Mazina'igan
A Chronicle of the Lake Superior Ojibwe
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Plan to mine Yellow Dog Plains stalls

By Charlie Otto Rasmussen Staff Writer

Marquette, Mich.—A preliminary decision from Michigan regulators on the future of a proposed metallic sulfide mine near two sensitive rivers is on hold following a court-ordered postponement. Meanwhile, GLIFWC staff continue to review the mining permit application and groundwater permit application submitted by Kennecott Corporation to extract nickel and other minerals from beneath the Salmon Trout River.

Circuit Court Judge Paula J.M. Manderfield instructed the Michigan Department of Environmental Quality (DEQ) to suspend processing of Kennecott's mining permit application on June 22, agreeing with a petition that maintained the application was incomplete.

"The ruling provides additional time for interested parties to evaluate the proposed mine and how it might affect the environment," said Ann McCammon Soltis, GLIFWC policy analyst. "While the judge did not rule whether the application was administratively complete, she did find cause for a closer look at the DEQ's decision."

As the regulatory authority for mining in Michigan, the DEQ had previously announced that Kennecott's application was "administratively complete." Critics of the plan to mine the ore deposit beneath the Yellow Dog Plains—dubbed Eagle Project—did not agree. Not all of the required groundwater or surface water data, for example, was provided in the application, the petition states.

Petitioners to the court included the Keweenaw Bay Indian Community (KBIC), four tribal members, the Yellow Dog Watershed Preserve and the Huron Mountain Club, all representing local citizens concerned about potential adverse mining impacts.

"It is crucial that Kennecott be required to supply the missing information so that the public and DEQ can understand the potential environmental damage that could be caused by the mine," said Susan J. LaFernier KBIC President. "Given the excellent quality of the natural resources that could be destroyed or harmed if the proposed mine is not properly constructed, operated and regulated, the consequences of an inadequately informed decision on the mining permit application could be disastrous to the whole area."

Kennecott Corporation is seeking permission to tap an ore body directly underneath this stretch of the Salmon Trout River. (Photo by Cynthia Pryor)

KBIC Attorney John Baker added that the law is very clear—the public is entitled to have complete information on a proposed mining project. "It's unfortunate we had to file a legal action to compel the DEQ to follow the law," he said. The newly enacted Michigan Nonferrous Mineral Mining Statutes **(See Yellow Dog Plains, page 4)**

Gaag: A prickly topic

Trying to make sense of porcupine numbers

By Jon Gilbert, Ph.D., GLIFWC Wildlife Biologist

Odanah, Wis.—Gaag (the Ojibwe word for porcupine, *Erethizon dorsatum*) is a large rodent common in northern forests in the upper Great Lakes area. This slow moving animal is distinctive because of its modified hairs forming quills which are used for protection. It is frequently seen in the tops of trees feeding and occasionally along roadsides.

Gaag is harvested by Ojibwe people for food and for the quills, which are used for decorative work on baskets and other crafts. There are some concerns voiced about gaag by Ojibwe people. People are concerned that gaag is not as abundant now as in the past, and people wonder if it is the fisher to blame.

As with most wildlife stories, this story is complicated. During the early to mid 1900's there was much change occurring in the upper Great Lakes area with respect to both the forest and wildlife populations. The forests were being cut, setting back succession from old forests to young forests.

Unregulated harvests caused severe declines in many wildlife populations. Then later, in the 1900's, forests began to recover and to mature. Harvest regulations were put into place, and reintroduction projects were undertaken. These changes had impacts on populations of plants and animals and on ecosystems. We are unable to fully understand how all of these changes affected our environment.

Gaag. (Photo ©2005 Jupiterimages)

Logging reduced forest cover in the early 1900's. There were very few places which did not see the loggers' saws and were protected. As we know, after this cutting, fires burned over much of the land as a result of remaining slash and wood debris.

However, our forests are resilient and began to re-grow almost immediately after they were cut and burned. By the mid-1900's much of the northern forests had young trees 20–40 years old dominating. These young trees provide a favorite food source for porcupines.

Along with the clearing of the land, many wildlife populations were subject to unregulated harvests. Fishers were one such species. Fishers were effectively eliminated from Wisconsin and the Upper Peninsula of Michigan by the 1930's. Fishers are predators which can effectively catch and kill a porcupine. So at the same time as timber harvest was creating ideal foods for porcupines, allowing their populations to increase, a primary porcupine predator was being eliminated from the landscape, reducing mortality.

The result was dramatic increases in porcupine population levels. There were some limited surveys of porcupines during these years. In 1948–1949 a study on the Argonne Experimental Forest in Wisconsin determined porcupine damage would result when there were four or more porcupines per 40 acres (64 per square mile). On the Ottawa National Forest a census in 1959–1960 estimated porcupine population densities at 40 to 66 per square mile. In 1961 a census on the Bergland District of the Ottawa National Forest found almost 30 porcupines per square mile.

At these population levels porcupines have been seen as destructive to houses and other wooden structures as well as causing damage to growing trees. Many correspondences among wildlife and forestry agencies during the 1950's–1960's called for reducing population levels because of the damage they were **(See Gaag, page 15)**

Red Cliff's Richard (Dick) Gurnoe & Henry Buffalo Sr. recognized

GLFC presents posthumous award to family members

By Sue Erickson, Staff Writer

Editor's note: *The Great Lakes Fishery Commission (GLFC) recognized Richard Gurnoe and Henry Buffalo Sr., both Red Cliff tribal members, during a ceremony in Traverse City, Michigan on June 6th. They were awarded the "Buzz Besadny Award for Fostering Great Lakes Partnerships" after being nominated as posthumous recipients by the Great Lakes Indian Fish & Wildlife Commission (GLIFWC).*

Miigwech for the courage, foresight and perseverance of these two tribal leaders. Theirs is a legacy to be remembered.

The Great Lakes Fishery Commission, established in 1955 by the Canadian/U.S. Convention on Great Lakes Fisheries, coordinates fisheries research, controls the invasive sea lamprey, and facilitates cooperative fishery management among the state, provincial, tribal, and federal management agencies.

The following is the nomination letter presented by GLIFWC, which recognizes the contribution of these two pioneers in fostering recognition of tribes, treaty rights and tribal participation in Great Lakes fishery management:

Family members accepting the "Buzz Besadny Award for Fostering Great Lakes Partnerships" on behalf of Richard Gurnoe and Henry Buffalo, Sr. were, from the left, Rabbett Strickland, Larry Soulier, Rose (Gurnoe) Soulier, Jean Buffalo, MaryJo Buffalo, Ruth Buffalo, Colleen Buffalo, Joe Buffalo, Gordon Cherti, Mary Cherti, Steve Buffalo and Amy Buffalo. Kneeling in front is Henry Buffalo Jr. and Elijah Buffalo. Gurnoe and Buffalo were nominated posthumously by the Great Lakes Indian Fish & Wildlife Commission. (Photo submitted)

GLIFWC would like to nominate posthumously Richard (Dick) Gurnoe and Henry Buffalo Sr. for the "Buzz Besadny Award for Fostering Great Lakes Partnerships." We seek this recognition because their commitment, as reflected in the internal and external organizations that they created, was to bring tribal government to the resource table as an equal partner with the states and Canadian counterparts. They were not only interested in the "taking" of the resource, but also in positioning the tribes to contribute to the science of the resource, the management of the resource and to accomplish this they recognized the importance of building lasting relationships with their counterparts. This truly embodies what the Buzz Besadny award is all about.

Dick Gurnoe and Henry Buffalo Sr. were tribal leaders who oversaw the assertion of the treaty right to harvest fish commercially in Lake Superior on behalf of the Red Cliff Band of Lake Superior Chippewa. The reason that they are eligible to be nominated for this award is that their leadership response to the exercise of the treaty right first and foremost carried with it the paramount responsibility to ensure that the resources were both protected and enhanced.

The assertion of the treaty right to harvest was one that had been practiced continuously by individual tribal members in spite of the illegal enforcement of state law upon these individuals. This history built resentment from the perspective of tribal members who were arrested by state officials while pursuing what they believed was a legal exercise of a protected right.

As a result these leaders had to overcome several obstacles to achieve what they believed were the policy objectives inherent in asserting those rights. First, they had to overcome their personal bias formed by the history of state natural resource enforcement; they had to deal with the historic mistrust of state government by tribal members as a result of state enforcement, and they had to build from scratch the tribe's ability to self-regulate their members' exercise of the right, which included creation of a professional biological staff, enforcement staff and an operating judicial system.

This occurred during a time in the late 70's and early 80's when there was a reduction of federal resources available to tribal governments. As tribal leaders this was not their only responsibility, they were also responsible to maintain and build the tribal infrastructure on reservation without the ability to rely on tribal financial resources because the tribe simply did not have any.

What is truly amazing is that they also had the time to look externally and identify other forums that had some responsibility for decisions regarding the resources. Essentially, these men were trailblazers, in a very real sense forging a path for the tribes to work with the GLFC and open opportunities for tribal input into the management decisions regarding the Great Lakes.

As recounted by Henry Buffalo Jr. during GLIFWC's History Conference in 2000, he recalled his father and Dick traveling to many GLFC meetings and talking about them afterwards. They attended the meetings because they believed important policy decisions affecting the Great Lakes were being made there, and it was important for the tribes to, at the least, be aware of the forum, and hopefully to find avenues for participation.

The Lake Superior fishery had sustained the Ojibwe people in the region for centuries, so the resource was of vital concern to the men. Both of these men participated in the development of the Red Cliff Fishery Department and were, as a result, familiar with the importance of creating governmental capability to assume the responsibility of managing the tribe's harvest of fish from Lake Superior.

"Carlos Fetteroff later told Henry Buffalo Jr. how the first time the duo appeared at a [GLFC] meeting, the place became "abuzz." People wondered who they were, these silent Indians, and what did they want."

Traveling on a shoestring budget to attend GLFC meetings, they sat dutifully and silently through the proceedings, quiet observers. In the morning Henry would sit up front and Dick would hang in the back. In the afternoon, they would switch spots, but they would listen intently, knowing that several Ojibwe tribes held treaty rights to commercially fish in Lake Superior and to self-regulate. They also knew of the intertribal commissions in the Northwest that had been established and were working in partnership with federal, state and local agencies in fishery management. Such an intertribal commission was part of their vision. A commission would enable the tribes to effectively self-regulate tribal treaty harvest, assist in off-reservation resource management and provide a mechanism to work cooperatively in management and decision-making with other agencies.

Because of Dick Gurnoe and his father's interest and resolve to find a way for participation, Henry Buffalo Jr. was later able to help establish and be the first director of the Great Lakes Indian Fisheries Commission (GLIFC, now known as GLIFWC), then representing six Ojibwe bands with treaty fishing rights on Lake Superior. Early on GLIFC established ties with GLFC, thanks to the path already opened by these dedicated and self-sacrificing men.

Within a few years, GLIFWC staff were representing tribal interests at the technical committee level of GLFC and have since greatly expanded their outreach to work cooperatively with other federal, state and local resource managers on Great Lakes issues. Dick Gurnoe went on to become Chairman of GLIFWC's Board of Commissioners. Always dedicated to the well-being of the "big lake" in that role. He encouraged cooperative management in many facets of Great Lakes management.

Carlos Fetteroff later told Henry Buffalo Jr. how the first time the duo appeared at a meeting, the place became "abuzz." People wondered who they were, these silent Indians, and what did they want.

For years Dick and Henry came and listened and learned because they had a vision of a well-managed Great Lakes that would continue to provide a healthy and vibrant livelihood for all its citizens, as it has done for the Ojibwe for generations. Without their energy, courage and commitment that pathway to cooperation may have taken much longer to take root and grow into the agency that they envisioned and the partnerships that they valued.

On the cover

The cover depicts GLIFWC's 2006 annual poster, "Doodeminaan—Our clans," featuring the artwork of Nick Hockings, Lac du Flambeau. His presentation of seven Ojibwe doodem (clan) symbols reflects the spiritual and physical dimensions of the animals.

The poster will be available by the end of August through GLIFWC's Public Information Office. One poster plus explanation sheet is available free of charge. Additional posters are $2.00 each. Contact us at: *pio@glifwc.org* or call (715) 685-2150, our information line. You may also write to: GLIFWC, Public Information Office, P.O. Box 9, Odanah, WI 54861.

From the desk of GLIFWC Executive Administrator Jim Zorn

Securing a legacy

Boozhoo. Zaagajiiwe indizhinikaaz. Odaawaa-zaaga'iganing indoonjibaa. Bizhiw indoodem.

So spoke Zaagajiiwe countless times in introducing himself. He would quickly smile and follow with the reminder, "And, you know, we of the Bizhiw Clan are the most handsome of all."

I miss hearing his voice. I miss turning to him for advice. I miss him asking, "So, how's your Mom and Dad?" He cared deeply not only for GLIFWC the institution, but also for its people. Zaagajiiwe. James H. Schlender, Sr. His untimely passing in late August 2005 shocked and saddened us.

Jim Zorn. (Photo by Dale Thomas)

Jim served at GLIFWC's helm for nearly two decades. He was a strong, visionary leader. He fostered our growth and maturity into a top-notch, second-to-none natural resources agency that is built upon a solid foundation steeped in Anishinaabe culture and traditions.

We miss Jim's vast institutional knowledge, his skills as a lawyer and negotiator, his savvy in tribal affairs and policymaking, his firm guidance and direction, his sense of humor, his stories, his spirituality. Because of whom he was personally and professionally, and because he so clearly understood GLIFWC's mission, Jim's footprints are unmistakable and lasting.

Jim's passing put GLIFWC—the institution and its people—to the test. He provided continuity of leadership and stability for nineteen years. How would we respond? How secure was GLIFWC's future? Who would step forward to help fill the roles and responsibilities that Jim had carried out? These were the questions that each of us here at GLIFWC faced as we tried to carry on with our daily affairs. As I see it, GLIFWC is as strong and vibrant as ever. To a person, GLIFWC's leaders and staff took to heart all that Jim taught to us, nurtured in us, and expected of us. We discovered that the leadership, the commitment and the capacity to fulfill the Commission's mission is within each of us, not only during the immediate time of a difficult transition but also well into the future.

"So, how do I respond to those who ask how GLIFWC is doing? That's easy."

—Jim Zorn, GLIFWC Executive Administrator

Jim's legacy both for GLIFWC and beyond has yet to be revealed and comprehended fully. It is undoubtedly large, complex, and nuanced. Yet, we here at GLIFWC know that part of Jim's legacy also is very simple—to go forward confident in our understanding of our mission and role in co-managing ceded territory natural resources not just as "another DNR," as he put it, but infused with Anishinaabe values and vision as a trusted servant of our member tribes.

These past months for GLIFWC have involved significant challenges. Yet, they also have been business as usual. As at any other time in GLIFWC's history, we have accomplished a great deal as you will learn from this and other issues of *Mazina'igan*, as well as from our other reports and chronicles.

Albeit with heavy hearts during a difficult period of transition, GLIFWC's leaders and staff carried on day-in and day-out with diligence, pride, and professionalism, it wasn't always easy. Yet, it was possible because we were heartened with reinvigorated commitment and dedication to help ensure our member tribes' treaty rights, further their sovereignty and sustain their Anishinaabe lifeways.

So, how do I respond to those who ask how GLIFWC is doing? That's easy. The spirit of excellence inspired by Zaagajiiwe carries forward with renewed commitment and dedication. Jim would expect nothing less from us than to do our best as persons of sound character, integrity, and judgment, and as professionals of unrivaled experience, expertise and competency in treaty rights matters.

We have vast institutional experience and staff expertise. The leaders from our tribal communities are committed and engaged. We now carry on with continuity and stability.

Rest assured, we will remain at the forefront of natural resource management and habitat protection. Working with our member tribes and all of our friends and partners, we will do our part in caring for Aki, its lifeblood of pure water, its plants and its animals. We will continue to serve in our region's emergency services network to help those in need. We will persist in providing accurate information and data to our tribal communities and to the broader public.

Thus, GLIFWC's past is also its future. For this, we say Chi-Miigwech, Zaagajiiwe, for your leadership, for your inspiration, for your legacy.

GLIFWC Commissioner addresses Great Lakes management

Isham explains tribal perspective

By Charlie Otto Rasmussen
Staff Writer

Parry Sound, Ont.—By the time the three-day conference wrapped up, it was clear that people from the western tip of Lake Superior to the mouth of the St. Lawrence Seaway are more or less in the same boat. Without constructive changes in the health and management of the Great Lakes, the entire ecosystem will suffer including millions of people that rely on a clean and lasting water supply.

GLIFWC Board of Commissioners Chairman Mic Isham (left) and Kelly McKnight, GLIFWC policy analyst. (Photo submitted)

GLIFWC Board of Commissioners Chairman Mic Isham joined representatives from a broad range of governments on June 22 at the Great Lakes St. Lawrence Cities Initiative Conference in southeastern Ontario, Canada to discuss the future of the lakes. In an address to the gathering of mayors, and tribal and government officials, Isham explained how the recent initiative—the Great Lakes Regional Collaboration (GLRC)—provides a framework to protect and restore the lakes.

Isham pointed out that while tribal governments and agencies are key partners in the GLRC, they do not possess the jurisdictional power to curb harmful influences like pollution that threaten the Great Lakes ecosystem. For the tribes, Isham said, the importance of participating in regional efforts like the GLRC is to help the governments that have regulatory authority to make good decisions when it comes to protecting and restoring the Great Lakes.

Charles Ledin, Director of the Wisconsin Department of Natural Resources' Office of the Great Lakes, shared the podium with Isham, providing a state's perspective on the GLRC and water quality issues. Ledin reinforced Wisconsin's commitment to assist in regional efforts to better manage the lakes, notably Lakes Superior and Michigan.

"There's a lot at stake, and it is so important that all levels of government maintain these lines of communication," said Kelly McKnight, a GLIFWC policy analyst who specializes in the Great Lakes. "I think the tribes have been very effective in articulating some crucial priorities for the lakes, like implementing a more aggressive schedule for reducing mercury emissions from coal-fired utility plants. Mercury contamination in fish is a key issue."

Isham stressed that when it comes to the availability of healthy fish to eat, tribal subsistence harvesters have the most to lose. Fish from the Great Lakes and its tributaries make up a significant portion of many tribal members' diets. Sports anglers, in contrast, may simply abstain or elect to eat fish on an intermittent basis, greatly reducing their risks to overexposure from harmful toxins, Isham said.

Scientists, including GLIFWC biologists, have documented hazardous amounts of mercury, chlordane and other toxic chemicals in Great Lakes species commonly consumed by humans.

This year's conference held on Lake Huron's Georgian Bay drew mayors from nearly fifty cities along with officials from state, provincial, federal, and tribal governments. Water levels on Georgian Bay—like other locations on the Great Lakes—have become chronically low, raising concern among local residents on the environmental and economic viability of the area.

Bad news bear

Loss of treaty privileges, fines follow GLIFWC investigation

By Charlie Otto Rasmussen
Staff Writer

Odanah, Wis.— A 53-year-old Bad River member forfeited her off-reservation hunting, fishing and gathering rights for two years and was fined $750 after facilitating the illegal harvest of a black bear in Iron County. Bad River Tribal Judge Richard Ackley ruled that she conspired to unlawfully tag and register a bear killed by a non-tribal member in September 2005.

"This incident should be a good lesson for tribal members," said Vern Stone, GLIFWC warden. "Treaty hunters have to understand that our ancestors fought and died for these off-reservation rights and they must be held sacred. Treaty rights cannot simply be shared with a non-member." The woman was also charged with being party to a violation, resisting conservation officers and providing false information to the Bad River registration clerk.

The tribal member drew the attention of GLIFWC conservation officers while seeking to register portions of a recently harvested bear in Odanah. Bad River tribal codes require treaty hunters to bring the entire field-dressed carcass of bear and white-tailed deer to the registration station.

GLIFWC Wardens Mike Wiggins and Stone intercepted the tribal member at the Bad River registration station following a tip from the clerk. Upon request she led the officers to her home near the kill site to show them the rest of the carcass and explain how she harvested the bear. As the wardens fired off questions, the story began to unravel.

