Mazina'igan
A Chronicle of the Lake Superior Ojibwe
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Under judicial scrutiny, Wisconsin wolf hunt is shelved

By Charlie Otto Rasmussen, Editor

As the autumn leaves burned bright and nighttime temperatures dipped, two court hearings materialized on the calendar before the start of Wisconsin's second wolf hunting season of 2021, scheduled to begin November 6. Outraged by the February hunting debacle that resulted in a wolf kill 83% above the state-licensed quota, wildlife advocates and Ojibwe tribes each demanded a court-ordered halt to the looming season.

(COR photo)

"Now is not the time for killing more wolves. We all saw what happened to ma'iingan last February," said John D. Johnson, Chairman of the Lac du Flambeau Band and Voigt Intertribal Task Force. "The state needs to take a hard look at how they manage their share of resources in the Ceded Territory."

Following an October 22 hearing in Madison, Judge Jacob Frost agreed, issuing a preliminary injunction that put a halt to the fall season. Frost, Dane County Circuit Court, ordered the Wisconsin Department of Natural Resources (DNR) to dial the proposed wolf harvest quota from 130 down to zero and invest in developing permanent rules to better manage that state's wolf population still recovering from the February kill.

Tribal representatives were in federal court a week later represented by attorneys from Earthjustice to make their case for ma'iingan, including testimony from Red Cliff's Marvin DeFoe and Mike Wiggins Jr, Bad River Band. The Ojibwe leaders explained how wolves fit into the Anishinaabe world view. More than an animal, more than an entry on a list of important natural resources, ma'iingan—the teacher, the relative, the guide—walked Akii with Original Man in the creation story, discovering the world together. The prophecy—whatever happens to ma'iinganag, happens to Anishinaabeg—is a foretelling that carries credence, DeFoe said.

(See Wisconsin wolf hunt, page 10)

Disturbed earth doesn't settle

A new chapter for Indigenous people and Wisconsin Point

By Jenny Van Sickle, Staff Writer

Superior, Wis.—The early 20th century brought grand ideas of industrial development to the western corner of Lake Superior when U.S. Steel proposed building ore docks on the sand bar near Allouez Bay known as Wisconsin Point. Before the project was properly studied, a mass exhumation of the cemetery at the Point was underway. Now, 100 years later, descendants and community members have come together to help repair this act of corporate and government haste.

"There are things we cannot change. We may not be able to make a right from the wrongs, but one thing I see for sure is the grasp of hope," said Kevin DuPuis, Chair of the Fond du Lac Band in an address to the Superior City Council. "This is going to have some kind of resolve, closure for the families of Wisconsin Point to move forward."

Leaders from Fond du Lac, the City of Superior, and archeologists from the Wisconsin Historical Society spent the spring of 2021 working to restore Native ownership and to steer accountability and Ojibwe led decision-making into the forefront of this conversation. The reignited effort involves two pieces of land: the original burial ground at Wisconsin Point and the mass grave that was created in East End, Superior near the St. Francis cemetery.

On Wisconsin Point, large cement barriers loosely define the outline of the most visible burial ground, staggered around a memorial marker overflowing with sacred tobacco and prayers. Winding towards the water, new

(see A new chapter, page 22)

A small hillside that was once documented as the "old city cemetery" slopes between the Nemadji River and St. Francis' Cemetery, East End, Superior, Wisconsin. (J. Van Sickle photo)

COMING SOON!

Maajii-Ojibwemowag
(They Begin to Speak Ojibwe)

W. Ballinger

Ningaabii'anong: Stories of the Swimmers

A three-book set with companion web pages. Tribal elder, Debi Williamson of the Keweenaw Bay Indian Community, shares stories using Ojibwe words and phrases to introduce cultural elements of swimmers featuring Giigoonyag, Amik, and Mikinaak.

Keep an eye to GLIFWC's Facebook page and website *(glifwc.org)* for updates on future distribution and outreach events.

Be sure to visit ***glifwc-inwe.com*** and explore all of our Ojibwe language resources!

For more information contact ANA Language Project Director/Intermedia Web Designer, Melissa Maund Rasmussen at ***melras@glifwc.org***.

Anishinaabe insights

Understanding kinship with ma'iingan

By Michael Waasegiizhig Price
GLIFWC TEK Specialist

During the controversial Wisconsin wolf hunt that took place in February 2021, many Anishinaabe reflected on their kinship with the wolf. For many who know the teachings and stories, the killing of wolves for sport was shocking and disturbing. Many people vehemently stated that the wolf is our relative or the wolf is our brother.

But, what does it mean to have kinship with wolves? What does it mean to have kinship with all animate beings on earth? I do not speak for all Anishinaabe people, but I wanted to share my thoughts on this idea.

The kinship that we have with other non-human beings is part of our culture and identity as Anishinaabe people. That knowledge is given to us through our stories and traditions. The kinship that we have with our non-human relatives resembles our kinship that we have with our human relatives. For me, that kinship is defined through teachings, identity, and mutual histories.

Teachings

Many Anishinaabeg regard the wolf as a teacher. The behavior of wolves has given us instructions for how to live our own lives as Anishinaabe. Wolves teach us about community and family values. Wolves were observed to have tight family ties, what today we call packs. They hunt together; they raise their young together. These observations were made by our ancestors and passed down through stories.

Because of the long history of colonization and extermination policies, wolves tend to be elusive. We may see wolf tracks or, on occasion, hear wolves howling in the distance, but rarely does anyone ever see a wolf.

As Mike Wiggins, Chairman of the Bad River Band of Ojibwe once said, "To see a wolf in nature is truly a cosmic experience." In the same way that they teach their young how to hunt, it is my belief that wolves teach their young to evade human beings and human settlement.

This knowledge, like within human families, is passed down through the generations. Whether two-legged or four-legged, every parent wants their children to survive and thrive. And the matriarchs and patriarchs of a wolf community are the keepers of that knowledge.

GLIFWC's 2014 poster entitled Gidinawemaaganinaan, Our Relative, featured ma'iingan and illustrated the kinship, the sense of a special brotherhood and bonding, between the Anishinaabe and ma'iingan. (W. Ballinger artwork)

Identity

The wolf gives us identity as a woodlands people. In our creation story, Gizhe Manidoo (Benevolent Spirit) created Ma'iingan to accompany Anishinaabe here on earth. Both Anishinaabe and Ma'iingan traveled the world naming the plants and animals that they encountered. After that journey was completed, Gizhe Manidoo told them, "From this time forward, you will both travel separate paths in life, but always remember that you are related." Creation stories give us identity and purpose, and here Ma'iingan is a vital part of our creation and who we are as Anishinaabe people.

Mutual histories

Through our stories and traditions, we know that we have evolved with the wolf for thousands of years. But, beginning in the colonial period, approximately 400 years ago, our stories of Anishinaabe and wolves have galvanized a deeper relationship.

One teaching that we share is: "whatever happens to the wolf happens to the Anishinaabe, and whatever happens to the Anishinaabe, happens to the wolf." This teaching originates in the early colonial days when both Indigenous peoples and wolves were feared and despised by European immigrants that arrived on the eastern shores of this continent.

As settlers pushed farther and farther west seeking land and resources, conflict with the wolf, as well as the Indigenous peoples, exacerbated. Throughout this colonial period, extermination policies were developed to eradicate the wolf while at the same time, policies were developed to annex lands held in trust by Native peoples as well as eradicate the languages and cultures of Native peoples. Both the wolf and Native peoples were nearly pushed to extinction.

The 1960s was pivotal in that Native people began to empower themselves through activism and policy, while at the same time, the 1973 Endangered Species Act provided federal protection for wolf recovery and reintroduction programs worked to expand wolf populations across the country. Both the wolves and Native nations experienced a resurgence in population and vitality in their communities. This is only a brief summary of this teaching, but it reminds us of our kinship with wolves and how our well-beings are intimately connected.

Wolves hunt together; they raise their young together. These observations were made by our ancestors and passed down through stories.

Elk season begins in "a good way" with Anishinaabe ceremony, hunter orientation

Soon after the 2021 elk season got underway, Ojibwe hunters in northern Wisconsin harvested a pair of bulls from the Clam Lake herd. The omashkoozoog—spike bulls—were taken from the wilds of the Chequamegon-Nicolet National Forest following a ceremony at the Ojibwe harvest camp just east of Chippewa Lake.

Both hunter orientation and an opening ceremony precede each Wisconsin elk season—an Ojibwe custom that helps everyone involved start out in a good way. John D. Johnson, president of Lac du Flambeau Band and Voigt Intertribal Task Force chairman, shared both cultural and practical guidance with hunters and their families that assembled in camp September 10.

"Be respectful out there. This is a ceremony. I know many of you know this, but when you harvest an animal that tobacco goes right here," said Johnson, gliding a hand along his cheek and neck during the ceremony.

St. Croix Ojibwe Tristan Oustigoff (left) appears with his son Ealen and father Dino with an elk harvested shortly after a ceremony September 10 near Clam Lake. (T. Oustigoff photo)

Tobacco, or asemaa, is presented to a harvested animal as sign of gratitude. In Anishinaabe ceremonial hunting, the animal, the elk, gives itself to the hunter if everything has been done according to cultural protocols. This is not a trophy hunt where the objective is to kill an elk with the largest antlers. The first bull elk encountered is the right animal to harvest. It has offered itself to the ceremonial hunter.

For the science and regulations side of the elk hunt, GLIFWC staff stepped in to remind tribal members about important provisions of the hunt and emphasized some of the differences between hunting elk and hunting deer. Conservations officers reviewed hunting rules ranging from legal shooting hours to off-limits properties like areas adjacent to campgrounds.

Successful hunters also assist wildlife biologists in obtaining biological samples for health testing. Biologist Travis Bartnick equipped each elk hunter with a sampling kit to collect lung and liver tissue, plus vials for blood samples. The GLIFWC biologist later met with successful hunters to collect additional samples, including the retropharyngeal lymph nodes and the obex (brain stem) for chronic wasting disease testing, a tooth for aging, and a skin sample for genetics analysis.

After GLIFWC staff wrapped up, Johnson joined his grandsons, along with Red Cliff's Marvin DeFoe Jr, and others on the drum Wigwam Juniors sing a series of songs. Speaking in Ojibwemowin, Leon Boycee Valliere from Lac du Flambeau rounded out the pre-hunt ritual with an Anishinaabe prayer and teaching in the late afternoon sun.

"Good luck out there," Johnson said as a pair of hunters checked rifles and equipment. Ojibwe tribes share a total of four bull-only tags for the 2021 Wisconsin season.

Before the sun met the horizon, two hunters and their companions were afield with harvest permits their pockets. Among them, St. Croix member Tristan Oustigoff scanned the dense regrowth of an old clear-cut with his father Dino and his son Ealen. A spike bull emerged from the green foliage offering him a shot, and Oustigoff accepted with thanks.

—CO Rasmussen

Ceded Territory news briefs

A warmer Gichigami may shift precipitation from snow to rain, limit ice cover in 2021-22

For the first two weeks of October 2021, the lake-wide mean surface temperature in Gichigami (Lake Superior) may have been the warmest it's ever been for this time of year, according to John Lenters, associate research scientist at the Great Lakes Research Center at Michigan Technological University.

While satellite data for this observation only goes back to 1995, it's likely that few years prior to 1995 come anywhere close. Lenters also suggested that while the lake should "reset" as air temperatures drop, the surface temperature will likely remain higher than normal going into winter.

Unseasonably warm surface water could translate into significant potential for lake effect snow this year, but it could also mean a greater likelihood of rain if warm air temperatures persist into the winter months.

Above-average fall water temperatures may shorten the ice season, contribute to increased shoreline erosion, and also negatively affect fall spawning gigoonyag (fish): these species include adikameg (whitefish) and odoonibiins (tullibee/lake herring), and namegos (lake trout). **—R. Croll**

Minnesota's impaired water list grows

An addition of more than 300 lakes, and rivers have been listed in Minnesota as impaired waters; or waters that fail to meet water quality standards. The culprit? Forever chemicals called perfluorooctane sulfonic acid (PFOS) found in sampled fish tissue. These man-made chemicals are used for many consumers and industrial products as it is resistant to heat, oil, stains, grease, and water. This makes finding the source of contamination very complicated. The addition of these water bodies brings the list of contaminated waters in Minnesota to a total of 2,904.

Miranda Nichols, Minnesota Pollution Control Agency's impaired waters list coordinator said "The list is cumulative. We keep adding to it. And it does tell us how well Minnesota lakes and streams support their fishing and swimming goals."

Additionally, high levels of sulfate have been found to impair over 60 newly listed lakes in Minnesota. 32 of those water bodies are listed because they do not meet the states sulfate limit to protect wild rice, a vital source of food and cultural connection for the Ojibwe people. It is believed that mines and wastewater treatment plants are to blame for the sulfate contamination and may need permit limits revised. **—H. Arbuckle**

Indigenous gains: US Senate confirms Newland to assistant secretary

Bay Mills Indian Community's Bryan Newland is the highest ranking, Senate-confirmed official in the US Department of the Interior-Indian Affairs. The appointment was formalized August 7 on a Senate voice vote. "It is clear from the record that Mr. Newland has the qualifications to succeed in this role, and to serve this country with honor as one of the chief federal advocates for American Indians, Native Hawaiians, and Alaska Natives," said US Senator Brian Schatz, chairman of the Senate Committee on Indian Affairs.

In his role as Assistant Secretary, Newland works alongside Secretary of the Interior Deb Haaland, the first Native American to serve as a cabinet secretary. Newland is charged with strengthening government relations with Indian tribes and advocating for policies that support tribal sovereignty.

Newland resigned as Bay Mills president in mid-February 2021 to accept the appointment to the Department of the Interior. Whitney Gravelle succeeded Newland to lead Bay Mills Indian Community going forward. **—COR**

Native culture, Great Lakes themes central to book club

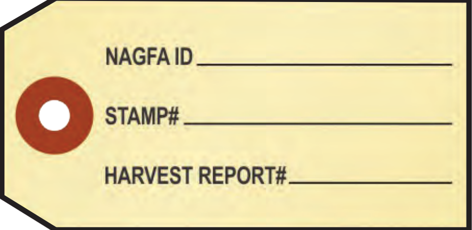
Great Lakes literacy is growing with a new book club "Maadagindan!" (Start Reading!) Literature for Young People about the Great Lakes and Ojibwe Culture." On the evening of Thursday November 11, the book club was introduced on Wisconsin's Sea Grant's series known as "Lake Talks" by Morgan Coleman, the GLIFWC and Sea Grant Summer 2021 interagency intern. While an intern, Morgan created a book club discussion guide based on great lakes and Ojibwe books in an effort to bridge literacy gaps between ways of knowing our beloved water.

The book club was created with young readers, parents, librarians, and educators in mind, but can be used by all who are interested. The book club is planned to start in February 2022 with dates still to be determined. If you are interested in joining, mark that reminder in your calendar and keep your eye out for latest information and dates on GLIFWC's Facebook page or Sea Grant's news webpage. **—H. Arbuckle**

Michigan 1836 elk hunt off to slow start

A Bay Mills Indian Community hunter harvested one cow elk in the 1836 Michigan Ceded Territory in the September season. While other tribal members were unsuccessful in the early season Lower Michigan hunt, Bay Mills still has four elk tags valid for the December tribal-only hunt, said Justin Carrick, BMIC Conservation Department. **—CO Rasmussen**

2021 registration & tagging options



Hunters and trappers are reminded to register their harvest in a timely manner this fall. Registration is important for the tribes to exercise their sovereignty by monitoring and self-regulating tribal harvest.

Harvest registration data is routinely used:

- to coordinate harvest management among state and tribal hunters;
- as an index to wildlife population abundance, and;
- to document the need to protect areas that provide tribal sustenance from development.

Deer, bear, crane, and turkey can be registered in-person at a tribal registration station or remotely using GLIFWC's phone registration (844) 234-5439 or online at: *glifwc.nagfa.net/online*. To prevent the spread of chronic wasting disease (CWD), deer harvested in the tribal CWD management area are required to be registered remotely. Elk, otter, bobcat, fisher, and marten are required to be registered in-person.

Metal carcass tags are no longer required for deer, bear, or turkey. However, if a carcass is left unattended in the field, a tag with the hunter's NAGFA ID and appropriate stamp# for the species being harvested should be affixed to the carcass. This information is printed on tribal hunting permits, and blank tags will be provided at tribal registration stations. After registering harvest, a report number will be issued. This number verifies the harvest has been registered and should be recorded on the tag with the NAGFA ID and stamp# if the carcass is left unattended with a third party, such as a processor or taxidermist.

Carcass tags and in-person registration are required for elk, otter, bobcat, fisher, and marten. CITES tags are required for otter and bobcat if the pelts will be sold. A summary of tagging and registration requirements, along with other regulations, can be found at: *data.glifwc.org/regulations*. Individual tribes may have different tagging requirements for deer and bear. **—M. Falck**

COR photo

Off to a "hot" start

Early season deer registrations down, bear registrations up

Off-reservation harvest registrations for the early dagawaagin (fall) hunting season are down for Ojibwe waawaashkeshi (deer) hunters and up for makwa (bear) hunters in the 1842 and 1837 Ceded Territories compared to 2020 registration numbers. Early season weather was very warm in September through the first half of October this year. Daily high temperatures remained consistently in the 60s and 70s through mid-October.

According to the National Oceanic and Atmospheric Administration, minimum and maximum daily temperatures across much of the Ceded Territories were above or much above average throughout the month of September. Freezing temperatures did not arrive until after the average first frost date in many areas within the Ceded Territories.

From the start of the season September 7, through October 25, Ojibwe off-reservation hunters registered 132 deer and 39 black bears. At the same time last year, tribal members had registered 307 deer and 33 black bears. This is the fifth-year tribal hunters have had the option of registering their deer remotely, via phone, and the third year that online registration has been available for hunters pursuing deer off-reservation within the Ceded Territories.

Of the 132 deer that were registered, approximately one-third (48 deer) were registered using the phone registration system, and 57 whitetails were registered using the online registration system. The remaining 27 deer were registered in person at tribal registration stations. The peak of off-reservation tribal deer registrations typically falls over the second, third, and fourth weeks of November. For the 39 bears registered as of October 25, over two-thirds (27 bears) were registered using the online registration system. Nine bears were registered over the phone, and three bears were registered in-person at tribal registration stations. **—T. Bartnick**

St. Croix manoomin welcomed into Bay Mills' Spectacle Lake

GLIFWC wardens go the distance to help wild rice restoration

By Charlie Otto Rasmussen, Editor

Brimley, Mich.—On the stovetop or in the oven, a little wild rice goes a long way, swelling to around four times its size as it cooks. But in nature, when it comes to creating a stand of self-sustaining manoomin, wildlife managers tend to throw-in all the rice they can get their hands on. For Frank Zomer, Bay Mills Indian Community biologist, that amount came in at right around 650 pounds.

"It looked like it might not happen this year," said Zomer, a fishery biologist who also leads efforts to establish and maintain wild rice beds on the reservation. "Finding a source can be difficult and there were reports of a poor outlook for the wild rice crop."

