

Late ice-out cools netting

Good fishing for walleye spearers

By **Charlie Otto Rasmussen**
Staff Writer

Ceded Territory, Western Great Lakes—Gaa-bibooniked, Old Man Winter, kept freshwater lakes in his icy grip well in May, frustrating the efforts

of anxious fishermen ready to hit open water. The late, near record ice-out on many waters translated to a short season and modest harvest at Mille Lacs and other historically productive lakes.

Apair of small lakes on the southern reaches of the ceded territory in Wisconsin presented the first harvest opportunity

May 1. Spearers from Lac Courte Oreilles brought home 108 walleye from Windfall Lake, while Cedar Lake yielded 175 fish for St. Croix members. By May 7, all six Wisconsin bands were participating in the harvest. Even with the season beginning nearly five weeks later than the 2012 opener, Wisconsin spearers bagged 28,273 walleye by the third week in May. Tribal officials earlier announced a harvest declaration of 59,399 walleye.

In Upper Michigan, Lac Vieux Desert fishermen found open water on Emily Lake and the Cisco Chain, an interconnected lake system that descends into Wisconsin, on opening night May 5. The expansive but reliable Lake Gogebic provided the highest totals for the LVD community with 1,631 fish speared through May 16.

Bay Mills fishermen in the eastern Upper Peninsula conducted limited walleye spearing at Monocle Lake and the Escanaba River. In downstate Cheboygan County, Black Lake yielded a single lake sturgeon for a Bay Mills treaty spearer. Justin Carrick, Bay Mills Conservation Department, said that near-shore areas of Lakes Superior, Huron

and Michigan have received the most attention to date—both from subsistence and commercial fishermen.

While Mille Lacs Band fishermen negotiated the late breakup with under-ice nets in late April, it was May 9 before open water fishing got underway. Skilled Ojibwe spearers successfully targeted a broader size range of walleye in the effort to conserve sensitive year-classes of smaller fish. Historically the most utilized fishing method, netting produced only about 17% of the harvest total, according to preliminary numbers.

“The new regulations allowing all sizes of walleye to be speared at Mille Lacs appears to have shifted some of the harvest away from smaller fish,” said Joe Dan Rose, GLIFWC Inland Fisheries Biologist. According to preliminary creel data, walleye taken by spear averaged 19.2-inches in length—a size that meshes nicely with state angler requirements to keep only 18-20” walleye.

Due to declining abundance of catchable walleye, the total harvestable surplus for the 2013 fishing year was reduced to 250,000 pounds, half of what it was last year. The Bands voluntarily (See Weather, page 5)



Red Cliff’s Morris family spent the evening of Mother’s Day on Middle Eau Claire Lake in Northwest Wisconsin. (Photo by Charlie Otto Rasmussen)

VITF honors Red Cliff’s Leo LaFernier

By **Sue Erickson**
Staff Writer

A pinch of asemaa (tobacco) is handed to Red Cliff’s Leo LaFernier requesting him to open a Voigt Intertribal Task Force (VITF) meeting with a prayer, a request he graciously grants and offers up his words to the Creator following a Drum Song and the passing of a Pipe.

In this way, many VITF meetings have begun over the years with the Task Force’s longest-standing member asking the Creator for wisdom and guidance.

LaFernier has been with the Task Force since its beginning in 1983 and is entering his 28th year as a Task Force representative from Red Cliff, although this year he is serving as an alternate.

A soft-spoken, but determined ogichidaa, LaFernier, known as “Uncle Leo,” has advocated for his tribe, treaty rights and the environment as a tribal council member, a VITF representative and as a spiritual guide. His journey has been long and rich as he has participated in the re-affirmation of tribal sovereignty and treaty rights and the resulting empowerment of tribal governments through the past 30 years.

He’s partiapiated in many battles along the way, including the protest years on Wisconsin spearfishing landings, the

strenuous negotiations with the State that characterized the first years of treaty harvests in the 1980s, the battle against the location of a nuclear waste disposal site in the region, Red Cliff’s effort to investigate mystery barrels planted by the US Department of Defense in Lake Superior, and most currently, the threat of an iron mine stationed atop the Penokee Mountains, set to drain into the Bad River watershed and Lake Superior, the tribes’ current and historical fishing and ricing grounds.

LaFernier grew up on the Red Cliff reservation. His family depended heavily on hunting and fishing to put food on the table. This was during a time when you didn’t know what might be served for the evening meal—muskrat, porcupine—whatever one was fortunate enough to catch. Whatever the menu was, “we sure enjoyed it,” he recalls.

However, life called Leo to work away from the reservation in the mid-fifties. He spent time in Michigan, Milwaukee and Chicago. He returned to Red Cliff in 1973, one year after the historic Gurnoe decision which re-affirmed tribal treaty fishing rights in Lake Superior.

After several bids for election, LaFernier won election to the Red Cliff Tribal Council in 1983 and served on the Council until 1999. The majority of that time, LaFernier was vice-chairman, a po-

sition which took him on many journeys to Washington, DC. On one such trip with late Tribal Chairman Richard Gurnoe, he carried a gift of Lake Superior fish on dry ice that slowly began to melt along

the way. The precious package was dripping fish juice as LaFernier and Gurnoe entered the Department of Interior. But LaFernier doggedly pursued his mission. (See Honoring, page 20)



Both the Red Cliff Tribe and GLIFWC said *chi miigwech* to Red Cliff’s Leo LaFernier for his 28 years of service on the Voigt Intertribal Task Force (VITF) as Red Cliff’s representative. Congratulating LaFernier as he received a framed resolution of appreciation from GLIFWC are: Red Cliff Tribal Chairwoman Rose Gurnoe-Soulie; GLIFWC Board of Commissioners Chairman Mic Isham and VITF Chairman Tom Maulson. (Photo by Sue Erickson)



Tribes work with NWF to protect natural waters

Concern over loopholes in Clean Water Act

By Sue Erickson, Staff Writer

According to a report issued by the National Wildlife Federation (NWF) in April 2013, loopholes in the Clean Water Act (CWA) allow mines to discharge pollution into waterbodies. Closing those loopholes would protect tribes and other communities from potentially adverse impacts as a result of hardrock mining.

Entitled “Honoring the River: How Hardrock Mining Impacts Tribal Communities,” the NWF report focuses on the impacts mining has had on tribes historically and encourages a federal rule change to prevent the recurrence of similar impacts in the future.

Emphasizing the urgency for change, the NWF calls attention to the proliferation of new mining proposals. “Mines are being proposed from Alaska’s Bristol Bay, a watershed that supports the greatest remaining runs of wild sockeye salmon on earth, to the Great Lakes basin, which contains 84 percent of North America’s supply of fresh surface water.”

Loopholes in the CWA

Some may think the EPA and the CWA have the pollution problem covered. Not so, says NWF. Loopholes in the CWA allow mining companies to deposit untreated tailings and other mine waste products into streams, lakes and wetlands. Current regulations provide that mines can treat some waterbodies as “waste treatment systems,” and therefore those waters are not protected by the CWA.

The report points out that mines “can treat some mining waste as ‘fill material,’ which is not subject to normal pollution standards.”

Within a section of the report entitled “Hardrock Mining & Water Pollution,” both surface water and groundwater pollution from acid mine drainage (AMD) is discussed. “Acid mine drainage is a particularly dangerous by-product of hardrock mining. Of the estimated 500,000 abandoned mines in the western United States, some dating back to the late 19th century, many continue to pollute today.”

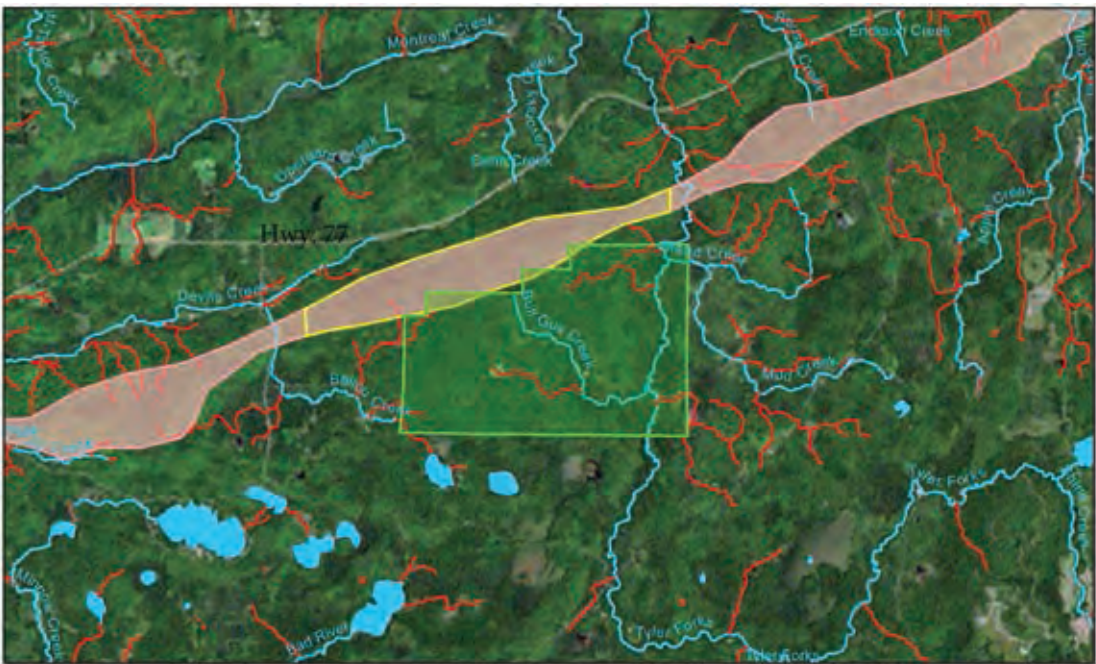
The long-term impact of AMD makes it particularly concerning. According to the report AMD “still seeps from mines in Europe that were worked by the Romans before A.D. 476 and modern mines, such as the proposed Phoenix gold mine in Nevada, are predicted to produce AMD for as long as 10,000 years.”

Forest Service honors G-WOW partners



Gikinoo’wezhiwe Onjii Wabaan (G-WOW) (Guiding for Tomorrow) project partners above were recognized with an Honor Award from the US Forest Service Eastern Region on May 3. The G-WOW project focuses on the impact of climate change and features a free-standing exhibit at the Northern Great Lakes Visitor Center (NGLVC) along with an interactive kiosk and climate change curriculum. Pictured are Jason Maloney, US Forest Service and NGLVC director; Sue Erickson, GLIFWC public information director; Jim St. Arnold, GLIFWC program director; Neil Howk, Apostle Islands National Lakeshore assistant chief of interpretation and education; and Catherine Techtmann, University of Wisconsin Extension environmental educator. (COR)

Surface waters potentially filled by iron mining given provisions of AB1/SB1 as amended February 5, 2013



Legend

- Streams & lakes potentially filled by mining (streams with < 2 sq. mi. drainage & lakes < 2 acres)
- Streams with > 2 sq. mi. drainage, trout streams, & lakes > 2 acres
- GTAC Iron County Forest leased lands
- Possible mine initial project area (approx.)
- Penokee Hills iron ore deposits (approx.)

“American Indian tribes across the United States have been impacted by the tailings and other waste dumped into America’s waterways by the metals mining industry. Tribes own and manage nearly 95 million acres of land, much of it consisting of large intact habitats, abundant wildlife, clean water and air, and unique cultural and historic resources. Nearly 2 million acres of Indian lands are subject to mineral leases administered by the U.S. Department of the Interior. Hardrock mines disproportionately impact the environment, health, and culture of Native communities.”

Honoring the River: How Hardrock Mining Impacts Tribal Communities, a report by the National Wildlife Federation

Tribal histories with hardrock mining

Within this section, NWF discusses tribal experiences with hardrock mining, featuring western tribes in Montana, Idaho and eastern Washington where mining projects have left waters polluted. Many of these mining projects occurred at a time when tribes were vulnerable and unaware of the potential impacts of mining on the land and water.

The report emphasizes the powerful connections tribal people have with the land, water and the natural world, noting that the reservations have often been homelands for many generations, making it unimaginable for tribal communities to pick up and move if their environment becomes poisoned by mining waste. Similarly, resources on lands ceded in treaties remain important sources of food for tribes who retained treaty rights to fish, hunt and gather for sustenance, and still depend on the fish and game to be present and safe to eat.

What tribes are doing to close the loopholes

Tribes are working with the NWF to get closure of the mining loopholes which allow for tailings and other mine waste to be dumped in lakes, streams and wetlands. Already some tribes in the Great Lakes region and elsewhere have:

- Written to the White House, Environmental Protection Agency (EPA) and Army Corps of Engineers (Corps), stating how hardrock mining threatens their communities and asking them to close the loopholes in the Clean Water Act, specifically to limit the “waste treatment system exclusion” to only manmade waters and to revise the definition of “fill material” to exclude discharges subject to effluent limitations, such as mining slurries which are currently classified as fill.
- Passed resolutions urging the White House, EPA and the Corps to close the CWA loopholes.
- Encouraged their members to send an action alert letter to the same parties.

The report encourages more tribes to reach out to their members and federal agencies to close the loopholes that threaten their waters.

For additional information go to www.nwf.org/miningloopholes.

On the cover

Flashy, with a crimson head and black and white body, the boldly colored red-headed woodpecker is in decline due to changing habitat (see story, page 8). (Photo compliments of Larry Leonard, Brainerd, Minn.)



Treaty obligations and trust responsibility—A call for action

By Michael J. Isham, Jr.
GLIFWC Chairman

Lac Courte Oreilles Reservation, Wis.—Trust responsibility is a term I have been hearing a lot these days. Tribal leaders from around our region and from around the country have been calling upon the federal government to honor its trust responsibility toward tribes.

I have witnessed this in a number of venues and on a number of issues—at meetings of the EPA's Regional Tribal Operations Committee in relation to water quality, air quality and habitat protection; in state and federal meetings and written testimony in relation to protecting our brother Ma'iingan; and in meetings with federal and Congressional officials in relation to adequate funding for tribal natural resource and environmental management programs, to name but a few examples.

What does trust responsibility *really* mean? It is a term that easily rolls off the tongue because we in Indian country know how important it is to continually remind the federal government of promises and commitments that remain just as valid today as when they were made many years ago.

Trust responsibility seems to be understood in concept by many in the federal government but understood in practice by few. The question begs – how do we tell the federal government and others what trust responsibility means in terms of action, in terms of getting something done that helps tribes meet their priority needs?

To me, trust responsibility means that the federal government must take specific actions to uphold and defend the obligations it assumed in signing treaties with my tribe (Lac Courte Oreilles) and other tribes in this region. For example, the Treaty of 1837 *guarantees* to the tribes the right to hunt, fish and gather in our ceded territories. It guarantees that we can continue our long-held lifeways and use the resources as we have since time immemorial. The same types of guarantees are part of the treaties and other documents that established our reservations.



Many equate the fulfillment of these treaty obligations to the fulfillment of trust responsibilities. Some suggest that specific treaty obligations are a subset of the general trust responsibility. I find this type of “legalese” confusing and unhelpful.

To me, obligations contained in treaties that the US Constitution considers as the “supreme law of the land” are more powerful than a general trust responsibility that was defined by the courts. By signing these treaties, the federal government took on specific obligations and committed to making good on specific guarantees.

Treaty obligations go beyond a duty to consult with tribes on a government-to-government basis. They go beyond applying some sort of balancing test that merely takes tribal input into account but that does not guarantee decisions that truly protect tribal interests.

Treaty obligations require much more. They require the federal government to affirmatively *act*, not sit idly by while Aki is being destroyed. They require specific actions and decisions to protect and defend our right to hunt, fish and gather natural resources, including to ensure that treaty resources are non-toxic, healthy and abundant.

Treaty obligations mean that the government must deny a permit for mining activities, for example, that will pollute and poison treaty resources as well as destroy valuable treaty-protected habitat. They also mean that the federal government must ensure that tribes have sufficient financial resources and expertise to determine the impacts of particular proposals on tribal rights and interests, as well as to be full participants in all decisions that affect them.

To understand trust responsibility, I choose not to get tangled up in theoretical concepts and discussions. Instead, I look to the specific terms of the treaties themselves. They provide the foundation and the justification for federal action, not inaction and lip service. There need be no other source of law to provide that authority or impetus to act. After all, as the Constitution makes clear, treaties *are* the supreme law of the land.

Copper & iron ore big draws for mining corporations

By Charlie Otto Rasmussen
Staff Writer

Odanah, Wis.—From the Yellow Dog Plains west to the Arrowhead region, mining initiatives are in play across the ceded territory. Influenced by weather, regulations and market forces, plans for extracting iron ore taconite and other metals—including copper, zinc and nickel—remain in various stages of development. Mining specialists with GLIFWC, Tribes, and grass-roots organizations are tracking mining activity in the field and in public forums.

“There’s a major push in the ceded territory and adjacent regions from mining companies to identify and develop ore bodies,” Ann McCammon-Soltis, GLIFWC policy analyst said. “Legal and environmental staff are monitoring this modern mining boom and the potential threats to natural resources that tribal members rely upon.”

Near the Kennecott Eagle Mine in north-central Upper Michigan, a new water quality monitoring program in the Yellow Dog and Salmon Trout watersheds is underway. The Keweenaw Bay Indian Community (KBIC) helped broker a cooperative agreement with the US Geological Service on a four-year study to measure impacts from not only mining but associated activity including road construction, heavy truck traffic and the operation of large industrial facility, which sprawls over 100 acres of bulldozed sand plains.

“Aquifers of the Yellow Dog Plains discharge to form several pristine rivers,”

said KBIC President Warren C. Swartz. “[Mining] activities may diminish the inherent value of the Community’s 1842 Treaty rights and put the health and welfare of the public in jeopardy for generations to come.”

Swartz said the water monitoring program includes the support of the Huron Mountain Club and the Yellow Dog Watershed Preserve, both located near Big Bay.

Meanwhile, Kennecott officials announced a pullback on completing construction and beginning operation of the underground Eagle Mine. With mineral prices expected to stay suppressed in the coming year, Kennecott is positioning production of nickel and copper for the second half of 2014.

At the Orvana Resources mine site dubbed Copperwood near Michigan’s western Gichigami shoreline, company managers continue working through the state application process. Anticipating state approval, Orvana stated the mine should be operational sometime next year.

In a repeat performance from the previous legislative session, the Wisconsin Assembly executed a party-line vote on mining regulations largely authored by mining company, Gogebic Taconite. With a slim pro-mine majority in 2013, lawmakers passed the AB1/SB1 Iron Mining Bill after limited public opportunity to provide input. On March 11, Governor Scott Walker signed the bill into law, which allows filling streams and lakes with mine waste material. The bill also strips the Department of Natural Resources from authority to halt mining



Bad River’s Edith Leoso supports niece, Jade, as she testifies at a listening session in Ashland regarding the Wisconsin AB1/SB1 Iron Mining Bill. A group of state legislators organized the February 10 gathering, which drew more than 200 participants. AB1/SB1 loosens many environmental protections and ultimately became law on a party line vote. (Photo by Charlie Otto Rasmussen)

operations even in the event of an “immediate and substantial threat to public health and safety or the environment,” creating a hurdle to swift remediation in emergency situations.

A late snowmelt in the Penokee Hills—where Gogebic Taconite proposes to construct the world’s largest open pit iron mine—delayed test drilling up to 1,200-feet to better define the ore body. Company officials announced plans to dig up larger bulk samples of rock later in the year.

The Bad River Tribe created a legal defense fund in the wake of recent de-

velopments to mine the Penokee deposit, which lies just six miles upriver from the reservation. For more information see www.badriver-nsn.gov.

Tribes, which submitted comments on the Environmental Impact Statement for the proposed Polymet mine in Minnesota, are looking forward to a revised document slated for release this summer. Situated in the heart of the 1854 ceded territory, mining at the site (dominated by copper ore) raises a number of environmental concerns, including impacts to over 1,000 acres of wetlands.



Fee exempt 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. There is generally no limit on the number of camping permits a person may obtain.

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 online permitting system (NAGFA)
 - You will be issued a permit (similar to previous years)
 - The permit will include a permit number that you will use to fill out the fee envelope.
3. Follow the camping registration procedures at the campground. Generally, this involves providing information requested on a registration form or envelope. See illustration on how to fill out the fee envelope at the campsite.
4. Follow all campground rules and regulations found in the tribal rules.

Reminder: Fee exempt camping is for National Forest campgrounds only!


