bayfield kids apart," Erickson said.

At the regional competition, 17-year-old DePerry faced off against his peers from larger areas, like Eau Claire and La Crosse. At April's national contest in Colorado Springs, sponsored by the Army, Navy and Air Force, he will compete against sharp-minded students from all over the country.

Past winners have hailed from science-focused schools and brought along daunting-sounding research. For example, take Xiaocheng Ma from the Academy of Advancement of Science and Technology in Hackensack, N.J., whose project—"siRNA and Cytokine-Mediated K562 Regulation: The Role of p38 MAPK in Erythroleukemia"—earned a third-place finish.

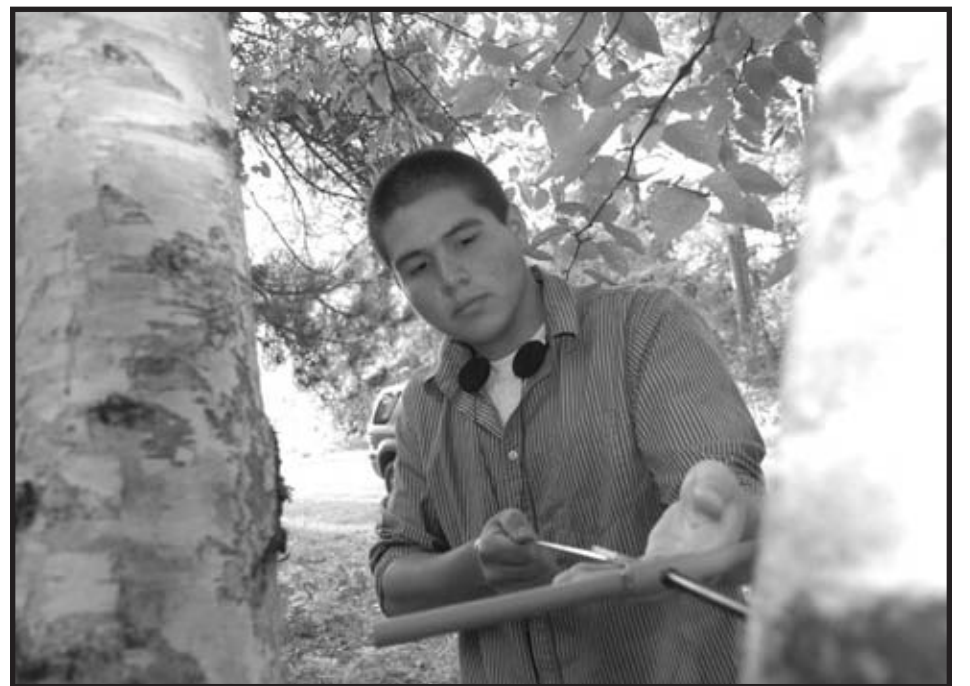
What would entice DePerry to take on such a challenge, especially one that's completely independent of his classroom commitments?

"I need all the money I can get for college," said DePerry, who aspires to attend UW-Milwaukee and join its Army ROTC program. He earned a \$1,500 scholarship at the regional competition, and stands to earn up to \$16,000 more in April.

Taking science into the woods

Under guidance from a tribal elder who harvests birch bark, DePerry selected trees from three sites, all out-of-the-way enclaves frequented by wild creatures like deer, coyotes and bear.

He used an increment borer to extract core samples from one dozen healthy birch trees from which sections of bark had been stripped. For each stripped tree, he picked a second, unstripped tree located nearby to serve as a control. He also extracted core samples from these untouched trees, which were comparable in diameter and height to their stripped counterparts.



Bayfield High School senior Joe DePerry demonstrates how to extract core samples from paper birch trees on the Red Cliff Indian Reservation. DePerry recently conducted a study to determine whether the traditional harvesting of birch bark affects the trees' growth; he found it does not. (Photo by Karen Hollish.)

After collecting his samples, DePerry measured how much each tree grew every year, over the last 36 years. This was a painstaking process, as the birch tree's growth rings are hard to perceive, he said. Sanding and staining the samples helped bring the rings into view, but only so much.

"Reading those growth rings, they are so tiny," he said. "That was the most tedious part of the whole project." Then, DePerry calculated the average

amount of first-year growth for all 12 stripped trees, comparing that figure with the first-year growth average of the unstripped trees.

He applied this process to all 36 years, and his resulting analysis revealed that the differences between two groups were statistically insignificant.

DePerry's conclusion corroborated the anecdotal observations of tribal members, Erickson said.

(See Birch bark harvesting, page 14)

From fieldwork to legal research, student interns and temporary employees help out at GLIFWC

By Sam Maday, For Mazina'igan

Odanah, Wis.—The main office of the Great Lakes Indian Fish & Wildlife Commission (GLIFWC) was filled with new faces last summer. They belonged to student interns there to help bolster the workforce. Some took to ceded territory lakes for fieldwork, while others remained in the office working on a variety of projects.

For instance, Jason Schlender joined the Planning and Development Division's staff for a second summer, working as an Ojibwe language intern under a grant from the Administration for Native Americans. Schlender, a Lac Courte Oreilles tribal member, helped set up and provide presentations on the newly developed CD/Atlas language program. He also networked with language speakers in different communities.

Jason attends the University of Wisconsin-Superior, majoring in history and minoring in first nation studies. He hopes to attend graduate school with a focus on Indian history. Calling himself an Ojibwe language and culture enthusiast, he would ultimately like to be a professor, author and lecturer.



Jim Schlender Jr. (SM)

Also a Lac Courte Oreilles tribal member, Jason's brother James Schlender Jr. was employed by GLIFWC's Division of Intergovernmental Affairs as a legal intern. He was primarily involved in legal research during his summer tour of duty.

Jim has been attending law school at UW-Madison. While still not certain what he will do for a career, he has been looking at going into Indian law, hoping to work with tribes in the preservation of treaty rights. Ideally, he would like to preserve the way of life his ancestors intended.

Moving to the Biological Services Division, the Great Lakes section hired three interns last summer—Megan Malovec, Sam Wiggins and Mathew Naugle. The three helped extensively with numerous tasks such as fishery assessment work on Lake Superior and trapping sea lamprey as part of GLIFWC's annual participation in the US Fish and Wildlife Service's Sea Lamprey Control Program.

Megan Malovec is from South Milwaukee. She attended Northland College, Ashland, but transferred to UW-Stevens Point this fall, majoring in fish and wildlife studies. She interned at GLIFWC because of the valuable experience with fisheries management, which she hopes will also help her with career choices.

For Sam Wiggins, a Bad River tribal member, 2008 was his second summer as an intern with GLIFWC. He says he enjoyed it so much last year that he wanted to do it again. Sam attends the Lac Courte Oreilles Community College and is in his third semester. He plans on obtaining a two-year associate's degree in agriculture and natural resource management. He plans to transfer to UW-Stevens Point. Ultimately, he is aiming at an outdoor career, hoping to work for GLIFWC or a tribal department of natural resources.

Mathew Naugle, also a Bad River tribal member, hails from Toledo, Ohio. Currently, he attends LCO Community College at the Bad River Outreach Site, majoring in small business management and webpage development. Eventually, he would like to run his own software company. He chose to intern this summer to learn all he could about gill netting. He hopes to manage gill nets by himself and for his family.

Summer interns have long been a mainstay of GLIFWC's wild rice management program, spending long hours on the water throughout the summer. In 2008 a team of summer interns from Northland College did the annual round of 40 designated wild rice lakes. Joe Graveen, back for a second summer, and his partner, John Patrick, checked the rice lakes by canoe, measuring rice stands for abundance. Data over the years reveals any significant increase or decline in the crop on each of the designated lakes. When surveying, crew members also take note of any negative impacts on the wild rice that might be apparent, according to Peter David, GLIFWC wildlife biologist.

Miigwech to Sam Maday Public Information's intern

A "man for all seasons," Sam Maday, a fifth-year UW-Superior student, helped out GLIFWC's public information office (PIO) staff this summer in the office and on the road. PIO appreciates his contributions of stories and pictures for the Fall and Winter editions of the *Mazina'igan*, his assistance manning informational booths, and helping with the mailings as well as assorted office tasks. Having previous experience with PIO, Sam was able to pitch right in.

A Bad River tribal member, Sam is majoring in mass communications with a minor in photography. He is studying under a full Gates scholarship and is also interested in the area of tribal government. He has worked with PIO over the past several years on an as-needed basis. With both brawn and brains, he has been a great asset to the public information program.



Assisting GLIFWC's Great Lakes section with fishery assessments and lamprey trapping were, from the left, Matthew Naugle, Sam Wiggins and Megan Malovec. (Photo by Sam Maday.)

While not interns per se, two temporary crews were also on northern Wisconsin lakes developing a wild rice inventory—noting the presence, or disappearance of wild rice stands. Funded through the Administration for Native American grant and the Wisconsin Department of Natural Resources (WDNR), the two crews carried cameras with GPS capabilities, so photos not only documented the sites but gave exact locations as well. Working on these crews were Dave and Jake Parisien, Jeremy McClain and Pat Mayotte. The crews drove to destination lakes and surveyed by canoe.

All information gathered is entered into GLIFWC's central wild rice database and is also shared with the WDNR.

Viral Hemorrhagic Septicemia Virus (VHSv) isolated from sea lamprey

LaCrosse, Wis.—The Lacrosse Fish Health Center (FHC), Wisconsin, provides specialized fish health inspection and diagnostic services to Federal, state, tribal and private hatcheries in the Midwest Region of the U.S. Fish and Wildlife Service (USFWS).

Viral hemorrhagic septicemia virus (VHSv) is a pathogen of international concern and is reportable to the World Organization for Animal Health (OIE). VHSv was first isolated in 1963, and is presumed responsible for European fish kills as far back as 1938.

In 1988, the virus was detected in marine fishes in the Pacific Northwest. In 2005, VHSv was first reported in the Great Lakes, but may have been responsible for fish kills since 2003.

VHSv has been responsible for numerous fish kills in lakes Ontario, Erie, Huron and Michigan. The virus has also been the cause of fish mortality in several inland lakes in the Great Lakes basin, and was isolated from muskellunge from Clear Fork Reservoir, Ohio, outside of the Great Lakes basin, by the La Crosse FHC in April, 2008.

The U.S. Department of Agriculture's Animal and Plant Health Inspection Service (APHIS) issued an emergency order in 2006 restricting the interstate movement of live fish of susceptible species from the states and

provinces of the Great Lakes. For a list of susceptible species, visit www.aphis.usda.gov/.

The (USFWS) has isolated the Great Lakes strain of viral hemorrhagic septicemia virus (VHSv-IVb) from invasive sea lampreys collected from Northern Lake Huron tributaries. This finding resulted from 2008 operations under the National Wild Fish Health Survey.

Current inspections of sea lampreys in June, 2008, include 60 specimens that were euthanized at the U. S. Geological Survey Hammond Bay Biological Station, Lake Huron, Michigan and shipped on ice overnight to the La Crosse FHC for necropsy.

The animals were collected during routine Sea Lamprey Management Program trapping operations in the Cheboygan River, Greene Creek and the Ocqueoc River, Michigan.

Sea lamprey trapping operations are conducted each spring to assess and remove spawning phase sea lampreys from tributaries of the Great Lakes and provide animals to be used in an alternative control technique where male sea lampreys are sterilized and released into the St. Marys River to reduce the reproductive success of fertile female sea lampreys.

(Reprinted from the U.S. Fish & Wildlife Service Midwest Region.)

Aagimaakwag (ash trees) in the ceded territories

By Karen Danielsen,
GLIFWC Forest Ecologist

Odanah, Wis.—The invasion of emerald ash borer (EAB) into North America has raised a new consciousness of aagimaak (ash). Many people now want to know more about this tree and whether or not it can ever be protected from this voracious, non-native beetle.