GLIFWC's Lt Steven Amsler met up with Frank Zomer, BMIC biologist, in Newberry, Mich. to transfer sacks of manoomin destined for Spectacle Lake on the Bay Mills reservation. (BMIC photo)

Robear Assinewe casts a handful of green wild rice into Spectacle Lake on the Bay Mills Reservation in eastern Upper Michigan. (D. Teeple photo)

For the roughly 50-acre plot on Spectacle Lake, Zomer figured 2,000 pounds of green, freshly harvested wild rice would provide adequate coverage. On the whole, Michigan has a limited wild rice resource, while northern Wisconsin and Minnesota is considered primary manoomin range. Zomer looked to the west, connecting with avid ricer Conrad St. John near the Wisconsin-Minnesota border—a distant 430 miles away. St. John, a St. Croix member, committed to harvest all he could for Bay Mills.

"Getting the rice here has been an issue for us in the past," said Zomer, who has worked with as little as 60 pounds of green manoomin in some years.

Enter GLIFWC wardens. The Enforcement Division put together a plan to serve as rice mules, transporting the harvest from one end of the Ceded Territory to the other. Officer Holly Berkstresser took the first leg, carrying nearly a dozen bags of St. Croix area manoomin into the heart of the Upper Peninsula by pick-up truck. There, she transferred the load to Lt. Steven Amsler, who hauled the rice to a rendezvous with Zomer.

(see Seeding, page 19)

MAZINÁIGAN STAFF:
(Pronounced Muh zin ah' ĭgun)

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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.

On the cover

From the 2021 GLIFWC annual poster, **Nisayenyiminaan: Our Older Brother** by Red Lake Ojibwe artist Jonathan Thunder. Ojibwe tribes in the Great Lakes region value wolves on a cultural level, recognizing ma'iignan as a relative, teacher, and central figure in the creation story. As a crucial member of the food web, wolves help control deer numbers—an important role in fostering medicinal forest plants and helping slow the advance of chronic wasting disease. See Nisayenyiminaan, page 23 for additional information.

Captive cervid farms, interstate animal sales keep disease on the move

By Travis Bartnick, GLIFWC Wildlife Biologist

Three captive deer facilities within the Wisconsin Ceded Territory tested positive for chronic wasting disease (CWD) in recent months. Located in Taylor, Langlade, and Vilas Counties, all three facilities were placed under quarantine and epidemiological investigations are underway.

Recent reports on the Taylor County CWD-positive captive facility indicated that Maple Hill Farms near Gilman had sent 387 deer to 40 facilities in seven states over the last five years. This included shipments of captive deer to facilities in 18 Wisconsin counties. At least two Wisconsin captive deer facilities with recent CWD detections have been linked to the transport of live deer from the Taylor County facility.

As of late September 2021, at least five Wisconsin captive deer herds were placed under quarantine due to connections with captive deer received from Maple Hill Farms.

The news of so many additional captive deer facilities testing positive for CWD due to the transport of live deer highlights a major flaw and lack of oversight in current regulations on the captive deer industry. There is currently no validated and approved method of testing live deer for CWD prior to transport. Since the disease can have an incubation period of at least 16 months, and sometimes years before the deer show any signs or symptoms of being infected, the continued long-distance spread of the disease across North America is a constant risk associated with the transport of live cervids by the captive industry.

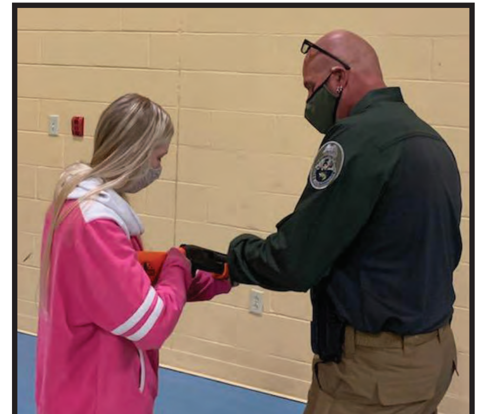
(see CWD, page 18)

Strong demand for hunter safety & education classes across Western UP

By Charlie Otto Rasmussen
Editor

After losing an in-person instructional season to coronavirus safeguards a year ago, GLIFWC conservation wardens revitalized hunter safety classes in 2021, preparing a new crop of harvesters in the Ojibwe Ceded Territory.

A cornerstone of GLIFWC Conservation Enforcement Division's community engagement efforts, safety classes—including hunting, boating, ATV, and snowmobiling—help young and old prepare for a variety of outdoors pursuits.



GLIFWC Conservation Warden Dan North reviews safe firearm handling with a Baraga, Michigan area student during a hunter safety class. (GLIFWC photo)

"Hunter safety education, learning to handle firearms in the right way, is one of our oldest and most popular ways to interact with community members." said Lieutenant Steven Amsler, GLIFWC conservation warden. "Between increased interest in outdoors activity and missing all of 2020 due to the pandemic, we had some full classes this fall in Michigan."

Amsler's service area includes the Michigan 1842 Ceded Territory—approximately the western half of the Upper Peninsula—along with the adjacent waters of Lake Superior.

The region is home to the Lac Vieux Desert Ojibwe and Keweenaw Bay Indian Community (KBIC), interspersed with rural communities nestled in a vast network of forestland, much of it open to off-reservation hunting.

While GLIFWC hunter safety classes draw heavily from tribal members, everyone is welcome to attend. Cultural considerations are built into GLIFWC classes but the bookwork and safety fundamentals are universal for both state-licensed and treaty hunters.

"Safely handling firearms requires a lot of responsibility," Amsler said. "Before even attending the first session, students are required to study their manuals and come to class prepared."

Four rules of firearm safety = TABK

T = Treat every firearm as if it was a loaded firearm.

A = Always control the muzzle of the firearm.

B = Be sure of your target and what is before and beyond your target.

K = Keep your fingers outside of the trigger guard until ready to shoot.

Joined by GLIFWC Wardens Matt Kniskern, Dan North, and Cody Clement, officers covered everything from weapons to tree stands to potential hunting scenarios with Keweenaw Bay area students September 24-25 in Baraga. With help from KBIC Police and Michigan Department of Natural Resources, students enjoyed one-on-one instruction as they became familiar with common guns including semi-automatic, bolt, and lever-action styles.

All told, 23 area residents—aged eight to 21 years old—graduated from the course. Students came from as far away as Marquette to take the course held at the KBIC Youth Center, Amsler said.

A month later at Watersmeet School, adjacent to the Lac Vieux Desert Band reservation, GLIFWC and its community partners held another hunter safety course, graduating nine students on October 26. Amsler said wardens plan to return to Watersmeet to conduct a field day for students later in the season.

"We had strong community support, which really helps these classes go smoothly," Amsler said. "It's good to see a new generation of hunters ready to go in a safe and responsible way."

From September to early November, GLIFWC wardens offered hunter safety classes across the Ceded Territory including Ojibwe communities at St. Croix, Bad River, Lac du Flambeau and Sokaogon Mole Lake.

Interagency training helps prepare wardens for successful patrols, safeguarding resources

By Charlie Otto Rasmussen, Editor

Whether for sustenance, recreation, or household income, residents of the upper Great Lakes region have access to a myriad of natural resources to harvest. On the water and in the woods, conservation wardens help keep those harvesters safe and promote compliance with regulations designed to foster sustainable resources for future generations. As the busy fall seasons unfolded in late September, conservation wardens from across Wisconsin gathered to review advanced law enforcement techniques, hunter harassment, baiting, timber theft, and how to safeguard valuable resources like ginseng and wild rice.

GLIFWC Warden Holly Berkstresser (center) provided a tutorial on crossbows at an interagency training course in September. (CO Rasmussen photo)

"There are any number of situations you can encounter out there," said Holly Berkstresser, a GLIFWC conservation warden stationed in the St. Croix region of western Wisconsin. Along with other GLIFWC wardens, Berkstresser joined Department of Natural Resources officers September 19-24 near Medford in the shadow of the Chequamegon Nicolet National Forest. "Seasonal training is a great way to share experiences with other officers."

Enforcement officers must also stay abreast of evolving regulations and advances in technology, including harvest implements used during fall seasons. During a mid-week field day, wardens conducted exercises with everything from fur traps to centerfire rifles to traditional archery equipment. Berkstresser presented a tutorial on one weapon that's growing in popularity with deer hunters—the crossbow. Modern, high-end crossbows can accurately launch a bolt 100 yards, hitting targets well beyond the range of a compound bow, Berkstresser said.

"They're pretty quiet like a regular bow, but have a long range that can match some guns," she added.

With a price point that starts at around $200, crossbows are accessible to most bow hunters considering a switch. Crossbows have been legal for all state-licensed hunters in Wisconsin since 2013. While Ojibwe hunters generally have a range of weapons to choose from for whitetail season, older hunters who historically preferred archery gear in the past are moving into crossbows.

"For anyone with mobility issues, crossbows are really helpful," Berkstresser said. "Older people are especially using crossbows now."

Beyond equipment, wardens also delved into skills training that helps tune their senses to happenings in the field. DNR experts covered how to identify the location of gunfire—sounds that can be affected by topography and other factors—during the day and at night. Human tracking also figured prominently into skills development as wardens are called upon to assist in missing person's cases and help apprehend fugitives from the law. Observation skills were put to the test with the "Eagle Eye Challenge," an exercise that required wardens to spot evidence of human activity—from a shell casing in the leaf litter to a blind tucked away in the forest undergrowth.

"There's a lot of emphasis in enhancing your senses, enhanced observation techniques, to pick out things intentionally hidden or just hard to detect," Berkstresser said.

Assessment crews enjoy fantastic fall weather during search for juvenile walleyes

By Mark Luehring, GLIFWC Inland Fisheries Biologist

The fall 2021 juvenile walleye survey season will go down as one of the nicest seasons in recent memory. Electrofishing crews from GLIFWC, Mole Lake Band, and St. Croix Band were greeted by mild temperatures and calm winds while shocking the shorelines of Ceded Territory Waters for juvenile walleye. Shocking is a common method to conduct fishery surveys by temporarily stunning fish with electricity.

The season, running from early September through mid-October, is part of a standard annual survey schedule where GLIFWC and state Department of Natural Resources biologists and technicians conduct nighttime electrofishing surveys to determine the level of walleye natural reproduction on Ceded Territory lakes.

These surveys provide biologists with a view of the future adult populations on many lakes. Often, strong age 0 and age 1 walleye catches in fall surveys indicate that the adult population will be good in future years, while poor catches indicate a coming decline. Overall, GLIFWC crews surveyed around 80 lakes in the Ceded Territories of Wisconsin, Michigan, and Minnesota.

Excellent natural reproduction was observed on several lakes that have a good recent history of reproduction, while others—where walleye rehabilitation plans are in place—did not yet show natural reproduction.

While the main target of these surveys is juvenile walleye, in some lakes, survey crews collected adult walleye, largemouth bass, smallmouth bass, northern pike, and muskellunge along with the young walleye. In these lakes, biologists are interested in understanding how predator species are interacting within the fish community.

Through late November, inland fisheries staff will use scales taken during the surveys to determine which walleye are age 0 and which are age 1. The data will be summarized into standard reports, which will be finalized in December.

Beautiful fall weather greeted a GLIFWC electrofishing crew on Amber Lake, Vilas County when they arrived in the evening to prepare for the fall survey. The author appears with a smallmouth bass that was captured and release during fall electrofishing assessments. (E. White photo)

LCO lands 28th Partners in Fishing

The popular interagency get-together Partners in Fishing returned this year after taking last year off during the early months of the Covid-19 pandemic. Typically held annually in early June, GLIFWC planners bumped the event to September 9 in 2021 to allow participants to be fully vaccinated against coronavirus ahead of the gathering.

More than 120 participants gathered at Lac Courte Oreilles' The Landing Resort, including Wisconsin Governor Tony Evers and members of his cabinet. Although fishing was slow for many, relationship-building was successful as representatives spent the day with professional counterparts from other agencies.

While the event is rooted in developing better working relationships between state, tribal, and federal resource managers in Wisconsin, GLIFWC organizers continue to cast an ever-wider net welcoming officials from neighboring states in the Ojibwe Ceded Territory. For the first time, inland fisheries managers from Minnesota and Michigan also attended at the same time. Biologists from GLIFWC and its member tribes work cooperatively **(see Partners, page 23)**

Photos Clockwise from the left: Veterinarian and past Wisconsin Natural Resources Board member David Clausen landed the largest fish of the day, a 31.5-inch northern. The catch also netted Clausen with a new St Croix rod for catching the longest fish. (T. Herder photo)

Special guest Jerry Kramer spent the day with "Partners" participants, encouraging the diverse group to build on their successes and continue to work together. Kramer, a two-time Super Bowl Champion with the Green Bay Packers was inducted into the NFL Hall of Fame in 2018. (COR)

Wisconsin Governor Tony Evers acknowledges a group of fishermen on the Chippewa Flowage. (COR)

For the first time in Partners in Fishing history, biologists from all three Ojibwe Ceded Territory States attended together. From left: Aaron Shultz, GLIFWC Climate Change Fisheries Biologist; Max Wolter, WDNR Senior Fisheries Biologist, Sawyer Co.; Gene Hatzenbeler, WDNR Senior Fisheries Biologist, Treaty Unit West; Mark Luehring, GLIFWC Inland Fisheries Biologist; John Kubisiak, Treaty Fisheries Supervisor, Treaty Unit East; Adam Ray, GLIFWC Inland Fisheries Biologist; Brad Parsons, MNDNR Chief of Fisheries; Patrick Schmalz, MNDNR Research Supervisor, Duluth; George Madison, MichDNR Fisheries Manager, Western Lake Superior Management Unit. (COR)

Healthy fisheries depend on bimiizii control

Know your lampreys

By Bill Mattes, GLIFWC Great Lakes Section Leader

One species of lamprey, bimiizii (sea lamprey), made their way to Gichigami via the man-made passages formed to allow ships access from the Atlantic Ocean to the upper Great Lakes. While lampreys are unique creatures and cultures around the world acknowledge the importance of them, bimiizii can wreak havoc on some ecosystems, including the Gichigami (Lake Superior) watershed.

Where lampreys are native, they are part of a balanced ecosystem. In Portugal, sea lampreys are fished and served in local restaurants, supporting the local fisheries and the economy. Sea lampreys are also commercially fished in Spain and France. (Sea lampreys cannot be consumed from the Great Lakes due to pollutant concerns.)

On the West Coast of the US, Pacific lampreys are culturally important to the tribes where subsistence fishing occurs during the annual adult spawning migration (for more information watch *Why Pacific Lamprey Matter to Columbia Basin Tribes* at: *youtube.com/watch?v=RIsRfSoCvXA*). Native lampreys in the Great Lakes do feed on fish but are relatively small and not as lethal to their host as bimiizii.

Different species of lampreys have different life cycles; however, all juvenile lampreys in the Great Lakes are filter feeders, removing detritus from the water. Some adult lampreys are parasitic, feeding upon fish blood and body fluids. The sea lamprey is among the parasitic varieties. Where they have historically coexisted with other fish species, they do little harm to the overall fish populations.

However, in the Great Lakes the fish they feed upon are much smaller and in much lower abundance than in the ocean and the damage adult bimiizii inflict upon native fish populations is devastating. If not for the current lampricide chemical control program being implemented on an annual basis, along with barrier dams, there would be far fewer fish to be caught in Lake Superior (see *glfc.org* for more information).

In the 1842 Treaty ceded-area, three purpose built dams exist—dams built specifically to keep sea lamprey from reaching spawning areas. The dams are situated on the Middle and Brule rivers in Wisconsin and on the Misery River in Michigan. Several other dams exist—which are

(see Lamprey, page 8)

COR photo

Patrick LaGrew checks an eel net modified for use to capture newly-transformed sea lampreys as they migrate from nursery area in the upper Marengo River to their adult feeding area—Gichigami, where each lamprey consumes about forty pounds of fish. (B. Mattes photo)

Inset: Adult sea lamprey measure around 18" or so.

Warm water temps delay spawn in Lake Superior's Keweenaw region

By Ben Michaels, GLIFWC Fisheries Biologist

Houghton, Mich.—GLIFWC Great Lakes Section staff is back at it yet again conducting an annual fall gill net survey for lake trout (chinamekos) and lake whitefish (adikameg) while braving the winds on Lake Superior.

By early November, the crew had already visited a few sites around the Keweenaw Peninsula and caught, tagged, and released lake trout in the hopes of gaining information about their abundance and movement throughout the lake.

Lake whitefish are typically assessed later in the fall as surface water temperatures cool down to the upper 30s, lower 40-degrees Fahrenheit which on most years occurs by the first or second week of November. This year, however, the crew has observed water temperatures as high as 52°F during the first half of November. These unseasonably warm waters have delayed the whitefish spawning period by approximately two weeks, thus the survey crew's whitefish catches on the spawning reefs appear to be low this year.

In addition to this fall gill net survey, Great Lakes Section staff are continuing to collaborate with Michigan Department of Natural Resources and U.S. Geological Survey using hydroacoustic telemetry technology to determine how stamp sand encroachment onto Buffalo Reef, an important spawning area for lake trout and whitefish, affects fish movement and spawning success of lake trout and whitefish.

Dumped directly into Lake Superior during copper ore processing, mining waste known as stamp sands are migrating along the shoreline, blanketing prime spawning habitat at Buffalo Reef. Preliminary data show that lake trout avoid spawning on areas of the reef that have been covered with stamp sand. The effects on whitefish are still unclear but the research team is still hard at work with the process of collecting data. Stay tuned to *Mazina'igan* and *glifwc.org* for more updates on this project and more this winter.

For additional information, contact Ben Michaels *smichaels@glifwc.org*.

Fisheries Aide, Christian Dahlquist, holds a walleye recently captured on Buffalo Reef. The Great Lakes section crew often encounters other species besides lake trout and whitefish on this reef, further suggesting the importance of this area to the overall fishery. A former GLIFWC intern, Dahlquist works for 1854 Treaty Authority and returned for a limited assignment to help the shorthanded crew. (M. Plucinski photo)

Ricing in review

Poor crop in the east, drought in the west

Some folks in Minnesota got out their snowshoes and shovels unseasonably early trying to reach wild rice beds. Because of the drought in some areas, access to ripe manoomin was restricted so harvesters had to get innovative with their technique, despite the risks, to reach mature stands. "Snowshoeing" through the muck even caused some ricers to call emergency services for rescue.

"What's best for the rice isn't always best for the ricer" said GLIFWC Wildlife Biologist, Peter David. Low water levels can lead to abundance, but can present significant challenges in harvesting.

By-and-large, pre-season predictions by David in the Dagwaagin issue of *Mazina'igan* held consistent with the data collected so far this year.

Canoe filled with manoomin is a welcome sign of good ricing. (CO Rasmussen photo)

The eastern side of Wisconsin remained slumped in production while Burnett County in the western portion of the state remained a bright spot in this year's harvest.