Filling out Forest Service campground fee envelopes for tribal use

**Recreation Fee Permit**
Detach this permit stub from envelope and display on vehicle dashboard this side up. If camping, attach permit to campsite post ensuring it is clearly visible.

VALID ONLY AT THIS SITE FOR THE DAY(S) PAID BEGINNING:

Purchase Date:
Specify number of days registered for site.
No. of Days Paid:

Permit Stub
No. 9033171

**Recreation Fee Envelope**
TO VALIDATE, COMPLETE THE FOLLOWING
U.S. currency and checks drawn on U.S. banks accepted. Please do not fold bills or checks. Make checks payable to USDA Forest Service.

1. Amount Enclosed

2. No. of Day(s) Paid

3. Time and Date Purchased

4. Vehicle License No.

5. State

6. Home Zip Code

7. Selected Camp Unit No.

8. No. in Party

9. Other Charges

10. Golden Age or Golden Access Passport No.

11. Planned Departure Date

1. Fill in "tribal permit" here.

2. Indicate number of days. Maximum is 14 days.

3. Fill in date of arrival

4. Enter permit holders vehicle plate; 5. State of plate; & 6. Home zip code

7. Unit # here

10. NAGFA Permit Number

11. Specify departure date

Envelope
No. 9033171

After completing, detach permit stub and deposit envelope into box provided.
FS-2330-26a (9-2006)

Please fill in the requested information on the fee envelope to register. Tear off the envelope stub and attach to site post.

Please review the campground's posted rules and enjoy your visit!

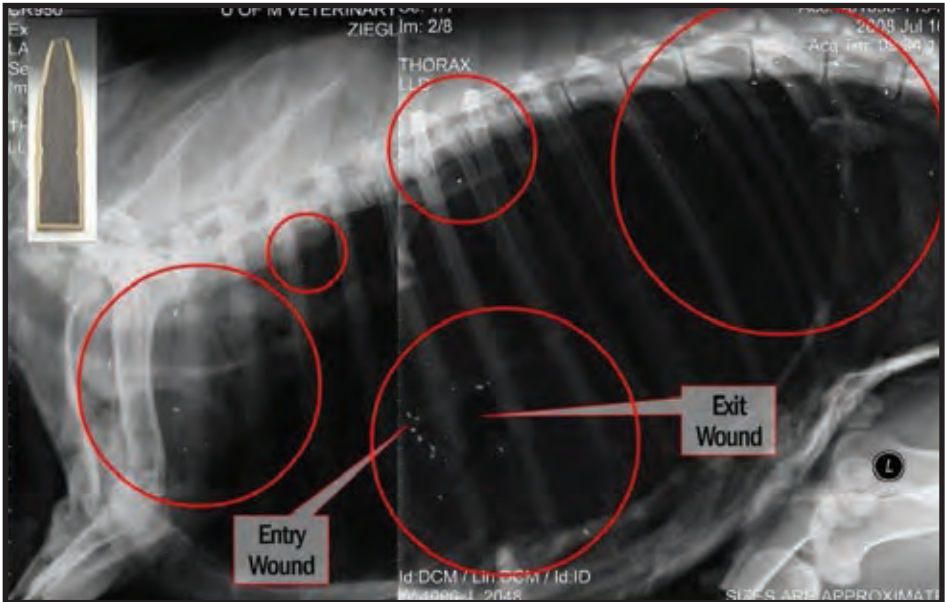
Dangers of lead in venison

By Lynna Gurnoe, Red Cliff tribal warden

A recent study conducted by the US Geological Survey at the National Wildlife Health Center revealed that there are elevated ammunition-associated lead levels in consumers' wild game. The photo below shows the placement of lead from ammunition in the study's carcass (with white specks being lead). Note the distance those lead specks traveled from the entry wound. Surveys distributed to food banks the surveys showed that 8-15% of Wisconsin donated venison to food shelves contained lead fragments.

These lead fragments are not only harmful to humans but are also hurting our wildlife in the ceded territory. Some of the many affected animals include carrion birds such as eagles and vultures, canines such as wolves and coyotes, and waterfowl such as ducks and geese. An unusual bird that is dropping in populations due to lead poisoning is the woodcock. Some other sources of lead that animals ingest include spent shot (waterfowl, upland game), sinkers (waterfowl), mine tailings (waterfowl), and paint chips.

Lead can cause neural degeneration (nerve damage), kidney damage, bone damage, and inhibit blood formation and nerve transmission. The body mistakes lead for calcium and then transports it to nerve cells and other tissues.



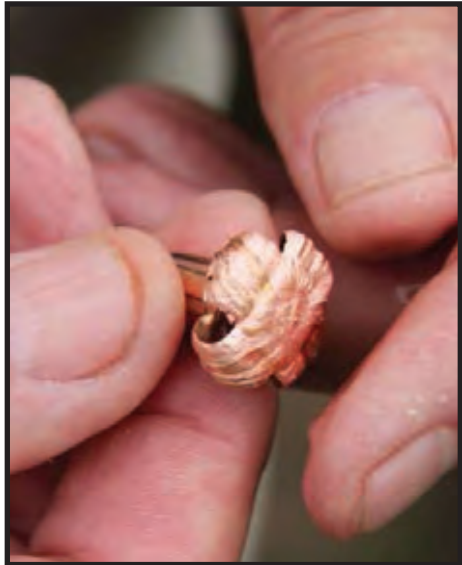
X-ray of a deer carcass shot with a lead bullet. Notice how the lead bullet has dispersed through the body. (Photo reprinted with permission from www.huntingwithnolead.org)

What can I do to help?

Switching to ammunition that does not contain lead will greatly reduce mortality in wildlife and limit the chance of humans ingesting lead fragments. Unfortunately this ammunition does cost more, but spending a few dollars is worth environmental and human health benefits.



Lead rifle bullet with fragments produced.



Ammunition made out of copper has no fragments.

Correction: GLIFWC's internet-based permitting article

In the winter edition of *Mazina'igan* there was an article about an internet-based permit and registration system which is being used by several GLIFWC member tribes. The article said that the system was used by all member tribes. This was not accurate as Keweenaw Bay (KB) employs a different system, and the permitting requirements for KB are not the same as for other tribes. This article caused some confusion and concern because of its inaccuracies. We apologize for any confusion that this oversight might have caused.



Young Ojibwe women participate in “spear and release” at LCO

By Sue Erickson, Staff Writer

Lac Courte Oreilles Reservation, Wis.—Spear and release doesn’t seem to jive but that’s what some Lac Courte Oreilles (LCO) Ojibwe School students are up to under the guidance of Jason Bisonette, outdoor skills teacher and Wendy Torstenson, science teacher.

On the evening of May 15 three young women, all students from the LCO Ojibwe School, boarded Bisonette’s spearfishing rig and slipped onto the still waters of LCO Lake in order to learn something of this traditional Ojibwe practice.

However, this night their mission had several goals—to learn traditional skill and values, to bring home some fish to share with the class, and to collect eggs and milt for rearing walleye for eventual release. Herein lies the “spear and release” aspect of the program.

Bisonette is integrating a traditional Ojibwe practice with hands-on application of textbook science and math, giving the students a learning experience in both.

“There’s a clear difference between educating Ojibwe kids and Ojibwe education,” says Bisonette, who is dedicated to incorporating Ojibwe perspectives, values and customs into the education of Ojibwe youth. “Ojibwe Education consists of those lessons that have allowed our people to thrive since our creation and what we are doing is blending that traditional Ojibwe education with a federally mandated mainstream curriculum,” he explains, conscious that youth must meet academic standards.

Not surprised that three young women opted to participate in this night-time venture, Bisonette commented on the strong role Ojibwe women have always played in the communities as “the backbone of the Ojibwe.”

For student Jolynn Diamond this evening was an opportunity to learn how to spear for real. “I actually want to learn how to spear,” she commented. “I want to learn more about my culture.” For sisters Catera and Clarice Roberts it was an opportunity “to see what spearfishing is all about.”

Jolynn got her hands-on opportunity to spear that night, but also learned about acknowledging the fish with asemaa prior to harvest; learned about the spawning habits of fish; learned about conservation principles by taking eggs and milt for rearing; learned about sharing harvest with others; learned about enforcement of codes governing spearfishing; learned about management practices such as the creeling of the fish; learned about camaraderie and helping each other at the landings.

Also, she learned spearfishing a fish at night isn’t as easy as it looks!

Once the crew harvested their fish, they were brought ashore for creeling. Fish are measured, sexed and counted at every open spearfishing landing. Lacking female walleyes needed for eggs, fellow LCO spearers on the lake that night donated a few females for that purpose. Torstenson milked the eggs and took milt from male walleye, mixed them for fertilization, and after a wait, covered them with clay.

The eggs were transferred to an incubator in her classroom and will be tended until they hatch. At that point, the fry will be taken to the LCO tribal hatchery to be reared to fingerling size and eventually released.

The girls also participated in the cleaning and preparation of the speared fish in school the next day. They gave all of their fish away to elders and people working in the school.

“We’ve been spearfishing for generations,” Bisonette says, commenting that Ojibwe people have survived many hard times, and that it is important to share not only survival skills with the youth, but “also to pass on those Ojibwe values that shape our character and help define us as a people.”



First time out spearing, student Jolynn Diamond (left) learns technique and values from Jason Bisonette, LCO Ojibwe School outdoor skills teacher and experienced spearfishman. (Photo by Craig Euneau)



Taking eggs from a female walleye, Wendy Torstenson, LCO School science teacher, will add milt to the eggs and eventually hatch them in an incubator in her classroom. The walleye fry will be taken to the LCO hatchery for rearing to fingerling size before release. (SE)



Creeling the catch for the evening at Lac Courte Oreilles Lake landing, Lucie Anderson records numbers while Charlie Braeger and Tony Price measure the catch brought in by the LCO School crew as well as other LCO fishermen. (SE)

Creel work at Mille Lacs



At Mille Lacs’ South Garrison landing, GLIFWC staff collect data from walleye speared in the early hours of May 15. From left: Jeremy Ozhwaanaquad McClain, Curt Greene, Robin Arunagiri, and Joe Spotted Eagle Wade. According to preliminary harvest figures, speared walleye averaged 19.2 inches. (COR)

Weather limits Mille Lacs harvest

(Continued from page 1)

reduced their declared harvest amount to 71,250 pounds, and at press time, only 14,182 pounds of this amount had been taken by treaty fishermen. On the last day of treaty walleye fishing for Wisconsin bands—the early hours of

May 15—spearers battled gusting winds from virtually every direction and the creel count trickled to a few dozen ogaa (walleye). Netters from Mille Lacs are expected to nudge harvest numbers up slightly, but far below the quota limit.

—Sue Erickson contributed to this report



Spearers from Bad River fish the western shore of Mille Lacs. (COR)



Tree-chomping pests threaten native trees!

Ash, maple, and oak in the crosshairs

By Steve Garske, ANA Forest Pest Env. Grant Coordinator

Odanah, Wis.—The year 1635 was an important one in American history. That’s when the codling moth was first found in North America. This Eurasian moth lays its eggs on apples, pears and crabapples. The caterpillars which tunnel through these fruits are known to most people as the “worms” in a wormy apple. The codling moth may have been the first tree-feeding insect to arrive here from overseas, but it certainly wouldn’t be the last.

By 1859 another 17 introduced tree-feeding insects had been recorded in the continental United States. Then things really took off. From 1860 through 2006, an average of 2.4 tree-eating insect pests were detected each year. Over the same time period, the number of high-impact insects, fungi and other tree pathogens averaged 0.43 per year. Most of these pests arrived on nursery shipments and other living plant material. Today more than 450 tree-feeding insects and pathogens have become established in the US.

One of the first high-impact pests to arrive was the fungus that causes chestnut blight. Known as the “redwood of the east,” the American chestnut (*gichi-zaaweminan*) dominated forests from southern Maine and Ontario to Indiana and Georgia. These trees could reach at least 15 feet in diameter and 120 feet tall. In July they would burst into bloom, turning whole hillsides white. In the fall their huge crops of chestnuts (*gichi-azhaawemin bagaanag*) would cover the ground several inches deep. The nuts fed a wide array of wildlife, from black bears (*makwag*) and squirrels (*ajidamoog*) to turkeys (*mizhiseg*) and the now-extinct passenger pigeon. A bread made from chestnut meal mixed with corn was a staple food of the Cherokee people.



Rare blooming American chestnut in Massachusetts. (Photo by USDA Forest Service Southern Research Station, Bugwood.org)

After European settlement the chestnut played a major role in the Appalachian economy, as people gathered the nuts as a cash crop and used the tannic acid from the bark in the leather industry. The wood was strong, lighter than oak, and more rot-resistant than redwood, and cabins made from chestnut lumber in the 18th and 19th centuries are still standing today.

The arrival of the Asian chestnut blight fungus in the early 1900s marked the beginning of the end for this magnificent tree. By 1940 the disease had decimated the chestnut across its native range. Wildlife populations crashed, and at least six species of moths vanished forever. Today the wild chestnut population consists almost entirely of the root systems of surviving old trees that shoot out, get reinfected, and die back to the ground.



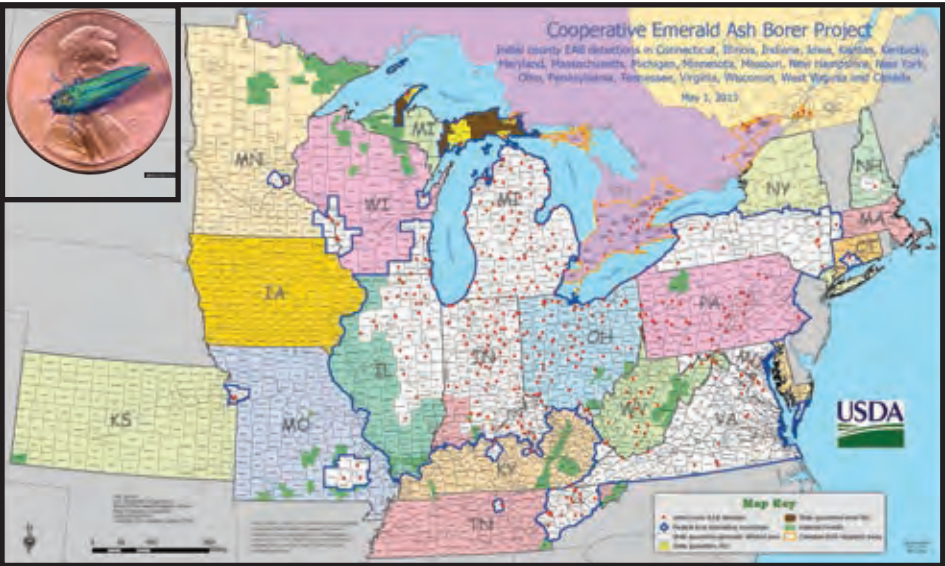
Old-growth American chestnut trees. Photo taken in the Great Smoky Mountains of North Carolina, around 1910. (Sidney V. Streator, photographer. Photo courtesy of the Forest History Society, Durham, NC.)

The next great wave of destruction came in the mid-1900s, with the demise of the American elm (*aniib*). A common overstory tree in eastern North American forests, elm trees also lined the streets of many US cities and towns. American elm is attacked by a native bark beetle, so the arrival of the smaller, closely related European bark beetle probably wasn’t much of a problem for it. Then the fungi that causes Dutch elm disease arrived in infested elm logs brought from France in 1931. Both beetles carried the fungi from one tree to the next, wiping out urban street trees and decimating wild populations.

Fortunately the American elm has fared better than the chestnut. Some American elm trees have significant resistance to the disease. The elm fungus also does not spread as efficiently as chestnut blight, which blows on the wind. Thus many elm trees escape the fungus long enough to produce abundant seed crops. Through genetic recombination, resistant trees continue to arise and pass their genes on to subsequent generations.

History now repeating itself

The latest major pest to hit our forests is the emerald ash borer, or EAB. This green, ½ inch long beetle probably arrived in solid wood packing material from China in the early 1990s. By the time it was discovered in 2002, it was well-established in Detroit and neighboring Windsor, Ontario. It is now found from Massachusetts west to Minnesota, and south to Missouri, Virginia and Tennessee. Most of Minnesota, Wisconsin and the Upper Peninsula of Michigan are still free of the EAB, though.



Current federal emerald ash borer (EAB) quarantine areas. Inset: Adult EAB on penny. (Photo by Howard Russell, Michigan State University, Bugwood.org)

The EAB attacks and kills only true ash (genus *Fraxinus*) species. In the ceded territories this includes black ash (*wiisagaak*), green ash (*aagimaak*), and white ash (*aagimaak* or *baapaagimaak*). The Ojibwe and other Great Lakes tribes value black ash for basketmaking. The wood of white ash is used for snowshoe (*aagim*) frames and sleds (*zhooshkodaabaanag*), and the bark (*wanagek*) of all three is used for medicinal purposes. Ash is also valued for handles, furniture, cabinetry, and baseball bats. The loss of these trees would be devastating to the environment and the economy as well.



Woodpeckers love EAB larva and pick the outer bark from infested trees to get them. (Photo by Kenneth R. Law, USDA APHIS PPQ, Bugwood.org)



Adult EAB next to D-shaped exit hole. (Photo by Jared Spokowsky, New York State Department of Agriculture and Markets, Bugwood.org)

Unfortunately the scenario currently faced by ash is more like that of the chestnut than the American elm. The EAB attacks ash saplings as small as one inch in diameter, killing them before they can produce seed. Black ash trees are usually killed within three years, while white ash trees may persist for four to five years. (See Asian longhorned, page 7)



Asian longhorned beetle attacks maple

(Continued from page 6)

But they are all killed. No resistant trees of these three species have been found so far. If the EAB stays on its current course, ash may be nearly eliminated from our Great Lakes forests within a decade. Eventually only seedlings will remain, and as those reach the size that the EAB can use, they will disappear too.

If the EAB looks bad, an even more destructive bug is knocking at the door. For those who remember the old Bugs Bunny cartoons, the Asian longhorned beetle (ALB) is like the Tasmanian devil. It eats birch (including white birch, or *wiigwaas*), willows, elms, and horse chestnuts. It also attacks aspen, cottonwood, ash, and hackberry. But its favorite food is.....maple. Red maple and silver maple (both *zhiishiigimiiwanzh*), box elder (*adjagobimak*), Norway maple (often planted as a street tree), striped maple (*moozomizh*), and sugar maple (*aninaatig*) are all preferred hosts of the ALB.

First found in North America near Brooklyn, New York, the ALB has subsequently appeared on Long Island and in New Jersey and Chicago. They’ve also been intercepted in warehouses in several states, including Michigan and Wisconsin. So far these urban populations have either been (or are being) eradicated. Recently, though, the ALB has spread into wooded areas in Massachusetts and southwest Ohio. If this beetle gets away, it has the potential to do more damage to North America’s hardwood forests than Dutch elm disease, chestnut blight, and the gypsy moth combined.



Upper photo: Galleries created by Asian longhorned beetle (ALB) larvae greatly weaken their host trees. (Photo by E. Richard Hoebeke, Cornell University, Bugwood.org)

Inset: Asian longhorned beetle. (Photo by Joe Boggs, Bugwood.org)

To the left: ALB exit holes and other damage. (Photo by Pennsylvania Department of Conservation and Natural Resources–ForestryArchive, Bugwood.org)

Our cherished conifers (evergreens) are also threatened by introduced pests. Two aphid relatives called adelgids arrived in North America decades ago. Both are established in eastern and western North America. The hemlock woolly adelgid attacks hemlocks (*kaakaagiwanzh*) ranging in size from seedlings to 600-year-old forest giants, nearly all of which are killed within a few years. The balsam woolly adelgid primarily attacks balsam (*aninaandag*) saplings and older trees. (Balsam seedlings produce a chemical that inhibits this bug.)

While infested balsam trees can hang on for a decade or more, the twigs and terminal shoot develop swellings (called “gouting”), weakening the trees and rendering them useless for boughs or lumber. Fortunately both these insects lack a viable flying stage in North America, so spread very slowly on their own. All it takes is one careless person moving infested nursery plants, bark or boughs, though, and they could be here overnight.

Oaks (*mitigomizh*) are increasingly at risk as well. The oak wilt fungus probably originated in the highlands of Mexico. It has been steadily spreading north, and now is showing up in the ceded territories. Last year it was found in Vilas, Lincoln and Sawyer counties of Wisconsin. In this case the pest does not readily attack healthy, undamaged trees. Trees get infected either through wounds (including pruned branches) or through root grafts with nearby oak trees. The fungus is most likely to spread between April and July. It generally shows up in developed sites, where homeowners and developers bring in contaminated oak wood and damage living trees.

