

Mazina'igan

A Chronicle of the Lake Superior Ojibwe

Published by the Great Lakes Indian Fish & Wildlife Commission

Fall 2008

Lead bullet fragments in venison

By Jonathan Gilbert, Ph. D.
GLIFWC Wildlife Biologist

Odanah, Wis.—The news was enough to scare even the most ardent of deer hunters. This spring several states

announced that they were suspending venison donation programs because levels of lead had been detected in several samples of venison from food pantry shelves.

At one time or another this spring North Dakota, South Dakota, Minnesota,

Iowa, and Wisconsin all issued press releases urging caution in the use of donated venison to food pantries.

This came as a bit of a surprise because the only source of lead in venison would come from the bullets used to kill the deer. Well, how could bullets come to be found in venison in freezers? Don't hunters cut the damaged meat out of the deer prior to butchering? Wouldn't the bullets be removed with this trimming?

The reasoning went on...perhaps people donating deer to food pantries would not take the same time in field dressing and cleaning their deer as if they were eating the venison themselves. Would venison taken from hunters' freezers show less lead than venison donated to food pantries?

The Minnesota Department of Natural Resources (MNDNR) decided to test this hypothesis. They tested venison taken from MNDNR wildlife staff that was intended for personal or family consumption.

The results were nearly the same as the samples taken from food pantries, highly variable, but some samples had detectable levels of lead present—even from people who “knew what they were doing.”

We all have heard of the dangers that lead can pose to people, especially children. Stories of lead-based paint in old houses and lead in pipes carrying drinking water have been in the news for many years. We know that lead can cause health problems and that we should try to avoid ingesting lead when we can.

It needs to be emphasized that lead levels detected in recent venison sampling posed no health risks for people. However, we do know that long-term exposure to lead does pose a health risk, and we should take care to minimize these risks.

So, how does a person take care to avoid eating lead with their venison roast? There are two major ways in which hunters can minimize the chances of getting lead fragments in their food: one is to use appropriate ammunition, and the other is to carefully field dress and clean your venison while butchering.

Lead ends up in meat when a bullet shatters and spreads lead fragments throughout the carcass of the deer. This can be eliminated by using non-toxic ammunition, or it can be reduced by using bullets that do not shatter as easily. The MNDNR is conducting research on the nature and extent of bullet shatter. (See Lead in venison, page 19)



Waawaashkeshi.

Tribes charting winds of change

Clean wind energy may help fill future needs

By Charlie Otto Rasmussen
Staff Writer

Odanah, Wis.—For Great Lakes Ojibwe tribes contemplating how to meet future energy needs, one answer may be blowin' in the wind. In collaboration with government agencies and private businesses, tribal communities across Gichigami's south shore are conducting viability studies into wind power production on reservation lands.

“With wind energy, there are no resources being depleted and no pollution. We all benefit,” said Fond du Lac Band Environmental Program Manager Wayne Dupuis.

A regional leader in renewable energy exploration, the eastern Minnesota tribe has compiled five years of data tracking wind speed at multiple locations on the reservation. While one early test site failed to muster the minimum average wind speed of 14 miles per hour, Dupuis said prospects in the reservation's northeast corner look very promising.

“A site near Brookston measured winds in the 16 miles per hour range. Three large capacity wind turbines in this area would be able to meet one-third of the power needs on the reservation,” Dupuis said. Fond du Lac has more than 1,300 on-reservation households plus schools, administrative and service buildings. The Band and project partner Minnesota Power erected a new anemometer pole this past year to verify winds speeds before moving forward with plans to develop the site.

Mounted on the top of tall steel poles, anemometers allow researchers to measure wind speed and direction. Information stored on a hand-sized data logger is downloaded every four to five weeks. With at least one full year of anemometer data, certified meteorologists can determine whether a site has strong enough winds to drive power-producing turbines.

The Bad River Band is making use of a cell phone tower adjacent to the Odanah commercial district to collect wind data on an anemometer. A potential turbine nearby could power the tribe's convenience and grocery stores, casino, and lodge. Prime locations for turbines intersect strong air currents with existing electric transmission lines or large facilities like casino convention centers that have high power demands. Bad River resource staff are currently maintaining five anemometer sites across the northern tier of the reservation.

At Keweenaw Bay Indian Community (KBIC), tribal environmental staff are watching the mail for a recommendation based on wind data collected from a 20-meter tower that stood next to the fish hatchery from October 2006 until last summer. With pumps continuously pulling water from a deep aquifer and high power ventilation fans running nonstop, the facility soaks up lots of electricity.

“We're looking to offset our energy demands at the hatchery and other locations on the reservation with wind power wherever it's feasible,” said Char Beesley, KBIC environmental specialist. Beesley pointed to the tribal industrial park and a housing development as two sites where tribal officials planned to test the winds in future with anemometers.



Anemometers like this one displayed by Char Beesley, Keweenaw Bay Indian Community environmental specialist, are mounted atop 20–50 meter poles and measure wind speed and direction. After a year or more, certified meteorologists review data collected by anemometers to determine whether a particular site is suitable for erecting a power-producing wind turbine. (Photo by COR.)

Other Great Lakes Indian Fish & Wildlife Commission member tribes are in the preliminary stages of examining wind resources. Like Fond du Lac, Bay (See Winds of change, page 22)



Big Johns, a family of fish decoy carvers

Keep traditional skills alive, create modern art

By Sam Maday, For Mazina'igan

Lac du Flambeau, Wis.—Their basement is filled with sawdust and scrap wood, the telltale signs of experienced wood carvers. Brooks Big John, and his dad, Jerome, from the Lac du Flambeau Indian Reservation specialize in fish decoy carving with their business, BJ's Carvings.

Their impressive, precise skills have been honed since Jerome got his first jackknife as a boy. Today, Brooks Big John teaches his children the skills needed for carving, but he also teaches the traditional way of making and using fish decoys.

Traditionally, fish decoys were made in the shape of a tear drop. The decoys were not carved from wood back then, but made from deer bone or bear bone. Once the decoys were finished, they were used under the ice for spearing fish.

A hole was made in the ice and a belly tent was built over the hole. A belly tent is made by putting saplings around the holes and tying them off at the top, forming a tipi shape. Skins and hides are thrown over the saplings. They are called belly tents because the fisherman must lie on his belly and elbows with the decoy in one hand and the spear in the other.

The old-fashioned decoys moved around in the water like injured fish, which was very attractive to bigger fish, Big John says. Today things are different. Fish decoys are carved for two purposes: decorative and operational. In the past, decoys were primarily used primarily to obtain food.

Today, Brooks and Jerome Big John use the decoys to keep tradition alive. In fact, their hobby has turned into a father son business—BJ's Carvings. "We have markets to go to where we can buy fish; using the decoy and spear fishing is an option," says Brooks. Using the decoy today is the same as in the "old days," but instead of belly tents, shacks are put up over the holes, and heaters are used. Many people take advantage of the modern day advances. Whether the decoy is destined for actual use or decoration, the creative process starts the same.

All of the work done for the decoys is done within the Big John's house. It starts in the basement. First, Big John must decide which type of fish he wants to carve for his decoy. Once he chooses the fish, he uses that style of pattern.

His patterns are thin pieces of wood designed like the fish he chose. There are many shapes and sizes to his fish patterns. He traces the outline onto a piece of wood. BJ's Carvings only uses one type of wood—basswood. The Big Johns have tried white cedar and even butternut, but basswood is the best because it is easy to carve and shape into the decoy.

Next, he brings the block of wood to the saw. It's an automatic saw that only moves its blade, so that Big John can maneuver the wood and cut along the lines. He cuts a quarter-of-an-inch outside the lines he drew to allow for proper sanding later. He also makes sure to cut the decoy so that the tail is curved to one side. This allows for the decoy to "swim" in a circular motion in the water.

Before electric saws, decoys were carved by hand from a piece of wood. Some say that to use a saw is cheating, but Brooks Big John uses one for efficiency and to save time. After the rough cut out of the block, the embryonic decoy is taken to the belt sander. Here, through skillful manipulation of the wood, the chunk of wood slowly starts to look somewhat like a fish. However, the decoy is far from done. Big John continues to sand by hand. He recommends using 60-grit sandpaper at first, then 150-grit sandpaper for an even smoother finish.

The next step is to prepare the decoy for the lead. He marks a spot on the bottom of the decoy for a crevice to be carved. He takes the decoy to the drill press and drills a small crevice on the bottom of the decoy. There are different



Transforming a chunk of wood into a stunning, finished decoy replicating a specific fish species is a talent Brooks Big John, Lac du Flambeau, learned from his father, Jerome. Both Brooks, pictured above, and his father continue to skillfully create decoys and fish carvings to help fishermen catch the "big one" or simply for decorative purposes. (Photos by Sam Maday.)

drill bits for different size decoys. At this point, he tilts the fish up and makes two additional holes, called keepers, within the crevice to assure that the lead stays in the decoy. If the holes are not there, the cooled, hardened lead could fall out of the decoy when turned over.

It is at this point in the process where a decorative decoy and an operational decoy differ. If the decoy is to be used under water, it is painted and fins are put in. The fins are made of a light, bendable metal and are inserted through the wood into the crevice. When the lead is poured in and cooled, it will hold these fins in place. The fins are metal, so that if the decoy does not swim properly, they can be bent to fix the problem. Another way to fix a decoy is to add helper fins on top and bottom of the decoy near the tail. Fake fish eyes are also attached at this point. "You want the decoy to swim in a circle so that you can see it in your hole. If it doesn't swim in a circle, you could lose sight of it, and a big hungry musky could come steal it from you," says Big John.

An operational decoy takes only a couple of hours to complete from start to finish, because not as much detail is carved into the decoy. If the decoy is meant to be decorative, it is taken from the basement to a table in their dining room. This is where they take care of the decorative detailing.

When Jerome is not making signs for the community, he helps Brooks with the details. They carve details such as gill plates, mouth, tail, eyes, scales, and lateral lines. There are many tools used for these details, such as V-knives, Xacto knives, gouge knives, and wood burners. This part of the process takes the most time. After it is done, the decoy is painted in great detail. The fins are cut out of thin pieces of basswood and placed in the decoy the same way the metal fins are on the operational decoys. When the decoy is complete, it is sold, placed on a plaque, or used in a bigger piece of art, such as a lamp, or placed with a piece of driftwood. It takes 12-14 hours to complete a decorative decoy. The scales alone could require one to two hours.

Brooks Big John learned this skill from watching his father. He has been carving fish decoys for 15-20 years. Now his children are watching him and becoming more and more involved in the process. "There is no greater pride than to carve your own decoy and then go use it on the weekend to spear fish. It is a good feeling, a good thing. It gives them something to do, keeps them out of trouble. They are especially proud when they use it to kill a fish," says Big John of his children.

BJ's Carvings' decoys can now be found in twelve different countries. The Big Johns travel to many great art and collectible shows around the region and country. Their work can also be found on eBay. Jerome says they can carve any species. "My father passed it on to me, and I passed it on to my kids. It is important to pass on this history and tradition," says Brooks.



Carvings representing twelve northern Wisconsin fish species compose an eye-catching sign for the Great Lakes Indian Fish & Wildlife Commission. Carved and painted by Jerome Big John Sr. in 2007, the display attracts the attention of many who visit the Commission's Odanah office. (Photo by Sam Maday.)

On the cover

Standing before Pipestone Falls with Jason Schlender, Neil Kmiecik speaks at the 2008 Healing Circle Run opening ceremony on July 12. The annual run began and, six days later, ended at the sacred landmark located on the southern end of the Lac Courte Oreilles reservation. See page 19 for story and photos. (Photo by Charlie Otto Rasmussen.)

Canadian Prime Minister apologizes for "Sad chapter in Canadian History"

Ottawa, Canada—Below is the prepared text of the apology Prime Minister Stephen Harper delivered in the House of Commons on Wednesday, June 11, 2008. Paragraphs in parentheses were spoken in French:

Mr. Speaker, I stand before you today to offer an apology to former students of Indian residential schools.

The treatment of children in Indian residential schools is a sad chapter in our history.

(For over a century the residential schools separated over 150,000 native children from their families and communities.)

In the 1870's, the federal government, partly in order to meet its obligation to educate aboriginal children, began to play a role in the development and administration of these schools.

Two primary objectives of the residential schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption aboriginal cultures and spiritual beliefs were inferior and unequal.

Indeed, some sought, as it was infamously said, "to kill the Indian in the child."

Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

132 schools financed by the federal government were located in all provinces and territories with the exception of Newfoundland, New Brunswick and PEI. Most schools were operated as "joint ventures" with Anglican, Catholic, Presbyterian or United Churches.

The government of Canada built an educational system in which very young children were often forcibly removed

from their homes, often taken far from their communities.

Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities. First Nations, Inuit and Metis languages and cultural practices were prohibited in these schools.

Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian residential school's policy were profoundly negative and that this policy has had a lasting and damaging impact on aboriginal culture, heritage and language.

While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

The legacy of Indian residential schools has contributed to social problems that continue to exist in many communities today.

It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures.

Regrettably, many former students are not with us today and died never having received a full apology from the government of Canada.

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation.

Therefore, on behalf of the government of Canada and all Canadians, I stand before you, in this chamber so central to our life as a country, to apologize to



aboriginal peoples for Canada's role in the Indian residential schools system.

To the approximately 80,000 living former students, and all family members and communities, the government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this.

We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions, that it created a void in many lives and communities, and we apologize for having done this.

We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this.

We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you

became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry.

The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a government, and as a country.

There is no place in Canada for the attitudes that inspired the Indian residential schools system to ever again prevail.

You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey.

The government of Canada sincerely apologizes and asks the forgiveness of the aboriginal peoples of this country for failing them so profoundly.

(Nous le regrettons.)

We are sorry.

In moving towards healing, reconciliation and resolution of the sad legacy of Indian residential schools, implementation of the Indian Residential (See Canadian apology, page 4)

Fred Kelly, Ojibways of Onigaming, Canada reflects on the meaning Canada's apology

Editor's note: Fred Kelly, traditional elder, has spent a lifetime working with tribes in both Canada and the United States as a consultant and Ojibwe strategic planner. He has worked closely on the boarding school issue and was kind enough to share his thoughts on the meaning of the Prime Minister's apology to Indian people. His comments follow:

I was on the Negotiating Team that negotiated the Indian Residential School Settlement Agreement. The components of the package includes: (1) A Common Experience Payment; (2) An Endowment to the Aboriginal Healing Foundation; (3) An Independent Assessment Process (replacing the former Alternative Dispute Resolution process); (4) A Commemoration Fund; and (5) A Truth and Reconciliation Commission.

Moreover it is court-ordered and court-supervised to ensure compliance. It is the largest and most comprehensive settlement package in Canadian history up to that point.

The missing element to the settlement was a formal apology. Neither Canada nor the Prime Minister could be compelled to issue one, but we contin-



Fred Kelly, left, performs a sunrise ceremony before the Prime Minister's apology. (Photo by Sean Kilpatrick, AP.)

ued to press the matter, and we waited. On June 11, we were summoned to the House of Commons and you know the pageantry and ceremony that took place. I had the honour of officiating at most of the ceremonies for the "Indian" aspect, Inuit and a Metis being the other peoples. But the whole process was driven by the Assembly of First Nations.

Now, you ask for my thoughts. Very briefly: The apology was a solemn moment for the ages. It was a time of public admission for the government. It was an historic occasion. For the survivor, it was a time of the deepest reflection. We are told that the Prime Minister personally took the pen and rewrote the text at least three times before issuance. How he would deliver the apology would be as significant as what he would say.

My personal motivation in all activities and negotiations was centred on the best interests of the survivor that was wrested from his parents, language and culture 'to educate the savagery out of the pagans' and 'to kill the Indian in the child.' (The spirit of a grandmother revealed in the shaking tent that when the children were taken away, 'they saw the lifeline snap; that the children would come back but they would sound different and they would look different.' Think about that.)

The moment of the apology was a time for the victim of the residential school system whose spirit was killed. It was a time and remains a time for the family that was destroyed. It was a time and remains a time for the community

and the nation that was desegregated. It is time to address the legacy and the intergenerational impacts.

Personally, I sincerely regret that my parents, my brothers, and my friends who are now in the spirit world were not present to hear it. Having been a part of the negotiations that led to the settlement, I do not nevertheless defend nor denigrate the agreement. That is a settlement for the individual to reject or accept.

We fought and worked tirelessly for the apology. We had to shame the government into making it. It was heard the world over. But no one can accept the apology for anyone else. The apology must be received by the survivors, individually and personally. Only the survivor can do that!

As for the apology itself, will history record simply what the Prime Minister said? Or will history chronicle what he meant?

Can I personally forgive? Read my thoughts in "The Confession of a Born Again Pagan" by Fred Kelly "From Truth to Reconciliation" in the Aboriginal Healing Foundation website www.ahf.ca.



The return of the rice?

LCO contemplates conversion from cranberries to wild rice

By Sue Erickson
Staff Writer

Lac Courte Oreilles, Wis.—The Lac Courte Oreilles Band (LCO) has been in the cranberry business for a long time, since around the 1930s when the tribe started producing cranberries on a 30-acre plot as a subsidiary of Ocean Spray. Since that time, the cranberry marsh has grown, and the tribe has weathered the ups and downs of the cranberry market over nearly eight decades of being cranberry producers.

