

Mazina'igan

A Chronicle of the Lake Superior Ojibwe

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Tribal night hunt underway Safety measures in place

The off-reservation treaty night hunt opened Sunday, November 1, 2015, in Wisconsin Ceded Territories, providing an additional opportunity for treaty hunters to secure venison. Night hunting is a traditional Ojibwe practice.

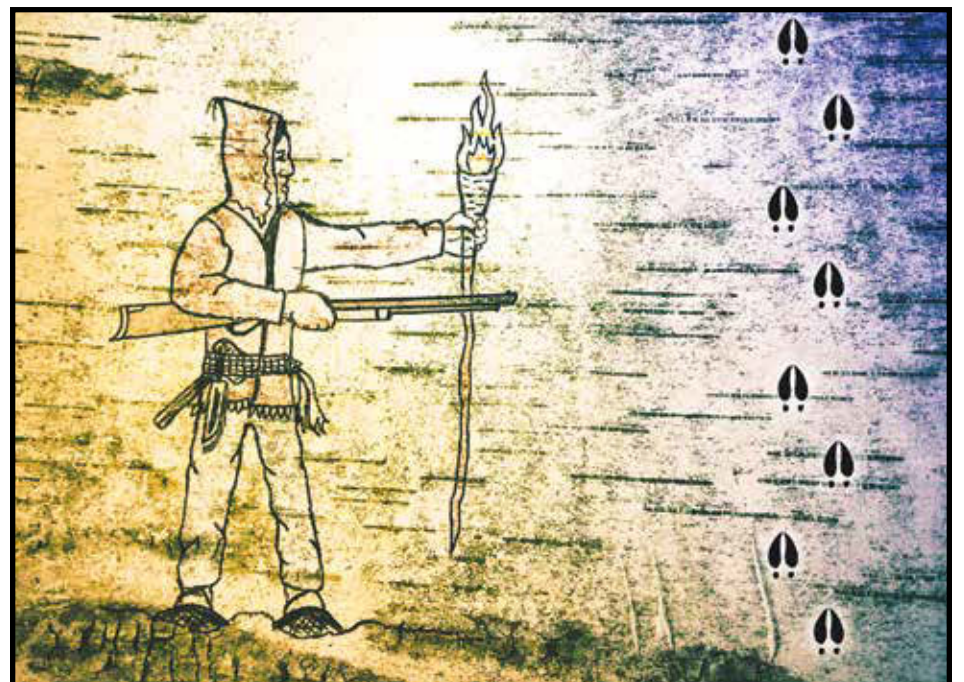
The Tribes sought a night hunt opportunity during the 1991 "Deer Phase" of the *LCO v. Voigt* litigation. The Tribes lost that part of the case in 1991 because there was not enough data to show that night hunting could be conducted safely. However, since the 1991 ruling, the State has permitted night hunting during the state wolf season and CWD-related hunts. This "changed circumstance" provided a platform for the Tribes to request reconsideration of the original ruling.

In 2012 the Tribes requested that the court reconsider the 1991 ruling that prevented tribal members from hunting deer at night off reservation. Since that time, the Tribes' motion has worked its way through federal courts. After Judge Crabb's initial ruling denying the Tribes' motion, the U.S. Circuit Court of Appeals reversed the decision and remanded

the motion back to the district court for reconsideration.

In her October 13, 2015 decision, Judge Crabb accepted the Tribes' proposed regulations, with one modification revising the definition of an adequate backstop to require an earthen backstop. The judge ultimately decided that the tribal night hunting regulations address public safety concerns as they require completion of an advanced hunter safety class, passing a marksmanship test, completing a shooting plan, and hunters are only allowed to shoot from a stationary position.