Oaks fall into three groups, two of which are found in the Great Lakes region. Red and black oaks (the red oak group) have leaves with lobes that end in a point or bristle, while white oaks have leaves with rounded or blunt lobes. Oaks of the red oak group are much more susceptible to oak wilt than white oaks. Red oaks are usually killed within one or two years of becoming infected; whereas white oaks may survive for 10 years or more. But the end result is the same.

In addition to being highly valued for furniture, construction and firewood, oak bark has a number of medicinal uses, and white oak acorns can be gathered for food.



Northern red oak (*mashkode-miizhimizh*) succumbing to oak wilt in Minnesota. (Photo by Joseph O’Brien, USDA Forest Service, Bugwood.org)

What can be done?

Heroic efforts are being made to bring back the American chestnut. An extensive breeding program by the American Chestnut Foundation (ACF) involves crossing American chestnuts with their much smaller, orchard-sized, blight-resistant Chinese cousin, and then repeatedly backcrossing the offspring with American chestnuts to get resistant trees that retain no Chinese chestnut characteristics except for blight resistance. Work is also underway to isolate the genes responsible for resistance in the Chinese chestnut, and genetically engineer them into the American chestnut genome. The resistant trees from the ACF breeding program are already being tested in the wild.

The American chestnut may once again be a part of America’s forests. Whether it will ever fulfill the dominant and ecologically valuable role it once had, though, is a question that will not be answered for a century or more.

While large trees are now very rare, American elm is still a part of our forests. Because some trees survive long enough to reproduce, resistant strains will continue to appear. Additionally the USDA Agricultural Research Service (ARS) and others have bred highly resistant strains from trees showing some resistance in the wild. Several of these are now commercially available.

So far none of our three ash trees have shown any resistance to the EAB, so a breeding program really isn’t even possible right now. (Blue ash, native to the east central US, does appear to be resistant.) The USDA-ARS has initiated a program to collect ash seeds from across the country. These seeds will be preserved in cold storage so that if the EAB erases ash from the landscape, seed will be available for breeding programs and (hopefully) eventual reintroduction to the wild.

Biological control efforts are underway for the EAB. So far three tiny, stingless wasps have been introduced from China. The larvae of these wasps are natural parasites of the EAB. One lays its eggs in EAB eggs, while the other two attack the larvae under the bark. Additionally a native parasitoid wasp has begun attacking EAB larva. Whether these insects will eventually bring EAB populations under control remains to be seen. The same is true for predator insects released to control the hemlock and balsam woolly adelgids.

What would be left of our forests if these trees were severely reduced in number, or wiped out altogether? It is hard to imagine our northern forests without ash, maple, hemlock, and birch, and where balsam fir, aspen and oak are in serious decline. Fortunately everyone who cuts firewood, picks berries, gathers medicines, or just likes to go for a walk in the woods can play a part in slowing the spread of these pests. First, be aware of what these pests look like and what they do to these trees. If you spot a tree or a cluster of trees that look like they’re declining or dying unnaturally, be sure and report it either to us or to one of the organizations below. Slowing the spread will buy time for scientists to find the best solutions available to save our forests.

The simplest and perhaps most effective thing we can do is to avoid moving logs or firewood from infested areas. When it comes to slowing or stopping these forest pests, the future is in our hands!

For more information:

The history of invasive species is from: Aukema, J. E., D. G. McCullough, B. Von Holle, A. M. Liebhold, K. Britton, and S. J. Frankel. 2010. Historical accumulation of nonindigenous forest pests in the continental United States. *Bioscience* 60 (11): 886-897.

For a great read on the restoration of the American chestnut, see this recent National Geographic story: <http://phenomena.nationalgeographic.com/2013/03/11/resurrecting-a-forest/>. Also check out the American Chestnut Foundation site at <http://www.acf.org/index.php>.

(For additional information and photos: www.glifwc.org/publications/mazinaigan/Summer2013/Forest_Pests)



It's for the birds

Mille Lacs Band fosters survival of declining species

By Sue Erickson, Staff writer

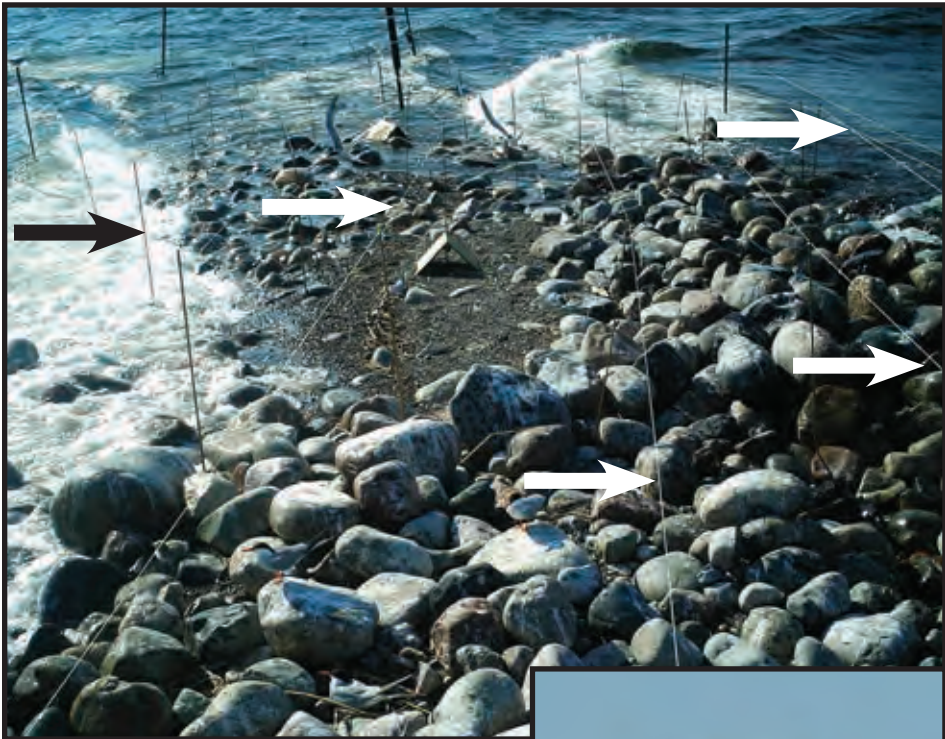
Mille Lacs Reservation, Minn.—Providing suitable habitat for the winged-ones, especially those who make their homes on the reservation and whose populations appear to be in crisis, is a mission of the Mille Lacs Band of Ojibwe Department of Natural Resources and Environment (DNRE), according to Kelly Applegate, DNRE wildlife biologist.

“Mille Lacs Band does a lot of habitat restoration, making the best habitat we can for animals that are here,” Applegate explains. “It make more sense to save species while they are here rather than wait for them to be listed.”

Birds are one area of focus for the DNRE staff, with four target species: the common tern, purple martin, chimney swift and the red-headed woodpecker. All have declining populations, and all remain resident on or near the reservation.

Gayaashkoshens/common tern

Of the four target species, the gayaashkoshens (common tern) is in the most trouble. It is on Minnesota’s threatened species list and only five breeding colonies remain in Minnesota. One is on Mille Lacs Lake’s Hennepin Island and is currently the largest colony of the five.



Grids set on Mille Lacs Lake’s Hennepin Island serve to keep gulls from invading nesting sites for the common tern. With a wider wingspread, the gulls become ensnared in the strung lines; whereas the terns easily fly under. (Photo by Trail Camera, U.S. Fish and Wildlife Service) Inset: Gayaashkoshens. (Photo: ©Johann Schumacher/VIREO)

DNRE has been co-managing the colony with the US Fish and Wildlife Service since 2000. It requires intensive management, including the construction and maintenance of a gull-exclusive grid, three-feet high and in rows three feet apart on half of Hennepin Island. Aggressive baashka’waa-gayashkwag (ring-billed gulls) pillage tern nests for eggs and chicks to feed to their own young, Applegate explains, so the idea is to keep the gulls in their own area. “If we didn’t manage like we do, the tern colony would be gone in one year,” he says.

Because gulls have a wider wingspread than the terns, they shy from the grid, fearing entanglement; whereas the terns comfortably fly in under the grid and have no problems.

But gulls aren’t the only problem for the terns, who make shallow nests in open gravel or sand. The island itself is degrading, becoming smaller, and more water is likely to flood over nests. This is also a problem in high-water years on the lake. Wave action can wash away the eggs and chicks, resulting in poor reproduction.

Following a structured decision-making workshop to look at options for the island’s terns, managers opted to fortify the island with rock and substrate in order to raise it. This winter 30 yards of pea gravel were added to the nesting ground while the tern families were away enjoying winter in the Gulf coast.

Come nesting season, managers perform a weekly egg count and band chicks with standard green federal marking bands. Banding started after the 2010 Gulf oil spill, prompted by fear that the wintering terns could run into trouble in the Gulf; however, there has been no evidence of that.

Despite intense management, reproduction rates continue to seesaw. Last year was not a good reproductive year for the terns, but 2012 gained about 150-200 chicks, a relatively good year.

“The Band’s continuing concern for the Hennepin Island terns stems from the Band’s cultural ties to the Island and their view of wildlife resources which is so complete and very involved,” Applegate explains. A cormorant colony also exists on Spirit Island, which DNRE monitors for disease. The two Mille Lacs Lake islands make up the Mille Lacs National Wildlife Refuge, known to be the smallest national refuge at less than one acre.

Gichi-zhaashaawanibiisii/purple martin

The population of the gichi-zhaashaawanibiisii has decreased by 78% in Minnesota, Applegate says. It’s status is “declining.” “It’s even worse in the wider Great Lakes region, home to many Ojibwe tribes,” according to Applegate, who is also the director of the Purple Martin Working Group headquartered at the DNRE.



Gichi-zhaashaawanibiisii. (Photo: © Glenn Bartley/VIREO)

The Working Group’s focus is to restore the purple martin population by helping with foster sites and public martin housing sites. Working group partners include Audubon Minnesota, Minnesota Department of Natural Resources, the National Purple Martin Conservation Association, and the Circle of Flight Conservation Program. In addition the Band works with York University in Canada towards the preservation of the species. The Working Group can actually include anyone from a backyard enthusiast to a high-level scientific researcher.

The purple martin is among only a couple of bird species that has evolved to become dependent upon man, Applegate says. It seemed to start in the Southwest when tribes used dried gourds for storing grain. Small holes would get in the gourds, perhaps from mice or squirrels, and the birds would make their nests there.

“Native people found good uses for the purple martin. First was for entertainment by watching the birds’ antics, swooping and soaring. They were considered a gift from the Creator. Second, a marten colony would keep away hawks and crows and other garden predators. Martins are very protective of their colony sites, so chase away invaders; and third, they are great alarm clocks. At the crack of dawn they will be chirping away.”

The Mille Lacs Band is currently home to five colonies of purple martin. One colony that resides in a rack of twenty-four artificial gourds just outside the elderly center provides entertainment there. Each colony hosts about 30 to 50 nesting pairs. There are also public sites, which are martin houses constructed with just 14 holes. The hope is that new pairs will go out to people in the area who are trying to attract them.

Purple martin houses, something on the order of miniature apartment buildings, are constructed to be starling resistant by making the entry hole too small for starlings, who often take over the intended purple martin facilities.

Much of the purple martin recovery is accomplished on a cost share basis. Parties must purchase the equipment (i.e. houses), but Working Group experts will help with set-up and provide information on how to attract the birds. Birds are attracted using purple martin decoys as well as sound recordings.



Purple martin condo. (Photo by Kelly Applegate)

DNRE performs weekly nest checks at the Band’s purple martin nesting sites. They have also placed “bean-sized backpacks” containing geo-locators on some birds as part of on-going collaborative research. The geo-locators register sunrise and sunset. From that information, managers can figure where a bird is located within a fifty-mile perimeter. One of Mille Lacs Band-managed purple martins was tracked to Brazil and back. The goal for 2013 is to have 24 geo-locator deployments and to band 2000 birds across Minnesota.

Working with the bird migration laboratory of York University, the study to date has been published in the *Royal Society of Biology* letters, a top scientific journal, representing the first time a Mille Lacs Band member authored in a scientific journal. The study will also be published in *The Auk*, a national ornithologist publication this spring. Banding studies coordinated in the state have also been published in *The Loon*, a prestigious ornithology publication.

For more on gichi-zhaashaawanibiisii/purple martin, including martin houses and management for martin landlords, check out www.purplemartin.org.

Memitigoningwegaaneshiinh/chimney swift

Also called “flying cigars,” the chimney swift is characterized by a short brown body and long wings. Swooping between buildings after flying insects at dusk, the swifts are often mistaken for bats; however, they are actually a relative of the hummingbird.

The swifts also suffered a 50% population decline in the last forty years. Many swifts moved from their traditional homes in hollowed tree stumps to nest in brick chimneys as their habitat was taken over by settlement—thus their name “chimney” swifts. Chimneys were normally not used during the nesting season, so the accommodations worked out well. Large industrial smoke stacks could house thousands of swifts. However, today the requirement to line chimney flues with metal has further deprived the species of housing.

Swifts attach their nests along vertical surfaces, the nests looking almost like a small, curved variety of shelf fungus on a tree trunk. With feet like grapple (See **Memitigoningwegaaneshiinh**, page 10)



Ma'iingan take for sport gains traction

By Charlie Otto Rasmussen, Staff Writer

Odanah, Wis.—Following a hunting and trapping season that produced 529 registered wolves in Minnesota and Wisconsin, state wildlife officials are taking aim at a 2013-14 season. While Michigan finalizes plans for its inaugural hunt, GLIFWC member tribes maintain that killing wolves for sport is both inappropriate and unnecessarily rushed.

“It’s always been known by the Anishinaabe that what happens to ma’iingan, happens to us,” said Marvin DeFoe, Voigt Intertribal Task Force (VITF) representative from Red Cliff. “It’s our position to always walk with ma’iingan, the wolf, and protect that relationship. The line is drawn. It’s a mistake to kill ma’iingan, our brother, and we will not be a part of it.”

The US Fish & Wildlife Service removed western Great Lakes wolves from the endangered species list in January 2012, turning management over to state and tribal officials. While GLIFWC member tribes and additional Ojibwe bands voiced support for full wolf recovery in all suitable habitat, Minnesota and Wisconsin lawmakers immediately launched sport harvest plans on the heels of federal delisting.

Ma'iingan outmaneuvered in Michigan

The Michigan Natural Resources Commission (NRC) on May 9 approved a plan to proceed with a wolf hunt this fall in the Upper Peninsula. The action comes just as wolf hunt opponents had gathered more than enough signatures to force a public referendum on whether wolves should be identified as a game animal. Through fast-moving bills passed in both the Senate and House, state legislators shared vested authority with the NRC to reclassify animals as game species, rendering the referendum campaign moot.

“There were a lot of things that were neglected in this process, including proper consultation with tribes on a government-to-government basis,” said Roger LaBine, Lac Vieux Desert (LVD) VITF representative. “This includes not only the Department of Natural Resources but the state legislators. They had an agenda and moved swiftly.”



Niizhma'iinganag. (Photo by Charlie Otto Rasmussen)

At the Michigan NRC hearings in Rocommon, LaBine hand-delivered asemaa and tribal council resolutions issued by both LVD and the Keweenaw Bay Indian Community opposing the harvest of wolves for recreation. LaBine testified on consecutive days before commissioners on behalf of ma’iingan.

“I gave my last testimony for ma’iingan at 3:30 pm,” LaBine said. “At 4:30 I found out we have a wolf season.”

Michigan officials carved out three zones in the Upper Peninsula, setting a combined hunting and trapping harvest quota for 43 wolves for a season expected to begin this November.

Off-reservation gathering

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 gather non-timber forest products from the Chequamegon-Nicolet, Ottawa, Hiawatha, and Huron-Manistee National Forests as well as the following state properties in Wisconsin:

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

For off-reservation gathering you must:

1. Be a member of a band that has ratified the Tribal/USFS MOU Agreement
2. Obtain a tribal gathering permit through your tribal registration station or GLIFWC.



A PIT tag in a waabizheshi (American marten) captured in the Chequamegon-Nicolet National Forest this winter as part of GLIFWC’s ongoing marten recovery program. The PIT tag allows researchers to i.d. the marten with a scanning device when recaptured. GLIFWC has worked hand-in-hand with Wisconsin Department of Natural Resources and the US Forest Service in the reintroduction and monitoring of waabizhesiwig in the ceded territories since 1989. (Photo by Micah Cain)

First season in a half-century

This past year state trappers and hunters took about 100 wolves from the 1837 and 1842 Treaty ceded territories of Minnesota and Wisconsin, according to Peter David, GLIFWC wildlife biologist. Statewide 412 wolves were killed during the Minnesota season, compared to 117 in Wisconsin. But those numbers only account for a portion of wolf mortality—a point of concern for GLIFWC wildlife officials.

“A record number of depredating wolves were lethally removed in 2012, and the illegal kill appears to have remained high,” David said. “Coupled with sport removal, car kills, known poaching and natural mortality, it all adds up to a particularly significant impact to this highly social species.”

In Wisconsin alone state-licensed hunting and trapping, plus other mortality sources, dispatched the equivalent of more than one-quarter of the state’s spring wolf population. Recent DNR estimates put wolf numbers at around 820, most belonging to one of the state’s 213 packs.

“Some of the impacts may not be apparent until after the coming breeding and pup-raising seasons are complete,” David said.

Hunters and trappers in both states were more efficient than many observers expected, triggering season closures as quotas were met weeks-to-months ahead of the scheduled end to the seasons.

Large Ojibwe reservations in Wisconsin served as zero-quota zones, prohibiting sport harvest. DeFoe, a Red Cliff elder, said that through protecting wolves and the wild country they inhabit, native people also protect themselves.

“The guiding message for all of us is to take heed, to get ready for what’s ahead,” DeFoe said.



GLIFWC participates in the study of the Wisconsin omashkoozoog (elk) in conjunction with the Wisconsin Department of Natural Resources and the US Forest Service. This past winter Clam Lake, Ashland County area elk were captured in order to radio-collar females and to conduct pregnancy checks. (Photo by Micah Cain)

Explosives, trace contaminants, in Gichigami military dump

Red Cliff-led project recovers 25 sunken barrels

By Charlie Otto Rasmussen
Staff Writer

Red Cliff, Wis.—Incinerated metal, cluster bomb parts and trace amounts of toxic chemicals were detected in fifty-five gallon drums recovered from Lake Superior through a study spearheaded by the Red Cliff Band.

Despite uncovering a potentially explosive surprise, project scientist Julie Kloss-Molina announced that initial fieldwork to analyze US Department of Defense (DOD) waste barrels revealed a relatively straightforward cache of military waste.

"Preliminary data results show no immediate cause for concern regarding the safety of water and fish consumption," said Kloss-Molina of EMR, an environmental contractor. "Citizens of the region should continue to follow existing guidelines for Lake Superior."

Secretly dumped by the DOD between 1959-62, more than 1,400 barrels form a crooked line on the *Gichigami* lakebed just offshore from the City of Duluth. In the early 1990s, state and federal environmental authorities mapped the distribution of the military waste site and pulled up nine barrels, finding largely innocuous contents.

Fast-forward to summer 2012 when some 15,000 active explosives were encountered by EMR packed within 22 of 25 drums raised to the surface. The discovery was unexpected and posed new challenges to the barrel recovery team. Handling a single, thumb-sized cluster bomb assembly could cause serious injury, said Kloss-Molina at a recent press conference hosted by Red Cliff.