Today, they are taking a careful second look at the business and contemplating converting the long-time cranberry marsh into beds of manoomin (wild rice), according to the Mic Isham, LCO Conservation Department director.

It's a step that he believes could have positive results for the tribe economically and culturally, as well as provide a healthier habitat for humans and wildlife alike.

Optimistic about the potentials of the conversion, Isham notes several drawbacks to the cranberry business. Like many other agricultural businesses, the small guy has a difficult time making a profit. Isham believes to be profitable,

cranberry operations need to be both mega operations and be committed to the use of chemicals, neither of which suits the tribe's operation or prerogatives.

Successful cranberry operations have to be set-up for irrigation and use pesticides, herbicides, fungicides, and fertilizers, resulting in a chemical soup as discharge. The alternative, which LCO has taken, is to go organic and pull away from the chemicals; however, the operation becomes very labor intensive and costly, Isham states.

The tribe, he says, is actually fighting two cranberry growers on the Chippewa Flowage, claiming their operations are polluting Musky Bay as a result of chemical discharge from the bogs. The discharge is spoiling a valuable spawning habitat for native muskellunge, he says.

So, the tribe has turned a questioning eye to the native plant, manoomin, once the staple diet of the Ojibwe who lived in the area and once abundant along the Chippewa River. The creation of the flowage for the purpose of electrical generation wiped out the abundant manoomin beds along the river.

"Wildrice was our economy," Isham contends. "Even the irregular shape of our rez reflects the shape of the Chippewa

River system and the stands of wild rice where people harvested every fall."

Little manoomin remains available to the tribe on rez these days, so the resurrection of manoomin beds on reservation could make the healthy, traditional food more accessible to tribal members once again. With the many health issues prevalent for native people, Isham believes there is a need to get more manoomin back into the native diet.

And, if the conversion were successful, there would also be opportunity to market manoomin as well as use the seed stock to regenerate rice beds in other suitable portions of the flowage.

So, how would you go about changing a cranberry bog into a wild rice bed? Much like incubating a business, LCO is looking at the feasibility of the conversion by developing a test plot.

In 2006 the project began. A one-acre plot located at the back end of the cranberry bog was prepared for the test site. Irrigation pipes were removed, the area excavated, and dikes were shored-up.

In 2007 seeding took place, primarily using seed from the Courte Oreilles River system and some regional rice obtained from the Great Lakes Indian Fish & Wildlife Commission.

Funds for parts of the project were available through the Bureau of Indian Affairs' Circle of Flight dollars for wetlands restoration, and some seed was

also obtained through the US Fish and Wildlife Service, Isham says.

"Basically, the only thing that's not natural in the wild rice bed is the pump used for water level control," Isham says, quite unlike the cranberry producing process.

In late June 2008, manoomin had emerged at the test site, long leaves seemingly adrift on the water in the "floating leaf" stage of development—the rice seed had taken hold and hopes for the wild rice bed looked positive.

Plans to expand the test site are in the works as well, converting another unproductive section of the cranberry bog into a wild rice bed. Isham hopes to get rice from Barker Lake this year for seeding so it will all be of native stock.

The success of the test sites is critical for the tribe to make the decision to convert from cranberries to manoomin. Isham hopes it can happen. He envisions all forty-four acres of cranberry bog as flowing fields of manoomin with tribal families launching their canoes and boats to harvest the ripened grain; he sees the current building by the bog converted into a wild rice processing site and obtaining seed to generate more beds at suitable sites along the flowage.

It would take time, effort, dollars, but in the end, he envisions the return of manoomin to the rez.



Lac Courte Oreilles (LCO) summer youth workers seed the banks surrounding the newly created manoomin (wild rice) bed at LCO in an effort to prevent erosion. The new manoomin bed, in the floating leaf stage at the time of this photograph, was formerly part of LCO's cranberry bog. (Photo by SE.)

GLIFWC enforcement safety classes fall/winter 2008

Class	Date & Time	Tribe	Contact
Hunter Education	August 11-15, 2008 10:00 a.m.	Lac Courte Oreilles	Tory DeBrot (715) 292-5320
Hunter Education	August 18, 25 & 26, 2008 3:30 p.m.	Lac du Flambeau	Emily Miller (715) 892-6789
Snowmobile	December 4-6, 2008 6:00 p.m.	Red Cliff	Mike Soulier (715) 209-0093

Canadian apology

(Continued from page 3)
schools settlement agreement began on September 19, 2007.

Years of work by survivors, communities, and aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership.

A cornerstone of the settlement agreement is the Indian residential schools truth and reconciliation commission. This commission presents a unique

opportunity to educate all Canadians on the Indian residential schools system.

It will be a positive step in forging a new relationship between aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

Spring harvest & assessment round-up

Harvest plentiful, fish populations healthy

By Sue Erickson, Staff Writer

Odanah, Wis.—A late spring and ice reticent to forgo its hold on northern lakes characterized the onset, at least, of the treaty spring spearing and netting season. Despite the late start and sometimes troublesome conditions, tribal members managed a very successful 2008 spring season and likewise, assessment crews completed their annual spring surveys on selected lakes.

In Wisconsin, the tribes' combined harvest totaled 27,915 walleye and 270 muskellunge in 2008. This was down somewhat from the 30,700 walleye and 303 muskellunge taken in 2007 but still represents a healthy harvest.

The final totals in Michigan for 2008 were 5,901 walleye and 10 muskellunge, as compared to 5,577 walleye and 12 muskellunge in 2007.

In Minnesota's Mille Lacs Lake preliminary calculations indicate the tribes harvested about 87,686 pounds of walleye and about 8,103 pounds of northern pike in 2008. This compares to the 2007 totals of about 87,041 pounds of walleye and about 9,938 pounds of northern pike.

Typically, fish taken during the bountiful spring season are shared with the elderly and extended families as well as provided to community feasts and ceremonies.

Assessments

GLIFWC Inland Fisheries Section assessment crews began electroshocking surveys as soon as ice cleared from the shores of lakes identified for spring surveys. Eleven spring walleye population estimates were completed on Wisconsin lakes including: Upper Turtle Lake, Barron County; Rose Lake and Sawyer Lake in Langlade County; Bearskin Lake, Squirrel Lake and Katherine Lake in Oneida County; Sherman Lake (in Cooperation with WDNR), Squaw Lake and Kentuck Lake in Vilas County; Bass-Patterson Lake in Washburn County; Butternut Lake in Forest County

These data will be exchanged with state biologists at the August meeting of the Wisconsin Inland Fisheries Technical Working Group.

GLIFWC and tribal fisheries assessment crews also cooperated with Minnesota Department of Natural Resources to conduct an adult walleye population estimate on Mille Lacs Lake using electroshocking boats for tagging and short-term sets of graded mesh gill nets for recapture.

Results from this mark-recapture study indicate that adult walleye abundance is similar to the stock assessment model projections that were used by state and tribal biologists to develop the harvestable surplus level for 2008.

GLIFWC's electroshocking boats and crews were joined by boats and crews from Mole Lake, St. Croix, Fond du Lac and the US Fish and Wildlife Service who all participated in the spring assessments.



Marten stocking begins this fall

Interagency plan designed to help existing population

By Charlie Otto Rasmussen
Staff Writer

Odanah, Wis.—Struggling waabizheshi numbers in the Chequamegon-Nicolet National Forest's western region are set to get a boost beginning this fall through an interagency stocking program. Biologists plan on releasing approximately 30 American martens—or waabizheshi in Ojibwemowin—each autumn for the next three years.

“Our marten research and monitoring program has revealed problems due largely to low population densities,” said Jonathan Gilbert, Great Lakes Indian Fish & Wildlife Commission (GLIFWC) wildlife biologist. “We’re hoping the introduction of additional animals will bump up the population to a self-sustaining level.”

Live-trapping the first round of waabizheshi is scheduled to begin in northeast Minnesota around mid-September and continue no later than November 1 or whenever the target number is reached. Captured animals will be translocated to release sites in the Chequamegon-Nicolet.

Since Gilbert and GLIFWC Wildlife Technician Ron Parisen began studying Wisconsin martens in 1991. They’ve documented high juvenile mortality, declining overall numbers and an increasingly scattered popula-

tion. Biologists from the Department of Natural Resources and U.S. Forest Service have made similar observations in recent years. Beginning in 2007 biologists from all three agencies—tribal, state and federal—detailed a plan to help this small member of the weasel family listed as an endangered species since 1972.

“The new release protocols we’ve established improves our chances for success,” Gilbert said. Wiped out by the first quarter of the twentieth century through habitat loss and unregulated harvests, three marten reintroduction attempts have had mixed success in Wisconsin: 1953 (Stockton Island), 1975-83 (Nicolet National Forest), and 1987-1990 (Chequamegon National Forest).

For the current project, acquiring as many female waabizheshi as possible is a primary goal. Biologists have set the minimum stocking ratio at two females for every one male over the next three years.

“We know from past reintroductions in other places that when the sex ratio is skewed to the females, the chances of success increase,” Gilbert said.

Agency wildlife officials have also fine-tuned a release strategy to help smooth the transition for captured martens. Biologists plan to both expand the number of release sites and reduce the number of animals at each location.



Beginning this fall, wildlife biologists will release 30 martens or waabizheshi each autumn for the next three years. GLIFWC, the Wisconsin Department of Natural Resources and US Forest Service (USFS) initiated the project to help bolster the struggling marten population in northwest Wisconsin. (USFS.)

Approximately three martens will be held in small holding pens enclosed with tree limbs and furnished with nesting boxes. Meat and water will be provided to the waabizheshi daily until the sixth day when the caretaker will simply leave the pen door unlatched and leave the area. Biologists call it a soft-release,

and it helps reduce stress as the animals acclimate to the new territory.

Apart from the translocation project, biologists are discussing how to preserve prime marten habitat. In Wisconsin’s northwoods, that includes mature forests dominated by hemlock, sugar maple and yellow birch.

Black flies drive off nesting loons

By Charlie Otto Rasmussen, Staff Writer

Watersmeet, Mich.—Overwhelmed by a subspecies of black flies, nesting loons were disrupted across Upper Michigan in 2008. Nesting lakes from Gogebic to Mackinac Counties swarmed with flies that feed primarily, if not exclusively, on loons.

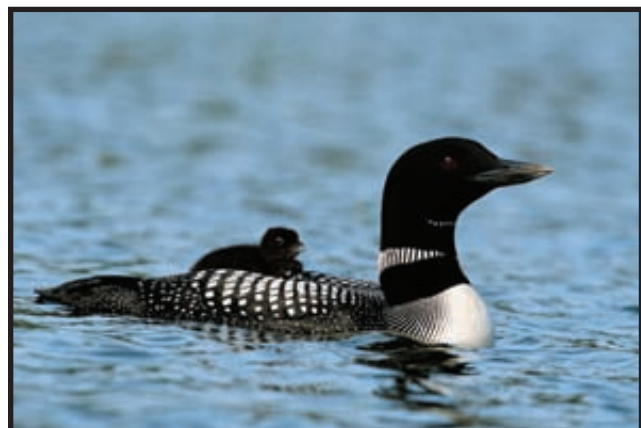
“With the late spring we had this year, the hatch of these flies was apparently delayed and their emergence coincided almost exactly when loons were beginning to nest and incubate eggs,” said Robert Evans, Ottawa National Forest wildlife biologist. “As a result, we believe that loons abandoned their nests and eggs on a number of lakes due to the flies.”

Nesting begins in early spring when clutches generally containing two eggs are laid. Male and female loons share incubation duties over a 28-day period. In most years, high numbers of loon flies are present for only a fraction of that time.

Near Watersmeet and the Lac Vieux Desert Tribe, Evans said loons abandoned nests on Dinner, Moon, Beatons and Long Lakes. Birds later returned when black fly numbers decreased and again attempted nesting on three of those lakes—Long, Beatons and Moon. At Seney National Wildlife Refuge in the north central Upper Peninsula, researcher Damon McCormick estimates that over 60% of loon nests were abandoned presumably because of the flies.

“Renesting takes a large energy toll on adult birds and is not always attempted,” Evans noted.

Some loon researchers believe that this black fly species known as *Simulium annulus* feeds only on the common loon. One of 254 black fly species in North America, adult *S. annulus* typically live from 10-35 days. While loons are very aggressive in defending their territories from predators, the tiny parasitic flies present a challenge to successful nesting.



Wildlife biologists have witnessed the overlap of loon nesting and black fly hatches intermittently over time. According to loon researcher Joe Kaplan, the last time it occurred in the region was in 1996, which like 2008, was marked by a late, cold spring.

Clam Lake elk herd continues to grow

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

Clam Lake, Wis.—More than ten years since 25 elk were released into the Chequamegon National Forest, the population there has grown to 150 animals, up 15 from last year. This represents about a 13% increase in the population, a growth rate that has been consistently observed in the elk population since its establishment (except for a year or two). At that rate of increase, the population will reach 200 animals in another few years.

Two hundred elk is the population threshold that will initiate the first elk hunting season in Wisconsin.

Each year the Wisconsin Department of Natural Resources (WDNR) attempts to catch and collar all calves born, and each winter radio collars are placed on adult elk. In this way, reproductive rates and mortality rates can be determined to help monitor the population and to track its progress.

In 2008 there were 19 elk calves caught and collared. It appears that the cold, late spring had a negative impact on elk reproduction. Few young elk were located compared to past years.

When an elk calf was found, more often than not it was not as heavy as elk calves have been in past years (body weight in calves is an indicator of body condition and a predictor of survival), and this year two stillborn calves were found (more than in past years).

The major cause of mortality of adult and yearling cows in the Chequamegon National Forest elk herd has been vehicle accidents (8 of 19 animals), with wolf predation following as the second leading cause. For calves, predation by bears and wolves accounts for the majority of the deaths. The WDNR is working with Wisconsin Department of Transportation and others to reduce the number of elk hit by vehicles. Bear and wolf predation is expected to continue.

Despite the reduced reproductive output and the fact that some elk are killed by predators, the population continues to grow. As the population approaches the 200 level, plans will be made to implement a hunting season. Initially the season will allow only the harvest of bull elk.

As the population continues to increase to the population goal, the harvest of cow elk will be permitted. As with all harvested species in the Wisconsin ceded territories, treaty tribes will have the opportunity to harvest up to 50% of the harvestable surplus of elk.

Looking down on manoomin

By Peter David
GLIFWC Wildlife Biologist

Odanah, Wis.—“The next lake up is Pacwawong—then we’ll take a look at that flowage in Washburn County that we seeded last fall.”

The sentence I have just uttered sounds slightly forced, even to me, produced with a bit more concentration than should be necessary. I am growing queasy; we have been bouncing around in a small Cessna for several hours now,

over the lakes, rivers and flowages of northwest Wisconsin. The smooth air we had earlier is being lost as the day heats up, and the noise of the small plane gets to me after a while, despite the headsets which help drown out the engine throb. Fortunately, I am distracted momentarily as a bright green patch comes into view below: the manoomin beds on Pacwawong.

As the pilot tilts the plane for a better view, my iron-gutted assistant in the back seat sets down the Tupperware of cold spaghetti he brought along, and

we both lean over and start snapping pictures. Within a few seconds we are past the lake and setting course to the next site. I snap on a micro-cassette recorder and preserve a few comments about the density of the rice, the percentage of the lake that is covered, and the pair of trumpeter swans that were down near the inlet, while he polishes off the last of the spaghetti with great relish. It may be several days before I wish to be friendly with him again.

Still, despite knowing that I was likely to feel crummy by the time the ride was done, I had looked forward to this trip, just as I have done every year for the last two decades. For we are “looking down” on manoomin only in a strictly literal sense; the information we glean is gathered in eagerness, excitement, and even reverence.

Has Clam rebounded from last year? Did the seeding on Wilson take hold? Is the beaver control on Tranus paying off? Is it going to be worth opening Bear? Is there any truth to the rumor that there’s a bed on Casey? These are the questions that gnaw at us as we taxi for takeoff; the questions that we hope will be answered by the time we again touch earth.

It is fortuitous for us that sun-lit manoomin is a brilliant green that is quite identifiable from the air. We try to fly on days with cloudless skies, and view most waters from the south to maximize this color finger-print. In the time that it would take to cover a handful of waters from the ground, we can scan several counties from the skies. And the

annual surveys are necessary because manoomin is an annual plant, whose abundance can vary greatly from year to year (see photos).

As useful as the air surveys are, they are not the only component of GLIFWC’s annual survey efforts. Although air surveys are fast and informative, ground surveys still have their role as well. Ground crews can provide a level of detail that we cannot extract in a quick fly-by.

For example, they are better at picking up small beds, and beds where the manoomin is mixed with other aquatic vegetation that can mask that bright green signature we seek from the air.

Thus, the air and ground data we gather complement each other, each providing what it provides best. Taken together, they offer us important insights into the annual variation of this plant, helping us determine long-term trends, how restoration efforts are faring, and how annual weather variation may impact the crop. They can also alert us to problems on individual waters, or help us direct ricers to the most abundant stands and away from the failures—something anyone buying gas these days can appreciate.

Back in the plane, my assistant cordially offers a couple of greasy, overgrown doughnuts up to the pilot and myself. While the smiling pilot gladly accepts, I try to aim the wide-open cold air vent even more directly on my sweat-beaded forehead and spill a weak “no thanks” into the headset. When are we going to get to that next lake?



What a difference a year makes: wild rice abundance in back-to-back years on Upper Clam Lake’s southwestern bay. Upper photo was taken in 2006 and the lower photo 2007. (Photos by Peter David.)



