Mazina'igan
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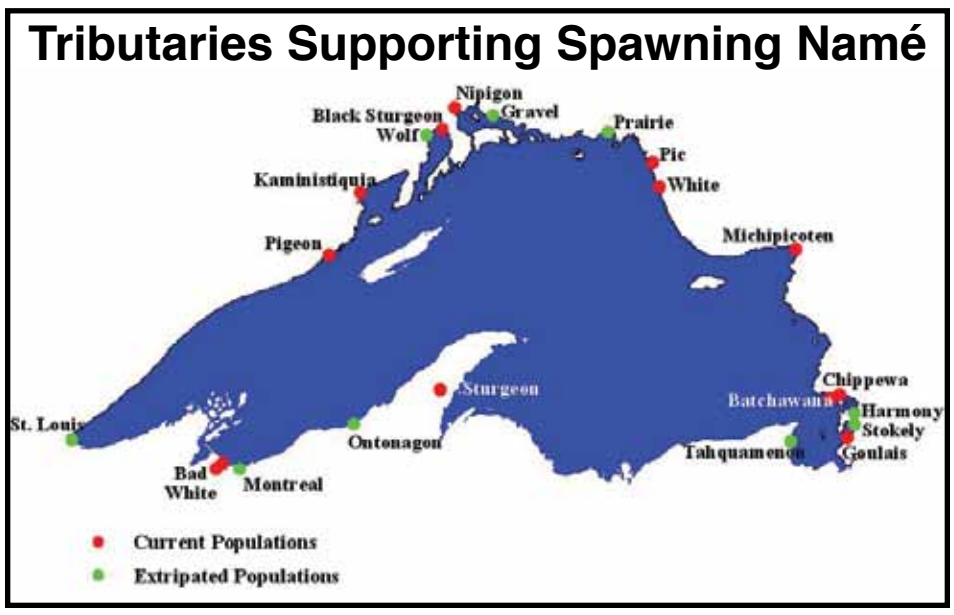
GLIFWC partners in Lake Superior's "Year of Intense Monitoring"

By Tim Funk, GLIFWC GLRI Coordinator

Odanah, Wis.—Lake Superior is the focus of 2011's Year of Intensive Monitoring, and GLIFWC is a partner in one of the priority monitoring projects: the monitoring of juvenile namé (lake sturgeon).

As reported in the Winter '10/'11 issue of *Mazina'igan*, lake sturgeon are a State of the Lakes Ecosystem Conference (SOLEC) indicator species, as they require healthy near shore and tributary habitat to thrive and reproduce. They are listed as a species of special concern in the United States, where they are located in six tributaries, of which only two have self-sustaining populations, the Bad and Sturgeon Rivers.



Namé (lake sturgeon) in Lake Superior. (Graph by Bill Mattes)

Overall, Lake Superior is the site of 22 current or extirpated populations of lake sturgeon, and these provide target areas to be sampled by a workgroup comprised of about a dozen teams of state, federal, provincial and tribal biologists, including GLIFWC's Bill Mattes. The goals of this effort are to: describe current lake widestatus of juvenile sturgeon; establish an index of relative abundance (recruitment, cohort strength, population trends); and to compare biological characteristics among and within sampling locations.

At any given site, intensive sturgeon sampling will occur over a period of about a week, using 1,000 feet of 6-foot high monofilament nets intended to catch sturgeon aged 3 to 15 years at points from 0 to 10 km from the mouth of tributaries.

Examples of other "Year of Intensive Monitoring" projects around Lake Superior in 2011 include the study of the lower trophic food web, with at least one study specific to a small organism on which fish feed known as mysis; obtaining baseline line water quality data in tributaries with proposed mining activity; and nearshore/watershed monitoring of various species of herptiles, including turtles, frogs, and salamanders. GLIFWC science and technical staff are involved in implementing or cooperating with portions of these projects.

Gauging the health of the Great Lakes is a task nearly as gargantuan as the Lakes themselves. Thanks to the ongoing work of the Lakewide Management Plans (LaMPs) and a relatively new Coordinated Science and Monitoring Initiative (CSMI), even more governments, agencies, educational institutions, and others are involved in bringing together their skills, interests, and resources to study and manage the lakes, each of which has a unique set of traits and challenges.

The effort is being directed through the Binational Executive Committee, a body of senior-level representatives of Canadian and U.S. federal, state, provin-

(See Monitoring, page 15)

2011 Mother Earth Water Walkers converge at Bad River

Participants express concern about future health of watershed

By Sue Erickson, Staff Writer

Odanah, Wis.—"Ni guh izhi chigay Nibi onji. I will do it for the water." These words reflect the commitment of all who participated in the 2011 Mother Earth Water Walk, carrying salt water from two oceans, the Gulf of Mexico and the Hudson Bay inland to the Bad River Reservation and the shores of Gichigami (Lake Superior). Arriving on the weekend of June 10, Water Walkers from four directions were joined by Bad River tribal members as they entered the reservation and pursued the final segment of their journey—a journey which culminated with the joining of the waters with Gichigami following a ceremony and the preparation and offering of both food and water bundles on June 12.

The significance of preserving clean water was the emphasis throughout the long journeys and the celebrations at Bad River. As Rainey Gaywish, Ojibwe Three Fires Mide member, put it: "We know the water carries spiritual life for the future…"

As the waters from the four directions were united into copper pails, Josephine Mandamin, founder and visionary of the Mother Earth Water Walk, indicated that these ocean waters had been orphaned and were now going to be united with the water of Lake Superior, and would eventually travel to the salt water again—part of "a big cycle of water." She said the purpose of the walk was to raise consciousness of the importance of pure water. "That is what we are doing today," she said. Irene Peters, Water Walker from southern Ontario, said the event "will bring healing to Mother Earth and all the environment."

For the Bad River Tribe, the arrival of the Mother Earth Water Walkers was serendipitous as the tribe is confronting major issues from a proposed taconite mine on their borders, according the to Bad River Tribal Chairman Mike Wiggins. Wiggins addressed a crowd of over two hundred Water Walkers and supporters from the region during a gathering at the Bad River pow-wow grounds on June 11th.

Water Walkers from the four directions arrived at Waverly Beach in June as a culmination of a journey that united waters from the Atlantic and Pacific oceans, the Gulf of Mexico and the northern Hudson Bay. (Photo by Sue Erickson)

"We are under an unprecedented threat to the Bad River Tribe in the last 100 years by the proposed mine and the legislation that they are trying to push through," he said.

With the proposed mining operation poised at the headwaters of the Bad River watershed, that flows into the reservation and ultimately into Gichigami,

(See Water walk, page 19)

Chief Buffalo's pipe comes home

By Sue Erickson, Staff Writer

Gaa-miskwaabikaag (Red Cliff), Wis.—With gratitude Red Cliff welcomed the return of Bizhiki's (Chief Buffalo) pipe to the Red Cliff community 159 years after it had been smoked in Washington DC by Bizhiki and President Fillmore. During a May 28 community event, the pipe was returned home and appreciation extended to Dan Brown of Ashland, a descendant of Benjamin Armstrong, the pipe's first keeper after it was lit and smoked in DC. The pipe had been kept secure and in excellent condition over a century and a half by members of the Armstrong family.

Leaders from the region's Ojibwe tribes joined with Red Cliff to celebrate the pipe's return. Pictured above are Marvin DeFoe, Red Cliff vice-chairman; Richard Williams, Lac Vieux Desert council member; Chris Schwartz, Keweenaw Bay chairman; Mic Isham, Lac Courte Oreilles council member; Dan Brown, Ashland, and Robert Buffalo, Red Cliff. (SE)

Background

(The entire story of the pipe was also related by Red Cliff tribal member Andy Gokee in Ojibwemowin during the celebration.)

On his historic trip to Washington in 1852 along with other Ojibwe headmen and interpreter Benjamin Armstrong, Bizhiki, of the Maang or Loon Clan and then in his ninties, carried a pipe made for the occasion. As related by Armstrong in the excerpt below, that pipe was smoked during their hard-won meeting with President Fillmore as they sought to have the 1850 Removal Order revoked. The Order threatened to force Wisconsin Ojibwe to be moved west and out of their homeland.

In Armstrong's well-known book, *Early Life Among the Indians: Reminiscences from the Life of Benjamin G. Armstrong*, he wrote:

> "The pipe, a new one brought for the purpose, was filled and lighted by Buffalo and passed to the President who took two or three draughts from it, and smiling said, 'Who is the next?' at which Buffalo pointed out Senator Briggs and desired he should be the next. The Senator smoked and the pipe was passed to me and others, including the Commissioner of Indian Affairs, Secretary of the Interior and several others whose names I did not learn or cannot recall. From them to Buffalo, then to O-sha-ga, and from him to four braves in turn, which completed that part of the ceremony. The pipe was then taken from the stem and handed to me for safe keeping, never to be used again on any occasion. I have the pipe still in my possession and the instructions of Buffalo have been faithfully kept. The old chief now rose from his seat, the balance following his example and marched in single file to the President and the general hand-shaking that was begun with the President was continued by the Indians with all those present.

Armstrong continues to relate that President Fillmore called them back to a second meeting in order to announce that he would "countermand the removal order" and that annuity payments would again by made at LaPointe, Wisconsin rather than Sandy Lake, Minnesota. The meeting ultimately resulted in the 1854 Treaty, establishing permanent reservations for Ojibwe bands so they would no longer be threatened by removal and securing the off-reservation treaty rights reserved in previous treaties.

The Ojibwe delegation returned to Wisconsin with the good news, and Armstrong faithfully kept the pipe with him.

Celebration

This same pipe was brought to the Red Cliff Band by Dan Brown. Brown said that Armstrong was designated as the first keeper of the pipe by Bizhiki, and Armstrong honored Bizhiki's instructions never to smoke the pipe again.

Brown said the pipe was passed down through the family, and he had become the last keeper of the pipe, but strongly felt it should be returned to the Red Cliff Tribe because of its historical, cultural, and spiritual significance, and the Tribe should become its keeper. This led him to contact the Tribe and ultimately the May 28th Buffalo Pipe Feast and Celebration at Red Cliff, honoring both the homecoming of the pipe and the Brown family for their caring and generosity.

Red Cliff Tribal Historic Preservation Officer Larry Balber was one of Brown's first contacts. "When I received a phone call from the Brown family wanting to donate the pipe back, I was stunned," Balber said. He believes the pipe serves to reconnect the Tribe to stories, culture, history…and that the pipe is a big part of a long Ojibwe journey beginning with the migration until now, and a journey that will extend into the future."

Gratitude to the Brown family was expressed through both words and a giveaway during the celebration. Besides a host of giveaway gifts for the Brown family, Bob Buffalo, descendant of Chief Buffalo, gave him a beautiful walking staff.

Chief Buffalo's pipe arrived home to Red Cliff 159 years after it was smoked with President Fillmore during a mission the Chief and several Ojibwe headmen undertook to rescind the 1850 Removal Order. Following the meeting with President Fillmore, Buffalo gave the pipe to interpreter Benjamin Armstrong to keep, saying the pipe should not be smoked again. (Photo by Sue Erickson)

This day was dedicated to Migizii-kwe, Jean Buffalo.

Former GLIFWC Commissioner from Red Cliff, 'Migizii-kwe' Jean Buffalo walks on

Excilda Jean Buffalo "Migizii-kwe," member of Red Cliff Band of Lake Superior Ojibwe, "Maang Doodem," age 51, Ogitchi-daa-kwe, Maajaa Iwe (Began her journey to be with our loving Creator), Wednesday, June 15, 2011 at her home with her loving family by her side after a courageous battle with cancer. She was born November 24, 1959 in Milwaukee, the daughter of Henry Sr. and Ruth (Steffes) Buffalo.

A strong and energetic advocate for native people, Jean's leadership and dedication led her down many purposeful roads during her life. She served as the Red Cliff tribal chairperson and council member. In her capacity as tribal chairperson, she also served on GLIfWC's Board of Commissioners in 2000 and 2001. She was a former Bayfield School Board president. She served on Wisconsin Tribal Judges Association. She served in the capacity of associate, chief, and appellate judge and was on the Tribal Law and Policy Institute Advisory Board. She was president of the Wisconsin Tribal Conservation Advisory Council. She was on the Family Forum Policy Making Council and assisted with grant writing. She served many years on the First American Prevention Center Board of Directors. She was a member and past vice chairperson of the Red Cliff Housing Board of Directors for 11 years and currently serving as chairwoman. She served on the Wisconsin Women's Council. She was a strong advocate for the environment and Lake Superior.

Jean was most fond of spending time with her family, grandchildren and friends. She enjoyed gardening, cooking, playing softball, spending time on Lake Superior, beading and loved her horse, Memengwaa. She will be remembered for her infectious laugh and her passion for others and their well-being.

She is survived by her partner, Rabbett Strickland of Bayfield; three daughters, Salena (John Gordon) Buffalo of Red Cliff, Edwina Buffalo of Red Cliff and Sonia Reyes-Buffalo of Red Cliff; six grandchildren, Quincy, Madosin, Maleyna, Giizhikokwe, Richard and Stella; her mother, Ruth Buffalo of Washburn; four brothers, Henry (Mary Jo) Buffalo of Minn., Richard (Robin) Buffalo of New York, Joseph (Colleen) Buffalo of Red Cliff, and Steven (Amy) Buffalo of Milwaukee; a sister, Mitzi (Gordie) Cherti of Eagle River; spiritual sisters Carolyn Gouge` and Pam Barningham; former husband, Jose Reyes-Llanes of Washburn; and numerous nieces and nephews. She was preceded in death by her father.

Family and friends gathered during a visitation on June 18 at the Red Cliff Youth Center and a traditional ceremony took place on Sunday, June 19 also at the Red Cliff Youth Center with Brian Goodwin officiating.

Exhibit to feature Ojibwe cultural connections to resources

Potential impacts of climate change

By Sue Erickson, Staff Writer

Ashland, Wis—Entitled "Changing Climate…Changing Culture," a major, long-term exhibit interpreting the impacts of climate change is in the process of construction and due to be in place at the Northern Great Lakes Visitor's Center by the end of August. In particular the exhibit explores the importance of manoomin (wild rice) to the Ojibwe people—a food long valued by the Ojibwe as not only an important source of sustenance, but also for use in spiritual and community feasts and, for some, a source of income. "The food that grows on water" has long been an integral part of Ojibwe lifeways.

So what would happen to Ojibwe culture should manoomin disappear due to a changing climate? This question lingers through the entire five-panel exhibit, designed to provoke thought about the potential impact on all people's lifeways and what can be done to mitigate climate change and protect the resources we all value.

"The significance of this exhibit is that it brings the impact of climate change to the public attention in a unique way, helping people really understand what impacts might mean here at our home," states Neil Howk, Assistant Chief of Interpretation and Education, Apostle Islands National Lake Shore, who also coordinated the project throughout.

The exhibit is partially a product of NGLVC Director Jason Maloney's search to incorporate more of an Ojibwe presence in the Center. "We are so close to being at the geographic center of the Ojibwe world, yet thousands of visitors can visit, leave, and don't know where they have been," he comments. He sees the soon-to-be exhibit as a step towards reflecting the fact that this, indeed, is Ojibwe country. He hopes to encourage much more Ojibwe participation and presence in the Center in the future, even talking about eventually making the Center bilingual—Ojibwemowin (Ojibwe language) and English.

The collaborative project sprang, in part, from Maloney's visit to the Voigt Intertribal Task Force that was suggested by Joe Rose, Sr. Native American studies professor, Northland College, and welcomed by GLIFWC Executive Administrator Jim Zorn. That got the ball rolling and some partnering with the NGLVC began, including a project GLIFWC is completing at the NGLVC to interview elders for an Administration for Native Americans (ANA) storytelling/language project in exchange for holding some cultural programming at the Center.

Meanwhile, collaborators, including, Cathy Techtmann, UW-Extension (UWEX); Damon Panek, National Park Service (NPS); Monica Mongari, NPS; Susan Nelson, Forest Service (FS), and Linda Mittlestadt, Wisconsin Historical Society, and Sue Erickson and Jim St. Arnold, both with GLIFWC, started brainstorming about the exhibit. Committees formed to develop the exhibit's content and search for funding.

With great fortune, Great Lakes Restoration Initiative dollars were available through both the NPS and the FS. Additional funds also became available through UWEX, and the project began to roll under the supervision of Howk and Techtmann, with Panek and St. Arnold, both Ojibwe, contributing important cultural information.