While there was only a short space of time after the October decision to prepare for the November 1 opening this year, tribal members are qualifying and taking advantage of this opportunity. Seven sessions of the advanced hunter safety class have been offered this fall. New classes are posted on GLIFWC's Facebook and website. The night hunt will be closed during the State's firearm season, but will resume after the State's traditional nine-day season and continue through the first weekend in January. (SE)



"Waaswaaganingike" wiigwaasi mazinibii'igan ("Torch hunting" birchbark drawing). The old style birch shining torch was attached to a long stick. When the hunter saw the torch light refracting off the waawaashkeshi's (deer's) eyes, the torch was then quickly stabbed down into the snow or ground, freeing both hands for a good quick shot. Various dry materials as well as zhingwaak bigiw (pine pitch) were added to the torch in layers for a slow steady burn. A very effective old way to hunt deer at night. Waaswaagoning is the name for the Lac du Flambeau Reservation where we Ojibwe still today practice various forms of torch hunting at night. (artwork by Biskakone)

Manoomini-ogimaag gather at Mashkiiziibing Manoomin Chiefs come together to talk about environmental issues

By Dylan Jennings, Staff Writer

Odanah, Wis.—Nibi (water) hits the cherry red rocks and sends steam swirling throughout the lodge. One of the many good ways to start a gathering, the madoodiswan cleanses the individual, heals communities and sends up prayers for everything in creation, including the plant and animal beings that Anishinaabeg



Manoomin Chiefs, GLIFWC staff and other tribal resource management staff gathered on a Saturday in October at Bad River to talk about manoomin. Many of these well-respected individuals carry traditional ecological knowledge (TEK), which is vital to the Anishinaabe lifeway. (photo by Dylan Jennings)

depend upon. On Friday and Saturday, October 23rd-24th, manoomini-ogimaag (wild rice chiefs) and various resource management experts gathered at Bad River to partake in a sweat lodge ceremony and to talk about manoomin.

Historically, when there were issues at hand that Anishinaabeg needed to address, it was done in the form of a gathering. Hereditary and designated leaders would come together and smoke their opwaaganag (pipes) and talk. Sometimes the talking would last hours; other times the talking would last days. The phrase "running on Indian time" encompasses this old way of thinking. The conversations will last as long as they need to last. Just as this old practice, manoomini-ogimaag and others gathered with no set agenda and began to talk about a resource that has been crucial to the Anishinaabe lifeway for thousands of years.

After the circle was smudged, and the pipes were lit, Bad River community elder Joe Rose Sr. began with a welcome address and talked of the Anishinaabe migration story. In this story, Anishinaabeg started on the east coast and through a prophecy, traveled westward until they found the food that grows on water. "Our elders tell us that back then, the Bad River sloughs used to be filled with manoomin everywhere. Those red-winged black birds would gather in great numbers in the rice and when they took off they sounded like a jet. Nowadays the rice isn't as plentiful, and those birds have almost disappeared." Joe also made mention of the CAFO's (Concentrated Animal Feeding Operations) and mining efforts that are constantly threatening this area and the resource at stake.

This unique opportunity allowed the manoomini-ogimaag and other tribal resource management staff to voice concerns, talk about future collaboration among bands and to convey their dedication to preserving manoomin and the way of life that surrounds this beautiful seed.

Food and laughter were also shared, along with tribal histories. Many spoke of their teachers and the experiences they have had over the years. Others talked about the positive work already underway in the communities.

Tribal members growing up in this time period have seen many changes; changes that have not only affected the environment, but changes that have adversely affected culture and language. When youth are not taught to appreciate (See Manoomin Chiefs page 15)

Mille Lacs Band, local governments prepare for oil disaster

By **Charlie Otto Rasmussen**
Staff Writer

McGregor, Minn.—Railroad tanker cars haul Northern Plains crude oil through Ojibwe Country each day, carrying the risk of explosive derailments—most recently witnessed in Galena, Illinois where rail cars split open, bursting into flames. In places like Mille

Lacs Band's Sandy Lake and East Lake communities—remote locations, rich in fresh water resources—a potential rail disaster involving crude oil poses a web of challenges for public safety officials.