Interested in selling wild rice seed?

GLIFWC will be purchasing freshly harvested wild rice seed for reseeding projects. We will pay \$2.00 per pound for seed. If you are interested in selling seed, please contact our Wildlife Section at (715) 682-6619 before harvesting to make sure we are still buying, and for instructions on storing the seed and meeting with our buyer, etc. Your help is needed to expand the rice resource in the ceded territory!!

Manoomin recovering in the Kakagon Sloughs

Odanah, Wis.—Famous for its abundant beds of manoomin, the Kakagon Sloughs seems to have benefited from the reasonably wet spring and summer, and its uniquely tasty manoomin is making a comeback.

According to one Bad River Rice Chief Robert Powless Sr., it looks like 2008 will provide a harvesting opportunity for tribal members. After ricing was closed down last year due to the devastating impact of the low water levels that left rice beds high and dry in 2007, it will be with thanksgiving that manoomin is once again harvested this year, Powless says.

Aquaculture demo facility hosts statewide field day

Red Cliff, Wis.—On Thursday, June 12th, the University of Wisconsin Stevens Point Northern Aquaculture Demonstration Facility (UWSPNADF), along with the University of Wisconsin Extension and the Wisconsin Aquaculture Association (WAA) hosted the Aquaculture Field Day and Vendor Fair in Bayfield and Red Cliff.

The morning session was held at the Bayfield Pavilion in Bayfield and included an open discussion of biosecurity on the fish farm, and several lectures and updates. Rick Decker from Land O’Lakes—Purina Feeds spoke about feed nutrition and the price of feed; Jim Held, aquaculture specialist with UW Extension, talked about weed control for ponds.

NADF Facility Manager Greg Fischer gave project updates from the facility, and Sarah Kaatz, aquaculture specialist with UW Extension, gave an update of aquaculture extension programming.

The afternoon sessions and Vendor Fair were held at NADF in Red Cliff. There were eight manned vendor booths featuring products for a wide range of aquaculture activities and three informational booths.

The afternoon sessions were half-hour practical skills discussions. The first two sessions were held outside, where Bob Robinson from Kasco Marine talked

about aeration and had several aerators on site to showcase.

Greg Fischer and Dan Duffy (NADF Technician) talked about fish sampling in ponds, conducting sample counts, and grading. NADF summer interns, Jessica Kavanagh and Mike Defoe demonstrated seining a pond full of walleye fingerlings.

The two indoor sessions focused on larval feeding, which Greg Fischer discussed, and water quality, which was taught by Kendall Holmes (NADF Technician), and Sarah Kaatz, UW Extension in the facility water lab. The Field Day concluded with a wrap up, general question and answer session, and the event was attended by 50 people.

On Friday, June 13th, the quarterly WAA meeting and the Wisconsin Aquaculture Industry Advisory Council (WAIAC) were held in the morning at the Bayfield Pavilion.

Following the meetings, the annual WAA Fish Fry and Picnic was held at NADF. The vendors from the Field Day were also there, as it was also an Open House for NADF.

Over 60 people attended and enjoyed fresh yellow perch and whitefish. After the open house, four local hatcheries, Red Cliff, Bad River, Bayfield, and Iron River all had open houses as well, allowing participants to visit the hatcheries on their way home.



Under the radar: The cryptic invasion of an aggressive invasive species

By GLIFWC Staff

Cryptic, or hidden, invasion

Odanah, Wis.—When an unusual plant or animal from overseas becomes established in our area, it often gets noticed fairly quickly. But when an invader (typically a plant) looks almost the same as a species already here, it may not be discovered until it spreads across large areas, even whole continents! This type of biological invasion is referred to by scientists as “cryptic invasion.”

Common reed in North America

Common reed or *aaboojigan* (*Phragmites australis*) inhabits wetlands, shrub swamps, lakeshores, floodplains, bogs, and ditches. Our largest grass, common reed can grow to over 15 feet tall, with leaves up to 1.5 inches wide and an extensive network of underground and surface rhizomes. The small, downy seeds are easily spread by wind and water. They tend to have low viability, though, and most expansion of existing patches is by the spreading rhizomes.

As a broadly-defined species, common reed may have the widest natural distribution of any plant in the world, being native to every continent except Antarctica. (Many weedy plants such as orange hawkweed and spotted knapweed have now been introduced around the world by humans.) Fossil common reed remains 40,000 years old have been found in the American southwest, and preserved rhizome fragments in peat from tidal marshes reveal that the plant has inhabited Atlantic and Pacific coastal marshes for thousands of years. Mats woven by the Anasazi people in Colorado over 1000 years ago are made partly of common reed.

The Ojibwe and other tribes wove food-drying frames out of common reed stalks and basswood twine. The frames made by the Ojibwe were typically 2 by 3 feet in size, and were used to dry berries. More recently common reed has been used for wetland stabilization, erosion control, wastewater purification, and as a biomass crop.



This flowerhead of the native type of common reed is much sparser than that of the introduced type. (Photo by Steve Garske.)

Though traditionally considered the same species, European and North American common reed differ substantially from each other in appearance, growth form, habitat preference and aggressiveness.

In general the European type is larger and taller than the native type; the foliage is darker with a bluish cast; the leaf sheaths are tightly rather than loosely attached; the stems are finely ribbed rather than smooth; the lower stems are usually tan rather than reddish; and the flowerheads are notably larger and denser.

The European type grows with the stalks close together, forming dense stands, while the stalks of the native type are more scattered. The European type can also grow in brackish (somewhat salty) water and can tolerate constant flooding, while the native type cannot. The two types may even be so genetically different that they are unable to interbreed.

For centuries North American common reed grew in wetlands, coexisting with cattails (*apakweshkwayag*), sedges, grasses and many other plants. But around 150 years ago, common reed started to become noticeably more widespread and abundant, especially in the northeastern US. Stands that had coexisted with the surrounding vegetation for many years suddenly began to expand rapidly, pushing out the neighboring vegetation.

A stand of native common reed that had quietly occupied one side of a New England bog for more than 100 years suddenly grew to dominate the entire bog. Recent genetic evidence shows that these aggressive stands are a European type of common reed. This introduced type has nearly eliminated the native common reed in New England and has colonized much of the rest of North America as well.

A 2004 study placed the native North American type (really 11 closely-related types) and the European type in separate subspecies: *P. australis* subsp. *americanus* and *P. australis* subsp. *australis*, respectively.

Recently both native and introduced common reed have been shown to be allelopathic, releasing substances (particularly gallic acid) from their roots which inhibit the growth of competitors. But again the two types differ: the root secretions of the European type are significantly more toxic to neighboring plants than those of the native type.



Dense patch of introduced common reed in a disturbed wetland in Ontonagon, Michigan. The aqua cast of the late fall stalks is typical of this type. (GLIFWC photo).

The fallout

Today introduced common reed is recognized as a major invasive in wetlands and other natural habitats. Introduced common reed crowds out native plants (including native common reed), changes wetland hydrology, and increases the potential for damaging fires. Its old stalks carpet the ground, preventing the emergence of the seedlings of other plants.

Dense stands of introduced common reed deprive other plants of light and nutrients and provide little food for wildlife. Diverse wetland and shoreline communities are soon turned into pure stands (or monocultures) of introduced common reed. The ability of introduced common reed to grow in 3 feet or more of water may even put it into competition with wild rice (manoomin) beds.

Introduced common reed is now considered by many to be the most aggressive and ecologically damaging wetland invasive in the northeastern US. It appears to be expanding rapidly in the midwest, including southern and eastern Wisconsin (notably along the Fox River system), and scattered colonies have begun to appear in the Lake Superior region.

Common reed is sometimes sold as seed for landscaping and “wildlife plantings.” But because of the confusion in separating the native from the introduced type, state and federal agencies (and even some seed companies) are recommending that common reed no longer be planted.

Stemming the spread of introduced common reed

Boaters can play an important role in stopping the spread of introduced common reed. Because it often grows along lakeshores and rivers, washing off your boat, trailer and equipment after a day out in the water will go a long way towards removing any hitchhiking seeds.

Herbicides can be useful in controlling or even eliminating smaller patches of common reed. As with most invasive plant eradication projects, the greatest return on time and resources comes from attacking smaller outlying patches before they become large patches that spread rhizome fragments and seeds to new areas.

Research has begun into possible biological control of introduced common reed in North America. So far at least 26 insect species have been found to attack common reed here. Most of these insects have been accidentally introduced from Europe.

About 140 insect species have been reported to feed on common reed in Europe, with some of these doing significant damage. The trick will be to find insects or other organisms that attack the European type and not the native type. Until such biocontrols are found (if they ever are), it is up to all of us to do what we can to avoid spreading this aggressive invader.

(See **Common reed in North America**, page 11)

Appreciating fall fruits: Miinensag (hawthorn berries)

By Karen Danielsen
GLIFWC Forest Ecologist

Odanah, Wis.—As summer rolls into autumn, ripening fruits pepper the landscape. Of these fruits, miinensag (hawthorn berries or thorn-apples) seem to be the most underappreciated. Few people expend time and energy to gather miinensag.

Although miinensag all look similar, at least superficially, their flavors can vary from bland to bitter to sweet, with their textures ranging from mealy to juicy. This disparity results from an incredible diversity of miinensaagaawanzh (the Ojibwe name for the entire plant), with each type—or species (all within the scientific genus *Crataegus*)—producing fruits exhibiting unique characteristics.

Dozens of species exist within the ceded territories (and hundreds worldwide), so finding the best tasting fruits can be challenging. Furthermore, many species have been cultivated, or have naturally hybridized, making identification nearly impossible.

Nonetheless, Red Cliff elders Joe Duffy and the late Dick Gurnoe used to enjoy picking handfuls of miinensag and eating them raw. Several years ago, while reminiscing with GLIFWC staff, they explained that, though they never gathered a lot of these fruits, they always liked their flavor. Snacking on miinensag was just something they did while working in the woods.

Frances Densmore, in her 1928 publication **Uses of Plants by the Chippewa Indians**, describes how tribal members used to prepare miinensag for winter cooking. They would crush the fruits by hand to form little cakes, which were then dried on birch bark and stored in makukoon (birch bark containers).

In their book **Edible Wild Plants —A North American Field Guide**, Thomas Elias and Peter Dykeman suggest eating the sweetest miinensag fresh, while processing the others to make jelly or tea. They also mention that the fruits can be dried or used in pemmican, a high energy American Indian food made with meat and fat.

Sam Thayer, the author of **The Forager's Harvest**, recently mentioned that he eats miinensag fresh, noting that “the best ones taste like strawberries.” Of course, he did underscore the difficulty of locating flavorsome fruit. He also commented that “approximately 95 percent of the fruits” he has gathered have a grub lurking in among the seeds. Still, he likes to eat these fruits fresh, finding it easy enough to avoid biting into the grubs.

The grubs, however, have discouraged him from using miinensag for jellies and other cooked products. He has not yet figured out a method to process the fruit without the grubs becoming part of the concoction. The hard seeds can be easily removed using a strainer, but not so the soft-bodied grubs.

While people may not necessarily covet miinensag, wildlife species devour them. Animals preferring these fruits include waawaashkeshi (deer), makwa (black bear), waabooz (rabbit) and esiban (raccoon). Birds, such as bine (ruffed grouse) and giizhikaandomineshii (cedar waxwing), also depend upon these fruits as a food resource.

In addition, miinensaagaawanzh provides excellent wildlife habitat. Growing as a bush or small tree, miinensaagaawanzh is armored with sharp thorns, offering especially safe lodging for small animals. Actually, centuries ago, the English used this plant to create defensive hedgerows as deterrence against enemies. The common English name “hawthorn” evolved from the Old English term “haga,” meaning hedge.

Even the wood offers a means of protection. Extremely hard and fine-grained, the wood resists breakage. Its genus name, *Crataegus*, comes from the Greek work “kratos,” which means strength, referring to the hardness of the wood. This innate solidity and beauty makes the wood popular for carving tool handles, combs and small ornamental boxes.

Miinensaagaawanzh grows in open fields and along streams. Sam Thayer believes it to be most common in the red clay near Lake Superior, but it can sur-



Hawthorn illustration (left) reprinted from the Southwest School of Botanical Medicine. Upper photo: Miinensag (hawthorn berries). (Photo courtesy Sacramento Bee.)

vive in all types of soils. It blooms in late spring to early summer with clusters of white or pink flowers, giving an appearance of a small apple tree, which botanically-speaking is a distant relative.

By late summer or early fall the fruits change color from green to red or deep purple (rarely yellow) and often look like tiny miniature apples. Not surprisingly, this resemblance gives rise to the other common English name “thorn-apple.”

The Ojibwe name also comes from the fruits. “Miin” means fruit or seed, while the suffix “ens” is the diminutive. Thus, miinens (singular form) means little fruit, with miinensag being the plural form. The suffix “aagaawanzh” refers to the entire plant.

Even though this little fruit may often be disregarded, given its inconsistent flavor and texture, it still has much to offer. Successfully locating a miinensaagaawanzh with sweet, juicy fruit can quickly rouse a new sense of appreciation. It might even prompt the gathering of enough miinensag to make jelly, tea or pemmican.

Invader Crusader Award recognizes efforts of Northwoods Cooperative Weed Management Area

Madison, Wis.—Dara Olson, GLIFWC aquatic invasive species coordinator, recently accepted a 2008 Invader Crusader Award on behalf of the Northwoods Cooperative Weed Management Area (NCWMA) for the group's work to integrate the programs of agencies and organizations within a four-county area, essentially creating a “weed management area” or WMA.

The Invader Crusader Awards are annually presented by the Wisconsin Council on Invasive Species and recognize the efforts of organizations as well as individual volunteers who work to control and prevent both aquatic and terrestrial invasive species.

The Northwoods Cooperative Weed Management Area creates a forum for collaboration and information-sharing among management agencies in northern Wisconsin with the common goal of preventing and controlling invasive species. Essentially, it helps prevent duplication of effort and helps maximize staff and volunteer time and funding dollars.

GLIFWC is one of about 25 organizational cooperators in the NCWMA, with both Olson and GLIFWC Wildlife Biologist Miles Falck actively participating in the NCWMA activities.

The NCWMA was specifically mentioned for its ability to target projects that have high impact without huge expenditures. They were also noted for “an impressive number of projects with only small inputs of grant funds by mobilizing and training volunteer work groups.”

Also mentioned was the NCWMA website (www.northwoodscwma.org), considered a valuable resource to similar organizations which are beginning to form in other regions.

In addition to the Invader Crusader recognition, NCWMA was recognized along with seven other CWMA's for outstanding achievement at a recent National CWMA Conference.

Recipes for Miinensag

Reprinted from *Edible Wild Plants, A North American Guide*

Hawthorn Jelly

Crush 3 pounds of miinensag (2 pounds if a juicy type). Place in a pot, cover with water, and cook until soft. Add more water if necessary. Strain juice through a jelly bag. Bring 4 cups of juice to a boil. Unless fruits are unripe, add 1 package of pectin, stir, add 6 to 7 cups sugar, stir and bring to a rolling boil. If no pectin is added, boil to 240 degrees Fahrenheit. Remove from heat, skim, pour into sterilized jelly glasses and seal. If fruits do not seem acid enough, add juice of 1 or 2 lemons.

Hawthorn Tea

Steep 2 to 3 tablespoons crushed fruit and sprig of mint in a cup of boiling water for 5 to 10 minutes.

VHS found outside Great Lakes basin but not in ceded territory

By Matt Hudson, GLIFWC Environmental Biologist

Odanah, Wis.—Viral Hemorrhagic Septicemia (VHS) continued its spread across the Great Lakes region during spring 2008 and was detected for the first time outside the Great Lakes basin. Muskellunge ovarian fluid samples taken during routine surveillance from Clear Fork Reservoir in central Ohio were confirmed positive for VHS, although no fish kills were reported.

VHS was also detected in round gobies and yellow perch from Lake Michigan near Milwaukee and from round gobies and rock bass taken from Illinois waters of Lake Michigan just south of the Wisconsin border. VHS was first detected in Lake Michigan in 2007. VHS was not found in any fish samples taken from 1837 and 1842 ceded territory lakes by GLIFWC and its cooperators during spring 2008.

VHS is a virus new to the Great Lakes region that can infect and can kill many different species of fish, including walleye, muskellunge, northern pike, bass, and other species important to tribal harvest. VHS was first detected within the Great Lakes system in 2003 and has spread to all the lakes except Lake Superior, along with a handful of waters inland from the Great Lakes. VHS has resulted in several widely publicized fish kills, which have led to numerous emergency regulations,

primarily by federal and state governments, aimed at preventing the spread of the disease. Although viewed as a serious threat to fish populations, VHS is not a threat to humans.

GLIFWC staff teamed with tribal natural resource departments and the U.S. Fish and Wildlife Service's La Crosse Fish Health Center, with funding from the U.S. Department of Agriculture's Animal and Plant Health Inspection Service (APHIS), to test fish for viral hemorrhagic septicemia (VHS) in wild fish from nine waters within the 1837 and 1842 ceded territories during spring harvest 2008 (see Table 1).

Lakes where tribal fish hatcheries obtained broodstock (milt and eggs) for their fish rearing operations were the main target of surveillance efforts. Sixty fish were sampled from each lake and pooled into twelve samples of five fish each. This number has been determined by scientists to give reasonable confidence that the virus would be detected if it were present. A small piece of the kidney and spleen is taken from each fish.