Aagimaak, a deciduous tree, grows throughout our northwoods. Its opposite leaves distinguish it from all our other tree species, except for ininaatig (maple) and adjagobimak (box elder).

While ininaatig has simple undivided leaves the other two tree species have pinnately compound leaves—meaning each leaf consists of pairs of separate leaflets attached to a central stalk (*rachis*). Adjagobimak has five or less leaflets; whereas aagimaakwag usually has five or more leaflets.

The flowers of aagimaak develop in spring before leaf growth. Being wind pollinated and not having to attract pollinators, they can be easily overlooked because of their diminutive size and lack of showy petals.

Male and female flowers usually occur on separate trees. The fruit, known as a samara, measures one to two inches long and consists of one seed attached to an elongated “wing.” Clusters of hanging fruits ripen in autumn and disperse during winter. These fruits provide good forage for many birds and mammals.

At maturity, the bark of aagimaak thickens to form distinct ridges and diamond-shaped furrows. Unfortunately, EAB can still insert their eggs into even the most solid of bark barriers. The insect appears to attack aagimaak regardless of size or age.

Three species of aagimaak (ash) grow in the ceded territories. These include white ash (*Fraxinus americana*), green ash (*F. pennsylvanica*) and black ash (*F. nigra*). EAB threatens all of them.

White and green ash trees look very similar, particularly when young, making it difficult to differentiate the two. The leaflets of white ash, however, appear paler on the underside. This characteristic is not found on green ash.

Furthermore, white ash tends to grow on rich, moderately-drained, upland sites; while green ash grows on moist to wet sites. Lastly, white ash generally grows taller than green ash.

Black ash wood is highly valued by many northeastern tribes, including the Ojibwe, for making high-quality baskets.

Black ash is more easily identified with leaflets that attach directly to the rachis. The leaflets of green and white ash have stems (petiolules) that attach to the rachis. Also, black ash grows on poorly-drained, wet sites such as swamps and floodplains.

People rely upon aagimaak wood for many purposes. The strength and fine grain of white ash wood make for durable and beautiful snowshoes. In fact, “aagim” means snowshoe in Ojibwe, indicating its relationship with the tree. Other uses for white ash wood include baseball bats, furniture, flooring and canoe paddles. White ash also makes excellent firewood.

Green ash wood, though strong, tends to be brittle and not as desirable as white ash wood. However, many guitar players prefer their instruments to be made of green ash because of its bright sound and rich tonal qualities.

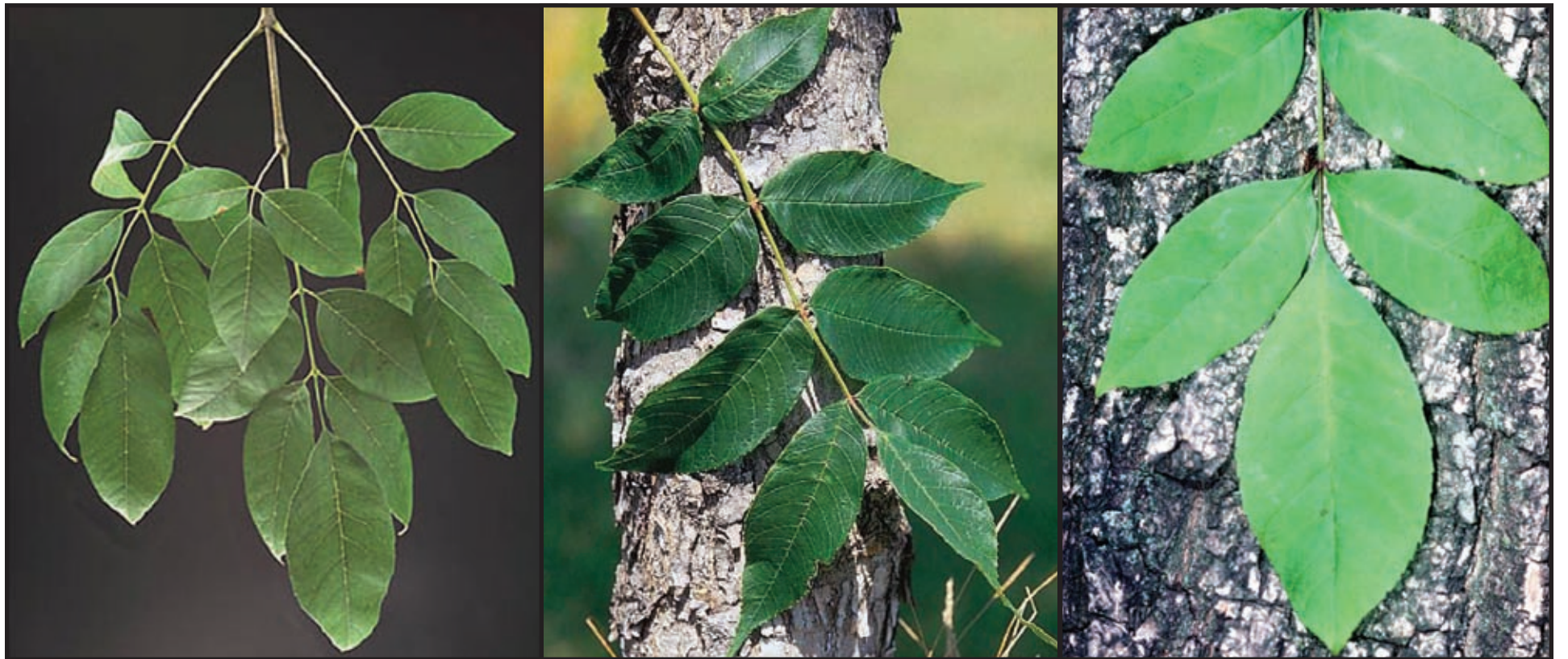
Because green ash grows relatively quickly and tends to be resistant to disease, it has become a highly sought after nursery tree.

Ironically, when Dutch elm disease swept through North America, many cities and towns planted nursery-grown green ash to replace their dead elm trees. These same cities and towns must now contend with EAB.

Black ash wood is highly valued by many northeastern tribes, including the Ojibwe, for making high-quality baskets. Tribal members pound black ash logs until the wood separates into lengthwise strips. The strips may then be used to weave attractive, sturdy baskets.

The importance of aagimaak raises significant concerns about EAB. The presence of EAB essentially signals the death of aagimaak. Insecticides may save an occasional tree, but their excessive costs limit their efficacy.

Currently, the best method of protecting aagimaak entails slowing the spread for EAB. This means preventing the accidental introduction of EAB by unknowingly transporting infested wood into new areas. Thus, aagimaak should be kept local when gathering and using.



Because of the emerald ash borer discovery, it is important to be able to recognize and identify aagimaakwag (ash trees). The above photos of leaves, from the left; white ash, black ash, and green ash tree leaves. Notice the lack of petiolules (stems) on the black ash leaflets.

To the right: Clusters of oar-shaped fruit (samaras) typically hang on the tree from late summer to winter. The bark of mature trees has a distinct pattern of diamond-shaped ridges. On young trees, bark is relatively smooth.



Inset photo: April Stone-Dahl, a Bad River Tribal member, displays her black ash baskets. These high-quality baskets remain durable for many years. More of her artwork may be viewed at woodspiritgallery.com.



The green menace escalates

Emerald ash borer found in Wisconsin

By Karen Danielsen, GLIFWC Forest Ecologist

Odanah, Wis.—The emerald ash borer (EAB), a highly destructive beetle native to Asia, continues its relentless assault on North American ash trees, earning the nickname “the green menace.”

During August 2008, experts verified an EAB infestation in Ozaukee and Washington Counties in southeastern Wisconsin, the first known occurrence in the state. Just days later, officials confirmed another infestation in the village of Laurium in Houghton County in the western portion of Michigan’s Upper Peninsula.

Then, in October, USDA Forest Service personnel discovered a new infestation in the village of Garden Corners in Delta County in the central portion of the Upper Peninsula. Two weeks later, officials found EAB in two more ash trees in Wisconsin, this time in Kenosha County. These particular trees, planted in August, had originated from out-of-state nursery stock. Fortunately, no evidence yet indicates that EAB has dispersed from these trees.

First detected in Detroit in 2002, EAB has attacked and killed tens of millions of ash trees in Ohio, Illinois, Indiana, Pennsylvania, West Virginia, Missouri, Wisconsin, Virginia and Canada. All species of ash (*Fraxinus spp.*) appear to be vulnerable. Mountain ash (*Sorbus spp.*), however, not being related to the true ashes, is not harmed by EAB

Identifying EAB

An adult EAB, although measuring only 0.5 inches in length, can be easily discerned by its iridescent, metallic green backside. Adults become active during late spring and early summer, lay eggs in the bark of ash trees, and then die all within a one-month time period. The adults may feed on ash foliage, but typically cause little damage.

The larvae, however, once hatched from their eggs in late summer or early fall, feed aggressively on the inner bark and outer wood of ash trees, disrupting the flow of water and nutrients. The larvae overwinter beneath the bark for one to two winters. As the larvae population multiplies, tree mortality eventually ensues, usually taking one to four years.

The larvae have wormlike bodies that are divided into triangular-shaped segments. At maturity, they measure approximately an inch long. Locating EAB larvae requires the removal of bark. Also beneath the bark, the larvae’s mealtime activities can be observed on the outer wood by a series of interlaced squiggly grooves.

Controlling EAB

Currently, there appears to be no way to entirely eradicate EAB from North America. Using insecticides has been shown to be only partially effective. Furthermore, the relatively high price tag makes this treatment less feasible. For more information on the use of insecticides, refer to the website emeraldashborer.wi.gov and click on Insecticide Options and Effectiveness.

Biocontrol, which employs natural predators, might eventually become effective at controlling EAB. Three wasp species from China have been found to parasitize EAB larvae and eggs. These wasps, not equipped with stingers, do not harm humans. However, they do attack other native North American insects closely related to EAB. Therefore, their release must be careful and researched thoroughly to prevent unexpected, detrimental consequences.

Slowing the Spread of EAB

Short of eradication, officials hope to at least slow the spread of EAB. Adult EAB rarely travel more than a half mile, but their eggs and larvae can travel great distances—with the help of humans—concealed in unprocessed ash wood. Examples include nursery trees, as previously mentioned, and firewood. Some experts believe that EAB arrived in North America in pallets constructed with wood from Asian ash trees.

As an attempt to combat this unintended transport of EAB, quarantines have been established around infested areas to regulate the export of unprocessed ash wood and non-coniferous firewood. Generally, the export of these items is prohibited unless officially inspected and certified.

Quarantine regulations differ among the various states. The website emeraldashborer.info has links to the state agencies with regulatory enforcement authority. These agencies can provide more detailed information on the location and requirements of specific quarantines.