"What stuck out from the beginning was that she didn't even want to touch any part of the bear or its fur," Stone said. "The evidence at the site of the kill and her statements did not match up."

Although the bear was purportedly killed with a .308 rifle, GLIFWC wardens discovered a 30.06 rifle casing at the scene—the same caliber the tribal member said a friend used when hunting in the area.

After further questioning, the warden obtained a confession and confiscated the bear's skull, hide, backbone and meat, which had been wrapped and frozen.

The following day, Stone and Wiggins returned to the kill site with Wisconsin Department of Natural Resources authorities that joined the investigation to address state game law violations. Two men were charged in state court with four criminal counts of hunting bear without a Class A license plus several civil charges.

While it's not uncommon for treaty and state-licensed residents to hunt and fish together, Stone said to make sure you follow the rules—it's never worth taking the fall for someone else when your rights are on the line.

"Treaty hunters should loose their rights if they share harvest tags," Stone said. "And if they get caught, they will."

GLIFWC Wardens Vern Stone (left) and Mike Wiggins tag evidence confiscated from a Bad River tribal member who facilitated the illegal harvest of a black bear in Iron County. The tribal member was found guilty of conspiring to unlawfully tag and register a bear killed by a non-member. (Photo by Charlie Otto Rasmussen.)

Yellow Dog Plains

(Continued from page 1)

and Rules require a complete mining permit application.

Kennecott mine planners must also contend with the presence of a rare songbird, the Kirkland's warbler. Spotted last June only a few miles from the mine site, the yellow bird is protected by federal and state endangered species laws. They require jack pine barrens habitat—a significant ecological component of the Yellow Dog Plains—to thrive.

While Keweenaw Bay Indian Community residents are troubled by the possibility of environmental degradation, many also see the mine as a cultural insult.

"The Ojibwe Anishinaabe believe that—individually or collectively—we should not take more than we need, and we need to consider the needs of the next seven generations when making decisions," LaFernier said. "The idea of a foreign owned corporation coming into the Yellow Dog Plains in the ceded territory of the Keweenaw Bay Indian Community and building a large industrial facility with the potential for major environmental impacts is neither understandable nor defensible."

Manoomin is NOT a source of mercury for tribal members

By Esteban Chiriboga, GLIFWC GIS Mapping Specialist

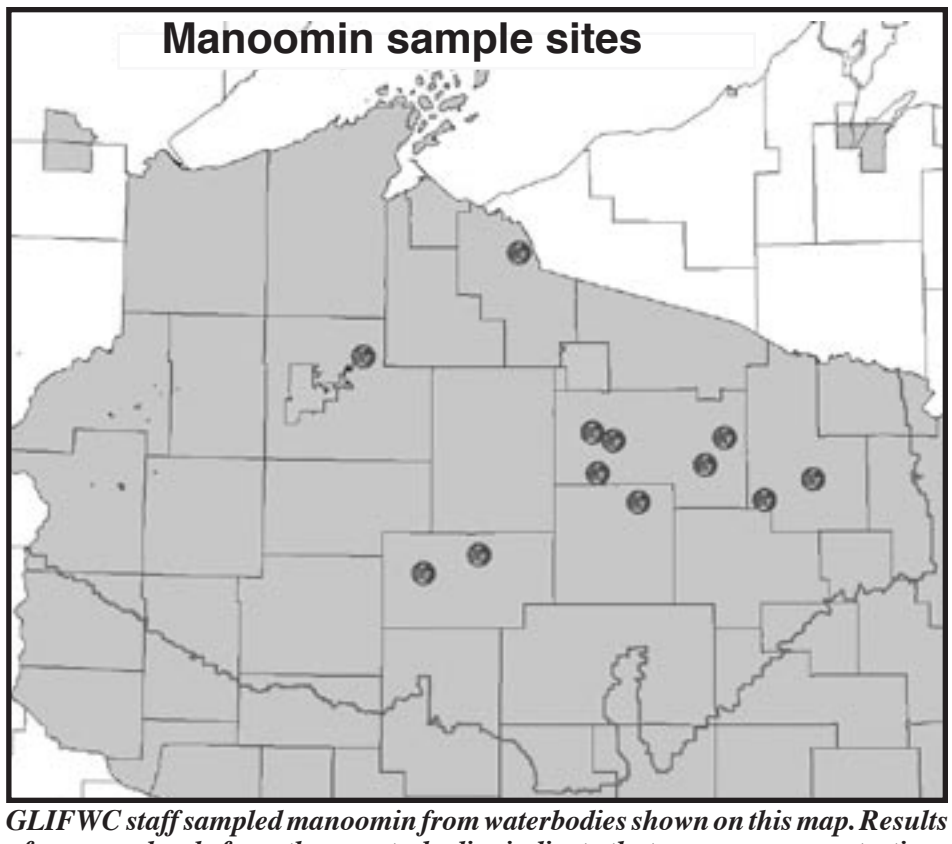
Mercury related health issues have been a source of concern for tribal members because of the problem of mercury contamination in walleye. Like walleye, manoomin (wild rice) is a staple of the traditional Anishinabae diet, and tribal members have expressed concern about the possibility that consuming manoomin may increase the amount of mercury they are exposed to.

From 1999 to 2003, GLIFWC staff sampled manoomin from waterbodies across the ceded territories (see map). These sites included waterbodies in the vicinity of potential mine sites and two lakes that are "red" in the GLIFWC walleye consumption advisory maps: Moose Lake in Sawyer County and Gile Flowage in Iron County.

Results of mercury levels from these waterbodies indicate that mercury concentrations in manoomin seeds are barely detectable and far lower than the levels found in walleye. This difference is illustrated by the fact that mercury concentrations in manoomin seeds are about 100 times lower than mercury concentrations in walleye fillets.

In addition, mercury levels in manoomin roots are also barely detectable which indicates that the plant is not absorbing harmful levels of mercury. Because of these results, we can say with confidence that manoomin is not a significant source of mercury. Therefore, manoomin can be safely consumed as part of the traditional Anishinaabe diet.

For more information contact Esteban Chiriboga by phone at: (608) 263-2873 or email: *edchirib@wisc.edu.*



GLIFWC staff sampled manoomin from waterbodies shown on this map. Results of mercury levels from these waterbodies indicate that mercury concentrations in manoomin seeds are barely detectable and far lower than the levels found in walleye. Manoomin can be safely consumed as part of the traditional Anishinaabe diet. (Map by Esteban Chiriboga)

Counting harvests

The rationale behind the nuisance of wildlife harvest registration

By Jon Gilbert, Ph.D., GLIFWC Wildlife Biologist

Odanah, Wis.—So you want to go deer hunting….It's one of life's simple pleasures….. First one must get a hunting license from your tribal registration stations. Whoops, you will also need carcass tags (up to four at a time). These are the tags hunters get when they get their license. Carcass tags are affixed to a deer upon killing. Oh-oh! You will also need an antlerless deer permit, that is, if you want to shoot a doe or a fawn.

OK, now you have a license, an antlerless deer permit and your carcass tags. Load them all up and you're ready to go hunt (don't forget your gun). If you are successful and you harvest a deer, you are not done yet. You must bring it to the registration station, register it, provide harvest information to the registration clerk, and get yet another tag to attach to your deer. So, have you ever asked yourself: "Why do I need to go through all this just to get some deer meat?" Well, you are not alone. Lots of people ask this same question, and it deserves an answer.

Biologists have learned that wildlife harvests can have detrimental impacts on population levels. At the beginning of the 1900's there were few harvest regulations. Wildlife was killed at will and with little to no restrictions. We saw wildlife populations plummet, and some species were even eliminated from the state (fishers, for example) or driven to extinction (passenger pigeon, for example).

Wildlife managers realized that harvest restrictions were needed. Some species responded to simple restrictions like shortening of the harvest season or putting daily/seasonal bag limits into place. For many species, like ruffed grouse, these simple changes were enough to afford adequate protection and allow populations to sustain themselves.

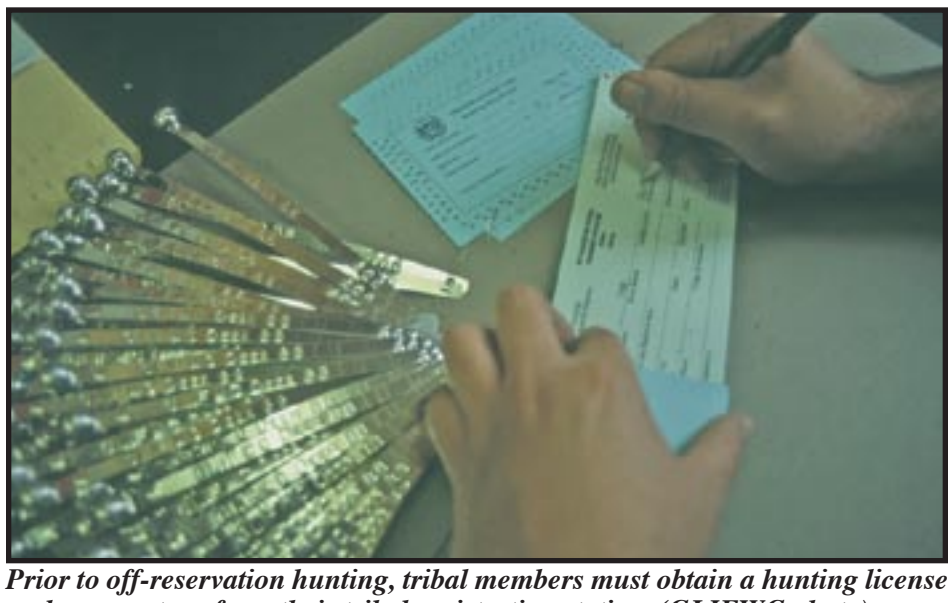
However, other species required more precision in their harvest management. These species could be harvested at such a rate that changes in season or bag limits would not be enough to protect them.

For example, there are thousands of people each year who would like to harvest a bobcat. Yet typically there are only 300–400 bobcats per year available for harvest. If we let everyone hunt or trap for bobcats, there would be more than 400 harvested, and the bobcat population would suffer. For these species biologists determine the number of animals which can be harvested each year; that is called a harvest quota. In Wisconsin quota species include antlerless deer, black bears, bobcats, fishers, river otters, and wild turkeys.

Quotas put into place are often times as high as can be without negatively affecting the population level. When the quota pushes the limit, biologists must evaluate the impacts of this harvest on populations annually. The quota could be used to make this evaluation, but really the actual number killed is needed, not the number planned to be killed.

How are biologists to document harvest levels? Some places use postcard mail-in reports to determine harvests, yet this is not very accurate.

Other places use phone or mail surveys to estimate harvests, again not the most accurate. By far the most accurate method of determining harvest levels is to ask people to bring in their quarry so it can be counted (that is, registration). Both the State of Wisconsin and the tribes use registration in this way.



Prior to off-reservation hunting, tribal members must obtain a hunting license and carcass tags from their tribal registration station. (GLIFWC photo)

The tribes use registration in another way as well. If harvest quotas are to be effective in protecting a wildlife population from over-harvest, then the quota must be adhered to. If the harvest quota is regularly exceeded, chances are that eventually the wildlife population will suffer.

The tribal system requires that hunters or trappers report their kill within just a few days of harvest. In this way the number of animals harvested can be tracked during the season. If the harvest reaches the tribe's quota, the season is closed early to protect the populations from over-harvest. In this way the tribes rarely, if ever, exceed their harvest quota.

Registration is a powerful tool in assuring that harvests are kept to a sustainable level.

The Wisconsin Department of Natural Resources on the other hand does not use registration in the same way. The state determines its quota and then issues tags based on a success rate (that is, the lower the success, the more tags they issue). The state, too, requires registration, but there is no in-season monitoring of harvest because registration is not required shortly after harvest but is permitted sometimes up to a month later. The state does not evaluate its harvest until well after the season is over, leaving no opportunity to close a season early if the harvest quota is going to be exceeded. During the past ten years the state has exceeded its harvest quota for some furbearers (either fisher, otter or bobcat) seven times. Registration provides an accurate count of the number of animals harvested. These data can be very powerful. For example, the tribes can say without hesitation how many animals have been harvested during a particular season, a claim the state cannot always make. This information is used to evaluate the effects of harvest on populations, and it can be used in the court of public opinion as well.

(See Wildlife harvest registration, page 7)

Apostle Islands interim agreement approved by Voigt Intertribal Task Force

By Jon Gilbert, Ph.D., GLIFWC Wildlife Biologist

Lac du Flambeau, Wis.—At their August 3, 2006 meeting the Voigt Intertribal Task Force approved an interim agreement with the National Park Service regulating hunting and trapping on the Apostle Islands National Lakeshore. This is the 5th such agreement.

This agreement is largely the same as in past years except for a few minor changes. It represents a large improvement, however, in the hunting and trapping regulations developed in the initial interim agreement. These improvements are a result of 5 years of working together to develop regulations which are culturally appropriate and biologically sound.

The agreement applies to all of the islands in the Apostle Islands National Lakeshore, except Chequamegon Point (also known as Long Island). The agreement does not apply to any portion of the Lakeshore on the mainland, whether it is on the Red Cliff Reservation or off of the reservation. The agreement begins on September 5, 2006 and ends September 6, 2007.

Hunting and trapping regulations are the same regulations which apply elsewhere off of the reservation. The deer, bear and trapping season dates are the same. All tagging and registration requirements are also the same. There are some accommodations in the tribal harvest quotas for these small islands. For example, the tribal antlerless deer quota is 15 deer, as opposed to 400 deer in deer management unit 3 (the Bayfield peninsula). The tribes agreed to limit their bear harvest to five bears, again recognizing that the islands will hold relatively small bear populations.

Gathering of wild plants is permitted on the Islands for personal, family and community purposes. There are some guidelines or requirements that must be followed while gathering. For example, gathering of birch bark should be done in a manner which does not kill the tree.

There are several islands with buildings, docks or campsites. Some activities are limited within a certain distance of these structures. Please check with your tribal registration station for a complete list of restrictions.

In order to enhance the opportunity to exercise treaty reserved rights, camping is permitted on the islands with no fee. A tribal camping permit and a reservation with the Park Service are both required prior to any camping. Please contact your registration station for more details on camping on the Apostle Islands.

There has been much concern about the role of firewood in the transmission of disease and insect pests. In the recognition of the role that firewood plays in disease transmission and recognizing the relative protection the lake affords the islands from disease and pests, the tribes have agreed to prohibit the transportation of firewood from the mainland onto the islands.

The Park Service and the tribes will continue to work together to find ways in which safe, disease-free firewood can be made available to tribal members exercising their treaty-reserved rights on the Apostle Islands.

An autumn business enterprise: Gathering balsam boughs

By Karen Danielsen, GLIFWC Forest Ecologist

Odanah, Wis.—Tribal members who gather balsam boughs for commercial purposes can make a fairly decent income during the few months prior to Christmas. The boughs are used to produce the thousands of wreaths, swags and garlands sold during the holiday season.

Buyers begin soliciting for boughs after the first several frosts of autumn, usually late September or early October. The price paid per pound of boughs usually ranges between 15 and 20 cents, with rates varying annually.

Tribal members gathering balsam boughs for commercial purposes on the Chequamegon-Nicolet, Ottawa, Hiawatha and Huron-Manistee National Forests must obtain two permits: one for off-reservation natural resources harvesting and the other for commercial plant harvesting. Both these permits may be obtained from tribal registration stations.

Specific rules for commercial bough gathering on national forest lands include:

- Trees may not be cut for the purpose of gathering boughs.
- Boughs may not be harvested from the upper half of a tree.
- Commercial gathering of cedar and hemlock boughs is prohibited.
- Gathering in campgrounds is prohibited.

Gathering boughs on state or county forests generally requires permits that must be obtained directly from the respective property managers. For on-reservation gathering, tribal members should contact their tribal offices. Rules for gathering vary by property ownership. Bough gatherers should request a list of these rules when obtaining the required permits.

Experienced bough gatherers practice sustainable harvest techniques that essentially qualify as conscientious pruning. They harvest from trees taller than seven feet and remove only part of each branch to allow for future new growth on the non-harvested portion.

Gathering after the first frosts minimizes tree damage and preserves the aromatic needles of the harvested boughs. Also, colder temperatures cause boughs to become brittle and easily snapped off by hand, a technique noticeably more efficient than fumbling with pruning shears.

Buyers generally do not accept boughs longer than three feet, preferring two foot long sections. They also prefer boughs with branches no thicker than the diameter of a pencil. Boughs should be delivered to buyers in bundles securely tied with strong twine.

Gathering boughs makes for long, grueling days. It requires strong arms and a healthy back. The sticky balsam sap stains hands and clothes. Predictably, not everyone enjoys gathering boughs.

Those that continue gathering year after year do not seem to mind the hard work. They appreciate earning money while relishing the beauty of the forest, especially during its autumnal transition.

Balsam Bough Buyers

The following companies have satellite stations for buying balsam boughs throughout the northland. Bough gatherers may call these companies to find out the station locations. Gatherers should also ask about preferred bough length and any other specifications required by the buyer.

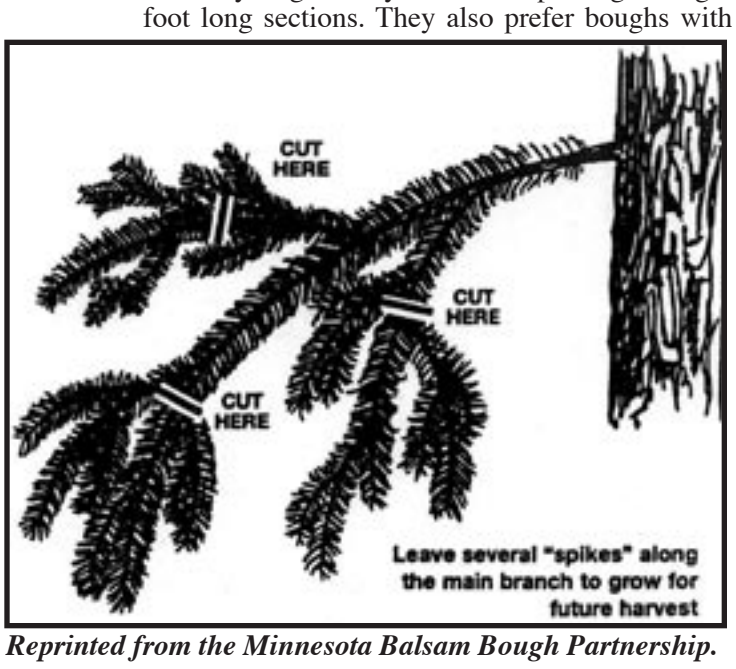
Badger Evergreen Farms
N2650 Maple Lane
Merrill, WI 54552
Toll Free: 800-342-3152
(715) 536-1629

Northstar Company
15677 County Road B
Hayward, WI 54743
Toll Free: 888-244-9005
(715) 634-8644

Mickman Bros. Nurseries
14630 Highway 65 NE
Ham Lake, MN 55304
Toll Free: 800-446-4229
(763) 434-4047

Winter Woods
331 N Highway 13
Glidden, WI 54527
Toll Free: 800-541-4511
(715) 264-4892

Bough buyers also post notices in local newspapers, grocery stores and other public locations.



Reprinted from the Minnesota Balsam Bough Partnership.

Petersons carry on wiigwaas, birchbark, tradition

By Lorraine Norrgard For Mazina'igan

Lac du Flambeau, Wis.—Sandy and David Peterson, lifelong residents of Lac du Flambeau (LdF), Wisconsin, continue to carry on their family tradition, working with birch bark and making birch bark baskets (makakoons).

Originally their ancestors made birch bark canoes. Stories told by their elders about peeling the bark and working on the canoes inspired them to also pursue crafting of birch bark

The Petersons have studied archival photographs of birch bark baskets and modeled their designs after the traditional styles. Sandy was fortunate to have studied birch bark making in 1988 under the late master of birch bark Jerry Maulson from LdF and soon taught her husband how to make the baskets as well.