By sampling fish from these lakes, tribal hatcheries gain the confidence they need to know whether their operations are VHS-free as well as provide surveillance data useful to the broader effort to track the spread of the disease. In some cases, additional tests of extended-growth fish will be done by tribal hatcheries prior to stocking to ensure that the fish are clean before being released to the wild.

GLIFWC Biological Services staff would also like to thank all the wardens, creel clerks, fisheries assessment crews, and spearers for keeping a watchful eye for signs of sick fish this spring on lakes all across the ceded territory. Having so many sets of eyes watching the waters and looking for signs of VHS during spring harvest makes tribal members and staff important players in the efforts to track and prevent the spread of VHS.

Two sick fish were submitted to GLIFWC this spring by individuals aware of VHS and its symptoms (a whitefish from Lake Superior and northern pike from Mille Lacs Lake, Table 1). Both fish were submitted to the La Crosse Fish Health Center for VHS testing and both came back negative.

In order to help stop the spread of VHS—as well as a host of aquatic invasive species—boaters are strongly encouraged to drain all water from boats, containers and fishing equipment before leaving waterways. All aquatic plants and debris should also be removed from boats, trailers and motors.

Date Collected	County (State)	Lake	Species Collected	Test Result
4/18/08	Iron (WI)	Lake Superior	Whitefish	Negative
4/28/08	Ashland (WI)	Kakagon River	Walleye	Negative
4/29/08	Polk (WI)	Big Round	Yellow Perch	Negative
5/6/08	Bayfield (WI)	Owen	Walleye	Negative
5/8/08	Vilas (WI)	Lac Vieux Desert	Yellow Perch	Negative
5/8/08	Mille Lacs (MN)	Mille Lacs Lake	Northern Pike	Negative
5/8/08	Vilas (WI)	Little Trout	Walleye	Negative
5/9-5/11/08	Vilas (WI)	Flambeau Chain (Pokegama, White Sand, Flambeau Lakes)	Walleye	Negative
5/15/08	Forest (WI)	Metonga	Yellow Perch	Negative

Table 1. Results of samples submitted to the La Crosse Fish Health Center for VHS testing by GLIFWC and tribal natural resources departments during spring 2008.

Impact of invasives major concern at GLFC annual conference

By Bill Mattes, GLIFWC Great Lakes Section Leader

Cleveland, Ohio—Possibly the most telling message during the 53rd Annual Meeting of the Great Lakes Fishery Commission (GLFC) which took place June 3-4, 2008 on the shores of Lake Erie in Cleveland, Ohio, was from a veteran sea lamprey control person who talked about a 20-plus year career fighting sea lampreys, and the lampreys didn't go anywhere. This was contrasted with his predecessors who realized a 90% reduction in the numbers of sea lampreys during their tenure.

However, upon hearing updates from Lake Superior and Lake Erie, it was easy to see that the battles mounted by the GLFC and its member agencies against sea lampreys and for lake trout in Lake Superior as well as walleye and perch in Lake Erie have not been in vain. Great success has been realized in these lakes, and for many years lakes Huron and Michigan had excellent salmon and whitefish fisheries until the system was further disrupted by relatively new invaders, zebra and quagga mussels.

Lake Superior lake trout and salmon have fared well as indicated by harvests since sea lamprey control began in 1958. In the ceded territories, tribal commercial and subsistence fisheries have remained open and have done well, primarily on whitefish, which is not a preferred prey of the sea lampreys, but also on the lake trout which don't fall prey to the remaining sea lamprey.

The future of sea lamprey control holds promise. Breakthroughs in control are on the horizon and current control mechanisms are being tweaked to provide for further reductions in sea lampreys.

Pheromone research, using scents to attract spawning sea lampreys so that they can be trapped and removed from streams more efficiently, has advanced to field applications. Large scale treatments using lampricide are on schedule. Starting this year all the tributaries to Lake Erie will be treated back-to-back for three consecutive years.

In addition to these techniques, the integrated sea lamprey management plan for the Great Lakes also includes constructing additional low-head barrier dams. These dams allow jumping fish to pass, but prevent the non-jumping sea lampreys from making it past them to upstream spawning grounds.

The wildcard in sustaining a viable fishery in the Great Lakes is invasive species, including diseases like VHS (viral hemorrhagic septicemia). VHS may have come in with migrating fish from the Atlantic Coast, or may have hitch-hiked in ballast water from ships. Bills pending in Congress were discussed that intend to stem the flow of invasive species arriving via ship ballast water (water stored in the belly of a ship to help keep it upright on the high-seas). The verdict is still out on whether they will pass or not, and if they do, how long it will take to enact controls on ballast water discharge.

For now, the threat of current and new invasive species to the long term sustainability of the Great Lakes remains uncertain.



VHS is a virus that affects fish. Physical symptoms found in fish are: hemorrhaging, bulging eyes, unusual behavior, anemia, bloated abdomens, rapid onset of death. (Photo reprinted from www.sdgifp.info/Wildlife/AquaticNuisance/ANSPics/VHS.jpg)

GLIFWC crews capture record number of sea lampreys in Bad River

By Bill Mattes, GLIFWC Great Lakes Section Leader

Odanah, Wis.—GLIFWC's Great Lakes Section's 2008 sea lamprey trapping season got off to the latest start ever with the first spawning sea lamprey showing up at the Bad River Falls on May 12—a full two weeks later than the normal start of the spawning run.

However, after showing up, the lampreys came on with gusto. The crew lead by Great Lakes Fishery Technician Mike Plucinski captured 2,052 sea lamprey in just six weeks. Normally the run extends eight to 10 weeks.

2008 saw the largest catch in the Bad River since GLIFWC began trapping in 1986 and the third consecutive year of record catches (see graph). This is partly due to increased numbers of sea lampreys in the river, but is also because the crew made more of an effort to remove lampreys from the Bad River by emptying sea lamprey traps every day versus only three times per week as was done prior to 2002.

The estimated population in the Bad River for 2008 was 13,316 down 2,215 sea lampreys from 2007's estimated population size of 15,531. Currently, 20% of the daily catch is marked and released back to the river to obtain this mark-recapture population estimate. In the past up to 100% of the daily catch was released.

Mark-recapture information from the Bad River is integrated into a lake-wide model which generates an estimate of spawning sea lamprey abundance for all of Lake Superior. This estimate is used to guide management decisions regarding the future of sea lamprey control in Lake Superior and the Great Lakes basin.

Sea lamprey abundances are above target in Lake Superior. The Great Lakes Fishery Commission and its agents have responded to this by increasing the level of lampricide treatments in Lake Superior in an attempt to drive the number of lampreys down to the target level of 30,000 spawners lake-wide.



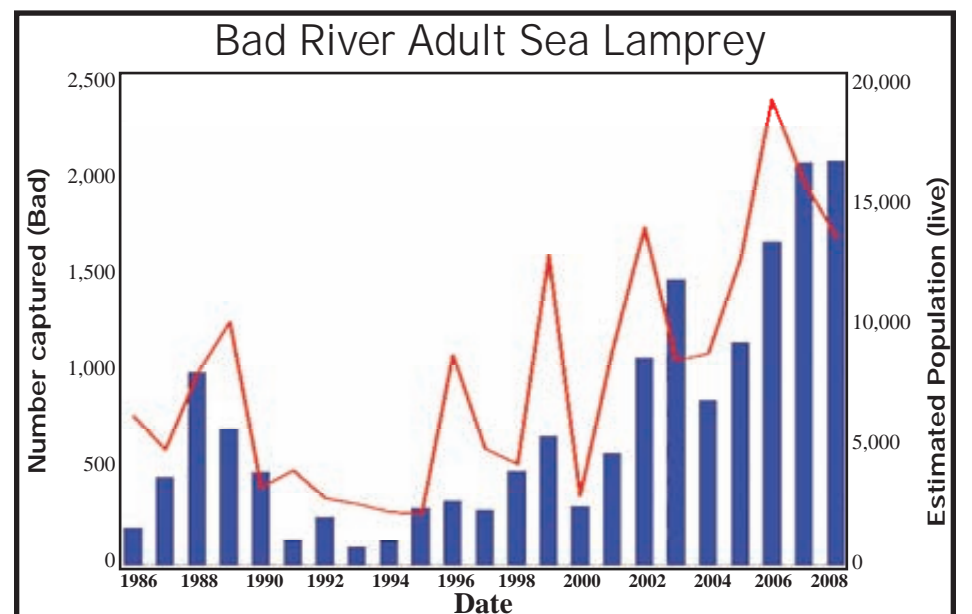
Sea lampreys line the bottom of a portable assessment trap set at the Bad River Falls. (Photo by Megan Malovec, Northland College intern.)



GLIFWC performs annual surveys of siscowet lake trout populations in the Michigan waters of Lake Superior. Matt Naugle, LCO Ojibwa Community College intern, picks a siscowet lake trout from the survey gill net set in Keweenaw Bay. (Photo by Bill Mattes.)

In 2007, the lake-wide estimated spawning population size was 65,483. Effects of increased lampricide treatments in 2007 will be seen in 2009 because most surviving larval lampreys will leave streams in the fall of 2007 and will return as adult spawning lampreys in the spring of 2009 after eighteen months of feeding on fish. In 2007 an estimated 980,000 pounds of fish fell to lamprey predation as compared to 945,000 pounds of lake trout harvested by all user groups in Lake Superior.

Lampricide kills larval lamprey living in Lake Superior streams prior to their transformation into a parasite which feeds on fish for 18 months. While in the streams, larval lampreys are not a problem for fish, however, they may displace native lampreys some of which do not feed on fish and others which feed on fish but do not kill the fish. Once transformed, sea lampreys move into Lake Superior and each lamprey kills 10-20 pounds of fish before returning to spawn and die in a river as an adult.



Graph by Bill Mattes.

Gichigami's on the rise Predicted to keep going up

By Bill Mattes, GLIFWC Great Lakes Section Leader

Odanah, Wis.—It's amazing what a difference a year can make. The Lake Superior water level is currently about where it was in 2006, prior to the big drop in 2007, and is forecast to keep rising in the near future.

The climatic events like snow storms and thunder storms of this past winter, spring, and summer have dumped precipitation in the form of snow and rain onto the land around Lake Superior and into the lake directly. So, the blizzards, three-day spring rain storms, severe thunderstorms, and cool days that we all complain about have actually worked to increase the water level in the big lake, and without them the water level would be lower.

However, it is very difficult to say exactly what will happen. Predicting whether or not Lake Superior's water level will continue to rise or fall again over the short term is only as reliable as predicting the weather. It is something to watch, and these changes should make us stop to consider just how important our freshwater resources are to us. It is never too soon or too trivial to start conserving water—your grandchildren will thank you.

The long term trends in Lake Superior are toward lower water levels

and warmer water temperatures. Lake Superior was three degrees warmer over the past 13 years (1994-2006) compared to the previous 15 years (1979-1993) as recorded at the NOAA buoy 45001, which is located mid-lake or 60 nautical miles NNE of Hancock, Michigan.

What does this mean? It means greater productivity for one. In comparison to the warmer Lake Michigan, Lake Superior has been a relatively low producer of fish. However, in recent years fish production from Lake Superior has increased, while Lake Michigan production has decreased—mainly due to invasion by aquatic nuisance species.

Lake Superior's cold water has offered a harsh environment to some invasive species. For example, sea lampreys have always been smaller here than in other Great Lakes; exotic salmonids (chinook, coho, rainbow trout) have struggled to survive; and other invasive species have remained low in Lake Superior while they've thrived in the other lakes (i.e. alewife, round goby).

Conversely, Lake Superior is a refuge for cold water species like lake trout and ciscoes (a.k.a. lake herring), while their close relatives have already been disappearing from the southern end of their range.

So, a warmer Lake Superior may end up with more fish, but the species composition may change considerably.

Touring BIA official visits western Gichigami

By Charlie Otto Rasmussen, Staff Writer

Ashland, Wis.—During a summer tour of Bureau of Indian Affairs regional offices, Director Jerry Gidner exercised his executive prerogative and eased into top seat at the Great Lakes Agency for about a week in late August.

"I'm trying to better understand what a superintendent's life is like," said Gidner, BIA Director since September 2007. Boss to nearly 5,000 employees, Gidner's nationwide circuit brought him to some of the agencies' regional offices where he's learning first-hand the issues and challenges superintendents deal with on a daily basis.

Gidner made a field visit to the Red Cliff reservation July 23, meeting with tribal natural resources staff and spending time with tribal wardens on Gichigami. The following day Great Lakes Indian Fish & Wildlife Commission officials spoke with Gidner at the Great Lakes office, discussing regional natural resources programs and their impact on tribal communities and the environment.

"Tribes in this region have done great work in reaffirming and successfully implementing treaty rights," said GLIFWC Executive Director James Zorn. "Meeting with the director was an important opportunity to highlight our successful resources programs which are both fiscally accountable and provide long term environmental benefits." GLIFWC division heads Gerry DePerry, Ann McCammon Soltis and Fred Maulson joined Zorn and Gidner.

During Gidner's visit to the western Lake Superior region, Great Lakes Agency Superintendent Diane Rosen made a trip to Washington DC on a reciprocal review of BIA offices.

Gidner is a Sault Ste. Marie tribal member and holds degrees in Zoology from Michigan State University, a natural resources management masters and a Juris Doctorate from the University of Michigan and most recently, a Master of Business Administration from the American University Kogod School of Business in Washington, DC.

Common reed invasion

Continued from page 7)

For more information

Excellent websites by the two foremost researchers of introduced common reed in the US are available online. The first is by University of Maryland researcher Kristin Saltenstall, and posted on the Alien Plant Working Group site: www.nps.gov/plants/alien/fact/phau1.htm. The second is by Cornell University Professor Bernd Blossey, and is at www.invasiveplants.net/commonreed/Default.asp. Both sites include side-by-side photos showing the various differences between the two types.

University of Wisconsin—Green Bay professor Gary Fewless has a nice fact sheet with excellent photos and information specific to Wisconsin. See www.uwgb.edu/biodiversity/herbarium/invasive_species/phraus01.htm.

A detailed fact sheet on common reed biology and possible biocontrol organisms is available at: www.invasive.org/eastern/biocontrol/9CommonReed.html.



Bureau of Indian Affairs Director Jerry Gidner met with GLIFWC officers including Deputy Administrator Gerry DePerry (right) in Ashland on July 24. (Photo by Charlie Otto Rasmussen.)

NAFWS—Great Lakes Region 2008 Fall Conference

The Native American Fish & Wildlife Society (NAFWS)—Great Lakes Region 2008 conference on September 15-28, 2008. The conference will be hosted by the Leech Lake Band of Ojibwe Indians at the Northern Lights Casino near Walker, Minnesota. The theme for this year's conference will be Climate Change, including impacts and solutions for Great Lakes tribes. Focus areas for the conference will include Conservation Enforcement/Training, Environmental Protection/Training, Trust Issues, and Wildlife Diseases.

Call for papers

NAFWS requests paper submissions addressing climate change impacts and solutions in relation to wildlife, fisheries, habitat, and natural resource management. Papers of a non-climatic topic will also be considered. We invite papers from tribal natural resource managers as well as tribal college educators and students. For more information and to submit paper abstracts contact: John Ringle, Leech Lake Division of Resource Management, jringle@lldrm.org, 218/335-7421. Submissions are due by August 1, 2008.

Awards nominations

We are currently seeking nominations for the four annual awards: Patricia Zakovek Conservation Officer of the Year Award, Glen T. Miller Tribal Leadership Award, William Eger Biologist of the Year Award, and the Great Lakes Technician of the Year Award. If you wish to nominate someone, please contact Regional Directors Don Reiter at (715) 799-5116 dreiter@mitw.org or Bill Bailey at 231/534-7500 william.bailey@gtbindians.com.

Reservations

Please call the Northern Lights Casino & Hotel at (866) 652-4683 to make reservations. You must request rooms under the block "Great Lakes NAFWS." Rate will be \$60.00/night.

Lac Courte Oreilles hosts annual Partners event



Fisheries professionals and administrators from tribal, state and federal agencies gathered at the Chippewa Flowage June 11-12 for the annual Partners in Fishing event. The Lac Courte Oreilles Band hosted the informal gathering comprised by members of the Joint Assessment Steering Committee which conducts ceded territory fishery surveys across northern Wisconsin each year. (Photo by Charlie Otto Rasmussen.)



Wisconsin Department of Natural Resources' Steve Hewett with a Chippewa Flowage walleye. (Photo by Charlie Otto Rasmussen.)

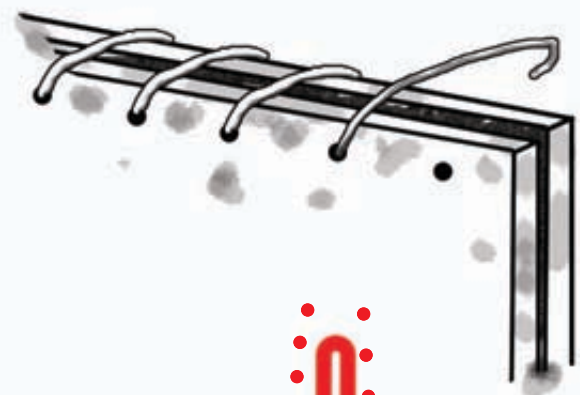
Apishinabe Minjikaawanag *The Ojibwe Mittens*

By Biskakone

Making Gloves.