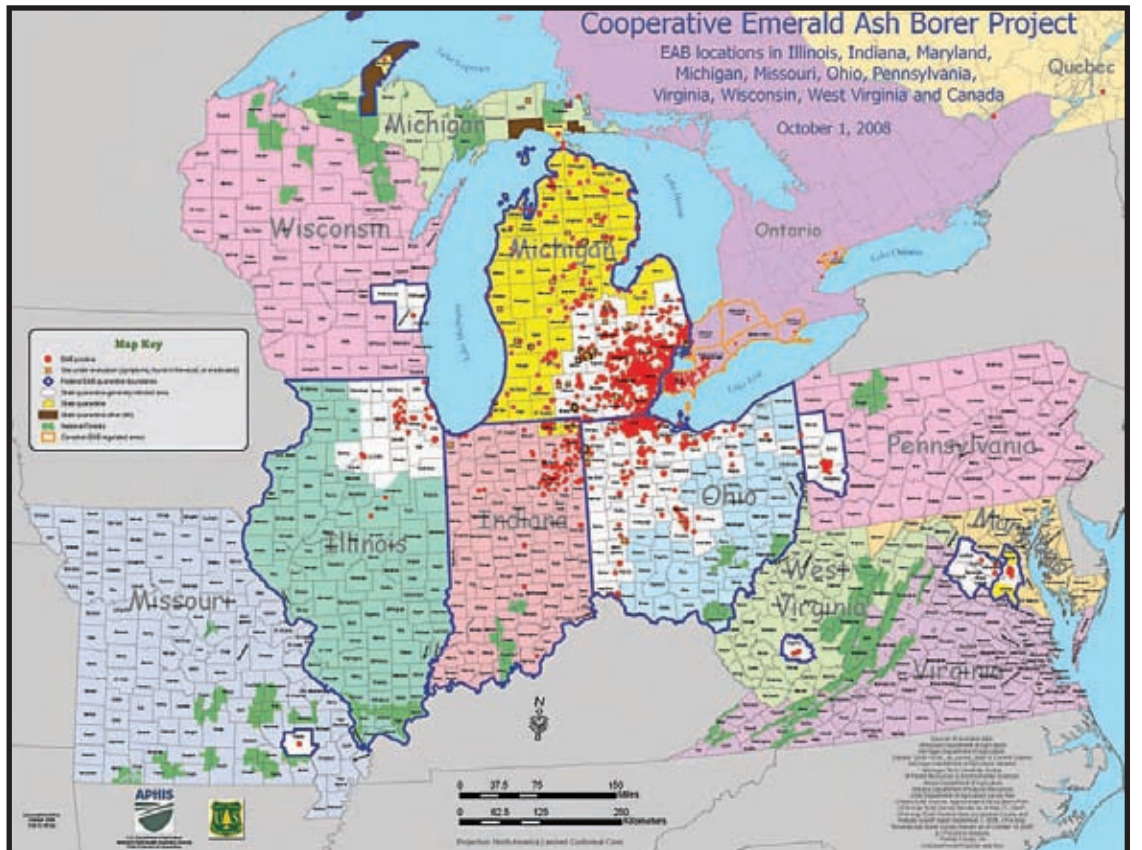


Bad River’s Natural Resources Department set up this emerald ash borer trap along Graveyard Creek. (Photo by COR.)

The foremost dilemma with EAB infestations is that they are rarely detected within the first year of establishment (the discovery in Kenosha County being a rare exception).

Often, it takes several to many years for EAB populations to reach levels large enough to be noticed through general observation. By that time, EAB has likely dispersed far and wide.

Consequently, most states have implemented targeted surveys in hopes



Emerald ash borer (EAB) locations as of October 2008. Red areas represent EAB positive sites. (Reprinted from www.emeraldashborer.info.)

of detecting EAB populations at their earliest stages. The most effective survey technique entails the girdling of ash trees (cutting deep notches around the circumference of the tree trunks) to attract EAB. The trees must then be felled and stripped of their bark to search for the larvae. Of course, this destructive technique must be used judiciously.

A more innocuous, but less effective, technique uses purple plastic traps covered with sticky adhesive and hung from ash trees to attract and capture adult EAB. Scientific studies have demonstrated that, for some reason, the color purple appeals to EAB. The trap also includes a small pouch containing manuka oil (an extract from the New Zealand tea tree), which mimics the odor of stressed ash trees.

Since EAB can defy detection for years, exporting unprocessed ash wood, even outside quarantine areas, should be implemented with care. In particular, freshly cut firewood should be transported only short distances. Firewood that has been seasoned for at least two years may be transported long distances with less concern.

If you think you have spotted EAB, call the following phone number appropriate for your state:

- Michigan 1-866-325-0023
- Wisconsin 1-800-462-2803
- Minnesota 1-888-545-6684



Top photo: The adult emerald ash borer (EAB) is dark metallic green in color, measures 1/2” long and 1/8” wide. Inset: EAB larva in the fall.

Emerald ash borer facts

- * Adults leave a D-shaped exit hole in the bark when they emerge in spring.
- * Woodpeckers like EAB larvae; heavy woodpecker damage on ash trees may be a sign of infestation.
- * Firewood cannot be moved in many areas because it spreads EAB and other wood pests.



Porcupines—Nature's Pin-cushions!

By Richard P. Thiel, For Mazina'igan

Babcock, Wis.—Nearly everyone, no matter whether they have never stepped foot outside their urban Milwaukee, Chicago or Twin Cities environment, or live in rural Iron County, Wisconsin, can identify the animal named the porcupine. They are nature's pin-cushions. But that is usually where a person's familiarity with these intriguing creatures ends.

The fact is, most people *know* very little about them. Adult porcupines weigh between 10 and 20 pounds, making them the second largest rodent in the upper Great Lakes region behind the mighty beaver. Interestingly, both of these rodents live primarily off of the inner bark of trees. They differ only in their dining habits. Beaver "chop" their food trees down, cut them into manageable chunks, and haul them off to the nearest stream for later dining, while porcupines climb up the trunk and onto the tree limbs to grab a bite and perhaps a nap. They don't seem to be too fussy in their dining habits. They like the bark of nearly all types of trees. During winter, however, they prefer trees like pines and hemlock because of these evergreens' greater nutrient content over trees such as oak, aspen or maple.

In each of the past 12 winters I have led a team of 20 to 35 high school students into the woods at Sandhill Wildlife Area west of Wisconsin Rapids to mark and release porcupines in an effort to learn more about these interesting, but little understood critters.

They are known to scientists as *Erithizon dorsatum*, meaning "to annoy with their back," an apt if understated description for this animal. Ask anyone whose dog has encountered one of these "quill-pigs" and they'll probably tell you the encounter was more than an annoyance! They also have the nasty habit of chewing things like the plywood siding of outbuildings or cabins within the woods or old tires on that unused car sitting behind the pole shed. They do this in search of salts, specifically elements like sodium or potassium that are chronically lacking in their winter diet of dry bark. For this they earn the ire of many people.

My students are frequently amazed at how docile our porcupines are when we encounter them. They don't bare their teeth, growl or run after you. This is because *they don't have to!* They simply look at you, turn and slowly amble away. Porcupines have evolved a nearly perfect "anti-predator defense" mechanism—quills! About 30,000 of them on the average porcupine! Their quills are actually modified hairs. They are stout and as sharp as a sewing needle. Like all mammal hairs, porcupine quills have tiny scales on them (you can actually *feel* them by grasping a quill by its cuticle-end and rapidly pulling it between the nail of your thumb and forefinger towards the pointed end!). Unlike other mammal hairs, however, the rear end of each scale is flanged. When a quill enters an adversary's flesh—such as the face of a dog or a coyote—the scales flare up as one attempts to pull it back out, acting much like the barb of a fish hook.

And, no—they don't shoot their quills. An unwary dog or coyote that attempts to rush in for the kill confronts the sharply quilled rear-end of the porcupine, and just before the precise moment of impact, the porcupine rapidly swats its quill-infested tail, thwarting the attack! I imagine it may *look* like the porcupine is throwing its quills because the tail is moving so fast, but they really do not.

Mountain lions (out west), wolves, dogs, coyotes, bobcat and fishers have all been found with quills embedded in their flesh—evidence of attempts at a meal of porcupine. Only two species are any good at capturing them: mountain lions and fishers. For most predators that attempt to gain such a meal, the end is misery and sometimes even a long, protracted death.

Porcupines are *very* unusual animals in other ways as well. Most rodents, like mice for instance, have quick, short lives. To compensate, they have frequent, large litters. Studies in southern Wisconsin back in the 1950's of aquatic muskrats show that these modestly-sized rodents can have as many as nine kits per litter, and in some cases a female muskrat can produce *three* litters in a *single* breeding



Porcupines produce a single offspring each year called a porcupette. A porcupette will reach maturity at 18 months. (Photo submitted by Richard P. Thiel.)

season. By contrast, the porcupine produces a single offspring each year—called a "porcupette"—and they don't reach maturity normally until they are 18 months old.

And porcupines can be very long-lived. In my study site in the winter of 2007-08 we recaptured two adult female porcupines that had originally been marked as adults (greater than or equal to two years old) in the first winter of our work, 1996-97. This past winter each of these old girls were at least 13 years old!

Why the difference between porkies and nearly all the other members of the rodent family? It's all about the quills and that "anti-predator" defense mechanism! (They don't have short life-spans and they don't need to have lots of young to feed the multitude of predators out there, because the predators simply can't get at them! Therefore they evolved mechanisms to slow down birth rates and population growth!)

Unfortunately our society has yet to value the porcupine: in Wisconsin they may be killed at any time. This probably is a result of the damage they do to car tires, out-buildings, etc., the injuries they cause to family dogs, and most importantly the perception that they are destructive to forests. This latter concern arose from early-day efforts to conserve our Upper Great Lakes forests in the wake of the Paul Bunyan era (1850's to 1920's). Porcupine numbers exploded in response to the wild growth of sun-loving aspen, birches and pines. Even as a young biologist back in the 1980's I worked aside "old-timer" foresters who holstered .22 caliber handguns as they went about their business in the woods, in the chance they'd encounter one of those rascal porkies. We have more forests today in Wisconsin than we did 100 years ago—and this accomplished in the presence of porcupines!

For millennia Native Americans have used the quills of porcupines to adorn garments with intricate patterns of stitch-work. In the Upper Great Lakes, tribes such as the Anishinaabe, Ho-Chunk, Menomonie, Potawatomie, Ottawa, Sauk-Fox and Lakota all use quill decorations as part of their cultural traditions. In some sectors of our society today, such artwork is experiencing a come-back. Road-kill supplies much of the quills used in modern-day artwork. Perhaps the time is coming when we will more fully appreciate this very interesting member of our woodlands.

(Editor's Note: Richard P. Thiel, is the wildlife educator for the Wisconsin Department of Natural Resources, Sandhill Wildlife Area, Babcock, Wisconsin.)

Birch bark harvesting

(Continued from page 10)

"It's something that their culture has been doing for many years, and the birch trees, obviously, are still around," he said. "But they've never had anybody (study), from a scientific perspective, whether or not it damages the trees."

Despite conducting this intensive study, DePerry himself has never participated in the custom of removing the bark. It's a tradition carried on mostly by his elders, who approach the task with deference and an intention to remove only the outer bark layer so as to avoid hurting the tree, he said.

"We just take a living tree, and offer tobacco to it," he said. "We take its bark and thank it for letting us use it."

Preparing for nationals, this year and beyond

DePerry plans to collect more core samples before April to bolster his findings, but the fourth-year forensics partic-

ipant isn't anxious about his presentation style. At the regional competition, some of his competitors anxiously stumbled along—but not him, he said.

"I wasn't nervous at all," he said.

Erickson brought four underclassmen to watch the competition, and he hopes they will start thinking about next year's challenge.

"Part of it is exposing them to the actual competition, because they can see that the Bayfield kids are having success," Erickson said. "If I just said, 'Oh, we're going to go to this competition, and there's going to be kids from La Crosse, and there's going to be kids from Eau Claire,' they might say, 'Oh, I can't compete.'

"But if they go there and see it, and they see the Bayfield kids having success, then they know that they can do it," he said.

(Editor's note: The above article is being reprinted with permission from the Ashland Daily Press.)



Bay Mills' Terry Carrick loads sacks of green wild rice in Odanah as GLIFWC Biologist Peter David tallies the weight in at 412 pounds. Bound for Bay Mills Reservation waters at Back Bay, freshly harvested manoomin is used in GLIFWC's annual seeding program to enhance existing wild rice stands and establish new beds at suitable sites across the ceded territory. Over the past decade Bay Mills natural resources staff have established rice at several locations in eastern Upper Michigan including Spectacle Lake. (Photo by Charlie Otto Rasmussen.)