Lac Courte Oreilles saw plentiful stands and a brown spot disease outbreak at Pacwawong Lake.

Nearby Clam Lake, Long Lake and North Fork Flowage all looked promising as summer was winding down. Preliminary data from the post-season harvest survey suggests Clam Lake harvesters fared best, with Long Lake not far behind; North Fork Flowage produced a fair amount of rice but extremely low water levels hampered the harvest.

"Clear, shallow water and nutrient rich beds encourage healthy "spirit gardens" said GLIFWC's Kathy Smith Manoomin Ganawandang, or, 'she who takes care of the rice.'

The same drought conditions that made harvesting difficult, also created problems for restoration efforts. "All across Ceded Territory, manoomin stewards were searching for green seed to plant. At the same time, in these poor years, GLIFWC intentionally reduces its planting goals to help ensure that subsistence pickers can meet their needs first," David noted.

Referring to traditional teachings, Smith said this year's rice may not have been "meant to be for us, or not meant to be" and we honor the cycles of ricing and gifts when they are available, and share them with the other beings who also depend upon manoomin.

Scarcity and poor conditions sometimes tempt ricers into relying on risky strategies to reach mature stands. Serious threats to manoomin include invasive species, pathogens and natural enemies like carp and "rice worms." Still, there are factors within our control like making sure to wait until rice is fully mature before harvesting; use caution and consult with local rice chiefs.

—J. Van Sickle

GLIFWC strongly encourages those who still have their post season wild rice survey to please fill it out and turn it in asap to get the most accurate picture of this year's ricing season and thanks those who have already turned theirs in. MIIGWECH!

GLIFWC's Climate Change Vulnerability Assessment (2018) found manoomin to be the "most vulnerable being/species" of the 60 species evaluated.

Health check on manoomin waters

GLIFWC's long-running surface water monitoring program launched a pilot program to establish baseline water quality of manoomin, or wild rice, waters in treaty-ceded territories in 2018.

Staff measure basic water quality parameters (pH, dissolved oxygen, specific conductance, and tem-perature) and gather samples that are analyzed for over 30 factors that includes basic chemistry, metals, and nutrients.

From around 10-20 sites per year, GLIFWC specialists compile water quality data from both productive and historical wild rice waterbodies in Wisconsin and Michigan, complementing an extensive database that include over 30 years of manoomin surveys.

Baseline monitoring is an important step in pro-tecting water quality, providing a health check for ecosystems that are crucial to the Ojibwe way of life.

—D. White

From the cockpit of a kayak, GLIFWC Treaty Resource Specialist Dawn White visits waterbodies across the Ceded Territory each year, collecting samples for a GLIFWC water quality monitoring program on lakes and rivers that support wild rice. (P. David photo)

Lamprey control and monitoring

(continued from page 7)

not purpose built—but serve other purposes such as power generation or flood control, like on the Montreal River on the Wisconsin/Michigan border and on the Ontonagon River in Michigan.

The population in the Great Lakes is indexed every spring through mark-recapture studies on select tributaries. In Lake Superior, GLIFWC and the Keweenaw Bay Indian Community Natural Resources Department (KBIC-NRD) assist the US Fish & Wildlife Service-Sea Lamprey Control Program to perform these studies on a handful of south shore tributaries. For the past five years, there has been a downward trend in the abundance of adult sea lamprey. The population level, however, remains higher than the goal set by fisheries managers from the tribes, states and Province of Ontario.

Currently, research is underway to evaluate the effectiveness of using supplemental controls (controls that are not lampricide or barrier dams) to lower the abundance of sea lampreys making their way to Lake Superior to feed on fish. One of the supplemental controls being explored is downstream trapping of out-migrating, newly transformed sea lampreys. These are bimiizii that lived as larvae filter feeding in the streams sediment but are now large enough to begin the parasitic stage of their life-cycle. The sea lampreys transform, in that their mouths change form from a suction like opening similar to a suckers to an oral disk ringed with teeth.

GLIFWC and KBIC-NRD started trapping streams for transformed sea lamprey in late September and will continue until ice-up to capture them before they can make it to Lake Superior (see page 7 photo). This is part of a larger study being carried out by the USGS Hammond Bay Biological Station (see Supplemental Sea Lamprey Control Initiative (*usgs.gov)* for more information).

The primary tools for controlling sea lamprey numbers in the Great Lakes is lampricide and barrier dams. Lampricide is a chemical specifically made to target and kill lamprey.

Recently, the Bad River system was treated by the USFWS to remove sea lamprey. The system is currently treated about every three years to keep the number of sea lamprey at a level that will allow for subsistence, commercial and recreational fishing. The success of the treatment is seen in the healthy populations of fish that can be found in stream and in the waters of Lake Superior.

As recently as the 1960s few lake trout were found in the waters of Lake Superior due to a combination of sea lampreys and overfishing. Today sea lampreys are controlled, harvests are limited, and fish are readily available for fishers.

Uncovering the dangers of the "forever chemical" in the Ceded Territories

By Hannah Arbuckle
GLIFWC Outreach Coordinator

As we go through our day to day lives, we try to make choices that keep ourselves and loved ones healthy and safe. We all know the advice: add more fruits and vegetables to your diet, buckle up when you get in the car, and layer up on those extra cold winter days—just to name a few. There is, however, an invisible danger lurking around our lands and water here within the ceded territories. I'm not talking about the hodag or bigfoot, but rather, PFAS.

PFAS is the acronym given to a group of man-made chemicals derived from perfluoroalkyl & polyfluoroalkyl substances. Hundreds of known compounds have been derived from PFAS, such as PFOS (perfluorooctane sulfonic acid) and PFOA (perfluorooctanoic acid), each with different uses in our everyday lives.

Beginning in the early 1940s, many products containing PFAS were sold to the consumer, with its most famous being the legendary non-stick cooking pan. Resistant to heat, oil, and water, the nonstick cooking pan has historically promised that you will never have to scrape burnt food off the bottom of your cooking pan again. However, clothing, food packaging, shampoo, carpets, paints and others, are some other everyday products that also contain PFAS.

PFAS are also used in firefighting foams and have been an extremely effective way to stop fires and save lives. This foam is called AFFF (Aqueous-Film-Forming Foam) and is used to fight fires by organizations ranging from local firefighters all the way to the U.S military.

For decades, a group of synthetic chemicals called per- and polyfluoroalkyl substances (PFAS) has been used in numerous industrial and consumer products, including nonstick cookware, water-repellent materials, stain- and oil-resistant fabrics, firefighting foams and even some cosmetics. Recently, multiple federal agencies have been investigating PFAS and their potential links to health problems. (Penn State photo (CC BY-NC-ND 4.0))

A 2020 PFAS study conducted by the Wisconsin DNR (WDNR) sampled 32 deer from 32 counties and found one sample with elevated PFAS levels in Columbia County. Based on these findings, the WDNR determined that PFAS were not widespread in the deer of Wisconsin. However, there is still an active advisory against consuming deer liver in the Marinette, Wisconsin area surrounding the JCI/Tyco Fire Technology Center, where elevated PFAS levels in deer livers were detected in 2020.

This fall the Minnesota DNR will be entering its second year of sampling for PFAS in deer from three sites in Minnesota, including one site just north of Duluth. The sampling goals set for the first year of sampling in 2020 were not met, so this will give the state the opportunity to collect additional samples from deer in areas known to have PFAS contamination. **—T. Bartnick**

While the public embrace of nonstick pans and PFAS-based lifesaving products continued into the 21st century, scientists, health experts, and environmentalists have discovered this once-miracle chemical might actually be doing more harm than good.

According to the CDC, high levels of certain PFAS may lead to a multitude of health issues, including: increased cholesterol levels, decreased vaccine response in children, changes in liver enzymes, increased risk of high blood pressure or preeclampsia in pregnant women, small decreases in infant birth weights, and increased risk of kidney or testicular cancer.

Reports surrounding PFAS contamination in the Ceded Territories have increased over the years. In northern Wisconsin, the city of Rhinelander received a 2019 report that the city's municipal water well #7, a source for drinking water,

(see PFAS, page 21)

Minnesota Twin Metals mining project in doubt

By John Coleman
GLIFWC Environmental Section Leader

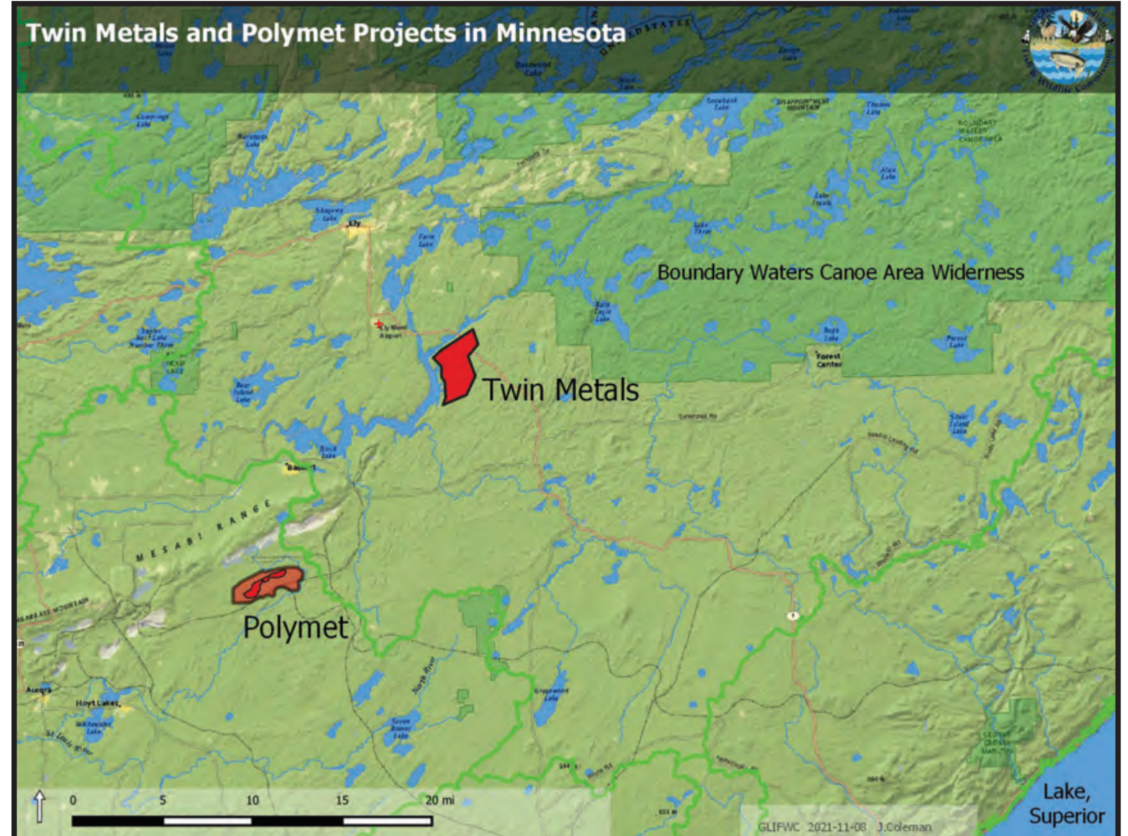
The proposed copper-nickel mine near Ely, Minnesota recently ran into difficulties related to operating inside a national forest and next to the Boundary Waters Canoe Area Wilderness.

October 20th, the Department of Interior began a two-year environmental study of Twin Metals' plan for a copper-nickel mine near the Kawishiwi River, on the edge of the Wilderness. Other decisions in October by the Biden Administration put a halt on new mineral leases in the area but did not rescind Twin Metals Mining's (TMM) existing lease of the deposit. In any case, the environmental study could result in a 20-year ban on mining in the watershed, which would halt the TMM project.

Following the federal decisions, in late October and early November the Bureau of Land Management and Forest Service canceled meetings to examine water issues related the project and those meeting have not been rescheduled. In the meantime, the State of Minnesota is continuing its environmental review of the company's proposed project, most recently holding a series of workshops to discuss potential alternative designs.

The mining plan is available at the State of Minnesota's web site with maps and a timeline for project review: *dnr.state.mn.us/input/environmentalreview/twinmetals/index.html*. However, the impact of the federal decisions on the state review process is still unclear.

The recent federal decisions only affect mine proposals north of the Lake Superior watershed. Other projects, such as Polymet, that drain into either Lake Superior or the Mississippi River are not affected.



Two recent copper-nickel mine proposals in northeast Minnesota, one in the Lake Superior basin the other in the watershed of the Boundary Waters Canoe Area Wilderness. (J. Coleman map)

Invasive species impact Native American culture

By Steve Garske, Invasive Species Coordinator

People have always been great travelers. Highly adaptable and with an inherent need to know what's over the next hill, they have colonized all but the harshest and most isolated places on earth. Sometimes they even brought crop seeds from home. Removed from their natural environments and increasingly "domesticated" and reliant on humans for survival, these crop plants rarely colonized natural environments in any significant way.

But with the advent of ocean-going ships, motor vehicles, and air travel, the trickle of species introductions has become a torrent, to the point that certain non-native (or "non-local") species have become major drivers of biodiversity loss, along with habitat destruction, climate change, overharvesting and pollution.

According to traditional Ojibwe culture, all living beings have specific roles given to them by the Creator, and all of them deserve respect. The beings that have been introduced from other places and become problematic or "invasive" are just doing what they've always done. It's people who are responsible for figuring out how to relate to them.

The plants, animals and habitats of the Great Lakes region are being impacted by non-native species from around the world. This includes a plant relied upon by the original people of Turtle Island for centuries: wild rice, known in the Ojibwe language as manoomin.

Narrow-leaf and hybrid cattail have taken over much of the shallow south bay of Allequash Lake in Vilas County, Wisconsin. This part of the lake has traditionally supported large stands of manoomin. (S. Garske photo)

Common cattail (Ojibwe apakweshkwayag) often inhabits wetlands bordering manoomin lakes. This native plant has co-existed in a rough balance with manoomin and other wetland plants for centuries. Then narrow-leaved cattail arrived. Introduced from Europe, narrow-leaved cattail can grow in deeper water than common cattail. It also hybridizes with common cattail, producing the even more aggressive "hybrid cattail." Tall, dense stands of narrow-leaved and hybrid cattail can easily overtake and displace stands of manoomin.

Other non-native beings taking their toll on manoomin and other aquatic plants include rusty crayfish, zebra mussels, common carp and non-native phragmites. Unfortunately humans have also damaged and destroyed manoomin populations by draining wetlands, artificially manipulating water levels, motorboating through manoomin stands, using herbicides, and polluting waterways.

S-shaped tunnels created by EAB larva as they munch their way through the inner bark of a black ash. Removing the bark of this tree has exposed two cream-colored larvae. (S. Garske photo)

Another non-native species impacting tribal resources and culture is the emerald ash borer, or EAB. For millennia this small, irridescent green beetle quietly went about its life feeding on ash trees in its native range in eastern Asia. (Asian ash tree species are highly resistant to attack from the beetle.) Then around 1990 a small number of beetles hitched a ride to the Detroit area in solid wood packing material from China.

A widening swath of dying and dead ash trees outside Detroit, Michigan led to the discovery of the EAB in 2002. Since then, the EAB has proven to be the most destructive forest insect ever to invade North America.

For centuries the Ojibwe and other eastern North American tribes have used black ash (Ojibwe baapaagimaak) to make woven baskets, storage containers and even backpacks. Strong and durable, these works of art come in a wide array of sizes, shapes and intricate detail.

Unfortunately the very existence of this tradition is threatened as the EAB eats its way across the continent. The loss of native ash not only threatens these basketmaking skills, but the stories and traditions that are often passed on from mothers to daughters while making these baskets.

A huge variety of woven baskets and other items can be made from black ash. These were made by April Stone of Bad River. (S. Garske photo)

Non-native beings are adept at hitching rides with humans. They travel in or on watercraft (spiny water fleas, zebra mussels, various non-native snails, etc.), in mud on ATVs and heavy equipment (Eurasian earthworms, slugs, plant seeds), on lawn furniture and trailers (eggs of gypsy moths and spotted lanternflies), in shipping containers, and on logs and firewood (EAB, Asian longhorned beetle, oak wilt disease, etc.) The simplest and most effective thing we can do is to be aware of what invasives may be in the area and avoid moving them.

When it comes to slowing the spread of these opportunistic beings, the future is in our hands!

Wisconsin wolf hunt shelved

(continued from page 1)

Retired DNR Wildlife Biologist Adrian Wydeven also testified on the tribe's behalf at the October 29 hearing, pointing out biological problems and uncertainties inherent in the state's proposed quota for the fall season that would likely result in further decline of the wolf population.

Meanwhile, planning committees in Wisconsin, Michigan and Minnesota are conducting meetings on a varied schedule—some virtual, some in-person—as all three states look to update their wolf management plans. Each committee includes at least one GLIFWC representative, plus state biologists and people who speak for stakeholders groups both favorable to ma'iingan and those who wish to drive down their populations. Wisconsin officials are planning to complete a draft wolf plan by mid-winter and present it to the public for review in February.

For GLIFWC, its member tribes, and respected professionals in the scientific community, a recreational wolf hunting and trapping season simply isn't needed. It is in fact, counterproductive to fostering healthy ecosystems.

"Living wolves are far more valuable ecologically and culturally than dead wolves, and ma'iingan should be allowed to establish their own modest population level on the landscape," said Peter David, GLIFWC wildlife biologist. "They were likely very close to doing so before the brutality of the February breeding season killing, and they should be allowed to recover from that event."

The Trump administration removed wolves from the endangered species list in early January 2021. Some states with wolf populations received the news with measured interest, including Michigan and Minnesota, while Wisconsin was forced to quickly implement a hunting and trapping season due to a state law passed in 2012, which requires a season whenever wolves are not on the state or federal endangered species list.

A primer on tribal sovereignty

Opportunities, obstacles, and obligations

By Gregory Gagnon, For Mazina'igan

Tribal Governments, the U.S. Constitution, Congress, the Executive Branch, Federal Courts, Native American activists, and even the States all agree that federally recognized tribal governments are sovereign.

Considerable disagreement, however, exists about what tribal sovereignty means in action. Webster's Dictionary offers two definitions: "supreme and independent political authority" and "a sovereign state or governmental unit." The concept of sovereignty was developed in seventeenth century Europe and was brought to the Americas by the colonial powers. It became part of international law. Traditional societies including American Indian tribes had similar concepts for their control of their territories and those within them.

British and American governments agreed that indigenous nations were sovereign and treated them as independent governments. The United States Constitution Commerce Clause recognizes three sovereigns: the Federal Government, the States, and Indian Tribes. But the creation of the United States made Indian nations subject to American authority and control—thus not completely independent. What happened to Indian nations within its boundaries was up to the United States. This principle remains in international law.

Since the late 1700s, Federal Indian law has evolved to describe the relationship of the United States to American Indian nations. Indian governments negotiated their sovereignty as best they could. War, treaties, court cases, lobbying for changes in American Indian law within the Executive branch, and appeals to public and international opinion have resulted in more than 350 tribal governments having varying degrees of "supreme and independent political authority."