This pattern is color coded and should be easy to follow. This is a basic pair of gloves with no lining. The lining can be added later by duplicating this pattern using a pelt then stuffed up inside the glove then sewn together at the base. Bead work can be added on the glove or on the cuff. Make sure you do all beadwork before sewing the glove together.

When you sew ALWAYS sew inside out, that way the seams are hidden. Make the seams tight and firm. We recommend a whip stitch like this diagram



TO CUT
ONIKODAN

A.

STEP 1.

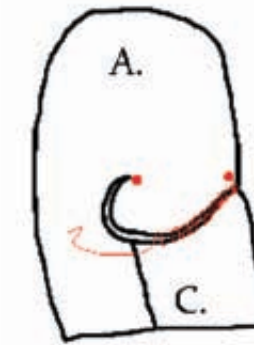
Trace glove cutouts onto the leather. Cut out a total of 10 pieces, make sure that you have a left and a right glove. Be sure to mark on the inside L and R



B.

STEP 2.

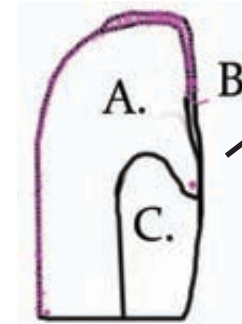
Sew A. and C. Together starting at the RED dot and ending at the RED dot.



(• Photo)

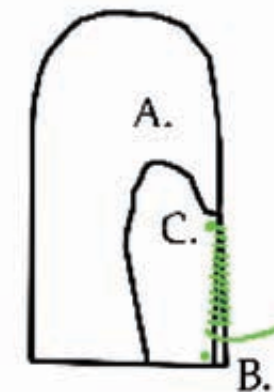
STEP 3.

Sew A./C. to B. Starting at the PURPLE and ending at the PURPLE



STEP 4.

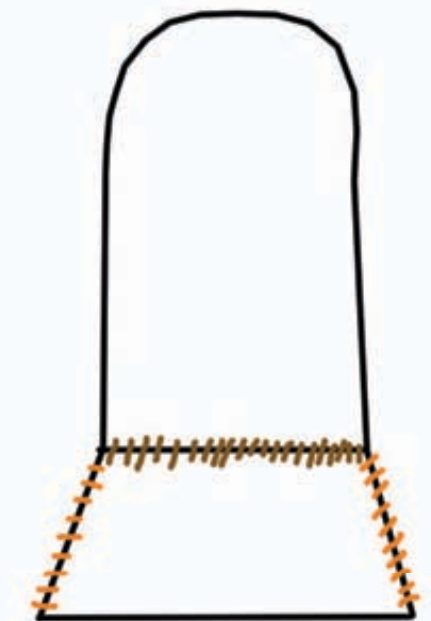
Starting at the GREEN spot and ending at the GREEN spot



C.

STEP 5.

Sew D and E together along the sides. Sew them to the base of the glove

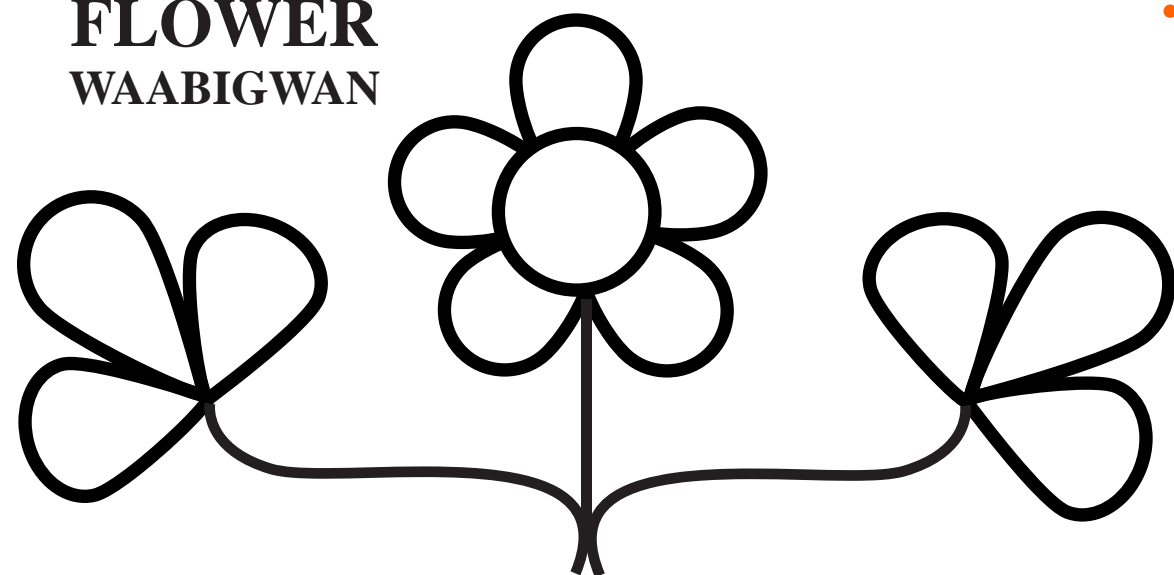


! YOU MAY WANT BEADWORK ON YOUR HOOPS. ADD IT BEFORE YOU SEW IT TOGETHER!

STEP 6.

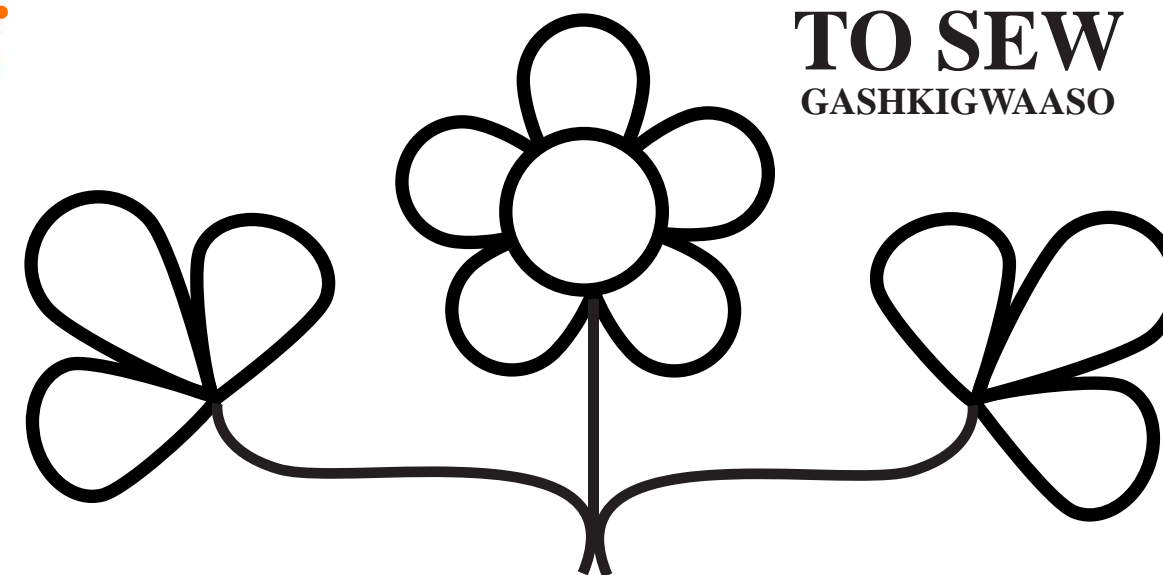
Repeat steps 1 - 5 using your inner lining. Push it up into your gloves. Sew it around the base. If you want to add a strip of hide below the glove and near the base now is the time. (• Photo)

FLOWER
WAABIGWAN



D.

TO SEW
GASHKIGWAASO



E.

- moozhwaagan scissors
- asabaab thread
- or Injiltad sinew
- bashkwegin tanned hide
- ozhilit'iganak pen or pencil
- zhaborigan gloves needle



GLIFWC Enforcement targets youth education

Understanding treaties and learning outdoor skills

By Sue Erickson, Staff writer

Odanah, Wis.—Treaty education and outdoor activities, especially for youth, became a major emphasis for the GLIFWC Enforcement Division this summer. “Contacting and communicating with our tribal youth and interfacing more with our communities were among Enforcement’s primary priorities this season, along with our routine conservation enforcement duties,” says GLIFWC Chief of Enforcement Fred Maulson.

It takes education for youth to know and understand what their treaty rights are about, where they came from and how to exercise them. So, if the rights are going to be meaningful in the future, we need to focus on education, Maulson says.

To this end, GLIFWC enforcement officers offered a variety of safety courses, including boating and ATV or ATV/Snowmobile classes as well as Hunting Safety on some reservations. New to the safety class offerings this summer was canoe safety as well as training in wild rice harvesting techniques.

Canoe safety and wild rice harvesting went hand-on-hand to some extent. The classes are being promoted as part of a wild rice grant from the Administration for Native Americans (ANA) and are designed to promote more interest in young people to procure and eat manoomin (wild rice), a very nutritious, longstanding part of the traditional Ojibwe diet.

Wardens Mike Wiggins and Vern Stone offered both the wild rice harvesting and canoe safety courses at the Bad River reservation. Students got hands-on experience using the push pole and the ricing sticks, plus instruction on how to care for the rice beds and stalks while harvesting. “Careless harvesting can do a great deal of damage to our wild rice beds,” Wiggins comments, “so we try to encourage respect for the plant, its benefits and also how to gather so as maintain the beds and help ensure good regeneration in the future.”

The wild ricing and canoe safety courses are scheduled to be offered in GLIFWC’s Western District this year, including classes at Bad River, Red Cliff, Lac Courte Oreilles, St. Croix and Mille Lacs. In 2009 similar classes will be offered in the Eastern District at Mole Lake, Lac du Flambeau, Lac Vieux Desert, Keweenaw Bay, and Bay Mills.

Besides on-reservation safety and outdoor education classes, GLIFWC Enforcement participated in two youth camps at Michigan’s Camp Nesbit as a cosponsor along with the Hanahville Indian Community. Part of the National Indian youth Leadership Project, Michigan Section, GLIFWC wardens assisted in two weeklong camps. Wardens Mike Wiggins and Adam McGeshick worked with middle school youth at a leadership camp for five days while Wardens Roger McGeshick and Dwayne Parrish assisted with the math and science camp for four days.

Enforcement also highlighted kids during several youth fishing days this summer at Lac du Flambeau, Bad River and Bay Mills, teaching youth the skill of fishing and promoting more youth involvement in this and other outdoor pursuits.



GLIFWC warden Vern Stone poled a canoe on Bear Trap Creek for Bad River youth Scott Bender during a manoomin harvesting instructional for tribal kids. (Photo by Mike Wiggins.)



Bad River youth and GLIFWC wardens head downstream on the Kakagon River during an outdoor skills development program that centered on canoeing, fishing and harvesting wild rice. (Photo by Mike Wiggins.)



A Lac du Flambeau youth displays a panfish caught during Youth Fishing Day, June 23. (GLIFWC staff photo.)



Emily Miller, GLIFWC officer at Lac du Flambeau, helps tribal kids rig fishing poles on Pokegema Lake. (GLIFWC staff photo.)



It was all bullseyes for this tribal youth pictured with GLIFWC Warden Adam McGeshick in Upper Michigan’s Camp Nesbit in mid-June. (GLIFWC photo.)

Culture & technology meet at charter school

By Sam Maday, For Mazina'igan

McGregor, Minn.—Four miles south of McGregor, Minnesota on Highway 65 sits the future of Anishinaabe education. The Minisinaakwang Leadership Academy is a year-round charter school packed with state-of-the-art technology, a curriculum based largely in the culture and an eager staff and faculty.

This school started with a dream, literally. Twenty-two years ago, Dale Greene Sr. had a dream that there was a place for native students to learn more about themselves and their culture.

From that point on, he and other founders, Dorothy Aubid, Dawn Aubid, Candi Aubid, Tabatha Boyd, Henry Flocken, and Chrissy Howes, worked toward attaining this school for Native American students. The fact that many native students were having a hard time learning in the public school environment spurred the group to get the school up and running. The Minisinaakwang Leadership Academy is a place the students can be their cultural selves.

While the school receives state funding as a charter school, the Mille Lacs Band of Chippewa is the school's main benefactor. The tribe even generously leased the school a building for one dollar. In September 2007 Dale Greene Sr.'s dream became a reality when the charter school opened its doors for the first time to 97 students from kindergarten to 12th grade.

The grades are actually separated by wings in the building. There is an early childhood development wing, kindergarten and elementary school, as well as a

separate wing for high school students. A media center and cafeteria occupy the center of the school.

Although students are required to wear uniforms, they still have a choice of what colored t-shirt to choose: red, black, or white. The students wear khaki pants or shorts.

The day begins at nine in the morning and gets done at 3:15 in the afternoon; with a lunch in the middle. The academy sees fewer students during the summer months due to local schools' summer break schedules. The Academy also encourages community members to come in and take advantage of the media center and its resource as well as to come and observe the students.

The technology used in the Minisinaakwang Leadership Academy is state-of-the-art. Large LCD flatscreen TVs fill the hallways and keep students informed about upcoming events and also display the students' work. A master board in the media center controls what is shown on the TVs. This technology allows students to create powerpoints, commercials, and even movies for classroom assignments.

Each classroom is equipped with a "smart board." This board looks like an everyday dry erase board, but it is much more. It is connected to a projector that displays input from a laptop to a DVD player to a VCR onto the board.

What makes the board unique is that it is interactive. Using special pens or even a finger, students can touch the board and calculate fractions, write, and interact with software without a keyboard or mouse. "The technology is so advanced, our staff and faculty are still learning how to utilize it a year later," says Dale Greene Jr., Academy counselor.

The technology is unique, but so is the curriculum. Because it is a charter school, there are state regulations and assessments,

but the school can arrive at these regulations and assessments by their own standards. Their curriculum is being formed and revised as they find out what works best.

The academy recognizes the student as an individual. This is the reason they are very hands-on. They want the students not just to learn, but to experience what is being taught. "We do not just teach science; we teach the science of cultural practice. We teach the science of ricing, spearfishing, maple syrup gathering, and so on," says Greene Jr.

The students are taught by demonstration. They are taught how their actions affect everything around them. The faculty and staff want to create leaders who make good and healthy decisions. Some of the primary themes are learning from elders, knowing the seasonal way of life, leadership, and basic survival skill development.

The Minisinaakwang Leadership Academy's mission is to prepare today's youth with leadership skills and academic excellence to meet tomorrow's challenges in a culturally-based environment and community. All this is implemented and taught along with math, history, science, art, music, physical education, geography, and social studies.

There are also unique subjects such as Ojibwe language and culture and community role models, using local role models in the community to motivate the youth. One student is Harvey Goodsky, the first graduate of the Academy. He is also the student council president. Goodsky will be attending Fond du Lac Tribal and Community College this fall and appreciated his experience at the Academy because of its unique, culturally-based instruction.

The Academy's technology prevents limitations to learning. Its curriculum opens up a new education to native youth. Its students offer new hope for the future of the Anishinaabe. The Minisinaakwang Leadership Academy is a dream come true for one man. With the hope it offers, students may also learn to dream and pursue bigger dreams.



Naawakwe-wiisini—lunch. Elementary students and their teacher at the Minisinaakwang Leadership Academy enjoy a lunch break. The Academy at East Lake, Minnesota near Mac Gregor stresses the use of the Ojibwe language in its curriculum. (Photo by Sam Maday.)

Ojibwe canoe builders head to D.C.

Canoe will become permanent at NMAI

Cloquet, Minn.—For the third year in a row the Fond du Lac Reservation (FdL) Museum & Cultural Center sponsored a symposium this summer on building a full size Anishinaabe birch bark canoe (wiigwaasi-jiimaan).

Marvin Defoe, a master birch bark craftsman from Red Cliff, taught a group of community members from FdL how to build the wiigwaasi-jiimaan. The canoe is the product of about three weeks work.

Joining Defoe were Museum Director Jeff Savage and FdL community members Norman Sutton Jr., Phillip Savage, Bob Danielson, Jerry Ojibway and Daniel Barney.

The FdL Cultural Center and Museum and the National Museum of the American Indian (NMAI), Washington, DC, will be collaborating on a Native Boat Building

Traditions: Birch Bark Canoe Project at the NMAI, from August 9 through August 21st.

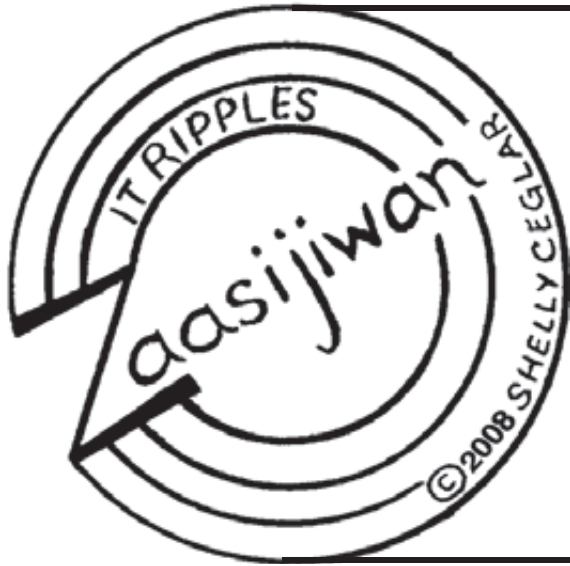
Savage contacted the NMAI on collaborating to bring the Anishinaabe style of world famous birch bark canoes to the NMAI. The assembled canoe will remain at the NMAI in the Museum's Potomac Atrium.