Ojibwemowin grant—Howah! New language CD in the making

By Sue Erickson
Staff Writer

Odanah, Wis.—Telling the stories of traditional harvests in Ojibwemowin (Ojibwe language) is the thrust of a new GLIFWC language grant from the Administration of Native Americans (ANA). The kickoff date for the two-year project was September 30, according to Program Director Jim St. Arnold.

Focusing on many off-reservation, treaty seasons, the grant will develop an

interactive CD using phrases and sentences to describe the environment, tools and actions particular to each season.

St. Arnold views the new project almost as a sequel to the language CDs produced in 2007 under a similar ANA grant. The CD, *Gidakiiminaan* (Our Earth), gives place names in the ceded territories and features both the interactive CD and a companion atlas. The other interactive CD, *Indinawemaaganidog* (All My Relations), gives the names of animals, birds, fish, reptiles, insects, and plants found in the ceded territories.

While these CDs do have some stories available in Ojibwemowin, they are largely one or two word identifications. The new CD will move to phrases and sentences, so represents a step up in language fluency.

The new CD will feature photographs of actual harvests—spearing under the ice, ricing, sugarbush, hunting, trapping, spring spearing and netting. The photographs will have “hotspots” to click and the Ojibwe description of what is taking place.

Working with St. Arnold on the project as the Language Specialist is Wesley Ballinger, Mille Lacs Band member. Together they will identify harvesters from a spectrum of GLIFWC member bands and work with them to develop “story boards” that tell the story of each harvest. “We intend to take it from the very beginning,” St. Arnold says, “from putting down the asemaa (tobacco) to the completion of the harvest.” For instance, hunting and trapping will also include traditional hide tanning, and ricing will also cover the processing of the manoomin.

St. Arnold hopes to draw on the knowledge of tribal elders and language speakers from GLIFWC member tribes. He anticipates inviting them to be part of a Language Committee which will meet twice each year and act as contributors and consultants as the project develops.

In addition to elders, the project plans to seek input from language instructors, such as Dennis Jones, University of Minnesota, to help evaluate the effectiveness of the CD’s presentation. “We want to be sure that these will be easy and effective to use as instructional materials,” St. Arnold says, “so hope to get advice from some of those familiar with language learning situations.”

While St. Arnold oversaw GLIFWC’s first language grant, Ballinger is new to the GLIFWC scene, bringing with him proficiency in Ojibwemowin as well as teaching experience.

He is currently completing his senior project which will land him a Bachelor of Arts degree with a double major in art and Ojibwe language from the University of Minnesota.

He spent three years with Ojibwemowin Professor Dennis Jones at Jones’ language immersion camp, Bagakendamowinikaaniing (The place where visions and dreams become clear). The camp, he says, brings students into the actual practice of seasonal harvests as well as language use. An example would be a trapping/storytelling retreat where outdoor experience blends with culture and language.

Besides working with the language camp, Ballinger spent three years as a teaching assistant at the University of Minnesota, instructing beginning students in Ojibwemowin.

Along with taking on the new and challenging position with GLIFWC, Ballinger is completing his senior project, an artistic representation of the meaning of creation stories, depicting individual, cultural and national significance of the stories.

He intends that it will, in part, break through some of the stereotypical ideas of who Indians are—move away from the “buckskins, tepees and horse images.” “They don’t depict anything of who I am,” he says.

He prefers to project the “Native experience,” such as the weathering of injustices and resulting social traumas, as well as reflect on the Native sense of the sacred and a Native identity far deeper than images of “Indians, buckskins and horses” can reach.



Taking it one step further—Language Project Coordinator Jim St. Arnold and Language Specialist Wesley Ballinger are heading up the new Ojibwe language program made possible by a grant from the Administration for Native Americans. A CD presenting terminology and phrases used in traditional harvesting will be the product of the program, a sequel to two language CDs produced through a previous grant. (Photo by Charlie Otto Rasmussen.)

2008 WI & MN treaty deer harvest through October

Registration Station	Antlerless	Antlered	Total
Bad River	23	26	49
Lac Courte Oreilles	56	122	178
Lac du Flambeau	44	105	149
Mole Lake	37	45	82
Red Cliff	21	38	59
St. Croix	55	78	133
Mille Lacs	12	20	32
Fond du Lac	5	11	16
Totals	253	445	698

2008 WI treaty bear harvest through October

Registration Station	Bear
Bad River	9
Lac Courte Oreilles	0 — closed season
Lac du Flambeau	0
Mole Lake	4
Red Cliff	15
St. Croix	6
Mille Lacs	0 — no season in Minnesota
Fond du Lac	0
Total	34

Protecting treaty resources

Environmental Regulatory Grant aims to streamline response to permit requests

By Sue Erickson, Staff Writer

Odanah, Wis.—The upside is that federal regulations under the Clean Water Act, Section 404, and the Aquatic Plant Management Act require permits prior to beginning projects that impact water bodies and aquatic habitat. Ultimately, these regulations will help protect delicate ecosystems and as a result help protect treaty resources. This is a good thing, but...

The downside is that permit applications flood in and GLIFWC as well as tribal staff need to review the permits to determine if a particular, proposed activity would negatively impact treaty resources, and there are many permit applications to handle—a big stack!

To assist GLIFWC staff efficiently evaluate these permits, an Environmental Regulatory grant was sought and received from the Administration for Native Americans. The grant’s goal is to develop a program and technical capacity for GLIFWC and its member tribes to more efficiently evaluate these proposed permits, identify environmental risks to treaty resources and aquatic habitats, and develop appropriate comments on the applications.

Basically, this will involve the development of an evaluation system with GIS coverage. GIS refers to Geographic Information Systems—a technology used for mapping based on satellite imaging. The GIS coverage will include 5009 square miles in the 1837 Minnesota ceded territory; 23,662 square miles in the Wisconsin 1837 and 1842 ceded territories, and 16,752 square miles in Michigan’s Upper Peninsula in the 1836 and 1842 ceded territories.

The system will provide quick access to a comprehensive picture of areas where projects are being proposed and help staff quickly see what type of habitat is present and what kind of risks may be involved, thus greatly reducing time required to research prior to preparing comments.

Madeline Island gathering celebrates the harvest and use of the earth's bounty

LaPointe, Wis.—Alternative energy was the theme of Winona LaDuke, White Earth Ojibwe, who kicked off the 2nd annual Harvest Celebration sponsored by the Madeline Island Museum at LaPointe, Wisconsin, Thursday, August 14, 2008.

LaDuke, political activist and environmental advocate from the White Earth reservation, spoke to a large crowd gathered beneath a outdoor canopy about the importance of utilizing alternative energy sources such as wind and solar power.

Giving a working example, LaDuke told the story about Honor the Earth, a non-profit organization she founded, which recently installed a wind generator near White Earth, Minnesota. She encouraged communities and reservations to also consider being energy self-sufficient by utilizing new technologies based on wind and solar power.

Native Harvest Inc., another non-profit founded by LaDuke featuring natural foods, manned a booth at the museum selling a selection of fair trade coffee, wild rice, maple syrup and other products. Following the presentation, LaDuke was available during a reception to sign copies of her latest book, **Recovering the Sacred**.

The Museum's Harvest Festival was designed to celebrate the gathering in of earth's bounty, and the sunny, dry weekend was perfect for the traditional wild rice processing demonstration by Brian Wiggins and Brian Nelis, Bad

River Ojibwe. Wiggins parched the rice and explained to visitors the importance of the sacred manoomin to the Anishinaabe people. Sharon Nelis, also from Bad River, offered visitors samples of four different wild rice recipes. Visitors were thrilled with the delightful taste of pancakes, steaming soup, a hot dish, and a fruit salad all featuring wild rice. Additional information for the general public about wild rice harvesting, invasive species and other environmental topics was available from one of the Great Lakes Indian Fish & Wildlife Commission's informational booths manned by Sue Nichols.

A variety of other demonstrations lent real diversity to this first-time event, which was both educational and a great chance to shop for sometimes hard-to-find, regional foods and crafts

For example, Rita Vanderverter, Red Cliff Ojibwe, made birch bark jewelry, baskets, and beadwork on site. Mary Vanderpoel demonstrated the old arts of birch bark biting, twine making from various plants, and gourd bowl making. Tom Galazen, North Winds Farm, represented sustainable farming, and Tina Fung-Holder demonstrated making baskets from local plants.

The weekend event was well attended and enjoyed. Visitors departed with a greater appreciation of manoomin, "the food that grows on water," and the bountiful harvest gifts of the Lake Superior region.



Processing manoomin—Brian Wiggins, Bad River, demonstrates the parching of wild rice during the Harvest Celebration on Madeline Island last fall. Parching dries the husk, so it will easily crack and release the kernel.



Tasting manoomin—A touch of the gourmet was available during the Harvest Celebration. Sharon Nelis let visitors sample of four different wild rice delights.



Winona LaDuke, White Earth, kicked-off the fall Harvest Celebration at the Madeline Island Historical Museum with a talk on alternative energy. LaDuke, founder of Native Harvest Inc, author and political activist, emphasized the urgent need to utilize solar and wind power.

The Burroughs Memorial Trail on Madeline Island

LaPointe, Wis.—Moningwanekauning Minis, (Madeline Island), a green jewel rising from the deep clear waters of Lake Superior, has been a sacred center of the Anishinaabe people for centuries. Moningwanekauning Minis, place of the golden-shafted flicker, is mentioned as the seventh stopping place of the long Ojibwe migration from the East in Eddie Benton Banai's **The Mishomis Book**.

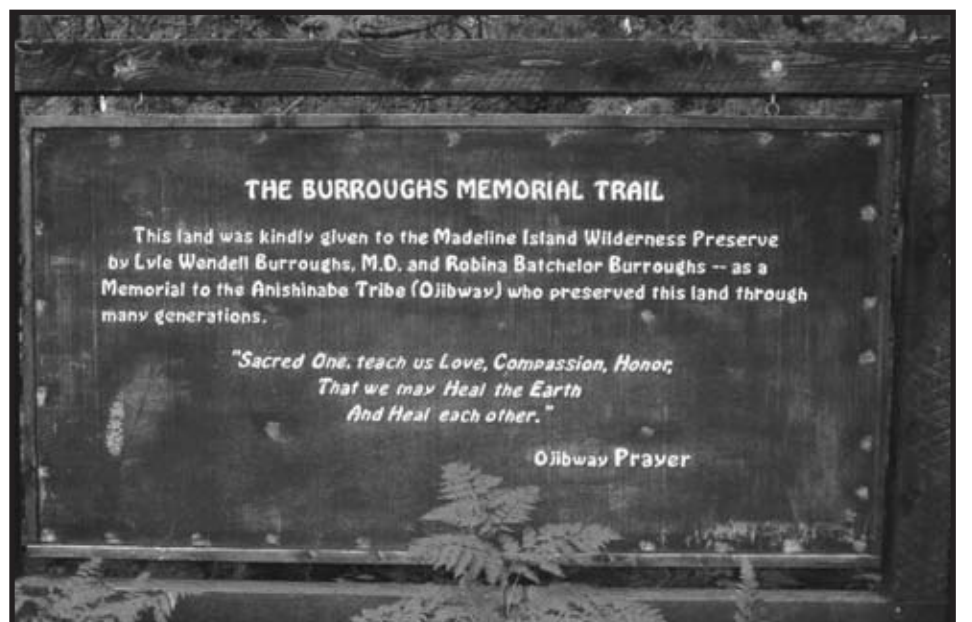
Today, mostly summer residents and a few hardy-year round folks inhabit the Island; however, the Bad River Band of Lake Superior Chippewa still retains title to a small amount of land on Amnicon Point at the far northeastern tip of the 14-mile island.