“We have a unique jurisdictional situation in this area,” said Monte Fronk, Mille Lacs Band (MLB) Emergency Management Officer. “Anytime you have a checker-boarded community, you have to have good relationships with

At *Mazina'igan* press time authorities are investigating two separate tanker train derailments that caused fuel leakages and community evacuations. The incidents involved North Dakota crude oil and approximately 20,000 gallons of ethanol, which spilled into the Mississippi River. Both occurred south of the Ceded Territory border in Wisconsin in early November. (COR)

your neighbors to handle emergency situations.” North and east of the main reserve on Lake Mille Lacs, the Band holds scattered parcels interwoven with county, state, and federal property. The area is rural, but occupied by small communities, homes and farmsteads.

With funding from the US Environmental Protection Agency (EPA), Mille Lacs Band (MLB) officials teamed up with Aitkin County and nearly two dozen additional emergency service providers September 10 to plan a response to an oil spill in the ecologically sensitive landscape of east-central Minnesota. EPA contractor Tetra Tech used a mix of prerecorded television news updates and intermittent audio briefings to dramatize a massive crude oil train derailment adjacent to Portage Lake and the Rice Lake National Wildlife Refuge in Aitkin County.

Seated at rows of tables within the McGregor Community Center, men and women—many in uniform—enumerated all the resources they had available in response to the disaster. Police, fire, ambulance, and public health services were well-represented along with unanticipated players like the US Coast Guard-Duluth, which would sweep in with watercraft and booms to corral oil spilling into Portage Lake.

“Many federal agencies work very well with the Mille Lacs Band,” Fronk said. “With a disaster scenario like this, everyone has a role to play.”

Fronk said many of the recent “tabletop exercise” participants were

involved in similar MLB-sponsored trainings five years ago, while some agency heads have moved on. “We needed to get everybody in the room again after turnovers in significant positions.”

A string of dramatic accidents involving crude oil from the Bakken region of North Dakota and Montana in recent years has put public safety officials near rail lines on guard. Even though oil production is currently below its peak, rigs still pump 1.2 million barrels of crude from the Bakken fields every day. The deadly explosion in the small Quebec village Lac-Mégantic lurks as a bleak reminder of how dangerous oil trains can be; in 2013, an unmanned train with 72 tank cars rolled downhill into the village, broke apart, and dumped 1.5 million gallons of crude oil. In the inferno that followed, 47 people were killed.

While poorly maintained railroads and other cost-cutting decisions by rail companies has been part of the oil spill problem, BNSF (Burlington Northern Santa Fe) Roadmaster Nels Christiansen told the McGregor gathering that maintaining lines of communication is important following a potential disaster.

“We’re experienced with this. This is something we’ve done before,” Christiansen said. “We’ll help you out.” Christiansen added that BNSF has a number of emergency-response contractors that can be dispatched on short notice to mitigate environmental damage from spills.



Monte Fronk, Mille Lacs Band emergency management officer, discusses public safety issues during the MLB/Aitkin County Crude Disaster Tabletop Exercise. Event sponsor US Environmental Protection Agency and nearly two dozen additional organizations participated in the event designed to prepare regional emergency services personnel for an oil tanker train derailment that threatens both local communities and the environment. (photo by COR)