Petersons' baskets range in size from small asemaa (tobacco) baskets to large makakoons and winnowing baskets. They use asigobaan (basswood fiber) to sew their baskets together.

The Petersons have perfected their skills in etching winter bark with intricate designs, a feature that makes many of their articles unique. Sandy creates the designs for etching, some inspired by floral beadwork patterns and others by animals or birds. She always has a new idea to try in her etchings.

Sandy also loves to do beadwork. She hopes that when she retires from her position in the Lac du Flambeau Water and Sewer Department, where she has worked almost 25 years, she will be able to just make baskets and create beadwork.

David helps Sandy perfect her ideas and make them work. He has fashioned patterns for the baskets from sheet metal, which speeds up the cutting process.

They work a two-man production line—David forms the baskets, and Sandy applies the designs. He also loves to be in the woods and gathers the bark any time of year for their baskets. Primarily, they peel bark on tribal land in the Bear River area. David explained that peeling the bark correctly does not kill the tree.

Petersons' baskets are on display in many museums, including the Burpee Museum in Rockford, Illinois; the Madeline Island Historical Museum in LaPointe, Wisconsin; and the Smithsonian Museum in Washington, D.C. among others. They sell their baskets throughout the region at stores in Minocqua, Madison, Eau Claire, and Rhinelander.

Sandy and David Peterson, Lac du Flambeau, share their knowledge of birch bark by teaching classes on basket making. The Petersons are pleased to be able to carry on the traditional skills by continuing to make beautiful and functional baskets. (Photo by Lorraine Norrgard)

Petersons also share their knowledge of birch bark by teaching classes at the George Brown Jr. Museum and Cultural Center in Lac du Flambeau. Most recently they demonstrated birch bark basket making at the Madeline Island Historical Museum.

The Petersons are pleased to be able to teach and to carry on Ojibwe traditional skills by continuing to make the beautiful and functional birch bark baskets much like their ancestors produced many years ago.

Wiigobaatig (Basswood tree)

Harvesting and usage of wiigobaatig at Waswagoning Re-Created Ojibwe village

By Nicole Larsen
For Mazina'igan

Lac du Flambeau, Wis.—Nick Hockings, a Lac du Flambeau tribal elder and owner of the Waswagoning Re-Created Ojibwe Village, went looking to harvest basswood trees in an off reservation site. He stopped at a nearby DNR station where he hoped to be guided to an appropriate location. To his dismay the ranger said, "The basswood tree is one of the most useless trees in the forest." Within a few hundred years the importance of the basswood tree went from extremely valuable to one of the least important commercial wood product harvested in the northwoods.

Hockings soon realized that certain natural resources are more important to First Nation peoples than to the greater society. Their importance lies in their traditional uses. Basswood is one resource that remains very important to the Ojibwe of the Great Lakes region.

According to Hockings, it remains a necessity in his life and a colossal part of his livelihood at Waswagoning. By way of watching and learning ("gikinawaabiwin"—by way of watching and learning), Hockings has learned many traditional uses of the basswood bark. Hockings says, "The Waswagoning Re-Created Village commonly uses the basswood bark for many traditional items, such as, the tying of wigwam poles, fish drying racks, fish traps, the lacing together of birch bark for baskets. It also has an exceptional use in fire making. The inner bark as well as other materials is used as the dry, flammable material that hosts the hot ash; the branches are used for the spindles and the wood for the fireboards."

Basswood is a special tree that traditionally was said to be very important to the Ojibwe people. Not only was it used in the day-to day lives of our ancestors, but it also has medicinal purposes. It is believed by many that the inner bark of the basswood tree was used to treat dysentery. The twigs were used for lung problems, and the leaves helped to treat burns.

In the Great Lakes region, the basswood tree often reaches heights of 80 feet. They are known to sprout after a fire or cutting. The basswood tree is a very difficult tree to find in the forest. They tend to grow in clumps of several trunks in a moist, deciduous forest. They grow nearby elm trees, and red and white oaks. Typically, young basswood trees have very large, heart-shaped leaves. Those leaves are usually 3-4 times larger than trees its size. When the basswood tree is young, the bark is smooth on the outside. It is usually light grey in color. When the tree gets older, the bark gets rough or furrowed and the leaves get smaller. Small flowers appear in June-July after the leaves have grown. The flowers have five yellowish and white fuzzy petals. It is said these flowers were used for tea.

The basswood bark loosens up on the trees around the middle of May-July. The first part of June is said to be one of the best time to harvest, when the basswood bark is the easiest to peel off of the tree ("bisha 'igobi"—to peel basswood). Some people recommend that the best trees to harvest are the ones that are about 5-6 inches in diameter.

To begin the harvesting process, start by girdling the tree, which is making a cut all the way around the base of the tree. Then begin by pulling 1-3 inch strips up the entire length of the tree. At the top you have to pop the strips off of the tree. Once you strip the bark off a basswood tree, it will kill the tree. So Hockings recommends not wasting any of the tree.

After harvesting the basswood bark, the tree will dry out and die. The dried out tree will be easier to find the following year, and you can cut it down. You can also use it for firewood or other uses such as tools for fire making, wood for decoys and much more.

After obtaining the basswood bark strips, you can roll them up for long or short term storage.

The most common method of harvesting the inner bark of the basswood tree is to peel the inner bark off immediately from the outer bark after stripping it from the tree. In this case a strong course fiber of inner bark will result. The inner bark will be approximately 1/16 inches thick. At this stage it is best used to make woven mats.

The other way of stripping the inner bark from the outer bark in a more leisurely manner is to soak the bark strips. Soaking the strips for just a couple of days will leave the strips quite thick, but it is easier to separate the inner bark from the outer bark.

After separating the two barks, you can soak the inner bark alone. This time soak the inner bark strips for up to 2-3 weeks. This will help the bark strips to separate from each other into about 8-9 different thin layers. These thin layers can be used for sewing or as thread.

The Peterson family of Lac du Flambeau are known to make beautiful birch bark baskets. They periodically use a method where they boil the strips of the inner bark. This they find helps reduce the soaking time of 2-3 weeks.

After the soaking, you can let the inner bark strips dry out so you can make them into strong, durable rope, or you can use them for the lacing of birch bark baskets, coarsely woven bags, or reed mats.

Far from being worthless, the basswood remains a valued tree to the Ojibwe people who still recognize and use its many gifts.

Above Nick Hockings, Lac du Flambeau tribal member and owner of Waswagoning Re-Created Ojibwe Village, demonstrates how fibers extracted from wiigobaatig (basswood) can be separated to create a strong, thin thread, useful for tasks such as sewing birch bark. To the right, he demonstrates braiding wiigobaatig fibers to create a strong handle. (Photos by Nicole Larsen)

Wildlife harvest registration

(Continued from page 5)

Without your efforts in registration, the tribes would not be as successful in their struggles securing tribal jurisdiction over treaty-reserved rights. Don't look at registration as a pain, rather, look at it as your effort to support your tribe in its effort to secure tribal sovereignty.

When opponents to treaty rights claim that the tribes are killing all wildlife, then the data collected during registration can be used to counteract these claims. These harvest data have been used in federal court to prove that tribes can manage their own resources. This is very powerful information.

So next time you go to your registration station and get loaded up with tags, permits and regulations, remember your efforts are much appreciated. It is you, the harvester, who is providing the data needed to correctly manage wildlife. It is your registration efforts which can help the tribes stand up to the state and demand that they do things better. It is your information which is so very useful in the battle against anti-treaty rights groups.

GLIFWC staff tackle invasive species

Work cooperatively with other agencies

By Miles Falck
GLIFWC Wildlife Biologist

Odanah, Wis.—The spread of invasive species into forests, lakes and streams continues to pose a threat to the harvest of treaty resources throughout the ceded territories.

Invasive species such as purple loosestrife, garlic mustard, and zebra mussels can displace native plants, fish and wildlife to the exclusion of native species.

Survey efforts to document the distribution and abundance of invasive species are critical for raising awareness about this important issue and guiding education outreach and control efforts. And because invasive species do not recognize landownership boundaries, cooperation and coordination with adjoining land owners and land managers is critical to achieve successful management.

Steve Garske, GLIFWC invasive plant specialist, has been conducting surveys for terrestrial invasive plants in the Northern Highlands and American Legion State Forests. Recognizing the importance of invasive species to the future of Wisconsin's state forests, the project is being funded by the Wisconsin Department of Natural Resources (WDNR).

The WDNR has also initiated survey efforts in other State forests and parks in the northern region to gather baseline data on the scope of the invasives problem. The information gathered will be used to help prioritize future management efforts. Small isolated populations are more likely to be controlled successfully, while abundant species that are widespread require long term, sustained efforts to achieve control.

This year's efforts have detected several pioneer infestations of garlic mustard before they were able to spread throughout the forest, and control actions have been taken by WDNR staff.

Dara Olson, GLIFWC aquatic invasive species coordinator, and Sam Quagon, GLIFWC aquatic invasive species aide, have been continuing surveys for aquatic invasive species on northern lakes. They monitor lakes for the presence of aquatic invasive species, including zebra mussels, spiny waterfleas and aquatic invasive plants.

GLIFWC Invasive Plant Specialist Steve Garske has been conducting surveys for terrestrial invasive plants in the Northern Highlands and American Legion State Forests this past summer. (Photo by Charlie Otto Rasmussen)

GLIFWC Aquatic Invasive Species Aide Sam Quagon, samples for zebra mussel veligers on a northern Wisconsin lake. (Photo by GLIFWC staff)

Lakes are chosen in coordination with the WDNR and others involved in invasive species monitoring to ensure all suspect lakes are covered and to avoid duplication of efforts. Shallow water areas are searched for early infestations of invasive plants such as Eurasian watermilfoil and curlyleaf pondweed. An emphasis is placed on the areas around boat landings where many plants are initially introduced. But the entire shoreline is searched on small lakes and lakes where invasive plants are detected.

Unfortunately, three previously undocumented Eurasian watermilfoil infestations have been discovered in Weber and Long Lakes in Iron County and the Willow Flowage in Oneida County in 2006.

Control efforts for purple loosestrife and leafy spurge are continuing, and progress continues to be made on reducing the impact of these invasive plants. Several of the largest infestations of purple loosestrife have shown dramatic reductions in recent years following the introduction of the Galerucella beetle.

The Galerucella beetle is a biological control that feeds only on the purple loosestrife plant. This has allowed GLIFWC's control crew, led by Ron Parisien, to focus their efforts on treating the smaller roadside populations that are easier to control with herbicides.

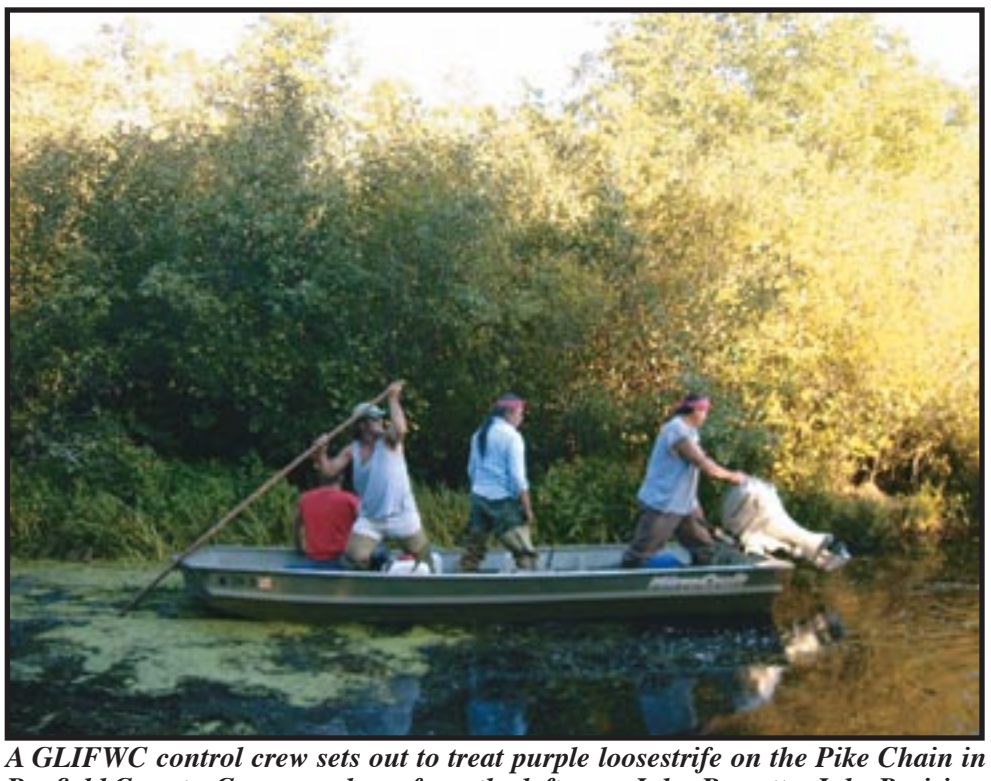
Similarly, leafy spurge control efforts have been ongoing for the past three years and appear to be making progress. Private landowners have released three biological control agents that feed on leafy spurge to complement the work conducted by GLIFWC's control crew.

The challenges of invasive species management are too great for any one agency to manage alone. GLIFWC is participating in several efforts geared towards the cooperative management of invasive species. The Northwoods Cooperative Weed Management Area (NCWMA) was recently established encompassing Ashland, Bayfield, Douglas, and Iron Counties. Participants include: GLIFWC, US Forest Service, US Fish and Wildlife Service, US Geological Survey, National Park Service, Bad River Tribe, Wisconsin DNR, Natural Resource Conservation Service, Ashland, Bayfield, Douglas, and Iron County Land Conservation Committees, The Nature Conservancy, UW-Extension, and numerous lake associations.

The purpose of organizing formally is to provide authority for participants to work outside their normal jurisdictional boundaries to help prevent the spread of invasive species and to compete more effectively for funding.

Three other Cooperative Weed Management Areas are currently organizing in adjacent counties to complement the efforts of the NCWMA. GLIFWC will help facilitate interagency coordination of efforts by compiling regional invasive species data and providing access to a composite database of invasive species surveys, distribution, and control efforts via its website at: *www.glifwc-maps.org*.

Dara Olson, GLIFWC aquatic invasive species coordinator, cleans equipment to prevent the spread of aquatic invasive species. (Photo by GLIFWC staff)



A GLIFWC control crew sets out to treat purple loosestrife on the Pike Chain in Bayfield County. Crew members, from the left are: John Bresette, Jake Parisien, Dennis Soulier and Ron Parisien. (Photo by GLIFWC staff)

Bad River sea lamprey assessment

The ongoing battle against the lamprey menace

Odanah, Wis.— 2006 assessments reveal that plenty of those slimy, eel-like critters known as sea lamprey continue to thrive and reproduce in Lake Superior tributaries as an ever-present menace to our lake trout population. The problem doesn't go away, but funding could be reduced for control efforts in 2007.

GLIFWC's Great Lakes Section in cooperation with the Bad River Band of Lake Superior Chippewa, the Great Lakes Fishery Commission, and the US Fish and Wildlife Service (USFWS)-Marquette Biological Station, completed the 2006 season of assessing the adult spawning lamprey population in the Bad River.

The 2006 season marks the 20th year of this cooperative venture to monitor assessment traps as part of a coordinated approach to controlling sea lampreys in Lake Superior.

An estimated 19,479 adult lampreys spawned in the Bad River in 2006, as determined through the mark-recapture population estimate. The total catch of adult spawning sea lampreys was 1,572, with 67% (1,046) of these lampreys being removed from the system, while 34% remained in the river after being fin-clipped for recapture as part of the above-mentioned population estimate.

Lamprey, a Great Lakes invasive species, helped to crash the native lake trout population, which was already strained from large commercial fisheries, by the mid-1960's.

Since the advent of sea lamprey control in 1958, namekush (lake trout) and other large fishes in Lake Superior have rebounded in numbers. However, despite the effort put forth to bring their numbers to about 10% of the pre-control level, sea lamprey continue to kill substantial numbers of lake trout and other fishes in Lake Superior.

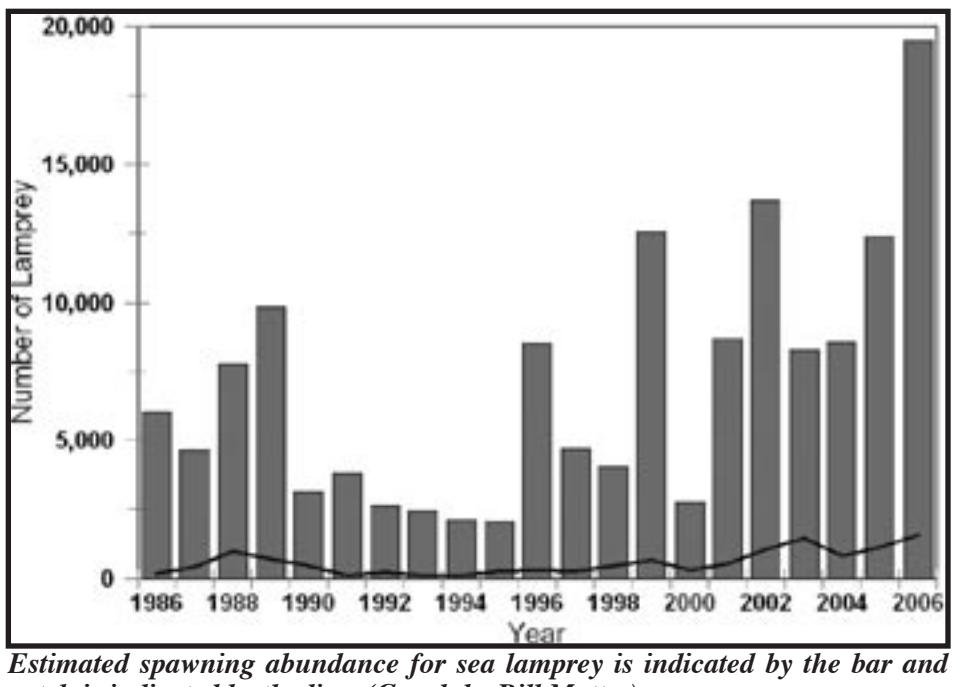
For example, in 2005 sea lamprey killed an estimated 1.8 million pounds of lake trout in Lake Superior, which was nearly twice the amount harvested by tribal and state fishermen through commercial and sport fisheries.

In the face of the mortality inflicted by sea lamprey, lake trout and other native fish in Lake Superior show every indication of doing well. The number of lake trout in the Apostle Islands area of Lake Superior increased from ½ million fish in the mid-1980's to over 1 ¼ million fish in the mid-2000's.

While the lamprey population remains high in the Great Lakes, the current federal budget for 2007 proposes to cut funding to the Great Lakes Fishery Commission, which coordinates the control of the invasive sea lamprey, by $2.2 million. This proposal, if allowed to stand, will result in major cuts to sea lamprey control and assessment next year, which can leave more sea lamprey in the system.

GLIFWC also assists the USFWS in monitoring traps on the Brule, Middle, and Amnicon Rivers in Wisconsin and monitors traps on the Misery and Firesteel Rivers in Michigan.

Bad River adult sea lamprey assessment



Estimated spawning abundance for sea lamprey is indicated by the bar and catch is indicated by the line. (Graph by Bill Mattes)

Namè target of tagging study

Odanah, Wis.—GLIFWC's Great Lakes Section staff set over 1/4 mile of gill nets near the mouth of the Bad River in June and July to evaluate namè, pronounced nah-may, (lake sturgeon) populations in Lake Superior. This ongoing study, done in cooperation with the Bad River Natural Resources Department (BRNRD) and the Ashland Fishery Resources Office (FRO), focuses on studying the biology and distribution of namè in and around the Bad River reservation's boundary with Lake Superior.

The study was initiated in 1994 in anticipation of the Lake Superior Technical Committee's lake sturgeon rehabilitation plan which directs agencies "to collect information on the biological characteristics of lake sturgeon in an effort to develop workable management strategies."