"The larger concern was that they are capable of sympathetic reaction," Kloss-Molina explained. "If one were

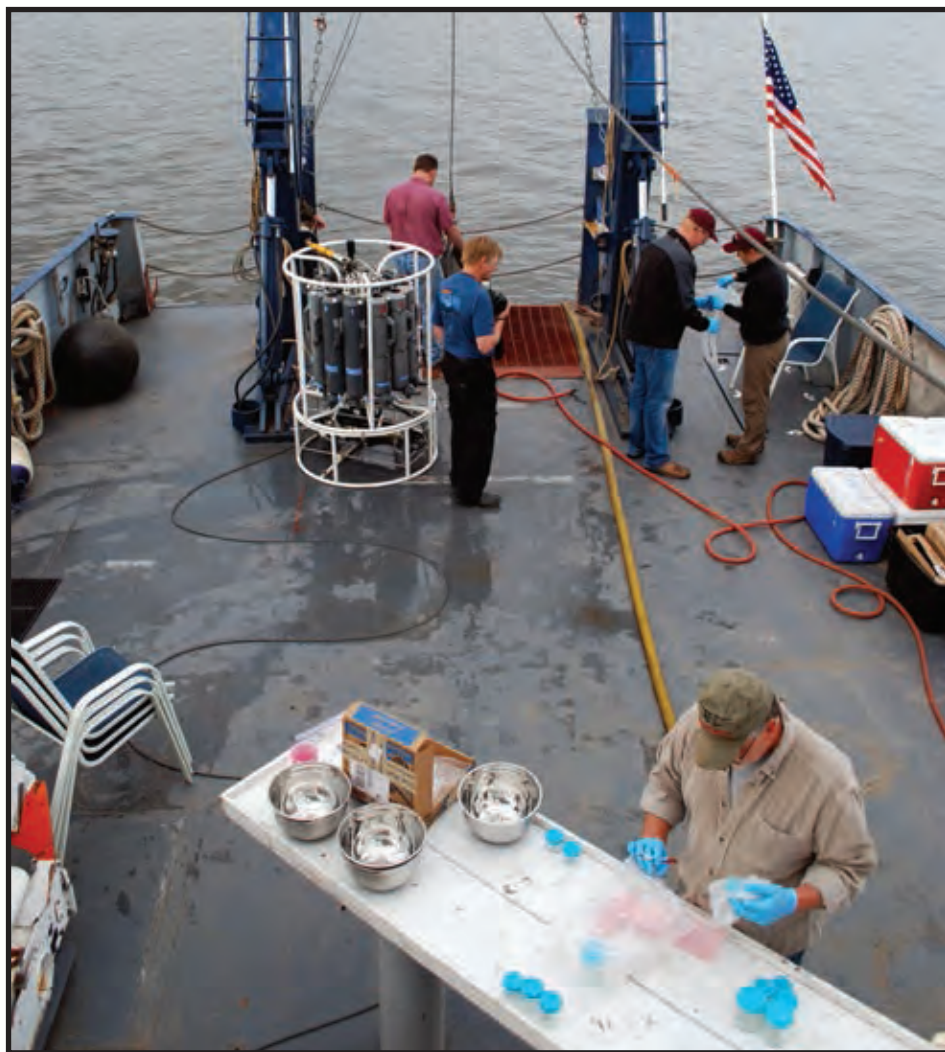
to go off in proximity of others, it could cause a chain reaction."

Given the volatility of the munitions, federal regulations require recovery officials to apply for a permit to bring charges onshore for disassembly and disposal. In the interim, EMR technicians repackaged the explosives into 85-gallon overpack barrels, temporarily storing them on the 200-foot deep lake bottom. Plans are currently underway to pull the overpacks in 2013 when federal permits are finalized and funding secured.

The edge of the sunken barrel array in far western Lake Superior is only two miles from the City of Duluth's water intake system. "All of us who are fortunate enough to live on this great lake should be grateful to the Red Cliff Band," said Daniel Fanning, a Duluth government official.

Since 2006, Red Cliff's Native American Lands Environmental Mitigation Program (NALEMP) committee has invested more than three million dollars in DOD grant funds to study the barrel dumpsite. NALEMP official Melonee Montano said while other American Indian nations have acquired DOD monies for on-reservation projects, Red Cliff's Lake Superior effort is a ceded territory first. Through the 1854 Treaty Ojibwe leaders ceded, or sold, lands and waters to the United States; in the transaction, the Ojibwe reserved perpetual property use rights commonly known as "treaty rights."

For Red Cliff's NALEMP committee, moving the project through layers of jurisdictions, involving different agencies and policies, made for a challenging experience. "There was no roadmap on how to do this, how to jump through all the hoops," Montano said. "We've learned a lot."



Onboard the research vessel *Blue Heron* in summer 2012, EMR scientists conduct preliminary water contaminant testing prior to barrel recovery. Pictured center-frame, a deep-water instrument raised from the barrel dumpsite provides water samples, which are processed in the foreground. The samples were tested for metals, radioactivity and a variety of organic contaminants. (Photo by Sara Moses)

Red Cliff had originally planned to raise some 70 barrels, however, managing the unanticipated find of explosives required a modified work plan, draining financial resources. In-depth analysis

of the 25 barrels that were recovered is scheduled to continue until September when the NALEMP committee releases a final report, including recommendations for potential future work at the barrel site.

Mille Lacs Band fosters survival of declining species

(Continued from page 8)

hooks, swifts can cling to the wall, and spines in their tails help them prop against the chimney wall. Swifts are capable of flying vertically straight up. Their contact with the surface at the nesting site is their only terrestrial contact, Applegate says. Outside of that, they remain airborne.

DNRE is currently involved in a study involving chimney swift towers, which are wooden, mock chimneys. Applegate has five at his home, one with a camera installed. Four have nesting pairs living in them. The Band also has four towers on the Reservation. Playing a CD with chimney swift chatter attracts new pairs to the location.

Applegate expects their return to Mille Lacs Reservation sometime in May. "They must have flying insects available to survive," he says. The Band plans to document roost sites as part of the ongoing study of this feathered friend in trouble.

For more information on *memitigoningwegaaneshiinh*/chimney swifts, including sightings and swift towers, go to chimneyswift.org.



Memitigoningwegaaneshiinh. (Photo: © Jim McCulloch)



Memitigoningwegaaneshiinh artificial chimney. (Photo by Kelly Applegate)

Miskwandibe-baapaase/red-headed woodpecker

"Mille Lacs Reservation is fortunate to have a small chunk of land with sparsely planted oak that also hosts a population of red-headed woodpeckers year around," Applegate says. DNRE has verified three nests on the reservation, and the Band is managing areas of land for the woodpeckers because they are yet another bird species in decline.

Red-headed woodpeckers are a mid-size woodpecker with absolutely striking plumage featuring a mix of bright red, black and white. However, their habitat has been disappearing. Feeding on insects, both pulled out of tree trunks or snapped up in flight, the red-headed woodpecker also feeds on nuts and berries, preferring open pine or oak savannahs with old, hollow trees for housing.

Red-headed woodpeckers are also known to plan ahead, caching food for the winter. Applegate has observed them extract the meat from an acorn, take it over to a tree trunk and carefully stash it beneath a piece of bark. "During the winter months, they will spend their time trying to find those caches again," he remarks.

Working in conjunction with the USDA/National Resources Conservation Service on a project, DNRE will plant about 20 acres of oak for the benefit of the red-headed woodpeckers, whitetail deer and wood ducks. The plan also includes planting choke cherries at the request of tribal elders for cultural harvest. Six thousand trees will go in during 2013 as the Band looks into the future for the benefit of its citizens as well as brothers and sisters of the animal world: the four-legged, those that swim, and the winged ones.



Miskwandibe-baapaase. (Photo by Larry Leonard, Brainerd, Minnesota)



Act 31: Issues & origins

By JP Leary, First Nations Studies Associate Professor
UW-Green Bay, for Mazina’igan

Editor’s note: Due to space constraints all footnotes can be found online at: www.glifwc.org/publications/mazinaigan/Summer2013/Satz.

On August 8, 1989, Gov. Tommy Thompson signed Senate Bill 31, the 1989–1991 Biennial Budget Act, which included provisions creating new statutes related to instruction in the “history, culture, and tribal sovereignty of the federally recognized tribes and bands in the state” and related issues. This bill became known as 1989 Act 31 upon publication on August 20, 1989, and in Indian education circles, this became the name for the instructional requirements themselves. It was an important legislative victory because these new laws’ specificity was unprecedented in Wisconsin, where traditions of local control of education and broad authority of locally elected school boards were points of pride. These requirements represented the kind of comprehensive approach recommended by the Ad Hoc Commission on Racism and were supported by subsequent individuals and organizations. Act 31 represented a significant victory for Indian educators and their allies, but great hope and serious concerns related to implementation both became apparent almost immediately.

Native educators and their allies initially viewed Act 31 as a source of hope for addressing the kind of racism and ignorance exhibited at Wisconsin boatlandings in the wake of the *Voigt* Decision, but conversations now more often reflect great disappointment in its seemingly small impact. Several factors complicated how local school districts and the state Department of Public Instruction (DPI) worked to implement the new requirements. At the local level, perceptions of a state-imposition on school boards’ authority, and the absence of dedicated funds for school districts to carry out their new responsibilities, led many to resist Act 31 or to implement it unevenly. Local racial politics and pressure from community members who themselves had limited knowledge of historical, cultural, and legal issues certainly contributed as well. These political factors certainly affected the state’s ability to carry out its responsibilities and likely shaped the mixed messages that characterized official responses from the state superintendent. The ability of the DPI to support local implementation was further complicated by conflicts over staffing issues, including the classification and location of new personnel. A narrow range of enforcement and sanction options, essentially limited to withholding a portion of state aids, did not allow for a flexible response that considered local circumstances. Despite these real and ongoing concerns, the story of that initial victory serves as an important reminder that many of the concerns have been there from the beginning. Act 31’s origin story also points the way to refocus our efforts toward the kind of broader public understanding its advocates sought to promote.

Act 31 contained several provisions that sought to use the public schools to develop understanding of American Indian history, culture, tribal sovereignty, and related concerns. One provision required the state superintendent to collaborate with the American Indian Language and Culture Education Board to develop appropriate instructional materials on the “Chippewa Indians’ treaty-based, off-reservation rights to hunt, fish and gather” by the end of the biennium.ⁱ Other provisions addressed broader issues related to race and human relations, and they required Wisconsin school districts to provide learning opportunities for students to gain an “appreciation and understanding of different value systems and cultures” and “an



Tribal members drum outside a PARR meeting in Park Falls, drawing attention to the racist nature of protests experienced at the boat landings in the mid-1980s. (staff photo)

American Indian Studies Program Statutes and Rules

- §115.28(17)(d), Wis Stats.**
General duties. The state superintendent shall:
(17) AMERICAN INDIAN LANGUAGE AND CULTURE EDUCATION.
(d) Develop a curriculum for grades 4 to 12 on the Chippewa Indians’ treaty-based, off-reservation rights to hunt, fish and gather.
- §118.01(2)(c)(7.and 8.), Wis Stats.**
Educational goals and expectations.
(2) EDUCATIONAL GOALS. . .each school board shall provide an instructional program designed to give pupils:
7. An appreciation and understanding of different value systems and cultures.
8. At all grade levels, an understanding of human relations, particularly with regard to American Indians, Black Americans and Hispanics.
- §118.19(8), Wis Stats.**
Teacher certificates and licenses.
(8) The state superintendent may not grant to any person a license to teach unless the person has received instruction in the study of minority group relations, including instruction in the history, culture and tribal sovereignty of the federally recognized American Indian tribes and bands located in this state.
- §121.02, Wis Stats.**
School district standards.
(1) Except as provided in §118.40 (2r)(d), each school board shall:
(h) Provide adequate instructional materials, texts and library services which reflect the cultural diversity and pluralistic nature of American society.
* * *
(L) 4. Beginning September 1, 1991, as part of the social studies curriculum, include instruction in the history, culture and tribal sovereignty of the federally recognized American Indian tribes and bands located in this state at least twice in the elementary grades and at least once in the high school grades.

understanding of human relations, particularly with regard to American Indians, Black Americans and Hispanics.”ⁱⁱⁱ The new state law effectively required those seeking a license to serve as a teacher, administrator, or pupil services professional in Wisconsin to learn about “minority group relations, including instruction in the history, culture and tribal sovereignty of the federally recognized American Indian tribes and bands located in this state.”ⁱⁱⁱⁱ The biennial budget also enacted a provision that required school districts to “provide adequate instructional materials, texts and library services which reflect the cultural diversity and pluralistic nature of American society,” reflecting a multifaceted approach to transforming students’ understanding of these issues.^{iv} The last provision addresses social studies instruction, and it requires all Wisconsin public schools to “include instruction in the history, culture and tribal sovereignty of the federally recognized American Indian tribes and bands located in this state at least twice in the elementary grades and at least once in the high school grades.”^v The policy as designed was comprehensive and intended to address several aspects of student learning, but traditional school policies and practices can often be slow or resistant to change.

Act 31’s origin story shows the situation in its full complexity. Proponents sought to counter the post-*Voigt* backlash, but it was not simply another example of using the public schools to address broader social issues largely external to the schools themselves. Americans have long sought to use schools to reform society itself, trying to accomplish through children the kinds of changes that are much more difficult with adults.^{vi} Because the focus of social change is on the adults our students will become, the best indicator of the success of policies like Act 31 is not student test scores or similar measures but “the behavior of our alumni.”^{vii} During the 1980s in Wisconsin, some of the alumni of our public schools were engaging in violent, racist protests on boatlandings, and some were organizing opposition to those views and working in support of treaty rights, while most stayed disengaged. If we consider that these behaviors, and the racism and ignorance they reflect, are themselves outcomes of past educational policy decisions, it becomes clearer why a policy solution based on the involvement of, and cooperation from, public schools was essential.

Several interrelated factors led the state of Wisconsin to enact Act 31. First, prior to 1989, there was a decades-long policy trend at the national, state, and local level to redefine curriculum content to address broader social concerns, including World War II, the Cold War, the civil rights movement, and national economic anxieties. These priorities, and the efforts that followed from them, often narrowed the curriculum, leaving American Indians largely invisible or stereotypically portrayed due to broader national concerns in the field. Even as curriculum policy began to shift to include ethnic studies in the 1970s and 1980s, Native people were most often simply another racial or ethnic group rather than citizens of sovereign nations. This left little opportunity for students to develop a true understanding of American Indian history, culture, and tribal sovereignty.

The study of Wisconsin history, typically offered in fourth grade, has been a notable exception to the problem of invisibility because it is more attuned to the unique features of the state, which social studies as a whole has historically failed to address. It is typically the only class with a significant focus on Native people in Wisconsin, as opposed to the occasional lessons students might encounter about other quite culturally and linguistically distinct peoples elsewhere in North America within the scope of United States history or other courses. Leading Wisconsin history textbooks from the 1950s, 1960s, and 1970s, most notably Romano and Georgiady’s *Exploring Wisconsin*, similarly provided little opportunity to learn (See *Ad Hoc Commission*, page 12)



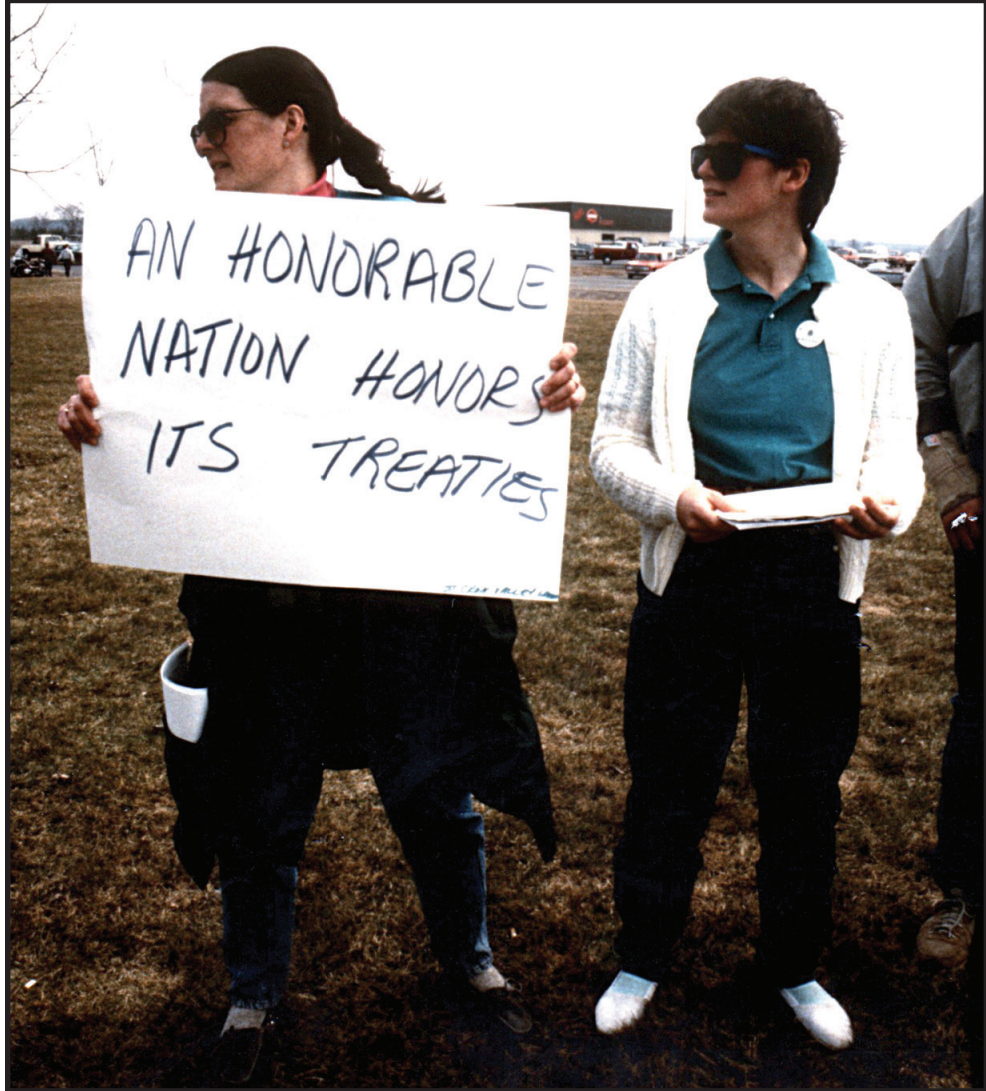
Ad Hoc Commission on Racism spurs action



Veda Stone releases the final recommendations from the Ad Hoc Commission on Racism during a 1984 press conference at Lac Courte Oreilles. (SE)

(Continued from page 11)
anything accurate or authentic about Native people before Act 31’s passage. While American Indian people are included consistently in the earliest chapters, greeting Nicolet, serving as hosts and guides to French missionaries and explorers, and dying in the Black Hawk War, as the period covered moves toward contemporary times, Native people all but disappear. These historical references depict Native Americans as primitive, superstitious people who warred among themselves without European intervention, and the few contemporary references are quite vague and offer no clear connection between past and present. Overall, the text implies that Native people are secondary characters in stories that are ultimately about Europeans, thus there is little to be learned outside the context of European exploration and settlement. There is little to suggest that tribes are distinct sovereign nations with their own governments and treaty-based relationships with the federal government. To do so would require a discussion of tribal sovereignty, tribal government, and treaty making, which would itself challenge the overall message about Indians necessarily fading off into the West as America grows.

Considering the absent or limited opportunities to learn about Wisconsin Indian history, culture, and tribal sovereignty that schools provided to generations of the general public, it is not surprising that the “actions of our alumni” included ignorance, racism, and violence in response to the *Voigt* Decision. While discussing treaty rights on a radio call-in show during the summer of 1989, a caller asked historian Ronald N. Satz whether the language in the treaties designated a certain number of Indians off the reservation as a war party who could be lawfully fired upon.^{viii} This story shows the level of dangerous ignorance and misinformation circulating in Wisconsin from the time the Seventh Circuit Court of Appeals handed down the *Voigt* Decision in 1983.



Some Wisconsin residents responded to the violent and racial protests at spearfishing landings following the 1983 Voigt decision, showing support for the treaties.

Tensions escalated as violence increased, and the fears that someone might be killed at a Wisconsin boatlanding increasingly became real possibilities. The controversy tore apart many communities, cost millions of dollars in law enforcement and court expenses, harmed businesses, and damaged Wisconsin’s reputation. By 1989, the peak of violent protests during spring spearing, many political leaders in Wisconsin, on both sides of the aisle, began to discuss potential policy solutions.

State officials found willing partners in tribal leaders, Indian educators, and allies, many of whom had long been engaged in efforts to build broader understanding of Wisconsin Indian history, culture, and tribal sovereignty. At the national level, organizations such as the Society of American Indians and the Grand Council Fire of American Indians had been challenging textbook accounts as early as the 1920s. In the 1960s, a new generation of Native scholars founded the American Indian Historical Society to counter biased depictions in textbooks and to produce instructional materials that provided an American Indian perspective on American history. At the 1961 American Indian Chicago Conference, Stockbridge-Munsee Elder Elmer Davids, Sr. delivered a speech decrying the “white public’s” level of ignorance and calling upon schools to make students aware of historical, political, and cultural issues related to Native people.