Cooperators hope the exhibit will be a springboard for more cultural programming at the Center and will also be expanded, possibly with the addition of more interactive elements that reinforce scientific climate change research with cultural evidence of its impact. One interactive kiosk (pictured above) already included features the harvesting and processing of manoomin and allows the visitor to hear the words spoken in Ojibwemowin.

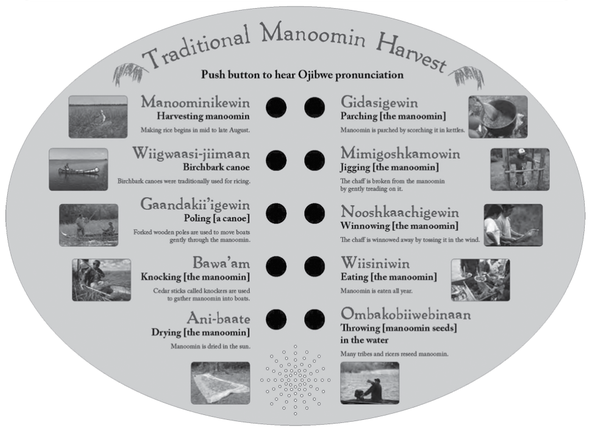
Techtmann's vision for the project is to use the exhibit as a teaching tool. She would like to see related curriculum developed that can be used by educators to present information about climate change and the Ojibwe culture. "It's important to maximize this exhibit's message by exposing it to students and teachers. Ideally, it would be great to develop teacher training workshops based around it and reinforced through cultural experiences within the Ojibwe community. There's more work to be done, and we're seeking additional resources to accomplish this," she says.

Going forward has not always been easy. Virginia-based exhibit contractor, Color-Ad, Inc., arrived for one site visit and offered up several detailed designs for comment. The big problem was incorporating a wiigwaasi-jiiman (birch bark canoe) into the exhibit—an absolute must. But how to get the canoe safely to Virginia? The designers were understandably reluctant to build the exhibit without the canoe and then expect everything to fit in the end…but everyone cringed at the thought of shipping it! Ultimately, the canoe and other cultural articles were picked-up by a very trustworthy and careful carrier and headed East to be fabricated into the exhibit.

"This exhibit has a great potential," comments Howk, "but I think it is also significant that it is an amazing example of how diverse partners can work to produce a really valuable product!"

Mark your Calendars

Collaborators will be celebrating the completion of the Changing Climate... Changing Culture exhibit on October 11. Mark your calendars. All are welcome. Watch GLIFWC Facebook and website for further details.



Ma'iingan: Tribal reps wary of delisting plan

By Charlie Otto Rasmussen, Staff Writer

Odanah, Wis.—Seems like ma'iingan is always on somebody's list these days. Better known as wolf, ma'iingan ranks as a leading symbol of wildness, the most destructive predator on the landscape, and for some North American Indians, a member of the family tree.

Since the middle 1970s ma'iingan has experienced resurgence, prospering under federal endangered species list protection. Earlier this year the US Fish & Wildlife Service proposed—for the third time—to remove wolves in the upper Great Lakes from the list and pass management authority onto the region's states and tribes. For many Ojibwe people, the move to delist smells like a hit list.

"While wolves have made a remarkable recovery in the region, states are under increasing pressure to initiate hunting seasons," said Peter David, GLIFWC wildlife biologist. "GLIFWC member tribes have made it clear—they are opposed to hunting wolves for sport. For them it's difficult to disassociate the delisting and hunting issues."

Ancient bonds and enduring teachings

In North America, ma'iingan and original man go way back, according to traditional stories. Around the dawn of time, the two bonded, walked a lot, and laid eyes on everything the Creator placed on earth. Ultimately, they went their separate ways. But through stories, teachings and a striking prophecy, wolves and indigenous people remained tight.

"When I was a little boy, I heard my grandmother talking to one of my uncles about wolves. She talked about them like they were part of our family," Mille Lacs' Brad Kalk told US Fish & Wildlife Service representatives at a Voigt Intertribal Task Force meeting.

USFWS staff appeared before the Task Force June 2 to explain the justification and process of removing wolves from the endangered species list in the western Great Lakes region. With management plans already in place, the states are anxious to take the reins and make decisions that may include capping wolf numbers and implementing hunting seasons. Both prospects produce unease in Ojibwe Country.

"I would not shoot my brother and I don't think anyone here would shoot their brother and skin him out," added Marvin DeFoe of Red Cliff.

A number of Task Force members contributed stories about ma'iingan—the animal revered as a teacher and a brother. Bad River representative Joe Rose Sr. recalled the prophecy (abridged below) that ties native people and wolves together.

Anishinaabe [Original Man] and ma'iingan they once walked the earth together as brothers and then the time came when Gichi-manidoo (Creator) had put them on separate paths, and it had to do with prophecy. In this age

(See Ma'iingan, page 9)

On the cover

Josephine Mandamin, founder of the Mother Earth Water Walk, prepares for the final leg of the 2011 Water Walk journey, bringing the water into Lake Superior. This year the Water Walk united water from the vast Pacific Ocean, the Gulf of Mexico, the Atlantic Ocean and the northern Hudson Bay. Carried by hand in copper pails, water from the four directions came to the shores of Lake Superior where they were combined and then poured into Lake Superior. (Photo by Sue Erickson)

Tribal wildlife harvest management– Quotas versus threshold

By Jonathan Gilbert, Ph.D.
GLIFWC Wildlife Section Ldr.

Odanah, Wis.—The tribes have implemented a system of harvest management for wildlife species that strives to meet two goals: a system that is both biologically sound and culturally appropriate. GLIFWC biologists are always looking to improve both the science behind harvest management as well as an understanding of the cultural significance of the harvest. The following article describes how a new harvest management system has been implemented that is based on the science GLIFWC has developed over the past 25 years.

Most wildlife species in the Wisconsin and Minnesota ceded territories are managed by setting a treaty season and some basic harvest regulations (like permissible methods) and then allowing tribal members to participate in an otherwise unlimited fashion. The harvest of species such as snowshoe hares, ruffed grouse, muskrats, coyotes/foxes are all managed in this way. There is no limitation on the harvest of these species other than by season length and method restrictions. This is true for both tribal and state-licensed harvesters.

There are several species whose harvests are managed with more controls, often times in the form of harvest limits or quotas. For these species (e.g., antlerless deer, bears, fishers, otters, bobcats and turkeys, and, in Minnesota, martens), biologists meet annually to determine the number of animals that can be harvested in order to manage the population at an established goal level. Biologists often refer to this number as the harvestable surplus or harvest goal or harvest quota.

In years past, when the tribes and the states were determining what rules and regulations were needed in order to protect public safety and conserve species during the exercise of treaty rights, the issue of harvest quotas was discussed. The courts found that the tribes should have the ability to claim up to 50% of the harvest of these species and that the tribes should inform the state of their harvest desires in the form of a harvest declaration each summer.

Gidagaa-bizhiw (bobcat).

The tribes would consider the harvestable surplus as determined by the biologists and their need for the harvest of a particular species, and then issue a harvest declaration for the species. This harvest declaration was then called the tribal quota, and tribal harvest was expected not to exceed this quota. The state was then expected to reduce its side of the harvest quota to account for the anticipated tribal harvest. The tribal quota called for a complex system of in-season harvest monitoring and provisions to close the season early if the harvest quota was achieved. (Deer hunters will remember the two-week antlerless deer permit cards from past year! This was an example of the system that was employed to track harvest within a season and to inform members of any closures.)

The tribes and GLIFWC have successfully implemented this system for more than 20 years. A long and strong history of harvest patterns has been collected over this time and has allowed GLIFWC biologists to evaluate tribal harvests and their effects on population status. Findings indicate that, in most cases, the tribal harvest has had negligible effects on wildlife populations. The state has not adjusted their harvest in light of tribal harvest. The tribes have implemented a complex and stringent system of in-season monitoring that is not needed.

The tribes approached Wisconsin Department of Natural Resources (WDNR) with this information in the context of reviewing current court stipulations. The WDNR agreed that given the relatively small magnitude of tribal harvest, no harvest quota or limitation is needed. After some discussions, the tribes and the state agreed that as long as tribal harvest was below some level (called a harvest threshold), no harvest declaration was required, no tribal quota would be implemented, no in-season monitoring is needed, and there is no need to contemplate closing a season early.

The harvest threshold is calculated somewhat differently depending on the species. For some species (e.g. turkey), it is a hard and fast number. For other species (e.g. bears), it is 15% of the state harvest. For still others (e.g. deer), the threshold is 15% of the gun antlerless harvest, plus any deer harvested by special permit or by bow.

For 2011 we have evaluated tribal harvest in relation to the threshold values. Tribal harvest fell below the threshold value for deer, bears, turkeys, otters and bobcats, and thus there is no tribal quota for these species. For fishers only the Zone A harvest was greater than the harvest threshold, so in Zone A there will be a fisher declaration and a tribal quota.

People have asked, "What happens if the tribes surpass the harvest threshold?" If that occurs, in the subsequent year the tribes will have to issue a tribal harvest declaration and establish a tribal quota. There should be no conservation concern because the tribes exceed a harvest threshold. This is not a reason to dismiss the system; it is completely anticipated, and wildlife managers know how to address it.

There has been a lot of change in the 28 years since the *Voigt* decision. How many people would have thought back in 1983 that the tribes would have a nearly unlimited harvest season for some of the most high profile species? But this is, in fact, what has happened—just another great example of good science helping to establish culturally appropriate regulations.

Three years of study and research pay off

Aldred achieves master's degree

By Sue Erickson, Staff Writer

Odanah, Wis.—GLIFWC's new wildlife biologist, Tanya Aldred, also one-time GLIFWC wildlife technician, put the finishing touches on her thesis in July as she advanced towards an August graduation from Purdue University with a master's degree in wildlife science. Aldred, a Keweenaw Bay tribal member with a bachelor's degree in wildlife management and ecology, came to GLIFWC in 2004 and signed on as a wild plant/wildlife technician. However, circumstances enabled her to advance her education, and she took the opportunity in 2008, now returning to a position with GLIFWC as a wildlife biologist as of July 11.

Things just seemed to coalesce for Aldred around 2008 to accommodate her successful return to college. For one, she received an Alfred P. Sloan Foundation scholarship to help with financial support. Sloan scholarships encourage Native Americans, Alaskan Natives and Native Hawaiians to get advanced degrees in science, technology, engineering, and math (STEM) disciplines, particularly master's and doctoral degrees.

When Aldred was considering furthering her education, the GLIFWC Wildlife Section was also working cooperatively with the US Forest Service (USFS) and the Wisconsin Department of Natural Resources in the restocking of American martens (*Waabizheshi)* into northern Wisconsin, a project that interested Aldred. Working with the project was Dr. Patrick Zollner, USFS, who later joined the staff of Purdue University. "Knowing Pat and having worked with him, made me lean towards Purdue and I am grateful for his guidance as my major advisor," Aldred says. Of course, the encouragement and cooperation of GLIFWC's Dr. Jonathan Gilbert, who also served on her graduate committee, enabled her to complete fieldwork necessary for her master's research on American martens.

Since her return to college, Aldred has worn down some black top between Purdue and northern Wisconsin, spending the fall doing course work at Purdue and returning north to focus on marten research in the winter and summer. In addition to course work, she also taught an undergraduate class in Mammalogy Laboratory during her fall semesters at Purdue.

In her new position with GLIFWC, Aldred will be spending the first months familiarizing herself with wildlife issues and information as they specifically relate to the *Voigt* decision and treaty resource management in the ceded territories. "I guess you could call it 'learning the ropes' and broadening my focus beyond marten issues," she says. Meanwhile, she is also finishing crossing the "t"s and dotting the "i"s on that master's thesis, entitled "Comparison of Sites Used by Translocated and Resident American Martens in Northern Wisconsin"—the last few steps before the finish line!

Fighting invasive garlic mustard takes hand-pulling

GLIFWC joins effort to clear infected site

By Miles Falck, GLIFWC Wildlife Biologist

Garlic mustard **(Alliara petiolata).**

Lee Cloud, GLIFWC network administrator, pulls garlic mustard near Mellen, Wisconsin. (Photo by Shelly Ellson)

Mellen, Wis.—Several staff members recently participated in GLIFWC's third annual Invasive Species Field Day. Held in conjunction with the Northwoods Cooperative Weed Management Area, this year's efforts were focused on removing garlic mustard from state-owned land adjacent to the Bad River and Copper Falls State Park near Mellen, Wisconsin.

Garlic mustard *(alliara petiolata)* poses a serious threat to northern hardwood stands because it can invade undisturbed forests.

Once established, the spreading garlic mustard replaces native communities of forbs, grasses, and tree seedlings with a carpet of solid garlic mustard. A diverse array of spring ephemerals are threatened at the Mellen site, including toothwort, dutchman's breeches, spring beauty, and nodding trillium.

Spread primarily by seed, people driving or walking through garlic mustard patches are likely to pick up its seeds in mud clinging to their tires or foot gear. In this way, garlic mustard can be spread hundreds of miles from its origin in a short time. In this case, the seeds are thought to have come in from fill material or muddy equipment used on a nearby construction project.

Now that garlic mustard is established along the North Country Trail and within the Bad River floodplain, its seeds can be dispersed downstream during high water events as well as along the trail itself. This site was first discovered in 2007, and annual control efforts have occurred each year since its discovery. Garlic mustard is a biennial plant, producing a rosette the first year, and a flower and seeds in its second year. The control strategy calls for pulling second-year flowering plants before they go to seed. The first-year plants can be treated with herbicide in late fall, when native plants are dormant. Staff from the Bad River Natural Resources Department, Wisconsin Department of Natural Resources, US Forest Service, and student volunteers from Mellen High School also contributed to the control efforts.

For more information: *www.glifwc.org/invasives/Alliaria_petiolata/id.html* or *http://northwoodscwma.org/*

Aquatic invasive crew scouts northern lakes

Survey for zebra mussel, spiny waterflea

By Sue Erickson, Staff Writer

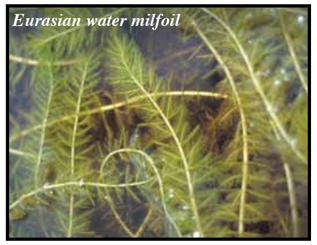
Odanah, Wis.—On the look-out for aquatic invaders, GLIFWC's aquatic invasive species (AIS) crew completed a six-week round of zebra mussel veliger tows on 22 northern Wisconsin lakes this summer and will launch a second six-week round, surveying for both zebra mussel and spiny waterfleas. Lakes are selected on the basis of their interest to tribes for walleye or wild rice.

The surveys employ a veliger (planktoic larva) net that is dipped into the water at a specified depth, relative to water clarity. The "catch" lands in a sampling cup at the bottom of the net and is later preserved in alcohol to be examined by the Wisconsin Department of Natural Resources laboratory in Madison. For the spiny waterflea, the net is towed for two minutes at idling speed to pick-up potential samples that will be examined by GLIFWC staff once the survey season is over.

"We also do 'meander surveys' when we are on the lakes, looking for invasive aquatic and shoreline vegetation and noting locations with a GPS when they are seen," explains Tony Gilane, GLIFWC AIS coordinator, who mans the boat along with veteran AIS crew member Sam Quagon. "We also note the presence of certain native plants of interest to the tribes, particularly wild rice, and observe the status of others, like native phragmites (reeds)."

Most commonly observed intruders include purple loosestrife, curly pondweed, Eurasian water milfoil (EWM) and narrow leaf cattails. "In some instances we observed some infestations getting fairly close to wild rice stands," Gilane comments. Of particular concern were curly pondweed and EWM infestations in Island Lake, Vilas County.

Observations from the survey crew are shared with GLIFWC biological staff and are of particular interest to Peter David, GLIFWC's wildlife/wild rice biologist, who keeps tabs on the health of wild rice beds. "We'll be going to Minong Flowage to see how close EWM might be getting to the wild rice there and probably look for evidence of brown spot disease," Gilane relates. The crew's summer tour will also include checking out the Chequamegon Waters Flowage, Taylor County, a southern rice bed in Wisconsin's ceded territory.