Twists and turns in Sandpiper permitting

EIS issue taken to the Minnesota Supreme Court

By **Sue Erickson**, Staff Writer

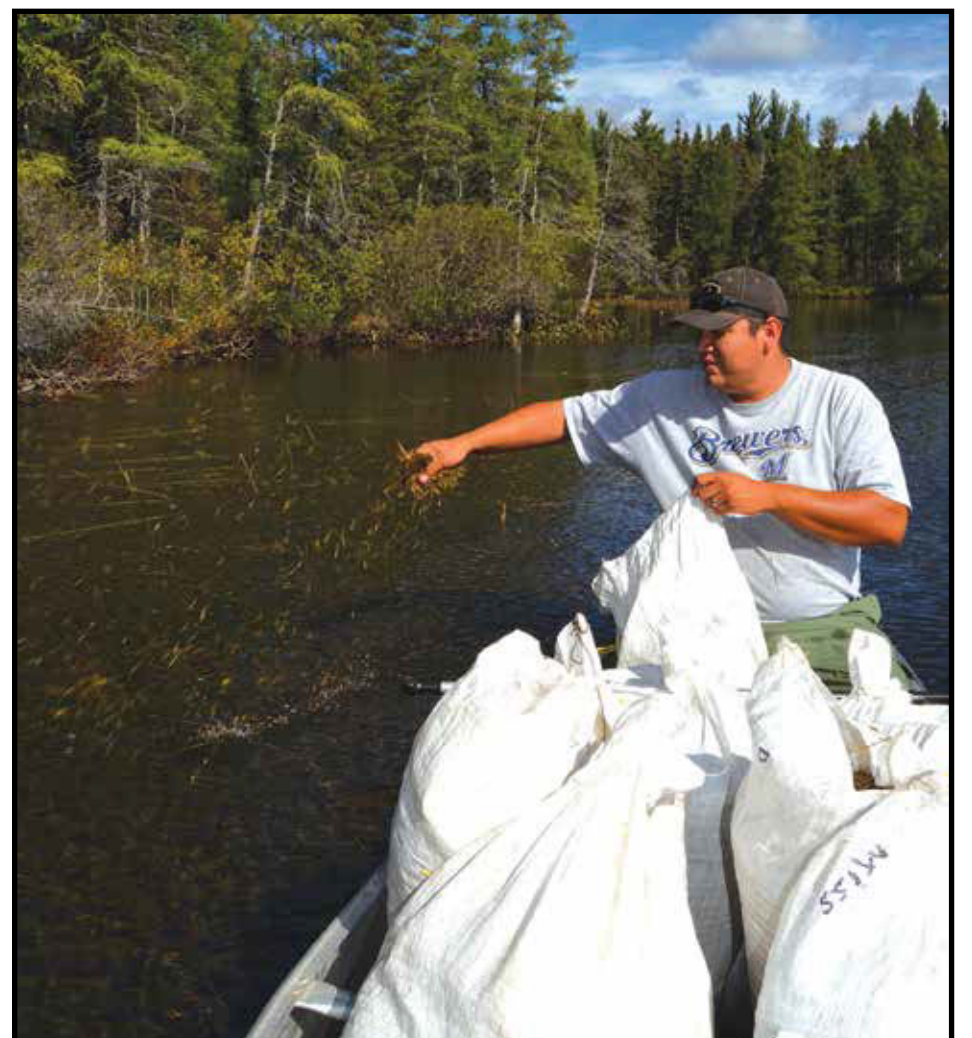
There’s more “wait and see” on the progress of Enbridge’s proposed Sandpiper pipeline as permitting issues get resolved in court. Recently, Enbridge and the State of Minnesota petitioned the Minnesota Supreme Court to review an Appeals Court ruling that overturned the grant of a certificate of need for the proposed pipeline. The petition was filed on October 14, 2015.

Earlier, on September 14 Minnesota State Court of Appeals Judge Klaphake delayed progress for Enbridge’s proposed 600-mile Sandpiper pipeline that would cut through northern Minnesota, potentially impacting valued manoomin (wild rice) beds and waterbodies in the event of pipeline leaks.

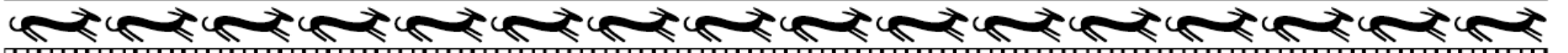
In his ruling Judge Klaphake found that the Minnesota Public Utility Commission (PUC) wrongly granted a certificate of need to Enbridge without requiring a formal environmental impact statement (EIS). A certificate of need is required to determine if the proposed project is necessary and in the public interest.

In the past, the PUC commonly considered the certificate of need and the routing certificate together, requiring a formal EIS. But in the case of the Sandpiper proposal, the PUC chose to separate the proceedings for each certificate, handling the certificate of need first, and if granted, proceeding with the routing certificate and a formal EIS. The PUC did order an environmental review when considering the certificate of need, but that falls short of Minnesota Environmental Protection Agency’s (MEPA) EIS requirements.