Indian educators’ and their allies’ efforts to change curriculum achieved an important success in 1980 with the passage of the Indian Education Act. The act established provisions for establishing language and culture education programs in public schools, provided a measure of state aid for such programs operating in alternative schools, and established the American Indian Language and Culture Education Board (AILCEB). The AILCEB was a group of Native educators nominated by tribes and appointed by the governor to advise on a broad range of educational issues, including curriculum policy. Over the course of the next decade, the AILCEB emerged as a key advocate for curriculum policy reforms designed to create learning opportunities for all students related to Wisconsin Indian history, culture, and tribal sovereignty.

Less than a year after the *Voigt* Decision, the Joint Legislative Council’s American Indian Study Committee began to discuss implementation of the Indian Education Act. The Committee, which consisted of elected members of the Wisconsin Assembly and Senate and public members representing tribal nations in Wisconsin, was to study issues affecting American Indian tribes and tribal members and to develop appropriate recommendations and proposals to address them.^{ix} Elected officials and appointed tribal representatives urged the committee to enact new laws requiring school districts to establish Indian education programs where there were sizable populations of American Indian students, and to consult with tribes in the process.^x

The first set of education policy proposals emerged in 1984 from the findings of the Ad Hoc Commission on Racism in Northern Wisconsin, a body convened by the Lac Courte Oreilles tribal government, and co-sponsored by the Office of the Governor, the Wisconsin Indian Resource Council, and the Lac Courte Oreilles Ojibwa Community College. The Commission was responsible for studying “the incidence, prevalence, and impact of alleged racism, prejudice, and discrimination” on the tribe and its members by holding a hearing and issuing a report with its findings and recommendations.^{xi} In its report, issued on November 30, 1984, the Ad Hoc Commission on Racism identified education among several themes drawn from testimony, and they frequently identified and called upon other entities and organizations, including schools, churches, businesses, civic organizations, and the media itself to become active partners in developing positive solutions to these social issues.

The Education section of the report recognized schools, churches, and homes as sources of racism, and it called for further education and public dialogue.^{xii} The report noted that schools’ curricular and extra-curricular offerings generally failed to include lessons reflecting “the rich heritage and many contributions of the American Indian culture.” The Commission called upon schools at all levels to act to reduce racism by providing “well taught courses on tribal sovereignty, the treaties, Indian culture and history.”^{xiii} Its specific recommendations called upon the DPI, Great Lakes Inter-Tribal Council (GLITC), University of Wisconsin System, Wisconsin Association of Independent Colleges and Universities, and local school districts to evaluate existing efforts and develop improved means for expanding educational opportunities for professional educators, students, the general public, and members of the media. Overall, the report identified the lack of learning opportunities as both cause and effect of racism.

The specific recommendations offered by the Ad Hoc Commission on Racism became the initial template for what would become Act 31. The Commission called upon schools to create materials “which incorporate the cultures and history of the American Indian nations, particularly those having reservations within Wisconsin.” They recommended that school districts screen instructional materials and withdraw those reflecting “either overt or implied racism.” Furthermore, it called upon schools to partner with local Indian parent committees to develop



The late Ronald N. Satz, author of *Chippewa Treaty Rights: The Reserved Rights of Wisconsin’s Chippewa Indians in Historical Perspective*.

appropriate curriculum and programs.^{xiv} It is important to note that each of these recommended strategies involved partnerships with Native people.

The AILCEB became the first to take up the recommendations of the Ad Hoc Commission on Racism. In its 1985 report, the Board described its role in terms of “increasing opportunities for Indian and non-Indian students to become knowledgeable about American Indian history, language, and culture,” and it explicitly connected its goals to recommendations of the Ad Hoc Commission on Racism.^{xv} Over the next several years, it offered teacher training workshops, reprinted the Wisconsin Woodland Indians Series, originally published by the Rhinelander School District in the 1970s, and continued to advocate for more formal requirements consistent with the Wisconsin Indian Education Act and the recommendations of the Ad Hoc Commission on Racism.

The AILCEB affirmed the Ad Hoc Commission on Racism’s view that “overt racism” reflected “general ignorance of the relationship between the federal government and Indian tribes.” The Board called upon all school districts “to develop and implement courses that would teach the history of all Wisconsin tribes and the concepts of tribal sovereignty and treaties.” It noted several successful efforts, acknowledging partnerships with DPI, the Wisconsin Education Association Council, and the Wisconsin Indian Education Association (WIEA), and declared “it is imperative that Indian history be incorporated in the public school curricula throughout the state.” The Board identified several existing programs that could serve as viable models, but noted that the lack of funds specifically earmarked for this purpose negatively impacted local interest in implementing them.^{xvi} It was clear that unfunded, voluntary programs for incorporating lessons on Wisconsin Indian history, culture, and tribal sovereignty were inadequate “to establish peace and harmony in the State of Wisconsin.”^{xvii}

The Board clearly identified solutions in its recommendations to DPI. They called upon DPI to actively support legislative efforts to provide specific funding to school districts for “American Indian history and/or culture programs.” They argued that opportunities to learn about American Indians provided the best means to address racism, and called upon DPI to require schools to provide instruction in Wisconsin Indian history and to require similar instruction as part of teacher education programs and for license renewal.^{xviii} The Board’s resolution 1-87 noted that “[r]ampant racism due to American Indian treaty stipulations has become a critical educational issue in the State of Wisconsin,” much of which “can be directly attributed to misinformation on the treaty rights issues.” The resolution asserts, “all citizens of Wisconsin have the right to proper education on issues that affect peace and harmony in the schools and the state in general” and that “it is the duty and responsibility of schools to promote peace and harmony among ethnic groups.” The Board declared that “[a]ccurate historical and contemporary perspectives of American Indians will promote peace and harmony while benefiting all citizens through knowledge and understanding of native cultures.” The Board recommended that DPI, the American Indian Study Committee, and tribal governments collaborate to “develop and implement curriculum units at the fourth grade, middle school, and high school levels which accurately describe the history of the tribes of Wisconsin and their government to government relationship with the United States and the State of Wisconsin” and be taught in all Wisconsin school districts. The organization continued to criticize the voluntary, unfunded nature of American Indian Language and Culture Education programs, and with the passage of resolution 1-87, it signaled that it was directing its efforts toward advancing a specific curriculum policy proposal.^{xix}

American Indian educators’ efforts began to coalesce around the broad principles outlined in AILCEB’s resolution. Tribal governments, the National Indian Education Association, the WIEA, the Ad Hoc Commission on Racism, and Indian and non-Indian educators around the state collaborated to require instruction on American Indians in Wisconsin schools. Many schools had already developed and incorporated appropriate



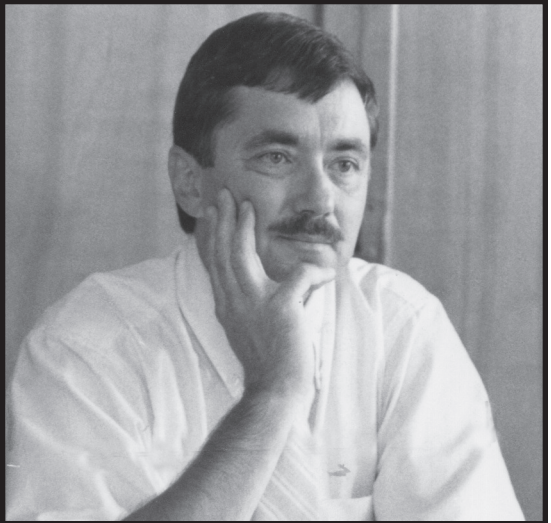
Tribal attorneys, representatives and supporters outside the federal court building in Madison, Wisconsin prior to a trial before Federal Judge Barbara Crabb in 1988 to further define Ojibwe treaty rights. (SE)

curriculum materials, and DPI and AILCEB distributed copies of curriculum materials originally developed by local school districts. DPI continued to conduct workshops, present at conferences, and work with teachers, but local control of curriculum policy, a cherished tradition and legally protected right in Wisconsin, remained a key barrier that often all but precluded instruction on these topics in local schools. These efforts were part of a broader initiative to “seek solutions to and provide for an equal educational opportunity for all students in Wisconsin public schools.”^{xx} The vision was always statewide, not tied to the presence of American Indian students or proximity to a tribal community.

Further momentum came from members of the public, as the views expressed by the Ad Hoc Commission on Racism, AILCEB, and others gained broad support beyond these organizations. One witness at a hearing before the American Indian Study Committee in spring 1988 argued, “public schools do not have classes on tribal government and Indian culture but “could help erase prejudice by providing these opportunities to their students.”^{xxi} She argued that the “integration of Indian culture, history and government into the school curriculum will serve the dual purpose of having non-Indian students learn to respect and appreciate Indian culture and allowing Indian students to gain pride in and credibility for their heritage.”^{xxii} A tribal representative on the committee responded to the lack of requirements related to teaching about tribal government by suggesting, “if Indian subjects were included in the curriculum, it might help to alleviate stereotypes regarding Indians.”^{xxiii} A vision of curriculum reform that addressed both academic and societal concerns was clearly emerging, and it reflected a growing optimism about the improved relationships between Native and non-Native communities in Wisconsin that might follow from them.

In spring and early summer 1989, Rep. Frank Boyle worked closely with GLITC to advance a proposal addressing the importance of ongoing professional development for teachers and expanding learning opportunities for students. Boyle, AILCEB representatives, Legislative Reference Bureau staff members, legislative aides, DPI staff, and others who shared concerns about the public’s lack of understanding about Native issues and agreed that it “was time for the educational system to assume a role in mitigating the pervasive ignorance about Wisconsin Indians.”^{xxiv} The plans that emerged from that meeting included permanent positions at DPI to “educate the educators and develop appropriate curriculum and training materials to be used in the local school districts” and mandatory “curriculum inclusion of American Indian studies” for local schools.^{xxv} Doyle explained he sought to “eliminate the [negative] stereotypes my children are bringing home from school” and that it was a “direct outgrowth of protests in the spring over Chippewa spearfishing.”^{xxvi} Clearly, there was a link to the backlash against the *Voigt* Decision, and at least implicitly, an acknowledgement of the role of the schools.

When Gov. Tommy Thompson signed the 1989–1991 Biennial Budget Act, these new statutes related to instruction in the “history, culture, and tribal sovereignty of the federally recognized tribes and bands in the state” became state law. This was a significant victory, but great hope and serious concerns related to implementation both became apparent almost immediately. At the next American Indian Study Committee meeting, two weeks after Act 31’s passage, both policy successes and implementation challenges became apparent. One success was the requirement that DPI collaborate (See Curriculum developed, page 14)



Representative Frank Boyle pushed for a response to racism via curriculum and education. (Photo by Sue Erickson)



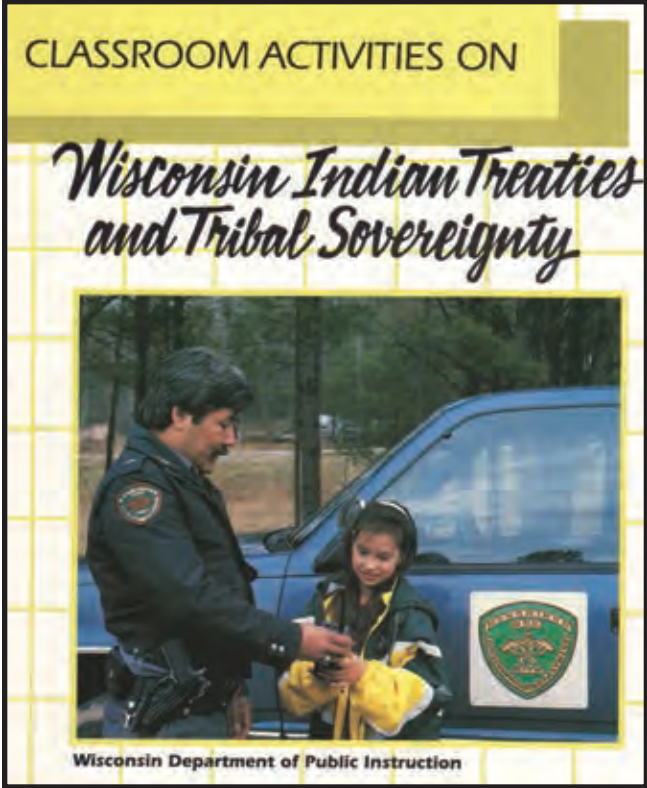
Signs and racial slurs dominated the scenes at boat landings throughout northern Wisconsin during many springs through the mid-1980s with tensions impacting communities, churches and flowing into schools. (Photo by Sue Erickson)



Curriculum developed, funds lacking

(Continued from page 13)

with AILCEB to develop instructional materials on Chippewa treaty rights, which recognized the importance of ongoing involvement of American Indian educators. Another was the authorization of three new positions at DPI, an appropriation of \$300,000 to implement these initiatives, and an additional \$50,000 per year to fund professional development on tribal sovereignty and treaty rights.^{xxvii} Despite efforts to portray Act 31's passage as a success for Indian education, one tribal representative on the committee lamented what he saw as inadequate funding for Indian education compared to what the state spent for law enforcement costs at boatlandings. Several elected members raised concerns about the new positions, challenged the nature and scope of program activities, and questioned DPI's willingness to implement the new program. Members of the public also expressed skepticism about the appropriateness of existing instructional materials and schools' willingness to use them regardless of their quality. Other speakers, including representatives of tribal governments, addressed the new requirements in a broader context, suggesting that efforts



Classroom activities on Chippewa Treaty Rights are also available from the Wisconsin Department of Public Instruction.

to enact new curricular requirements had overshadowed other pressing needs. The united front that had led to Act 31's passage was already under serious strain.

As predicted, the State Superintendent demonstrated a lack of understanding of and commitment to the new program at the next American Indian Study meeting. Asked about sanctions for those who do not implement Act 31, Superintendent Grover explained that existing law authorized DPI to withhold up to 25% of state aids for districts failing to uphold required educational standards, but the agency instead imposed deadlines for compliance and had never imposed this sanction.^{xxviii}

When reminded by a tribal representative that ignorance of historical and contemporary legal and cultural issues affected all tribes in the state, Grover merely suggested that his agency could offer a second conference less focused on Chippewa treaty rights. When asked what the policy might look like in practice, Grover indicated that DPI "would not expect a school district to devote an entire week to this subject, but that they would not accept superficial treatment of the subject" and again noted, "DPI does not control the details of local curricula."^{xxix} In response to another question, Grover explained, "racial discrimination is a broad societal problem, which is often reflected in the schools," but he was seemingly as reluctant to embrace his agency's authority and responsibility to address discrimination as he was reluctant to robustly enforce curriculum requirements related to treaty rights.^{xxx} Grover's comments suggest that he did not recognize that discrimination against American Indians in schools or in the community was part of the impetus for new instructional requirements. Overall, his emphasis on the limited range of enforcement options suggests ambivalent support for the new policy, and his deference to traditions of local control clearly signaled how local officials might choose to respond.

Despite passage of new state laws that seemingly ensured that school districts would provide specific instruction on Wisconsin Indian history, culture, and tribal sovereignty, serious questions remained. The new policy was unprecedented in the specificity of its directives to local school districts, raising important questions about the future of local control, which affected how even the advocates discussed implementation.^{xxxi} Questions about the adequacy of funding and staffing levels had been a concern from the very beginning, and an ongoing debate in state government about the number, location, and classification of the authorized positions, and an initial hiring freeze, made it difficult to fully staff a state level response at DPI.^{xxxii} The need for and nature of instructional materials to be developed or provided by the state, or to be used in local classrooms, was also an ongoing, politically sensitive question.^{xxxiii} The specific focus on Chippewa treaty rights seemingly contributed to ambivalence from other tribes who had themselves been the subjects of widespread ignorance and the targets of discrimination in the aftermath of *Voigt*. In tribal communities across the state, educational leaders had temporarily placed other important issues on hold until after this struggle was over, and because these concerns now required urgent attention as well, much of the energy and enthusiasm shifted. These dynamics, which emerged immediately after Act 31's passage, together became magnified over time and were the reason why curriculum policies that had been a source of hope became a source of disappointment.

Despite these ongoing challenges, it is crucial to remember that the passage of Act 31 marked the success of a lengthy effort by Wisconsin Indian educators and their allies to change curriculum policy. These efforts are part of a long tradition of Native people talking back to the curriculum and trying to reshape schooling to be more responsive to their needs over many years. Elmer Davids' 1961 speech at the American Indian Chicago Conference, a national stage, called for greater non-Indian awareness and understanding of Indian issues as a prerequisite for social harmony that was echoed in the report of the Ad Hoc Commission on Racism. The

Commission's efforts, initiated by the Lac Courte Oreilles Band of Lake Superior Chippewa, led to recommendations to various bodies within state government. In turn, the DPI, the AILCEB, and the Joint Legislative Council's American Indian Study Committee, all afforded a Native voice at the table. In many cases, the same tribes, families, or even the same individuals were involved, and additional advocates worked through the WIEA.

Certainly the violent backlash to the assertion and exercise of treaty rights affirmed in the *Voigt* Decision was a major reason behind Act 31's passage, but closer analysis shows how that response was itself an educational outcome of the failure to provide Wisconsin citizens with an authentic understanding of important historical, cultural, and legal issues. The teachers, journalists, and others upon whom society relied to promote genuine understanding commonly shared both the educational experiences and the ignorance of the general public, which limited their ability to raise awareness. The police officers, game wardens, and policymakers at all levels, upon whom society relies for just implementation of the law, were also unable to be primary contributors to a solution for similar reasons. Reform-minded citizens sought to address all of these concerns by enlisting the public schools and university teacher education programs to instill in future generations a true understanding of Wisconsin Indian history, culture, and tribal sovereignty, and with the human relations skills necessary to be global citizens as well as citizens of their home communities. Their remarkable success highlights how the violent controversy over spearfishing was both cause and effect of curriculum policy decisions.

Some of the issues remain. Although reforms including the adoption of the Model Academic Standards and Wisconsin Knowledge and Concepts Exams, which expanded the state's role in education, and No Child Left Behind, which expanded the federal role, have greatly affected local control of education, feelings about this tradition remain strong. Even in this new context, efforts to increase instructional capacity are more likely to be successful than increased enforcement given the political climate, the nature of DPI's formal and informal relationships with local school districts, and limited options for sanctions. WIEA mobilized in the late 1990s to ensure that the Model Academic Standards reflected Act 31. A similarly strong, well-coordinated response to the next wave of reforms, whether led by the federal or state government, and their local implementation strategies, will likely be necessary in the near future to ensure that Act 31 requirements are included.

Funding and staffing levels remain critical concerns as budget cuts have reduced the ability of the DPI to provide strong state leadership. The DPI's American Indian Studies Program has an excellent staff, but it is still only one education consultant and a shared support person. To maximize its impact, the program continues to enter into valuable partnerships with the Wisconsin Historical Society, Wisconsin Media Lab, and others to produce accurate, authentic instructional materials. The American Indian Studies Summer Institute, a partnership between DPI, tribal communities, and state universities, has emerged as a strong model for providing high quality professional development. Resources remain scarce, and will likely remain scarce, so collaboration among multiple partnerships will be critical to any successful curriculum development or professional development plans.

There are other opportunities for collaboration between state and tribal governments that did not exist in 1989. The American Indian Study Committee continues to operate as the Special Committee on State-Tribal Relations, and state agencies continue to observe the Executive Order 39 requirements to engage in regular consultation with tribal governments on a variety of issues. For the past several years, tribal leaders have directly addressed the legislature in the State of the Tribes Address, providing another forum for direct communication on important policy concerns. State Superintendent Tony Evers and others from DPI regularly attend WIEA's legislative breakfast and represent the agency at the annual conference. These are just a few examples of how formal structures contribute to the kinds of positive personal relationships that drive political change.

The history of Act 31's origin might serve as a call to action, or at the very least, a reminder that history is often a contest for power and authority, and schools and education have often been in the middle of that struggle. It is a reminder that the important considerations are not point-in-time controversies, like spearfishing, gaming, land into trust, or mining, but the deeper principles of a commitment to understanding a shared history, including historical and legal relationships embodied in nineteenth century treaties, and a deeper still recognition of our shared humanity. Curriculum policy decisions at the national, state, and local level must provide opportunities to learn about human differences even as policy contexts and other cultural and political considerations change. It is hoped that this re-examination of Act 31's origins might prove useful to contemporary advocates for education reform by serving as a reminder of past successes, of the broad principles that informed the efforts to secure them, and of the issues yet to be addressed. The history of the origins of Act 31 is essential to improving upon it and provides a guide for future policy makers.