So far during 2006, twenty-six namè have been captured. These were scanned for coded wire tags (CWT's), which are small slivers of metal inserted into hatchery fish prior to release. When recaptured, the CWT can be extracted.Markings on the metal are used to determine stocking location and the hatchery that raised the fish. One fish captured on June 13 had a CWT in its snout, which USFWS-Ashland staff extracted. The CWT and size of the fish indicated that it was stocked in the Ontonagon River last year as part of a Michigan Department of Natural Resources (DNR) program to reintroduce the species there.

Fish tagged by GLIFWC staff have been recaptured during assessment netting near the mouth of the Bad River. They have also been recaptured by Wisconsin DNR nets set for lake sturgeon in Chequamegon Bay near the Ashland Breakwall and for lake trout off the mouth of the Bad River. Fishermen fishing from Marble Point (five miles east of the Bad River mouth) to LaPointe, Wisconsin on Madeline Island to Houghton Point in Chequamegon Bay have also caught tagged lake sturgeon.

The average time at large between capture dates for recaptured lake sturgeon was 1,012 days, with six lake sturgeon being recaptured within the same year. Two were recaptured after ten years at large.

Biological data gathered during GLIFWC assessments have shown growth in total length being between 1.6 inches for fish captured within season up to 20.1 inches for fish at large ten seasons.

Great Lakes Section Fishery Technician Mike Plucinski and Northland College Intern Kim Kocinski with three juvenile namè captured and released during assessment netting in Lake Superior off the mouth of the Bad River. (Photo by Jason Meacham)

Siscowet assessments help estimate impact on other Gichigami fish

Keweenaw Peninsula, Mich.—GLIFWC's Great Lakes Section staff set gill nets in water depths from shore to over 800 feet deep to determine the relative abundance of siscowet and to compare this abundance to that of the lake trout, its shallow water cousin during annual summer survey work in Michigan waters of Lake Superior.

Siscowet are a deep water form of lake trout which have a higher fat content than the 'lean' lake trout generally captured by commercial and sport fishermen to eat. In addition to relative abundance, age, size, and diet, data are collected from siscowet and lake trout captured.

Waters near Eagle River, Michigan and in Keweenaw Bay, Michigan were sampled during an eight day period in late-June. Over 4.5 miles (24,300 feet) of 6' high gill net were set along the bottom of Lake Superior from GLIFWC's enforcement/research vessel Mizhakwad, in waters from 30 to 820 feet deep.

Nearly 500 fish were captured, from which biological data were collected. Over 300 stomachs were taken from siscowet and lake trout. The stomachs will be analyzed to determine the number and weight of prey eaten by the predators. These data are then used to estimate the impact siscowet, the top natural predator in Lake Superior, are having on prey fish (herring, chubs, smelt).

Damage to siscowet by the invasive sea lamprey is also tracked during the assessment. Three of every 100 siscowet in Keweenaw Bay and four of every 100 siscowet in Eagle Harbor had recently been attacked by lamprey.

In Keweenaw Bay, eight siscowet were captured for every 1,000 feet of gill net fished, and near Eagle Harbor seventeen siscowet were captured for every 1,000 feet of gill net fished. The relative abundance of siscowet increased with depth up to 500 feet, with the largest fish occurring in the deepest water off Eagle Harbor—820 feet.

Articles by Bill Mattes, GLIFWC Great Lakes Section Leader

Tribal fish hatcheries

The unheralded patrons of ceded territory fishing

By Charlie Otto Rasmussen, Staff Writer

Odanah, Wis.— While tribal conservation programs work to protect riparian habitats where fish spawn and rear their young, on-reservation hatcheries play another key role by providing a critical boost to struggling populations and waters without natural reproduction.

Environmental degradation through pollution, shoreline development and invasive species pose an ongoing challenge to the health of aquatic organisms including important fish like walleye and lake trout.

As the Sokaogan tribal hatchery undergoes a multi-year renovation at Mole Lake, seven other GLIFWC member bands continue to produce millions of fish annually, stocking fry and fingerlings across inland waters of Wisconsin, Upper Michigan plus the south shore of Lake Superior.

Bad River, Wis.
Raymond "Snooty" Couture Fish Hatchery

Situated just north of Old Odanah, the solar-powered Couture Hatchery annually produces walleye fry and fingerlings. In recent years technicians have also cultured perch eggs, another important species for tribal members. Hatchery fish are typically released into the Bad and Kakagon Rivers.

In addition to 2005 production totals, Bad River staff have turned loose more than 7.2 million walleye fry and 370,00 walleye fingerlings in 2006. Approximately 7,400 yellow perch fingerlings averaging two-inches long were also released into the Kakagon River this year.

For more information contact the hatchery at (715) 682-7152.

Keweenaw Bay Indian Community Natural Resource Department Fish & Wildlife Technician, Shawn Seppanen, assists Steve Redman, US Fish & Wildlife Service in stocking coaster brook trout in Kelsey Creek, a tributary to Keweenaw Bay. (Photo submitted by Gene Mensch)

Keweenaw Bay, Mich.
Tribal Fish Hatchery

Over the past seventeen years, the Keweenaw Bay Indian Community (KBIC) has reared and stocked fish in its namesake bay and other near-reservation areas of Lake Superior. A key player in the rehabilitation of Lake Superior's lake trout population, the KBIC Natural Resources Department remains the only agency on the big lake still stocking wild-strain hatchery trout. Along with lake trout, the KBIC hatchery in Pequaming has turned out approximately two million brook trout, walleye, largemouth bass, and whitefish ranging from 1.5 to 14 inches long since 1989.

Beginning in 1995 the hatchery served as an isolation facility for U.S. Fish & Wildlife Service (USFWS) lake trout recovery programs in the Great Lakes. Through a series of five agreements with federal resource officials, the KBIC hatchery yielded disease-free trout using wild, fertilized eggs provided by USFWS biologists.

For more information call (906) 524-5757.

Lac Courte Oreilles, Wis.
Tribal Fish Hatchery

Following a record production year, the Lac Courte Oreilles (LCO) hatchery is on track to post big numbers again in 2006. Approximately 1.9 million fry were released into ten reservation and off-reservation lakes including Lost Land, Spider, Whitefish and Big Round Lakes. Big Round and Osprey Lakes received an additional 38,000 small fingerlings in early summer.

Raised in ponds to lengths of six to eight inches, more than 25,000 extended growth walleye are slated for release this fall. Many of these fish are bound for Big Lac Courte Oreilles after electrofishing surveys in fall 2005 revealed no natural reproduction in the 5,000-acre lake, said Hatchery Manager Paul Crystal. With space limited to three ponds at the LCO facility, tribal officials have partnered with Northern Wisconsin Aquaculture Demonstration Facility near Red Cliff to grow-out additional walleye fingerlings this fall. Hatchery technicians expect to release a limited number of muskie fingerlings as well.

Hatchery officials are currently overseeing an extensive renovation of LCO's facilities that will add a new building and several raceways. The expansion may allow hatchery staff to contribute additional fish species to area waters in the future including lake sturgeon and yellow perch.

For more information call (715) 634-0102

See Tribal hatcheries, page 11)

Over 55 million fish released into both on and off-reservation waters in 2005

Tribe Hatchery/Rearing Component	Walleye Fry	Walleye Fgl.	Muskellunge Fry	Muskellunge Fgl.	Yellow Perch	Lake Sturgeon	Largemouth Bass	Whitefish Tullibee	Brook/Brown Rainbow Trout*	Lake Trout	White Sucker	Total
Bad River	12,000,000	513,500			1,200,000							**13,713,500**
Grand Portage									60,000			**60,000**
Keweenaw Bay									34,159	4,804		**38,963**
Lac Courte Oreilles	3,850,000	24,270	150,000									**4,024,270**
Lac du Flambeau	15,700,000	343,903				7,564			197,775		4,000,000	**20,249,242**
Lac Vieux Desert	1,300,000											**1,300,000**
Leech Lake	5,963,000	146,349		285				341,259			670,000	**7,120,893**
Menominee	400,000					1,273						**401,273**
Red Cliff	100,000	260							157,647		20,000	**277,907**
Red Lake	7,000,000	10,000					10,000		10,000	200		**7,030,200**
Sault Ste. Marie		280,763										**280,763**
St. Croix	125,385	389,563										**514,948**
White Earth		181,311				14,000						**195,311**
Total	**46,438,385**	**1,889,919**	**150,000**	**285**	**1,200,000**	**22,837**	**10,000**	**341,259**	**459,581**	**5,004**	**4,690,000**	**55,207,270**

*Total number of one or combination of trout species

Tribal hatcheries enhancing the ceded territory fisheries

(Continued from page 10)

Lac du Flambeau, Wis.
William J. Poupart Sr. Fish Hatchery

The mishomis, or granddaddy, of regional tribal hatcheries, the Lac du Flambeau (LdF) facility has been in business since 1936. Over the last seventy years, LdF hatchery facilities have cultured a variety of fish species including walleye, muskellunge and three trout species: brook, brown and rainbow. Suckers and fathead minnows are also raised as a food source for larger hatchery fish.

A priority for LdF staff over the past few years has been implementing a lake sturgeon restoration project on the Lac du Flambeau Chain of Lakes and Bear River. In cooperation with the Wisconsin Department of Natural Resources and other partners, biologists collected and transferred eggs from nearby sturgeon waters to the tribal hatchery. Upon hatching and reaching lengths up to eight inches, LdF staff turned the fish loose into reservation waters where a series of century-old dams have fractured traditional spawning habitat.

For more information contact the hatchery at (715) 588-4203.

Lac Vieux Desert, Mich.
Tribal Hatchery

Constructed on north shore of Wisconsin-Michigan border lake, Lac Vieux Desert, the tribal hatchery exclusively produces walleye for stocking in western Upper Michigan lakes. As the spring spawn gets underway on Vieux Desert Lake, hatchery staff capture wild walleye in fyke nets, milking eggs and milt before releasing mature fish back into the water. Fertilized eggs are converted into tiny walleye back at the hatchery.

LVD Environmental Director George Beck said approximately 900,000 fry were released into Vieux Desert lake last spring. With assistance from a student intern, additional walleye are being netted from four rearing ponds where they spent the summer feeding on soy flour and growing to an average of three inches. Beck said he expects a yield of more than 400,000 young walleye to replenish local waters with poor or no natural reproduction.

For more information call (906) 358-4577.

Sean Charette, Red Cliff hatchery manager, checks a coaster brook trout from one of the hatchery's ponds. (Photo by Sue Erickson)

Red Cliff, Wis.
Tribal Fish Hatchery

A newly acquired, 900-gallon hatchery truck is helping Red Cliff staff transport everything from months-old fingerlings to large five-year-old fish across the region. Most of the passengers are coaster brook trout, a rare, indigenous Lake Superior species on the rebound through the cooperative efforts of tribal, state and federal fisheries managers.

In 2006 more than 126,000 coasters have been released in Lake Superior waters adjacent to the reservation. The Red Cliff hatchery began producing coasters in the mid-1990s and acquired their own brood stock from Ontario Canada's Nipigon region in 1997.

For more information call the hatchery at (715) 779-3750.

St. Croix, Wis.
Tribal Fish Hatchery

It's home of the hatchery farm pond that keeps on giving. By the end of July hatchery technicians netted 200,000 walleye fingerlings from St. Croix's six-acre rearing pond. And there's more on the way. Hatchery Manager Beth Greiff expects to pull another 50,000 walleye out the pond yet this year for stocking in lakes scattered across Barron, Burnett, Polk and Washburn Counties in northwest Wisconsin.

Although St. Croix traditionally cultures its own walleye stock, budget constraints eliminated a portion of the hatchery program in 2006. Greiff said the St. Croix facility acquired walleye fry from the Wisconsin Department of Natural Resources hatchery in Spooner last spring, rearing those fish in their pond for off-reservation stocking.

For more information call (715) 349-2195.

14th Annual Partners in Fishing event held at Lac Courte Oreilles

The 14th Annual Wisconsin Joint Assessment Steering Committee Partners Fishing Outing took place June 7-8 under clear skies and balmy conditions at Lac Courte Oreilles' The Landing on the Chippewa Flowage. Partners' Coordinator Robert Jackson, Bureau of Indian Affairs fish and wildlife biologist, provided opening remarks and introduced former Packer defensive tackle Gilbert Brown to the group. Brown became a fishing partner for the two-day outing compliments of Discover Wisconsin. The event, which drew the largest number of participants to date, was kicked-off with a cook-out and some evening fishing on the Flowage. A little competition is always in the mix of fishing and fish talk between representatives from tribal, state and federal natural resource management agencies who participate. This year Bob Jackson reeled in the largest walleye, measuring about 22 inches. The Partners Fishing Outing first took place in 1992 following the joint tribal, state and federal walleye fisheries assessment in ceded territory lakes and release of the 1991 report, Casting Light Upon the Waters, which revealed that tribal spring spearfishing was not damaging the walleye fishery. (Photo by Sue Erickson)

2006 Healing Circle Run & Sandy Lake Ceremonies

Positive spirit, laughter, healing prevail despite moments of pain

Odanah, Wis.— Both the Healing Circle Run and Sandy Lake Ceremonies have become Great Lakes Indian Fish & Wildlife Commission (GLIFWC) "traditions," thanks to the leadership of the late Zaagajiiwe, James Schlender. This year, however, both these events took place for the first time since he walked on in August 2005.

Because he was, and always will be, such an integral part of these events, some wondered if they would be carried on and, if so, how? This was especially true of the Healing Circle Run which requires the commitment of a core team of runners and walkers to travel the miles connecting seven of GLIFWC's member reservations—no small task for a handful of runners and walkers to undertake—which is why help along the way is so meaningful.

Schlender along with Neil Kmiecik, GLIFWC biological services director, traditionally coordinated and provided the leadership for the run, which stemmed from the 1989 and 1990 Peace and Solidarity Runs that sought healing following the violence at tribal spearfishing landings in the 1980's in northern Wisconsin. But this year Neil felt alone until he received commitments from Jim's family members to strengthen the core team.

It was no easy commitment for Jim's wife, Agnes Fleming, Lac Courte Oreilles, who struggled with misgivings about the 2006 run, thinking it would be better to avoid the pain by stirring memories of past runs with Jim. "I was unsure. I knew it would be painful," she related, but soon received a reprimand she is sure came from Jim, reminding her that the run was not necessarily about personal healing, but about community healing and unity, even universal healing. "The run was never really about us, but for Anishinaabe people and sharing the benefits of prayer and unity among all people," she says. "It's about the power of collective prayers." The prayers are carried with the runners and their staffs and range from personal battles with disease, drugs and loss to the larger issues of war, terror and global environmental issues, she says.

The healing circle does not just refer to the circular path that connects seven reservations—that is the physical, unifying circle, but also refers to the circle that forms each morning and evening for a pipe ceremony and a talking circle—a time to listen and a time to share as participants in each day's run/walk have the opportunity to relate special thoughts and concerns, joys and pain. Laughter and teasing also punctuate these group gatherings—perhaps the best "medicine" of all.

The talking circles foster mutual caring and sharing and are an important part of the healing process. "All of Jim's five children joined the run this year and spoke from their hearts during the talking circles. There was a lot of healing and truth," Fleming said.

For Jason Schlender, Jim's youngest son, this was his second year as a core walker, the second time to circumvent the nearly five hundred-mile course. For him, it was heartening to see the people from each community greet them as the run neared each reservation. Each tribal community had its own unique contribution to the run, not only with help covering the miles, but also with food and sometimes accommodations. "It was good to hear their stories about the effects of the run on other people; good to see the positive effect, like prayers being answered and testimonials," he said. For him there were painful moments. Just a year ago he and his father did the same course together, but he also felt his dad's presence. "In a spiritual way, he was there," he commented.

Jason's two brothers, Jim Jr. and Justin, were also part of the core team and his two sisters, Jenny and Margaret, both veterans of the run in years past, brought their strength to the run again this year, making it also time of family closeness and healing.

The Circle widens

Prisoners run in concert with Healing Circle Run

The 2006 Healing Circle Run received unexpected support from as far away as New Jersey. At their special request, native inmates in a federal correctional institution in New Jersey "joined" the Run on the first and last days, July 8 and July 12, committing to run twelve miles in the prison's compound on both of those days.

A letter from Frederick Fisher, Leech Lake Ojibwe requested that he and Timothy Stevens, Lac Courte Oreilles, along with their Spiritual Circle participate in the run. "Should we be able to do so, we intend on running for the incarcerated and represent ourselves," Fisher wrote. He also stated they would run for the wellness and healing of all native people.

Kmiecik encouraged their participation, suggesting they run with asemaa (tobacco) or an eagle feather, if possible.

The Healing Circle Run takes place annually in July. Persons interested in participating in upcoming Healing Circle Runs either as a core team walker/runner or in any segment of the run are welcome to join. Information on the run is available on the GLIFWC website at *www.glifwc.org*.

Runners and walkers who helped make the miles between Lac du Flambeau and Mole Lake gathered at the Mole Lake pow-wow grounds for a talking circle. (Photo by Agnes Fleming)

Future runner in the making, Jason Schlender's young son Andeg, is ready to go! (Photo by Agnes Fleming)

Red Cliff's Grandma Jenny Goslin, 86, led the way as Red Cliff walkers bring the Run into the Red Cliff reservation. Following Grandma Jenny are Sue DePerry and Colleen Buffalo. Red Cliffers were also on the road the following morning as the Run's core team headed towards Fond du Lac. (Photo by Agnes Fleming)

Articles by Sue Erickson Staff Writer

Participants in the Healing Circle Run honor nibi (water) prior to starting from the Red Cliff reservation en route to Fond du Lac. Pictured are: Jenny Schlender, unidentified, and Agnes Fleming, Lac Courte Oreilles. Standing in back of the women is Jason Schlender, Lac Courte Oreilles. (Photo by Sue Erickson)

Friendly faces and good food are a hallmark of Mole Lake hospitality, along with help making miles down the road. Mole Lakers Fred Ackley and Fran Van Zile helped out as usual. (Photo by Agnes Fleming)

Mikwendaagoziwag (They are remembered)

Sandy Lake, Minn.— Six canoes and one bright red kayak slipped into the waters of Sandy Lake the morning of July 26th, embarking on the annual paddle across Sandy Lake to the Army Corps of Engineers Recreational Site and now the site of the Mikwendaagooziwag Memorial monument. A pipe ceremony and feast would take place once the boats arrived.

Unlike some previous passages, the journey over undisturbed water went quickly, the paddlers welcoming the soft, cooling breeze on an otherwise serenely quiet lake.

GLIFWC annually sponsors the paddle and ceremonies at Sandy Lake, making good on the promise that the Ojibwe ancestors buried there and their story will not be forgotten.

The Sandy Lake Tragedy

In the late fall and winter of 1850 about 150 Ojibwe people perished from disease and famine while waiting for promised annuities to arrive at Sandy Lake, Minnesota.

Another estimated 250 perished while making their way back home through the snow in early December. All were victims of a scheme to remove Ojibwe people from Wisconsin and Michigan into the Minnesota Territory. In order to effectuate the removal to Minnesota, the site of the annual annuity payments had been moved from LaPointe on Madeline Island to Sandy Lake and had been set late in October, officials thinking the approach of winter would prevent the people from returning home.

Approximately 5,000 Ojibwe men, women and children arrived in late October, but were forced to wait until early December because the annuities did not arrive. With few edible provisions and increasingly cold weather, many sickened and died before partial annuity payments were finally distributed on December 2. But those who remained were determined to return home and set out through snow and ice to their homelands.

This attempted removal and the tragic deaths that resulted sparked the ire of Chief Buffalo as well as of many Wisconsin and Michigan residents. In 1852 Buffalo, along with a delegation of chiefs and an interpreter, subsequently set out with a petition to President Millard Fillmore requesting recession of a 1850 Presidential Removal Order.