Last year Savage and Defoe traveled to Duluth, Minnesota's Sister City, Petrozavodsk Karielia, Russia, to put on a traditional boat building symposium and constructed a birch bark canoe which was donated by the Fond du Lac Band of Lake Superior Chippewa to the youth groups of Petrozavodsk for water quality projects.

For more information about canoe building or the museum, contact Savage at jeffsavage@fdlrez.com.



Jeff Savage, Fond du Lac Museum & Cultural Center director, is pictured with a birch bark canoe constructed this summer. (Photo by Lynn Plucinski.)



Dagwaagin—It is Fall

Aaniin endaso diba'iganek? Bezhigo diba'iganed iskwaa naawakweg. Azhigwa giga-izhaamin gitigaaning. Giizhiginan o'ow gitigaani-wiisiniwinan. Atisowag, ingiw gichi-oginiig idash opiniig. Atitewan, iniw okosimaan. Abiwag niibowa imaa ingiw mashkodesiminag. Ambe omaa! Inashke inigokwaa o'ow mandaaminaak. Nimaamiganaan iniw mandaaminaakoon. Ninzaagi'aag maandaaminag Nookomis ogitigaaning.

(What number of hours is it/What time is it? It is one o'clock afternoon. At this time we shall go to the garden. They are fully grown, these garden-foods. They are ripe, those great tomatoes and potatoes. They are ripe, those pumpkins. They are there plenty over there those beans. Come here! Behold! It is so big this ear of corn. I am gathering these ears of corn. I love corn in Grandmother's garden.)

Bezhig—1

OJIBWEMOWIN (Ojibwe Language)

Double vowel system of writing Ojibwemowin.

—Long vowels: AA, E, II, OO

Aaniin—as in father

Miigwech—as in jay

Niibowa—as in seen

Noongam—as in moon

—Short Vowels: A, I, O

Idash—as in about

Imaa—as in tin

Omaa—as in only

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

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

VTI—Verb

(action) Transfers to an Inanimate object. Root is a command.

Conjugate the < root > verb.

Pick it!—<Onaabandan!>

Make it!—<Ozhitoon!>

One root ends in “an” (Class 1), the other “in” or “oon” (Class 2).

Nind onaabanda a n.—I pick it.

Gid onaabanda a n.—You pick it.

Od onaabanda a n.—S/he picks it.

Od onaabanda a n **aawaa**.—They pick it.

Nind ozhitoon.—I make it.

Gid ozhitoon.—You make it.

Od ozhitoon.—S/he makes it.

Od ozhitoon **aawaa**.—They make it.

Niizh—2

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

A. Apegish menoseyeg manoominkeyeg noongom.

B. Ninjiibaakwaadaan manoomin daso-naano-giizhigak.

C. Minwendamoog ingiw abinoojiiyag, miijimowaad.

D. Manoominkeyan wayiiba, gidaa-kikinoo 'amawag abinoojiiyag.

E. Nimaamaa dash Nindede gii-manoomikewag.

F. Apane gitigaaning, ningii-anokiimin gaye.

G. Okaadaakoon ninzaagitoonan gitigaaning.

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

Niswi—3

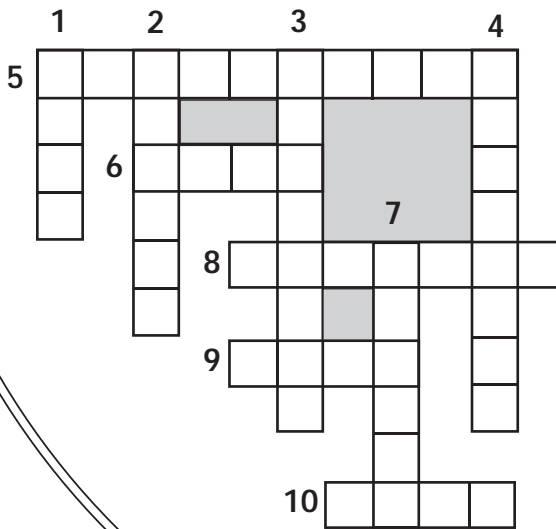
IKIDOWIN ODAMINOWIN (word play)

Down:

1. Here
2. How or in what way
3. They are ripe.
4. My grandmother
7. Go get it!

Across:

5. Pick it!
6. Water
8. Now, today
9. Please
10. Those (inanimate things)



Niiwin—4

VTI Conjugation Practice

Plurals: add “an” or “n” (also pluralize noun)
Nindonaabandaanan waawanoon. I pick eggs.
Odonaabandaanaawaan waawanoon. They pick eggs.
Use rule with both verb classes.
Waabandan!—See it!
Ganawaabandan!—Watch over it!
Aabajitoo!—Use it!
Naadin!—Get it!
Ninaadin.—I get it. Ginaadin.—You get it.
Onaadin.—S/he gets it.
Onaadinawaa.—They get it.

Goojitoon! Try it! Translation below.

1. _____ naadin _____ nibi imaa zaaga'iganin.
2. _____ ozhitoon ina daga wiigwaasi-makak noongom?
3. _____ waaband _____ biiwaabiko-jiimaan.
4. _____ ganawaaband _____ i'iw gitigaan dagwaaging.
5. _____ aabajitooon wiigwaasi-jiimaan Gichi-Ziibing.

Gi-
Gi-...-aan
Ni-...-aan
O-..-aawaa
Od-...

Translations:

Niizh—2 A. I wish you good things as you all go ricing today. B. I cook it wild rice every fifth day (Friday). C. They are happy those children, when they eat it. D. When you go ricing, you should teach children. E. My mother and my Father they riced. F. Always in the garden we worked, too. G. Carrots I love them in the garden.

Niswi—3 Down: 1. Omaa 2. Aaniin. 3. Atisowag. 4. Nookomis. 7. Naadin! Across: 5. Onaabandan! 6. Nibi 8. Noongom. 9. Daga. 10. Iniw.

Niiwin-4 1. They will fetch/get water there at the lake. 2. You make it? (will you) please a birchbark basket today? 3. I see it the aluminum canoe. 4. You watch it that garden when it is fall. 5. She uses the birchbark canoe on the Great-River (Mississippi).

There are various Ojibwe dialects; check for correct usage in your area. Note that the English translation will lose its natural flow as in any world language translation. This may be reproduced for classroom use only. All other uses by author's written permission. Some spellings and translations from *The Concise Dictionary of Minnesota Ojibwe* by John D. Nichols and Earl Nyholm. All inquiries can be made to MAZINA'IGAN, P.O. Box 9, Odanah, WI 54861 or email pio@glifwc.org.



Gaag: A northwoods night prowler, the prickly porcupine

By Sue Erickson, Staff Writer

One of our northwoods neighbors is known as gaag in the Ojibwe language. Gaag (g-ah-g) means porcupine, or “porky” for short. Sometimes if you look high up in a tree, you may see a little round ball on one of the large tree branches. That is probably gaag taking a daytime nap because he (or she) was busy all night looking for food. This is often called *foraging* for food. Gaag is *nocturnal*, doing most things at night, and a *herbivore*, which means eating plants.

Leaves, twigs, skunk cabbage and clover make very good meals for gaag’s breakfast, lunch and dinner, and gaag especially likes oak, aspen and white pine bark and leaves.

Gaag is a *rodent*—an animal with long front teeth used for gnawing. Like other rodents, gaag’s teeth always keep growing, and gaag’s teeth are a light orange. There are many other rodents, like squirrels, rats, mice, and woodchucks. Gaag is one of the larger rodents. Gaag is usually about two-and-a-half feet long with a tail about eight inches long.

Gaag has a small head and a body covered with *quills*. Quills are hollow, stiff “hairs” that come to a sharp point and have a *barb* (a backwards hook in them) that make them hard to remove. Gaag can have up to 30,000 quills.

Gaag cannot “shoot” or spray its quills, but if an animal touches gaag, the quills can be stuck in the animal’s skin. Gaag has long quills on the back and tail. Gaag will swat at an enemy if they are close. If something tries to bite or grab gaag, it will likely get a face and mouth full of quills that are very difficult to remove. Only gaag’s stomach is unprotected by quills.

With only short, little legs, gaag is slow-moving on the ground but can climb trees quickly. Long, sharp, curved claws help it climb. Gaag has four toes on the front feet and five on the back.

Native Americans have long used gaag’s quills for many things. The long sharp quills made good needles.

The quills also have been used to decorate many items, such as knife handles, baskets and clothing.

Quillwork is one of the oldest forms of Native American embroidery and was used by the Great Lakes Ojibwe people and Plains Indians. Today Ojibwe people still do beautiful quillwork on clothing, baskets and special bags.

(Information used from Wisconsin Department of Natural Resources website: *EEK!*; *Enchanted Learning.com*, and *NativeTech website*.)



Quillwork design.

Some Ojibwe words

Tree~mitig

Porcupine~gaag

Squirrel~adjidamoo

Woodchuck~akakojiish

Foot~inzid

Tail~inzow

Night~dibikad

Vocabulary words

Can you remember the meaning of these words?

forage _____

nocturnal _____

herbivore _____

rodent _____

quill _____

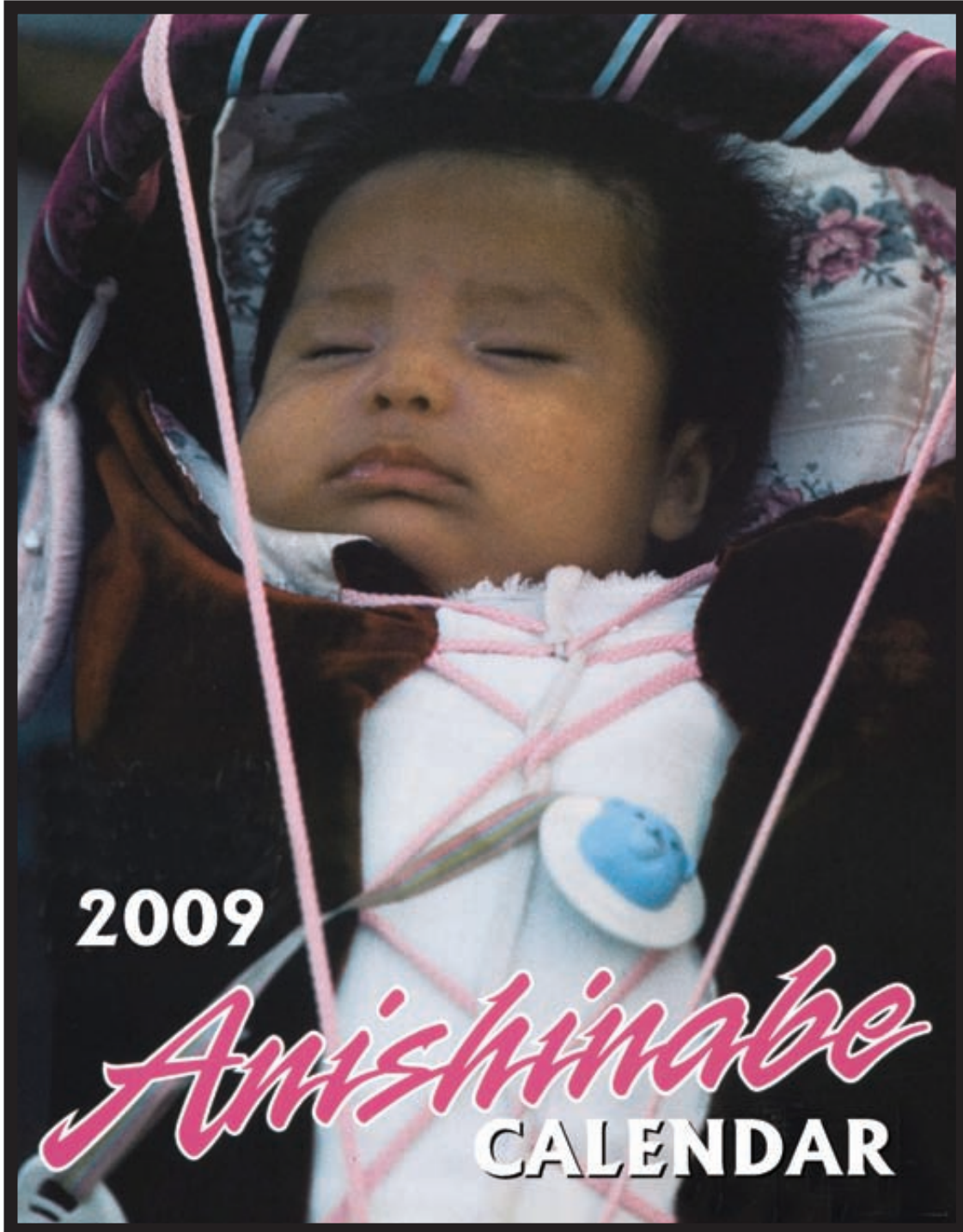
barb _____



Can you find gaag in this photo? (Photo by Charlie Otto Rasmussen)



Native American images 2009 calendar



GLIFWC's first-ever flip calendar features 13 of GLIFWC's past annual poster images, including the popular Anishinabe baby poster, Ogichidaa (warrior), Nibi (water), Doodem (clan), and How-ah! (Great!) Anishinabeg poster images. Names of months appear in Ojibwemowin (Ojibwe language) and English.

Most of the posters are titled in Ojibwemowin and have artwork or photography by Native American artists.

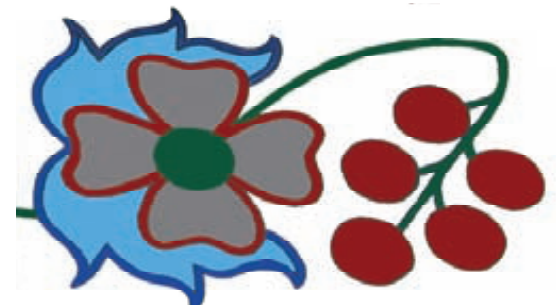
There have been many requests for GLIFWC's past posters which are now out-of-print. The 2009 calendar makes many of those images available once again.

GLIFWC will have only a limited supply of the 2009 calendar, so get your order in early!!!

The full-size, flip calendars will be available through GLIFWC's Public Information Office (PIO) beginning August 8th.

Calendars are \$12.00 each. GLIFWC does not charge any shipping fees to orders shipped within the US. Postage will be added to orders shipped outside of the US. Send your check, money order or purchase order payable to GLIFWC at: GLIFWC, P.O. Box 9, Odanah, WI 54861 (order form below).

For more information or discount pricing on multiple calendars contact GLIFWC PIO at pio@glifwc.org, or by phone at (715) 685-2150.



Educational Resources

Indinawemaaganidog (All My Relations) CD

This interactive Anishinaabe language CD identifies the names of animals, birds, fish, reptiles, insects, and plants. The CD utilizes voice links to allow the user to hear the name while viewing photographs of the species.

In addition, traditional knowledge is passed along through stories in the Anishinaabe language with partial translation. This is a resource that both beginning and advanced language students can use to increase their knowledge of Anishinaabemowin—\$12.00.

Gidakiiminaan (Our Earth) atlas

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

Gidakiiminaan (Our Earth) CD

The *Gidakiiminaan* CD is an interactive CD that identifies the Anishinaabe (Ojibwe) name of lakes, river, islands, bays, and other locations within northern Wisconsin, the Upper Peninsula of Michigan, and east central Minnesota, some of these are the pre-European names. The CD incorporates voice links to the names so the user will be able to hear how they are pronounced and provides a translation of the Anishinaabe names—\$12.00.

Special purchase: *Gidakiiminaan* atlas & CD \$18.00

Name: _____
 Company/Organization: _____
 Address: _____
 City: _____ State: _____ Zip: _____
 Daytime Telephone Number: (____) _____
 email: _____ fax #: (____) _____

Item	Unit Price	Quantity	Total
Gidakiiminaan (Our Earth) atlas	\$12.00	_____	_____
Gidakiiminaan CD	\$12.00	_____	_____
Gidakiiminaan atlas & CD combination	\$18.00	_____	_____
Indinawemaaganidog (All My Relations)			
Anishinaabe language CD	\$12.00	_____	_____
2009 Native American images calendar	\$12.00	_____	_____
Manoomin~The Good Berry	(1st copy is free)	1	FREE
Manoomin~The Good Berry	\$2.50	_____	_____
Merchandise Total			\$ _____

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

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



SAVE the DATE

July 28-30, 2009

Mark your calendar now for
**Minwaajimo—Telling a Good Story:
 Preserving Ojibwe Treaty Rights**

An Ojibwe treaty symposium
 in celebration of GLIFWC's
 25th anniversary:

- An educational event, looking back and looking forward
- A community event and reunion
- A celebratory event: 25 years of exercising Ojibwe treaty rights



At the Bad River Convention Center
 Odanah, Wisconsin

For more information: www.glifwc.org
 call GLIFWC at 715-682-6619
 or e-mail to pio@glifwc.org.

Lead in venison

(Continued from page 1)

tering by examining the results from tests conducted on sheep carcasses. Sheep carcasses were shot with several varieties of bullets: two types were designed to expand rapidly (soft-point and ballistic tip bullets), two others were controlled expansion bullets (one a lead-bonded bullet and the other a copper bullet with lead core), and the fifth type was an all-copper bullet. Both a .50 cal. muzzleloader ball and a 12-gauge slug were tested as well.