The few roads that circumnavigate the Island are, in part, still gravel. Along the gravel North Shore Drive, hidden in a thick stand of birch, one sees a large wooden sign marking the trailhead of the Burroughs Memorial Trail leading to the lake. This remote and pristine trail was dedicated in 1998, with a sign reading: This land was kindly given to the Madeline Island Wilderness Preserve by Lyle Wendell Burroughs M.D. and Robina Batchelor Burroughs as a Memorial to the Anishinaabe Tribe (Ojibway) who preserved this land through many generations—'Sacred One, teach us love, compassion, honor, that we may heal the earth and heal each other.' Ojibway Prayer."

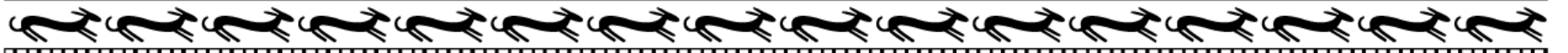
The beautiful .6 mile trail leads from North Shore Drive through forested areas of birch, maple, cedar and hemlock to a quiet, beautifully peaceful place looking out over Lake Superior. The trail is open to everyone and connects to other hiking and ski trails of the Madeline Island Wilderness Preserve.

Hopefully, many Anishinaabe people will visit the Island and travel this beautiful trail, a place well worth visiting the next time you visit Moningwanekauning Minis.

The Madeline Island Wilderness Preserve was formally established in 1987 by a group of Island residents with environmental foresight and a common goal of preserving the natural beauty of the Island for the benefit of future generations. The Preserve was organized as a non-profit Land Trust. Through the efforts of more than 400 active members they have been able to permanently protect over 2,500 acres of beautiful natural areas on Moningwanekauning Minis. For more information and a map on the Burroughs Memorial Trail, visit the website: www.miwp.org.



Articles & photos by Lorraine Norrgard



Wild rice grant, year two encourages a traditional skill

By Sue Erickson
Staff Writer

Odanah, Wis.—Manoomin, wild rice—the precious grain that has been gathered from the waters of the Great Lakes Region by tribes for centuries—is the focus of the Great Lakes Indian Fish & Wildlife Commission's (GLIFWC) Wild Rice Project, which is now entering the final year of a two-year grant.

Funded through the Administration for Native Americans (ANA), the project promotes continuing tribal rice harvesting traditions by youth, resource protection, and expanding wild rice processing and marketing capacity.

Involving tribal youth in the gathering and processing of manoomin has taken the form of fall wild rice workshops, which enlist tribal elders and incorporate tribal ecological knowledge (TEK) into the overall program. Six ricing workshops, designed to encourage youth participation in this cultural activity, brought tribal youth to traditional ricing areas on or around their reservations in 2008.

Using the guidance and advice of tribal elders, participants were immersed in every aspect of the ricing process—from acquiring off-reservation harvest permits to the actions of harvesting and processing the manoomin into a finished rice product. Learning how to determine when the rice is ready, how to “knock” the rice off the stalk without damaging the plant, when the rice is sufficiently “parched” and “danced”—all of these activities are some of the key elements in producing a good supply of finished rice and assuring that the rice will be available for future generations.

The first year of the grant, which ran from fall 2007—fall 2008, targeted GLIFWC's western tribes, including Mille Lacs and Fond du Lac in Minnesota

and St. Croix, Lac Courte Oreilles, Red Cliff, and Bad River in Wisconsin.

In many instances, the ricing workshops coincided with GLIFWC's Canoe Safety courses. GLIFWC wardens became part of the instruction team (consisting of elders and manoomin harvesters) which taught students how to safely operate canoes, acquire off-reservation harvest permits, and how to process the rice.

According to Vern Stone, GLIFWC warden, canoe safety instruction focused on boarding and balancing a canoe as well as how to handle a canoe tip-over. It's was a get-wet trip when youth actually tipped their canoes and practiced uprighting and reboarding the craft. Basic safety measure, like wearing life jackets were also emphasized, he says.

Additionally, elders discussed the importance of respecting and caring for manoomin to ensure that future generations will be able to participate in the cultural harvest and be able to enjoy this food as they have.

“The focus on youth is a highlight of this program and an important one,” says Reggie Cadotte, GLIFWC's wild rice project coordinator. “There is a need to maintain both interest and skill in ricing and processing in order to retain manoomin as a critical part of the Ojibwe culture and diet.”

The workshops not only encouraged interest in the traditional skill, but also involved the participants in a healthy outdoor activity—a good lure away from the various TV and video game screens that hold kids' attention today, he says. Fall of 2009 will see the workshops and canoe safety courses being offered at GLIFWC's five eastern tribes: Mole Lake/Sokaogon and Lac du Flambeau in Wisconsin, and Lac Vieux Desert, Keweenaw Bay and Bay Mills in Michigan.

Another component of the second year of the grant will to assist tribal



Mille Lacs band member Andy Mitchell demonstrates the use of *bawaiganaakoog* (ricing sticks) as students prepare for a trial excursion into the rice fields. Ricing camps took place on a number of GLIFWC member reservations last fall, aimed at encouraging youth to continue traditional harvests. (Photo by Jim Mattson)

manoomin processors and their businesses by providing equipment leases in exchange for a designated amount of processed wild rice equal to the cost of the equipment supplied. The equipment leases are designed to increase processing efficiency and tribal business marketability thereby ensuring a sustainable community food system. The manoomin received in exchange for the equipment will be distributed to GLIFWC's member tribes' food shelves and elderly programs. Cadotte says that manoomin is a traditional and sacred Ojibwe food which is present in many forms (casseroles, soups, salads, etc.) at various social or ceremonial feasts.

The grant provides equipment leases for up to 16 wild rice processors who must sign an agreement to provide finished rice equal to the cost of the equipment provided. Cadotte says this is a one-time opportunity made available through GLIFWC's ANA grant. The equipment lease portion of the project is scheduled to begin in the upcoming months.

The final element of the grant relates to outreach. In 2008 the project produced a new brochure, featuring

both ecological and cultural information about manoomin, recipes, and contact information for some Ojibwe wild rice distributors.

In addition to the brochure, a manoomin website, www.manoomin.com, was created with similar information available via the web. This website can be reached through a link on the glifwc.org website. Under “Links” go to “Ojibwe wild rice distributors” to reach the website.

Cadotte, who is taking over coordination of the project from the 2007-2008 coordinator Jim St. Arnold, looks forward to a productive year, one which he hopes will continue to make the nutritious and traditional food, manoomin, readily available both now and in the future.

If you are a tribal member belonging to a GLIFWC member tribe and would like to add your name or business to the brochure or website listing of Ojibwe wild rice distributors, or if you are interested in learning more about the equipment leases, contact Reggie Cadotte at GLIFWC's main office (715) 682-6619 ext. 103 or email wcadotte@glifwc.org.



Participants in the Red Cliff canoe safety course get in-water experience along with the on-water training, which emphasizes balance and navigation. Students are required to tip their canoes, right it and reboard—an important aspect of canoe safety. Many canoe safety courses were held in conjunction with fall ricing camps for youth. (Photo by Mike Soulier.)

GLIFWC has created a manoomin brochure and website (www.manoomin.com) through a grant provided by the Administration for Native Americans. The website and brochure discuss the process of harvesting and finishing wild rice, nutritional and ecological information, and provides a contact list of tribal distributors. The website and brochure also include a few recipes for your culinary enjoyment.

If you are a tribal member of one of GLIFWC's member tribes and wish to be listed on the website or in the brochure, contact Reggie Cadotte at GLIFWC's main office.



Life jackets—a must. Participants in the Fond du Lac canoe safety course prepare to launch canoes for some practical on-water experience. GLIFWC and tribal wardens instructed the courses.



Wardens bag young duck hunters with GLIFWC program

By *Charlie Otto Rasmussen*
Staff Writer

Lac du Flambeau, Wis.—No matter what the quarry, preparation pays off. With help from GLIFWC conservation wardens, four Lac du Flambeau youngsters laid the groundwork for a lifetime of rewarding outdoor experiences through an innovative hunter education program. By the end of the course, one proud 12-year-old was serving his first ducks at a family feast.

“There are a lot different hunting opportunities in the ceded territory, but some kids don’t have a family member to introduce them to things like duck hunting,” said Chief Warden Fred Maulson. “We want kids to know that there’s more than just deer hunting, and these other species provide additional ways to eat healthy.”

Scott Chapman, Cody Valliere, Scott Poupart, and Maranda Maulson completed a basic hunter education program run by GLIFWC wardens at Lac du Flambeau in mid-September. With ducks on the menu, instructors and students reviewed firearms safety at the on-reservation shooting range, devoting target practice time with the 20-gauge shotguns they’d use in the field. Next up: hunt ducks.

“We were up around four o’clock in the morning and went out to the lake,” said successful youth hunter Poupart. “We took a canoe out and set up the decoys and used plants and other stuff from the lake to make a blind. It was so quiet.”

Not for long. Poupart and hunting companion Officer Adam McGeshick spied a flock of mallards angling for their decoy set soon after sunup. One shot later, Poupart had his first duck. A short time af-

terwards—and a bit more shooting—the hunters each claimed a teal.

Although the other three youth hunters returned without waterfowl, they spent valuable time with experienced GLIFWC officers in blinds on Vilas County’s Aurora and Grassy Lakes. Participants regrouped for lunch, sharing stories from the morning hunt and learning how to dress and prepare ducks for the dinner table.

A short time later, Poupart’s bacon-wrapped duck breasts were presented to family members back home. “I definitely want to do this again,” he said.

GLIFWC officers Emily Miller and Matt Martin rounded out the cadre of youth hunting mentors.



Following a basic hunter education program by GLIFWC wardens, youth hunters from Lac du Flambeau learned the specifics of duck hunting. Pictured after their first hunt from left: Scott Chapman, Maranda Maulson, Cody Valliere & Scott Poupart.

GLIFWC officer and hunting mentor Adam McGeshick steers toward shore after a successful waterfowl hunt with 12-year-old Scott Poupart. (Photos by Fred Maulson.)



The 2008 Native American Fish & Wildlife Society (NAFWS) annual conference at the Leech Lake reservation in Minnesota featured a firearms training put on by GLIFWC’s enforcement staff. GLIFWC Wardens Mike Soulier and Jim Stone instructed a one-day training for tribal conservation enforcement staff. In 2009 GLIFWC will put on a similar training at NAFWS’s annual meeting slated for Michigan but will expand the venue to include water survival training and ground defense tactics. Above, Ray Wolf, Lac du Flambeau warden, takes aim while instructor Jim Stone looks on. (Photo by Mike Soulier.)

COPS grant boosts enforcement capacity

By *Sue Erickson*
Staff Writer

Odanah, Wis.—Gearing up for 2009, the Great Lake Indian Fish & Wildlife Commission’s (GLIFWC) Enforcement Division will benefit from a US Department of Justice (DOJ) grant approved last September. Providing for equipment, personal gear and training, the Community Oriented Policing Systems (COPS) grant will serve to upgrade the Division’s enforcement capacity to benefit not only GLIFWC’s member tribes but also neighboring communities.

“By enhancing our wardens’ policing and public service capabilities, our staff is better able to perform their duties regarding treaty harvest and importantly to assist other local enforcement when the need arises, such as in search and rescue operations,” says GLIFWC Enforcement Chief Fred Maulson.

While the grant will assist the Division in replacing or upgrading standard equipment, such as snowmobiles, ATVs, portable radios and laptops, two totally new elements are also part of the package—a mobile command trailer and a youth education trailer.

monitoring of the harvest usually occurs over a two-three week period, requiring extensive coordination of daily harvest data and staff at numerous landings.

The youth education trailer will primarily be an outreach vehicle. Equipped with information about treaties and Ojibwe treaty rights, it will also have harvest equipment suitable for the varying treaty seasons, such as for gathering maple sap, spearing, netting, and ricing. “It’s basically designed to help warden staff encourage tribal youth to participate in traditional harvesting practices. That takes on-the-spot education, training and hands-on practice,” Maulson says.