Bad River Tribal Chairman Mike Wiggins delivers the State of the Tribes Address in 2012. (Photo by Charlie Otto Rasmussen)



Anishinaabemowin: “Student teachers” must shoulder revitalization efforts

By **Levi Tadgerson**
ANA Language Assistant

Abozho, Levi Tadgerson Ndizhni-kaaz. Today many of our first-speakers are taking on huge responsibilities. It’s a time when our elders are carrying the last of what it means to be Anishnaabeg. These elders carry our language, our teachings, all of our beliefs. They carry the last of what was smuggled by our Nokamisag and Mishomisag through the attempted cultural genocide waged upon our people. Sadly the ones that are holding all of knowledge for us are quickly walking on. Last year in Sault Ste. Marie, Michigan at Anishnaabemowin Teg, one of the largest Anishnaabe language conferences in existence, one of our first speakers went to the hospital for heart complications and actually started his four-day walk into the next world. Our teachers will not be here forever; without action all the knowledge of our Anishnaabeg identity that they carry may be lost.

Language advocates recognize that if this younger generation doesn’t take it upon themselves to reclaim it, our language could be gone within the next 30 years. On average a language disappears from this planet every 14 days. Out of all of the native languages that existed in North America before colonization, less than five of them are expected to survive the next 50 years; some dialects of Anishnaabemowin are among those expected to survive. That being said, we must realize that now is the time for the younger generation to take it upon themselves to responsibly acquire and pass on our history and culture so that we may secure a healthy future for those yet to arrive.

This is my third year with GLIFWC as a language assistant working on the *Dabaajimowin Mazina’igan*—Our Stories book, which is scheduled for release in summer 2013. A large part of my job has been sitting down with some of our elders from the Great Lakes region and collecting Anishnaabe Dabaajimowinan—our traditional stories that deal with why we live the lives we live using multiple traditional Anishnaabe perspectives.

All of these dabaajimowinan were collected in Anishnaabemowin and will be accompanying the book in the form of an audio CD. My colleagues and I have committed hundreds of hours transcribing and translating a total of 40 dibaajimowinan to give our generation and future generations the opportunity to reclaim and preserve our language and culture in our own traditional way: through storytelling.



Levi Tadgerson shared a traditional Anishinaabemowin story at Northern Great Lakes Visitor Center last February. (COR)

My colleagues and I are second speakers, meaning we speak Anishnaabemowin as our second language, many of us learning our native tongue as adults. As non-fluent teachers we must work closely with fluent speakers to continue learning more advanced aspects of our language while teaching others things that we have already acquired. This is referred to as a “student teacher.” By working with a fluent speaker, a partially fluent teacher can responsibly teach knowing that what is being taught is correct.

Personally I have been studying Nwewin—our sound/our language, since the winter of 2007 under Kenn Pitawanakwat at Northern Michigan University’s Center for Native American Studies. After reaching an adequate proficiency with the language, I began taking on students of my own. When I first began teaching, I sat down with Kenn to build a curriculum based on the lessons he had already taught me. As my students progressed, Kenn and I would develop more lesson plans together, so that we were both sure the instruction was correct.

By having upper level students teach introductory level language classes, a fluent teacher is able to responsibly pass on our language to a larger audience. For example, if a teacher has three classes containing 60 of his own students while five of their upper level students take on 10-20 students under the guidance of their mentor, the fluent teacher is able to branch out reaching an extra 50-100 people. With proper training, a student teacher can give new students access to a strong vocabulary while covering basic material that our fluent speakers spend so much precious time covering. With this system, a larger part of the community could all be learning introductory level language, while the fluent speaker would have more time to develop advanced materials. With proper planning, commitment, and the necessary resources this language program could evolve over time into a relatively self-sustaining language revitalization initiative growing to fit the needs of the community.

This past March I was gifted the opportunity to present at Anishnaabemowin Teg about the responsibility of our young people to speak up and promote our language and culture within this new global society that we live in today. Some of the things my presentation included are: the importance and shared responsibilities of our first and second speakers to continue language and cultural preservation; how one first speaker can correlate cultural education to a drastically larger audience through second speaker teachers; community responsibilities in regard to nurturing these relationships; how to start and manage these relationships; and lastly my own experiences teaching as a partially-fluent student teacher under a fluent mentor.

As a younger teacher I recognize the importance of my generation helping our elders accomplish their mission of keeping our culture alive. Our elders continue to struggle in creating fluent speakers of our language. I feel that it is our responsibility as the younger generation of Anishnaabeg to become those carriers of Anishnaabe identity, and in essence, we must learn to become those elders who keep fighting for our right to live as Anishnaabeg.

Food Sovereignty Summit focuses on feeding tribal nations

By **LaTisha Coffin**
ANA SEDS Coordinator

Green Bay, Wis.—The Food Sovereignty Summit, held April 15-18, 2013 in Green Bay, Wisconsin, was an open conversation focused on how to create sustainable food systems and how these food systems can foster First Nation sovereignty. Panels such as “Building Healthy Food Systems from the Ground Up,” “Approaches to Healthy Communities,” “Demystifying the USDA,” and “Collaborating to Buy Indian” provided the opportunity to share knowledge, resources and spark collaborations. The major theme of the Food Sovereignty Summit was using tribal products to feed and up-build tribal communities.

Attended by approximately 250 tribal people and organizational partners from all over North America, the summit allowed tribal people and partners to share past experiences and identify other sources for future funding or program development concerning agriculture. Winona LaDuke, keynote speaker at the conference, encapsulated the meaning of tribal food sovereignty by keeping

tribal monies within the community, stating that “we [tribes] are not sovereign until we can feed ourselves.” LaDuke shared her work within the White Earth Land Recovery Project, including the Anishnaabe Seed Project that helps with the restoration of traditional plant varieties, such as different varieties of corn, squash, and beans.

The Mino Wiisinidaa! (Let’s Eat Good) project was represented by Owen Holly Maroney, community dietitian, who moderated the “Plate it Up—Restaurants using local foods and menu options.” Accompanied by Gordy Adams and Gordon Bronitsky, the “Plate it Up” panel explored options and ideas for incorporating local tribally grown food into tribal restaurants and programs.

“When you support tribal harvesters, you are supporting more than just the harvester, you are supporting the community as a whole,” stated Maroney. Buying from local tribal harvesters brings an added nutritional benefit to the people who eat it. “Local foods are fresher foods, picked when ripe, not before, and there is less time from harvest to table which means less nutrient loss and more for the consumer.”



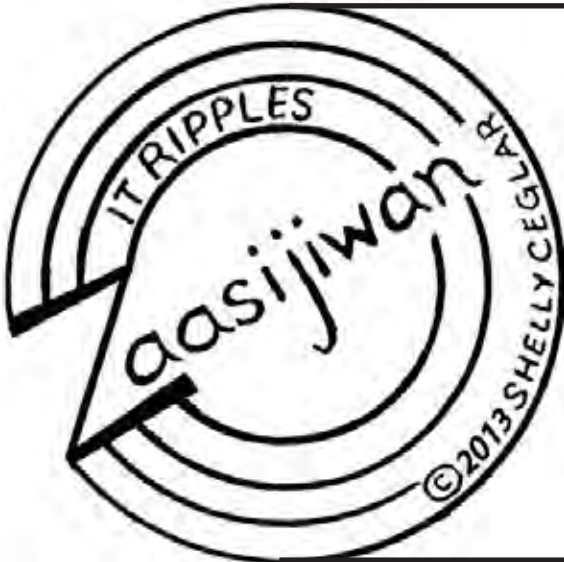
Highlighting GLIFWC’s Mino Wiisinidaa! (Let’s Eat Good) project during the Food Sovereignty Summit in Green Bay, Wis., GLIFWC project staff provided an informational booth featuring the project and treaty rights. Pictured from the left, Zoongee Leith, planning and ANA secretary; LaTisha Coffin, ANA SEDS coordinator, and Owen Maroney, community dietitian. Maroney also moderated a panel discussion on incorporating locally grown foods into tribal restaurants and programs.

During the course of the conference, attendees enjoyed bison from the Oneida Nation Farm during a networking event, included traditional Haudensunee social dances, and tours of the various sections within the Oneida Nation Farm. Vendors and informational booths lined the common area, offering handmade gifts, as well the debut of the Mobile

Farmers Market, who offered traditional foods including ground wild rice flour, jams, corn, and maple syrup.

The Food Sovereignty Summit was hosted by the following: Sovereign Oneida Nation of Wisconsin, First Nations Development Institute, Intertribal Agriculture Council, and Northeast Wisconsin Technical College.

“We are not sovereign until we can feed ourselves.”
—Winona LaDuke, White Earth



Niibing—When it is Summer

Niibing, Ode’imini-Giizis idash Aabita-Niibino-Giizis gemaa Miini-Giizis idash Manoominike-Giizis ongow giizisoon izhinikaazowag. Niibing, ingiw bineshiiyag ninganawaabamaag. Gaye nimbizindawaag. Opichiwig, opichiinsag, nikag, nikensag, maangwag, maangoonsag, migiziwig, migiziinsag, aandegwag, idash aandegoonsag. Bimisewag. Giyosewag. Wiisiniwig. Nagamowag. Gaagiigidowag. Babaamaadagaawag. Ganawenindiwig. Miigwech!

(When it is spring, Heart-Berry/Strawberry-Moon (June) and Halfway-Summer-Moon (July) or Blueberry-Moon (July) and Wild Rice-Moon these moon/months they are called. When it is summer, those birds I watch them. Also I listen to them. Robins, baby robins, geese, baby geese, loons, baby loons, eagles, baby eagles, crows, and baby crows. They fly. They hunt. They eat. They sing. They talk. They swim. They care for each other. Thanks!)

Bezbig—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.

VAIs
Verbs-Animate-Intransitive

Action of person doesn’t transfer to an object. Root can translate She or He...add inflections for other persons.
Giigooyike.—S/he goes fishing.
Ningiigooyike.—I go fishing.
Gigiigooyike.—You are going fishing.
Ningiigooyikemin.—We go fishing.
Gigiigooyikemin.—We all go fishing.
Gigiigooyikem.—You all go fishing.
Giigooyikewag.—They go fishing.
Anishinaabemo.—S/he speaks Ojibwe.
Ojibwemo.—S/he is speaking Ojibwe.

Niizh—2

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

A. Zaaga’iganing giigooyiked, minwendam apane ninaabem.
B. Ziibiing giigooyikeyaan, ninjiigeweyaazhagaame imaa.
C. Michigamiing giigooyikeyan, gibakazhaawe endaso-giizhik.
D. Gichigamiing giigooyikeyaang ning abeshimin gaye agamiing.
E. Jiimaaning giigooyikeyang gibiitookonayemin. Gizhaate dash dakaayaa.
F. Naawagaam giigoo-yikeyeg, gibakobiig-waashkwanim. Bagizog?
G. Noongom, giigooyikewaad, minwendaagozi waad. Eya’!

A G O M
P Z A P D E
A I O G D S N
N I N A A B E M
E B E O K M Z O J
O I D G A D I G W A
J I I M A A N I N G E
A N J O Y S ‘ B N Y Y A
I G E I A H K W O G A I
S T N B A G I Z O G ‘ M
G I B A K A Z H A A W E

Niswi—3

IKIDOWIN
ODAMINOWIN
(word play)

Down:
1. also
2. or
3. robins
4. loons

Across:
5. baby crows
6. halfway
7. they fly
8. and

1 2 3 4 5 6 7 8

VAI Conjunct/B-form
translates: If, When or While,...

See complex sentences in Niizh. Suffixes only.
When/If **S/he** speaks Ojibwe,—Ojibwemod,
When **I** speak Ojibwe,—Ojibwemoya**an**,
When **you** speak Ojibwe,—Ojibwemoya**n**,
If **we** speak Ojibwe,—Ojibwemoya**ang**,
If **we all** speak Ojibwe,—Ojibwemoya**ng**,
If **you all** speak Ojibwe,—Ojibwemoya**eg**,
If **they** speak Ojibwe,—Ojibwemowa**ad**,

These can be used with past and future tense markers and negation.

Goojitoon! Try it!
Translation below.
1. Baaga’akowaan____, niimi’ idiwag gabe-giizhik.
2. Anama’ewigamigong aapiji-wiidged____, ninga-izhaa.
3. Gitige____, nindanokiimin idash niwiisinimin.
4. Aaniin ezhichigeyan? Megwaayaak maniwiigwaase____, nimakakoke.
5. Niibing maajii-ojibwemo____, giga-minwendam.

Translations:
Niizh—2 A. At the lake when he fishes, he is happy always my husband. B. At the river when I fish, I walk along the shore there. C. On Lake Michigan when you fish, you clean fish everyday. D. On Lake Superior when we fish, we camp on the shore also. E. In the canoe/boat when we all fish we all wear layers. It is hot weather and it is cool weather. F. In the middle of the lake when you all fish you all jump in the water. Swim! G. Today when they fish, they have fun. Yes!
Niswi—3 Down: 1. Gaye 2. Gemaa 3. Opichiwig 4. Maangwag. Across: 5. Aandegoonsag 6. Aabita 7. Bimisewag 8. Dash
Niiwin-4 1. When they pound on the drum, they dance all day. 2. At the praying building/church when s/he gets legally married, I will go. 3. If we garden, we work and we eat. 4. What are you doing? In the woods when I harvest birchbark, I make a birch bark basket. 5. In the summer when/if you begin speaking Ojibwe language, you will be happy.
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 pjo@gliifwc.org.



Jeepers creepers, listen to those peepers!!

Giziibwewed sings

By Sue Erickson, Staff Writer

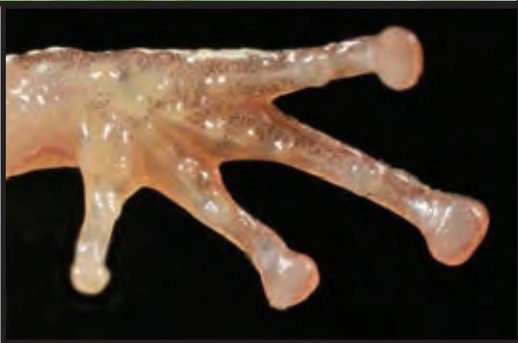
Spring is a time when Mother Earth wakes up to a new season. Many of nature’s voices have been silent through the long quiet winter. But now, if you go outside, you will hear the sounds of spring.

You will hear the drip, drip, drip of melting snow. If you are tapping maples, you will hear the sap “plop” and “ping” into the can beneath the tap. You may hear running water as rivers and streams break loose from the ice or the songs of robins as they return north. But if you live near ponds or marshes you will surely hear the night-time calls of the tiny giziibwewed (spring peeper frogs), fresh out of their winter sleep. Peepers dig into the soft mud near ponds for the winter and then go into a partly-frozen hibernation until the weather warms up.

Peeper frogs are very tiny—about an inch or an inch and a half long. That would be about this length: |————|. So they are hard to see, but they have a very BIG voice, especially the male peepers who are busy calling to their mates as the sun sets on spring evenings. Some say that a pond full of peepers can sound like sleigh bells jingling. They come out very early in the spring, often when some snow is still on the ground and ice on the ponds, so are one of the first spring voices.



Spring peepers are very tiny and have a dark stripe on their back that forms an X. (Photo reprinted from: pwconserve.org) To the right: Peepers have slightly webbed feet and noticeable disks on their fingers and toes. These disks help the frogs climb trees and other plants. (Photo by David Wrobel)



Male spring peepers have large sacs under their chins. They pump these sacs full of air until they look like a full balloon, then let out a mighty “peep” as they let the air out. (Photo by Brian Lasenby)

These little frogs can be hard to find because they are so tiny, but if you are lucky you may see one sitting on or under a blade of grass or in a crevice. You will know it is a peeper by dark stripes on its back that form an X. They are usually, gray, tan or brown in color and can change color slightly to blend into the colors around them to protect themselves from being eaten by snakes or birds. This is called camouflage.

If the peepers are peeping, you may also see them fill up their neck with air, like a small balloon under their chin. When they let the air out, they make the “peeping” sound. They are also able to make that sound seem like it comes from a different place, like a ventriloquist, so animals who may like frog for dinner cannot easily find them.

Once the early spring mating season is over, peepers move into woodland areas for the summertime. We will have to wait until the next spring to enjoy their special chorus once again. To learn more about the spring peeper and listen to its call go to: www.seagrant.wisc.edu/frogs/peeper.html

Find the Peepers! There are seven peepers hiding in the picture below. Can you find them all? See how well they can camouflage themselves.





Tobasonakwut Kinew, spiritual leader and guide, walks on

Chi miigwech for his many contributions to GLIFWC's growth

By Sue Erickson, Staff Writer

Winnipeg, Ont.—Spiritual leader and elder Tobasonakwut Kinew, Lynx clan, Ojibways of Onigaming, walked on December 23 at the age of 76. An enduring friend and guide to GLIFWC over many years, he encouraged the incorporation of Ojibwe traditions, language and spirituality into the heart of GLIFWC's decision-making and activities.

His presentation of a Pipe to GLIFWC sparked the ceremonies that open GLIFWC's meetings today. It was his suggestion that led the way to GLIFWC's Drum.

Under Tobasonakwut's guidance, GLIFWC addressed the Sandy Lake tragedy, recognizing the spirits of those who perished there with traditional ceremonies and prayers.

Tobasonakwut and his brother Fred Kelly provided spiritual guidance throughout the 1998 Treaty Conference on Madeline Island and helped find the path that led to the Waabanong Run to Washington D.C., the run itself a prayer for the protection of treaty rights as the Mille Lacs case was heard in the US Supreme Court of Appeals. It was Tobasonakwut who helped prepare the runners for the long journey from Lac du Flambeau to D.C. through a sweat and ceremonies and also Tobasonakwut who provided GLIFWC with the Runners' pipe.

It was Tobasonakwut and Fred Kelly who conceived of and wrote the Anishinaabe Akii Protocol signed on Madeline Island by representatives of Canadian and U.S. Ojibwe tribes that recognized a common brotherhood not to be separated by national boundaries. The Protocol agrees to work together to protect the land, the resources, treaties and share cultural knowledge.

It is with humble gratitude that GLIFWC recognizes Tobasonakwut's many gifts that have been a source of strength. His legacy with GLIFWC is positive and indelible.

Following is the full obituary run in the Winnipeg Free Press on December 27, 2012:



With us through hard times, Tobasonakwut is pictured with his Pipe in front of the U.S. Supreme Court of Appeals just prior to the 1998 hearing of the Mille Lacs Case which resulted in a favorable decision for the tribes. (Photo by Sue Erickson)

Tobasonakwut Kinew

TOBASONAKWUT KAAGAGEWANAKWEB PETER (KELLY) KINEW 1936–2012 Ahow ndinawemaaganiidog, Tobasonakwut Kaagagewanakweb Peter Kinew (Kelly), Pizhiw O'dotem (Lynx clan), made his journey to the spirit world on the morning of December 23, 2012. He was 76.

Tobasonakwutiban was a well-respected member of the Anishinaabe community, whose life and work was known throughout Canada and the United States. He was a tireless advocate and teacher of civil liberties and treaty rights, indigenous language, culture, and philosophy. He was a pipe carrier, Sundance chief, and high-degree member of the Mite'iwin.

Tobasonakwutiban was born on his father's trap line on Lake of the Woods in 1936 and chosen by elders as a child to be instructed and mentored in the knowledge and traditions of the Anishinaabeg. His knowledge was unparalleled.

Throughout his life he loved to spend time on the lake sharing its beauty with his family and friends from all over the world.

At a young age he was taken away to St. Mary's Residential School, which he was only allowed to attend until grade eight. Despite this, he pursued his education at the Coady International Institute at St. Francis Xavier University, University of Manitoba (BA), culminating in an Honorary Doctorate in Laws from The University of Winnipeg in 2011. He encouraged many to pursue their educations, inspiring countless people to become lawyers and doctors. He also

inspired many to live a life free of drugs and alcohol.

In his political career, Tobasonakwutiban served as Grand Chief of Grand Council Treaty 3 (1972 to 1975, 1991 to 1995), and as the first Ontario regional chief for AFN, as well as several terms as Chief of the Ojibways of Onigaming. He was instrumental in the establishment and guidance of many organizations that advocated for language revitalization, treaty and First Nations rights. (See Tobasonakwut Kinew, page 23)

Nick Hockings, the peaceful warrior & teacher will be missed

By Sue Erickson
Staff Writer

Lac du Flambeau, Wis.—Ernest D. (Nick) Hockings, Lac du Flambeau (LdF), entered the Spirit World on November 30, 2012. He was an ogichidaa (warrior) who lit many fires.