Ultimately, Fillmore did agree to rescind the removal order and promised to return annuity payments to LaPointe.
(See related story, Remembering Oshaga, page 20)

This tragic event was little known and little talked about, until it was brought to the attention of GLIFWC in 1998. Many of those ancestors who came to Sandy Lake were from GLIFWC member bands, so the representatives of the bands and GLIFWC staff, assisted by Tobasonakwut Kinew, spiritual leader from the Ojibways of Onigaming, committed themselves to properly recognizing those spirits and pledged that they and their story will always be remembered.

GLIFWC produces a brochure on the Sandy Lake Tragedy and information on the tragedy also appears in ***Ojibwe Journeys*** by Charlie Otto Rasmussen, also available through GLIFWC. GLIFWC is in the process of producing a video on Sandy Lake.

Participants in the paddle across Sandy Lake and supporters were smudged as part of the morning's ceremony. GLIFWC's Neil Kmiecik passes the smudge dish to Julie Ante, GLIFWC staff; Mic Isham, Lac Courte Oreilles and Chairman of GLIFWC's Board of Commissioners, and Kelly McKnight, GLIFWC staff. (Photo by Sue Erickson)

Leo LaFernier, Red Cliff, prepares a pipe for the ceremony prior to the start of the paddle across Sandy Lake to the Mikwendaagoziwag Memorial site, the traditional start of the Sandy Lake ceremonies. (Photo by Sue Erickson)

Mirror-like waters made for a smooth ride across Sandy Lake. Paddlers Jason Schlender, Lac Courte Oreilles and Neil Kmiecik, GLIFWC, guide their canoe with Margaret Schlender aboard for the ride into shore. (Photo by Sue Erickson)

Everyone joined in a dance around the Mikwendaagoziwag monument at the conclusion of the ceremonies. Dancing to a song provided by the Mole Lake Drum are: Mic Isham, Lac Courte Oreilles vice-chairman; Jim Zorn, Dan North and Neil Kmiecik, GLIFWC. (Photo by Sue Erickson)

GLIFWC officers attend COPS seminar in DC

Odanah, Wis.—Four GLIFWC wardens attended the three-day Community-Oriented Policing Systems (COPS) conference in Washington DC on July 26 and 27. The program, which appealed to a wide variety of interests, focused on the theme, "Leadership to a Safer Nation."

Major areas of discussion included drugs, terrorism, media, working with youth and communities, using volunteers, policing racial bias as well as technological advances in enforcement. A representative from the Canadian Mounted Police, Winston Churchill's granddaughter and Washington DC Police Chief Charles Ramsey were among a host of speakers highlighting the theme of leadership.

GLIFWC wardens attending the seminar included Emily Miller and Jonas Moermond, both Lac du Flambeau area wardens; Jim Mattson, Mille Lacs area warden; and Mike Wiggins, Bad River area warden.

GLIFWC Enforcement has been the recipient of several Department of Justice COPS grants, which have assisted in providing training and equipment needs for the division.

Eighteen youth from the Lac du Flambeau public school who had achieved during the school year were rewarded this summer by being selected for participation in the Kids' Fishing Days June 14 and 15 at Lac du Flambeau. Co-sponsored by the school, the Wisconsin Department of Natural Resources, GLIFWC and the Lake of the Torches Casino, the 5th and 6th graders were given the opportunity to learn about the art and tradition of fishing as well as give rod 'n reel fishing a try.

GLIFWC wardens along with state wardens and fishing guides, Lyle Chapman and Kurt Justice, took the kids through demonstrations such as tying flies and casting, as well as informational sessions. (Photo submitted)

Articles by Sue Erickson, Staff Writer

GLIFWC enforcement shows at Wisconsin Outdoor Youth Expo

Firemaker Nick Hockings & President Teddy Roosevelt get top reviews

Beaver Dam, Wis.—Staff at GLIFWC's booth during the May 19-20 Wisconsin Outdoor Youth Expo, Beaver Dam, Wisconsin, were caught up with the whirl created by a seeming stampede of over 3,000 fourth and fifth graders as they disembarked from lines of big yellow school buses and headed full speed ahead into the Expo's grounds.

This was the first year GLIFWC maintained a booth at the Youth Expo, which catered to school children on Friday and families on the Saturday of the two-day event. The Expo features a wide variety of outdoor activities and outdoor education opportunities. GLIFWC Warden Mike Wiggins along with Nick Hockings, Lac du Flambeau, were on deck in the "Heritage Camp" area of the Expo with treaty information and Hockings with a firemaking demonstration. Firemaking was quite the hit, according to Wiggins. "I bet Nick started two hundred fires per day. It was constant!"

Hockings must have impressed the crowds. According to the Heritage Camp Coordinator Dusty Grant, "The two most popular activities included fire-making with the Great Lakes Indian Fish and Wildlife Commission and President Teddy Roosevelt."

Wiggins viewed the event as an "excellent opportunity to touch base with sportsmen and women and outdoor enthusiasts, and especially good outreach to kids—although it was a bit overwhelming!"

Nick Hockings, Lac du Flambeau firemaker, demonstrates how to start a fire the old fashioned way. (Photo by Amanda Plucinski)

GLIFWC Chief Warden Fred Maulson received his state credentials on July 8th after completing the two-year required in-service and passing the background check. Maulson raises the number of GLIFWC officers with state credentials in Wisconsin to seven. All GLIFWC officers are fully-trained, certified conservation officers, but the state credentials enable officers to enforce state laws as well as off-reservation, treaty codes. (Photo by Sue Erickson)

Big Carr Lake violators sentenced to a year's revocation plus fines

Lac du Flambeau, Wis.—Three Lac du Flambeau (LdF) tribal members, Derek J. Armstrong, Jerome A. Labarge Jr., and Tommy Thompson received sentences Wednesday, August 8 from Tribal Judge Alice K. Soulier in Lac du Flambeau Tribal Court. All three pled guilty on June 13 to charges of possessing fish in excess of bag limit and of possessing fish over the size limit.

Judge Soulier imposed fines on all three men amounting to a total of $625.00 each. This includes a forfeiture of $500.00 plus a per fish fine of $8.75, equaling $105.00, plus a $20.00 court cost. In addition the men's off-reservation hunting, fishing and gathering rights were revoked for one year.

Tommy Thompson also pled guilty to charges for failure to provide the proper number of flotation devices and must forfeit an additional $100.00 on that charge.

The violations occurred at Big Carr Lake, Oneida County on the night of April 20, 2006. GLIFWC Wardens Roger McGeshick and Jonas Moermond noticed suspicious activity on Big Carr Lake on the evening of April 20 when they saw a boat docking without lights on. They were later joined by WDNR Warden Tom Kroeplin and found about 20 large walleye on shore near where the boat had docked. The three waited for the boat to return several hours later and more fish were dumped on shore. At this time the spearers were apprehended. A total of 45 walleyes were confiscated, and the three men were cited into tribal court.

The tribal quota for Big Carr Lake was 48 walleye for the 2006 season. GLIFWC biologists do not anticipate any biological harm to the lake's walleye fishery will result from the violation.

GLIFWC Chief Warden Fred Maulson says that the incident at Big Carr was isolated and should not be generalized as typical of LdF tribal members or members of any other bands exercising their treaty rights.

Woodland harvesters be alert

Meth labs, meth waste are highly toxic

By Sue Erickson, Staff Writer

Odanah, Wis.— While traditional hunters, gatherers and trappers are used to being alert to certain woodland encounters—such as with bear, wolf or even poison ivy—today you could come across methamphetamine or meth labs, paraphernalia, meth waste, and even meth producers while harvesting woodland products in the woods or even along the roadways. These are all dangerous.

While meth itself is highly injurious to the human body and mind, many of the chemicals and compounds used to produce it are also highly toxic and should not be touched. Anyone coming upon a possible meth lab in the woods or noticing strange materials even on the roadsides should not touch it. Rather, make a note of its location and contact local authorities, including GLIFWC satellite enforcement officers.

As early as 2001, a National Public Radio documented 500 meth labs found in national forests across the nation. While the problem has been more prevalent in southern and southwestern states, it has been growing for sometime in Minnesota and is edging into the treaty ceded territories where traditional harvesters could happen upon these hazardous materials.

The Tennessee Bureau of Investigation, which has dealt with the problem of meth labs for some years, calls attention to the pronounced hazards of meth labs and their waste:

The manufacture of meth has a severe impact on the environment. The production of one pint of meth releases poisonous gas into the atmosphere and creates 5-7 lbs. of toxic waste. Many lab operators dump the toxic waste down household drains, in fields and yards or on rural roads.

Due to the toxic waste created by meth, many first responders are injured by hazardous materials. The most common symptoms are respiratory problems, eye irritation, headaches, dizziness, nausea and shortness of breath.

Some meth labs are now portable and can be easily dismantled, stored or moved. This portability helps meth manufacturers avoid law enforcement authorities. Meth labs have been found in many different types of locations, including apartments, hotel rooms, rented storage spaces and trucks. Meth labs have been known to be booby trapped and lab operators are often well armed.

Consequently, individuals happening upon a meth lab or waste from a meth lab are in danger of exposing themselves to serious chemical burns, inhalation of toxic fumes and to possible run-ins with meth producers who may be armed and in the area.

There is little good news about methamphetamine, also known as crank, meth, crystal meth, speed, rock, beanies, brown, chalk, and chicken feed crypto. However, according to the National Drug Intelligence Center's (NDIC) 2006 National Drug Threat Assessment report domestic methamphetamine production is decreasing overall, but this is being offset by increased production in Mexico and transportation across our borders.

The report states that "Mexican drug trafficking organizations and criminal groups, long identified as the predominant transporters and wholesale distributors of cocaine, marijuana, methamphetamine, and Mexico-produced heroin in the Pacific, Southwest, and West Centeral Regions, have emerged as the predominant wholesale cocaine, marijuana, and methamphetamine distributors in the Great Lakes and Southeast Regions."

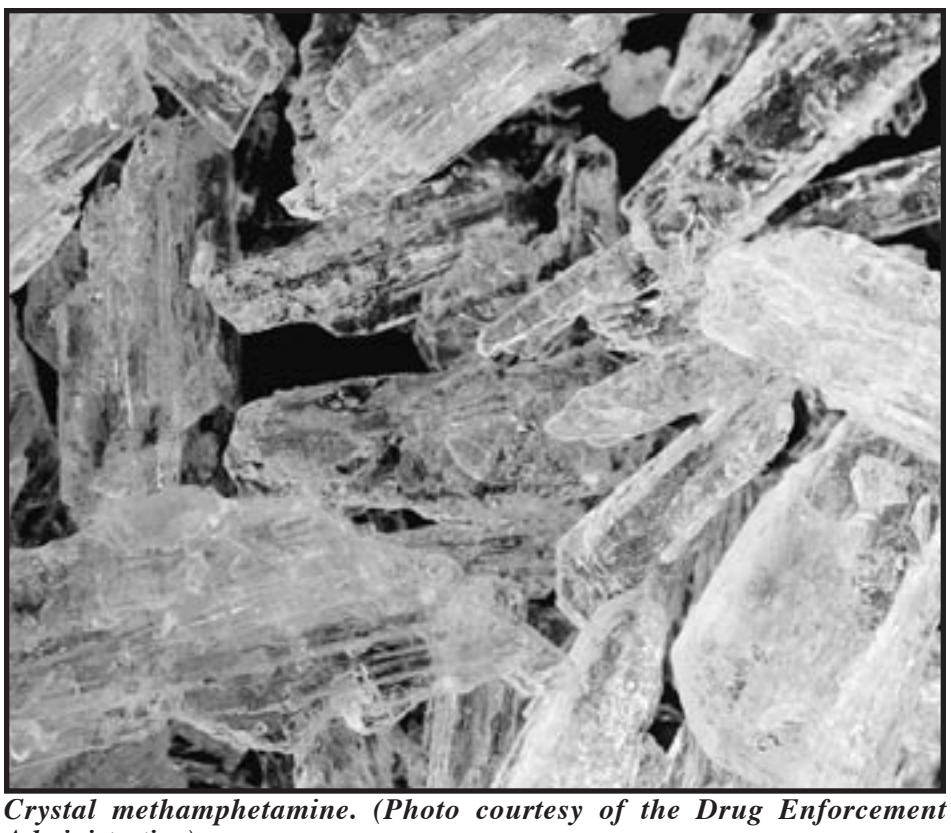
The report further suggests that the decline in locally produced meth through small-scale meth labs is likely to continue to decrease due to growing law enforcement pressure and restrictions on the sale and use of pseudoephedrine and ephedrine products used to produce meth domestically.

Still domestic labs do exist and must be treated with extreme caution. As the 2001 Wisconsin Drug Assessment Threat produced by the NDIC states, "Wisconsin's large national forests and wilderness areas are ideal for clandestine methamphetamine laboratory operations….Limited law enforcement presence makes these areas ideally suited for operating methamphetamine laboratories and disposing of the resulting toxic waste…..Wisconsin law enforcement officials indicate that methamphetimine laboratory operators are pouring toxic waste into thermos bottles, coolers and other containers and then dumping them into highway ditches." The later poses significant risks to road crews and community members who may clean litter from roadside ditches.

GLIFWC Warden Jim Mattson, Mille Lacs satellite enforcement station, says he has not encountered any meth labs in the woods per se in that region. However, recently a meth lab was busted in a home about ½ mile from his residence and another about 30 miles from his residence and that five years ago a lab being run in an ice shack on Mille Lacs Lake was busted.

Mattson says that, while meth is still being produced in the area, restrictions on sales of materials needed to manufacture meth has helped reduce its manufacture, which was a larger and growing problem a few years ago. He is aware that meth is sometimes stored in 20 lb. propane jugs sometimes marked with a bluish—green on top.

In the St. Croix area, GLIFWC Warden Matt Martin reports that meth is widespread and is being addressed by several multi-county task forces at this time. According to Martin, his predecessor, Matt Koser, did find several propane tanks that were corroded from the inside as a result of the anhydrous ammonia being stored in tanks.



Crystal methamphetamine. (Photo courtesy of the Drug Enforcement Administration)

Near the Sokoagan/Mole Lake area Warden Roger McGeshick reports no known evidence of meth production in the tribal or Forest County communities.

GLIFWC Chief Warden Maulson notes that not too much has been observed in the Lac du Flambeau area, but it's not far away, with Lincoln County considered as a hotspot for meth activities.

Maulson says that GLIFWC wardens receive some fundamental training in meth related incidents during basic recruit training; however, he hopes that GLIFWC will be able to participate in joint training in 2007 with either Wisconsin Department of Natural Resources or US Forest Service staff on the detection and handling of meth labs and users.

Gaag continued

(Continued from page 1)

causing. At this time there is also documentation of porcupine control shoots where government (usually US Forest Service) workers killed porcupines observed during their daily work activities. Large numbers of porcupines were killed during these activities.

In 1959 a report from Michigan Department of Conservation states that forest rangers killed between 1,200 to 2,000 porcupines a year on the Ottawa National Forest. A report in December 1961 records almost 1,800 porcupines killed during "road hunts" on the Ottawa National Forest (mostly on the Bessemer District) during that year. A particularly intensive hunt on the Argonne Forest in Wisconsin killed 96 porcupines per square mile.

In addition to these control hunts, wildlife and forestry agencies began to think of other means to reduce porcupine damage to trees and other resources. Since fishers were reported to kill porcupines and since there was a decline in porcupine populations after fishers recovered in New York State, people in the Great Lakes made plans for fisher reintroductions. Between 1955 and 1965 there were several releases of fishers both into Wisconsin and the Upper Peninsula of Michigan.

Fishers were very successful in their reintroduction. They increased in abundance and dispersed over large areas colonizing unoccupied habitat. Fishers have been documented as killing and consuming porcupines. An investigation into porcupine—fisher relationships documented that porcupine density declined between 20% and 55% from 1962 (year of fisher introduction) to 1971 (year of study). The author concluded that it was increased mortality caused by fisher predation which caused this decline. However, the effects of habitat maturation and killing of porcupines were poorly evaluated while drawing this conclusion.

Unfortunately, there has been very little work done on gaag since the 1970's. There is documentation that porcupine densities peaked at about 1950's with estimates at about 60 porcupines per square mile. In the 1970's densities were recorded at about 10–20 porcupines per square mile. The only work on porcupine density estimates comes from a project on Sandhill Wildlife Area in central Wisconsin where porcupine densities have ranged from 4.5 to 7.1 gaag per square mile over the past three years.

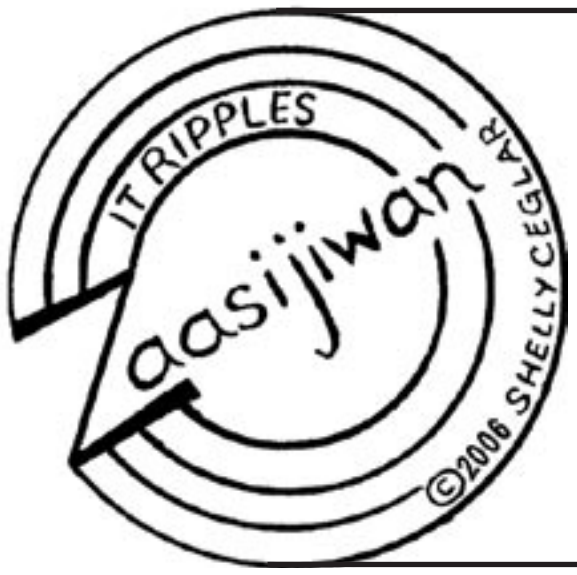
At first blush this looks like a porcupine crash with populations only 10% of what they were at the peak. But remember, this peak, in the 1950's happened in the midst of all of the changes which were occurring across the land at this time. The young forests and the lack of predators created conditions which were ideal to gaag, and thus we saw large population peaks.

We do not know what porcupine populations were like prior to the 1900's. We may be seeing a return to the population levels that were present before forests were cut and burned and before fishers (and other predators) were eliminated.

Porcupines are still present on the land. They are observed during normal field work at the tops of trees feeding. They are observed on road sides, and GLIFWC wildlife staff have seen increased numbers of porcupines dead on the road.

This story is not finished. There is much we can still learn from gaag. There are still many changes happening on the land and all of these changes will influence the future of the porcupine.

As long as the Ojibwe people are here and are concerned about animal populations, the porcupine will not be forgotten. Both gaag and the Anishinaabeg are thankful for this.



Dagwaagin—It is Fall

Agwajiing, baatayiinoway mitigoog. Besho endaayaan niibawiwag.
Gichi-Zhingwaak idash Okikaandag idash Wiigwaai-mitig idash Wiigoobaatig, izhinikaazowag.
Ganawaabamaag ingiw mitigoog, niwaab. Ninisidotam. Gigichi-giiwenamawigonaanig.
Bagidanaamowag mii dash gibagidanaamomin. Bimaadiziwag mii dash gibimaadizimin.
Gaye gakina-awiiya manidoonsag bimaadiziwag. Mitigoog, ozhizhoobii'aanaawaa akiing.
Bimaaji' a'aw mitig!

(Outside, they are many trees. Nearby my house they stand.
Great White Pine and Jack Pine and Birch and Basswood they are named.
When I look at them those trees. I see. I understand. They give great gifts to us.
They breathe and then we breathe. They live and then we live.
Also, everyone of the little spirits they live. Trees, they paint the earth.
Save that tree!)