Ultimately, the PUC granted the certificate of need last June, but was challenged by Friends of the Headwaters, who appealed the PUC decision to the Minnesota Court of Appeals, resulting in Judge Klaphake’s decision. Project proposers Enbridge Energy and its subsidiary North Dakota Pipeline Company had until October 14, 2015 deadline to file the appeal to the Minnesota Supreme Court.



Pipelines and other forms of environmental degradation are concerning, especially for manoomin. Tribes have intensified manoomin restoration efforts throughout the Ceded Territories. Above, GLIFWC Wildlife Technician Adam Oja reseeds a Vilas County lake. (photo by Dylan Jennings)



Scouting ahead pays dividends for ricers

By Peter David GLIFWC
Wildlife Biologist

With another manoomin harvest season behind us, and the brown dead stalks disappearing back below the water surface, it's a good time to pause and reconsider all that the "good berry" has given us again.

While it will be months before all the post-season harvest surveys are completed and the data compiled, ricers and biologists already are pretty certain that the season—from a human harvesting perspective—was a pretty good one for many. Still, as is always the case, individual waters showed the full range of variability in crop that is part of manoomin's character. And 2015 reminded us that predicting what the harvest season will be like will likely always remain a fool's exercise.

GLIFWC's preseason surveys of beds in northern Wisconsin, east cen-

tral Minnesota, and the western Upper Peninsula of Michigan certainly were encouraging. Beds in Wisconsin and Michigan looked above average overall and the Minnesota waters surveyed looked simply outstanding; one of the best years in most anyone's memory. But a lot can happen between an early August survey flight and an early September harvesting trip—and it usually does.

In the end, it looks like the harvest was above average, but where the best picking turned out to be was often not where one might have guessed earlier. Winds and heavy rains hit a number of beds, especially those that tended to ripen early, ensuring that a bigger than usual portion of the crop would be going to feed the ducks and replenish the seed bank for future crops.

Some of the densest stands ended up being hurt by their own abundance, with the thick foliage reducing drying air flow between the plants, creating ideal conditions for the outbreak of fungal brown

spot disease, which broke out in some of the most promising locations. And on some waters that might have looked only good in August, everything came together—proper density, lack of storms, gradual maturation—to create excellent picking conditions over a longer than average time window.

This gave pickers not only an extended time to harvest, but to share the word, and participation seems to have been particularly high this year in a number of areas. For example, the number of wild rice licenses sold to Wisconsin state-licensed harvesters (854) was the second highest number in the last 20 years. 2015 sales were surpassed only in 2009, when another very good crop and ideal weather lead to high participation. (Interestingly, Wisconsin license sales fell by a third in 2010.)

In the end, folks who scouted the beds, watched the weather and listened to their ricing friends often returned to the landing with their canoes well-laden

with rice. One picker—overheard at the landing of a bed planted on a state wildlife area—was thrilled at having her first 100 pound day, saying: "I feel like I got a 12 point buck!"

Not every ricer had that kind of day, but every ricer knows that manoomin gives in many ways—not just by its seed. Time spent with a partner in the stand, surrounded by the beauty of the outdoors, is a gift in itself. In the cold months ahead, memories of days on the water will be warm indeed.

Documenting the annual harvest is an important component of effective manoomin stewardship. Both state and tribal ricers can expect to be contacted by mail or phone to document your season, and your opinions on the crop and important management issues. PLEASE PARTICIPATE; your information plays a critical role in the stewardship of this special gift. It is a form of giving back to manoomin, while helping to preserve the harvesting opportunity for the future.

At PolyMet's proposed mine it's all about the water

By Charlie Otto Rasmussen, Staff Writer

Hoyt Lakes, Minn.—A decision on whether to allow the first metallic sulfide mine in Minnesota to move forward is on the near horizon. PolyMet Mining has proposed a large open pit copper sulfide mine named NorthMet near the Mesabi Iron Range of northeast Minnesota. However, for scientists from regional tribes, including those at GLIFWC, too many unresolved questions related to the NorthMet project linger, creating unacceptable risks to Ceded Territory resources.

"Tribal technical staff remain concerned that the prediction and evaluation of potential environmental impacts is incomplete in many areas, and fundamentally flawed in several significant ways," said Nancy Schuldt, Water Projects Coordinator for the Fond du Lac Environmental Program.