Eurasian water milfoil

Sam Quagon, GLIFWC aquatic invasive species crew member, lifts a veliger net, designed to trap zebra mussel veligers (larval stage). The samples are sent to the Wisconsin Department of Natural Resources laboratory to test for the presence of the veligers. The crew sampled 22 lakes over the summer months. (Photo by Tony Gilane)

Miini-giizis (Blueberry Moon)

By Alex Wrobel, GLIFWC Forest Ecologist

Odanah, Wis.—July and August, the months of the *miini-giizis* (blueberry moon), are the months that Ojibwe families have traditionally gathered for the harvest of miinan, also known as wild blueberries. Having first offered tobacco (*asemaa*) to Mother Earth (*aki*) to signify respect and appreciation, women and children often gathered blueberries using small birch bark "pails" tied to the waist.

After gatherers feasted on some of the fresh berries, many were processed by sun-drying on frames made with the giant reed (*aaboojigan*) and twine from the bark of basswood (*wiigob*). After this drying process, dried blueberries became easily transportable and resistant to decay, thus became a primary food staple during the long winter months.

Blueberries helped keep family members healthy by supplying important nutrients such as vitamin C, iron, calcium, and phosphorus. An Ojibwe saying best describes the essential nature of the blueberry harvest, "The family which dries the most *miinan* in *miini-giizis* will be the healthiest come spring."

The dried berries were prepared in a variety of different ways. They provided a delicious seasoning to soups (*naboobiin*), stews (*wiiyaasi-naboobiin*), and breads (*bakwezhiganag*). Sometimes berries were pounded with deer tallow and meat (*waawaashkeshiwi-wiiyaas*), maple sugar (*ziinzibaakwad*), and nuts (*bagaanag*) to make a sort of high energy bar. At other times, berries would be hydrated and mixed with maple sugar to make a sweet drink called *miinanaboo* or a sauce called *miini-baashkiminasigan*. For convenience, women often stored blueberries with wild rice (*manoomin*), another important food staple, and cooked the two together.

Nowadays, blueberries remain an important harvest for tribal members. Unfortunately, some concerned tribal members have observed with each passing year that they find fewer wild blueberries. This may be an accurate assessment given the dramatic changes that have occurred in the landscape and climate during the last century.

The suppression of fire since around the 1930's has probably contributed to this decline in blueberries. Frequently growing in fire-prone habitats, blueberry plants actually exhibit increased growth after fire. Though still unclear, the key factors in the stimulation of blueberry plant growth may be the direct heat from the fire, increased nutrients leached from the resulting ash layer, the post-fire reduction of shade and competition from neighboring plants, and/or the post-fire reduction of the humus layer (dead plant material found on the soil surface).

In any case, the Ojibwe have long recognized the benefits of fire, and likely set fires intentionally. Only recently have public land managers accepted fire as an important process in the natural landscape. In 1993, the USDA Forest Service conducted a prescribed fire in a forested area within the Moquah Barrens, a favored blueberry gathering site. Unlike usual Forest Service burns, this prescribed fire occurred before timber harvest, creating a more natural type phenomenon.

GLIFWC staff seized this opportunity to document the effects of fire on a blueberry population occurring within a primarily forested area. The staff expected to observe a significant increase in blueberry abundance. However, blueberry abundance did not significantly increase *(Blueberry Plant (Miinagaawanzh) Response to Fire in the Moquah Barrens, Bayfield County, Wisconsin by John Heim and Karen Danielson 1999)*. It is possible that site lacked favorable conditions for blueberry growth. Or, another possible determinant is that the fire lacked the intensity to cause substantial tree mortality, thus failing to create a significant opening in the canopy. Certainly this study succeeded in demonstrating nature's complexity while raising some doubts about manipulating forested areas to increase blueberry abundance.

Blueberry-Ricotta Pancakes

Serve these light pancakes with blueberry sauce, maple syrup or honey. Sprinkling the berries on top of the cooking pancakes ensures even distribution. Keep finished pancakes warm in a 200°F oven, if desired, while cooking the rest of the meal.

½ cup whole-wheat pastry flour, (see Source)
¼ cup plus 2 tablespoons all-purpose flour
1 teaspoon sugar
1 teaspoon baking powder
¼ teaspoon baking soda
½ teaspoon freshly grated nutmeg
¾ cup part-skim ricotta cheese
1 large egg
1 large egg white
½ cup nonfat buttermilk, (see Tip)
1 teaspoon freshly grated lemon zest
1 tablespoon lemon juice
2 teaspoons canola oil, divided
¾ cup fresh or frozen (not thawed) blueberries

Whisk whole-wheat flour, all-purpose flour, sugar, baking powder, baking soda and nutmeg in a small bowl. Whisk ricotta, egg, egg white, buttermilk, lemon zest and juice in a large bowl until smooth. Stir the dry ingredients into the wet ingredients until just combined.

Brush a large nonstick skillet with 1/2 teaspoon oil and place over medium heat until hot. Using a generous 1/4 cup of batter for each pancake, pour the batter for 2 pancakes into the pan, sprinkle blueberries on each pancake and cook until the edges are dry and bubbles begin to form, about 2 minutes. Flip the pancakes and cook until golden brown, about 2 minutes more. Repeat with the remaining oil, batter and berries, adjusting the heat as necessary to prevent burning.

Tips & Notes
Source: Look for whole-wheat pastry flour in the natural-foods section of large supermarkets and natural-foods stores. Sources include King Arthur Flour, (800) 827-6836, www.bakerscatalogue.com, and Bob's Red Mill, (800) 349-2173, www.bobsredmill.com.

Tip: No buttermilk? Mix 1 tablespoon lemon juice into 1 cup milk.
(Reprinted from* Eating Well Magazine*: August/ September 2006)

Chicken & Blueberry Pasta Salad

1 pound boneless, skinless chicken breast, trimmed of fat
8 ounces whole-wheat fusilli or radiatore
3 tablespoons extra-virgin olive oil
1 large shallot, thinly sliced
1/3 cup reduced-sodium chicken broth
1/3 cup crumbled feta cheese
3 tablespoons lime juice
1 cup fresh blueberries
1 tablespoon chopped fresh thyme
1 teaspoon freshly grated lime zest
¼ teaspoon salt

Place chicken in a skillet or saucepan and add enough water to cover; bring to a boil. Cover, reduce heat to low and simmer gently until cooked through and no longer pink in the middle, 10 to 12 minutes. Transfer the chicken to a cutting board to cool. Shred into bite-size strips.

Bring a large pot of water to a boil. Cook pasta until just tender, about 9 minutes or according to package directions. Drain. Place in a large bowl.

Meanwhile, place oil and shallot in a small skillet and cook over medium-low heat, stirring occasionally, until softened and just beginning to brown, 2 to 5 minutes. Add broth, feta and lime juice and cook, stirring occasionally, until the feta begins to melt, 1 to 2 minutes.

Add the chicken to the bowl with the pasta. Add the dressing, blueberries, thyme, lime zest and salt and toss until combined.

Tips & Notes
Make Ahead Tip: Add everything except the blueberries and dressing to the pasta salad. Cover and refrigerate pasta salad, blueberries and dressing separately for up to one day. Toss together just before serving.
(Reprinted from* Eating Well Magazine*: August/ September 2006)

Blueberry Wild Rice Muffin

The best ingredients come from nature! Try this blueberry wild rice muffin recipe.

1 cup cooked wild rice
2 eggs, lightly beaten
5 tbsp. oil
1 cup milk
1 ¼ cup flour
1 tbsp. baking powder
½ tsp. salt, optional
3 tbsp. sugar
1 cup blueberries

Sift dry ingredients together. Stir eggs, oil and milk together; add wild rice. Add liquid mixture into the dry mixture; stir well. Carefully add the berries.

Spoon into lightly greased muffin cups. Bake at 425 degrees for 15-18 minutes. Makes 18.
(Reprinted from www.blueberry-recipe.com/blueberry-wild-rice-muffin.html)

Bringing back blueberries

Dawn White, LCOOCC Natural Resources Specialist

Editor's note: The article to follow is an outline of a grant project in which the Lac Courte Oreilles Ojibwa Community College (LCOOCC) is involved. Because of its cultural and nutritional value, the blueberry is the target of the project, which is aimed at establishing wild blueberry plots.

The blueberry project at LCO

Miinikaan (The Place of the Blueberry): Participatory Research on a Food and Medicinal Plant on the LCO Reservation is a two-year grant with funding provided by USDA National Institute of Food and Agriculture (NIFA), through the Tribal Colleges Research Grants Program (TCRGP), which was created in order to provide agricultural research that addresses high priority concerns of tribal, national or multi-state significance.

The LCOOCC's research focus is to investigate affordable and accessible traditional food sources. The project has been made possible by the LCOOCC in collaboration with Purdue University and SUNY, Syracuse.

Why Blueberry?

- Blueberries are a traditional food source. Traditional foods are regarded as medicine to Ojibwe people, understood as gifts from the Creator that provide life to body and spirit. Berries are a "Boss" food for the Ojibwe, along with Manoomin (wild rice), venison or fish and maple syrup/sugar.
- Many community members have noticed a decline in blueberry availability. As a community, we can identify ways to bring back the abundance that wild blueberries deserve in our community.
- Berry picking off-reservation is a way to exercise our treaty rights.
- Historically, community members have harvested blueberries in areas around the college farm. Small plants can be found along trails near the farm.
  - Bringing blueberries to the college farm will provide access for community members and practice in restoring wild blueberry in surrounding communities
- Re-localizing our traditional food sources is a strategy to secure healthy food in anticipation of a changing climate and the crisis of fossil fuel dependence. Our research will add to the growing body of knowledge on restoration of indigenous food systems.

Research Questions

- What are the key indicators for blueberry habitat?
- Which plants (based on location) will have the greatest potential for transplant & establishment success at LCO?

Vision Statement: Our project will utilize local ecological knowledge held by tribal members to help us relocate and establish wild blueberry populations to localize and secure a traditional food source.

Project Objectives

1. Conduct interviews of tribal members experienced in blueberry harvesting
   - Gain ecological knowledge about blueberry to locate & potentially manage areas
   - Local knowledge is key to restoring blueberry habitat in our area
2. Locate blueberry and conduct ecological measurements
   - Establish field research plots to measure plant density, co-occurring species.
   - Examine the ecological indicators of blueberry habitat
3. Establish blueberry and determine success
   - Blueberry plants (rhizomes) from various populations planted at the farm
   - Monitor establishment success, determine which source thrives best

Current Phase

Objective 1: We are working with some ecologists at Purdue University to identify the key habitat types that can support strong blueberry stands. Purdue, LCOOCC and LCO community members developed a survey designed to provide the ecologists with certain information that they can use to identify potential sites for blueberry restoration. We have asked LCO community members to share their knowledge and stories about blueberries to help us with this effort. Surveys were anonymous, and we have collected nearly 50 responses. These data are currently being analyzed; however, numerous responses indicated that blueberries were difficult to locate and had gotten smaller and not as sweet.

—Chii miigwech to the LCO community for participating in our survey—

Objective 2: We will use the community surveys, GIS data layers and satellite data with remote sensing software to develop a model to help us locate areas in which to establish our research plots.

Objective 3: LCOOCC student interns, volunteers and staff transplanted 300 wild blueberry plants collected from 10 different areas (30 per area) this past June at the LCOOC College Farm. Small (seemingly individual) plants of wild low-bush blueberry *(Vaccinium angustifolium)* plants were dug-up from largepopulations across Bayfield, Douglas, Sawyer and Washburn counties. Areas were located with the help of many knowledgeable people, including: LCO tribal members, county foresters, the Great Lakes Agency Bureau of Indian Affairs fuels specialist, Chequamegon-Nicolet National Forest botanist and the online list of specimens at the UW Stevens Point Freckman Herbarium. Transplanting occurred in 15 research plots distributed along the east, south and west forest edges of the LCO Community College Farm area.
(See Miinikaan, page 8)

Digging up a designated single stemmed blueberry plant which is likely to be an offshoot of a larger "mother" plant.

Burying labeled blueberry plant plugs deep in the ground.

Carla Miller collecting and measuring blueberry plant plugs near Springbrook, Washburn County.

Dawn White (project lead) and Todd Brier (student intern) planting wild blueberry transplants in research plots at the LCO College Farm.

Of baskets and more: Conversations with an elder

By Dan Soulier, GLIFWC Intern

Crandon, Wis.—It was a sunny morning on the drive down to Mole Lake, my destination to speak with Fred Ackley, an elder and a tribal member of the Sokaogon Chippewa Community. I wanted to talk about the birch bark baskets he had made recently.

First, he talked about how he started making the baskets. When he was young, he asked a relative once for a basket she was making, but she refused to just give him one and told him that he had to learn how to make them for himself so he would be able to carry on the tradition. After fifty plus years, he said, "I still remember going out in the early morning and putting my tobacco down, thanking the Creator, and asking the trees to help us [the native people] survive by giving up some of their bark in order to process the wild rice."

He said that while he harvested the bark he would think about a story he was told about the importance of the birch bark and how it became a part of the peoples' lives. He told the story of Wenaboozhoo and how he stole from the thunderbirds and hid inside a birch tree for protection. Before this happened, the birch trees were completely white and had no markings on them; but when the thunderbirds were trying to get Wenaboozhoo, they hit the trees and caused burn marks to the bark. When Wenaboozhoo was safe, he realized how important and strong the birch bark was and from then on, the people respected the bark and used it to survive.

Fred then showed the pattern he has used for many years, which was originally created by Jim Northrup. Northrup created a basket for his family one day during the Crandon mine case. They were on the side of the road, and Northrup went to the wood line and took some bark off of a birch and just sat down and started making the basket. Fred said that it was just a sight to see him make this really nice basket in such a short time and still look so great. From then on, Fred has used the same pattern.

Fred Ackley. (Photo by Dan Soulier)

Fred then showed how he made the baskets. He had two different sizes that he was working on. He had a larger winnowing basket for processing rice and also a smaller spirit basket. He showed me how he made the spirit baskets, making the process look rather simple; however, he has been making these baskets for a long time. He said that he makes this type of basket for ceremonies when feasting. It's the spirits' dish, which goes right onto the fire or in the woods so that the spirits are fed and pleased. Fred said, "If you do it in a respectful way, it will help you out in your life."

We continued to talk about other things like harvesting rice and traditional ways of living. After, we had our lunch and talked a bit more, we said we would see each other soon and to take care until then. I can't thank Fred enough for all of the lessons he taught me that day and for the basket he gave to me! I will remember this story and all of the lessons taught me that day and will tell the stories of the birch bark and how to make the baskets to others just as I have in this story. Miigwech.

LCO's blueberry project

(Continued from page 7)

Plots are either very near or just near the forest edge, exposing plots and plants to a variety of light conditions.

We have learned that wild blueberry transplants are very susceptible to heat damage; as a result we covered them with wet burlap to keep them shaded and cool. Planting them deep and adding pine mulch around the plants helped keep the roots/rhizomes cool and moist, in addition to watering them every few days. Each plant was measured and labeled; all flowers and early fruits were also counted and removed to encourage the plant to put more energy into root development. We plan to remove the flowers for the next few years to encourage root establishment.

We were also mindful of creating these research plots (blueberry patches) with materials that could be found locally—amending the soil after tilling with pine needles (1 cubic yard/100 square feet), hoping this would create a slightly more acid soil which wild blueberries are known to thrive in. However, as a result of constantly battling the neighboring aggressive field grass, weed barrier fabric will be installed around the plots in late July. Many of these methods were derived from the University of Maine Cooperative Extension.

Although it is too early to tell, we estimate 75% of the plants overall are doing well. We still might see some growth next year from the rhizomes of the remaining 25%. Our very preliminary observations suggest that transplants from the Apostle Island National Lakeshore, near Red Cliff appear to struggle the most, while transplants in plots very near the eastern edge of the forest seem to thrive; results are not statistically significant. Our goal is to learn the optimal source location(s) and area(s) and transplant techniques that will allow us to successfully establish wild blueberry in our area. Tobacco and prayers were offered daily, asking for help to do all of this in a good and respectful way or simply being thankful for the wild blueberry.

This project is innovative and non-traditional in the following ways: First, it addresses an understudied but culturally and ecologically important plant—low bush blueberry. Second, the proposed research will engage the LCO community, LCOOCC personnel, and Purdue University researchers in participatory research to share Traditional Ecological Knowledge (TEK) and locate and restore a traditional plant source. By combining the wealth of local indigenous knowledge about blueberry with standard scientific approaches to characterizing vegetation, we will increase our understanding of this important food and medicinal source and of how TEK and Western science can be integrated.