A calm voice amidst the raucous shouts at spearfishing landings when tribes began to exercise their affirmed treaty rights in northern Wisconsin was that of Nick Hockings, LdF spearfisherman. Nick took quietly to the waters despite jeers and threats at boatlandings, determined to exercise his rights, but also determined to do so peacefully.

"The peaceful warrior" became an appropriate dub for this man whose life became devoted to education, combating racism, social justice and cultural restoration. As such, he was also entrusted as the keeper of the Treaty Staff which was carried from Pipestone to Lac du Flambeau in support of Ojibwe treaty rights during the protest era.

As a traveling speaker and, along with wife Charlotte, the co-owner of the Waswagoning Village, which recreated the historical life of regional Ojibwe, Nick was an educator with a tremendous outreach, especially in the four-state region. He touched the lives of hundreds of school children through Waswagoning

Village, as a traveling speaker, and through the Woodland Village he constructed at the annual Indian Summer Festival in Milwaukee, Wisconsin each year. Nick also had the opportunity to travel and talk abroad.

Nick must have exhibited fire-starting to thousands of folks over the years, magically producing flame from flint and jute. Sometimes he would demonstrate this over and over through a day. He made it look so easy! To some extent his knack of fire-starting was symbolic of his life. He ignited many sparks of understanding through his travels, numerous presentations at schools and churches and tour groups through the village.

Nick was a man with many gifts, all of which he shared. Over the years, GLIFWC has been grateful for his talents as a speaker/presenter and as an artist whose artwork graced several popular annual posters over the years.

He received two Emmy Awards as artistic director for the PBS series, Wasaa Inaabidaa (We Look in All Directions), which was filmed at the Waswagoning Village.

Nick was a father and a grandfather. His oldest daughter Jeannie Hockings passed several years ago, leaving three grandchildren—Celeste, Ernest and Gage Hockings—in the care of Nick and Charlotte. His youngest daughter Nicole



An educator and artist, Nick Hockings demonstrated fire-starting to many visitors who enjoyed a tour through Waswagoning Village, an historical recreation of an Ojibwe village built by Nick and his wife, Char. (SE)

Larson became a cultural educator like Nick and maintained a family dance theater group, known as Blue Winds Dancing today. Nicole's two sons, Julian and Nakai, along with Celeste, Ernest and Gage have been a source of pride for Nick.

Over the years Nick carried the

Pipe from the Big Drum Society and lived his life based on Ojibwe traditions and ceremonies, but also adhered to the Baha'i Faith.

Chi miigwech to the peaceful warrior—Wegimaawaadizid (role model) minewaa gaye Gekino'amaaged (teacher)!



Senator Daniel Inouye of Hawaii, warrior and former Chairman of Senate Committee on Indian Affairs passes

By Sue Erickson, Staff Writer

A true friend to Indian Country, Senator Daniel Inouye (D–Hawaii) walked on at the age of 88 on December 17, 2012. A World War II combat veteran, Inouye represented the state of Hawaii since its 1959 statehood was achieved. He was a prominent and long-serving Senator and leader of the Senate Committee on Indian Affairs, serving as its chairman for a total of ten years.

Inouye played a significant role in resolving conflicts in Wisconsin during the treaty rights protest in the mid–1980’s and early 1990s. As the Chairman of the Senate Committee on Indian Affairs, Inouye was successful in securing a Congressional appropriation to enable a joint federal, state and tribal assessment of the walleye fishery resource in Wisconsin’s ceded territory to determine the health of the fishery and whether tribal spearing was damaging the resource.

The final report, entitled *Casting Light Upon the Waters*, was released at a press conference in 1991 and indicated Ojibwe spearing was not damaging the resources. This joint report proved to be a turning point in the violent protests that haunted Wisconsin landings each spring and was successful in quelling much of the protest that hinged on the argument of resource depletion. This initiative also led to Congressional support for ongoing joint fishery assessments in northern Wisconsin lakes coordinated by the Joint Assessment Steering Committee.

The following statement was released by The National Congress of American Indians (NCAI) following the passing of this great friend and warrior for the rights of all people:

“Senator Inouye was one of the most honorable and courageous men modern Indian Country has known. He was a distinguished warrior, and he served his country and people with dignity and a strong sense of advocacy. As a member and chairman of the Senate Committee on Indian Affairs he championed the rights of Native peoples, and we will always remember him for holding the line on numerous issues critical to cultural protection and tribal sovereignty. Our thoughts and prayers are with his family at this time. This country has lost a true patriot and statesman.

In the words of our Native Hawaiian brothers and sisters we say Mahalo nui loa for his service and commitment and will forever remember this son of Hawaii as a great leader.”

Inouye served on the Senate Committee on Indian Affairs as the Chairman from 1987-1995, as Vice-Chairman from 1995-1997, and again as Chairman from 2001-2003. He would have continued his role as a committee member in the 113th Congress.



This 1991 picture of Ojibwe tribal leaders with Senator Daniel Inouye was taken when the Casting Light Upon the Waters report was released. The report released the findings of a joint assessment of Wisconsin lakes by federal, state and tribal biologists and stated that spearfishing did not harm the resource. The effort to realize the joint assessment was lead by Senator Inouye, and the report proved to be a turning point in the ugly protests at boat landings in Wisconsin that characterized the mid-to-late 1980s until these findings quelled much of the protest. (Photo by Amoose)

Inouye worked closely with NCAI and Native tribes advocating for tribal sovereignty, tribal educational institutions, and community development, among many other issues. Senator Inouye was honored by NCAI in 1999 with the NCAI Leadership Award for his service to Indian Country.

The official statement released by Inouye’s office describes his long history of military service:

“Senator Inouye began his career in public service at the age of 17 when he enlisted in the U.S. Army shortly after Imperial Japan attacked Pearl Harbor on December 7, 1941. He served with ‘E’ company of the 442 Regimental Combat Team, a group consisting entirely of Americans of Japanese ancestry. Senator Inouye lost his arm charging a series of machine gun nests on a hill in San Terenzo, Italy on April 21, 1945. His actions during that battle earned him the Medal of Honor.”



Ceded Territory News Briefs



GLIFWC Chairman Michael J. Isham, Jr. named to Great Lakes Advisory Board

GLIFWC Chairman Michael J. Isham, Jr. was named to the newly-formed Great Lakes Advisory Board. The Board was established to support the implementation of the Great Lakes Restoration Initiative by providing advice and recommendations to the Administrator of the United States Environmental Protection Agency in the Administrator’s role as Chair of the Great Lakes Interagency Task Force. Sixteen federal agencies participate in the Task Force to coordinate the restoration of the Great Lakes.

The new Board is made up of 18 representatives from tribal, state, and local governments, academia, business, and non-profit organizations. Appointments to the Board last for two years. (Jennifer Vanator)

Mississippi water walkers pray for water resources

Carrying crystal clean water drawn from the Mississippi River headwaters at Lake Itasca, Minnesota, 2013 water walkers followed the 1200 mile course of the great river to the far southern port of Pilottown, Louisiana beginning March 1. Lead by Sharon Day, executive director of the Indigenous Peoples Task Force and a veteran water walker, the walk is a prayer for the health of the river and all of Earth’s water resources.

Day, who participated in the 2011 Mother Earth Water Walk which brought water from the four directions to Lake Superior, continues a tradition of Water Walks begun by Canadian Elder Josephine Mandamin designed to bring awareness to the sacredness of water and the need to protect it. Day, along with her sister, Doreen, made the commitment to this year’s Mississippi journey following Mandamin’s tradition.

Along with a group of Anishinaabekwe and supporters, Mandamin carried a copper bucket of water around Lake Superior in 2003, around Lake Michigan in 2004, Lake Huron in 2005, Lake Ontario in 2006, Lake Erie in 2007, Lake Michigan in 2008, the St. Lawrence River in 2009 and finally led the 2011 Mother Earth Water Walk. For more information on the 2013 Mississippi Water Walk, check them out on Facebook. (Sue Erickson)

Sally Jewell sworn in as Secretary of the Interior

Sally Jewell was sworn in as the 51st Secretary of the Interior on April 12, 2013. As Secretary of the Interior, Jewell leads an agency with more than 70,000 employees. Interior serves as steward for approximately 20 percent of the nation’s

lands, including national parks, national wildlife refuges, and other public lands; oversees the responsible development of conventional and renewable energy supplies on public lands and waters; is the largest supplier and manager of water in the 17 Western states; and upholds trust responsibilities to the 566 federally recognized American Indian tribes and Alaska Natives. (SE)

EPA clamping down on ballast water

New regulations imposed by the Environmental Protection Agency (EPA) add requirements to treat seafaring ship’s ballast water with chemicals or ultra-violet light to kill organisms in the water prior to releasing it. Current regulations also require ballast water to be dumped 200 miles from U.S. shores. However, the regulation only applies to vessels longer than 79 feet and does not pertain to ships that do not leave the Great Lakes. Some environmental groups are disappointed in the exclusion of Great Lakes vessels, fearing they could help further disperse invasive species throughout the Great Lakes system. (SE)

Mobile farmers’ market targets tribal communities

A new take on “Meals on Wheels” will be out and about this summer in some tribal communities. This time it’s a mobile farmers’ market. It won’t be rolling up to individual houses, but will arrive at central locations in tribal communities, loaded with fresh and traditional produce with a goal of making healthy, whole-some food more accessible to tribal members.

The Mobile Farmers Market project is an initiative of the Intertribal Agriculture Council (IAC) and is in the “pilot” stage during the summer of 2013, according to Dan Corneilius, IAC technical assistance specialist. The project will target northern Minnesota and northwest Wisconsin tribes primarily during the first year, hoping to include more tribal communities as the project grows.

The Mobile Farmers Market intends to vend traditional foods such as wild rice, maple syrup, hominy corn along with fresh produce, Cornelius says, hoping for weather conditions that lead to bountiful harvests this year. But the project has another aspect and goal. The mobile market will also give an opportunity for family growers to sell their produce, providing them with an incentive to grow and harvest foods locally.

This will also develop an intertribal food network of buying and selling fresh, traditional foods, building regional food distribution capacity. “We’d like the farmers’ market to be a community event,” Cornelius says. “We’d eventually like to partner with other groups and draw the community out.”

Cornelius is currently working on a schedule for summer stops and hopes to have a regular schedule for the mobile farmers market to be in designated communities. For updated information, go online at: www.nativefoodnetwork.com. (SE)



Learning about birch syrup

By Nikki Crowe, for Mazina'igan

Fond du Lac Reservation, Minn.—Taking a different tack at tapping time, the 13 Moons Fond du Lac Tribal College Extension Program held a workshop on tapping birch trees. Jim Lease, Onamia, Minnesota, talked about his first year experience tapping birch trees. After an unsuccessful year of maple syrup in 2012, Jim decided he couldn't lose trying to tap the birch trees because the sap is known to run after the maple sap or sometime in April.

He found the best birch trees for tapping are healthy and at least 8" in diameter at breast height or "old growth." Unlike maple sap, which takes about 40 gallons of sap to make one gallon of syrup, it takes 100 gallons of birch sap to make one gallon of syrup. Not necessarily an economical venture most are willing to go after, tapping birch does have benefits that outweigh the costs in the value of medicinal properties.

When I asked a plant knowledgeable person at Fond du Lac about using birch syrup, he said the Ojibwe used the sap for medicine, not necessarily as a food source. After a quick Google search I found that birch syrup is used as a beverage for beer, wine, or as a root beer. With more searching on "birch medicinal properties," I found that birch syrup can be used as a diuretic, for joint pain, and has the same properties as aspirin for pain relief. I learned that birch bark is high in betulin and betulinic acid, which could be good medicine for cancer. Anecdotaly, the knowledge we have in our communities of plant and tree medicines may have been saving our lives from cancers and diabetes long before documented history.

To learn more about the 13 Moons program you can look up 13 Moons Ashinisiw giizisoog on Facebook, or go to www.fdlrez.com and look us up on the Natural Resources link. Miigwech.



Val Turchotte (left) and Jeff Savage tasting birch syrup. Jim Lease brought some of the birch syrup he bottled last year to taste test at the workshop. The syrup is more woodsy and molasses-like than maple syrup, yet still very tasty. (Photo by Nikki Crowe)

Zhiwaagamizigan



Spring 2013 was a gusher for many who tapped maple trees—the opposite of last spring's nearly dry run. An extended season of freezing nights and warming days, made ideal conditions for a plentiful harvest. Tappers at the Nelis sugar bush gathered an incredible 2580 gallons of sap, producing 58 plus gallons of maple syrup. This averaged out to be about 44 gallons of sap to a gallon of zhiwaagamizigan (maple syrup). A joint venture involving five partners, the operation used a state-of-the-art boiler to streamline the process and minimize firewood consumption. Collaborators included Steve Nelis, Andy Stafford, Jerry Stafford, Shockie Leoso and Micah Cain. (Photo by Micah Cain)

Honoring Leo

(Continued from page 1)
"Security let me go right through," he remarks "and I got it to where it was supposed to go!"

While his official duties kept him busy politically as an advocate and negotiator on behalf of the tribes, LaFernier also served in a spiritual context, especially as a Firekeeper. He started and kept Sacred Fires at Sandy Lake, Minnesota both when GLIFWC first visited the site and honored the spirits of those who had passed there, and also as the Mikwendaagooziwag monument when Sandy Lake was completed.

He kept Fire during the 1998 GLIFWC Treaty Conference on Mad-

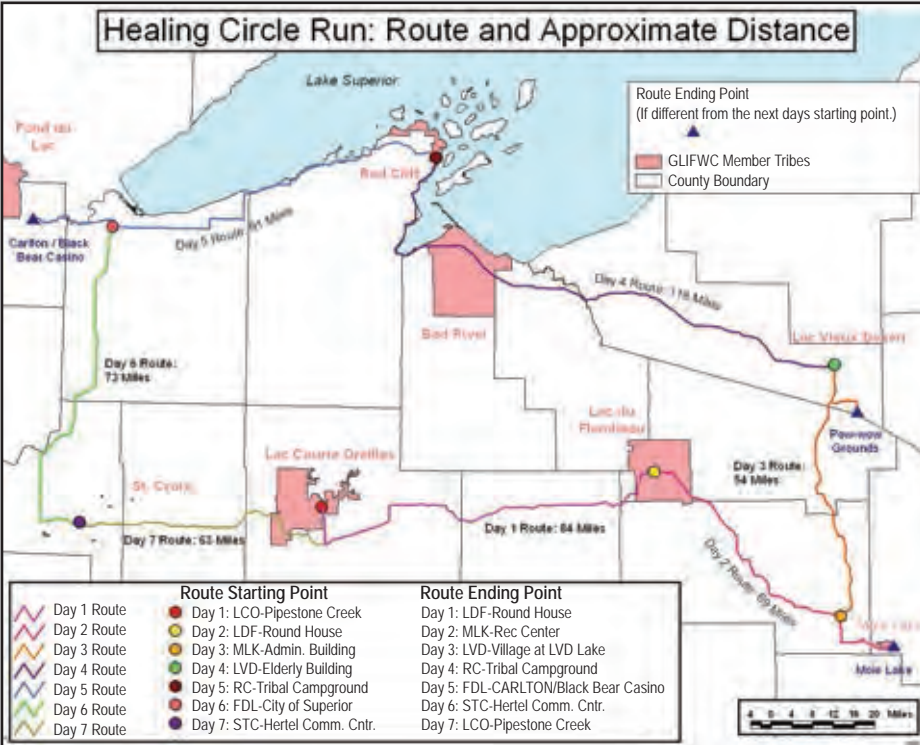
eline Island, also in Washington DC prior to the Mille Lacs Case hearing the US Supreme Court of Appeals, in and during the Minwaajimo Conference at Bad River. In so doing, he provided that important recognition to the Creator and the spirit world that so often is ignored in the fast-paced world of issues, politics and legal battles.

Because of his lengthy service and commitment to the Red Cliff Tribe and GLIFWC, both the Tribe and GLIFWC separately acknowledged his significant contributions in separate resolutions this winter (see resolution). It's high time to say chi-miigwech to "UncleLeo"—longstanding friend, warrior and Keeper of the Fire.

Healing Circle Run/Walk July 13–19, 2013

The 2013 Healing Circle Run/Walk is intended to be a prayer for healing. During the 2001 Healing Journey Run, participants thought of a teaching on healing—"for a nation to heal, it must begin with the individual. As a person heals, then that person can help heal his/her family. As a family begins to heal, they can help heal their community. As communities heal, they can help the nation heal. As nations heal, they can help Aki (the earth), our plant and animal relatives to heal."

The 2013 Healing Circle Run/Walk will connect eight Ojibwe reservations in northern Wisconsin, Michigan, and Minnesota starting at the Lac Courte Oreilles Reservation and ending at Lac du Flambeau on July 13 (Day 1), then ending at Mole Lake on July 14 (Day 2), at Lac Vieux Desert on July 15 (Day 3), at Bad River/Red Cliff on July 16 (Day 4), at Fond du Lac/Black Bear Casino on July 17 (Day 5), at St. Croix on July 18 (Day 6), and at Lac Courte Oreilles on July 19 (Day 7).



If you are interested in participating or need more information, contact Rose Wilmer, Sue Lemieux, or Neil Kmiecik at GLIFWC at 715.682.6619. All participants must assume personal liability, as well as responsibility for their own transportation and expenses.

Resolution honoring Leo LaFernier

WHEREAS, Leo LaFernier has been a Voigt Intertribal Task Force representative for the Red Cliff Band of Lake Superior Chippewa since 1985; and

WHEREAS, Leo LaFernier plays an important role in securing affirmation and implementation of a number of court cases and intergovernmental agreements, including providing testimony in the *Lac Courte Oreilles v. Wisconsin* case in 1990 as an expert on the Tribes' governmental capacity and ability to exercise sovereign authority over the exercise of members' ceded territory treaty-reserved; rights; and

WHEREAS, Leo LaFernier works diligently to defend and implement all aspects of treaty rights, tribal sovereignty, and tribal natural resource and environmental management prerogatives; and

WHEREAS, Leo LaFernier is a leader in efforts to protect ceded territory natural resources and ecosystems, including efforts to assess the potential impacts of radioactive waste storage in the ceded territory; and

WHEREAS, Leo LaFernier always provides thoughtful and wise perspectives on the wide range of issues considered by the Voigt Intertribal Task Force and facilitates intertribal co-management and unity.

NOW THEREFORE BE IT RESOLVED that the Voigt Intertribal Task Force of the Great Lakes Indian Fish and Wildlife Commission recognizes the many contributions and enduring legacy of Leo LaFernier, expresses its sincere gratitude and appreciation to him for his lifetime of achievement as a member of the Task Force, and commends him for his leadership in and commitment to the protection and implementation of tribal sovereignty and treaty-reserved hunting, fishing and gathering rights.



Ishpaagoonikaa (Deep Snow Camp)

By Holly Berkstresser
GLIFWC Warden

Lac Vieux Dessert, Mich.—Would you know how to survive in the wilderness when it's 20 degrees and snowing? Over 25 students who participated in this year's Ishpaagoonikaa (Deep Snow Camp) know how!

This year's cultural winter camp program brought middle school students from around the Great Lakes for a weekend of education and fun in the snow, guided by indigenous knowledge. Hosted by Lac Vieux Desert and sponsored by GLIFWC, the camp's mission to "promote treaty rights through traditional teachings and adventure-based learning" was successfully led by Camp Director and GLIFWC Outreach Officer Heather Naigus. The second annual Ishpaagoonikaa taught students a range of activities from spearing to surviving in the harsh Midwestern winters.

Saturday's activities consisted of spearing through the ice, traditional tip-ups and snow-pack classes. Roger

LaBine, Lac Vieux Desert member, showed students the traditional way of making tip-ups for ice fishing, and participants were thrilled to catch huge walleyes and northern pikes using this indigenous method from their environmental surroundings. Roger later showed the students the proper way to clean and cook these fish, giving everyone an opportunity to taste them.

Dr. Mary Hindelang, of Michigan Tech University, shared her wisdom on lessons we can learn by watching wildlife's adaptations in the snow pack. The experience consisted of how animals use the snow for survival. Students also studied snowflakes and how to determine snowfall by the layers in the snow.

On Sunday, GLIFWC wardens led workshops on winter survival and sustainability. Students were treated to trapping and animal identification, and how to get food when it depends on survival. They learned how to properly handle traps, while respecting Mother Earth and all her relatives. The students also got to identify and handle several different furs.