Bezhig—1

OJIBWEMOWIN
(Ojibwe Language)

Double vowel system of writing Ojibwemowin.
—Long vowels: AA, E, II, OO
Wiigwaas—as in father
Miigwech—as in jay
Wiigob—as in seen
Mitigoog—as in moon

—Short vowels: A, I, O
Dash—as in about
Ikwe—as in tin
Wiigob—as in only

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

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

Nouns Animate

These are living beings.
Inini (wag)—Man (men)
Ikwe (wag)—Woman (women)
Ikwezens (ag)—Girl (s)
Gwiiwizens (ag)—Boy (s)
Abinoojiiyens (yag)—Baby (babies)
Asemaa—Tobacco
Asin (iig)—Rock (s)
Miigwan (ag)—Feather (s)
Opwaagin (ag)—Pipe (s)
Dewe'igan (ag)—Drum (s)
Mitig (oog)—Tree (s)
Awesii (yag)—Wild Animal (s)
Manidoons (ag)—Insect (s)
Bineshii (yag)—Bird (s)
Giigoo (yag)—Fish (plural)

Niizh—2

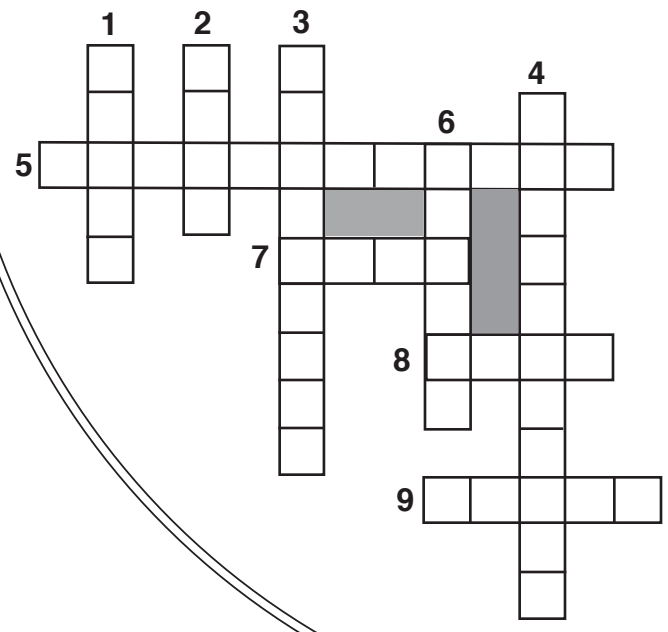
Circle the 10 underlined Ojibwe words in the letter maze. (Translations below)

A. Bimosedaa! Giwii-pimosemin megwaayaak.
B. Apane ininaatigoog, miskoziwag dagwaaging.
C. A'aw gaawaandag odakonaan wadiswan iwidi.
D. Nindaabijitoon wiigob dakobidooyaan makak.
E. Nindoozhitoon wiigwaasi-makak, nooshkaachinaagan.
F. Inashke! Makwa ayaa iwidi mashkiigwaatigong.
G. Nimbiindaakoonaa a'aw zhingwaak.

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

Niswi—3

IKIDOWIN ODAMINOWIN (word play)



Down:
1. over there
2. please
3. Try it!
4. I understand.
6. tobacco

Across:
5. basswood tree
7. woman
8. rock
9. tree, stick

Niiwin—4

VTA-Verbs-Animate-Transitive

Root/Command VTA, then conjugate VTA.
Waabam!—See him/her!
Bimaaji'!—Save his/her life!
Wiidookaw!—Help him/her!
Ganawenim!—Take care of him/her!
Niwaabamaa.—I see him/her.
Gibimaaji'aa.—You save his/her life.
Owiidookawaan.—S/he helps him/her.
Giganawenimin.—I take care of you.
Giga-waabamin.—I shall see you.
Naagaj.—Later.

Goojitoon! Try it!
Translation below.

zaagibagaa

Gi...in

Giga...in

O...aan

Ni...aa

Gi...aa

1. _____ganawenim_____ aakoziyan noongom.
2. _____waabam_____ a'aw bineshii ishpemiing iwidi.
3. Daga _____bimaaji'_____ wa'aw mitig.
4. _____wiidookaw_____ ikwewan adaawewigamigong.
5. Ojibwemowin! Miigwech! _____-waabam_____ naagaj.

Translations:
Niizh—2 **A.** Let's all take a walk in the woods. **B.** Always the maple trees are red when it is fall. **C.** That white spruce holds a bird's nest over there. **D.** I use the inner bark of the basswood when I tie/lace a basket. **E.** I make a birch bark basket, a winnowing tray. **F.** Look! A bear is there by the tamarack tree. **G.** I make an offering of tobacco to him/her that white pine.
Niswi—3 **Down:** **1.** Iwidi. **2.** Daga. **3.** Goojitoon! **4.** Ninisidotam **6.** Asemaa **Across:** **5.** Wiigoobaatig **7.** Ikwe **8.** Asin **9.** Mitig
Niiwin—4 **1.** I am taking care of you when you are sick today. **2.** I see him/her that bird in the sky over there. **3.** Please you save the life of him/her this tree. **4.** S/he helps her the lady at the store. 5. Speak Ojibwe! Thanks! I shall see you later.

There are various Ojibwe dialects; check for correct usage in your area. Note that the English translation will lose its natural flow as in any world language translation.

Ojibwe names for awesiiyag (wild animals) common to the ceded territory

ANA grant seeks to inventory plants, animals, places

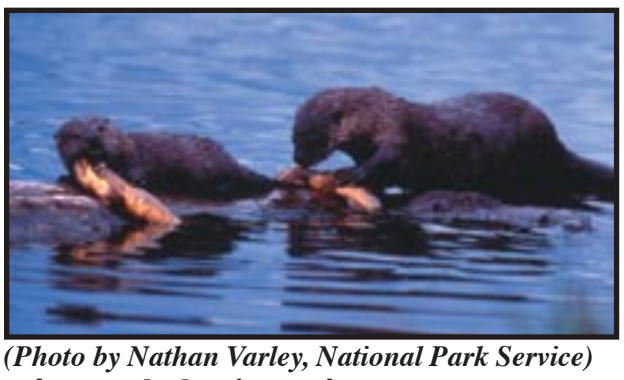
Editor's note: The following translations were made possible with assistance from elders and speakers from Lac du Flambeau, Mille Lacs, Lake Lena, St. Croix, Fond du Lac, Lac Courte Oreilles, and the Bad River communities and funded by a grant from the Administration for Native Americans (ANA), Administration for Children and Families, Health and Human Services. The Natural Resources Anishinaabe Language Program is identifying a spectrum of natural resources in the ceded territories by their Ojibwe name and collecting additional cultural information about them.

The Ojibwe name for the mammal is listed first. The plural of the word is shown in parenthesis. Secondly the common name is listed, and then the scientific name. Dialects shown are central western (c/w) and eastern (e).

(Photo by John Smiley, US Fish & Wildlife Service)

c/w—amik (wag)
e—mik (oog)
Beaver
Castor canadensis

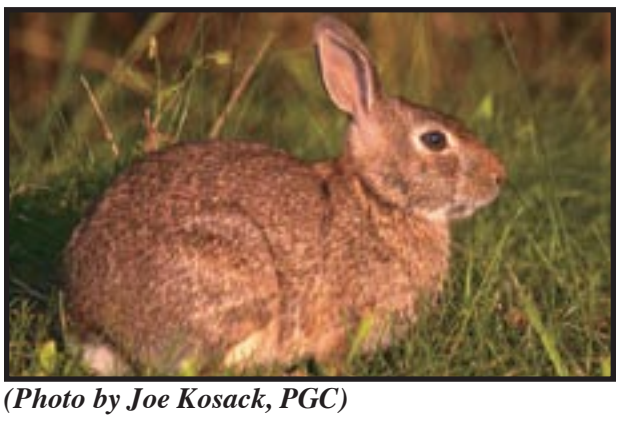
Amwaa mitig—he who eats tree. When they used to kill it, they used to cut the fingers off and play with them. They would shake them like dice. You can make toys from the bones. You can make clothes from the hide.



(Photo by Nathan Varley, National Park Service)

c/w—nigig (wag)
e—ngig (wag)
River otter
Lutra canadensis

They are good friends with the beaver and sometimes live together. The female sometimes has her babies in abandoned beaver houses, usually two in her litter.



(Photo by Joe Kosack, PGC)

c/w—manidoo waabooz (oog)
e—mzhwe (g)
Eastern cottontail
Sylvilagus floridanus

C/w name translates to "spirit rabbit." An elder from the Bay Mills Indian Community says that you should look at the shoulder blade of manidoo waabooz after you eat it. If you can see the light through it, it is going to be a mild winter.

(Photo by John Good, National Park Service)

c/w—wazhashk (wag)
e—wazhashk (oog)
Muskrat
Ondatra zibethicus

Muskrat, his house is similar to the beaver house. His is smaller, lives in the same area and looks up to the beaver. They have a good medicine in them. Use the fur against your skin for healing. Cut it in half and put it wherever you're sick or where you're sore, and it will help you. The tail, fingers, feet, head, and brains are all eatable. When you cook it, you don't just throw the bones in the bushes. You have to throw them back in the water. If the bones are returned back to the water, another muskrat is born. In our teachings the one that made our earth is the muskrat. He's the one that dove down to grab a piece of earth to make land during the great flood. There were all kinds of animals, and everybody tried. All of the good divers failed, and the small muskrat, the last one to dive, was the one to bring the land back up.

(Photo by National Park Service)

c/w—akakwijiish (ag)
e—kakjiish (ag)
Woodchuck
Marmota monax

They dig up graves and eat the decaying bodies and because of that, gego amwaaken (do not eat him).

(Photo by US Fish & Wildlife Service)

c/w—gwaashkwani waawaabiganoonjii (yag)
e—waabgonoojiinh (yag)
Meadow jumping mouse
Zapas hudsonicus

The mouse who jumps. Gwaashkwani—one who jumps. Waabiganoojii—mouse.

(Photo by Gary Kraner, USFWS)

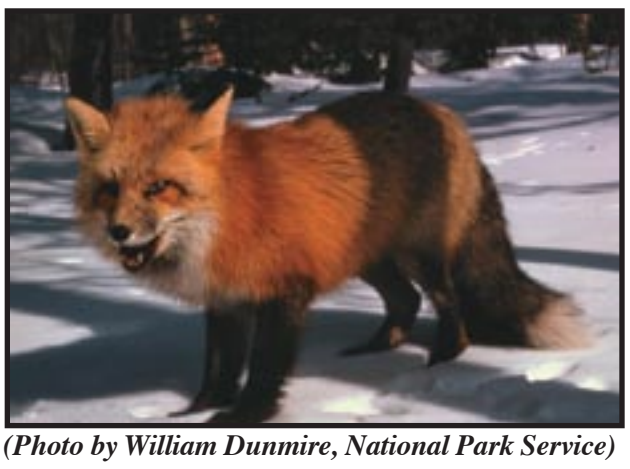
c/w—ma'iingan (ag)
e—ma'iingan (ag)
Gray wolf
Canis lupus

Aadizookaazo a'aw, ozhige owaazhi—makes his home in the ground. Dibaajimo ezhiwebak giiwaawoonod—his howls are different for weather and for calling his companions. It is a myth that they kill people.

(Photo by John Good, National Park Service)

c/w—wiisagazi ma'iingan (ag)
e—naaniimwenh (yag)
Coyote
Canis latrans

Wiisagendam.—He is in pain. The wolf who is in pain, a reference to his sound and his coat, often in mange.



(Photo by William Dunmire, National Park Service)

c/w—misko-waagosh (ag)
e—waagosh (ag)
Red fox
Vulpes vulpes

When you trail a fox and he knows, he will pee on his trail as medicine, and this will make you tired and lazy.

Giants in the Garden

Squash and pumpkins, native plants used by Native Americans

Soon it will be time to find a pumpkin for Halloween and enjoy the rich flavor of ripened squash or fresh baked pumpkin pie. Fall is the time when the squash and pumpkin ripen on the vines, and big orange balls appear from under giant leaves in pumpkin patches.

Both pumpkins and squash are very big plants with long vines and large leaves that sprawl in the garden, often stretching over into the lawn and grass. Pumpkins and squash are both fruits, they have big yellow flowers, some which turn into pumpkins. It's fun to watch them grow!

Squash and pumpkins were traditionally grown by Native people in America. They are both native plants and have always been important sources of food for the tribes. The term "squash" is actually based on an eastern Indian word, akutasquash, meaning eaten raw or uncooked. The word pumpkin, however, comes from an old Greek word pepon, meaning eaten when cooked by the sun or ripe. In Ojibwemowin (Ojibwe langauage) squash is known as okanakosimaan, and pumpkins are called okosimaan.

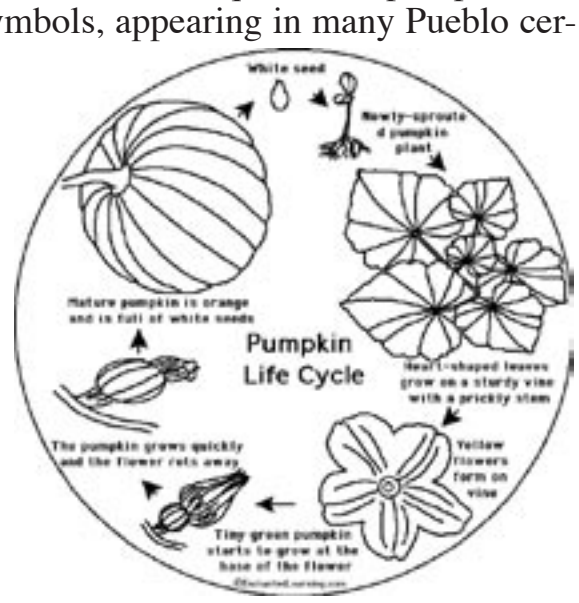
Pumpkins take about four months to grow from seed to mature pumpkins. There are many different kinds of pumpkins and squash. Some are very big like the hubbard squash or the Big Max pumpkins that can reach 1000 pounds! The largest pumpkin ever grown weighed 1,140 pounds!

Native Americans had several uses for pumpkins and squash. Some tribes dried strips of pumpkin and wove them into mats. Pumpkins and squash were also important sources of food. Some used the seeds for food and medicine. They also roasted long strips of pumpkin on an open fire. Native Americans also used the big yellow flowers from the squash and pumpkin plants.

Hopi and Pueblo farmers in the Southwest still gather large quantities of squash and pumpkin flowers at the end of the growing season. The flowers were used in soups and stews, as a thickener when added at the beginning of cooking and blended into the soup. Sometimes the small baby pumpkins or squashes at the base of female flowers were eaten as a vegetable if put in towards the end of cooking. Blossoms can also be fried as fritters and eaten as a sweet with maple sugar.

Okosimaanan (pumpkins) and okanakosimaanan (squash) contain potassium and vitamin A as well as betacarotene.

In the Southwest the blossoms of squash and pumpkin are important as religious symbols, appearing in many Pueblo ceremonies and sometimes seen as a design worked in silver. There is a Hopi squash kachina (Patung) who is Chief Kachina for the Hopi Pumpkin Clan. (Information taken from *www.kstrom.net/isk/food/r_squash.html* and University of Illinois Extension website at *www.urbanext.uiug.edu/pumpkins*.

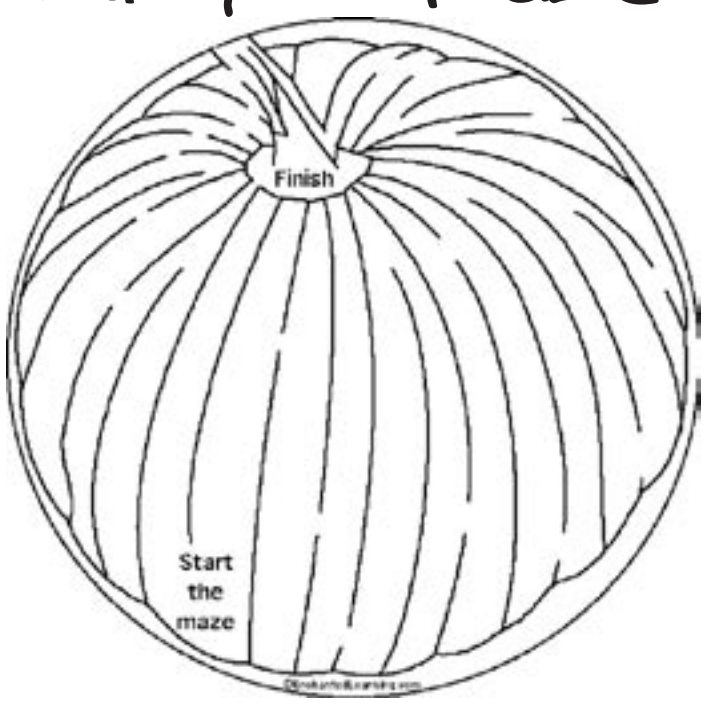


Pumpkin Questions

Read the story above and answer the following questions. Answers can be found to your right.

1. Are pumpkins a fruit or vegetable? _____
2. Do pumpkins grow on vines or trees? _____
3. Can you eat pumpkin flowers? _____
4. How long does it take for a pumpkin to grow from seed to a mature pumpkin? _____
5. The largest pumpkin ever grown weighed? _____
6. What is the Ojibwe word for pumpkin? _____
7. What does the eastern Indian word akutasquash mean? _____
8. The word pumpkin comes from what Greek word? _____
9. What does the Greek word pepon mean? _____
10. Native Americans used dried strips of pumpkin for what use? _____

Pumpkin Maze



Answers

1. fruit
2. vines
3. yes
4. 4 months
5. 1,140 pounds
6. okosimaan
7. eaten raw, or uncooked
8. Pepon
9. eaten when cooked by the sun or ripe
10. weaving mats

Andawenjige-Gikinoo'amaadiwin
Teachings about hunting, fishing, trapping, and gathering

As told by Ogimaagwanebiik
Transcribed by Pebaamibines

Boozhoo miinawaa indinawemaaganidog. Aapiji niminwendaan miinawaa ga-gwekibii'aman ini gagiikwewin. Ogiimaagwanebiik ogii-dazhimaag ingiw awesiiyag, aaniin gwek igo ji-dazhiikamowaad maanitaana'.

Greetings again my relatives. I am very happy and honored to translate yet another teaching. Nancy Jones spoke about the proper protocol of hunting animals. James Vukulich and Arnold Kingbird did the original transcription and Dennis Jones did the editing. Miigwech.

Aya'ii akawe inga-ando-maajitoon inga-ikid omaa gaa-gii-tazhimangwaa zhebaa ogowe awesiinyag.

I would like to start off by talking about the animals that we spoke about this morning.

Ayi'ii… gaa-izhichigeng iwe gii-debinindwaa igi a'aag awensiiyag gemaa gaye gaa-bimaadigewaad gemaa gaye gaa-bimisewaad, owe wan'igewin gaa-izhinikaadeg andawenjigewin.

The proper protocol for trapping and hunting animals includes those in the water along with the ones that fly, all belong with the topic of trapping and hunting.

Maamawinitam awiiya gii-ayaat, jaajiigaya'iigo gii-ani-tagwaagig jibwaa ningwaagoneg mitakamig.

As it gets close to fall, before the snow covers the ground…

Mii o'apii wiikonge'andwaa ogowe gidinawemaaganinaanig gaa-dazhimangwaa.

That is when we must feast our relatives, the ones that we are talking about.

Onjida go akawe ji-wiikongetood gakina gegoo.

The protocol begins with feasting all the items.

Booshkenaa ini aya'iin gaa-inaabajichigeyang onowe gaa-bimibizotooyang gaye owe ge wanii'iganan miinawaa nagwaaganan.

This includes the things we use for traveling and the traps and snares we use.

Gakina sa go gegoo gaye giwaakaa'iganens gaa-izhi-dazhiikawaad awiiya maanitaana'.

It includes all things, even the trapping cabin we use to take care of the animals.

Onjida go akawe ji-wiikongetood gakina gegoo ji-wiikogechigaadegin owe izhingobiboon gii-ikidong.

It is necessary to feast all items for the upcoming trapping season.

Aanind iidog awiiyag ogowe gaa-dazhimangwaa aadizookaanag ingoding iidog wiinawaa ando-nibaawag.

Some of the spirits that are being spoken for go to sleep for the winter.

Nashke awe a'a makwa, makwa gaa-inind wii-kawishimo ezhinikaadang.

The bear for an example, he hibernates for the winter.

Ayaabe (buck). (Photo by Charlie Otto Rasmussen)

Mark Duffy, Red Cliff, puts down asemaa prior to a hunt. (Photo by COR)

Mii dash owe wenji-akawe, akawe gaagiizomaa gaagiizomaawag jibwaa biboonikewaad.