Finally, we will initiate a common garden experiment to examine genetic variability of low bush blueberry as a first step in assessing the ability of this plant to withstand expected changes associated with climate change. Thus our project will serve as a model for helping communities' inventory resources and develop strategies to limit the impact of climate change.

The blueberry project has been hugely successful thus far due to the following: the support from the LCO community—LCO Tribal members shared their stories and knowledge about wild blueberry which has given life to this project; members have assisted in developing and responding to our survey, sharing blueberry locations and donating time and materials. Additional support was received from LCOOCC staff and faculty, LCO TGB, and WOJB; the broader community (USDA/NIFA, Washburn and Douglas County, Wausau Paper Company, USFS-CNNF, St. Croix Natural Resources Dept., GLIFWC, American Indian College Fund, University of Maine Extension Cooperative); State University of New York–Syracuse; working relationships with outstanding collaborating faculty/scientists at Purdue University; the passion and hard work from the student interns whose respect for and dedication to wild blueberry is apparent; and the spirits and ancestors of this land who have heard the prayers to guide the intentions and outcomes of this project.

For more information on or if you are interested in participating, please contact: Dawn White, (715) 634-4790 ext. 175. LCOOCC Farm contact: Todd Brier (715) 634-9666.

Nutrition Facts

Serving Size 1 cup 148g (148 g)
Servings per container 1

Amount Per Serving	
Calories 84	Calories from Fat 4
	% Daily Value*
Total Fat 0g	1%
Saturated Fat 0g	0%
Trans Fat	
Cholesterol 0mg	0%
Sodium 1mg	0%
Total Carbohydrate 21g	7%
Dietary Fiber 4g	14%
Sugars 15g	
Protein 1g	
Vitamin A 2% • Vitamin C	24%
Calcium 1% • Iron	2%

*Percent Daily Values are based on a 2,000 calorie diet. Your daily values may be higher or lower depending on your calorie needs.

©www.NutritionData.com

Two-year assessment of tribal gathering on state lands

By Alex Wrobel, GLIFWC Forest Ecologist

Odanah, Wis.—The Wild Plant Management and Policy Committee (WPMPC) met on April 27th to discuss the recent revision to Chapter 12 Wisconsin Model Off-Reservation Conservation Code regarding Wild Plant Gathering on State Lands. The Model Code will reflect the agreement that the tribal harvest of forest products on the following state properties should proceed under tribal regulations. This agreement implements a two-year assessment of the gathering activities on these properties.

The purpose of the WPMPC and this assessment is to ensure that tribal gathering on the following state properties is consistent with the management objectives of the state. (Locations of the following areas are also accessible on *maps.glifwc.org*).

State of Wisconsin Public Lands Open to Tribal Gathering

- Brule River State Forest
- Flambeau River State Forest
- Governor Knowles State Forest
- Northern Highland-American Legion State Forest
- Big Bay State Park
- Copper Falls State Park
- Willow Flowage Scenic Waters Area
- Crex Meadow Wildlife Area
- Powell Marsh Wildlife Area
- Eddy's Creek Fishery Area

The WPMPC, consisting of representatives from both the tribes and the state, will engage in on-going communication during the agreed upon two-year assessment. The purpose of this communication is to review progress, discuss any issues and to facilitate the implementation of tribal gathering on state lands.

Upon the completion of the two-year assessment, the WPMPC will develop a report to evaluate tribal harvesting activity on these lands and offer recommendations pertaining to management and regulation. The WPMPC will also be responsible for developing Best Management Practices (BMPs) to be used as harvest guidelines.

If it determined that tribal harvest activities on these lands have been consistent with the management objectives of each property, and that tribal harvesting activity does not pose a serious threat to the resource, the provisions will be extended to other state properties and/or become permanent.

Permits are available for gathering miscellaneous forest products from tribal registration stations. Individual permits are available for firewood, balsam boughs, birch bark, lodge poles, ginseng, and maple sap. If you wish to gather other items, a general gathering permit is available which is valid for all other non-timber forest products on both national forests and state properties.

As part of the assessment of gathering activities, GLIFWC will be conducting harvest surveys. Tribal members with a gathering permit will have the opportunity to report their own harvest. If harvest is not reported, GLIFWC will contact those who have gathered to acquire necessary information about harvests. Tribal registration clerks have details on how to report harvests.

For additional information contact Alex Wrobel at (715) 682-6619 or email *awrobel@glifwc.org*.

Interested in selling rice seed?

GLIFWC will be purchasing freshly harvested wild rice seed for reseeding projects. If you are interested in selling seed, please contact Peter David or Micah Cain at 715.682.6619 **before harvesting** to make sure we are still buying; and for instructions on storing the seed and meeting with our buyer, etc. Your help is needed to expand the rice resource in the ceded territory.

Ma'iingan

(Continued from page 3)

that we call the age of the Seventh Fire they say that the time may come when ma'iingan may no longer have a place to [live unmolested]. If that time comes ma'iingan will pass out of existence. If ma'iingan passes out of existence, Anishinaabe will soon follow. Anishinaabe will die of great loneliness of a spirit. And so in this age of the Seventh Fire they talk about a gift that was given to Anishinaabe. We call it mashkiki (medicine). And along with that medicine came knowledge and the wisdom of how to live in harmony and balance, of how to live with everything in the natural world. So it is our responsibility to share that knowledge of how to live in harmony and balance with all things in nature. So we are living in very precarious times; whatever happens to ma'iingan will happen to Anishinaabe. Whatever happens to Anishinaabe, will happen to mankind. It is necessary to work together so that wolf actually represents that wilderness that little bit of pristine wilderness that we have left in this age of the Seventh Fire.

Federal officials are expected to make a final decision on delisting later this year. See the USFWS delisting proposal at: *www.fws.gov/midwest/wolf/delisting/FRProposedDelistMay2011*

Manoomin: Season & management update

By Lisa David, GLIFWC Manoomin Biologist

Odanah, Wis.—"So, what's the ricing season going to be like this year?"

That question is frequently posed this time of year to those at GLIFWC working on manoomin projects. While the plants slowly make their transformation from the floating leaf stage to become those emergent fields of waving grain of late summer and fall—we wait in anticipation and speculate. Unfortunately, at this time the status of the 2011 rice season is still up for conjecture and ultimately in the hands of Mother Nature and Father Time.

What we do know is that the rice this year, like most everything else, is running about 10 days behind in growth and development due to the cool, wet spring. This lag may not be as evident later in the season if the weather allows the plants to "catch-up." But for now plant development is behind that of previous years, delaying the initiation of our abundance surveys as well.

This summer many of the surveys are being conducted by two manoomin field crews. The crews are spending the summer months evaluating our long-term study lakes, the status of past seeding efforts, as well as assessing potential new seeding sites—all in the hopes of expanding wild rice acreage in northern Wisconsin and the western Upper Peninsula of Michigan.

Good weather and a reduction of damaging disease could mean a more robust rice crop than last year. Based on last year's harvest estimates the 2010 ricing season was the poorest since GLIFWC began conducting off-reservation harvest surveys. Ironically, the 2010 season followed the best reported harvest seen during the 2009 ricing season. Wisconsin off-reservation harvest estimates fell nearly 90% from 2009 to 2010.

While we wait for the opening of the rice season, we have been busy working on the Great Lakes Restoration Initiative manoomin grant. To date, GLIFWC is making progress on drafting the joint state/tribal wild rice management plan with the input of ricers, rice chiefs, and others on the Wild Rice Committee. This committee of tribal and state agency personnel has met frequently over the last nine months to discuss the direction and content of the Wisconsin ceded territory manoomin plan.

As a result, the draft management plan is expanding with the addition of chapters focusing on site-specific concerns, information and education, research needs, and the role of amik (beaver) control strategies, which will take into account the positive habitat creation and the sometimes negative habitat inundation of amik.

Also in the works is a brochure aimed at the novice ricer who wishes to experience the joy of harvesting their own rice. The brochure will stress respecting the rice plants while also explaining ricing technique, season regulations, and addressing frequently asked questions about manoomin.

So, we wait, keep busy, and watch the seasons progress—hoping that this fall we will be able to meet in the rice beds to share our harvesting experiences with the soras, blue-bills, rice worms, and each other.

Free camping on National Forest campgrounds while exercising treaty rights

Through an agreement between participating GLIFWC member bands (Bad River, Bay Mills, Keweenaw Bay, Lac du Flambeau, Lac Vieux Desert, Mille Lacs, Red Cliff, and Sokaogon (Mole Lake)) and the Eastern Region of the U.S. Forest Service, members of the participating Bands exercising their treaty rights may camp for free and without length of stay restrictions for most campgrounds in the Chequamegon-Nicolet, Ottawa, Hiawatha, and Huron-Manistee National Forests.

Some fee-exempt campgrounds (especially those that are busy) still maintain a 14-day length of stay restriction between June 15 and August 15. This provision is periodically reviewed to ensure that these restrictions are not interfering with the exercise of treaty rights.

For free camping on National Forest campgrounds you must:

1. Be a member of a band that has ratified the Tribal/USFS Campground Agreement.
2. Obtain a tribal camping permit through your tribal registration station or GLIFWC.
   - Your registration station or GLIFWC will use the newly adopted online permitting system (*glifwc.nagfa.net*)
   - You will be issued a "license" and a "tag"
     —The license will include all information on all permits that you have obtained. This license is to be kept on your person while camping.
     —The tag will include information including the National Forest and your desired length of stay. This is the document that you will use in lieu of payment at the campground of your choice.
3. Follow the camping registration procedures at the campground. Generally, this involves providing information requested on a registration form or envelope. Place your camping "tag" in the envelope and place the envelope into the fee tube.
4. Follow all campground rules and regulations found in the tribal rules.

There is generally no limit on the number of camping permits a person may obtain. However, you will only be allowed one permit per time period.

GLIFWC keeps tabs on mercury levels in walleye

Updated mercury maps available early 2012

By Jennifer Burnett, GLIFWC Great Lakes Outreach Specialist

Odanah, Wis.—GLIFWC is continuing to test mercury levels in ogaa (walleye) and other fish species. This spring, GLIFWC collected 360 ogaa samples and 19 muskellunge samples from 35 inland lakes for mercury testing. Twelve ogaa samples from Lake Superior were also collected.

In addition to the fish caught in the spring harvest and population assessments, GLIFWC collected 32 siscowet samples from Lake Superior this summer. These fish species are tested for mercury, because they are widely consumed or species of interest.

The fish were fileted by GLIFWC then sent off to the Lake Superior Research Institute at the University of Wisconsin-Superior where they are currently undergoing mercury level analysis using EPA test methods. This method tests mercury levels by placing a piece of fish tissue in acids to isolate mercury from organic compounds. Once in a liquid state, chemicals are added to vaporize the mercury. The amount of mercury present is measured by a cold vapor atomic absorption spectrometer.

Using the results from the samples, GLIFWC will be updating its mercury maps to incorporate the most recent changes in the mercury level data for ogaa from inland lakes.

The mercury maps help tribal members identify which lakes have ogaa with lower levels of mercury. As before, the maps will have the recommended monthly servings of ogaa for children and women of childbearing age as well as for non-childbearing adults. The maps are tribe specific and will list the lakes declared by tribal members for harvest in the spring.

All harvested lakes have recommended consumption limits; however, these limits can vary greatly from lake to lake. For example, Mille Lacs Lake and Lake Lac Vieux Desert are commonly harvested with relatively low levels of mercury in ogaa compared to other lakes in the ceded territories that have ogaa with higher mercury levels like the Turtle-Flambeau and Willow Flowages.

Additionally, 32 cisco and 36 ogaa samples from Lake Superior will be collected and tested this fall. This data will be used to consider developing a fish consumption advisory specific to Lake Superior.

GLIFWC has been testing mercury levels in ogaa since 1989. This testing will continue to test in order to inform tribal members of ways to eat and enjoy fish while minimizing the risk associated with this off-reservation resource. In general, tribal members can reduce their mercury exposure by choosing smaller fish and using GLIFWC's mercury maps to target lakes with lower fish mercury levels. Years of testing have shown the mercury level in ogaa has decreased by 0.6% annually, but the mercury concentrations appear to be leveling off in recent years.

Fish waste from the sampling process was composted at the Red Cliff tribal garden. The updated mercury maps will be available early 2012.

Maps will be distributed to member tribes' tribal offices and available at the GLIFWC office. Digital copies of the maps are also available for download at *www.glifwc.org/Mercury/mercury.html*.

Returning nourishment to Akii

Fish waste composting at Red Cliff Mino Bimaadiziiwin Giti Gaaning farm

By Sara Moses, GLIFWC Environmental Biologist

Red Cliff Reservation, Wis.—On June 8, GLIFWC Environmental Biologist Sara Moses and Invasive Plant Specialist Steve Garske provided a fish waste composting demonstration at the Red Cliff Mino Bimaadiziiwin Giti Gaaning ("Return to the Good Life") tribal garden. The farm project was founded in 2003 and is operated by the Red Cliff Health Department.

The event was organized by the farm's Outreach and Education Coordinator, Melanie Thoreen in response to tribal members' interest in using fish waste from spring spearing and commercial fisheries operations to help the community increase local food production.

Fish are high in nitrogen, which is a key nutrient for plant growth. Composting is a great way to return the valuable nutrients in fish waste back to aki (the earth) and to "close the loop" by using the parts of the fish that don't get eaten to help you grow more food. Composting reduces the amount of waste that is sent to landfills and the amount of chemical fertilizers that must be applied to the land to grow food.

Fish waste for the demonstration came from GLIFWC's program to monitor mercury levels in walleye from inland lakes. The fish waste was combined with bulking materials (wood chips and sawdust) and by next summer should provide the garden with its first batch of rich compost. If you have any questions about composting fish waste, you may contact Sara Moses at *s.moses@glifwc.org* or 715-682-6619 ext. 109.

The composting pile at Red Cliff's Mino Bimaadiziiwin Giti Gaaning ("Return to the Good Life") tribal garden is made up of sawdust, shredded wood chips and fish waste. Use approximately three parts bulking materials to one part fish waste by volume. The compost pile may take one-two years to mature. (Photo by Sara Moses)

Thoughts on making a fish compost pile

1. High carbon bulking materials to mix with fish waste include: BEST sawdust, shredded wood chips, GOOD straw, leaves and grass clippings. Call local saw mills to see if they'll give you wood chips and sawdust. Check local yard waste collection sites for leaves, grass clippings and possibly wood chips. You will want to avoid sticks and large chunks of wood because they are more difficult to break down. Sawdust is great for soaking up some of the excess water in the fish waste and breaks down more readily, but wood chips are necessary to provide enough air pockets to allow proper decomposition.
2. Use about three parts bulking materials to one part fish waste by volume. For example, for every five-gallon bucket of fish waste you have, you'll want about three five-gallon buckets of bulking materials.
3. Start with four-five inches of wood chips and sawdust and then alternate layers of fish waste and wood chips/sawdust.
4. Mix pile with pitchfork or shovel.
5. Cover pile with 12 inches of leaves, straw, and/or grass clippings OR about six inches of soil to keep odors down and pests away (this is in addition to the bulking materials you used to make the pile). Don't skimp on this part! I only added about six inches of bulking materials to the top of my mixed pile and attracted too many flies.
6. You may want to cover pile with a tarp or compost blanket. A properly constructed pile will have little odor, but if you want to be safe, keep the pile in an enclosed area to keep away pests.
7. Stir pile periodically (about once per month) and if it dries out, add water. Ideally you want to check the temperature of the pile with a long thermometer and turn the pile when the temperature drops to stimulate more rapid decomposition, but this is only necessary if you want to speed the process up.
8. May take one-two years for mature compost, which should have a nice, earthy smell to it. The great thing about composting is that even if you do nothing to the pile, once it's made, you'll still get compost, but it will take longer.

—Matt Hudson, former GLIFWC environmental biologist

GLIFWC Environmental Biologist Sara Moses stands on top of the completed composting pile. (Photo by Steve Garske)

Summer interns give GLIFWC staff a boost

By Dan Soulier, GLIFWC Intern

Odanah, Wis.—A select few have been given the opportunity to join GLIFWC for the summer as interns. A total of eight in all, interns are dispersed throughout GLIFWC's various divisions—Intergovernmental Affairs, Enforcement, Administration, Public Information and Biological Services, and this is their story.