In one of the coldest areas in the country, warmth and protection is paramount. Students experimented with various hands-on techniques including fire-building, safety, and what should be packed in their emergency survival kits. Additionally, students were shown how to build shelters using only the resources surrounding them, digging tunnels in the snow and used balsam boughs as insulation and roofing.

"It's exciting to see so many of our tribal youth getting outside, reconnecting with their traditions, respecting those who came before them, and most of all, having fun. I can see the discovery in their spirits. They are leaders and they are care-takers of the Earth. We (GLIFWC)

are here to foster their abilities and support them," stated Naigus.

The staff and the students really enjoyed the camp and are already preparing for our summer camp program, Onji-Akiing. "My favorite part of camp was probably making the shelters," said Connor Beaulieu, Lac Courte Oreilles member. "This is the best camp I've been to."

GLIFWC's summer camp program, ONJI-AKIING, July 22-26, is accepting applications at this time (see article below). For more information on this camp and GLIFWC's youth programs, please contact Outreach Officer Heather Naigus at hnaigus@glifwc.org or (906)458-3778.

Camp Onji-Akiing July 22-26, 2013

GLIFWC is excited to announce our 2013 cultural summer camp program: Camp Onji-Akiing for grades 5-8!

A collaborative effort between GLIFWC and the US Forest Service, Onji-Akiing (From the Earth) is a cultural outdoor adventure-based camp that focuses on natural resource career exploration and treaty rights. This camp is held at beautiful Camp Nesbit, nestled in the heart of the Ottawa National Forest in Sidnaw, Michigan, also home to the calling loons of Lake Nesbit.

Leadership and service learning activities are important aspects of this program. Activities also focus on group cooperation and communication, problem-solving, self-confidence, leadership, physical exercise, spiritual growth, social skills, as well as respect and responsibility to self and community. Hands-on activities include a group obstacle course, high ropes course, sweat lodge, fishing, archery, swimming, canoeing, cultural exploration, and cooperative games.

Centered on the Medicine Wheel, this camp explores Native American traditional ways and traditional ecological knowledge, but also learning in the areas of forestry, biology and botany. Youth will work with staff from GLIFWC and the USFS. Transportation in specific areas will be provided. This camp is free of cost. **Application deadline is June 21, 2013.**



Learning winter wilderness survival techniques, participants in GLIFWC's Ishpaagoonikaa (Deep Snow Camp) tried their hands at a variety of skills, including fishing through the ice with tip-ups and spears. Besides acquiring food, students learned about fire-building and making shelters. Lessons in snow science were also incorporated along with information on trapping and fur identification. (Photo by Heather Naigus)



GLIFWC Conservation Officer Vern Stone tags a bobcat (gidagaa-bizhiw) trapped in the Chequamegon-Nicolet National Forest by Yvette Butterfly. Bobcat, like otter, require a CITES tag if taken for commercial sale. For Butterfly, a Red Cliff member and beginning trapper, it was her first bobcat. On the commercial market, bobcat pelts bring from \$60 to over \$300, depending on size, quality and handling. The wild feline population remains healthy in the ceded territories. (Photo by Charlie Otto Rasmussen)

Clip & mail

Registration Form

Lake Nesbit Environmental Center
Sidnaw, Michigan • July 22-26, 2013

Participant Name _____

Address _____

City _____ State _____ Zip _____

Email _____

Grade _____ Age _____

Tribe Affiliation _____ (if none, leave blank)

Phone #() _____

Please attach another sheet of paper with a short essay (at least 100 words) on why you want to attend Camp Onji-Akiing. Include any special achievements, and how this camp might help you in school, your community, and with any life goals.

Attach one letter of recommendation from an adult, not related to you, about why they think you should attend the camp and how you will benefit from it.

Students are accepted on the basis of their essays, recommendations, and space availability. In the event you are accepted, you will be expected to sign a statement saying that you will participate fully in all activities, and parents/guardians will have to complete and sign health forms and permissions for all camp activities.

For questions or concerns, please contact:

Heather Naigus
906-458-3778
hnaigus@glifwc.org

Fred Maulson
715-682-6619 ext. 113
fmaulson@glifwc.org

Mail application, essay and letter of recommendation to: GLIFWC,
Attn: Camp Registrations, PO Box 9, Odanah, WI 54861

Deadline for accepting applications is June 21, 2013

GLIFWC enforcement recruits include Bay Mills, Flambeau members

By Charlie Otto Rasmussen, Staff writer

Odanah, Wis.—The GLIFWC Enforcement Division welcomes two new officers to the Eastern District—a region that includes the northern portion of Lower Michigan, all of Upper Michigan and northeast Wisconsin.

Reuben Bigjohn

You wouldn't guess it from a look at his resume, but Reuben Bigjohn recently seized a vacant conservation warden position. A Navy veteran with close family relations at both Mole Lake and Lac du Flambeau communities, Bigjohn is completing a 540-hour officer training course alongside State of Wisconsin recruits at Fort McCoy. He's slated to spend about one year working alongside experienced GLIFWC wardens before an assignment to his own duty territory.

Bigjohn's hometown, West Salem, isn't far at all from Fort McCoy training facilities in southwest Wisconsin. From turn-of-the-century West Salem, Bigjohn joined the Service specializing in naval electronics at posts in Hawaii.

Once back in Wisconsin, he enrolled at Viterbo College, earning a Bachelor of Science in English. At nearby University of Wisconsin-La Crosse, Bigjohn tacked another four-year degree onto his portfolio—this one in math. More recently, a drive to enter law enforcement had Bigjohn scouting various jurisdictions including ceded territory work with GLIFWC. "It's a way to connect with some of the traditional ways I was exposed to growing up," Bigjohn said.

From the late 1980s into the 90s, Bigjohn and his siblings made the four-hour trip north to Lac du Flambeau to visit family and spear walleye in the spring. He said his grandfather, Dennis Ackley, whose first language was Ojibwemowin, had a positive impact on him.

"I want to help make sure natural resources are here for future generations," he said.



Terry Carrick

A familiar face at Bay Mills Indian Community has a new badge and uniform. Bay Mills member Terry Carrick brings 30 years of law enforcement experience to his late winter appointment as an Eastern Region GLIFWC warden.

Most recently a conservation enforcement officer for the Bay Mills Band, Carrick will patrol a large area located primarily in the 1836 Treaty Ceded Territory.

"I feel like I have been a part of GLIFWC through most of my career," said Carrick, a former delegate on GLIFWC's Board of Commissioners and the Lakes Committee. "Now I have the opportunity to experience firsthand what the staff here are commended for."

Since the mid-1990s Carrick has served as an instructor for a number of courses including Michigan hunter safety and enforcement firearms training. During formal discussions with Michigan officials concerning the exercise of reserved rights, Carrick was a member of the tribal negotiation teams that helped secure the 2000 and 2007 Consent Decrees.

During officer training at Ft. McCoy this spring, Carrick acquired additional training in firearms and DAAT (Defensive Arrest And Tactics).

"I would like to thank the Bay Mills Indian Community for allowing me to do what I loved to do for 32 years. It was a blast, and I am sure this next step in my life is going to be the same," Carrick said.



Forest Service warns of illegal grow sites

Asks for caution & reports of suspicious activity

Rhineland, Wis.—Over the last three years the Chequamegon-Nicolet National Forest (CNNF), in cooperation with interagency enforcement agencies, has eradicated numerous marijuana grows that were cultivated by large Drug Trafficking Organizations (DTO). These grow sites were located on the Nicolet land base (2010/2012) and the Chequamegon land base (2011); all were first reported by hunters and fishermen.

The illegal activity of growing and harvesting marijuana on public lands is expected to continue. The safety of the public and employees is the top priority for the U.S Forest Service. The CNNF and other public lands are being used for these illegal operations as they are often vast, uninhabited acres the growers find have the right conditions for their illegal operations.

Typically planting occurs in the spring, and the plants are harvested in late summer. Even with the late snow melt in much of Northern Wisconsin, activity may already be occurring with these illegal grows.

These DTO marijuana growers are dangerous and are known to carry firearms! The CNNF asks that visitors be aware of their surroundings and know what to do to remain safe. Although it is unlikely you will come across one of these sites, knowing how to recognize them is vital.

Indicators of illegal marijuana grow sites include:

- Isolated tents in the forest where no other recreational activity is present
- Garden tools, bags of fertilizer, and large amounts of garbage
- Signs of cultivation/soil disturbances (many holes) in unlikely areas
- 1 to 2 acre (or smaller) cleared areas with stumps up to approximately 3 feet tall

If you encounter a site, or unusual circumstances you should take these actions immediately:

- Leave the area as quickly and quietly as possible
- Do your best to know your location by use of landmarks or waypoints
- Notify GLIFWC wardens or other local law enforcement authorities. If on National Forest lands, you can also notify the local Ranger District Office.

Authorities will continue to work together to decrease this unlawful and damaging activity. Your assistance is important to help stop marijuana growing in your National Forest.



2013 GLIFWC enforcement youth activities/education

Class	Date	Place	Contact
ATV	June 6-8	Bad River	Vern Stone 715.292.8862
Boater Safety	June 10-12	Lac du Flambeau	Jonas Moermond 715.562.0026 Riley Brooks 715.562.0300
ATV/Snowmobile	June 17-19	Lac du Flambeau	Jonas Moermond 715.562.0026 Riley Brooks 715.562.0300
ATV/Snowmobile	June 18, 21-22	Red Cliff	Mike Soulier 715.209.0093 Jim Stone 715.292.3234
Boater Safety	July 18-20	Bad River	Vern Stone 715.292.8862
Hunter Safety	July 20-21	Lac Vieux Desert	Matt Kniskern 715.292.5320
ATV/Snowmobile	August 3-4	Mole Lake	Roger McGeshick 715.889.3200 Adam McGeshick 715.209.7217
Hunter Education	Aug. 12, 19-20	Lac du Flambeau	Jonas Moermond 715.562.0026 Riley Brooks 715.562.0300
Hunter Education	Aug. 18, 24-25,	Mole Lake	Roger McGeshick 715.889.3200 Adam McGeshick 715.209.7217
Take a kid fishing	Aug. 19	Mille Lacs	Robin Arunagiri 715.889.0734
Hunter Safety	Aug. 17-18	Lac Courte Oreilles	Mike Popovich 715.292.7535 Lauren Tuori 715.292.8343
Hunter Safety	Aug. 24-25	St. Croix	Brad Kacizak 715.562.0030
Hunter Safety	Aug. 27, 30-31	Red Cliff	Mike Soulier 715.209.0093 Jim Stone 715.292.3234
Hunter Safety	September 6-7	Mille Lacs	Robin Arunagiri 715.889.0734
Hunter Safety	Sept. 12-15	Keweenaw Bay	Steven Amsler 715.562.0034 Matt Kniskern 715.292.5320
Hunter Safety	Sept. 24-28	Bad River	Vern Stone 715.292.8862
Trapper Ed.	October 19-20	Mole Lake	Roger McGeshick 715.889.3200 Adam McGeshick 715.209.7217
ATV Safety	October 25-26	Mille Lacs	Robin Arunagiri 715.889.0734
ATV/Snow.	December 7-8	St. Croix	Brad Kacizak 715.562.0030
Snowmobile	Dec. 19-20	Mille Lacs	Robin Arunagiri 715.889.0734

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



Experience on display at GLIFWC staff meeting

Red Cliff, Wis.—In 2013 Commission employees are reaching the 30-year milestone for the first time. Jim Zorn, GLIFWC Executive Administrator, recognized a dozen Commission employees for their work on behalf of tribes and treaty rights during the February 13 All Staff meeting. Heading the list—Lynn Plucinski, hired by the then Great Lakes Indian Fisheries Commission in 1983 and Neil Kmiecik, first hired by the Voigt Intertribal Task Force in 1983. Less than a year after its creation, the Task Force merged with the Great Lakes Indian Fisheries Commission to form GLIFWC in early 1984.



Lynn Plucinski was first hired by the Great Lakes Indian Fisheries Commission in 1983. Neil Kmiecik was hired by the Voigt Intertribal Task Force in 1983 following the Voigt Decision. Lynn and Neil received a standing ovation (and a gift) for 30 years of service to GLIFWC member tribes. (COR)

“Lynn and Neil epitomize dedication and commitment to quality work,” said Zorn. “They are exemplary professionals and respected colleagues who serve GLIFWC and its member tribes well. I am honored to be one of their co-workers.”

Lynn is assistant director of Public Information, responsible for development and dissemination of treaty information and budget management. Neil, a fisheries biologist, is Director of Biological Services, which includes Inland Fisheries, Great Lakes Fisheries, Wildlife and Environmental sections.

Zorn announced awards to all GLIFWC staff celebrating anniversaries based on five-year increments. (COR)



Marking 25 years at GLIFWC, Jim St. Arnold, Leanne Thannum and Vern Stone with Pendleton blankets presented by Executive Administrator Zorn. (COR)

Mining specialist tracks mining developments in ceded territories

By Sue Erickson, Staff Writer

With the expansion of mining in the ceded territories, GLIFWC brought on Dawn White, Lac Courte Oreilles (LCO) tribal member, as a mining specialist in January 2013. Her tasks involve tracking mining exploration and drilling in the ceded territories as well as reviewing and preparing comments on those applications to state and federal agencies. This involves site visits, geographic information system (GIS) mapping skills, and discovery of tribal use in areas potentially impacted by mining activities.

White returned to her home region from Montana where she was recently employed as the water quality coordinator for the Clean Water Act 106 Program with the Chippewa Cree Tribe’s Rocky Boy’s Reservation for over a year. Prior to that she worked as a Natural Resource Specialist and GIS Instructor/Lab Manager for the LCO Ojibwe Community College, conducting research in natural resources, mentoring students in their research and instructing GIS mapping and GPS. She also was employed three years in southwest Oregon as a botanist for the Bureau of Land Management.

White holds a Master of Science degree from the University of Montana, Missoula, with a major in plant biology and ecology with an emphasis on conservation. She earned her Bachelor of Science degree from the University of Great Falls with a major in biology.

White has a great affinity and appreciation for the outdoors and has particularly enjoyed working with GIS mapping throughout her career.

Concern for the conservation and protection of natural resources was one draw that brought her to the position with GLIFWC as a mining specialist. Another incentive was the opportunity to join a team that she views has been effective in conservation and resource management.

Although she enjoys fostering a special relationship with many of nature’s gifts, nibi (water) stands out as a critical resource and one with which she maintains a unique relationship.

White has two daughters, Sierra, 21, currently residing in Montana, and Cheyene, 15, living in Hayward.



Fisheries, wildlife, law enforcement and Ojibwemowin outreach are all represented in this group recognized for years employed at the Commission. From left: Bill Mattes (20), Wesley Ballinger (5), Micah Cain (5), Jim Stone (10), and Roger McGeshick (15). Missing from the photo: Ann McCammon Soltis (20) and Esteban Chiriboga (15). (Photo by Charlie Otto Rasmussen)

Tobasonakwut Kinew

(Continued from page 18)

In the quest to find healing after the loss of his two sons Darryl and Danny, he continued in the Mite’iwin and other Anishinaabe ceremonies, and embraced the Lakota Sundance, becoming a powerful teacher and mentor to many in these traditions. As part of his life journey, Tobasonakwutiban strove for meaningful action and carried out traditional Anishinaabe ceremonies in the name of reconciliation, with emphasis on the residential school experience. This included giving Pope Benedict XVI an eagle feather in 2009, adopting the Archbishop of Winnipeg James Weisgerber as his brother in 2012, and sharing the Anishinaabe worldview with all peoples, Native and non-Native. Tobasonakwutiban was a profound thinker. He connected western intellectual traditions and scientific inquiry with Anishnaabe philosophy and cosmology. It was his life’s work to share the depth and beauty of Anishinaabe wisdom with the world. He was a founding member of the Native American Science Academy. He was a beloved son, brother, husband, father, grandfather and great-grandfather. He joins his mother, father, sons Darryl and Danny, twin Bineshii, and brothers Edwin and John. He is survived by his wife Kathi, brother Fred, sister Nancy, children Pat (Herman), Diane, Wabanakwut, Shawon Kiwetinashiik (Jesse), Nenaa’ikiizhikok, grandchildren Devon, Derek, Melissa, Jennifer, Daniel, Wendy, Jason, Matthew, Lisa, Peshanakwut, Mike, Dominik Oshkii’ang, Bezhighomiigwaan and numerous great-grandchildren and adopted relatives.

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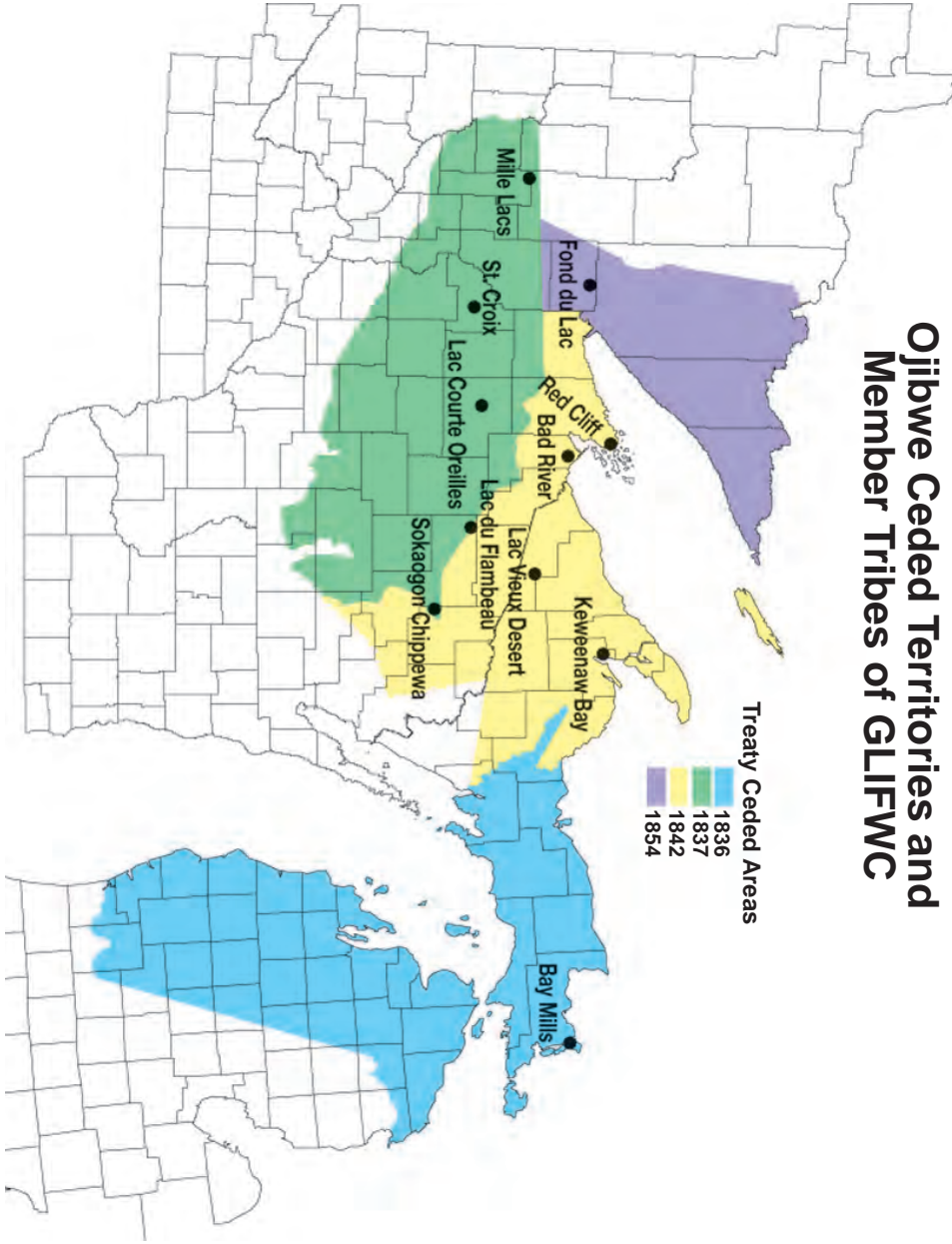
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Although **MAZINA'IGAN** enjoys hearing from its readership, there is no "Letters to the Editor" section in the paper, and opinions to be published in the paper are not solicited. Queries as to potential articles relating to off-reservation treaty rights and/or resource management or Ojibwe cultural information can be directed to the editor at the address given above.

For more information see GLIFWC's website: www.glifwc.org and our Facebook page.

**Ojibwe Ceded Territories and
Member Tribes of GLIFWC**



Ziigwan/Niibin 2013



Special section
on Act 31