In addition to equipment and gear, such as helmets and updated body armor, the grant designates funds for training. Included under training are cold-water survival and also an intensive, five-day session on crowd management. Staff from other local agencies are invited to participate in the training sessions sponsored by GLIFWC, says Maulson, who advocates for effective inter-agency communication and mutual assistance.

GLIFWC wardens will start off 2009 with several training sessions that were part of a 2007 COPS grant. A January training on snowmobile tactics will precede a February session on interview and interrogation techniques.

To date, GLIFWC’s Enforcement Division has benefited from seven DOJ COPS grants, all assisting with the upgrading and acquisition of equipment and training.

GLIFWC enforcement safety classes winter 2008

Class	Date & Time	Tribe	Contact
Snowmobile	December 6-7	Red Cliff	Mike Soulier (715) 292-5320
Snowmobile	December 10-12	Lac du Flambeau	Emily Miller (715) 892-6789

Tensions linger over Minnesota's most popular walleye lake

In 1999, the U.S. Supreme Court ruled that the Mille Lacs Band and seven other Ojibwe bands retain fishing rights on Mille Lacs Lake. This was a long-awaited confirmation of rights for the bands, and at the time it seemed to put controversy behind them. However, the years since have proven that Mille Lacs Lake continues to expose deep-rooted emotions and generate more tension than any other lake in Minnesota.

Why the controversy?

The final court order in 1999 confirmed the right of eight Ojibwe bands—two from Minnesota and six from Wisconsin—to harvest a specific number of pounds of walleye each year from Mille Lacs Lake. This reflected the stipulations of the Treaty of 1837, in which the Ojibwe sold land to the U.S. government on the condition that Band members would retain the right to hunt, gather and fish in the ceded territory—including Mille Lacs Lake.

Tribal fishing was a major change for Mille Lacs, and it came at a time when the state was already beginning to implement other measures to more closely manage the walleye population in this highly fished lake:

* Early 1980s: Temporary night fishing restrictions were used to help limit the harvest.

* 1997: *Bag limits* were instituted on Mille Lacs Lake that regulated the number of fish state anglers could keep.

* 1998: The Minnesota Department of Natural Resources and the Ojibwe bands began jointly managing the annual Mille Lacs walleye harvest *quota* (total pounds that can be taken in a given year by the state and bands combined).

* 1999: The state imposed *slot limits* (length minimums and/or maximums) to regulate the *size* of fish state anglers can take. Slot limits and bag limits combined were intended to keep state anglers within their quota and keep the mature female fish—which represent the spawning population—in good condition.

“A lot of people want to fish on Mille Lacs Lake,” said Curt Kalk, Mille Lacs Band Commissioner of Natural Resources. “A change in the status quo has been difficult for many people, even though it is the right choice for the health of the lake.” Fishing regulations have led some people to seek out someone to blame for why things have changed. Many would argue that the Mille Lacs Band has bore the brunt of this blame.

A different philosophy

Mille Lacs fishing issues—particularly tribal netting—generate significant media attention. Kalk says the reason is that, “Indians and non-Indians look at fishing differently. The tribal culture tells us that fishing is about sustenance. It is the job of certain people in the tribe to catch enough fish to fulfill the need, and then prepare them to be shared with our families and Elders.”

Since fishing is seen as a means of sustenance, the Ojibwe and many other cultures have taught its people to harvest fish efficiently—thus the nets. In contrast, non-Indian Americans tend to view fishing as a *sport*—hence the fishing poles.

Does racism play a part?

Sometimes Mille Lacs Lake fishing issues also raise questions about whether there is underlying racism toward tribal members. For instance, when 15 tribal fishing nets were trapped in the shifting ice of this past spring's thaw, the Mille Lacs Band received major criticism, despite most of those nets belonging to other Ojibwe bands.

Shortly thereafter, the *Mille Lacs Messenger*, a local newspaper, posted a video on YouTube of Wisconsin tribal members netting walleye on Mille Lacs. Nearly 20,000 visitors have already viewed the YouTube video, and it has spawned



Jeannie Buffalo updates the Voigt Intertribal Task Force on the Red Cliff Tribe's program to evaluate sunken barrels in Lake Superior. During the October 2 meeting at Red Cliff, Buffalo outlined the process of locating the potentially dangerous barrels as well as plans to recover 70 barrels in 2010 to inventory their contents. Most or all of the barrels are believed to contain military munitions that were dumped approximately 50 years ago. Buffalo is a member of tribe's Natural Resource Damage Assessment Committee. GLIFWC Policy Analyst Ann McCammon Soltis is pictured to the left. (Photo by COR.)



GLIFWC's Micah Cain creels a catch during a spring treaty netting season at Mille Lacs Lake. Tribes fish under strict quotas, and creel teams monitor the catch at all landings on a daily basis. Biological data is recorded and shared with the Minnesota Department of Natural Resources. (Photo by Sue Erickson.)

considerable feedback—much of it negative. The racial overtone of some comments make them inappropriate to reprint. In response to perhaps the most racially charged comment on YouTube, Messenger editor Brett Larson wrote: “This is appalling. I would remove it [the comment], but it shows that the most vile forms of racism still exist in this country—a fact that many seem to dispute.”

On July 20, the *Star Tribune's* Nick Coleman reported: “Last week, the *Messenger* was the ... target of an online assault that knocked it off line. [Editor Brett] Larson said there was no proof the attack was linked to the fishing controversy, but there was no shortage of suspects... Non-Indian readers, Larson said, complain that ... the paper should be more critical of the Indians.”

The future

“Tribal fishing rights are complex,” Kalk says. “Very few people fully understand the issue or want to know the intricacies. But at the very least, they should know that the state and the Ojibwe bands manage the lake very closely, and that the future of the lake and its fish is always put first in the decision-making process.”

When asked about racism, Kalk says overcoming it will take a lifetime, and possibly longer. “Even still, the Mille Lacs Band works every day to build awareness and good relationships with our neighbors.”

(Editor's note: The above article appeared in The Woodland Voice Fall 2008 and is reprinted by the courtesy of the Mille Lacs Band.)

Did you know?

- ✗ To help protect and preserve Mille Lacs Lake and other natural resources, the Mille Lacs Band developed and operates under a detailed Conservation Code, which has been recognized for excellence by organizations including Harvard University.
- ✗ Band members can legally net walleye all year long, but the vast majority of netting is done during about a one-month period each spring. The average amount taken by the Mille Lacs Band is approximately 22,000 pounds.
- ✗ The Ojibwe bands that have fishing rights on Mille Lacs Lake have stayed within—and typically far below—their quota every year. They net an average combined amount of 85,000 pounds of walleye per fishing year. Divided amongst the approximately 30,000 members of these bands, the average is 2.8 pounds per member for all the bands combined.
- ✗ Nearly all lakes in Minnesota limit the size of fish that anglers are allowed keep. Regular tribal netting occurs on only four Minnesota lakes: Mille Lacs, Leech, Superior, and Vermillion.



Big Bird, but he's blue

Zhashagi, the great blue heron

Compiled by Sue Erickson, Staff Writer

Some of you know a very famous bird called Big Bird. He is on Sesame Street and is very tall and very yellow. Well, guess what? There is a real "big bird" that lives in our northwoods, but it is not a yellow bird, it is a big blue bird called the great blue heron, the biggest of American herons.

In the Ojibwe language smaller birds are called beneshiinhyag. Bigger birds are called binesiwag. But big or small, different birds each have their own name. For the great blue heron it is zhashagi—the "zhaa" part of the name refers to the color blue—ozhaawa.

Zhashagi grows to about four feet tall, has a very long neck and beak, and his wings span six feet. With those huge wings, zhashagi can fly the airways over 20 miles per hour. Another chi benesi (big bird), the sandhill crane, known as ajiijak in Ojibwe, looks very similar when flying. But the crane flies with its long neck straight out and zhashagi keeps an "s" shape bend in his neck.

Zhashagi has a very long beak. He uses his beak to spear fish, one of his favorite foods. Sometimes you can see him standing very still in shallow wetlands or river beds looking for fish. He does not just eat fish, but will also eat frogs, snakes and even small animals like mice and voles.

Zhashagi's body is covered in gray-blue feathers. Feathers are called miigwanag in Ojibwe. His neck is brown and the upper part of his leg is reddish-brown. Most of his head is white, but he has a blue-black crown on top of his head and a long white crest that goes from the top of his head to the back of his neck, like a pony tail.

Many zhashagiwag (blue herons) live together in places called rookeries—a nesting site for many birds, called a colony. They build their nests high in the trees.

Zhashagiwag's rookeries are usually very messy and very noisy. You can hear the loud calls of many birds from far off. Bodies of fish accidentally dropped may hang from tree branches or lay on the



There are ten zhashagiwag in this picture, can you find them all? Answer is on page 22.

ground. It is best not to go near a rookery if you find one. The big blue birds may try to scare you off by throwing up on you or even attacking you with their long, sharp beaks. They are protecting their nests and young and can cause serious injury.

(Resources used *WDNR website-EEK; EnchantedLearning.com, and www.NatureWorks.com.*)

Draw a line from the English word to its matching word in the Ojibwe language.

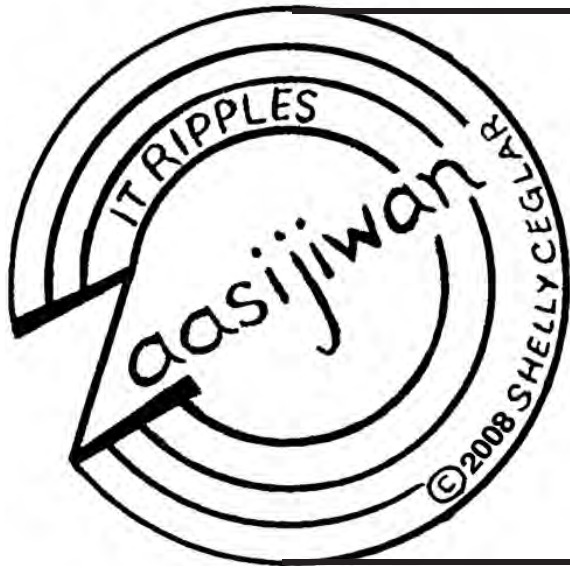
- | | |
|------------------|---------------|
| Small birds | ajijaak |
| Large birds | miigwanag |
| Great blue heron | beneshiinhyag |
| Feathers | binesiwag |
| Blue | chi benesi |
| Crane | zhashagi |
| Big bird | ozhaawa |



Color zhashagi.



Zhashagi's body is covered in gray-blue feathers. His neck is brown and the upper part of his leg is reddish-brown. Most of his head is white, but he has a blue-black crown on top of his head and a long white crest that goes from the top of his head to the back of his neck, like a pony tail.



Biboon—It is Winter

Mitigoog gaawiin nagamosiiwag noongom. Nibaawag. Gii-miskobagaa. Biitoosinon akiing. Zoogipon. Makwa indoodem. Ogemaa. Makwag, nibaawag waanzhang. Biboong ningitimishk. Apane nimbakade dash niwii-wiisin. Niwii-nibaa gaye. “Noogishkaan!” ninikid. “Bimosen! Ogimaawin!” Gemaa gaye anishaa nindaa-zhoozhkwaada’e agwajiiing zaaga’ganing. Wii-minwendaagwad mii nange.

(The trees they are not singing today. They are sleeping. There were red leaves on the trees. They lie in a layer on the earth. It is snowing. Bear is my clan. A leader. Bears they are sleeping in the den. When it is winter I am a lazy bones. Always I am hungry and I want to eat. I want to sleep also. “Stop!” I say. “Walk! Be a leader!” Or maybe just for fun I should skate outside at the lake. It will be fun for certain.)