For starters, there are five interns in the Biological Services Division with two working on the wild rice surveys and three with Great Lakes Fisheries Section. On the lakes surveying wild rice are Tom Bierman, Eagan, Minnesota, and Stacia Macy, Charleston, Illinois. Both are currently attending Northland College in Ashland, Wisconsin. Stacia is studying for a Natural Resources degree in ecological restoration and biology, and Tom is going to finish up next year with a Natural Resources degree in wildlife ecology and management. Both are excited to be working for GLIFWC this summer, enjoy their job, and have found it to be a learning experience.

As wild rice interns, they are responsible for data collection on forty lakes and streams in Wisconsin's ceded territories. Traveling around to each of the wild rice sites, the two map rice beds, test water depth and temperature, gather rice samples and take stem density and other plant measurements.

The Great Lakes Fisheries Section is joined this year by Clara Smoniewski, Lake Mills, Wisconsin; Acorn Armagost, Iron River, Wisconsin, and Sarah Weed, Afton, Minnesota. Clara is going to be a senior at Northland College and will be graduating with a degree in biology. Acorn is a LCO Ojibwe Community College (LCOOCC) graduate with a degree in natural resources, and Sarah is a junior at Northland College going for a Natural Resources degree in fish & wildlife management. The duties of these three range from assisting with siscowet surveys and lamprey assessments to dissecting siscowet stomachs as part of an ongoing study.

Erin Barke. (Photo by Dan Soulier)

Dan Soulier. (Photo by Rose Wilmer)

They have all had a great time working for the division, but they really enjoy being able to get out on the big boat and onto the lake. Sarah said, "It's a lot better than pushing papers. It's nice to be out on the lake almost every week." They all agreed that the experiences they have received from GLIFWC will stay with them for years and will help as their careers develop.

Not all interns are out on the lakes. For instance, Erin Barke, Hartland, Wisconsin, is working in the legal office and myself, Dan Soulier, Bad River, helped out both Executive Direction and the Public Information Office. Erin is going to be a sophomore at Marquette University Law School and is helping with research on the sulfide mining project and working on research for the judicial training Mott Workshop. She really enjoys being able to apply what she has learned in her first year at college to her job and loves being in the north woods.

Myself, I will be a senior at UW-Stevens Point, studying social science education with a history minor. I've been with GLIFWC a good part of my life and am currently helping with PIO's tri-annual newspaper and setting up informational booths at events. In between I have also been digitizing Board of Commissioners' records. I've especially enjoyed the versatility of this job, which is never the same each week.

Lastly, the Enforcement Division's intern, Anthony "Tony" Corbine from Bad River (pictured on page 16), is a graduate of LCOOCC with an Associate of Applied Science degree in agriculture and natural resources with an emphasis in renewable energy. Tony has participated in many aspects of a GLIFWC warden's job. He has helped with boating safety classes, attended firearms training, helped and presented with Camp Nesbit at Northern Michigan University, and assisted the Great Lakes interns with lake surveying.

This is the first year of a paid, ten-week internship program through GLIFWC's Enforcement Division. The program is designed to encourage native youth to consider conservation enforcement careers and will be a program continued annually.

Corbine has completed crowd management training, a 40-plus hour training filled with line formations, baton usage, and tactical training against combative attackers. During training he completed many rigorous field tests just like the other wardens. He has really enjoyed his experiences with the division and has learned various aspects of a warden's job, like communication with tribal communities, youth safety education and teaching traditional hunting and gathering techniques to the youth. He feels that he has built great relationships with many of the wardens, and he sees the complexity of balancing work and personal life.

This summer passed quickly for GLIFWC interns, but they benefited from many experiences working for a unique organization. All of them enjoyed the environment the staff has created and are excited about what the remainder of their time has in store. In turn, GLIFWC divisions reaped many benefits from the willing and energetic interns who helped ease the workload through a busy summer.

Wild rice interns Tom Bierman and Stacia Macy spent the summer on ceded territory lakes inventorying manoomin (wild rice) beds. (Photo by Dan Soulier)

Great Lakes Section interns, Sara Weed (right) and Clara Smoniewski, inject a PIT Tag into a juvenile sturgeon during lake sturgeon assessments in the Bad River. Below Acorn Armagost, Great Lakes intern, with a juvenile sturgeon. (Photos by Mike Plucinski)

GLIFWC would like to say Chi-Miigwech to all interns for your help throughout the summer!

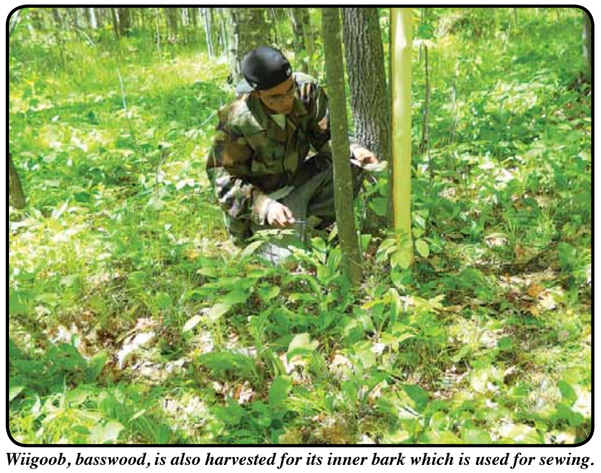
Nooshkaachinaganike: Making a winnowing basket

A pictorial guide by birch bark expert, Jim Northrup, Fond du Lac

Maniwiigwase (gather birch bark). Wiigwaasike (remove birch bark.) Jim Northrup, Fond du Lac, does this in late spring when the wiigwaasi (birch bark) loosens from the trunk.

Northrup's sons, Matthew and Aaron, carefully remove the bark, gently loosening it by hand.

Bark is usually transported in rolls. Here Pat Northrup flattens it to make it easier to handle. Look for bark with only the small dark lines. Longer, dark markings tend to split.

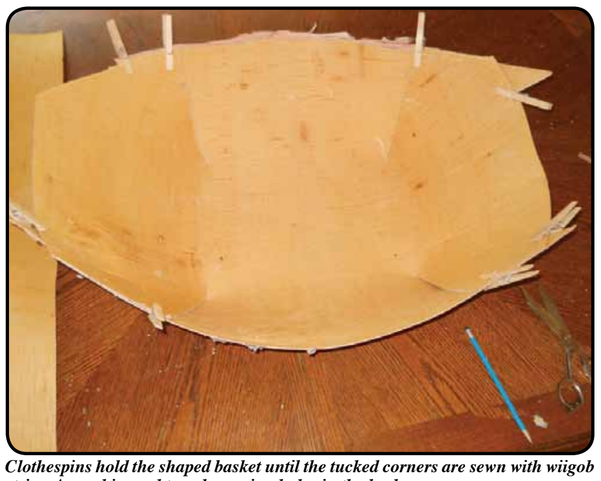


Wiigoob, basswood, is also harvested for its inner bark which is used for sewing.

Stripping wiigob. The inner bark is pulled off in long strips.

Drying wiigob, ready to use for sewing baskets.

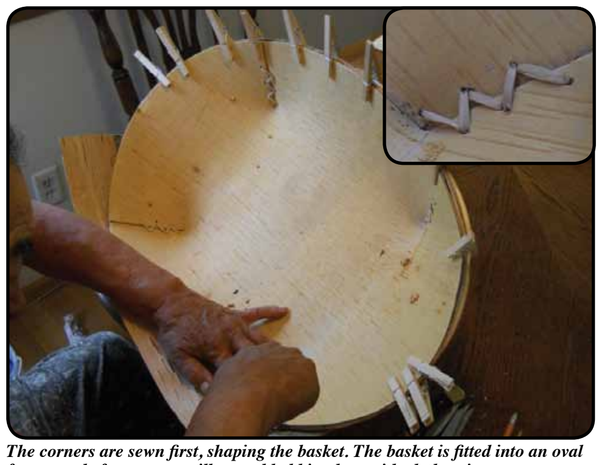
The bark is cut according to a pattern and four slices made in each corner in order to give the basket depth when sewn together. The basket is tucked in each corner.



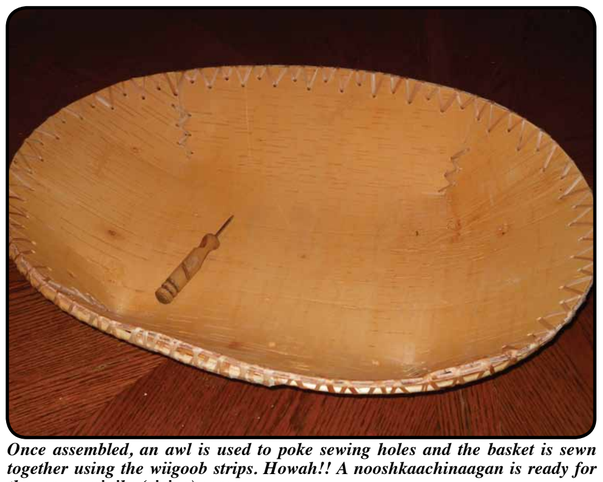
Clothespins hold the shaped basket until the tucked corners are sewn with wiigob strips. An awl is used to poke sewing holes in the bark.

An extra layer of bark is applied to serve as handles, preventing wear from the winnower's grip.

A frame made from oziisigobimizh (green willow) is sewn to the outer edge so the basket will keep its shape.



The corners are sewn first, shaping the basket. The basket is fitted into an oval frame made from green willow and held in place with clothespins.



Once assembled, an awl is used to poke sewing holes and the basket is sewn together using the wiigoob strips. Howah!! A nooshkaachinaagan is ready for the manoominike (ricing) season.

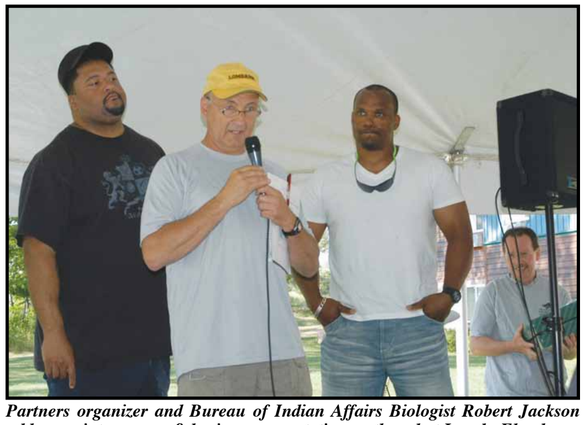
Tribal hatcheries released over 45 million fish into both on and off-reservation waters in 2010

Tribe Hatchery/Rearing Component	Fry	Fgl.	Fry	Fgl.	Yellow Perch	Lake Sturgeon	Whitefish	Brook/Brown Rainbow Trout*	Lake Trout	White Sucker	Large-mouth Bass	Total
Bad River	1,600,000	265,765			75,317							1,941,082
Grand Portage								101,000				101,000
Keweenaw Bay		12,581						78,139	6,151			96,871
Lac Courte Oreilles	460,000	78,893	49,250							328,000		916,143
Lac du Flambeau	18,152,000	209,065				1,000		89,182		7,500,000		25,951,247
Lac Vieux Desert	295,000	1,600										296,600
Leech Lake	9,567,290	51,297					1,096,259					10,714,846
Menominee	100,000	21,573										121,573
Mole Lake	2,760,000											2,760,000
Red Cliff		6,000						95,100				101,100
Red Lake		10,000				10,000		10,000			5,000	35,000
Sault Ste. Marie	800,000	943,626										1,743,626
St. Croix	56,809	75,546										132,355
White Earth		166,996		565		13,000						180,561
TOTALS	**33,791,099**	**1,842,942**	**194,250**	**565**	**75,317**	**24,000**	**1,096,259**	**373,421**	**6,151**	**7,828,000**	**5,000**	**45,092,004**

**** Total number of one or combination of trout species***

LdF hosts 2011 Partners in Fishing

The annual Partners in Fishing gathering drew participants from across Wisconsin and as far away as Washington, DC to Lac du Flambeau, June 8 & 9. For the past 19 years federal, tribal and state fisheries officials have met informally to fish and review issues related to fisheries management. An interagency team of "Partners" biologists annually coordinates walleye assessments in the Wisconsin ceded territory. The Joint Assessment Steering Committee evaluates the survey data each year, measuring the impacts of state and tribal harvests and ensuring walleye populations remain healthy. (Photos by COR)



Partners organizer and Bureau of Indian Affairs Biologist Robert Jackson addresses interagency fisheries representatives gathered at Lac du Flambeau. Familiar special guests Gilbert Brown (left) and William Henderson (right) from the 1997 Super Bowl Champion Green Bay Packers look on.

Lac du Flambeau (LdF) President and Voigt Intertribal Task Force Chairman Tom Maulson and Cathy Stepp, Wisconsin Department of Natural Resources Secretary, launch for an evening fishing trip on Pokegama Lake June 8. Retired Green Bay Packers fullback William Henderson (left) joined Maulson and Stepp on a boat piloted by LdF fishing guide Lyle Chapman.

Sea lamprey
The battle continues

By Bill Mattes, GLIFWC Great Lakes Biologist

Odanah, Wis.—Sea lampreys *(Petromyzon marinus)* are common in their native range of the Mediterranean and North Atlantic where they spawn in freshwater streams and feed upon ocean fishes. They are also an unwelcomed, yet common, fish in Lake Superior. Since the opening of the Welland Canal, which bypassed the natural barrier of Niagara Falls in 1929, they have infested over 80 streams and destroyed over 500,000 pounds of fish annually from Lake Superior.

Sea lampreys start off as non-intrusive fish, living peacefully, burrowed down in the soft sediments of streams and feeding on any detritus (icky decaying plant and animal material) that happens to float by, but the beast within awaits transformation. The seemingly harmless larval lamprey undergoes a metamorphosis which includes developing an oral disc, full of teeth and growing to nearly 2 ½ feet long (see inset pictures). These teeth are used to grab and hold on to a fish's side, while a hard tongue scrapes a hole through scales and skin so that the muscle is exposed and blood and fluids can be consumed. Even if a fish manages to dislodge a lamprey, anticoagulants in lamprey saliva keep the wound from healing. Unhealed wounds can become infected and kill the fish just as easily as a feeding lamprey.

In 2011, Great Lakes Section personnel, led by Mike Plucinski, trapped adult lampreys on the Bad River. These lampreys are returning to the river to spawn and die having completed their gory feeding cycle. Most of the adult lampreys captured are kept out of the stream, but some are "marked" and returned to the river to mix with other non-captured lampreys and be recaptured. Based on the ratio of "marked" to "unmarked" lampreys, an estimate can be made as to how many lampreys are in the river spawning.

Knowing how many spawning lampreys there are lets us know how many fish were destroyed by them and how effective control measures are. Control is maintained primarily by lampricide treatments. A chemical lampricide is carefully applied to streams with larval lampreys. The larval lampreys are killed by the lampricide. Its a battle that the Great Lakes Fishery Commission, formed in 1955, in cooperation with the U.S. Fish and Wildlife Service coordinate annually on Lake Superior and which GLIFWC and our member tribes support.

Clara Smoniewski, Northland College intern, holds an adult sea lamprey captured during spawning assessment work on the Bad River, Wisconsin. (Photo by Mike Plucinski)

Inset: Sea lamprey mouth showing the oral disc full of teeth! (Photo by Clara Smoniewski)

Year of Intensive Monitoring

(Continued from page 1)

cial, and tribal agencies purposed with implementing the Great Lakes Water Quality Agreement.

A process was thus begun for coordinated science and monitoring to occur on a multi-year rotational cycle for lakes Ontario, Erie, Huron, Michigan, and Superior.

At each cycle, the process begins with the Lakewide Management Planning groups for each great lake working to identify key research priorities for that lake. The LaMP groups coordinate with other established binational committees and interdisciplinary groups of experts on major topics — such as toxics (Binational Toxics Strategy), fisheries (Great Lakes Fisheries Commission), or ecosystems (SOLEC).

These priorities are then forwarded to a science steering committee and technical working groups on each lake, who collectively determine what new and existing science projects will address the top research needs.

All of the planning effort culminates in a "Year of Intensive Monitoring" for one of the Great Lakes each year, when field projects are carried out and data is collected. In the remaining years of the cycle, the monitoring data is analyzed, reported to partners and the public, and used to guide the next cycle of planning and research.