That is why the feast must be done first, before they go to sleep for the winter.

Mii dash iwe wenji ji-apiitendamoog iidog owe akawe biindaakoonindwaa jibwaa naganinagwaa.

They feel honored when we feast them before they leave us for the winter.

Nashke ingiwe aandegwag, apane go ji-dazhimangwaa jibwaa maajaawaad jibwaa niibinisewaad.

For example, these crows are always talked about before the summer leaves.

Aya'ii dash igo gaye omaa akawe niwii-ani-dazhindaan…

I also would like to talk about this…

Owe izhichigaadegin aya'iing gaa-izhi-gikinoo'amaagoyaan ge niin…

They way things are done, the way that it was taught to me…

Aapiji weweni, weweni gego gii-giizhitoonaawaa mewinzha…

A lot of care was taken to be sure it was done properly a long time ago…

Nashke ge owe gii-ayaad gii-nisaad awe ini awesiinyan, maagizhaa ge owe waawaashkeshiwan, mii go dazhi-wiikongetood

For example, when a hunter kills an animal, or when he kills a deer, then that is when he does his feast.

Mii dash owe izhi-ningo-biboon mii ezhi-bimosemagak owe gii-wiikongechigaadeg.

So the first kill ceremony that is rendered is good for the duration of the winter.

Nashke owe wenji-gaabiidoowaan owe wiiyaas mii go ongo wiikonge'angwaa igiwe awesiiyag gaa-bimidazhimangwaa.

For example, that is why I brought this meat along in order for us to have a feast for the animals we are talking about.

Miich iidog owe gaa-onji-ayaad awiiya wenji-inendaagozid geyaabi ji-debinang ji-ashamaad awiiya odinawemaagana' oniijaanisa'.

That is why you must feast the animals so that you can be given more to share with your relatives and feed your family.

Mii gii-gaa-izhichigewaad mewinzha, gii-maada'oonidiwag awiiya gii-nitaaged gii-ayaawag gaye gii-wiizhaandiwag.

And this is how they did things a long time ago, they shared their good fortune and depended on each other for help.

"Daganaa wiiji'ishin gegiin naazikan wiiyaas iwidi noopiming," mii gaa-ikidowaad.

"Come with me and get some meat for yourself and get the meat out of the woods," they said.

Gaawiin wiikaa awiiya gegoo ogii-saagitoosiin.

Never was anyone ever really selfish.

Minik owe gegoo eshamadwaa awiiyag mii go gegiin iwe bijiinag gebi-ashimikwaa gebi-azhegiiwemagak iwe gaa-izhi-zhaweningeyan.

The amount that you give someone so that they can eat will be returned to you in the same amount and your generosity will be remembered and returned to you.

(See Teachings, page 22)

Reflections from Lewis Taylor

By Charlie Otto Rasmussen, Staff Writer

Hertel, Wis.—Current St. Croix Band Tribal Chairman Lewis Taylor is among the most active and longest serving Ojibwe leaders in the last quarter century.

An inaugural member of the Voigt Intertribal Task Force, Taylor participated in negotiations with state officials over treaty harvests in the 1980s and bore witness to cultural conflicts between his home reservation and the surrounding communities.

For more than two decades Taylor has provided continuous leadership as tribal chairman, secretary/treasurer or council member.

Lewis Taylor. (Photo submitted)

Like many Ojibwe youngsters in the ceded territory, Taylor grew up in a family that relied on the natural world for food and sustenance. "You were a hunter and fisher or you were a vegetarian. And a vegetarian Indian is a lousy hunter," quipped Taylor. "We had to [take up] hunting, fishing and trapping. That was our tradition and we were very fortunate and successful at it."

In his early adult years, Taylor participated in the native advocate organization, the American Indian Movement (AIM). He credits AIM with making him better aware of social injustices upon Indian people and the ongoing struggle to maintain sovereign rights held by tribal nations. AIM, said Taylor, "woke up the radical side of me."

Following the creation of the Task Force in 1983, Taylor became the St. Croix Band's representative to the original eight-member committee. Over the ensuing years the Ojibwe tribes became more unified and better able to exert self-determination, Taylor recalled. The Task Force "really bonded us," he said. "It elevated us to a position where we were equal with the state of Wisconsin in terms of resource management. We had the ability to preserve and protect those resources. I think the preservation of resources is the philosophy of the Anishinaabe people."

Transcript from Taylor's August 2004 interview

Public Information Office intern Brooks Bauer interviewed Taylor at the St. Croix Tribal Center in Hertel, Wis. Taylor comments on an incident that occurred at nearby Balsam Lake where St. Croix spearers and their families faced an angry mob of protestors in 1990.

BB: Boat landing protests varied throughout the ceded territory. What was the experience of the St. Croix spearer?

LT: We are in close proximity to Minnesota so they were able to recruit some 'cabin fever' people [from over there]. These people would come to the boat landings and boy did they ever toot their horn. On the landings and in the water, they had these high-powered boats that would send waves at you and they threw rocks. It is something that I will never forget.

BB: What was the worst you faced at Balsam Lake?

LT: Fire. You get people that are half-drunk and boozed up with racism on their mind. Well thank God we had some protection from sheriffs and state patrol. They were ready to hang us if there were trees around.

BB: How did the GLIFWC wardens and creel clerks assist at the landings.

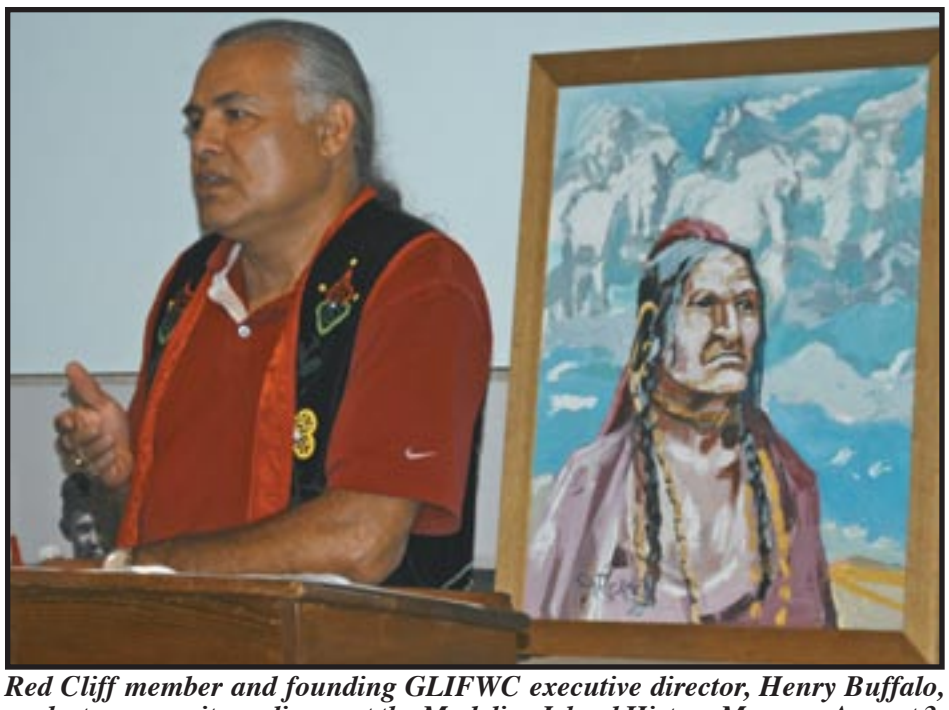
LT: I think they were the deterring factor; I mean obviously the fact that each of these fish were weighed and measured and there were citations given if someone broke the ordinances. We can't just go out and rape the resources like they said we were doing.

Open house in honor of the 1854 Treaty signing at Madeline Island

The Madeline Island Historical Museum will host an open house on Saturday September 30, 2006 including free admission for all tribal members. On the anniversary of the signing of the 1854 Treaty at Madeline Island, the Museum will feature an educational exhibit by the Great Lakes Indian Fish and Wildlife Commission with treaty rights information from 10:00 am to 5:00 pm.

There will also be a free film showing at 7:00 pm on Saturday. Museum visitors will have the opportunity to view a special display of selected paintings from Ojibwe artist, Rabbett Strickland of Red Cliff, Wisconsin, that depict historic events and stories. Everyone is welcome and are also encouraged to visit the nearby Ojibwe Memorial Park on this date!

For more information contact the Museum at (715) 747-2415.



Red Cliff member and founding GLIFWC executive director, Henry Buffalo, spoke to a capacity audience at the Madeline Island History Museum August 3. Buffalo's presentation centered on the life and impact of his ancestor and one of the most famous Ojibwe leaders in history, Chief Buffalo, who died in 1855. (Photo by Charlie Otto Rasmussen)

Remembering Oshaga: A leader of "Promise and Merit"

By Chantal Norgaard, for Mazina'igan

LaPointe, Wis.—On Madeline Island in Ojibwe Park is a stand of four evergreens. Beneath the trees is the grave of Oshaga, perhaps one of the less known, but nevertheless important Ojibwe leaders of the nineteenth century. The stone identifies him as the "Principal Speaker" for the Ojibwe who passed in 1853. The grave has been mistaken for that of Chief Buffalo whose grave lies in the Indian cemetery nearby. Buffalo's marker identifies him as the "Principal Chief of the Chippewas of Lake Superior." He passed in 1855.

Oshaga or Oshoga was a member of the LaPointe Band of Ojibwe located on Madeline Island. While historical records do not say much about Oshaga's life, we do know that he played important role in the events surrounding the suspension and the revocation of the 1850 removal order and the creation of the 1854 Treaty, which set aside reservations for the Ojibwe in Wisconsin and Minnesota.

In the spring of 1852, after the Sandy Lake tragedy, in which 400 Ojibwe people died as the result of an 1850 executive removal order, Chief Buffalo and Oshaga (sometimes known as Buffalo's "2nd" or "under chief") led a delegation to Washington in order to speak with President Fillmore and present him with a petition supporting the Ojibwe's desire to revoke the order and to remain in their homeland. Buffalo was then in his early nineties and Oshoga was noted as a young leader of "rare promise and merit." They were accompanied by several other leaders and their non-Indian interpreter Benjamin Armstrong, who later wrote about the experience in an autobiography. They traveled to Washington, and as they passed through non-Indian communities, asked residents to sign the petition.

They arrived in Washington in June and went to the Department of the Interior and requested a meeting with the Commissioner of Indian Affairs. The Commissioner denied their request and told them to go home. However, the delegation went to dinner that evening and was fortunate enough to sit next to several members of the President's cabinet including a Senator Briggs, who asked them why they were in Washington. When they explained to Briggs their desires, he arranged a meeting with the President. The next day, the delegation met with President Fillmore, Senator Briggs, and the Commissioner of Indian Affairs.

After Buffalo shared a pipe, Oshaga spoke for "nearly an hour," explaining Ojibwe understandings of the 1837 and 1842 Treaties. According to Armstrong, he stated that "he did not understand that in either treaty they had ceded lands and he further understood that in both cases that the Indians were never asked to remove from the lands included in those treaties provided that they were peaceable and behaved themselves and this they had done. When the order to move came Chief Buffalo sent runners out in all directions to seek reasons and causes for the order, but all these men returned without finding a single reason among all the Superior and Mississippi Indians why the Great Father had become displeased." They then presented the petition to the President. After hearing their words, the President stated that he would countermand the removal order.

In 1854, as a result of this meeting and continued resistance on the part of Ojibwe people to removal, the United States negotiated a treaty with Ojibwe, which set aside permanent reservations in Wisconsin and along the north shore of Lake Superior and reaffirmed Ojibwe rights to hunt, fish and gather in ceded territory.

There is little mention of Oshaga after the journey to Washington. However, what is the most significant about this leader is his role alongside Buffalo in the delegation to Washington and legacy that both leaders, one an elder and one a young man, created for future generations of Ojibwe people.

Double good news at Mole Lake
Opponent turns benefactor

By Sue Erickson
Staff Writer

Mole Lake, Wis.—On April 7, 2006, the Mole Lake Tribal Council made a very important announcement to their members. Tribal Chairwoman, Sandra Rachal said, " We have obtained the bonding and the $8 million dollar mortgage will be paid! The land is ours!" Rachal also stated "that she knew members where worried whether the Tribe would be able to fulfill its commitment to pay off the mortgage."

In October of 2003, the Sokaogon Chippewa and the Forest County Potawatomi jointly purchased the lands for the formerly proposed Crandon Mine for $16 million. The Potawatomi paid their half of $8.25 million up front, and the Sokaogon paid $250,000 up front and agreed to take on the $8 million mortgage due to BHP Billiton, an international metals company from Melbourne, Australia. The Sokaogon would have 2 ½ years to raise the money because the mortgage was due by April of 2006!

The purchase ended the 28-year threat of an unsafe proposed copper sulfide mining operation just one mile upstream from the Sokaogon Reservation. So, it was great news that the Tribe would pay the mortgage! Vice-Chairwoman Tina L. Van Zile acknowledged all the hard work and dedication of Fred Ackley, Frances Van Zile, Robert VanZile Jr., John Griffin, Arlyn Ackley, Sylvester Poler and Bill Koenen.

Tina recalled starting in the Environmental Department back in 1994 as the administrative assistant and listening to the stories about the ongoing battle with the mine, listening to why it was important both culturally to the tribe and for protection of the resources.

Tina spoke to Fred, Fran, Arlyn and Robert and stated, "I started to feel what you felt; I felt the passion in my heart and I understood I had a responsibility to the people, the tribe to join the fight! You have given us so much strength, and you have been there from the beginning, always telling us to fight and protect what we believe in! MiiGwetch to everyone who has helped throughout the years!"

For Fred Ackley, an important goal had been reached with the mortgage pay-off. "Our thought was mainly to reclaim our twelve–square mile reservation!" he said. "Now I can tell Uncle Willard that we got the job done!" Ackley acknowledged all the ogichidaag (warriors) and ogichidaakwag(women warriors) who stood behind tribal leaders for all those years. Pointing to the children playing in the room, Ackley said, "My hope is for all these little ones to have good water and a good life." Arlyn Ackley, former Sokaogon tribal chairman, recalled talking to Charles McGeshick, also a former chairman, who led the tribe when Exxon first appeared on the scene. "They (Exxon) wanted to buy our rights, " Ackley stated. "Chucky tore up the check for $26,000!"

More good news

On May 31, 2006, the Tribe had a second announcement where they officially presented BHP Billiton with the checks for $7,948,000 from the Sokaogon Tribe and $52,000 from the Wolf River Protection Fund. But that's not all!

BHP Billiton representative Gibson Pierce made an announcement that they would be donating the $8 million back to the Sokaogon community! The donation would be in the form of a trust fund to be held with the Madison Community Foundation.

The Sokaogon as sole beneficiary will earmark projects every year to be funded from the earnings of the $8 million endowment that will be approximately $400,000 to $600,000 per year. Education, Health and the Children's Youth Center will be top priority!

The Mole Lake/Sokaogon community had plenty to celebrate at the pay-off of a worrisome $8 million dollar mortgage for the 2003 purchase of the former Crandon Mine lands. In addition to the pay-off, BHP Billiton returned the $8 million in the form of a trust fund. Sharing congratulations and stories of struggle over the proposed mine were Robert Van Zile, Fran Van Zile, Fred Ackley, Arlyn Ackley, Tina Van Zile, vice-chairwoman, and Tribal Chairwoman Sandra Rachal. (Photo by Sue Erickson)

Everyone celebrated with a feast, and the Tribal Council presented the BHP Billiton representatives with beautiful Pendleton blankets and tobacco pouches as a gift of gratitude! BHP Billiton also presented the Tribe with a gift, a copper tray with authentic acid engravings replicating rock art, petroglyphs, pictographs, and Diaguita designs documented by the University of Chile. The handles are from Chilean deer.

Controversy over the proposed mine began in 1969 when Exxon began mineral exploration south of Crandon. Exxon filed for a mining permit in 1980 and withdrew the application in 1986. However, the relief was to be short-lived because a new application was filed in 1994 and substantially revised in 1998. The Mole Lake and Forest County Potawatomi along with the Menomonee Tribe all stood to be impacted by the mine and fought long and hard to prevent potential damage to water and other natural resources in the area.

Mole Lake staff along with GLIFWC staff, John Coleman, Esteban Chiriboga and Ann McCammon-Soltis, also dedicated endless hours during the permitting process to make sure regulations were sufficient to prevent environmental damage.

The Sokaogon Tribal Council and their community would like to say CHI-MIIGWETCH to everyone who helped throughout the 28 year fight!

Turtle Mt. attorney joins GLIFWC

By Charlie Otto Rasmussen
Staff Writer

Jason Stark. (Photo by COR)

Odanah, Wis.—Jason Stark joined GLIFWC's Office of Intergovernmental Affairs on July 31, filling a vacant policy analyst position. The Turtle Mountain Band of Ojibwe member recently completed the Minnesota Bar exam after graduating from Hamline University School of Law in May.

At GLIFWC, Stark will apply his specialized studies in treaty and aboriginal rights on issues affecting the Commission's 11 member tribes. His initial responsibilities include working on a broad cross-section of topics, including environmental and treaty rights issues.

Nearly eight years ago Stark participated in the Commission-organized Waabanong Run when runners carried the Treaty Staff from Lac du Flambeau to Washington DC prior to the *Minnesota v. Mille Lacs* hearing before the U.S. Supreme Court. He was a University of Minnesota undergraduate student at that time and a recent transfer from the University of Idaho.

Known as Keke in the Ojibwe language, Stark belongs to the lynx clan and is married to a Bad River member. Along with their two children, the couple lives in Ashland. They are expecting a third child in February.

Intern expolores mines, fur tags & the Great Lakes

By Charlie Otto Rasmussen
Staff Writer

Janet Boerboom. (Photo by COR)

Odanah, Wis.—In a summer of major environmental issues for regional tribes, Janet Boerboom assisted GLIFWC's Intergovernmental Affairs office researching topics including ore mining in Michigan and Minnesota, Great Lakes water quality and tribal authority to register certain furbearers like otter. A second year student with a special interest in environmental law at the University of Wisconsin Law School, she holds a bachelor degree in anthropology and political science at Fort Lewis College in Durango, Colorado.

One of Boerboom's primary duties dealt with exploring how to allow GLIFWC member tribes to issue Convention on International Trade of Endangered Species, or CITES tags to treaty fur trappers. CITES is an international treaty developed to protect endangered species by regulating worldwide commerce and is administered by the U.S. Fish & Wildlife Service. Currently, GLIFWC and tribal wardens must go through a sometimes cumbersome and thorny process to acquire CITES tags for treaty-trapped otter and bobcat. Nationwide, only a few tribes have received CITES authority from the federal government.

She also worked with GLIFWC legal staff on reviewing potential threats posed by mining near the St. Louis River in Minnesota and the Salmon Trout River in Upper Michigan where Kennecott Corporation hopes to develop a sulfide ore deposit.

During her free time, Boerboom took advantage of swimming and biking opportunities in the Chequamegon Bay region and still managed to make trips back to her Madison home to ride her horse Otis.

Three Fires honors nibi, the water and Josephine Mandamin, Mother Earth Water Walker

By Sue Erickson
Staff Writer

Bad River reservation, Wis.— Gichigami lay exceptionally still and serene on the morning of June 7, unusual during a summer of high winds that send whitecaps churning in off the lake more often than not. But the winds were gentle and the lake quiet and sparkling as the people of the Three Fires Midewiwin Society assembled on Madigan beach and prepared offerings to the water spirits that morning.

They were there to honor nibi, the water, and also Josephine Mandamin, Wikwemikong First Nation, who completed the Mother Earth Water Walks around the Great Lakes, praying for the wellness of the water and bringing attention to the need to protect our water resources.