Bezhiig—1

OJIBWEMOWIN (Ojibwe Language)

Double vowel system of writing Ojibwemowin.

—Long vowels: AA, E, II, OO

Aaniin—as in father

Miigwech—as in jay

Niibowa—as in seen

Noongam—as in moon

—Short Vowels: A, I, O

Idash—as in about

Imaa—as in tin

Omaa—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.

VAI—Verb

(action) Animate Intransitive

Root verb is 3rd person; He or She.

Conjugate the < root > verb.

Ojibwemo.—S/he speaks Ojibwe

Nindojibwem.—I speak Ojibwe.

Gidojibwem ina?—Do you speak?

Maajaa.—S/he leaves.

Nimaajaamin.—We leave.

Babaamoode.—S/he crawls about.

Gibabaamoodemin.—We all crawl.

Zhizhoobii’ige.—S/he paints.

Gizhizhoobii’igem.—You all paint.

Gashkigwaaso.—S/he sews.

Gashkigwaasowag.—They sew.

Niizh—2

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

A. Aaniin waa-izhichigeyan biboong Ojibwewakiing?

B. Niwii-pabaa-mawadishiwe nindinawemaaganag.

C. Niwii-akwa’waamin giuwedinong zaaga’iganing.

D. Giwii-izhaa na aabita-biboon niimi’iding giziibiigiisaginige-giizhigak?

E. Niwii-zhooshkwaagame Nagaajiwanong noongom.

F. Abinoojiiyag wii-zhooshkwajiwewag.

G. Niijii wii-wanii’ige megwaayaak.

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

Niswi—3

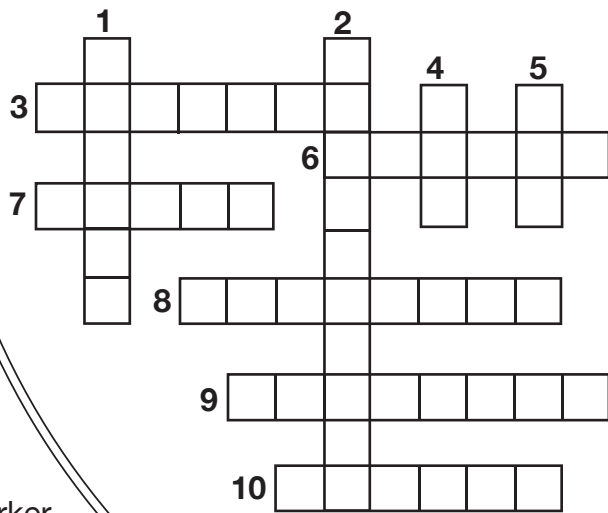
IKIDOWIN ODAMINOWIN (word play)

Down:

1. How or in what way.
2. S/he is tall.
4. Future tense marker.
5. It is thus that.

Across:

3. S/he is short.
6. Friend.
7. S/he sleeps.
8. I leave.
9. It is snowing.
10. It is winter.



Niiwin—4

Vai Conjugation Practice

Bakaakadozo.—S/he is skinny.
Wiinino.—S/he is obese.
Dakoozi.—S/he is short.
Ginwaakozi.—S/he is tall.
Nimbakaakadoz.—I am skinny.
Gidakooz.—You are short.
Niwiinomin.—We are obese.
Giginwaakozim.—You all are tall.
Bakaakadozowag.—They are skinny.
Drop the short vowel when in 1st person—I, and 2nd person—you.

Goojitoon! Try it! Translation below.

1. ____ maajaa na? Gisinaa dash zoogipon.
2. Michisag abinoojiiyensag babaamoode ____.
3. ____ ojibwemo ____ ina ishkonganing?
4. ____ zhizoobii’ige nibaawigamig biboong.
5. ____ gashkigwaaso ____ gabe onaagosh.

Gid...
Gi...m
Ni...min
Nin...
...wag

Translations:

Niizh—2 A. What do you want to do when it is winter in Indian country? B. I want to visit around with all my relatives. C. We want to spear fish to the north on the lake. D. Do you want to go to the mid-winter dance on Saturday? E. I want to ski at Fond du Lac today. F. The kids want to go sliding. G. My friend, he wants to go trapping in the woods.

Niswi—3 Down: 1. Aaniin 2. Ginwaakozi 4. Wii 5. Mii Across: 3. Dakoozi 6. Niijii 7. Nibaa 8. Nimaajaa 9. Zoogipon 10. Biboon
Niiwin—4 1. You leave are you? It is cold and it is snowing. 2. On the floor the babies they crawl. 3. Do you all speak Ojibwe on the reservation? 4. I paint in the bedroom when it is winter. 5. We sew throughout the evening.

There are various Ojibwe dialects; check for correct usage in your area. Note that the English translation will lose its natural flow as in any world language translation. This may be reproduced for classroom use only. All other uses by author’s written permission.

Some spellings and translations from *The Concise Dictionary of Minnesota Ojibwe* by John D. Nichols and Earl Nyholm. All inquiries can be made to **MAZINA’IGAN**, P.O. Box 9, Odanah, WI 54861 pio@qlifwc.org.

An alternative to Columbus Day?

House Resolution 62 sets National Native American Heritage Day

By Ernie Stevens, Jr., Chairman,
National Indian Gaming Association

Washington, DC—Every year at this time I feel compelled to say something about what this means to Indian people. As the spokesman for a national organization I know that whatever I say or write will be carefully scrutinized by the general public and friend and foe alike will form opinions. I accept the scrutiny because it comes with the territory. Still, there are days that matter more than others and as Indian people we are part of a society that recognizes certain times and individuals as worthy of National attention. Columbus Day is not one of them.

Indian people have their own governments, cultures, societies, and values and often we are able to live respectfully within American society. Sometimes, however, we must remind ourselves that there are lines we cannot cross. For example, the history of Indian people in America is full of government sponsored oppression, including thefts of land, outlawing of religions, undermining our languages, and mass removals, to mention a few. There are also counterpoints that reflect the respect we maintain for America such as our participation in its wars for the past 200 years despite the genocide faced by our ancestors. Most of us are determined to keep what we have and to insure that our children are provided with accurate historical accounts of our families, clans, societies, and nations as well as our true place in world history.

This has not gone unnoticed by Indian youth. In recent years, young Indians in colleges and universities have addressed this and other related issues with energetic determination. Last year Haskell Indian Nations University in Lawrence, Kansas, students led a peaceful demonstration in downtown Lawrence to bring attention about the truth of Columbus Day. I was fortunate to be there and have some limited participation by pushing my granddaughter's stroller through the crowd while wearing black to represent mourning. Mostly I observed Indian students and their families leading a proactive and respectful demonstration against Columbus Day. In other places, Indian people are not ignoring Columbus

Day either and it makes me proud when Native people assert their feelings about a historical injustice in such a positive and confident way.

The truth of Christopher Columbus has been well documented and one which we, as Indian people, should never forget. We can no more forget Christopher Columbus's enslavement of Native people on his first journey to America any more than we can afford to forget the various massacres by U.S. Cavalry on our ancestors, elders, women and children, all backed by the policies of the U. S. Government. Wounded Knee, Sand Creek, and the Trail of Tears come to mind when I think about our history and it hurts to know that Columbus' voyage was the beginning of centuries of subjugation of our people. In that maiden voyage of the *Ninā*, *Pintā*, and *Santa Maria*, names American school children can recite from memory, Columbus landed on the Island of Hispanola (now the Dominican Republic and Haiti). After remarking in his Captain's log of the hospitality he and his men received, Columbus wantonly killed and enslaved the Arawak people he found there beginning his quest for gold and glory.

We can't change history, but we can tell the truth. For me, educating my children and other young Indian people about the past is as much of a responsibility as anything I do professionally. Still, I don't want to dwell on the negative, but to build from the truth and future we can all be proud of.

For the past ten or more years, Indian Country has asked for a day of national recognition for our contributions to America. This is not only truthful and reasonable, it is long overdue.

Recently, Congress passed and the President signed House Joint Resolution 62 designating the day after Thanksgiving as "National Native American Heritage Day." This will be a day to celebrate both the contributions as well as the sacrifices of our ancestors and give us a place in our shared history with America. It is a day of recognition that we, along with all other American citizens, can celebrate. While "Native American Heritage Day" is a small recognition that won't change the world, it is an opportunity to educate Americans on a history that is routinely ignored. While

we don't want to spend all of our time focusing on the past policies of genocide and the atrocities committed against Indian people, it is important that Americans know the positive side as well: The warm welcome settlers received and the Native assistance that helped those early settlers survive. "Native American Heritage Day" also signals a willingness to balance the historical record of America along with recognition of our Native peoples' contributions beginning with our culture and continuing with the service of our Native veterans in the U.S. Armed Forces.

We cannot turn back the calendar anymore than we can change the cultural mores of the larger society we live in. Holidays and remembrances are established by the government and consented to by the commercial enterprises. Religious holidays are supported because a majority of citizens want to honor their traditions on a certain day. When the government decrees a national holiday our communities are affected by it; post offices and banks close. Often, our Tribal governments plan our annual calendars plugging in those same days. The fact that never before has the government recognized a special day for Native American religious festivals or historical acts indicates that we are truly a minority within a minority of people in the United States. Therefore, we should not take the passage of House Joint Resolution 62 as a minor event. This Resolution is a first step towards establishing a Native American national day of observance and recognition.

I can assure you that the National Indian Gaming Association (NIGA) will work towards establishing "Native American Heritage Day" as a permanent day of recognition. We will continue to work towards this goal even on Columbus Day, where the NIGA offices are always open on this federal holiday with a full staff hard at work throughout the day.

As Indian leaders, I urge you and your communities and schools to help clarify the truth about Columbus on this day. Secondly, I encourage your communities to honor and celebrate Native American Heritage Day on the Friday following Thanksgiving. This would go far in balancing American history with generational healing. (NIGA press release.)

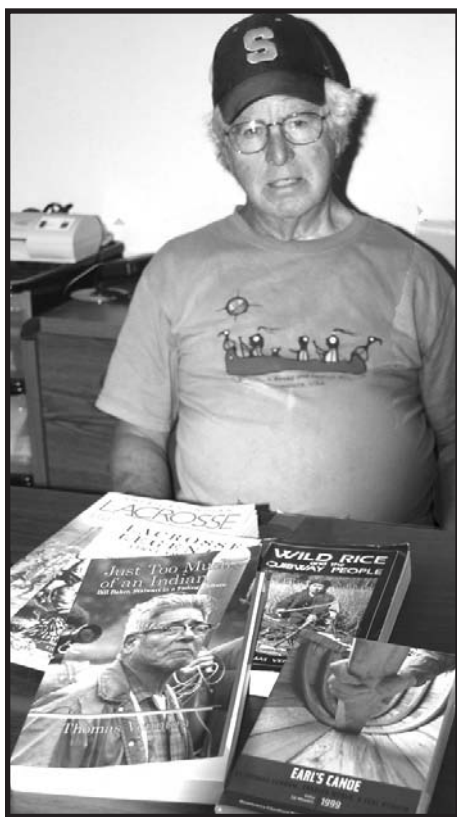
New book features LCO's Bill Baker

Vennum captures the struggle to retain Ojibwe culture & lifeways

By Sue Erickson
Staff Writer

Odanah, Wis.—Released this fall, *Just Too Much of an Indian* is the most recent work from Tom Vennum, noted author and ethnomusicologist, who is currently a resident of both Madeline Island and Tucson, Arizona. His new publication profiles Lac Courte Oreilles' (LCO) Bill Baker, an Ojibwe elder who greatly influenced Vennum early in his career and introduced him to the Ojibwe culture of the region. Baker's friendship and guidance has since resulted in a series of significant publications from Vennum, including *The Ojibway Dance Drum: Its History and Construction*, *Wild Rice and the Ojibway People*, *American Indian Lacrosse: Little Brother of War*, and *Lacrosse Legends of the First Americans*. Also included in his list of works regarding the Ojibwe is the 58-minute (also available in a 27-minute version), award-winning DVD, *Earl's Canoe*, depicting Earl Nyholm constructing a birchbark canoe on Madeline Island, from gathering the bark to completion of the canoe. The documentary aired on public television, won a Golden Eagle Cine award and placed second at the Black Maria Film Festival.