Funk comes aboard as Great Lakes Program Coordinator

By Sue Erickson
Staff Writer

Odanah, Wis.—GLIFWC welcomed Tim Funk as the new Great Lakes Program Coordinator in June. Funk will be coordinating various aspects of GLIFWC's Great Lakes Restoration Initiative (GLRI) capacity grant, designed to enable GLIFWC to participate in the various intergovernmental processes necessary for Great Lakes protection.

While part of the position involves basic grant management, like administering the project budget and tracking deliverables, other aspects involve interaction with other government agencies and staying abreast of Great Lakes issues that may impact the lakes and tribal interests.

"For example, I expect to be involved in the workgroup for the Binational Program to Restore and Protect Lake Superior, which develops the Lake Superior Lakewide Management Plan. I also recently participated in a "water summit" sponsored by the Chiefs of Ontario in Sault Ste. Marie, Ontario. The discussion there centered on the tools needed to implement tribal jurisdiction in light of activities potentially impacting the Great Lakes and other water bodies," Funk states.

To start, he has been involved in meeting some of the major players in tribal, state and federal agencies. He anticipates participating in intergovernmental Great Lakes management planning and projects, providing research, analysis and comments on various initiatives.

Prior to working for GLIFWC, Funk was employed by the Red Cliff Tribe first as planner and most recently at the Red Cliff Housing Authority. Previous to that he worked in land use planning for several Wisconsin counties.

Funk resides in Bayfield, Wisconsin with his two children, Haydn, age 9, and Ellen, age 6. He enjoys spending time with his children and outdoor activities like canoeing, hiking and tinkering with the garden.

Bad River celebrates Lake Superior Day

By Jennifer Burnett, GLIFWC Great Lakes Outreach Specialist

Odanah, Wis.—Despite morning rain, the Bad River Natural Resources Department (BRNRD) held their first annual Lake Superior Day on July 15 for tribal members, employees and their families to celebrate the big lake. The event featured informational displays about Lake Superior from the BRNRD, the Head Start program and GLIFWC as well as tours of the Kakagon Sloughs, a scavenger hunt, and lunch feast.

An Elders' Circle featuring their stories about Lake Superior was one highlight of the day. Another was a birch bark canoe displayed and made by Patrick Mayotte, Bad River, who received a grant to learn how to make a *wiigwasi-jiimaan* (the traditional birch bark canoe) under the tutelage of Jarrod Dahl.

Nancy Langston, UW-Madison Environmental Historian, had a small talking circle about the proposed Gogebic Taconite Mine. They discussed potential effects on the Bad River Reservation land and watershed. One of the largest concerns tribal members talked about was the possibility of the mine adversely affecting Lake Superior.

Lori Lemieux, Bad River, was also present to share her experiences as a Water Walker. The Water Walk came together at the Bad River Reservation this June to join waters that were transported on foot all the way from the Atlantic Ocean, Gulf of Mexico, Pacific Ocean and Hudson Bay before being mixed then put into Lake Superior. This walk was done to raise awareness about how precious water, especially the freshwater in the Lake Superior basin, is as a resource.

The Bad River NRD's Lake Superior Day was just one example of the binational Lake Superior Day celebrations. The Lake Superior Binational Forum, which is the public forum of the Lake Superior Binational Program, declared the third Sunday of July to be Lake Superior Day in early 1990's. Lake Superior Day is a day to appreciate, protect and reflect on the relationship humans have with the largest freshwater lake in the world. Other events were held all around the lake in Wisconsin, Minnesota, Michigan and Ontario the same weekend.

Lake Superior fun facts:

- Lake Superior is the largest, cleanest and coldest of the Great Lakes.
- Lake Superior is the world's largest lake by surface area at 31,700 square miles, and its lakeshore is 1,826 miles long.
- Lake Superior's deepest point is 1,332 feet, but the world's deepest lake is Lake Baikal in Russia at 5,387 feet.
- Lake Superior contains 10% of the world's freshwater and has more water than all of the other Great Lakes combined. It has so much water, it could cover North and South America in one foot of water.

GLIFWC warden recruits graduate with flying colors

By Sue Erickson, Staff Writer

Fort McCoy, Wis.—"I don't know how they are doing it, but GLIFWC is managing to find top notch people, and they are hard to find," says Ron Cork, Wisconsin Department of Natural Resource (WDNR) Academy recruit supervisor. This was Cork's observation of the outstanding performance of three GLIFWC recruits, Lauren Tuori, Steve Amsler and Matt Kniskern, who completed the comprehensive 13-week basic training at the WDNR Law Enforcement Academy at Fort McCoy this spring.

"When it came to awards, we almost swept the deck," commented GLIFWC Chief Warden Fred Maulson, pleased with the excellent performance demonstrated by all three recruits.

GLIFWC officers came home with two out of three awards issued by the Academy. Top of the class academically, Tuori received the Administrator's Scholastic Award at the June 10 graduation, and Kniskern rated the Tactical Achievement Award for outstanding performance in tactical maneuvers such as firearms, emergency vehicle and defense and arrest.

The course incorporates academics with hands-on, in-the-field tactical training under the supervision of veteran wardens. Academics such as knowledge of the law and report writing is combined with ability to handle firearms and situations in the field. "The curriculum is huge!" says Cork.

Determination of the awards is usually just a matter of a few percentage points, Cork emphasizes. Oftentimes it is a real close call. Actually all three of GLIFWC recruits proved to be excellent candidates to serve as conservation officers and performed well throughout the intensive training.

With the training successfully behind them, the three began their regular duties as GLIFWC conservation officers this summer. Both Kniskern and Amsler are stationed in Michigan. Tuori is assigned to ceded territories in north central Wisconsin. Congratulations to all three!

Graduates of the Wisconsin Department of Natural Resources Law Enforcement Academy are, front row, from the left: Lauren Tuori, GLIFWC; Jake Donar, warden; Steven Amsler, GLIFWC; and Kaitlin Kernosky, waterguard. Back row: Sean Neverman, recreational safety warden; Tim Werner, waterguard; Calvin Kunkle, parks & recreation, and Matt Kniskern,GLIFWC. (Photo submitted)

Completing one of many fitness courses that are part of the 13-week basic training at the Wisconsin Department of Natural Resources Academy at Fort McCoy, recruits carefully negotiate the ropes. (Photo by Jessica Gokey)

Fisheries intern returns as conservation officer

By Sue Erickson
Staff Writer

Odanah, Wis.—He's back! Newly hired conservation warden, Brian Finch, did not need too much in the line of introductions to GLIFWC. In 2009 he worked with the Great Lakes Fisheries Section as a fisheries intern under Bill Mattes, so is already familiar with GLIFWC as an organization.

Having graduated from Northland College with a Bachelor of Science degree in natural resources, Finch went on to graduate from Fox Valley Technical College, Appleton, Wisconsin in law enforcement. He also adds wildland firefighting certification from Wisconsin Indianhead Technical College, Ashland, to his list of credentials.

Finch has been interested in conservation enforcement since high school. Importantly, the career promises time outdoors and working with people. "I'd go crazy behind a desk all day," Finch comments, looking forward to patrol as well as opportunities for pubic contact and education.

Besides working for GLIFWC as a fisheries intern, he also worked for the Wisconsin Department of Natural Resources as a fisheries technician primarily with lake sturgeon, walleye, inland trout, and flathead catfish.

With time off, he's a fisherman and will take to the lakes in search of largemouth bass, preferably, or maybe perch. He also enjoys time on the ATV, and if he goes hunting, he'll go out after grouse.

Finch started with GLIFWC on July 18. He will be working in the Eastern District and is residing in Eagle River, Wisconsin.

GLIFWC Enforcement Division intern Tony Corbine (right) assisted in June 8 training at the Lac du Flambeau shooting range. Officers from the Wisconsin Department of Natural Resources, Russ Fell (center) and Paul Martin, led GLIFWC wardens through recertification exercises for tactical rifles and shotguns. (Photo by Charlie Otto Rasmussen)

Other duties as assigned. With a boat full of Water Walkers, GLIFWC Warden Vern Stone leaves Waverly Beach on the Bad River reservation, heading out toward Madigan for the final release of water that was carried from the Four Directions to Lake Superior in an effort to increase awareness of the sanctity of water. (Photo by Sue Erickson)

GLIFWC teamed up with the Hannahville Tribe to present an action-packed week-long camp at Camp Nesbit this summer. Hannahville provided programming Monday through Thursday, and GLIFWC's Onji-Akiing finished up the week running Thursday afternoon through Sunday. The youth, grades 4-8, enjoyed high ropes, trust exercises, warrior games, archery, as well as time with US Forest Service staff and GLIFWC's Steve Garske learning about things botanical. To the right, GLIFWC Conservation Officer Jonas Moermond assisted youth with archery. (Photos by Heather Naigus)

GLIFWC conservation officers participated in crowd control training July 11-14 at Lac du Flambeau. Instructed by Dave Young, Arama Training, the sessions focused on hand-to-hand combat and crowd control using a variety of crowd scenarios. (Photo by Dan Soulier)

As part of crowd control training, GLIFWC officers simulated a situation in which they needed to advance on a crowd. This drill was one of several that were practiced during the training. (Photo by Dan Soulier)

2011 GLIFWC enforcement youth activities/education

Class	Date	Location	Contact
Hunter Safety	August 16, August 23-24	Lac du Flambeau	Jonas Moermond (715) 562-0026 Riley Brooks (715) 562-0300
Hunter Safety	August 22 & 23	Lac Courte Oreilles	Mike Popovich (715) 292-7535 Jessica Gokey (715) 562-0177
Hunter Safety	August 28, September 3 & 4	Mole Lake	Roger McGeshick (715) 889-3200 Adam McGeshick (715) 490-0778
Learn to Pheasant Hunt	September 9-10	Mole Lake	Roger McGeshick (715) 889-3200 Adam McGeshick (715) 490-0778
ATV Safety	September 9 & 10	Mille Lacs	Robin Arunagiri (715) 889-0734
Hunter Safety	September 11	Mille Lacs	Robin Arunagiri (715) 889-0734
Hunter Safety	September 12 September 15–17	Bad River	Vern Stone (715) 292-8862
Hunter Safety	September 16–18	Red Cliff	Mike Soulier (715) 209-0093 Jim Stone (715) 292-3234
Trapper Education	October 15-16	Mole Lake	Roger McGeshick (715) 889-3200 Adam McGeshick (715) 490-0778

For updated information on these events and others please be sure to check our website ***www.glifwc.org*** or visit us on **Facebook**.

Five members of the GLIFWC Enforcement Division assisted in fire fighting at the site of significant blazes this summer. GLIFWC wardens were assigned to the Wallow fire in Arizona and the Las Conchas fire in New Mexico (pictured above). Both fires were the largest in their state's history. GLIFWC personnel provided security, including camp security, roadblocks, and provided information to the public. (Photo by Fred Maulson)

The circle grows:

New feet and faces join Healing Circle Run

By Sue Erickson, Staff Writer

Odanah, Wis.—The annual Healing Circle Run, a 581-mile run connecting eight Ojibwe reservations in Minnesota, Michigan and Wisconsin, received support from about 358 moving feet this year. That converts to about 179 people who helped cover the miles, whether running or walking, during the seven-day event from July 9-15.

The Run actually exercises the body, mind and spirit and at its heart are the many small circles that compose the opening and closing moments of each day. These are circles of Run participants who come together to share their thoughts, experiences, prayers. Moving from community to community the composition of these circles changes, so each circle is unique.

Jen Schlender, Lac Courte Oreilles (LCO) has participated in the Healing Circle Runs sporadically since she was a youth. Her father, Jim Schlender, former GLIFWC executive administrator, was one of the Run's founders. "Since I was eleven I have been able to put my feet to the pavement and pray for the well-being of the people, learning and understanding the run's philosophy, which is to heal yourself, your family, your community, and your world," Schlender says.

"Often overlooked is the closing circle. It is here the day is shared, creating a bond with the others in the group—sharing experiences, thoughts, hopes, all within the closing circle…The community the Run creates is like a stone in a lake—the ripples are spreading out and reaching people in the communities," Schlender commented.

Neil Kmiecik, also a Run founder, says the 2011 Run experienced several "firsts" this summer. For one it was first year Bay Mills tribal members participated, coming from afar to help cover miles between Lac Vieux Desert and Red Cliff on July 12. It was also the first year Fond du Lac members participated and ran or walked to the Reservation Business Committee building on July 13.

Kmiecik was also pleased to see youth participation in the run/walk and in the daily ceremonies and especially enjoyed songs shared by Benny Rogers after an evening ceremony at St. Croix. He also extends a chii miigwech to GLIFWC Board and Voigt Task Force representatives who helped support the run and provide food and rooms as well to the many community organizers that made the Run a great success. Thanks is also extended to the pipe carriers and all those who helped with ceremonies.

In support of the Run was a large group of core runners/walkers this year with representatives from five member tribes. A total of fifteen core team members participated in the entire run, including: giiwegiizhigookway Martin, Lac Vieux Desert; Jason, Aandeg, and Zaagate Schlender, LCO; Lana Babineau, Red Cliff; Jennifer Schlender, LCO; Don Gokey, LCO; Carmen Butler, St. Croix (STC); Stewart Eagleman, Cheyenne River; Mike Eagleman, STC; Laura Moose, STC; Kekek Jason Stark, GLIFWC/Turtle Mountain; Saagachiiwegaabawik and Animikins Stark, Bad River; and Neil Kmiecik, GLIFWC/Standing Rock.

Above: Cofounder of the Healing Circle Run, Neil Kmiecik. (Photos by Jen Schlender)

GLIFWC holds annual ceremony at Sandy Lake

About 175 people gathered to remember those who perished as part of the Sandy Lake tragedy in 1850. A paddle across Sandy Lake following a morning ceremony has traditionally been a part of the Sandy Lake ceremonies over the past 11 years. Arriving from across the lake are GLIFWC's Tim Funk and Jason Stark (pictured below) who joined others at the US Army Corps of Engineers (ACOE) recreational site near McGregor, Minnesota for the ceremony and feast around noon on July 26.

On the right, GLIFWC Executive Administrator Jim Zorn holds the staff during a talking circle near the Mikwendaagoziwag (They are Remembered) memorial. This year many of those who have helped with the annual ceremony were honored with gifts, including members of the Mole Lake Drum and pipe carriers, Leo LaFernier and Ben Rogers. GLIFWC thanks the ACOE for their continuing hospitality! (Photos by Dan Soulier)

FdL camp promotes language, traditional skills

By Jen Schlender, for Mazina'igan

Sawyer, Minn.—Ojibwemowin (Ojibwe language) was the "buzz" during the four-day Naajiiwanaang (Fond du Lac) Ojibwe Language Camp held June 23-26 at the Kiwenz Campground. Drawing over 500 participants this year, including two people who flew in from Alaska, Naajiwanaang truly provided a venue for speakers and non-speakers to come together and learn. The vision is that this learning will give way to a rich community of Ojibwe speakers.

Not only does the camp provide a venue for learning Ojibwemowin, but it is also layered with cultural activities. "Language is incorporated into learning a variety of indigenous arts. All aspects of traditional skills, including items used, are translated into Ojibwe," says Pat Northrup, who coordinates the camp along with her husband Jim and friend Dr. Richard Gresczyk.

Seven fluent speakers, most of whom are college instructors in the Ojibwe language, were there to teach everyone. Participants were exposed to a constant Ojibwe climate throughout the four days, plus an opportunity to learn some traditional skills. Options were many—learn birch bark basket making, try quill working or even learn to make a flute or a pair of moccasins. Those are just a few of the offered activities.

Highlights for the 2011 camp experience were the canoe races, now an annual event. "The races were all announced in Ojibwe, even the countdown. I think people really enjoyed the poling race—where they raced canoes with ricing poles and rice knockers!" states Pat. Anyone who tipped over was said to have spilled their rice. There was cheering and laughter as the races continued. The Fond du Lac (FdL) Department of Natural provided the safety boat for the races.