American Indian law is created by each of the branches of the federal government. Treaties describe some terms, Congress passes laws, the Executive Branch issues rules and regulations, and Supreme Court opinions describe what can and cannot be done to Indians. Over 200 years of convoluted, often contradictory actions have left a confusing perspective of tribal sovereignty.

Gregory Gagnon. (submitted photo)

The following summary provides the large picture of sovereignty, not necessarily the way many wish it were. Additionally, there are many fine points and variations in the twisting and turning of the limits of tribal sovereignty. Even today, elements are worked out in numerous court actions by tribes seeking to expand and define their maximum powers.

Current sovereign status

The Federal government recognizes tribal governments. Tribes have Indian title to reservations but ultimate ownership belongs to the United States. These "domestic dependent nations" have a special trust relationship with the U.S. as guardian for their well-being. Rights granted in treaties still exist unless Congress has taken them away. Some 41 tribes across the upper Great Lakes and Pacific Northwest regions are unique, having retained off-reservation rights spelled out in treaties.

Tribes have inherent sovereignty over their own citizens. Tribes have the power to create institutions of government and govern their own citizens similarly to other nations. Tribal governments derive their power from the people of the tribe just as the power of the United States comes from the people. Most tribal cultures traditionally espoused supernatural gifting too.

States do not have jurisdiction within reservations unless the federal government has delegated its power to the states. Michigan, Wisconsin, and Minnesota, California, and Nebraska have some federal powers but not all. This can complicate jurisdiction significantly.

Tribal governments do not have criminal jurisdiction over non-tribal citizens. The federal courts have jurisdiction over all felonies and over Indian-non-Indian related crimes. Civil cases involving non-Indians on reservation land require that tribal interests are involved if the tribe is to have jurisdiction. State courts have jurisdiction over non-Indian criminal cases.

Tribal governments may sue the federal government and states in federal government. It may sue corporations beyond tribal boundaries too. This power has allowed tribes to oppose or support pipelines, and promote environmental quality. An outstanding example of this power is litigation that led to the recognition of tribal rights to establish casinos.

Most tribes have constitutions that describe the powers of government, court systems, various chartered institutions like tribal colleges and housing authorities, and other subdivisions that serve the reservation citizenry. Tribal officials have sovereign immunity when exercising their legitimate powers of office. This is a key sovereign power necessary to having a legitimate government.

The federal government makes laws that govern Indian tribes and individual Indians. Congress has plenary power in Indian matters. Plenary means absolute but courts have said that there are some limitations. The federal government may dissolve tribes as political entities. It did terminate a large number of tribes during the 1950s and 1960s.

The current American Indian policy of the United States is Self-Determination in a Government-to-Government relationship. It was introduced by President Johnson, declared by President Nixon, and codified with President Ford's signature on the Indian Self-Determination and Education Assistance act. Every president, Congress, and the Supreme

(see Sovereignty, page 20)

Red Cliff hunt yields venison & much more

Healthy meals for elders, youth skill-building, predator study

Continuing a near-40-year tradition, Red Cliff Band employees slipped out of the office early November 9th to hunt whitetails in the nearby Chequamegon-Nicolet National Forest. The annual deer hunt provides healthy meals to tribal elders, but this year its benefits are touching unexpected corners of the northern Wisconsin community.

"This is a success on so many levels," said Red Cliff Conservation Warden Mark Duffy inside a bustling fish hatchery storage garage that's been temporarily converted into a butcher shop. "The kids are learning how to hunt—where to hunt—and the value of gift giving, of providing for others."

As Duffy clambered around the garage in search of a knife sharpener, Bayfield High School students enrolled in the alternative education program bent over a series of five folding tables, cutting, wrapping, and labeling packages of venison from a half-dozen deer harvested one day earlier for Red Cliff elders. Alt-ed teacher Rick Erickson, Red Cliff biologist Andy Edwards, and others joined Duffy in guiding students through each step of turning free range wawaashkeshiwag into meals for two.

Every deer registered and student-processed is destined for the tribe's elder nutrition program. For the high-schoolers, the work is eye-opening, evoking a sense of fulfillment while breaking down preconceptions of deer and deer hunting for those experiencing it all for the first time.

"This is all really cool. Not as bloody as I thought," said Logan Goodlet, Bayfield High student, as he wrapped up a leg roast in clear cellophane. "And it's for a really good cause."

With feedback from thankful elders, Duffy said deer processing has been refined over time. Cuts-for-elders include chunks for stew meat, steaks, and roasts. Everything is boneless except for some shoulder roasts.

"A bone-in shoulder roast cooked in the oven is just fantastic," Duffy said. "Elders usually have a bit less of an appetite, so we try to give them an amount that's right."

Before any of the meat is distributed, tribal officials wait on the results of chronic wasting disease testing.

A share for wildlife

After all the deer meat is cut and packed, a hefty collection of bones and connective tissue remains. Biologist Andy Edwards and the staff of Red Cliff Treaty Natural Resources Department use the leftovers to lure in carnivorous four-leggeds as part of a Bureau of Indian Affairs-funded predator study.

Members of the Bayfield High School alternative education class helped butcher white-tailed deer harvested for the Red Cliff elder nutrition program. The work also involved wrapping and labeling each individual package containing deer meat portioned-out for two people. (CO Rasmussen photo)

"We're learning a lot about wolves—bobcats and coyotes too—how they interact with other wildlife as well as the Red Cliff Community," Edwards said.

From trapping sites baited with whitetail bones and other attractants in the 14,000-acre Red Cliff forest, project staff capture and sedate wolves and other predators, attaching radio-collars on the animals to

(see Red Cliff hunt, page 22)

Ever-rising air & water temperatures bring focus to mitigating climate change

Survey designed to synthesize intertribal climate change program efforts

By Matt Munns, GLIFWC intern

With a diverse group of tribes spread across different landscapes and ecosystems, there are variations within GLIFWC member bands' vulnerability, exposure, and adaptive capacities to respond to climate change.

Although many member tribes have taken actions to mitigate and adapt to climate change—such as implementing net-zero-waste buildings and solar micro-grid projects—there is no database, report, or survey that has been created to collect all the tribes' climate change efforts along with their future needs, goals, and concerns.

A report showcasing this information for all GLIFWC member tribes' climate change actions would be extremely beneficial for sharing knowledge between tribes and between the tribes and GLIFWC.

Resource managers are frequently submitting funding proposals to other governmental entities, identifying goals and needs of member tribes regarding climate change, and working towards the continuation of treaty harvest, cultural practices, ceremonies, and the protection of culturally significant flora and fauna. Synthesizing the large volume of climate-related data has become crucial.

Guided by GLIFWC staff during the summer of 2021, I helped the project get underway by creating a survey to be sent out to all the GLIFWC member tribes to gather the information necessary for a holistic, comprehensive report of the tribes' climate change actions and needs.

Creating a survey that was applicable for GLIFWC member tribes and able to identify the cultural perspectives of the tribes within a traditionally 'science' driven topic (climate change) first required a thorough review of background readings about GLIFWC, the treaties applicable to member tribes, off-reservation rights, and past climate change related reports including the GLIFWC Climate Change Vulnerability Assessment and the Tribal Climate Adaptation Menu.

These documents, and general understanding of the treaties and the dynamic nature of natural resource departments within GLIFWC member tribes, helped guide selection of the topics included in the survey. Some survey topics included current climate change impacts, future concerns, and ongoing tribal efforts related to fisheries, wildlife, food systems, emergency preparedness, human wellbeing, and preservation of culture in the face of climate change.

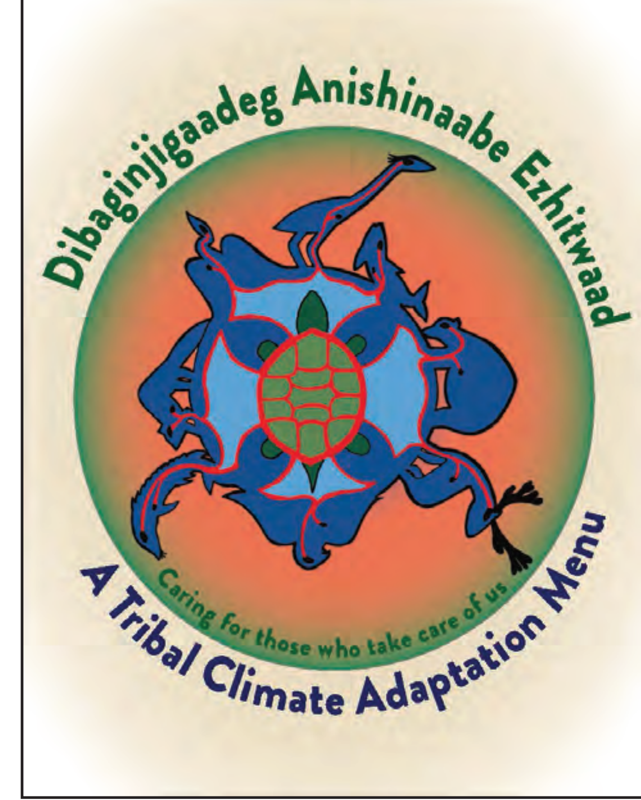
After experimenting with several options, an online survey was selected that allowed for the collection of anonymized data to protect any sensitive cultural information that might be shared. To fulfill GLIFWC's commitment to tribal data sovereignty—and the principles of free, prior, and informed consent—survey users were given additional options to keep their responses confidential.

In early August a link to the survey was emailed to tribal leaders on the GLIFWC Board of Commissioners, Voigt Intertribal Task Force representatives, and directors and selected staff at each of the eleven tribal natural resources departments.

Responses were accepted until early September and staff are currently working on a summary report that will be presented to the Board of Commissioners and Voigt Task Force in early 2022.

—Rob Croll contributed to this article

Ed note: *Munns worked with GLIFWC's Climate Change Program for his leadership project to complete an Environmental Conservation Master's Program (EC Program) at University of Wisconsin-Madison Nelson Institute. In addition to this survey Munns also assisted with other Climate Change Program projects.*



Munns said: "I was extremely fortunate to have the opportunity to work with GLIFWC and found my time with them eye-opening, inspiring, and powerful. I sincerely thank GLIFWC and its member tribes for allowing me to join in their efforts to combat climate change and to improve humanity's relation with the natural world.

I would like to especially thank Dylan Jennings, Hannah Panci, Rob Croll, Melonee Montano, and Tanya Aldred for being so welcoming and sharing their time and passions with me.

DOI announces host for Midwest Climate Adaptation Science Center

University of Minnesota will lead consortium focused on actionable climate science and elevating Tribal priorities

Washington, DC—The Department of the Interior announced the location of the newest Climate Adaptation Science Center (CASC), the ninth and final CASC in the national network dedicated to providing science to help managers of the country's fish and wildlife resources adapt to climate change. The U.S. Geological Survey has finalized an agreement with a consortium of eight universities and natural resource organizations to form the Midwest CASC.

The Midwest CASC consortium will be hosted at the University of Minnesota's Institute on the Environment and will include the University of Wisconsin, the College of the Menominee Nation, GLIFWC, Michigan State University, Indiana University, the University of Illinois and the Nature Conservancy. Member organizations were selected after an open competition and extensive review by scientific experts.

"In order to address the climate crisis, we need to be guided by the best available science. Integrated collaboration with educational and natural resource organization partners ensures that federal, Tribal and state resource managers have access to the collective wisdom of world renowned experts. The Midwest Climate Adaptation Science Center will better position us to mitigate climate impacts while focusing needed attention to Tribal and state resources that are particularly vulnerable to climate change," said Secretary of the Interior Deb Haaland.

"We are excited to bring climate-focused innovation and scholarship to America's heartland, where the next generation of students stands ready to tackle the challenges facing the Great Lakes, mighty rivers, fertile prairies and abundant natural resources of the region," said Doug Beard, USGS National Chief of Climate Adaptation Science Centers.

The Midwest CASC will support management and protection of land, water and natural resources with actionable climate science, innovation and decision support tools. It will pay special attention to Tribal concerns and build off the unique and robust experience of Midwest Tribes with adaptation science and practice. This includes a fellowship program for graduate students and a summer research experience for undergraduates focused on Tribal participation.

Another focus will be the interplay of natural resources, forestry, streams and wetlands, with agricultural and urban areas, land uses that are prominent in the Midwest.

> The Midwest Climate Adaptation Science Center will better position us to mitigate climate impacts while focusing needed attention to Tribal and state resources that are particularly vulnerable to climate change.
>
> **—Secretary of the Interior Deb Haaland**

Climate Adaptation Science Centers are each hosted by a public university, composed of a multi-institution consortium and managed by the National CASC that oversees the nationwide network and pursues multi-region projects of national significance. These partnerships ensure access to a broad range of scientific expertise, production of high-quality science and sharing of funds, resources, and facilities.

University involvement also allows the CASCs to introduce students to the idea of "co-producing" science, in which scientists and decision-makers work closely together to ensure scientific research and products are usable and directly address real-world problems. Learn more about the history of CASCs *at usgs.gov/ecosystems/climate-adaptation-science-centers/about/history-cascs.*

2022 phenology calendar

Phenology is the study of the timing of biological events throughout the year—when maple sap starts running, ruffed grouse begin drumming, or blueberries ripen. Paying attention to seasonal events for cues as to when to start or stop harvesting certain beings is how Ojibwe people have survived on the landscape since time immemorial.

This year's phenology calendar is a compilation of observations from the beginning of the Climate Change Program in 2015. Our sources include GLIFWC staff calendars, our online phenology calendar, the phenology flyers that have been shared in *Mazina'igan* issues since 2017, the Cable National History Museum phenology calendar, the Bayfield Middle School Alternative Education students' Lake Superior Ojibwe Moon and phenology calendar, and data collected by GLIFWC biological services staff.

These dates are estimates and will vary by year and by location in the Ceded Territories. For example, while the calendar suggests maple sap will begin to flow on March 15, in 2016 it started to flow on February 21 in Mason, Wisconsin and in 2018, it started to flow on April 11 in Ishpeming, Michigan.

You can help us by submitting your own observations of these phenological events and see your observations appear on future calendars! This is a great activity for families, teachers, or anyone that enjoys spending time outdoors.

Submit your observations by filling out and mailing in our winter/spring **phenology flyer found on pages19 and 20**, or by our online submission form found here: *data.glifwc.org/phenology.calendar*.

—GLIFWC Climate Change Staff

Coming soon, WICCI report on climate change in Wis.

In recent years, extreme weather linked to climate change has been battering communities more and more across the globe. Meanwhile, the Wisconsin Initiative on Climate Change Impacts (WICCI) has been doing its part to address these challenges at home in Wisconsin. In the coming months, WICCI will launch its new comprehensive assessment report on climate change in Wisconsin, focusing on science, impacts and solutions. The report will be based online, incorporating vivid stories, stakeholder interviews, and links to white papers and other technical information developed by WICCI working groups. In anticipation of the report's rollout, learn more about WICCI on their website *wicci.wisc.ed.*

—S.Shruti

Sugar maple forests are threatened by climate change. (COR photo)

Fishing among the Apostle Islands is important for Ojibwe tribes who rely on whitefish and lake trout for subsistence and income. (COR photo)

Climate & culture:

Experience the Apostle Islands through an Ojibwe lens

A new website is under development, called "Minisan" or "islands", that uses Ojibwe Native Ecological Knowledge to help the Apostle Islands National Lakeshore share culturally relevant climate change and stewardship education.

Minisan users will be able to open 360-degree images of twelve different Apostle Island ecosystems and explore relationships between climate change and the physical world; and the plant, animal, and human beings connected to that location. Each ecosystem section includes a "consider this" challenge where users can investigate the ecosystem's "vulnerability" based on Ojibwe Traditional Ecological Knowledge and cultural perspectives, integrated with academic climate science. A "take action" link provides culturally relevant activities that can help reduce climate impacts. Ojibwemowin is integrated throughout the website.

The Minisan website applies GLIFWC climate vulnerability assessment research and indigenous climate adaptation strategies outlined in *"Dibaginjigaadeg Anishinaabe Ezhitwaad"* (A Tribal Climate Adaptation Menu) to real-world ecosystems in an immersive virtual experience. The website is expected to be ready for outreach by December. The project includes teacher training in using the website to engage students in climate investigations and resiliency activities.

GLIFWC climate staff and tribal traditional knowledge keepers are being consulted for Minisan content and editing. Cathy "Cat" Techtmann-UW Extension Environmental Outreach Specialist is helping to construct the website framework and interpretation with this team. The project is funded by the National Park Service-Apostle Islands National Lakeshore.

GLIFWC, UW-Superior archive project yields a fresh take on recent history

In collaboration with Professor Chantal Norrgard, *Mazina'igan* is pleased to present the first installment of features from First Nations Studies students at the University of Wisconsin-Superior. Norrgard's students are engaged in an academic service learning project, evaluating and organizing archival materials collected by GLIFWC's Public Information Office over some 35 years.

Drawing from the GLIFWC archive, which contains storage boxes packed with printed primary material and documents, student researchers analyzed topics ranging from international partnerships to anti-treaty protestors.

As part of a larger archival partnership with UW-Superior JDH Library, the university's archivist, Professor Laura Jacobs is engaged in converting historical GLIFWC documents into digital files as well.

The considerable undertaking is now its second year.

The failed connection between spear fishing and a poor economy

By Drew Anderson, for Mazina'igan

During the period of high racial tensions between Chippewa and non-native people in the 1980s, the northern Wisconsin economy was struggling. The immediate assumptions were that the walleye spearing in the area lakes and accompanying racism spewing from uneducated anti-treaty groups scared tourists away. These same tourists were one of the most powerful contributors to the local economy.

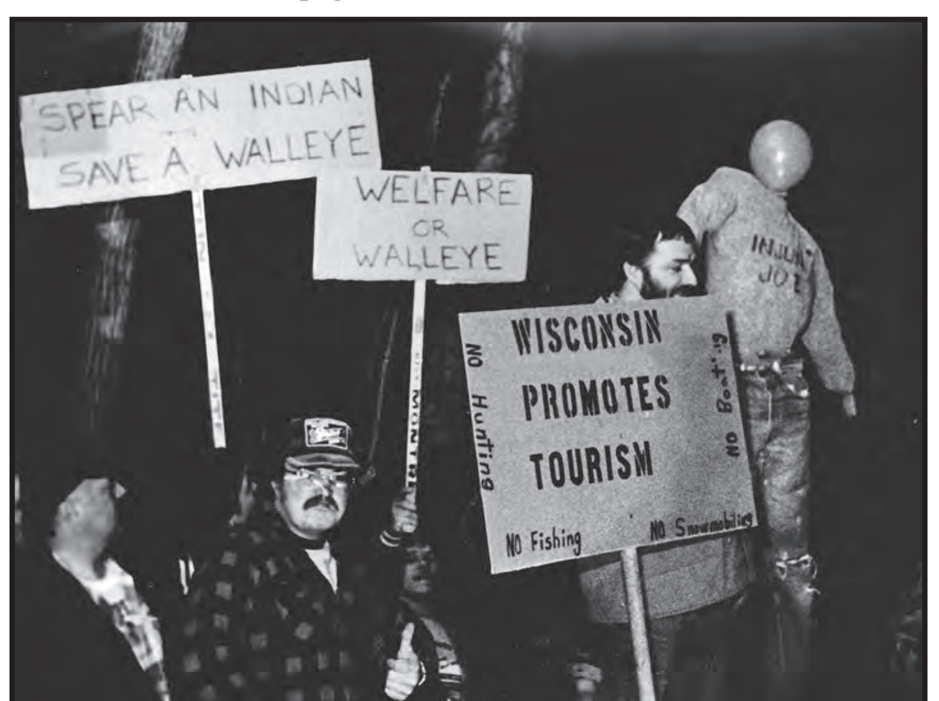
Racism in the northern lakes region was at an all-time high in the 80s. Archbishop Watland of Eau Claire commented in 1983: "I felt I was caught in a time warp this spring in Wisconsin. I thought I saw the 50s and 60s. I thought I saw Selma and Little Rock and Montgomery." The violent protests at boat landings on local lakes created a divide between the people of area communities and the people enrolled in tribes. Many of the anti-treaty groups placed blame on spearing for the struggling economy. This statement is simply not true.