Although the results are not in as of press-time, they should be available prior to the September opener of the treaty deer season. Using bullets that do not shatter, or are non-toxic (i.e. copper) will greatly reduce or eliminate chances of lead being found in meat destined for the table.

The other action that hunters can take to reduce the incidence of lead in venison is to take care in the field dressing and butchering of harvested deer. All meat surrounding the wound should be cut off and discarded (even if there are no visible signs of wounding). All viscera (internal organs) should be discarded as these may hold lead fragments.

We have seen over the years that careful cleaning and butchering deer is really important to ensure the venison we keep is safe to eat. Taking care of the harvested deer is the hunter's responsibility. No meat is safe if it is treated badly. On the other hand, if you treat harvested deer with care, the risks associated with poor quality meat will be minimized.

We have seen advisories on safe deer butchering as a result of disease issues. We have seen videos and publications advising on how to safely butcher and store venison to protect the consumers from bacteria. And now we see advisories on safe butchering to reduce the incidence of lead in meat. The overall message is be safe with your deer meat. Take care of it, and it will take care of you.

The final point to be mentioned on this issue is that it is people are not the only ones exposed to risks from eating lead in dead game. Wildlife species, especially scavenging birds, are susceptible to lead poisoning.

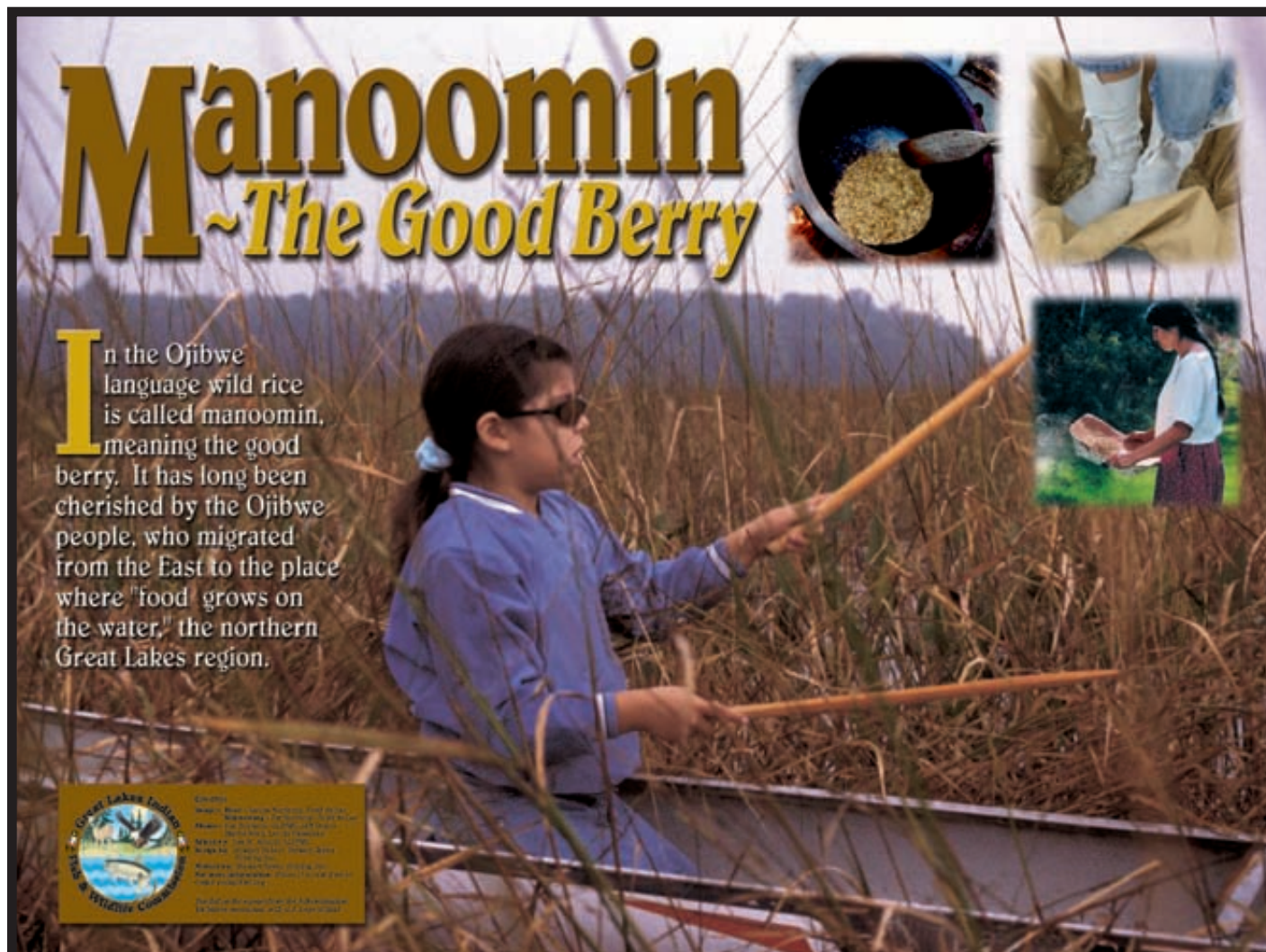
The lethal action of lead in carcasses has been identified as a major cause of mortality in California condors and has led to the prohibition of lead ammunition in areas populated by condors. Bald eagles have also died due to ingestion of lead fragments from wounded deer or gut piles from harvested deer.

Biologists have known about the dangers that lead ammunition pose to wildlife species from many years. It is this concern that prompted the change from lead-based shot to steel shot in waterfowl hunting.

There is a similar concern about lead from fishing sinkers that has stimulated the call for non-toxic fishing tackle. These animals are at risk because the things that hunters discard (i.e. gut piles and carcasses) are often times the place where the lead bullet remains and is available to animal scavengers.

Manoomin~The Good Berry

GLIFWC's 2008 annual poster now available



“Manoomin~The Good Berry,” GLIFWC’s new poster, features wild rice—both the gathering and the processing. An explanatory sheet explaining the importance of manoomin to the Ojibwe and the various steps of traditional processing accompanies the 24” x 18”, full-size poster.

One copy is available free; additional copies are \$2.50 each.

Also hot off the GLIFWC press are new wild rice brochures which explain the ecology and management of manoomin, contain recipes and contacts for wild rice processors, and discuss the traditional gathering and processing of manoomin. The brochures are free upon request.

Both of these publications were produced through a grant from the Administration for Native Americans.

Posters can be obtained by contacting GLIFWC at pio@glifwc.org; phone to (715) 685-2150; or write to GLIFWC Public Information, P.O. Box 9, Odanah, WI 54861. Orders shipped within the United States are not charged shipping charges. Please call for out-of-country mailing fees. All orders must be prepaid prior to shipping. Purchase orders are accepted.





Annual ceremony recalls the 1850 Sandy Lake tragedy

Blue sky, fair winds & soaring eagles marked the day

By Sam Maday
For Mazina'igan

Sandy Lake, Minn.—An early morning ceremony started off this year's Sandy Lake Ceremony on July 23. The ceremony is an annual event honoring the Ojibwe people involved in the 1850 Sandy Lake tragedy which claimed the lives of about 400 Ojibwe people at the time.

The day began with a symbolic canoe paddle across Sandy Lake to the Army Corps of Engineers Recreation Site where the Mikwendaagoziwag (They are remembered) Memorial now stands. Probably unlike the ancestors who paddled from their homelands in Michigan, Wisconsin and Minnesota, the 2008 canoe paddlers enjoyed a quick and easy trip across Sandy Lake with the wind at their backs and the sun shining down.

The smells of the feast, along with friends and coworkers welcomed them on the other side. A pipe ceremony around the Mikwendaagoziwag monument recognized those who had fallen at Sandy Lake and on their way back home.

About 100 people gathered to honor these ancestors. Everyone was given asemaa (tobacco) to pray with which was then returned to be smoked in the pipes

that were brought. The women's Water Song was sung and the importance of life-giving nibi (water) recognized. At the end of the ceremony, an eagle feather was passed to anyone who wanted to speak. Many people shared thoughts, hopes, and stories.

"Every year I learn something new. It is important to listen to the stories and take something new away every year," said Jim Zorn, executive director of Great Lakes Indian Fish & Wildlife Commission, which sponsors the annual event.

Two drums were also present, and each took their turn with songs. The monument stood strong in the middle of a circle formed by all who attended. The day ended with a feast of fish, buffalo, fruits, wild rice, and potatoes.

The people honored and remembered their ancestors, those who perished from disease and exposure at Sandy Lake or en route to their homelands. Lured to Sandy Lake to receive promised annuities in an attempt to remove Wisconsin and Michigan Ojibwe into the Minnesota territory, the Ojibwe remained steadfast in their commitment to their homelands. We say "miigwech" for their courage, strength and sacrifice.

Information on the annual Sandy Lake ceremonies can be found on GLIFWC's website at www.glifwc.org.



Honoring nibi (water). During the 2008 Sandy Lake Ceremonies several of the women in attendance acknowledged the importance of nibi, the life blood of aki (earth), and the need to protect its purity. Above Fran Van Zile, Mole Lake, Jada Schlender, Red Cliff, and Agnes Fleming, Lac Courte Oreilles, give thanks for nibi. (Photo by Melissa Rasmussen.)

Anishinaabe art & lifeways celebrated on Madeline Island

By Lorraine Norrgard, For Mazina'igan

LaPointe, Wis.—Touching the ground of Madeline Island, Mooning-wanekaaning-minis, often has a special feel for Ojibwe people, whose ancestors once inhabited a thriving native community there. Spoken of in a number of Ojibwe teachings and stories: Mooing-wanekaaning-minis holds the graves of many of the those Ojibwe ancestors.

These deep, cultural connections to the Island made a special occasion even more special for eight Ojibwe artists invited to display their crafts and skills and share their stories at the Madeline Island Museum, LaPointe, Wisconsin on the weekend of June 26-29.

A special weekend event entitled, "Traditions and Transformation: Celebrating Anishinaabe Art and Lifeways" became a part of the Museum's 50th Anniversary summer celebration. Ojibwe artists demonstrated and displayed traditional and modern arts to a large crowd of museum visitors. The event provided an opportunity for the artists to exhibit, explain and sell their work.

Mildred (Tinker) Schuman set a good tone for the weekend on the evening of June 26th with a poetry reading and cultural talk on "Bimadiziwin," a good, balanced way of life.

Throughout the weekend, all the artists shared information about their unique skills. Rita Vanderverter, Red Cliff, demonstrated working with birch

bark and painting scenes on the bark as well as creating unique birch bark jewelry. Also from Red Cliff, Kurt Buffalo demonstrated stunning beadwork jewelry using a bead loom, and Michael Charette entertained with his flute music and displayed large dream catcher sculptures made from red willow.

Gail Belling demonstrated working with leather and created a bag made of badger fur with beaded edging, while Bad River's Sharon Nelis taught visitors about traditional beadwork utilizing the two-needle method of bead appliqué. Her exceptionally beautiful regalia on display attracted admiring gazes.

The art of black ash basketry was shared by both Renee Dillard, Little Traverse, and Edward Peterson, Lac du Flambeau. The two talked about the entire process of making black ash baskets from pounding an ash log, to preparing the splints and weaving the unique baskets. Renee had an amazing display of black ash basket designs and engaged the public with stories and information.

The pair also educated the public on the black ash tree destruction by the emerald ash borer and the necessity of not transporting firewood across state lines in order to keep the destructive insect in check. Also demonstrating basketry was Rose Schumate who exhibited black ash basketry, beadwork, and birch



Army Corps of Engineers officers joined tribal representatives at the Mikwendaagoziwag Ceremony July 23. From left: Col. Jon Christensen, Curt Kalk (Mille Lacs), Maj. Michael S. Brooks, Jim Merhar (White Earth), Leo LeFornier (Red Cliff), Jim Zorn (GLIFWC), Agnes Fleming (Lac Courte Oreilles) and Fred Ackley (Sokaogon/Mole Lake). (Photo by COR.)

bark baskets decorated with scratching, beadwork, and quills.

Talking about traditional methods, Mary Vanderpoel demonstrated the unique art of birch bark biting and making cordage from various plants such as basswood and nettle. Everyone had a chance to try their teeth at making a biting

design in the birch bark. The weekend was educational and inspiring with all the beautiful artwork on display. Band members who are interested in being an artist in residence of traditional or modern arts on the Island should contact the Madeline Island Museum at www.madelineislandmuseum.org.



Planting seeds of change

Raspberry camp provides Ojibwe language experience

Article & Photos by Sam Maday, For Mazina'igan

Red Cliff, Wis.—For the sixth year in a row, Andy Gokee, coordinator of the language immersion camp, held at Raspberry Campground in Red Cliff, Wisconsin. From its beginning, the camp has been rich with Ojibwe language and culture. Gokee believes that his life purpose is to work with the language. “I like to do it in my own way,” says Gokee who tries to use the language and teach it as often as he can.

Gokee started the language camp with an offer from the University of Wisconsin-Stevens Point, where he works. The university approached him about starting a pre-collegiate camp to preserve the language. There was no hesitation on his part. The university made start-up funds available more-or-less to see if the camp would work out, and Gokee took care of the rest.



A master shares his knowledge. Jim Northrup, Fond du Lac, well-known for his beautiful and sturdy birch bark baskets, talks about the details of constructing a makak (birch basket) with Wanda Baxter during the Red Cliff language camp.

The first camp, in 2002, was difficult, he says. There were many mistakes, but they learned what worked and what did not and built on that.

There have always been many people willing to volunteer their skills, and the camp was no different this year. Sis Wiggins, from Bad River, came to brain tan deer hides. Not many people tan deer hides anymore, making the existence of the art very fragile and the resulting soft, tanned hide (asekaan) precious.

Frank Dickinson from Red Lake, has been helping out with the day-to-day management of the camp from the beginning. Eileen Skinaway helps students make traditional makizinan (moccasins). People like Rose Tainter from Lac Courte Oreilles, Margarete Poiter, and Larry Smallwood share their amazing stories,



Mary Assinewe, Sagamok, Canada, begins a new pair of makazin. Assinewe has worked with the language camp for the past three years.

life experiences and knowledge of Ojibwemowin (Ojibwe language) throughout the week-long camp.

“Sometimes we find people in small discussion groups sharing stories and having laughs,” says Gokee.

It is Gokee's hope that he will see babies learn that language at home instead of in the classroom, what Andy Gokee calls a language nest. For him when two children are talking to each other in play in the Ojibwe language, it is a sign of a healthy language.

“The old ones tell us that if that sound, the Ojibwe language, is not heard, we won't exist. We will become something different. Our culture and our language are one in the same,” says Gokee.

“Even if we only teach a few things, our main purpose is to spark that interest. If we touch just one person, that is enough. That person will commit and dedicate themselves to the future,” Gokee concluded.

Leaving the legacy of language

Ojibwe couple creates curriculum resources

By Sam Maday, For Mazina'igan

Hinckley, Minn.—Leonard and Mary Moose want to bring back the Ojibwe language. Both fluent speakers, they have been busy in their Hinckley, Minnesota home for the past four years writing books, making CD's, and even making a video or two.

The material is about the Ojibwe language and traditional ways of life. It is their attempt to help create and maintain a cultural future for the Anishinaabe youth.

Leonard was born in a wigwam in Isle, Minnesota. He grew up in Aazhoomog, or Lake Lena. In English, Aazhoomog stands for “the crossing.” That is where people would cross into Wisconsin from Minnesota by way of the St. Croix River, he says. Mary was born near Canada's James Bay area in the woods. Raised there by her grandparents, her experiences provide the base for much of her current writing.

Together they have written over twenty-five books, only one of which is in print. It is called **Wenaboozhoo and the Bullrush**. They also have CDs and videos made for language preservation, hoping to use the revenue to publish their books.

A long look at the tribes and tribal youth inspired many of their goals, primarily to teach the Ojibwe language. One of the reasons they started to write was because they understood that schools lacked materials to teach the language,



Leonard and Mary Moose. (Photo by Sam Maday.)

and they recognized a need for a language curriculum. Assembling materials for students to learn at schools became one of their goals.

“There are a lot of things to learn. Not just the language, but spiritual things. The kids need to learn the spiritual side of things to carry on the traditions,” says Leonard Moose.

The creative and fun-loving couple has come up with nursery rhymes and songs entirely in Ojibwe to help teach the younger children what they need to know. The books Mary and Leonard are writing are for the next generation to take into the future. Leonard and Mary want to help this generation to teach

their children. Right now there is little to guide them.

“We have to do something now,” said Mary. “We need to continue to learn the language and spiritual ways. Bring it all back; it is very important to have the teachings to know how and keep doing things the right way. We need more speakers to keep saying it.”

Right now, the Mooses are making material for the Mille Lacs Band of Ojibwe and its schools. While they are currently paying for all of this out of their own pocket and trying to get a grant to publish all of their books, eventually they hope to have the books available at pow-wows, more schools, and even

universities. “We want children to have something down the road, when the elders are gone,” says Leonard. “It's for the kids to know about what's happening today, why it is happening, and what should be done about it.” Leonard Moose is talking about the contamination of the fish, birds, water, animals, and environment. This is very important to Leonard and Mary Moose, and to the Anishinaabe. Their work is not for money; they are doing this for preservation.