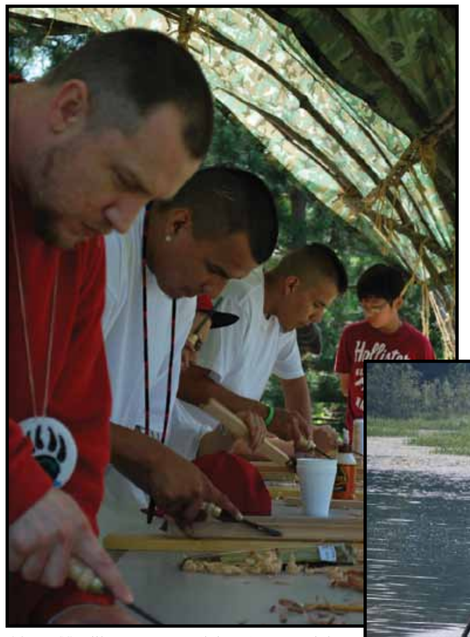
The growth and success of Najiiwanaang can be attributed to the hard work and dedication of Pat, Jim and Rick Gresczyk, along with many supporters, including the FdL Band, the camp's fiscal agent. They were able to secure a small grant from the Duluth/Superior Foundation this year, but also rely on fundraising efforts, sponsorships and donations to make the camp go, so preparation is a year-long activity.

One such event used to raise money for the language camp was a Silent Auction and Storytelling program held at the Sawyer Community Center. Almost 400 people came to bid on donated pieces of art produced by Ojibwe artists, and to hear poets and storytellers. This event alone raised $3500. "We just say chi-miigwech (big thanks) to all who have helped this successful experience. Whether it be time, money or expertise, all contributions are so helpful," Pat says, "And we really benefitted from the excellent PR work that Ivy Vanio did for the camp!"

Naajiiwanaang Ojibwe Language Camp is set to be held next year June 21-24. The camp is open to all. Participants must register at the gate, but registration is free. So bring your tent, paddle, sense of humor, and your love for the language. There is learning, fun and shinaab-style camaraderie to be had.

For more information on the camp, contact Pat or Jim Northrup at 218-591-9015 or Rick Gresczyk at 952-215-1973.

Sue Erickson contributed to this article.



Above, Naajiiwanaang participants carve ricing sticks. (Photos by Jen Schlender)

To the right, campers raced canoes using only ricing poles and knockers.

KBIC Fishing Derby

On Saturday June 25th, the Keweenaw Bay Indian Community held their 9th Annual Sam & Charlotte Durant Memorial Kids' Fishing Derby in Baraga, Michigan. Prizes were awarded for various categories like the most fish caught and the biggest fish caught. Contestants fished from a stocked pond, 30 youth at a time for twenty minutes. After pond fishing, the kids were able to fish from a trout tank then take the trout filet home. Over 200 kids participated, and a record 21" smallmouth bass won 1st place as the largest fish caught. (Photo by Jennifer Burnett)

Water Walk 2011

(Continued from page 1)

the tribe has grave concerns about potential contamination of both ground and surface waters as well as impact on private and public wells from extensive water drawdowns, Wiggins said. Mentioning both the dangers of sulfate producing minerals leeching into the watershed and mercury settling into the water from plumes produced as rock is crushed into a talcum powder-like state, Wiggins believes the project puts a way of life at risk—"a way of life exemplified by the Bad River people's connection to the water."

Citing the cycle of seasons and the tribe's connections to water and nature's gifts through ricing, duck hunting, deer hunting, trapping, sugaring, hook-'n-line fishing, gathering wild cranberries—all part of a spiritual connection, Wiggins noted that all of "these were put here as gifts to us and for us to take care of."

Referring to the education goals of the Mother Earth Water Walk, Wiggins said the arrival of the Water Walkers and the "timing of these efforts has been cosmic and is beautiful."

Wiggins also noted that the tribe has conscientiously over the years avoided development of much of its land, noting that you don't see resorts on the shorelines or tourist traps. Rather the land has been kept natural, and people have sacrificed so this land and the water and all their gifts can be passed down to coming generations. "We're interested in sticking around for another 1000 years," he said.

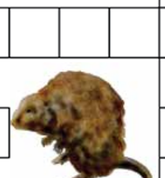
Joe Rose Sr., Bad River Elder, Voigt Intertribal Task Force representative and Northland College Native American Studies professor, also fears the impact of a mining operation at the headwaters of the Bad River Watershed. A mining operation, he said, takes a tremendous amount of water. "I have never seen a clean mining operation," Rose said, "And why are they trying to fast track the mining legislation?"

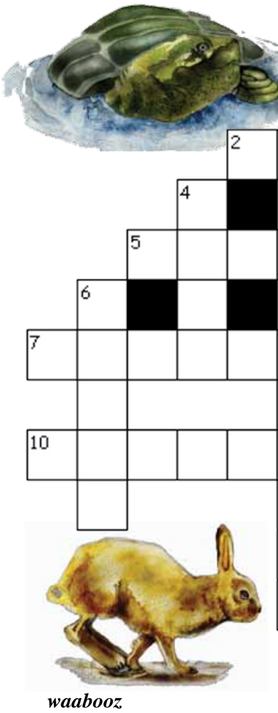
At this time, the proposed legislative changes, he said, call for less restrictions on the mining operation, shorter response times to permit requests, eliminate risk assessments, allow for drawdown on private wells, eliminates need to conform to local zoning code, lessens community input, shortens responsibility for post mining operations to 20 years, and allows for eminent domain whereby private property could be used to store mining waste.

With all these concerns in mind and heart, Water Walkers, set out by boat from Waverly Beach to finally unite the ocean waters with Gichgami's water—shimmering, calm and clear that day. Many prayers were offered into the great lake as songs filled the air, and migizi circled above.

"Ni guh izhi chigay Nibi onji. I will do it for the water."

Mikinaako-minis crossword





waabooz

To complete this crossword use the clues on this page to find the Ojibwe names for the following words.

Across

2. rabbit
5. island
7. log
10. turtle

Down

1. muskrat
3. beaver
4. water
6. otter
8. bear
9. loon

Crossword and word search answers are on page 22.

makwa

Word Search

AMIK
MAANG
MAKWA
MIKINAAK
MINIS
NIGIG
OJIBWE
WAABOOZ
WANABOOZHOO
WAZHASHK

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

Mikinaako-minis (Turtle Island)

Like people across the globe, the Ojibwe tell stories that describe beliefs, values and explain the origins of the world. The Ojibwe Flood Story featured in Wesley Ballinger's *Mikinaakos-minis* is a recreation story that includes a setting familiar to readers of Noah in the Old Testament and the Qur'an.

For the Ojibwe, the ancient story solidifies bonds to the earth and territories ceded to both the United States and Canada. In the following abridged excerpt, the Ojibwe Flood Story picks up after a displeased Creator has flooded the world.

Long ago the earth was covered in water. Wanaboozhoo—an Ojibwe spirit and teacher—was floating on a log (mitig) over the flooded world. As he floated on the log, various animals came and rested on the log. After floating for a long time without any sign of land, Wanaboozhoo called for someone to dive down to the bottom and grab a portion of the earth. He believed that with the help of the Creator, this earth could create a new land. Everyone on the log was silent.

The beaver (amik) was the first to volunteer to dive for a piece of earth. He soon surfaced out of breath and without the needed soil. The otter (nigig) dove and also returned empty-handed. Next, the loon (maang) dove in and although he remained out of sight for a long time, he also came back empty handed.

Finally, the small but determined muskrat (wazhashk) dove into the deep water. After a long time, the tiny muskrat floated to the surface more dead that alive. But he held onto a tiny piece of soil. Wanaboozhoo took this piece of dirt and placed it upon the back of the turtle (mikinaak). With help from the Creator, the winds began to flow from each of the four directions. This tiny piece of earth grew larger and larger until it eventually formed Turtle Island (Mikinaako-minis): or as we call it today, North America.

Versions of this story are told throughout Ojibwe Country, but some details and characters vary. For a more detailed telling of the flood story see: *The Mishomis Book* by Edward Benton-Banai and *Ojibway Heritage* by Basil Johnston.

Full-size *Mikinaako-minis* posters are available from GLIFWC at *www.glifwc.org* or *pio@glifwc.org*. The first poster is free, and there is an additional charge of $2.50 for each additional poster.

Dagwaaging—When it is Fall

Dagwaaging, izhaa gikinoo'amaadiiwigamigong. Aabajitoon i'iw mazinaabikiwebinigan.
Odagindaanan ingiw mazinaa'iganan. Aaniin waa-gikendang? Owii-nitaa-ganawendaan ina nibi?
Owii-nitaa-ganawendaan ina Aki? Owiinitaa-gikendaanan ina Niizhwaaso Ojibwe
Gikinoo'amaadiwinan? Zaagidiwin ina? Minaadenidiwin ina? Aakode'ewin ina?
Gwayakwaadiziwin ina? Nibwaakaawin ina? Dabaadendiziwin ina? Debwewin ina?
Omaamaa, Odede, dash ogekinoo'amaagejig ga-gikinoo'amaagewag.

(When it is fall, s/he goes to the school building. S/he uses that computer.
S/he reads them those books. What will s/he know about? Will s/he be skilled-at taking care of it? water?
Will s/he be skilled at taking care of it? Earth? Will s/he learn the Seven Ojibwe Teachings? Love?
Respect? Courage? Honesty? Wisdom? Humility? Truth?
His/her Mom, Dad and teachers, they will teach.)

Bezhig—1

OJIBWEMOWIN (Ojibwe Language)

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

—Short Vowels: A, I, O
Dash—as in about
Ingiw—as in tin
Niizho—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.

Ask?

There are two types of questions, Yes/No? or the Who, What, Where types. Yes/No–> Use ina or na as the 2nd word in the sentence. The W questions demand all verbs B-form to follow them. VAI B-form suffixes underlined:
Izhaa.—S/he goes.
Where are you going? Aandi ezhaayan?
Where am I going? Aandi ezhaayaan?
Where is s/he going? Aandi ezhaad?
Where are we going? Aandi ezhaayaang?
Where are you all going? Aandi ezhaayeg?
Where are they going? Aandi ezhaawaad?

Niizh—2

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

A. Giwii-manoominike na dagwaaging? Aandi waa-izhaayan?

B. Nanda-anokii na oodenaang? Aandi nenda-anokiid?

C. Gigii-bimosem ina miikanang? Aaniin apii gaa-bimoseyeg.

D. Gikinoo'amaagoziwag ina? Aandi gekinoo'amaagoziwaad?

E. Giwii-nandawishibe na? Gidayaan ina jiimaan zaaga'iganing?

F. Gidojibwem ina? Eya.' Nindojibwem bangii.

G. Inashke! Waabam! Giwaabamaa na mitig? Miskozi.

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

Niswi—3

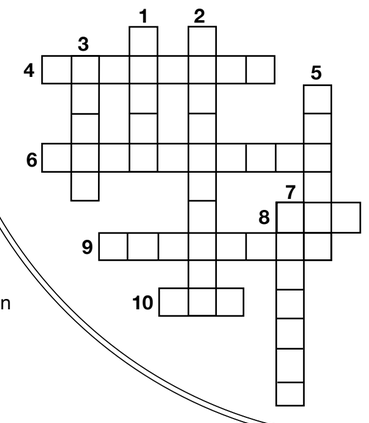
IKIDOWIN ODAMINOWIN (word play)

Down:

1. See him/her!
2. Love (noun).
3. S/he goes.
5. Greetings. How or in what way?
7. S/he hunts.

Across:

4. You have it.
6. S/he uses it.
8. Past tense marker.
9. truth (noun)
10. question marker?



Niiwin—4

W-questions demand verbs in their unique B-form, Verbs' 1st vowel changes happen: e, i, & a–>e, o–>we, aa–>ayaa, ii–>aa, oo>waa after:
Aaniin.—How or in what way?
Aandi or Aaniindi—Where
Aaniin apii—When in time
Awenen—Who
Giiyose.—S/he hunts.
Aandi gaagiiyosed. Where did s/he hunt? (Tense marker gii- spoken as gaa- with 1st vowel change after Aandi. B-form for s/he is verb's d ending.)

e
aa
we
-yan
-waad

Goojitoon! Try it! Translation below.

1. Ninzaagitoon Dagwaaging. Aandi gaayose_____(they).

2. Aaniin apii w_____-giiwewaad? (will/want wii-).

3. Gidojibwem ina gikinoo'amaadiiwigamigong? Aandi _____jibwemoyan giziibiigiisaginige-giizhigak?

4. Aandi wenjibaa_____? Gidaa na Mahnomening?

5. Aaniindi _____zhaayaang? Daga mino-izhiwebizidaa!

Translations:

Niizh—2 **A.** You want to go ricing when it is fall? Where do you want to go? **B.** Is she looking for work in town? Where is she looking for work? **C.** Did you all walk on the trail? When did you all walk? **D.** Do they go to school? Where do they go to school? **E.** Do you want to go duck hunting? Do you have a canoe at the lake? **F.** Do you speak Ojibwe? Yes. I speak Ojibwe a little. **G.** Look! See him/her! Do you see (him/her) the tree? S/he is red.

Niswi—3 ***Down:*** **1.** Aandi? **2.** Zaagidiwin **3.** Izhaa **5.** Aaniin **7.** Giiyose ***Across:*** **4.** Gidayaan **6.** Aabijitoon **8.** Gii- **9.** Debwewin **10.** ina

Niiwin-4 **1.** I like it when it is Fall. Where are they/**-waad** hunting? **2.** When will- (wii->**waa-**) they go home? **3.** Do you speak Ojibwe at school? Where do you speak Ojibwe (o->**we**) when it is Saturday? **4.** Where do you/**-yan** originate from? Do you live in Mahnomen? (note: onjibaa -> wenjibaa) **5.** Where are (i->e) we going? Please let's all behave well!

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 transaltions 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@glifwc.org*.

WDNR attorney recognized by Voigt tribes

By Charlie Otto Rasmussen
Staff Writer

Reserve, Wis.—An honor song performed on the GLIFWC drum, a colorful Pendleton blanket accompanied by a framed certificate of appreciation. Throw in hearty handshakes and words of humor and approval. And you've got: "something unimaginable 25 years ago," said retiring Wisconsin Department of Natural Resources (WDNR) Attorney Mike Lutz.

The former WDNR chief counsel, who twenty-odd years ago routinely quarreled with tribal officials over the scope of treaty rights, received gifts and high praise from the Voigt Intertribal Task Force July 7. In a unanimously approved resolution, the Task Force commended Lutz's work in building bridges between GLIFWC and the WNDR after the legal dust settled from years of litigation.

"I think this is a recognition [by treaty tribes] that the DNR understands the importance of strong tribal relations," said Lutz. "I recognize the significance of the drum song. For me, it's a remarkable honor."

Since 1980 Lutz has served with six DNR secretaries, from Tony Earl to the current appointee, Cathy Stepp. As legal council for Native American affairs, Lutz developed basic strategies for each executive that detailed treaty rights fundamentals and value of cooperatively managing natural resources with Ojibwe tribes.

"I always felt that it was important to educate the DNR secretaries on the Chippewa treaty right and encourage them to develop positive relations with the tribes," Lutz said. "There's been some really nice accomplishments, and there's a lot more the state and tribes can do together in the ceded territory."

In recent years, the Wisconsin State Legislature enacted the 2007 GLIFWC Warden Bill with an endorsement and assistance from Lutz. The Bill enhances safety for both GLIFWC conservation officers and the general public in the ceded territory. As a result of the Bill's passage, all GLIFWC and DNR wardens receive identical training and carry out combined exercises throughout the year.

**Note on language: since the treaty-making era of the middle 1800s, the name Chippewa is often used in legal circles rather than Ojibwe or Anishinaabe.*

Bearing a Pendleton blanket presented by the Voigt Intertribal Task Force is attorney Mike Lutz, retiring chief counsel for the Wisconsin Department of Natural Resources. The Task Force honored Lutz on July 7 at Lac Courte Oreilles with a drum song and a framed resolution of appreciation held by Mic Isham, GLIFWC Board of Commissioners Chairman. GLIFWC Executive Administrator Jim Zorn (left) said that Lutz played a major role in building trust and good relations between the state and Ojibwe treaty tribes. (COR)

US Forest Service officials assume posts in U.P., Wisconsin

By Charlie Otto Rasmussen
Staff Writer

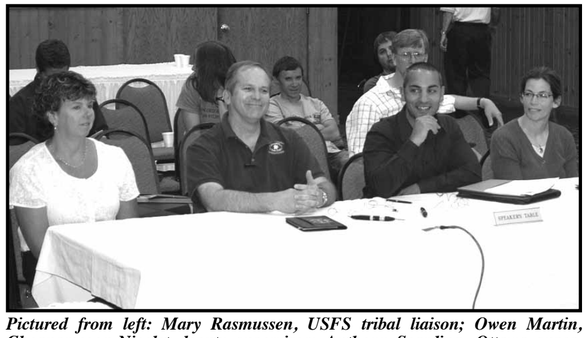
A pair of new forest supervisors began work at Upper Michigan National Forests in summer 2011.