Since their construction in the 1930s, most small resorts in the area experienced minimal improvements and the ever-evolving tastes of tourists impacted the Wisconsin market. Without capital investment to improve services and facilities for customers, business suffered. Simply put, the 1930s era resorts, being old and outdated, were not what the Wisconsin tourism economy was demanding.

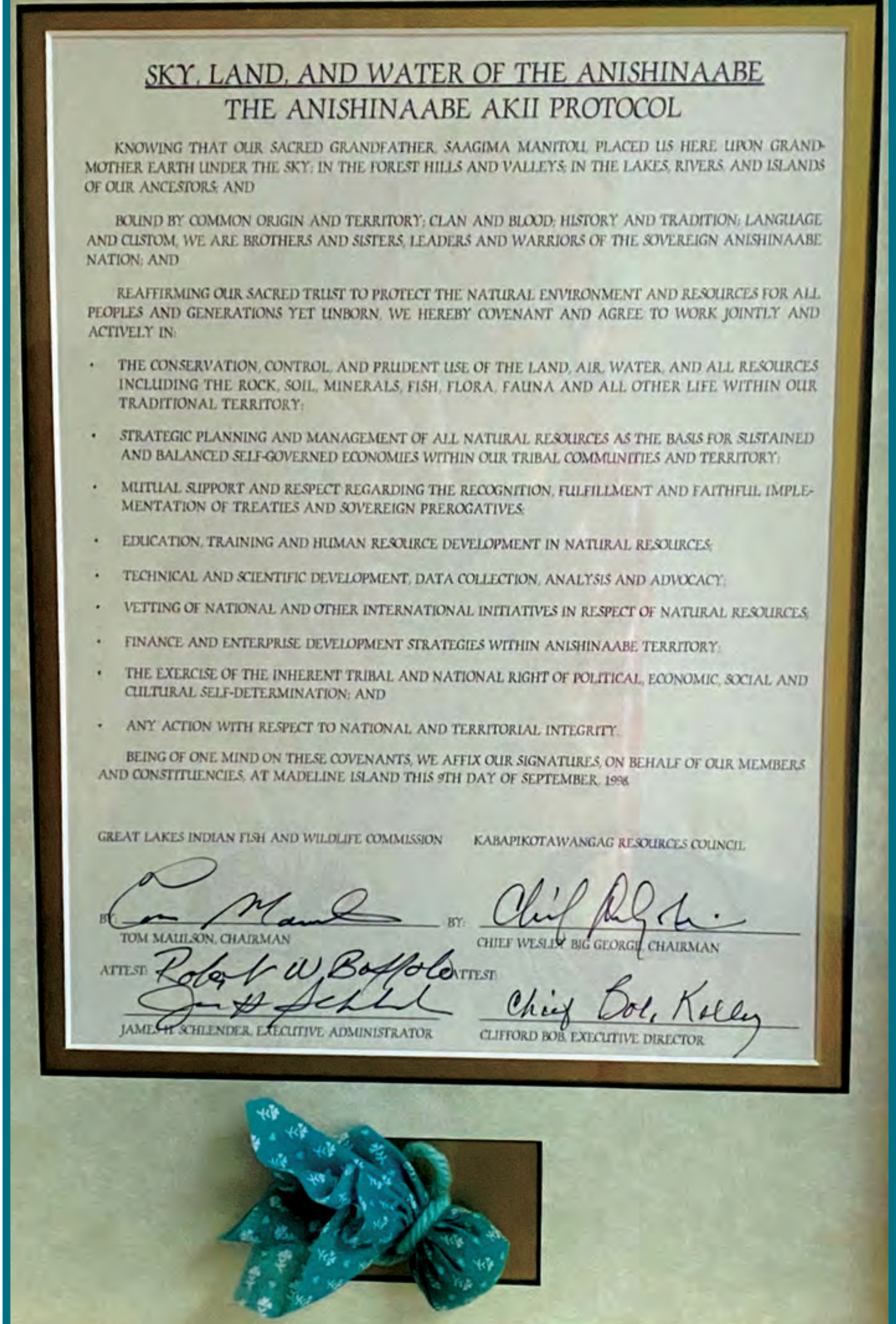
Anti-treaty groups also claimed that Chippewa tribes were spearing more walleyes than the lakes could handle and said the local economy depended on the fisheries of the local lakes.

Wisconsin state anglers, however, were responsible for 90% of the adult walleye harvest in the 1837 and 1842 ceded territories while Chippewa tribes were responsible for only 10% of the adult harvest. The anti-treaty groups at the time must not have done their research. The groups would also find that most of the walleye harvested are male. Most of the egg-bearing females are left to spawn and ensure that another successful year of walleye spearing is around the corner.

(see Failed connection, page 15)



Protesters at the Big Eau Pleine Reservoir in Marathon County, spring 1989. (J. Peters GLIFWC photo)



SKY, LAND, AND WATER OF THE ANISHINAABE

THE ANISHINAABE AKII PROTOCOL

KNOWING THAT OUR SACRED GRANDFATHER, SAAGIMA MANITOU, PLACED US HERE UPON GRANDMOTHER EARTH UNDER THE SKY; IN THE FOREST HILLS AND VALLEYS; IN THE LAKES, RIVERS, AND ISLANDS OF OUR ANCESTORS; AND

BOUND BY COMMON ORIGIN AND TERRITORY; CLAN AND BLOOD; HISTORY AND TRADITION; LANGUAGE AND CUSTOM, WE ARE BROTHERS AND SISTERS, LEADERS AND WARRIORS OF THE SOVEREIGN ANISHINAABE NATION; AND

REAFFIRMING OUR SACRED TRUST TO PROTECT THE NATURAL ENVIRONMENT AND RESOURCES FOR ALL PEOPLES AND GENERATIONS YET UNBORN, WE HEREBY COVENANT AND AGREE TO WORK JOINTLY AND ACTIVELY IN:

- THE CONSERVATION, CONTROL, AND PRUDENT USE OF THE LAND, AIR, WATER, AND ALL RESOURCES INCLUDING THE ROCK, SOIL, MINERALS, FISH, FLORA, FAUNA AND ALL OTHER LIFE WITHIN OUR TRADITIONAL TERRITORY;
- STRATEGIC PLANNING AND MANAGEMENT OF ALL NATURAL RESOURCES AS THE BASIS FOR SUSTAINED AND BALANCED SELF-GOVERNED ECONOMIES WITHIN OUR TRIBAL COMMUNITIES AND TERRITORY;
- MUTUAL SUPPORT AND RESPECT REGARDING THE RECOGNITION, FULFILLMENT AND FAITHFUL IMPLEMENTATION OF TREATIES AND SOVEREIGN PREROGATIVES;
- EDUCATION, TRAINING AND HUMAN RESOURCE DEVELOPMENT IN NATURAL RESOURCES;
- TECHNICAL AND SCIENTIFIC DEVELOPMENT, DATA COLLECTION, ANALYSIS AND ADVOCACY;
- VETTING OF NATIONAL AND OTHER INTERNATIONAL INITIATIVES IN RESPECT OF NATURAL RESOURCES;
- FINANCE AND ENTERPRISE DEVELOPMENT STRATEGIES WITHIN ANISHINAABE TERRITORY;
- THE EXERCISE OF THE INHERENT TRIBAL AND NATIONAL RIGHT OF POLITICAL, ECONOMIC, SOCIAL AND CULTURAL SELF-DETERMINATION; AND
- ANY ACTION WITH RESPECT TO NATIONAL AND TERRITORIAL INTEGRITY.

BEING OF ONE MIND ON THESE COVENANTS, WE AFFIX OUR SIGNATURES, ON BEHALF OF OUR MEMBERS AND CONSTITUENCIES, AT MADELINE ISLAND THIS 9TH DAY OF SEPTEMBER, 1998.

GREAT LAKES INDIAN FISH AND WILDLIFE COMMISSION

BY: TOM MAULSON, CHAIRMAN

ATTEST: JAMES H. SCHLENDER, EXECUTIVE ADMINISTRATOR

KABAPIKOTAWANGAG RESOURCES COUNCIL

BY: CHIEF WESLEY BIG GEORGE, CHAIRMAN

ATTEST: CLIFFORD BOB, EXECUTIVE DIRECTOR

The Anishinaabe Akii Protocol was signed by GLIFWC and Kabapikotawangag Resources Council representatives in 1998 on Madeline Island. (COR photo)

So, you're the "Indian DNR"

GLIFWC and stereotypes about resource manaement

By Michael Skinner, for Mazina'igan

A common stereotype of GLIFWC is that it is just an "Indian DNR," which mirrors agencies the Wisconsin Department of Natural Resources. According to GLIFWC's Public Information Office, staff members encounter this stereotype when explaining the purpose of GLIFWC in various communities. GLIFWC approaches resource management through the Ojibwe traditional cultural lens as its core guiding principles. The commission is focused on preserving the treaty rights of the Ojibwe through traditional cultural practices of hunting, fishing, and gathering in the ceded territories of their ancestors.

GLIFWC incorporates Ojibwe values, teachings, traditions, places, culture, and language in the conservation of resources. Traditional Ecological Knowledge Specialist Michael Waasegiishig Price explained that all these elements are what gives Anishinaabe a profound connection to the land and wildlife in the traditional territory of the Ojibwe. GLIFWC's Constitution echoes this in their purpose statement,

GLIFWC was begun in recognition of the traditional pursuits of the Native American people and the deep abiding respect for the circle of life in which our fellow creatures have played an essential life-giving role. As governments who have inherited the responsibilities for protection of our fish, wildlife, and plants we are burdened with the inability to effectively carry out tasks as protec-

(see So, you're the Indian DNR, page 15)

Lines on the map do not affect Pimatiziwin

By Scott Essington, for Mazina'igan

GLIFWC's influence and reach are not limited to the land and water within Michigan, Wisconsin, and Minnesota that make up its territory. This agency has made impacts and connections all across the United States and beyond. Indigenous Peoples from Canada to Peru and Ecuador have visited GLIFWC, seeking guidance and looking to follow its example.

Perhaps the greatest of these bonds that has been forged is the one with the Anishinaabeg of Kabapikotawangag Resource Council. Hanging on the wall in GLIFWC's Odanah office is a document signed by the Commission and Kabapikotawangag Resources Council (KRC) during a 1998 gathering on Madeline Island.

It is titled "Sky, Land, and Water of the Anishinaabe: The Anishinaabe Aki Protocol" a pact signed by the leaders of both groups stating that although there is an international order dividing them on the map, they are all one people and will work together to achieve all of their common goals. The KRC from Canada was in fact inspired by GLIFWC. The blueprint of how to manage off-reservation resources and everything else that GLIFWC does, drew the attention of the neighbors to the north and fostered a great relationship.

KRC is not the only connection GLIFWC has made internationally. Visitors from all over Central and South America have traveled to GLIFWC to learn how they can take some of the practices GLIFWC has developed and use them back home.

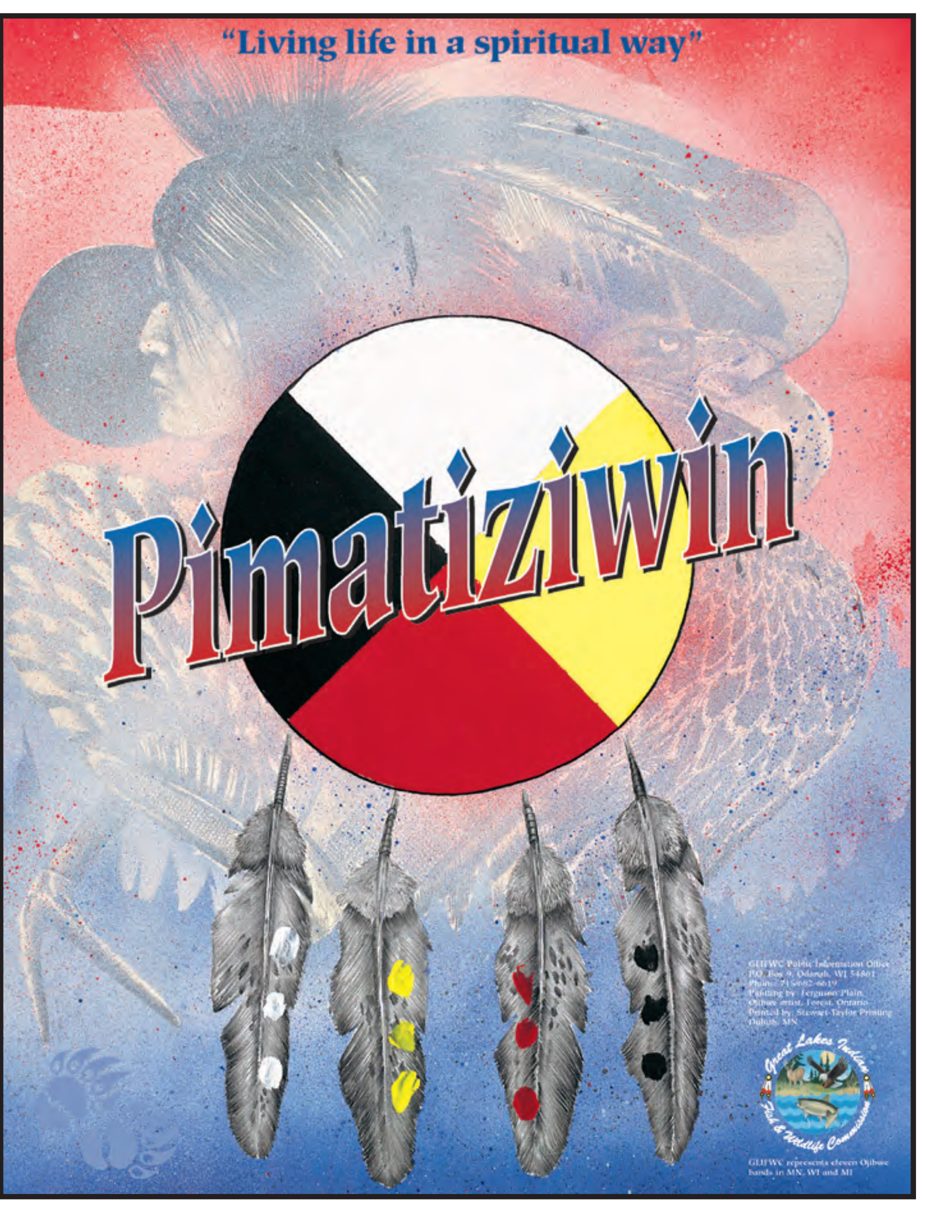
GLIFWC's efforts in protecting and enhancing native people's rights have carried their influence around the United States as well. They helped spread the word about the Treaty Beer being brewed at Hudepohl-Schoenling Brewing in Cincinnati, Ohio, which was funding Stop Treaty Abuse protesters, and helped successfully boycott the brewery.

GLIFWC also organized the Waabanong Run from Lac du Flambeau to Washington D.C. This group effort, consisting of people running from Wisconsin to Washington to help invoke the goodwill of the Creator as Ojibwe treaty rights went on trial in the Supreme Court in 1998.

It is inspiring to think of how a group that has Great Lakes in its title, can have such a global impact, reaching far past its boundaries. It goes to show how connected we all are to each other. This fact is well known at GLIFWC and infact is part of why while its global influence should not be surprising.

There is another poster hanging on the walls of GLIFWC that shows a word spelled in the Kabapikotawangag dialect, "Pimatiziwin," over some beautiful artwork.

On my visit to GLIFWC I learned that this word, Pimatiziwin, means roughly: Living life the right way. This is a core teaching shared by KRC representatives and how GLIFWC approaches everything that they do. It is why friendships have been formed and lessons openly taught to anyone who comes looking to learn. Because that is the right thing to do and the right way to live.



GLIFWC's 1998 poster featured artwork by Canadian Ojibwe artist Ferguson Plain.

Dean Crist, Stop Treaty Abuse organizer, uses a bullhorn on a Wisconsin boat landing in 1990. (GLIFWC photo)

Failed connection

(continued from page 14)

If it comes down economics, to a concern of losing money for the resorts, the anti-treaty groups should look back on what their ancestors took from the area. Non-Indians received 100 billion board feet of timber, 150 billion tons of iron ore, 13.5 billion pounds of copper, 19.8 million acres of land, water, ports, power sites, and quarries. The timber in mineral resources obtained through the 1837 and 1842 Chippewa treaties provided the ingredients for the incredible expansion and industrial transformation of late 19th and early 20th century America. From the abuse and extortion of the land, the ever-expanding United States was able to succeed by using tribal resources and lands as a foundation. Conversely, Chippewa tribes received a few thousand dollars, some odds and ends of equipment, and a few thousand acres of reservation land.

Northern Wisconsin's poor economy of the 1980s was not a result of spearfishing or treaty rights. Rather it was the local tourist economy falling behind and not evolving to the demanding market. The everlasting effects of racism from the 80s and 90s are still affecting communities to this day. The blame of failing economies cannot be simply attributed to the local tribe, but rather wider economic forces.

So, you're the "Indian DNR"

(continued from page 14)

tors and managers. This is especially true now that the state and federal courts have recognized our traditional claims. We have never intended to abandon our responsibilities.

The purpose of this agency is to ensure effective self-regulation and inter-tribal co-management in support and sovereignty of its member tribes in the regulation and management of ceded territory natural resources (*glifwc.org*).

The Treaties of 1836, 1837,1842, and 1854 ceded the land, not the rights of Ojibwe to practice traditional ways in these territories. Relying on the seven generations teachings, Ojibwe ancestors who signed the treaties ensured their descendants continue to have these rights. GLIFWC continues this traditional approach in resource management.

Ojibwemowin (the Ojibwe language) is incorporated into operations at GLIFWC providing connection to traditional Anishinaabe beliefs. Language resources provide cultural context when practicing the "seasonal round" of hunting, fishing, and gathering, demonstrating an intimate connection to animals, fish, and plants.