Mandamin initiated the Water Walk in 2003 when she and several other Anishinaabe people completed a walk around Lake Superior carrying a copper kettle of water to symbolize their concern that water be cared for and respected. In 2004 the Mother Earth Water Walk circled Lake Michigan. In 2005 the copper kettle was carried around Lake Superior, and this spring Mandamin and supporters circled the shores of Lake Ontario while Irene Peters led a walk simultaneously around Lake Erie. Mandamin noted that the path of the two completed a giant figure 8, the symbol of infinity. It also completed the Mother Earth Water Walk around the entire Great Lakes.

Mandamin says she was inspired to action during a Sundance Ceremony in Pipestone, Minesota, when the Three Fires Society Midwewin Lodge Grand Chief Bawdwayadun (Eddie Benton Banai) foretold of a time in thirty years when water shortages resulting from abuse of water will be severe, and water will be as valuable as gold. And then he asked those listening, "What are you going to do about it?"

Mandamin answered with the Mother Earth Water Walk that has brought attention to the water issue to young and old alike in both Canada and the United States. Mandamin felt it was right for women to take up the challenge of protecting the water.

"Just as a mother gives life to her children through her blood, our mother, the Earth, gives us life through her water," Mandamin says. "We are carrying the water for the generations to come. Our great grandchildren and the next generation will be able to say yes, our grandmothers and grandfathers kept this water for us!"

So, it was also appropriate that the Three Fires Midewiwin Society honor Josephine Mandamin and her supporters during their annual water ceremony on Lake Superior. Prepared prayer sticks and bundles were carried down the steep embankment onto the glistening white sand of Madigan beach.

A small fleet of boats carried the participants out onto the still waters of Gichigami to make their offerings in the Four Directions. High above on the top of the steep embankment supporters drummed, lit a ceremonial fire and watched as prayers were offered to the water spirits, each person able to offer their own private thanks for the gift of life water brings and commit to the protection of the water for all who will also need it in the future.

The water ceremony preceded the opening of annual spring ceremonies for the Three Fires Midewiwin Society this year. The fire lit during the water ceremony was transported to the site of spring ceremonies and burned throughout the four days.

Josephine Mandamin, Mother Earth Water Walker, was honored by the Three Fires Midewiwin Society during their annual water ceremony on Lake Superior. (Photo by Sue Erickson)

Teachings about hunting, fishing, trapping, & gathering

(Continued from page 19)

Mii niin ako gaa-izhi-gikino'amaagoyaan.
That is the way that it was taught to me.

Gaawiin wiikaa gegoo gii-saagatamawaasiin, wii-saagitoosiin ezhi-initaaged.
Never was anybody ever really stingy with their food.

Anishinaa awiiya, awiiyag gimiinigonaanig onowen gaa-debinamaazoyang aanawi giinawind ginisaanaanig owe nake'ayii ji-debinigeyang.
Although it is us that killed it, it is someone else, someone is allowing us to have that which we killed.

Miinawaa onowen okaanan…onjida go ji-azhe-achigaadegin owedi aandi nake'ayii endanaadizid awe awesiinh nashke noopiming gaa-danaadiziwaad mii go noopiming azhe-achigaadegin.
And then there are those bones…they too must be returned to the place where the animal came from, those bones are returned in the woods.

Gaawiin igo memwech iwidi ji-izhi-atooyan andi gaa-onjinanad.
It is not necessary to go back to the very same spot that you killed the animal.

Debinaak igo ingoji biinikamigaang ji-izhi-bagidiniman, miinawaa ogowe nibikaang gaa-ayaawaad mii go bezhigwan ji-azhe-bakobii'aman.
It is as long as you return the bones to some clean ground or back into the water, both are the same way of returning the bones back to creation.

Nashke niin igo iwe gii-biboong mewinzha gii-wani'igeyaan, ningii-michibimosemin.
As we were trapping long ago, we walked on snowshoes.

Mii dash igo iwidi gaa-dazhi-bakonag awe amik mii go iwidi michizigwam.
So I skinned the beaver right there on the ice.

Aanishinaa onzaam gii-gwazigani, gwazigwaniwag booshke niizh ayaawadwaa.
Because they were too heavy to carry home.

Mii dash imaa gaa-igooyaan mii igo imaa mitikwam izhi-ashi.
This is what they taught me, to leave the beaver carcass on the ice.

Giga-agwana'waa dash, zhingobiig giga-agwana'waa.
Cover it with evergreen branches.

Ongowe ge-wiinawaa oga-amwaawaan.
Other animals will also eat.

Mii dash igiwe ge-maamiigwechi'wi'ikwaa wiidoopamadwaa igiwe.
They will be grateful to you for sharing your good fortune.

Inashke gaye ogowe gaa-bimisewaad ge-wiinawaa gaa-babaa-miba'idiwaad.
Those that fly and those that run on the ground will also share in your good fortune.

Mii go imaa wendinaman owe weweni izhitooyan weweni izhaad awe gaa-miinigoowiziyan ji-ayaawad.
This is how you learn the teachings of living in harmony with creation.

Nashke ko ge niin gii-tagwaagig, nashke zhaangweshi gemaa gaye waabizheshi dasoonag, mii dash izhi-giiwewinag ezhi-wiikoge'ag.
As I trap in the fall, I might trap a marten or a mink, I would take that home to feast it.

Aaniishinaa niin eta nindayaa mii dash maamiigwechiwi'ag "miigwech nimishoomis miigwech nookomis."
Even when I am alone, I say, "Thank you my grandfather, thank you my grandmother."

Mii iye ekidoyaan.
That is what I say.

Mii iye bezhig gichi-gikinoo'amaadiwin.
This is one of the most important teachings…(to say thank you to the Creator).

Nashke owe noongom gaa-noondamang, wegonen owe aakoziwag igi bizhikiiwag gii-ikidowaad owe gaye aakoziwin obimiwidoonaawaa.
Today we hear in the news, the cow carries a disease (the mad cow disease).

Mii owe wanisin owe gii-wiikonge'indwaa ogow awesiiwag.
Today, the feasting of the animals is missing. (That is why there is sickness.)

Nashke ge awe oshki-aya'aa, oshki-anishinaabe nitam gii-nitaaged onjida go wiikongechige'aa awe.
When the young person had their first kill, it was celebrated.

Mii dash imaa gegoo wiindamawind, aaniin owe ge-izhi-bimaadizid, wiikaa gaye ji-saagitoosig ezhi-nitaaged.
This is how a young person learned the teachings of leading a good life, never to be stingy with what he got when he was hunting.

Mii iwe akawe minik waawiindamawinagog.
That is all that I have for you for now.

Fresh from the big lake to your plate

GLIFWC's traveling whitefish rig brings healthy whitefish to tribal communities

By Sue Erickson, Staff Writer

> "'Maia la force c'est le blanc' – the 'poisson blanc.' This fish (Lake Superior whitefish) may be called the daily bread of the fishermen on this lake; for it is, in the first place, the most abundant, and may be caught the whole year through; and then it is the most wholesome sort of fish, and has a very agreeable taste. The meat is snow-white, and, when carefully boiled, rather flaky, though never dry. You can eat it for breakfast, dinner, and supper, without growing surfeited—especially when cooked by Indian women, for they manage to serve it up deliciously. 'The Indians are very particular about their food, and this is specially the case with the atikameg (the Indian name of the blanc.....)' "
>
> —Observations of Johann Georg Kohl in 1855 regarding Ojibwe use of Lake Superior whitefish as recorded in his book **Kitchi-Gami: Life Among the Lake Superior Ojibway**

150 years ago Ojibwe people were enjoying whitefish as their "daily bread," according to Georg Kohl's 1855 account. Whitefish continues to be the daily bread of tribal treaty fishermen in the 21st century, and also continues to be a "wholesome" food, a species of Lake Superior fish easily meeting FDA's chemical contaminant restrictions and possessing mercury levels far below those found in Canadian walleye that were recently reported by the ***Chicago Tribune*** (Toxic risk on your plate, ***Chicago Tribune***, Dec. 11, 2005 by Sam Roe & Michael Hawthorne—for more information see *www.chicagotribune.com/news/specials*).

The Great Lakes Indian Fish and Wildlife Commission (GLIFWC) is working hard to market and make available this healthy food, clean and full of omega-3 oils, to tribal members and the general public alike.

As part of that effort, GLIFWC's Tony Gilane has been out and about tribal communities this summer with his Lake Superior whitefish rig providing Lake Superior whitefish product demonstrations. These product demonstrations offer a traditional Lake Superior fish boil with whitefish, potatoes and onions cooked using special seasonings. Some product demonstrations also provide fried whitefish, with side dishes, like baked beans and coleslaw, to boot.

Through an Administration for Native Americans (ANA) grant, GLIFWC has purchased a totally portable fish boil/fish fry unit, including pots, pans, utensils, tables, serving gazebo and most importantly good fresh whitefish caught by treaty commercial fishermen in Lake Superior.

In preparation for being a whitefish chef capable of turning out whitefish dinners to great numbers, Gilane got some good pointers from fish boil expert John Anderson, Escanaba, Michigan, who spent a day with Gilane going over the details important to turning out tasty, firm, boiled fish and also fried whitefish. This included information on spices, heat intensity, timing, portion size—the works. He also shared several popular recipes for side dishes that can be easily prepared in a mobile unit and provide customers that homemade quality.

Tribal commercial fishermen provide whitefish for the "Fresh from the Big Lake to Your Plate" product demonstrations in return for equipment leased from GLIFWC. ANA and First Nations Development Institute provided equipment to expand tribal fish processing capacity and enable fishermen to supply local food needs within their communities. The fishermen contract with GLIFWC to lease the equipment (i.e. pin-bone machines, commercial vacuum packers, three-bin sinks, insulated fish totes, etc) in return for a specified quantity of whitefish —which, in turn, is used for product demonstrations and gets distributed to the tribal communities.

Quanah Crossland-Stamps, Administration for Native Americans (ANA) Commissioner, helps Mark Montano, Red Cliff, batter whitefish fillets. Crossland-Stamps was touring ANA projects at Bad River, Lac Courte Oreilles and GLIFWC. (Photo by Jim St. Arnold)

Reservation events that saw the whitefish rig this summer included: a fish boil in Red Cliff for the touring ANA Commissioner Ms. Quanah Crossland-Stamps; Native American Tourism Organization Conference, Bad River; a Red Cliff VFW Auxiliary fundraiser on Memorial Day; Red Cliff pow-wow, and the Keweenaw Bay pow-wow. Events scheduled for August included a fundraiser for the Red Cliff Food Shelf at the Bayfield Pavilion; fish demonstration events for the Bad River elders and Project Venture with the Bad River youth. The rig will also be at the Bad River pow-wow later this season.

In addition to providing whitefish at these events, the ANA/First Nations Development Institute project provided whitefish to tribal members in cooperation with the Bad River and Red Cliff Food Distribution Programs. Further donations to elder feeding programs are also anticipated.

The grand finale' for the rolling whitefish stand's first summer season will be the Bayfield Apple Festival with the Red Cliff VFW in early October—a challenge for even for a seasoned chef! Next summer the "Fresh from the Big Lake to Your Plate" product demonstrations will travel to reservations located inland and the Bay Mills area.

Interns experience Gichigami country

By Charlie Otto Rasmussen Staff Writer

Odanah, Wis.— With a full month's head start on summer, Jason Meacham and Kim Kocinski experienced a super-sized internship with GLIFWC's Great Lakes division. Both Northland College students, the pair started in late April with sea lamprey control and finished up in mid-August on juvenile sturgeon surveys.

For Kocinski, a Milwaukee native and environmental studies major, the internship presented a good opportunity to sample a particular field of interest. She said recent boat trips up and down the Bad River to examine captured sturgeon was a high point of the summer. While working in and around Lake Superior was both fun and challenging, she said she looks forward to exploring other experiences as well.

Colby, Wis. native Meacham, on the other hand, is sold on a pursuing a career plying Great Lakes waters. A natural resource major, he said he didn't really know what area to concentrate on. Now he does. The calling came in form of siscowet trout assessments and commercial fishing monitoring out in the big waters of Lake Superior.

Perhaps the biggest stunner of the summer for both interns came in the form of an exotic foot-long (or so) black eel—the sea lamprey. They literally handled hundreds at capture points along the Brule, Middle, Amnicon and Bad Rivers during the lamprey spawning season. The sheer number of lamprey that come into the river systems was astounding, they said.

Their primary work area included Houghton and Black River harbor in Upper Michigan and tributary rivers along Wisconsin's south shore of Lake Superior. The interns also gained experience aging fish samples and logging data back at the central office in Odanah.

GLIFWC Great Lakes Summer Interns Jason Meacham (left) and Kim Kocinski. (Photo by Charlie Otto Rasmussen)

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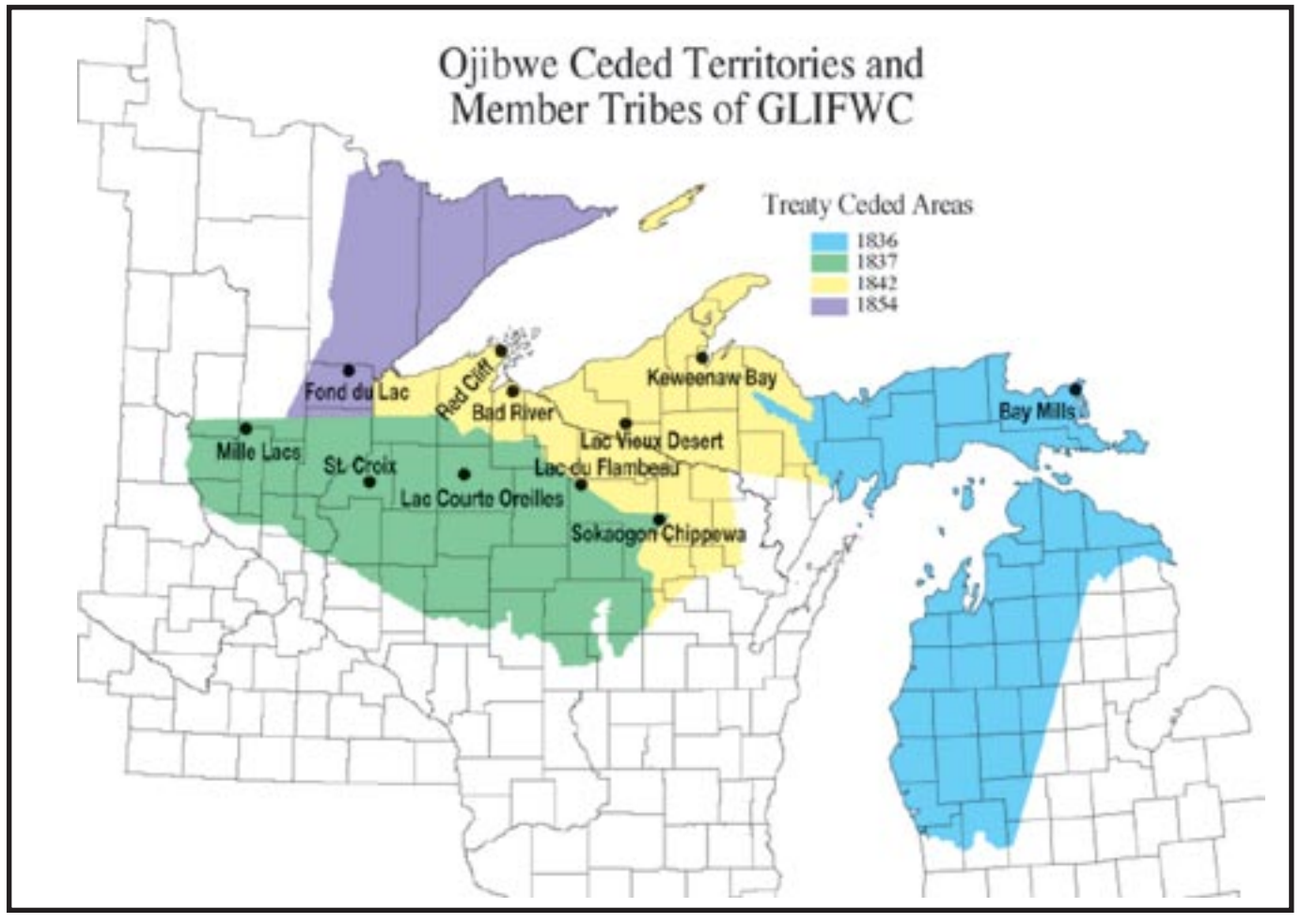

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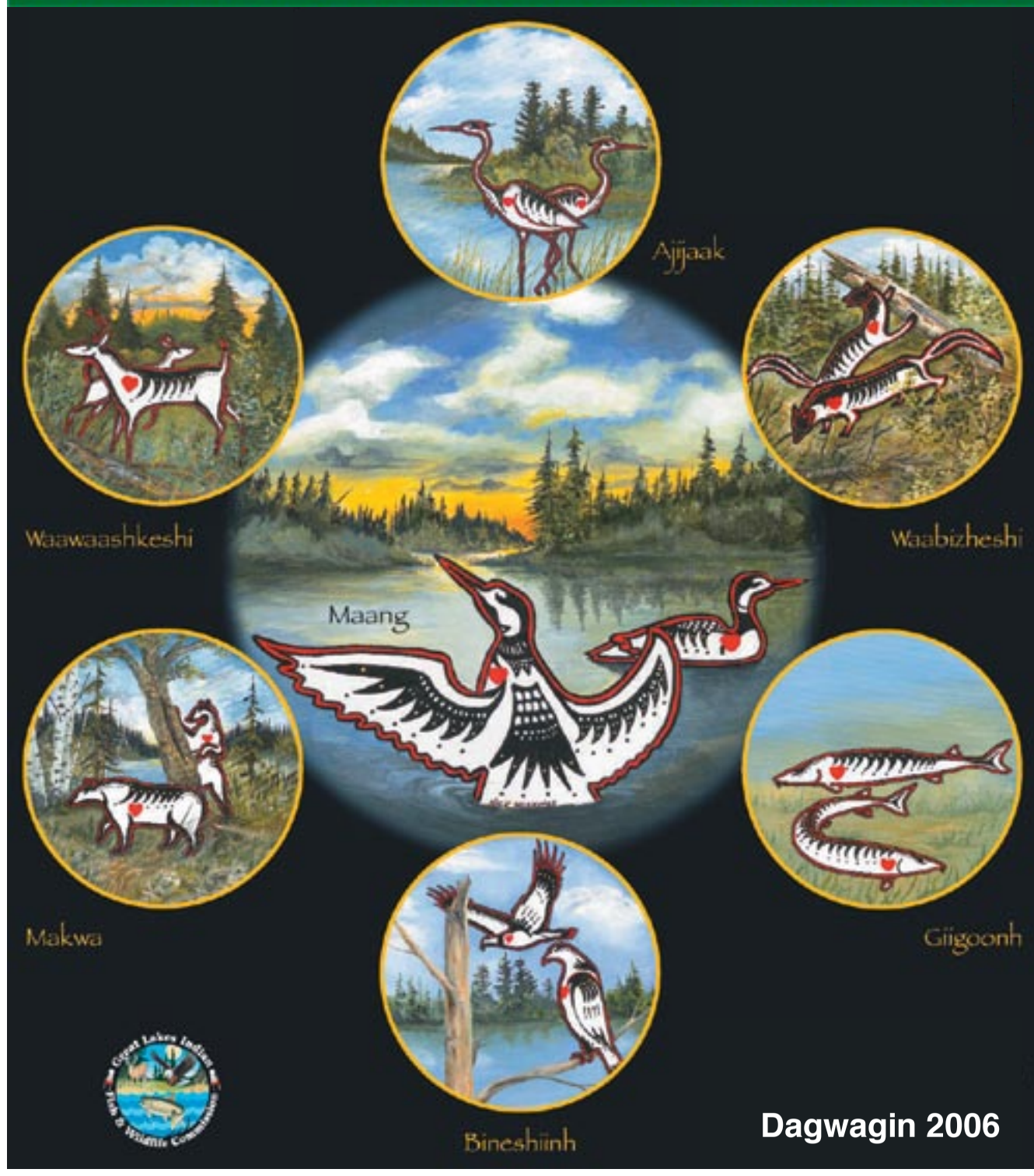

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