The US Forest Service announced the appointments of Jo Reyer to the Hiawatha and Anthony Scardina to the Ottawa National Forest.

The western Upper Peninsula's Ottawa lies wholly within the 1842 ceded territory, while the Hiawatha National forest to the east is situated in the 1836 ceded territory. Both are among four Forests included in the Tribal/Forest Service Memorandum of Understanding, which establishes camping, gathering and harvesting guidelines for most GLIFWC bands.

Scardina met with the Voigt Intertribal Task Force in July along with recently selected Deputy Forest Service Supervisor for the Chequamegon-Nicolet Forest, Owen Martin. Said Scardina on behalf of the new Forest Service officers: "We look forward to becoming part of the regional community and building on cooperative work with tribes in the ceded territories."

Joe Reyer. (Photo submitted)



Pictured from left: Mary Rasmussen, USFS tribal liaison; Owen Martin, Chequamegon-Nicolet deputy supervisor; Anthony Scardina, Ottawa supervisor; and Ann McCammon Soltis, GLIFWC director of Intergovernmental Affairs. (Photo by Charlie Otto Rasmussen)

Madeline Island Anishinaabeg Biennial Gathering

September 23-25, 2011

Mooningwanekaaning-minis Anishinaabeg Maawanji'iding—Madeline Island Anishinaabeg Biennial Gathering: The second Madeline Island Anishinaabeg Gathering will take place on Friday, September 23–Sunday, September 25, 2011 at the Ojibwe Memorial Park on Madeline Island. This is a time to honor our past, celebrate the present and vision for the future of the relationship with Anishinaabeg and Madeline Island.

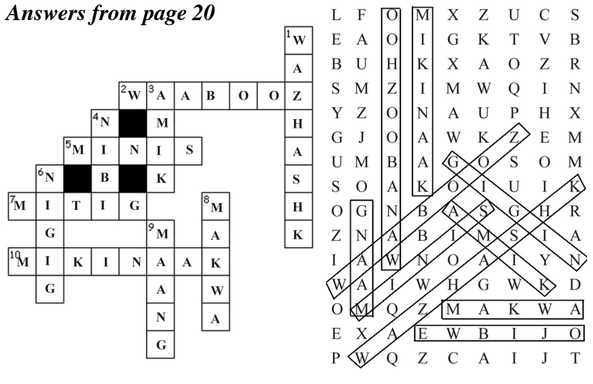
Friday will begin the Gathering with youth activities for all ages including: a National Eagle Center presentation, a youth leadership panel, storytellers and more. Friday night will feature keynote speakers, and Saturday will start with a morning ceremony following with speakers, musicians, food, and will end with a celebrational dance in the evening. Sunday will include an open house at the Madeline Island Museum with an Anishinaabeg artists show and reception, book signings and the film, "Mikwendaagoziwag—They Are Remembered" on the Sandy Lake Tragedy.

School groups are requested to make a reservation by contacting the email address below. There will be discounts on the ferry from Bayfield for tribal members and free camping sites on the Island.

For more information or if anyone is willing to be on the planning committee, be a volunteer on the day of the Gathering, or make a contribution, contact *mi2011ag@yahoo.com*.

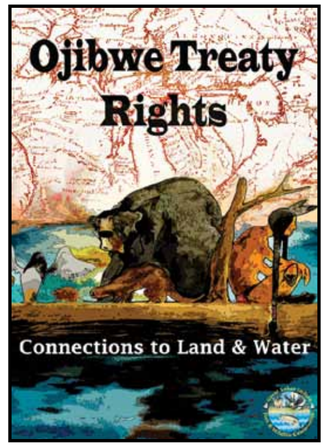
Mikinaako-minis crossword & word search

Answers from page 20



New DVD from GLIFWC

Treaties: Connections to Land & Water



Ideal for classroom use, an 18-minute DVD, *Ojibwe Treaty Rights: Connections to Land & Water*, with study guide discusses Ojibwe treaty rights in the context of the 21st Century, revealing the deep connection to natural resources that continues to characterize Ojibwe culture and lifeways today.

Along with an explanation of the nature of the rights and regulation, the discussion also includes personal commentaries from tribal members involved in the exercise of off-reservation treaty rights.

DVD plus Treaties Study Guide are available through GLIFWC for $12.00.

Also available and compatible with the DVD are the 2011 posters featuring the Ojibwe Flood Story with artwork by Ojibwe artist Wes Bellanger (see page 20). One copy of the poster is free. Additional copies are available for $2.50 each.

To order the DVD and/or the poster contact GLIFWC at PO Box 9, Odanah, WI 54861; email *pio@glifwc.org* or order online at *www.glifwc.org*.

ANA Language project records Anishinaabe stories

By Jim St. Arnold, ANA Program Director

Odanah, Wis.—...giiwen, aabiding mewinzhaa, mii gaa-bimaadizid osh-ki-ozaawaa-bineshiinh. gaawiin ayaawaasiin oniigi`igomaag, gii-kiiwashizi. Gaawiin awiiya ogii-kanawenimigosiinan iniw Ozaawaa-bineshiinhyan. Wiin o`o` ozaawaa-bineshiinh gii-maji-izhiwebizi pane. ogii-kiibaazomaawaan iniw awesiinhyan miinawaa gaye ogii-miikinji`aawaan iniw oshki-awesiinhyan. ogii-kimoodin miijim gaye gii-kopajitoong wadiswanan. gakina bineshiinhyag maaji-aanawenimaawaan iniw Ozaawaa-bineshiinhyan. Gii-ikidowag "niwii-ashamaanaan wii-mino-izhiwebiziyan," gaawiin dash gii-pizindanziin. Geyaabi Ozaawaabineshiinh gii-maji-izhiwebizi, mii gaa-izhi-bi-izaad da-gaganoonaad aw Chi-manido iniw Ozaawaabineshiinhyan...

...one time long ago there lived a young little brown bird. He did not have any parents; he was an orphan. There was no one to look after him. This brown bird behaved mischievously all the time. He tricked the other animals and teased the young ones. He stole food and ruined the nests of the other birds. All the birds began to dislike the little brown bird. They said, "We will give you food and feed you when you behave," but he didn't listen. Still the little brown bird misbehaved, and then the Creator came to talk with him...

Thus goes part of the story, "Ozaawaabineshiinh," collected by the staff of the GLIFWC Gidaadizookaaninaanig (Our Stories)—Original Teachings of Anishinaabe Cultural Practices language project. Ultimately, despite Ozaawaabineshiinh's shinanigans, and although he missed-out on gaining a beautiful color like other birds, the Creator blessed him with a wonderful song, and he was able to delight all the other birds with that song.

Funded under a three-year grant from the Administration for Native Americans, ACF, U.S. Department of Health and Human Services, GLIFWC's language project staff are collecting stories that relate to the traditional practices and teachings of the Anishinaabe people.

"It is very fitting to include the story, 'Ozaawaabineshiinh,' from Hilda Surette," Wesley Ballinger, project language specialist said, "because it embodies the heart and philosophy of what we hope to achieve. Ozaawaabineshiinh finding his voice mirrors the Anishinaabeg reclaiming their language."

In this first project year, staff met with storytellers/elders Joe Chosa, Larry Smallwood, Leonard Sam, Nancy Jones, Barbara Nolan, Hilda Surette, Eddie Benton, and Eve King and collected fourteen stories in the Anishinaabe language, using the sound-proof facilities at the Northern Great Lakes Visitors' Center (NGLVC) for recording purposes. NGLVC is partnering with the language project.

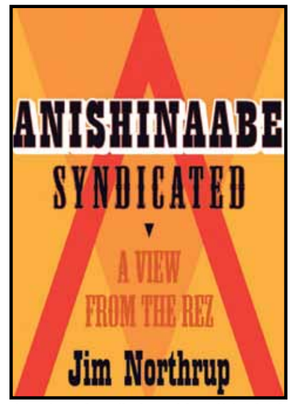
Project interns Michelle Goose, Michelle Defoe, Leora Tadgerson, and Levi Tadgerson have been busy transcribing the stories under the guidance of Wesley Ballinger and Jim St. Arnold, project director. Once transcribed, the interns are translating the stories into English, then meeting with the storytellers to review the transcriptions and translations. The interns also work closely with Anishinaabe language instructors Dennis Jones and Ken Pitawanakwat who are providing a peer review process to ensure accuracy in structure and spelling.

The stories collected so far, such as "Ozaawaabineshiinh," "How My Grandfather Lived," "Wennibozhoo and the Turtle," "Wennibozhoo Races the Rock," are stories that have been told for generations and have passed down the teachings, knowledge, and philosophies of the Anishinaabe people.

At the end of the project, a CD recording of the stories told in the Anishinaabe language and a book of the stories will be published.

Northrup shares his Anishinaabe life perspective with important commentary on modern history

By Sue Erickson, Staff Writer

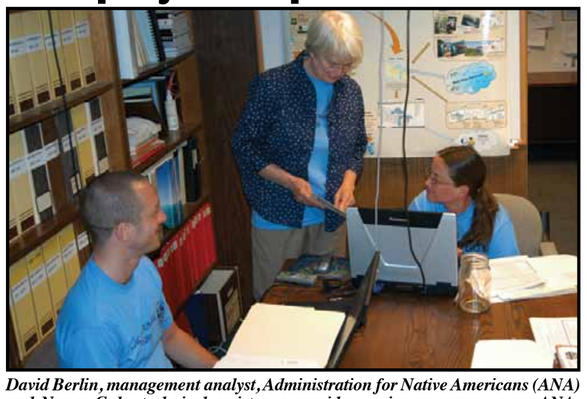


Looking for a good book to kick back with this autumn? You'll be sure to crack more than a few smiles if you pick-up Jim Northrup's *Anishinaabe Syndicated: A View from the Rez*. You'll join Northrup (shinoob, vet, grandpa, author, poet, ricer, basketmaker) and the *Fond du Lac Follies* at home as well zipping across the countryside, as he provides commentary on events and people from his point-of-view spanning 1989-2001. While entertaining and funny, *Anishinaabe Syndicated* also is its own historical account of events as they occurred over these years of great transition for the tribes. The book is a compilation of Northrup's monthly column, *Fond du Lac Follies*, wherein Northrup witnesses and comments on the treaty rights struggle, the advent of casinos into the tribal world, politics both tribal and non, and life in general. His humor ranges from gentle to hilarious to downright cutting, but it is hard to put it down without a few chuckles.

Describing himself as a modern, traditional Ojibwe, Northrup remains firmly grounded in Sawyer, Minnesota—his home, surrounded by relations and participating in the seasonal activities of his ancestors—ricing, sugaring, snaring rabbits. He brings you as well as other visitors into his home where family and that special relationship to Earth provide the center to his life and this record of events. You listen to the voice of a grandfather sharing and teaching these age-old skills and the love of Aki as life progresses year by year through the seasons. This is what is truly important. *Anishinaabe Syndicated* is both an educational and enjoyable read.

Anishinaabe Syndicated is available at Birchbark Books and Native Arts (612) 374-4023 or at *birchbarkbooks.com*.

ANA project impact evaluation



David Berlin, management analyst, Administration for Native Americans (ANA) and Nancy Gale, technical assistance provider, review progress on an ANA-funded environmental project with GLIFWC's Dara Olson. The ANA officials conducted an on-site evaluation of GLIFWC's Ceded Territory Environmental Regulatory 404 Permit Project to verify grant accomplishments and benefits for an annual report to Congress on July 12. (COR)

All the way from DC, ANA staff addressed the GLIFWC Board of Commissioners at their July meeting at Fond du Lac's Black Bear Resort/Casino. The team met with GLIFWC staff, LaTisha McRoy and Fawn YoungBear-Tibbetts, who are working on the ANA-funded Minwaajimo project. The visit is a part of an ANA grant impact evaluation which looks at project accomplishments. Pictured above are: Chris Watson, ANA impact evaluator; Courtney Hunter, ANA impact evaluator; Dan Van Otten, ANA technical assistant provider with ACKCO Inc.; and GLIFWC ANA SEDS Project Coordinator LaTisha McRoy. (SE)

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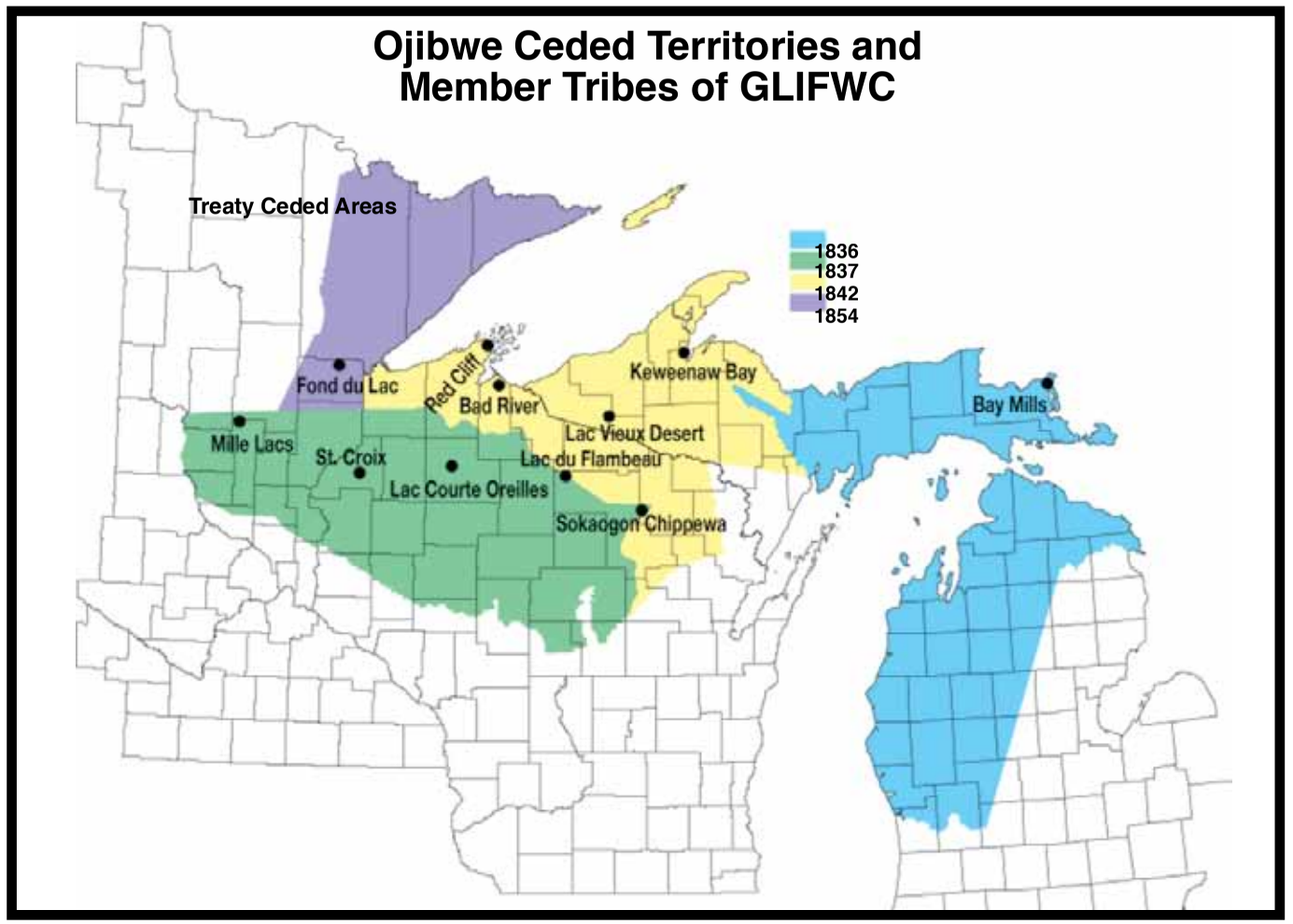
For more information see GLIFWC's website: **www.glifwc.org**.



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A Chronicle of the Lake Superior Ojibwe