Enforcement Chief Warden Adam McGeshick explained that his department is focused on partnering with communities. Dedicated to protecting people, resources, and assisting communities through mutual respect. Educational activities sponsored by the Conservation Enforcement Department expose youth to traditional practices. Youth cultural camps include fishing, deer and waterfowl hunting, which concentrate on safety, regulations, and learning the skills to take care of the harvest.

These interactions instill a respect for animals, plants, and a duty to protect resources for the next seven generations. The conservation officers strive to engage communities in a positive manner.

Education and community outreach are vital to correct misunderstandings of treaty rights in the ceded territories. The GLIFWC member tribes in Michigan, Wisconsin, and Minnesota agree on sharing harvest quotas. GLIFWC biologists establish harvest seasons, which are closely monitored by member tribes. Online and printed material inform tribal members and their communities about regulations for harvesting fish, wildlife, and plants to prevent conflicts exercising treaty rights.

The formation of GLIFWC in 1984, with its primary goal of preserving the retaining treaty rights for its member tribes, is more than just a wildlife enforcement agency.

Building this organization with cultural traditions as the foundation makes it a unique presence in natural resource management. Combining traditional ecological knowledge with modern biological methods protects resources. Education programs teaching traditional Ojibwe methods encourage the youth to take an active part in preserving the culture. Incorporating traditional language while participating in activities creates a connection to past and present Ojibwe.

Protecting the natural resources for the next seven generations as its focus, demonstrates through language, culture, traditional ecological knowledge, and the deep abiding respect for the circle of life, that GLIFWC is much more than "Just the Indian DNR."

Get outdoors during biboon and enjoy a nature walk

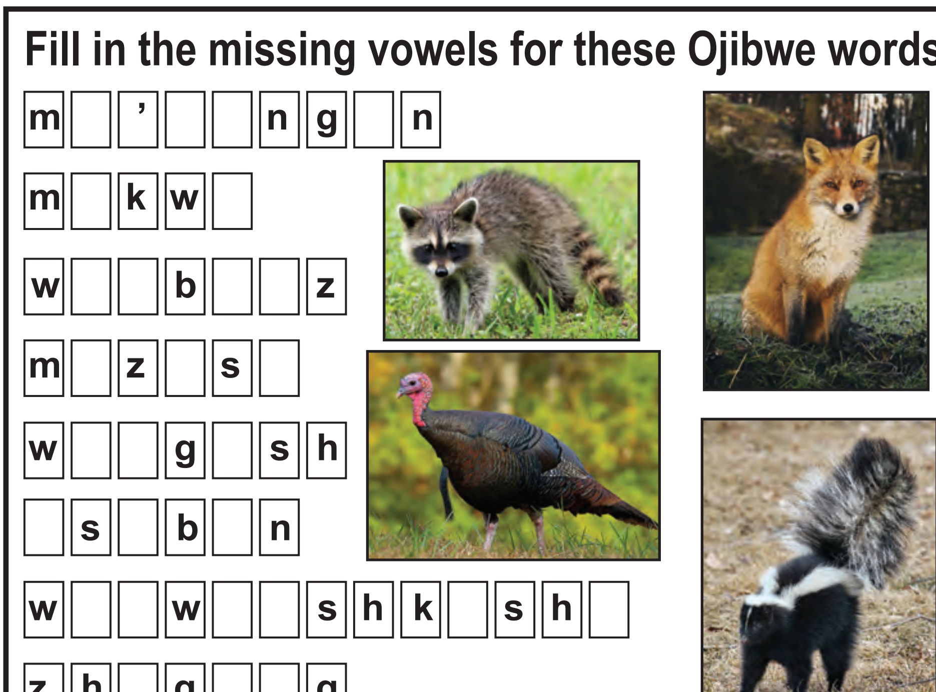
Get outdoors and take a walk through the woods this biboon (winter), but don't go alone. Always ask an adult to come along with you, and don't forget to bundle up.

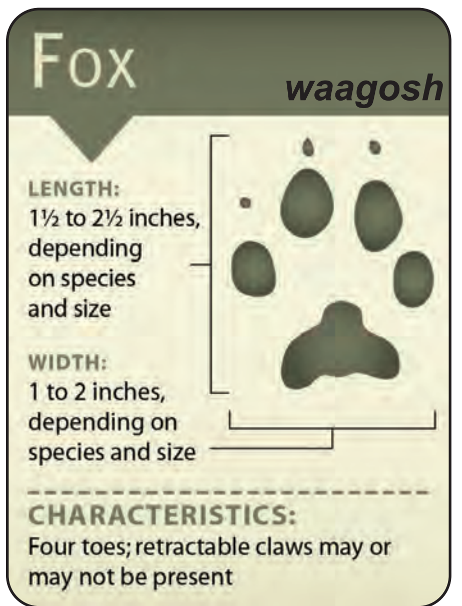
While on your nature walk, look for signs of awesiinhyag (wild animals) and bineshiinhyag (birds). Animals and birds not only leave footprints, but you can see where they may have eaten bark from trees, you can spot nests in the trees, and you can even find different types of scat (poop).

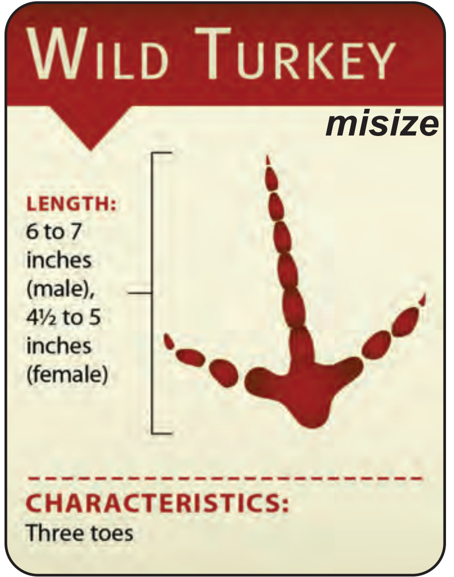
Have some fun and make your own tracks in the snow! It's great to be outside in the winter and explore what nature has to offer.

The woods are full of different kinds of tracks. See how many different prints you can find, and then figure out whose tracks were whose. Cut out and bring along these identification cards, or take pictures of the tracks and figure out which animal was in the woods when you get home.

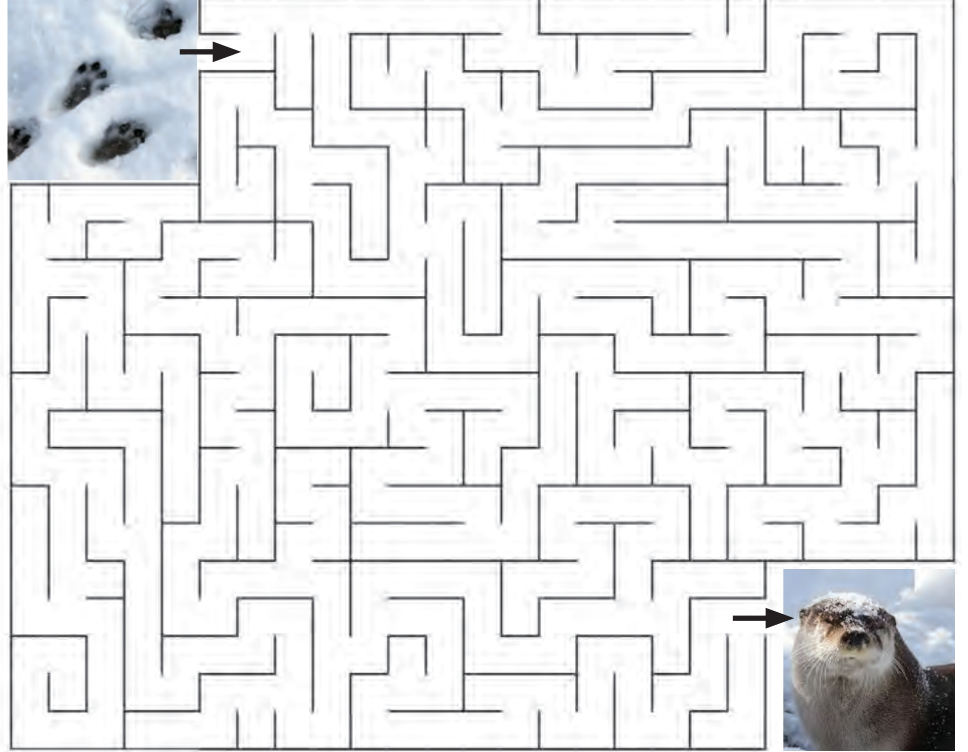
The Ojibwe have different names for the animals, they are: makwa (bear), ma'iingan (wolf), waabooz (rabbit), mizise (turkey), waagosh (fox), esiban (raccoon), waawaashkeshi (deer), and zhigaag (skunk).



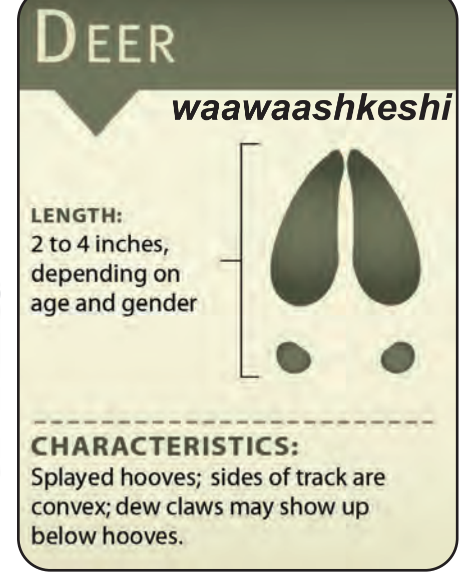


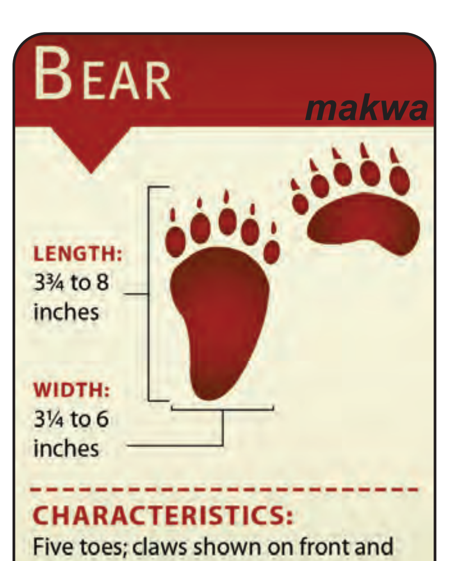


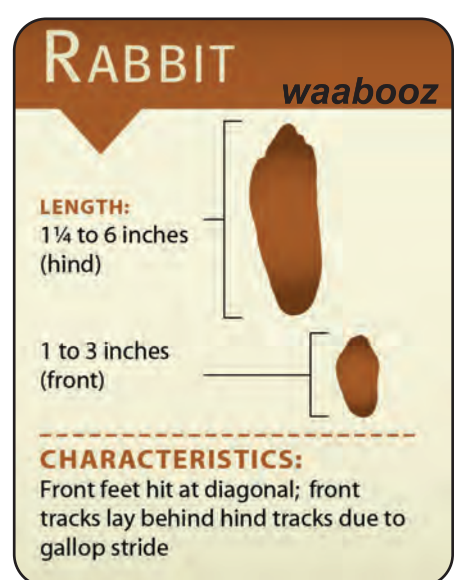
Complete the maze to see who made these tracks.



Did you guess an otter (nigig)?







ID cards reprinted from hobbyfarms.com/wp-content/uploads/AnimalTrack-final1.pdf

Ojibwemotaadiwag Anishinaabewakiing.
They speak Ojibwe to each other in Indian Country.

Biboong, ningagwedwe: Aandi eyaawaad ingiw minjikaawanag? Aandi eyaag i'iw wiiwakwaan? Niwii-adaawetamaaz babiinzikawaagan. Odaabaaniiwigamigong, ninganawaabandaan i'iw weba'aagonaan. Gaye, niwaabaamaa a'aw odaabaan. Iwidi ayaawan iniw anitiin. Noongom niwii-kizizaan i'iw waakaa'igan. Ingii-poodawaadaan gizhaabikizigan. Goon. Wayiiba giwii-waabamaanaan goon, ani-biboong. Boodawazon! Giizhoopizon! Gashkadino-Giizis wa'aw giizis. Mino-ayaag! Gaye- Ojibwemodaa!

(As/when it is winter, I ask: Where are those mittens? Where is that hat? I will buy myself a coat. In the garage, I look for that snow shovel. Also, I see that sled. Over there are those fishing spears. Today, I will heat up that house. I fired up the stove. Snow. Soon we will see snow, as winter begins. Build a fire to warm up! Wrap up nice and warm! This month is the freezing over moon (November). You all be well! Also—let's all speak Ojibwemowin!)

Bezhig—1

OJIBWEMOWIN (Ojibwe Language)

Double vowel system of writing.
—Long vowels: AA, E, II, OO
W<u>aa</u>booz—as in f<u>a</u>ther
Miigw<u>e</u>ch—as in j<u>a</u>y
Aan<u>ii</u>n—as in s<u>ee</u>n
M<u>oo</u>z—as in m<u>oo</u>n

—Short Vowels: A, I, O
D<u>a</u>sh—as in <u>a</u>bout
<u>I</u>ngiw—as in t<u>i</u>n
Niizh<u>o</u>—as in <u>o</u>nly

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

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

NA's: Nouns
Animate—Alive

Mitig(oog)—Tree(s)
Noopiming—In the Woods
Ininaatig(oog)—Maple(s)
Wiigwaasi-mitig(oog)—Birch(es)
Aniib(iig)—American Elm(s)
Okikaandag(oog)—Jackpine(s)
Wiigobaatig(oog)—Basswood(s)
Zhingwaak(oog)—White or red pine(s)
Wenda-zhingwaak(wag) —Red or Norway pine(s)
Biisaandago-zhingwaak(oog)—White pine(s)
Zhingwaako-bigiw—Pine pitch, NI
Mashkiigwaatig(oog)—Tamarack(s)

Niizh—2

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

A. <u>Megwayaak</u>, biboong, <u>niwaabamaag</u> giizhikaandagoog.
B. <u>Ingiw</u> waawaashkewag ozaagi'aan giizhikaandagoon.
C. <u>Biboong</u>, ingiw mashkiigwaatigoog bashkwaandagiziwag.
D. <u>Omaa</u> <u>dash</u> gijigijigaaneshiinh odapabaanaan okikaandagoon <u>owidi</u>.
E. Endaso-giizhik, <u>bangan</u> bimoseyaan <u>noopiming</u>.
F. Gagaanooziwag, ingiw zhiingwaakoog.
G. Nigiishkijiinaag ingiw <u>mitigoog</u>.

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

Anangokaa. There are (many) stars.

Niswi—3

IKIDOWIN ODAMINOWIN (word play)

Down:
1. tree
2. those (animate)
3. that (inanimate)
4. It is winter.
5. hat, cap

Across:
6. fish spears
7. moon, sun, month
8. over there
9. snow
10. that (animate)

Aabitawaasige. S/he is quarter moon.

Online Resources
ojibwe.lib.umn.edu
glifwc.org
glifwc-inwe.com
ojibwe.net

Niiwin—4

Awenen?—Who or which person?
Aaniin?—How or in what way?
Aandi/Aaniindi?—Where?
VAI's are **V**erbs/**A**ction, **A**nimate/**A**live, **I**ntransitive/ Don't take an object. It's a living. S/he doing or feeling things. Asking VAI questions requires Who/What/Where-type grammar patterns for verb endings > I: –yaan or –aan, You: –yan or –an, Him/Her: –d or –g, We: –yang or –ang, They: –waad or –owaad.
Sample questions:
Root Verb: Izhaa.—S/he goes.
Aandi ezhaa**ad**?—Where is **s/he** going?
Awenen ezhaa**waad**? —Who (plural) is going?
A: Indizhaa.—I'm going.

—waad
—yan
—yang
—d
Aandi

1. Aandi waa-wiisini_____ nitam-anokii-giizhigak?
2. Aaniin ezhi-ayaa_____ ingiw mitigoog?
3. Awenen waa-izha_____ wiisini-wigamigong?
4. Aandi gaa-wiisini_____ bijiinaago Suzie?
5. _____ gaa-pimoseyan? _____ gaa-izhaayan? Ingii-pimose zhooshkwaada'ewigamigong.

Translations:

<u>Niizh—2</u> **A.** In the woods, when it is winter, I see cedar boughs. **B.** Those deer love cedar boughs. **C.** When it is winter, those tamarack trees are bare of needles. **D.** And here the chickadee sits on the jackpine tree over this way. **E.** Every day, it is peaceful as I walk in the woods. **F.** They are tall, those white pines. **G.** I hug these trees.
<u>Niswi—3</u> ***Down:*** **1.** mitig **2.** ingiw **3.** i'iw **4.** biboon **5.** wiiwakwaan ***Across:*** **6.** anitiin **7.** giizis **8.** iwidi **9.** goon **10.** a'aw
<u>Niiwin-4</u> **1.** Where will **you** eat when it is Monday? (yan) **2.** How are **they**, those trees doing? (waad) **3.** Who out of **all of us** will eat at the restaurant? (yang) **4.** Where did **she**, Susie, eat yesterday? (d) **5. Where** did you walk? Where did you go? (Aandi or Aaniindi). I walked to the rink/skating building.

There are various Ojibwe dialects; check for correct usage in your area. The grammar patterns may help a beginner voice inanimate and animate nouns and verbs correctly, as well as create questions and negate statements. Note that the English translation will lose its natural flow as in any world language translation. This may be reproduced for classroom use only. All other uses by author's written permission. Some spellings and translations from <u>The Concise Dictionary of Minnesota Ojibwe</u> by John D. Nichols and Earl Nyholm. All inquiries can be made to **MAZINA'IGAN**, P.O. Box 9, Odanah, WI 54861; or email *lynn@glifwc.org*.

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CWD on the move in Ceded Territories

(continued from page 4)

Recent investigations in Minnesota have also illustrated how live captive deer transport led to the long-distance spread of CWD to several captive facilities within the state. The Minnesota Department of Natural Resources recently issued a temporary ban on the transport of live cervids into the state, and within the state, after determining that several deer farms in Minnesota received animals CWD-positive Taylor County farm.

The issue is not only limited to CWD contamination behind the high fences of captive deer operations. An investigation into a CWD-positive captive facility in Minnesota's Beltrami County revealed that the facility operator had been dumping captive deer carcasses on nearby public lands. Researchers from the University of Minnesota used new diagnostics methods (RT-QuIC) to confirm there were infectious CWD prions in the soil and bone marrow samples found on the carcass dumping site. The Minnesota DNR built a permanent fence around the approximately 15-acre site in Beltrami County to prevent wild deer from being exposed to the contaminated soil and carcass parts that were dumped there by the captive cervid operator.