Mooses' books cover a wide spectrum of subjects, such as signs, history, planets, legends, and spirits. One important Ojibwe tradition is that there must be snow on the ground when anyone is reading or talking about legends. Ojibwe people do not tell legends when there is no snow on the ground, says Mary, who intends to put a disclaimer in the books explaining this practice. Currently, she is working on a book about the planets.

The active and dedicated couple are also working on a putting up a website where people can reach them.

As for the future, there is no end in sight. “We want to open up their minds, so they can learn and think about the things we are trying to do. They need to focus on what they're reading and do something about it,” says Leonard. “We will make hundreds of books if we can. There is so much to learn. We are going to do whatever we can, for as long as we are on this earth. We are trying to leave them (tribal youth) with something instead of nothing.”



Reflections from Fred Ackley

Spirituality, academics & building a tribal court

By Charlie Otto Rasmussen
Staff Writer

Mole Lake, Wis.—Originally hired to a six-year term when modern day treaty harvests were just getting underway in northern Wisconsin, the Honorable Fred Ackley has reached the venerable quarter century mark as Sokaogon tribal judge. After hundreds of decisions that included leveling a fine against his mother for killing a goose, Ackley says his faith and a strong support network of legal professionals has kept him both grounded and an effective public servant.

"I prepare my mind everyday with sweet grass and tobacco. I put on my robe, come into court, and put the Great Spirit on my back and ask for help," Ackley said. "That's how you keep yourself from being *over* other people and other things."

Sacred items for the Ojibwe and many other tribal groups, sweet grass, tobacco and oftentimes sage are used in ceremonies and daily prayers. Ackley said spirituality, legal doctrine and cultural factors all play a role in how he runs the Sokaogon courtroom.

"I'm not a prosecutor; I'm an interpreter. I give my people a fair shake and let them talk. They're frustrated and mad sometimes; I can understand that," he said. "But how do we work this out to achieve justice?"

In addition to his judicial career, Ackley was a leader in the successful battle to prevent construction of a metallic sulfide mine on the edge of his home reservation that had the potential to devastate ground water as well as the region-wide ecosystem. He served as Vice Chairman of the Voigt Intertribal Task from 1984 to 1997—the same year he received the Tribal Leader of the Year award from the Native American Fish & Wildlife Society. A lifelong wild rice harvester, Ackley continues to be a powerful advocate for conserving manoomin waters across the ceded territory.

The following excerpts from a June 2008 interview highlight Ackley's beginning as a tribal judge following the landmark ruling by the US Court of Appeals for the 7th Circuit (January 1983) that upheld the continued existence of Ojibwe fishing, hunting and gathering treaty rights for the Lac Courte Oreilles Band (LCO). Wisconsin's five other Ojibwe "treaty" tribes immediately began discussions about joining LCO as the case moved toward a new phase that would define the scope of harvesting rights.

COR: *Back in 1983 when you started out, the treaty rights litigation had come to a head. How did your involvement begin?*

FA: I was called to Telemark [resort near Cable, Wis.] with a bunch of other tribal people. It was cold and snowy like a blizzard outside. We were up in Telemark talking about whether we were all going to join into the suit with LCO. They had prevailed in federal court, and it was up to the rest of the tribes if they wanted to latch onto the suit.

[After the meeting] I went back and told the [Sokaogon] tribe what we had to do and it seemed most everybody was willing to go along. There was a lot of interest in spearing and that aspect was driving people. So our tribe went ahead and joined the other tribes in the lawsuit.



Fred Ackley, Sokaogon tribal judge. (Photo by Roger McGeshick.)

We were also trying to figure out with our lawyers how we fit in with the structure of the regulations. I had already read Indian law books, and some federal books and cases because [the Sokaogon tribe] was at the same time suing for a promise [made by the US government to establish a 12-mile square reservation around Mole Lake].

So I wasn't a judge then but I read that [a Sokaogon judiciary] would more likely prevail if we would regulate our people with an Anglo-Saxon type court. My thought was to try and get this court established here on the reservation. First the BIA (Bureau of Indian Affairs) didn't want to have it because of the funding—they didn't want the tribes to all have separate courts for off reservation regulations. They wanted us to have a circuit presiding judge where he'd go to all the reservations. But [most] everybody wanted their own tribal courts, their own regulations for their own members. So we had to work on all that.

At Lac du Flambeau they were just starting. Honorable Phyllis White and Honorable Tom Maulson were judges in their court. They gave me the first idea of what the tribal courts could do, and I came back to Mole Lake, and I told my government we could set it up.

COR: *So, you're seeing what other tribes are getting in place and figuring what's going to work for Mole Lake?*

FA: We established ours then, but they appointed other people as judges initially. Then when it came down to the day, the week before they had to [begin], something in their lives held them back—their children in schools or their jobs or professions. Then they appointed me along with Deborah Van Zile.

My first case was over at Lac du Flambeau and I used Phyllis White's robe. After that I got the tribe to establish a courtroom [at Mole Lake]. An attorney named Earl Charlton was helping us form court rules, and we copied a lot from Katherine Tierney and [from what] the people from GLIFWC [were] sending down to us. We also worked with attorneys like Jim Zorn, Dave Seigler, Howard Bichler, I can't remember them all. We all got together and worked out the rules.

I used *Black's Law Dictionary* a lot. I got a book from two guys [David Getches and Charles Wilkinson], professors on Indian Law called *Federal Indian Law*. It has really helped me to understand. I met both of those people at my trainings. I think their edition came out in '83, and they were offering it at Mt. Scenario College over in Ladysmith. So I took the course. It helped me understand fishing rights, hunting and sovereignty. We had to work with all these different laws: state laws, federal laws and Coast Guard regulations—stuff we never thought about working with.

When they first appointed me judge, I guess I was the 2nd or 3rd thought in a lot of people's minds. I had gone through a part of my life working in the city. I was working on the war. Making war equipment for the Vietnam War. But that was my life before I came back up here to Mole Lake in 1980. In 1981 I went to Ashland Memorial and straightened up my life from hitting it hard, messing up when I was younger. So I left that aside for two-three years. People were watching. One old gentleman, Archie McGeshick, said well look at Fred there. If he could stay sober [for several years] make him a judge. He was watching me. I said I'll give it a try.

Twenty-five years later, Ackley is going strong. Two additional judges appointed in that era also hold the distinction of maintaining their seat in tribal courts: Bad River's Ervin Soulier and Sokaogon's Deborah Van Zile. Both were formally seated in 1984, one year after Ackley.

Can you ID this photo?



We need your help. Can anyone identify the children in this photo taken at Lac Courte Oreilles in the early 1950s by photographer Fred Morgan? If you know their identities, please e-mail serikson@glifwc.org or call Sue Erickson at (715) 682-6619 ext. 105.

Tribes explore the use of wind energy

(Continued from page 1)

Mills Indian Community installed an anemometer only to learn that a desirable site is unsuited for a wind turbine. Bay Mills resource officials are now making plans to test wind speeds at alternate locations. Staff at Red Cliff are exploring the possibility of placing offshore wind turbines on the surface of Lake Superior. And a task force created by the Lac Courte Oreilles Tribal Governing Board is laying the groundwork to study wind resources inland from Gichigami in northwest Wisconsin.

Tribal efforts have received technical and financial support through a combination of different sources including the U.S. Department of Energy, (DOE) Bureau of Indian Affairs and independent utilities.

The DOE's Wind Energy Program loans anemometers to tribes seeking to quantify on-reservation wind resources and also makes towers ranging from 20 to 50 meters available.

For more information on the web, go to DOE Wind Powering America—Native Americans: www.eere.energy.gov/windandhydro/windpoweringamerica/native_americans.asp.



Reaffirming a relationship with Aki central to the Healing Circle Run

By Sam Maday, For Mazina'igan

Lac Courte Oreilles, Wis.—The course of the 2008 Healing Circle Run connected eight Ojibwe reservations in Michigan, Wisconsin and Minnesota, much the same as it has done each summer since 2001, but with a strong show of support, the approximate 550 miles were covered in record time.

Participants, some who were part of the core group and present from start to finish as well as those who joined for a day or even an hour along the way, completed each leg of the run with ease.

The run, intended to be “a prayer for healing,” kept to that mission. Fueled by prayer; the participants ran or walked the miles for more than themselves. Throughout the seven-day run, they had in their minds and hearts friends and relatives who needed healing.

Each morning started at 8:00 am with a ceremony and prayer. The unique fragrance of burning sage filled the ceremonial circle and wafted through the air beyond.

Each member of the circle was carefully smudged with the smoke produced by the embers of the burning sage—a process which cleanses and clarifies the heart and mind. Everyone was given a pinch of asemaa (tobacco) to pray with. Later the asemaa was gathered into a bowl, which was then used to fuel the pipe. The pipe carriers passed around the pipe for anyone to pray and smoke.

Each participant also received nibi, water, served from cooper bowls. The importance of water was acknowledged as an element needed for all life. It is essential that it is acknowledged in the ceremony and that the relationship between the water and the runners is also recognized and respected. The bit of water that everyone took and drank helped them throughout the day.

Also passed around were ode'iminan (strawberries), important because they are the heart berry. Offered to break the fast in the morning, the strawberry symbolizes the heart in color and in shape. For the runners and walkers, they symbolized the veins and pumping of blood through the body as well.

Understanding the relationship between the strawberry and one's self as well as man's dependence on pure water exemplify how the Ojibwe people are connected to the earth. This connection made through the run helps heal the Ojibwe people and those who participate, therefore this unique run's name—The Healing Circle Run.



Photographer Jenny Schlender snapped this image of day-one Healing Run participants following opening ceremonies at Pipestone Falls. From left: Agnes Fleming, Samantha Rosado, Charlie Rasmussen, James Clymer, Veronica Kinsel, Karen West, Jason Schlender (back), Gretchen Morris, Jim Schlender Jr., Mic Isham, Gary Quarderer and Neil Kmiecik.

Photos by Jennifer Schlender



Following seven days of being on the road, the Healing Circle Run's final leg took runners and walkers to the Lac Courte Oreilles reservation. A number of participants gathered for a final group shot near Radisson, Wisconsin as the 2008 run/walk came to a conclusion.



Making tracks on the Healing Circle Run were Veronica Kinsel, Hopi/Dine'; Donny “Kramer” Gokee, Lac Courte Oreilles, and Stewart Eagleman, Lakota.



GLIFWC Policy Analyst Jason Stark and daughter, Zaagachiüwegaabawik, joined the Healing Circle Walk/Run on the leg between Red Cliff and Fond du Lac.

Micah Cain onboard as GLIFWC's new wildlife tech

By Sue Erickson
Staff Writer

Odanah, Wis.—Micah Cain's tenure at GLIFWC began as early as 1998. He first came aboard as part of the seasonal electrofishing crews that prowl the shorelines of ceded territory lakes for about a two-week, nightly tour each spring and fall for walleye population assessments.

Since then, he's pretty well run the gamut of GLIFWC seasonal positions—creeling fish harvest at Mille Lacs lake, assisting with the Lake Superior whitefish marketing grant activities, helping out on the “big waters” during the often grueling fall assessments in the Michigan waters of Lake Superior, and more recently assisting with spring fishing harvest data entries.

But recently he crossed the line from fisheries work to the Wildlife Section, taking on the position of GLIFWC wildlife technician as of June 9th. This time the work isn't seasonal or part-time, rather a full-time permanent staff position.

However, like his work with fisheries, he'll be sampling a spectrum of projects within the section. Most recently, Cain's been occupied with preparing all the permits, tags and

regulation booklets that must go out to GLIFWC's member tribes in preparation for the upcoming hunting and trapping seasons.

Besides making sure all the tribal registration stations have necessary materials, he'll be assisting in the implementation of a computerized system for managing wildlife permitting and registration.

“If we can get computers to each station, it's going to really streamline the data management process,” Cain says, enthusiastic about the project. Data can be recorded and entered as it occurs, he explains, rather than having a mound of data needing computer entry at the end of each season. He has already also assisted with

entering data from GLIFWC's long-term understory plant study and with doing aerial shots during wild rice surveys this summer.

Cain is a Bad River tribal member, but grew up in Oahu, Hawaii and southern California, moving north in 1998. Since then, he's acclimatized—not to the extent of being an ice fishing enthusiast, but he enjoys the northwoods, fishing, ATVing and spending a lot of time with his six-year old daughter named Madeline and their new pooch, Bea.



Micah Cain. (Photo by SE.)



St. Croix tribal member Acacia Crow takes the Eagle Staff down the road as part of the Healing Circle Run.



RETURN ADDRESS:
GLIFWC
P.O. BOX 9
ODANAH, WI 54861

CHANGE SERVICE REQUESTED

NON PROFIT ORG
POSTAGE PAID
PERMIT # 203
EAU CLAIRE, WI

Printed by: EAU CLAIRE PRESS COMPANY, EAU CLAIRE, WI 54701

MAZINA'IGAN STAFF:
(Pronounced Muh zin ah' igun)

Susan Erickson **Editor**
Lynn Pluchnski **Assistant Editor**
Charlie Otto Rasmussen **Writer/Photographer**

MAZINA'IGAN (Talking Paper) is a quarterly publication of the Great Lakes Indian Fish & Wildlife Commission, which represents eleven Ojibwe tribes in Michigan, Minnesota and Wisconsin.

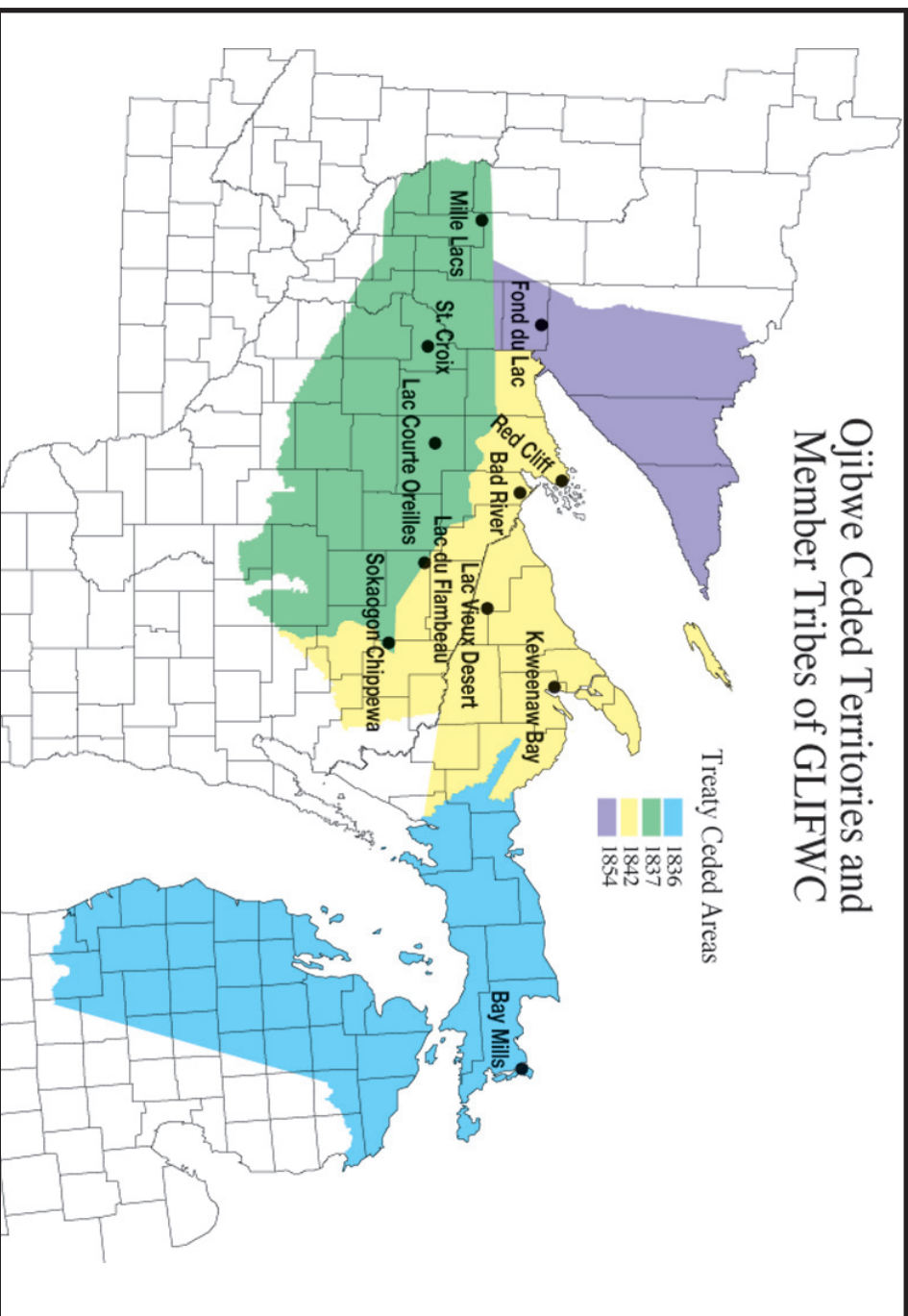
Subscriptions to the paper are free. Write: MAZINA'IGAN, P.O. Box 9, Odanah, WI 54861, phone (715) 682-6619, e-mail: pio@glifwc.org. Please be sure and keep us

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

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

Queries as to potential articles relating to off-reservation treaty rights and/or resource management or Ojibwe cultural information can be directed to the editor at the address given above.
For more information see our website: www.glifwc.org.

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



Mazina'igan
A Chronicle of the Lake Superior Ojibwe



Daywaagin 2008