Vennum, who grew up in the Twin Cities area spent many youthful summers on Madeline Island, was "enamored of activities in Bayfield, like the pool hall and roller rink," he says, and that's where



he first gained a number of Anishinaabe friends. This hobnobbing resulted in an interest in Anishinaabe culture that ultimately led to a connection with LCO elder Bill Baker. When Vennum chose the Ojibwe music as a subject for his dissertation at Harvard, the path led to Bill Baker's humble door on the LCO reservation.

While the initial interviews and recordings were somewhat strained

with the reluctant Baker, Bill ultimately became Vennum's mentor and a guide in researching and documenting Baker's vast musical repertoire. Research took the pair on the "Red road" through Indian Country, where Vennum became personally acquainted with a number of the Indian singers. Ultimately, he, along with friend and fellow music connoisseur Micky Hart of the Grateful Dead, produced a CD, *Honor the Earth Pow-wow (Songs of the Great Lakes Indians)*.

Besides Ojibwe drum songs, Vennum drew on Baker's recollections as he developed a book on wild rice. Well-documented and probably the most authoritative work on manoomin today, the book also reveals manoomin's cultural relevance to the Anishinaabe people. Some of Baker's youthful recollections of ricing with his family also appear in *Just Too Much of an Indian*.

The newly released *Just Too Much of an Indian* is truly a rare book about a rare man, a man who clung to and held onto his Ojibwe cultural integrity although it was constantly being challenged by the changing society. Beyond a look at a talented, stalwart Indian man, the book colorfully depicts "a slice of Indian life" in the Great Lakes region during the transitional and often heart-breaking years of the 1900s. For the local reader, the mention of many well-known, "Indian" names brings a sense of familiarity as the account unfolds.

Vennum not only succeeds in capturing the essence of one Ojibwe life

during the time period but also truly brings Bill Baker alive through letters and recollections of stories. Through Vennum, Bill continues to teach what could easily be lost—the meaning and practice of Ojibwe traditions.

The reader travels with Bill, often a troublemaker, through his life events: the dreaded Hayward boarding school, the impact of land allotments on the reservations, two world wars, the Winter dam takeover at Lac Courte Oreilles, even the more recent spear-fishing controversies that raged in northern Wisconsin.

Many of these events stand in sharp contrast to the Native lifestyle to which Bill adhered: the gathering of manoomin, the hunt, the family, important traditional ceremonies, the drum and drum making, Ojibwe songs, beadwork design and dance. He needed little of what the modern world offered but had to fight to keep his own identity intact.

Now retired, Dr. Thomas Vennum was the senior ethnomusicologist at Smithsonian's Center for Folklife and Cultural Heritage. He is a graduate of Yale, New England Conservatory of Music, and holds a doctorate from Harvard. In addition to the substantial publications mentioned above, he has published numerous articles as well as documentary films relating to music and musicians around the world.

Miigwech to Tom for his many contributions!

Just Too Much of an Indian is published by Tasora Books; ISBN number is 9781934690055.



Educational Resources

Indinawemaaganidog (All My Relations) CD

This interactive Anishinaabe language CD identifies the names of animals, birds, fish, reptiles, insects, and plants. The CD utilizes voice links to allow the user to hear the name while viewing photographs of the species. In addition, traditional knowledge is passed along through stories in the Anishinaabe language with partial translation. This is a resource that both beginning and advanced language students can use to increase their knowledge of Anishinaabemowin—\$12.00.

Gidakiiminaan (Our Earth) atlas

The Gidakiiminaan atlas is an 80-page atlas that identifies the Anishinaabe (Ojibwe) names of lakes, rivers, islands, bays, and other locations in northern Wisconsin, the Upper Peninsula of Michigan, and east central Minnesota. Some of these are the pre-European names. Included in the atlas is a translation of the original name and a table that identifies the modern location name with the Anishinaabe name—\$12.00.

Gidakiiminaan (Our Earth) CD

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Gidakiiminaan CD	\$12.00	_____	_____
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Indinawemaaganidog (All My Relations) Anishinaabe language CD	\$12.00	_____	_____

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Make checks payable to: Great Lakes Indian Fish & Wildlife Commission (GLIFWC) P.O. Box 9, Odanah, WI 54861 email pio@glifwc.org; phone (715) 685-2150 or visit our website www.glifwc.org

GLIFWC accepts purchase orders, personal checks, cashiers checks and money orders. We do not charge shipping or handling fees for orders shipped within the US. Materials and shipping charges are to be paid in advance for orders shipped out of the US. All orders must be paid in US currency.

Special purchase:
Gidakiiminaan atlas & CD \$18.00



Answers to kids page activity, page 20.

Bridging world views

(Continued from page 10)

desperately need qualified scientific minds in Indian Country that can think beyond the classic Western model.”

The second YMC—held again at Lac Courte Oreilles (LCO)—challenged students to tackle issues related to global climate change. Two dozen middle school students from LCO and the surrounding area attended the weeklong camp in August 2008, forming small teams that included a pair of adult instructors and a mentor from the previous year’s YMC. Each group contained four middle schoolers who were charged with taking on responsibilities as a reporter, videographer, music composer and editor. By camp’s end they would create a digital video interpreting how climate change may impact plants, animals, water and traditional Ojibwe culture.

“The kids do as much as possible with pictures and imagery. There’s a lot of storyboarding,” Loew explained. “Native kids learn through observation, repetition and close interaction with elders. Everything is very much spatial.”

Staff from Great Lakes Indian Fish & Wildlife Commission—largely working in natural sciences—visited the camp to provide perspectives on how climate change may alter the northwoods environment. Many students utilized interview clips from GLIFWC staff for their video presentations.

“Students addressed what climate change means for northern Wisconsin. What happens to wild rice beds or maple sugar bushes and what it means culturally to possibly lose these things” Loew said.

The YMC is slated to return to LCO next year, and Loew said she’s working with camp organizers to package the media program, allowing other regions with indigenous populations to start up their own camps.

“This is a model that we think can work anywhere in Indian Country,” she said. “It’s really for middle school-age children. By high school most kids have already made choices that are going to guide what they do in the future.”

Loew said she optimistic that making science culturally compatible will help future generations of tribal youth make the jump to fields like microbiology, astronomy and research-oriented disciplines.

“I dare anyone to look at the northern lights and not see beyond solar particles,” she said. “That’s not the way native people think—we look at the world as a whole. It doesn’t have to be the classic empirical model.”

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Omission

Credit goes to the Fond du Lac Band’s newspaper, *Nah gah chi wa nong Di bah jimowin nan*, April 2008 edition, for permission to use the story on Fond du Lac’s moose monitoring program. *Mazina’igan* apologizes for the omission of the credit. Miigwech for letting us run the article. It was of great interest.



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Subscriptions to the paper are free. Write: MAZINA'IGAN, P.O. Box 9, Odanah, WI 54861, phone (715) 682-6619, e-mail: pio@glifwc.org. Please be sure and keep us

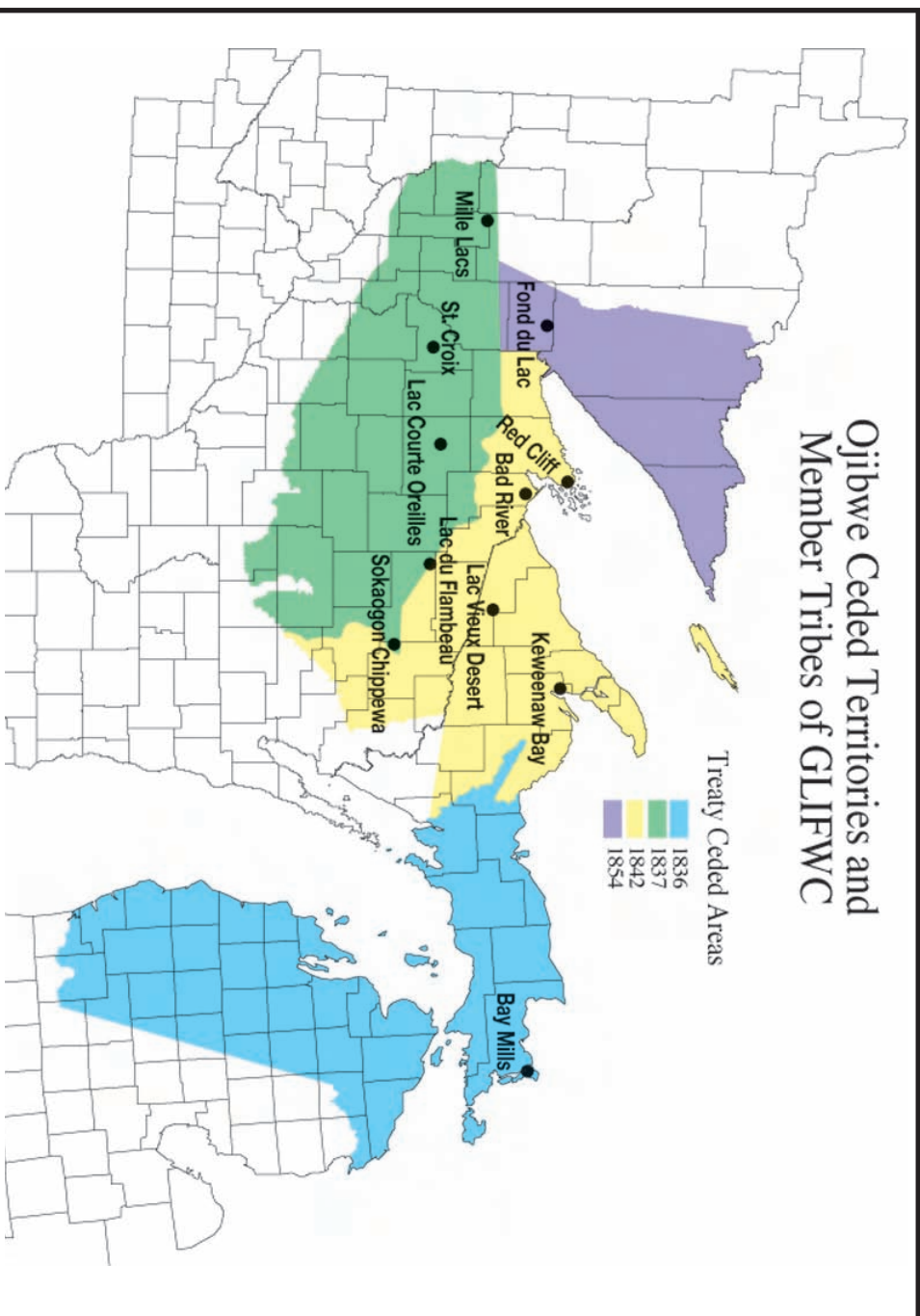
informed if you are planning to move or have recently moved so we can keep our mailing list up to date. Due to increasing postage costs we must charge a \$5.00 per issue fee for our readers outside of the United States and Canada.

Although MAZINA'IGAN enjoys hearing from its readership, there is no "Letters to the Editor" section in the paper, and opinions to be published in the paper are not solicited.

Queries as to potential articles relating to off-reservation treaty rights and/or resource management or Ojibwe cultural information can be directed to the editor at the address given above.

For more information see our website: www.glifwc.org.

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A Chronicle of the Lake Superior Ojibwe

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