Following the news from Minnesota, several hunting, outdoors, conservation organizations and tribes (including the Fond du Lac Band of Lake Superior Chippewa) formed a CWD Action Coalition focused on the issue of CWD in the farmed deer industry.

The Coalition developed a position statement on farmed cervidae operations released in September 2021. The position statement focused on the concern for the health of wild cervids (deer, elk, and moose) in Minnesota, and the threat of the captive deer industry's live transport practices to wild cervid populations. The position statement advocates for a moratorium on new captive cervid operations in Minnesota, closure of all currently operating cervid operations in Minnesota, a ban on the interstate and intrastate transport of live cervids, and a prohibition on the sale, transfer, or movement of bodily fluids originating from cervids, including, but not limited to doe urine and semen straws. The statement also proposed a state buyout of all captive cervid farms in Minnesota, which would effectively end captive cervid farming in the state. This position statement is under review by the Minnesota House Environment and Natural Resources Finance and Policy Committee.

In response to the Beltrami County investigation, St. Louis County in the Minnesota 1854 Ceded Territory approved a moratorium on new cervid farms and animal movement. Other Minnesota counties are considering similar actions in an effort to address the concerns about the spread of CWD among captive cervid operations and the subsequent risk to wild cervid populations.

Although there are risks associated with hunters spreading CWD by transporting carcass parts from CWD-endemic areas to areas where CWD has not yet been detected, the vast majority of CWD detections within the Ceded Territory have been associated with infected captive deer herds. Very few wild deer have tested positive for CWD in the Ceded Territory of Wisconsin despite decades of surveillance efforts.

However, several captive cervid operations that have had animals test positive for CWD are allowed to continue to operate, despite ongoing detections of infected deer within their herds. Based on what is known about CWD transmission and the persistence of infectious prions in the environment, it is likely that the level of contamination in these facilities is growing, which increases the risk of exposure to other deer.

Oftentimes the only thing separating these CWD-contaminated hotspots at captive cervid facilities from wild deer populations is a single high fence—and multiple reports of escaped captive cervids occur every year. In fact, wildlife officials recently reported that a captive cervid facility near Ashland, Wis. had four bull elk escape in July 2020. A local landowner working with the Department of Natural Resources ended up shooting one of those escaped elk this fall, over one year after the elk initially escaped.

The other escaped elk are presumed to be on the loose, and local reports indicate those bulls may be roaming further from the facility in northern Bayfield County. None of the escaped elk are believed to have any identification in the form of ear tags—highlighting yet another inadequacy of the current regulations on captive cervid facilities, which is regulated by the Wisconsin Department of Agriculture, Trade, and Consumer Protection (DATCP).

Waawaashkeshi. (COR photo)

We need your input!

Tribal deer hunter CWD survey

A collaborative team led by the University of Minnesota, GLIFWC, and tribal partners in Minnesota, Wisconsin, and Michigan have developed a survey to gain a better understanding of tribal hunters' deer harvest practices, knowledge of CWD, and support for various CWD management actions.

The survey results will help guide the development of community specific CWD outreach materials and the development of a CWD response plan that reflects tribal priorities. Please consider taking the survey and sharing this with others within your community.

Your feedback is important and the survey takes approximately 20-30 minutes to complete. Anyone interested in participating in the survey can access it here:

umn.qualtrics.com/jfe/form/SV_0D4VWlviPVDGpjT

In addition, the survey can be accessed by scanning this QR code with your smartphone.

Fortunately, no captive animals from this facility have tested for CWD—yet. But the issue of escaped captive deer and the risk those escaped animals pose on wild deer populations is just another ongoing and seemingly lackadaisical regulatory approach to the industry. Very few escape events are reported by DATCP to the public and most of the information available has been the result of investigative journalists and concerned citizens submitting formal open records requests with the agency.

Wisconsin CWD Response Plan review committee

A committee made up of WDNR staff, stakeholder groups, conservation groups, and tribal representatives has begun its second 5-year review of Wisconsin's CWD Response Plan (2010-2025). The committee is meeting several times until the end of 2021 to review and recommend changes to the current plan. The committee is assessing the plan's objectives and management actions and with an eye to providing input on improving how the WDNR responds to CWD over the next five years. Committee meetings are open to the public with opportunities for public input as well.

Chronic wasting disease remains a growing threat to waawaashkeshi (deer) and omashkooz (elk) herds in the Ceded Territories. CWD is a neurodegenerative disease that has been spreading throughout North America for several decades and infects members of the Cervidae family (cervids), such as white-tailed deer, mule deer, elk, moose, and caribou. CWD has been detected in both wild deer herds and captive cervid (deer and elk) herds within or near the Ceded Territory.

Currently, there is no evidence that CWD can infect humans, but the risk is not zero and all major health organizations advise against consuming animals that appear sick or are infected with CWD. Those who practice brain tanning of deer hides may also want to consider taking precautionary steps to reduce potential exposure to infectious CWD prions by getting the deer tested prior to engaging in the brain tanning process.

Tribal deer hunters who would like to participate in CWD surveillance are encouraged to bring their deer to their tribal registration stations. CWD sampling stations have been established at most tribal registration stations or natural resources departments.

The process is fairly easy—after registering the deer, simply visit a sampling station, remove the deer head (and antlers if it is a buck), place the head in the on-site plastic bag, then fill out a CWD surveillance data form with your name, contact information, and the location of where the deer was harvested. A limited supply of non-toxic copper ammunition is available in exchange for those who participate. Hunters will qualify for one box of copper ammunition in the caliber of their choice as long as the head is submitted with a filled out data form. However, due to the current ammunition manufacturing shortage, there may be a delay in getting the ammunition distributed to participants. Ammunition will be distributed on a first come, first serve basis until supplies run out after the 2021-22 off-reservation deer season ends.

Please visit GLIFWC's CWD webpage (*data.glifwc.org/cwd*), which includes an interactive map of known locations of CWD-positive wild deer and captive cervid facilities that have tested positive for CWD. There are also safe handling/disposal recommendations, and answers to frequently asked questions, and links to a video series that covers safely field dressing and boning-out deer meat using methods to avoid areas where CWD prions accumulate in deer.

What are you observing in the Ceded Territories? Ozhibii'an ezhiwebak noopiming.

PLACE STAMP HERE

Aaniin ezhiwebak Anishinaabe-akiing?

Please Help GLIFWC Observe Seasonal Events in the Ceded Territories

GLIFWC is trying to understand how environmental changes could be affecting treaty resources.

Help us study phenological and seasonal changes by writing down your observations on this form. Keep it on your bulletin board or refrigerator. Share your knowledge by mailing it back to GLIFWC by June 30, 2022.

Tape and stamp this form and return to GLIFWC by June 30, 2022. Make sure to include the information below:

Name:____________________________________

Address:__________________________________

____

Tribal affiliation (if any):______________________

____

Phone number or email:________________________

To submit observations via our online submission form or for additional copies of this form, go to:

https://data.glifwc.org/phenology.calendar/

GLIFWC — Climate Change
72682 Maple Street
P.O. Box 9
Odanah, WI 54861

Please print return address :

Seeding at Bay Mills' Spectacle Lake

From temporary storage in Buck Lake near Hertel, Wis, St. Croix member Conrad St. John hauled sacks of green manoomin to GLIFWC Warden Holly Berkstresser's truck for the first leg of the journey to Bay Mills Reservation. (H. Berkstresser photo)

(continued from page 4)

"GLIFWC has helped our seeding program over the years, but the GLIFWC wardens really came through for us this year," said Zomer. "The community really appreciates what they did for us."

Each year, resource agencies across historic manoomin range oversee restoration projects aimed at increasing wild rice abundance on the landscape. While the work sometimes requires significant investments in manipulating water levels to achieve that sweet spot where wild rice can thrive—one to three feet of water—most enhancements rely on broadcasting ripe, green manoomin right into the lake or river.

When the St. Croix manoomin arrived on the shore of Spectacle Lake, a group of elders and young people were there waiting. They loaded grain sacks full of rice into canoes and kayaks and paddled out to the project area. From there, Bay Mills members and Biological Services staff grabbed handfuls of rice, casting the moist globs into the glassy water. Folks from the funding agency—USDA Natural Resources Conservation Service—were there to help too.

"Manoomin seems to bring people together," Zomer said. "There's a lot of interest in building up the wild rice resource on the reservation. I've already got a list of people that want to be involved in reseeding next year."

Bay Mills community members helped plant St. Croix-area wild rice into Spectacle Lake in eastern Upper Michigan. (D. Teeple photo)

What are you observing in the Ceded Territories? Ozhibii'an ezhiwebak noopiming.

Please record the date, location, and species (if applicable) for each observation. Return to GLIFWC by June 20, 2022. Miigwech!

Biboon / Winter — Date/Location

First white coat seen (snowshoe hare, ermine) ____
First snowfall ____
First snow that sticks ____
First temperature below zero ____
Ice storms/unusual storms ____
Lake freezes (specify lake) ____
First walleye caught through the ice ____
First musky speared through ice ____
First eagles at nests ____
First snow fleas ____
First ski / snowshoe ____
First deer antlers dropped ____
Last deer with antlers seen ____
First day above freezing (32°F) ____

Other biboon observations:

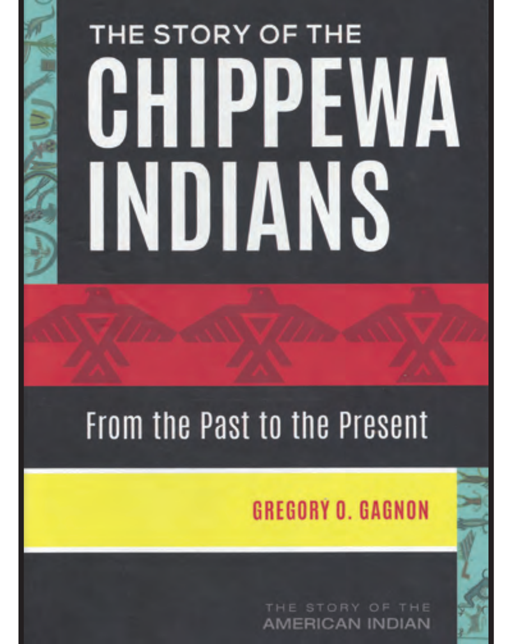
Ziigwan / Spring — Date/Location

First flowers on trees ____
First leaf buds bursting on trees ____
First new needle growth on trees ____
First maple sap flowing ____
End of maple sap season ____
First plants (species) ____
First leeks harvested ____
First wildflowers blooming (species) ____
First fiddleheads harvested ____
First deer fawns ____
First bear ____
First frogs calling (species) ____
First walleye speared (lake) ____
Walleye spawning (lake) ____
First fish caught (species) ____
First fish spawning (species) ____
First suckers running (river) ____
First arrivals of birds (species) ____
First woodcock mating call ____
First grouse drumming ____
First turtle laying eggs (species) ____
First tick ____
First mosquito ____
First hummingbird ____
First dragonfly ____
First rain ____
First thunderstorm ____
First crusty snow ____
Last snow before summer ____
Last frost before summer ____
First night above freezing (32°F) ____
Ice out (specify lake) ____
First canoe (lake/river) ____
First mushrooms harvested ____

Other ziigwan observations:

A thoughtful, dominant nation emerges in *Chippewa Indians*

In *The Story of the Chippewa Indians: From the Past to the Present* we find a dynamic Ojibwe nation, plotting a course through history even as external forces—both supportive and harmful—influence the lives of a people who have long occupied a position of strength in the upper Great Lakes region. Whether controlling the fur trade or pursuing their own westward expansion, Chippewas have a compelling history often overlooked by historians.



From Creation to present-day, the book is a rare compilation in an Ojibwe history, authored by an accomplished academic, Gregory Gagnon, who first came to understand his people through the stories of his grandmother.

A citizen of the Bad River Band, Professor Gagnon acknowledges nokomis, other storytellers, historians, and fellow native scholars from Dr. Anton Treuer to Brenda Child who successfully practice historiography and build upon the suite of general knowledge that helps Anishinaabeg and others better understand shared histories from multiple perspectives.

What helps make Gagnon's work a high quality historical narrative is his consideration of all the available evidence. Historians must weigh the value and validity of evidence and seek out verification with other sources as yesterdays are reassembled into a storyline for today's readers. In *Chippewa Indians*, oral history and archeological findings inform epochs of time, especially early portions of the book where Gagnon evokes the Misty Past.

"The Misty Past includes the Creation narrative, drawing upon archeological and oral history to describe what went on for several thousand years before the advent of Western-style documentation. It even crosses over into Western writing and gives us another thread of information apart from what the history books traditionally say. We know that Ojibwe oral history, Dakota oral history, other tribal histories, they look at the world in a different way than Western historians. So, it's misty in a way. But when there's enough agreement, we can be relatively sure," Gagon explained to *Mazina'igan*.

Drawing from well-established Ojibwe scholarship, the book is fitting for any native studies course. Gagnon's smooth writing style also makes it approachable to a general audience. Dates and timelines are clearly spelled out, becoming more detailed from the 1620s onward. GLIFWC even makes an appearance in the tail end of volume as an example of sovereignty, where Ojibwe tribes form partnerships to advance their interests. In GLIFWC's case, intertribal unity help its member tribes protect the environment, foster cultural sharing, and preserve the Anishinaabe lifeway.

Find *The Story of the Chippewa Indians: From the Past to the Present* in hardcover copy at bookstores and online.

—Charlie Otto Rasmussen

Sovereignty

(continued from page 11)

Court since Johnson's administration have accepted this as policy and that sovereignty is an inherent right of tribal governments. As with sovereignty, the federal government ultimately decides what the policy means.

Felix Cohen in *Handbook of Federal Indian Law* codified the inherent right of tribes to sovereignty. He concluded and all agree that tribal sovereignty allows all of the powers of government except those that the United States has taken away.

Those who wish to learn more about the limits and possibilities of tribal sovereignty, consult *Mastering American Indian Law* by Eaglewoman and Leeds, *The Rights of Indians and Tribes* by Pevar, or Fletcher's *Federal Indian Law*, among others.

The final answer to the question "what is tribal sovereignty" is—it all depends.

Gagnon is a citizen of Bad River Band of Lake Superior Chippewa and teaches Introduction to American Indian Law at Loyola University of New Orleans. He has taught and presented research on American Indian subjects for decades. Gagnon's recent book, The Story of the Chippewa Indians: From the Past to the Present*, is available as an eBook and in hard copy.*

Half-century later, advocacy of Gichigami fishermen honored by tribes, GLIFWC

By Charlie Otto Rasmussen, Editor

A pair of Lake Superior Ojibwe tribes recognized landmark dates last fall, marking 50-year anniversaries when Lake Superior fishermen successfully led the way to reaffirm treaty-reserved fishing rights in the Great Lakes. At Keweenaw Bay Indian Community (KBIC), fishermen sought to validate the 1842 Treaty and at Bay Mills Indian Community, it was the 1836 Treaty. In both treaties with the United States government, Ojibwe negotiators reserved rights to important resources like fish, but after Michigan was created, state officials spent some 80 years suppressing tribal harvesting activity.

In honor of the formative 1971 *Jondreau Decision* affirming Ojibwe rights, GLIFWC officials joined KBIC August 30 to observe five decades of court-protected treaty fishing. On the west shore of Keweenaw Bay in Upper Michigan, KBIC members and representatives from around the Gichigami south shore gathered to express appreciation to all the tribal fishermen, including William "Boyzie" Jondreau, who lead the movement to revive treaty-reserved harvesting.

"It's basically our way of life," said KBIC President Chris Swartz. "Not only is it treaty rights, but it's treaty resources. We're really concerned about the impact treaty resources is having from outside influences, and we want to make sure we protect our way of life by protecting our treaty rights."

Bay Mills Indian Community poster.

More than the right to fish under conservation codes established by tribes, treaty rights and tribal sovereignty provides leverage in safeguarding the ecosystems that support native lifeways. Through the US Environmental Protection Agency, KBIC has garnered the power to set water quality standards on its L'Anse reservation through TAS, or treatment as a state, authority. The tribe also holds TAS authority for air quality.

Eastward along the Gichigami south shore, another celebration arose September 28 at Bay Mills Indian Community where tribal members remembered fisherman Albert "Big Abe" LeBlanc and his arrest for fishing with traditional gear and without a state license. The case against LeBlanc ultimately led to *United States v. Michigan*, providing vindication to Anishinaabeg who long-understood that treaty rights were rightfully established to help preserve the native way of life.

"September 28th should always be the day we reflect on what fishing means to our People. It is the day to acknowledge how treaty fishers face the untamed power of the Great Lakes daily to provide for their families, their community, and their Tribal Nation. They pass on centuries of tradition, honor our cultural lifeways, and they protect treaty fishing rights every single day of their lives," said Bay Mills Indian Community Chairperson Whitney Gravelle in a statement.

Tribal members and others gathered near Baraga, Mich to recognize the 50th anniversary of the **Jondreau Decision.** *Keweenaw Bay Indian Community President Chris Swartz (center) and Mic Isham, GLIFWC executive administrator spoke about the landmark case that recognized off-reservation treaty rights. (K. Rolof photo)*

PFAS, the "forever chemical"

(continued from page 9)

was contaminated with PFAS at levels far above state recommendations. Wisconsin health officials recommend a PFAS groundwater quality standard of no more than 20 parts per trillion. When tested in March 2019, well # 7 tested 590 parts per trillion. In response, the city shut down the well while they look for answers as to how to get these chemicals out of the water system.

Although, here lies another looming issue: PFAS have been nicknamed the "forever chemical," because they last for thousands of years, both in the environment and our bodies. Even in small doses, PFAS increases your risk of health complications as it bioaccumulates over time.

On January 15, 2021, the Wisconsin Department of Natural Resources and the Department of Health Services developed their first PFAS-based fish consumption advisory for Lake Superior. These advisories recommended a rainbow smelt consumption amount of one meal per month for fish.

While fish remain a healthy source of food, and many species are culturally important, it is important to choose fish that are low in PFAS and other chemicals, such as mercury.

As a "forever chemical," PFAS remain hidden in remote areas of our towns and lakefronts, leaked into our land and water. Cleaning this legacy pollution and preventing future deposits is a significant challenge.

Awareness is the first step to finding the solution to these problems. *Cleanwateraction.org* outlines ten things we can do about toxic PFAS chemicals, including ditching non-stick cookware, demanding non-PFAS clothing, sports gear, and supporting clean water action legislation.

See *cleanwateraction.org/features/10-things-you-can-do-about-toxic-pfas-chemicals* for more information.

Dakota walks on

Longtime Keweenaw Bay Indian Community (KBIC) leader Fred Dakota walked on September 13 at age 84. Over a span of four decades, Dakota served as an influential voice for tribal sovereignty and treaty rights, especially at his homeland, the L'Anse Indian Reservation in Upper Michigan.

(G. Gryzenia/AP photo)

"Fred impacted not only KBIC, but many tribal communities with his leadership abilities," said KBIC President Chris Swartz.

Born June 10, 1937, Dakota spent time in a Catholic orphanage and like many young men of his generation, lived and worked in Chicago before returning home to Keweenaw Bay. From 1990 to 1996 Dakota served on both the GLIFWC Board of Commissioners and Lakes Committee. In later years, he appeared at additional meetings between Great Lakes Ojibwe tribes, including the Voigt Intertribal Task Force.

A respected elder and Marine Corps veteran, Dakota stepped away from tribal politics in 2018 after serving 33 years on tribal council; for twenty of those years, he led KBIC as chairman.

—CO Rasmussen

A new chapter for Indigenous people and Wisconsin Point

(continued from page 1)

asphalt cuts through the woods and meets a sign that reads "*Chippewa Indian Burial Ground*." This space is still owned by the City of Superior. The Wisconsin Historical Society collected and published thorough research on the area in order to secure the burial ground's historical designation in 2019. Now, little more than a signature will complete the transfer to the Fond du Lac Band.

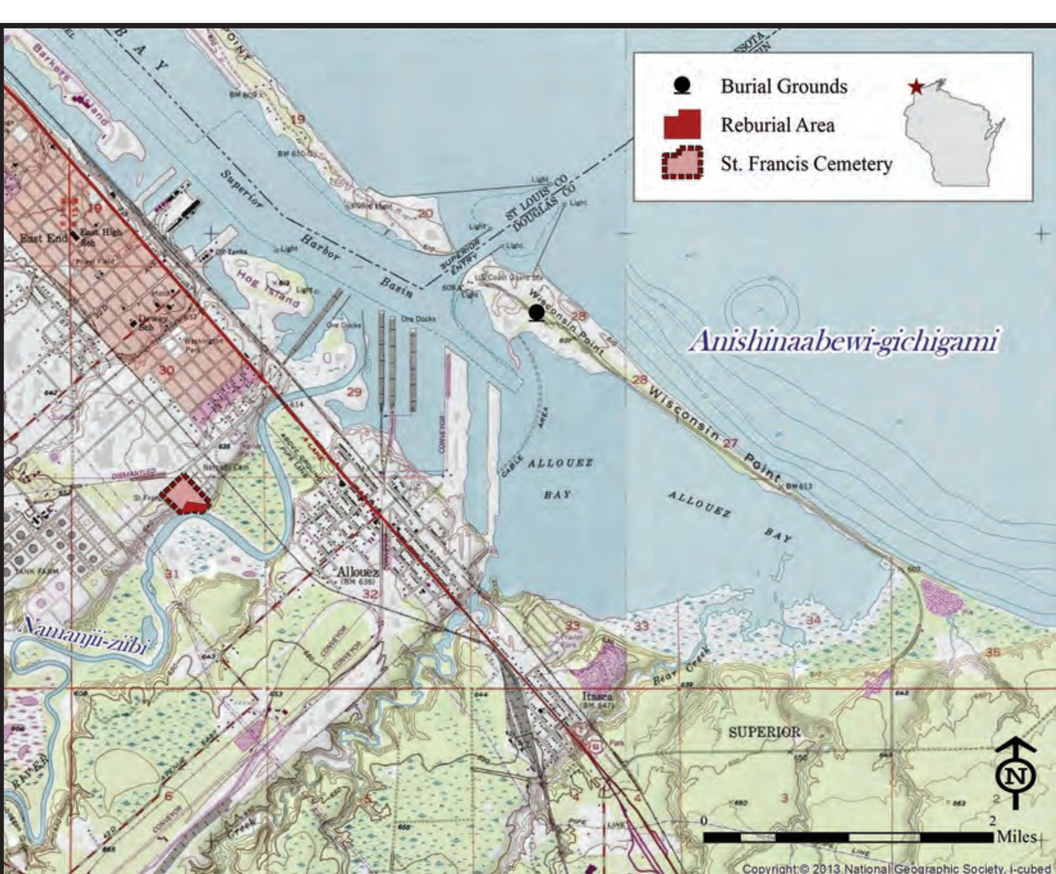
The second parcel at St. Francis, an uneasy resting place for those first interred on Wisconsin Point, is more complex. The twin sites are inextricably tied to one another by family, ceremony, and pain. The St. Francis site, sometimes referred to as the Nemadji site, is wild with overgrowth. A tall, crooked jack pine shows just how far her trunk has been pulled towards the powerful river over the years. The headstones that are there hide amongst the brush, leaning in every direction throughout the small hillside—just beyond a familiar sign that reads: "*Burial Ground of Chippewa Indians*."

The boundaries of the Nemadji site are being reconfigured based on the oral and written accounts of 1918 combined with an examination of the sparse collection of available maps. Local and state records trace the original deed back to 1903 by James Bardon and are as recent as the Wisconsin Historical Society's 2013 application to register the site to the list of historical places.

In a letter to the State, St. Francis Pastor James Tobalski wrote, "the Congregation strongly supports the transferral in Trust of this property" and will sign over the newly created parcel to Fond du Lac once the boundaries are approved.

This site is nearing its final markups in survey certification and deed creation following months of collaboration led by FdL Chair Kevin DuPuis, tribal Public Works, and independent surveyors. This transfer recognizes the generations of work it took to prepare for this moment and involves organizing city administration, church officials, and regional professionals to determine clear boundaries that are verified by ground penetrating radar.

Finally, when both deeds are complete, FdL will be the lawful owner to both burial grounds and the land moves to non-trust or "fee status." Once Fond du Lac's federal application is complete, local officials will look for a joint petition to accept the land into Trust from Senators Baldwin (WI), Smith (MN) and Klobuchar (MN) to Secretary of the Interior, Deb Haaland.



"The bodies were hauled from Wisconsin Point to the East End on a ferry boat owned by the Peabody family." The article also mentioned Chief Mongosit (Loon's Foot) and his wife Charlotte. Both of them were originally buried at the Wisconsin Point location but later moved to St. Francis Xavier Cemetery." (White 2015). This map shows an overview of the two burial sites being considered for transfer. By road they are seven miles apart. (D. Unglaube map)*

*__An Ethnographic Study of Indigenous Contributions to the City of Duluth__ Turnstone Historical Research Bruce White (2015)

The story of Wisconsin Point marches on

- Treaties in 1842 and 1854 ceded Ojibwe territory to the United States.
- 1918 Remains of nearly 200 people are disinterred at Wisconsin Point and placed in approximately 29 plots near the St. Francis cemetery. It was later determined the sandy bar of land was not stable enough to support the planned ore docks and the project was abandoned.
- In 1920, the Lemieux family filed a lawsuit to recover Wisconsin Point from U.S. Steel. The Lemieux's were a Native American family who had lived on Wisconsin Point since 1853. The family claimed that a man had defrauded them out of their property. In June of 1924, Judge W.R. Foley ruled against the Lemieux family with regard to the ownership of most of Wisconsin Point, but did rule that the burial ground did indeed belong to the Lemieux's. The City of Superior wanted all of the land including the burial ground so they appealed the decision to the Wisconsin Supreme in 1927.
- March 2021 City of Superior consultation with FdL Reservation Business Committee /tribal council.
- July 2021 Superior city council passes resolution directing the return of land to FdL.
- August 2021 State of Wisconsin Burial Preservation Board unanimously recommends the transfer into trust. The board also approves FdL's application to be officially catalogued as the Party of Interest for the Nemadji site. The Board's approval ensures a care plan is in place (to prevent municipalities from off loading neglected or abandoned burials sites).
- Regional Director at the Bureau of Indian Affairs (BIA) responds to Sen. Baldwin's (WI) congressional records inquiry. The Director's letter states, "we recognize the historical and cultural importance of these Ojibwe burial sites. Once BIA receives the request from the Band to bring these bring these sites into trust, we will expeditiously process the request."

Of sensitive note, what happens to the mass grave at St. Francis? What happens to the remains? When it comes to the security of the shore, Ziibiins (Nemadji River) will have her way. Erosion has long been a concern for the site at Nemadji. Like any issue, there are divergent views within Indigenous communities on whether returning ancestors home to the Point, or leaving the mass grave alone, is the right decision. A decision best left to tribal, spiritual leadership and elders.

Editor's note: *Van Sickle, an Alaska Native (Tlingit, Athabascan) helped spearhead the effort as a councilor for the City of Superior. She continues to collaborate with Fond du Lac officials to complete local, state, and federal requirements for the land transfers.*

A centralized cement memorial marker is a sacred place of visitation for Ojibwe families to pray, connect, and remember. The memorial is located on Wisconsin Point, Superior, Wis. (A. Rasmussen photo)

Red Cliff hunt

(continued from page 11)

track their movements. The work has uncovered three wolf packs that claim the reservation as part of their home range. Edwards hopes to capture and collar another pair of wolves this winter with a goal of at least two wolves on-the-air per pack—transmitting radio signals to researchers. To learn more about Red Cliff research and view wildlife managers in action, look up the Red Cliff Band of Lake Superior Chippewa YouTube page.

—Charlie Otto Rasmussen

GLIFWC's annual poster

Nisayenyiminaan

[nih-sa-YAY-nim-i-NAHN]

Our Older Brother

In healthy ecosystems, animal and plant communities are in balance, each living being playing a role in maintaining the web of life.

Red Lake Ojibwe artist Jonathan Thunder explores themes of ecological balance (and imbalance) vis-à-vis the upside down world of concentrating deer in pens where too many become sick with chronic wasting disease, some ultimately escaping into the wild, infecting free ranging deer.

Framed within an arch, Ma'iingan appears simultaneously within a target, and within a halo—a duality that wolves live and die within the Ojibwe Ceded Territory and beyond. Aandeg—the Crow—is closely connected with Ma'iingan—four-legged and winged beings operating in tandem to service the ecological needs of wild lands.

The poster title, Nisayenyiminaan, comes by way of Lac Courte Oreilles (LCO) elder Dennis White, an instructor at LCO Ojibwe College. Drawing from Wenabozhoo stories, White sees Ma'iingan as Our Older Brother, Nisayenyiminaan, a relative Anishinaabe people look to as a teacher and companion.

Measuring 18" x 24" posters are available from GLIFWC, PO Box 9, Odanah, WI 54861; by phone 715.682.6619 or by email pio@glifwc.org. First copy of the poster is free, additional posters are $2.50 each plus postage and can be ordered at *great-lakes-indian-fish-wildlife-commission.constantcontactsites.com/store*. Learn more about how chronic wasting disease is spread: *data.glifwc.org/cwd*.

Partners in Fishing

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with fish managers from all three states throughout the year, planning survey projects and sharing data.

Event co-founder, retired Bureau of Indian Affairs Biologist Robert Jackson, served as master of ceremonies—a role he's deftly handled for nearly three decades. Jackson originally served as chairman of the Joint Assessment Steering Committee (JASC), a science-based collection of biologists assembled in 1990 to provide the public with a clear understanding how spearfishing fit into the overall walleye harvest in Wisconsin.

The JASC has consistently issued reports based on cooperative fisheries surveys over the past 30 years showing that the combined angler and spearfishing seasons have not resulted in an overharvest of adult walleyes in the Ceded Territory.

—CO Rasmussen

Community leader sets sights on public outreach

After life's journeys took her from the Pacific to the Atlantic, Jenny Van Sickle now makes her home in the middle of Turtle Island among the Great Lakes. Van Sickle, GLIFWC's new public outreach specialist, is Tlingit/Athabascan Sheet'ka Kwaan kiks.àdi Gagaa Hít; born and raised in Sitka, Alaska—a place her family proudly calls home for the past 10,000 years.

(M. McGarvey photo)

Van Sickle comes to GLIFWC after graduating with honors from the University of Maine-Augusta where she earned an Associate degree in Mental Health & Human Service. She went on to complete her Bachelor's degree in Social Work at the University of Wisconsin-Superior in 2016.

As a key member of GLIFWC's Public Information Office, Van Sickle leads outreach efforts through virtual and in-person appearances, helping school-age kids and adults better understand Ojibwe treaty rights and culture. She also joins Mazina'igan as a regular contributor; see her inaugural submission on page one where she details the return of Wisconsin Point burial grounds to the Fond du Lac Ojibwe—a project she helped champion as a volunteer and later, Vice President of the Superior City Council.

While busy raising three teenage daughters, Van Sickle also makes time for a range of community activities including public safety initiatives to loan life jackets to children and provide youth with biking helmets in collaboration with law enforcement. In 2020, she was named one of the 38 most influential Native Americans in Wisconsin by Madison365.

"I'm looking forward to meeting folks, building strong relationships for treaty rights, and engaging in natural resource activities and education," she said.

—CO Rasmussen

Manoomin caretaker brings balance to Biological Services

Taking on a newly-created position in the Biological Services Division, Keweenaw Bay Indian Community (KBIC) member Wasanodaekwe Kathleen Smith joins GLIFWC as Ganawendang Manoomin, an Ojibwemowin title that translates to: 'she who takes care of the wild rice'.

In the field and at the Central Office, Smith implements the GLIFWC wild rice management plan, working closely with all 11 member tribes in Michigan, Wisconsin, and Minnesota. A high priority natural resource for Ojibwe tribes, the Commission works throughout the year to promote the preservation and enhancement of wild rice in Ceded Territory lakes, rivers and flowages. Smith shares her expertise and cultural information with agency partners and supports tribal members in exercising their treaty rights.

Prior to GLIFWC she spent six years with the KBIC Natural Resources Department as a habitat specialist working on native plant and wild rice restoration, invasive species management and youth initiatives. Prior to returning to the Anishinaabeg homelands, she had a 16-year stint with the Bureau of land Management as a fire engine captain with the California Desert District in Southern California.

Smith was born at Red Lake, Minnesota, Ma'iingan indoodem. She earned her AS degree in Environmental Science at the Keweenaw Bay Ojibwa Community College, where she currently serves on the Board of Regents as secretary.

A member of the Three Fires Midewiwin Lodge, Wasanodaekwe incorporates culture and teachings from her mide family and traditional knowledge holders in her everyday work. She lives with her 13-year-old twin boys Caleb and Jacob, teaching them hunting, fishing, and gathering. As an Anishinaabekwe water walker, she facilitates two annual water walks, Keweenaw Bay Indian Community Annual Water Walk and the People of the Heart Water Walk. She gives a voice to those that cannot speak.

RETURN ADDRESS:
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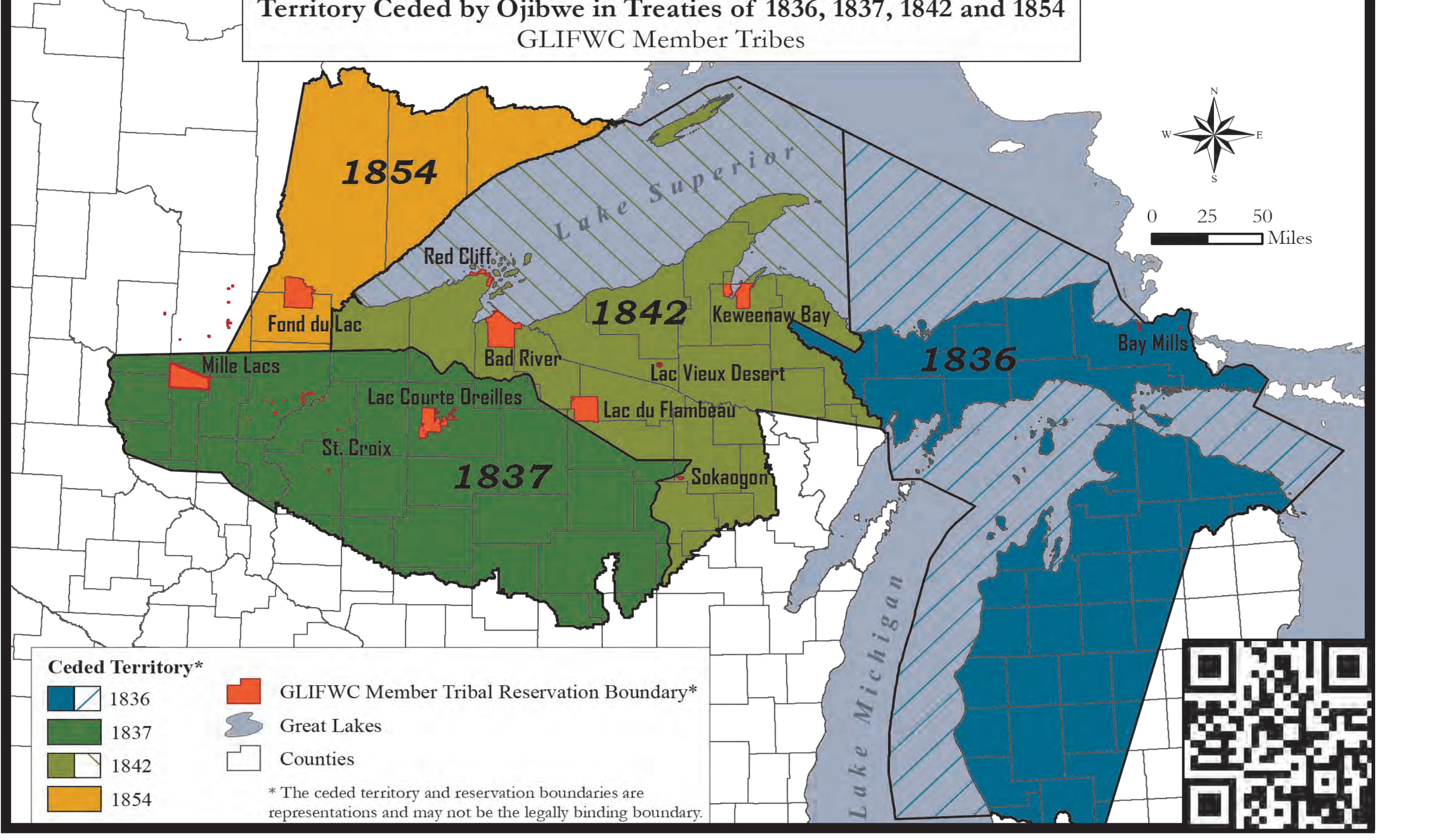

Future leaders get hands on to learn safety and preserve culture

Community organizations, spiritual leaders, and elders teamed up to teach Lac du Flambeau (LdF) youth about their treaty rights and hunting safety. LdF Tribal President and Voigt Intertribal Task Force Chair John Johnson said, "for some of these young people, it's their first time getting to experience these ways and teachings."

Leaders took turns demonstrating waawaashkeshi processing and set up a popular adikameg cleaning station.

GLIFWC wardens described their role to an attentive audience: "we're here to help you exercise your treaty rights and to teach you more about the process, regulations, and most of all hunting safety," explained Warden Riley Brooks.

GLIFWC wardens Brooks and Higgins explain different fur traps during youth camp. (JVS photo)

Participants talked about another kind of personal safety during the two day camp: mental health. Kids made tobacco pouches and talked about the importance of talking with trusted adults and sharing an understanding of how suicide effects families and communities.

As the day wrapped up Warden Jason Higgins added "We are really honored to be a part of this camp and would definitely like to come back next year." **—J. Van Sickle**

Mazina'igan

A Chronicle of the Lake Superior Ojibwe

Biboon 2021-2022

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