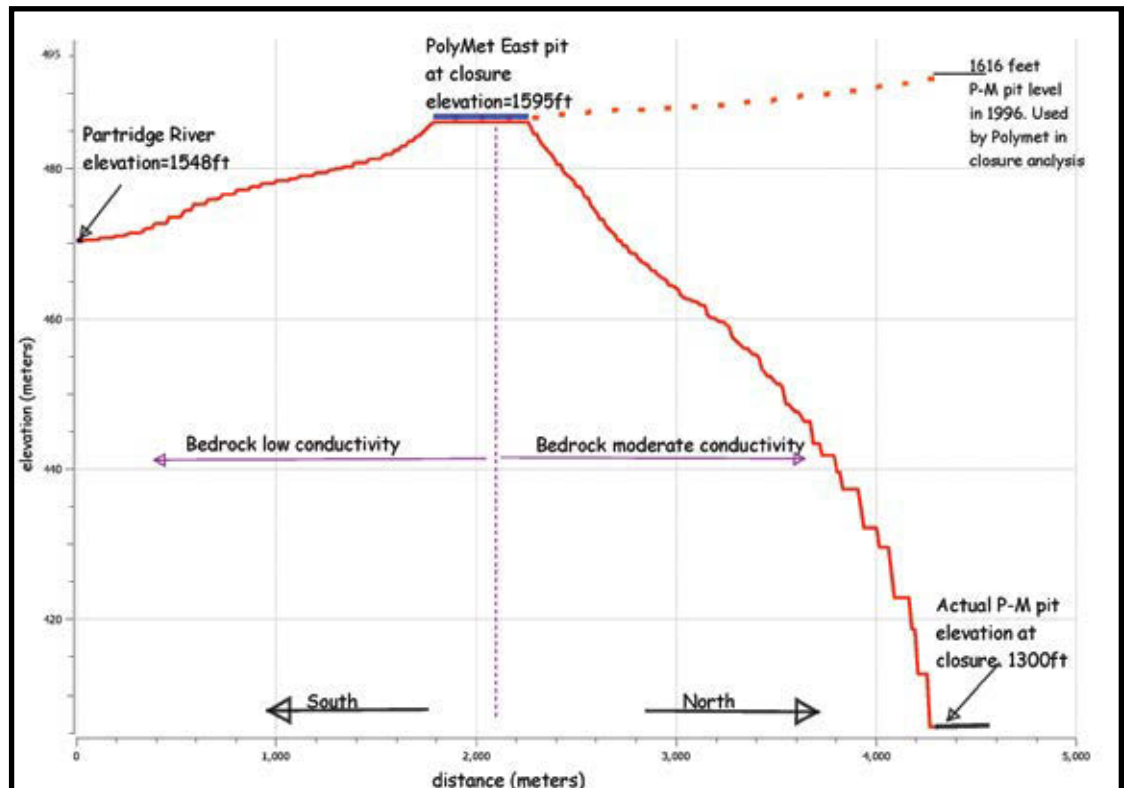
Schuldt refers to the Final Environmental Impact Statement (FEIS)—a document that tries to predict how mining activity can affect the quality of natural resources. GLIFWC along with the 1854 Treaty Authority, Fond du Lac, Bois Forte, and Grand Portage Ojibwe Bands are conducting an ongoing review of the 3,000-page FEIS, released on November 6. Earlier this year tribal authorities analyzed the preliminary FEIS (pFEIS) and submitted comments to the lead agencies—a trio comprised of the Army Corps of Engineers, US Forest Service and Minnesota Department of Natural Resources. The "co-leads" are accepting public comments over a 30-day period ending in early December 2015. Once finalized the document sets the stage for regulators to decide whether or under what conditions to issue permits.

For the tribes, the area of most concern is water. "There is a lack of quantitative estimates of the impacts to wetlands caused by disruption of the mine site's hydrology," said Esteban Chiriboga, GLIFWC GIS and mining specialist. "We also question the technical feasibility of capturing the majority of the contaminated seepage from the proposed tailings basin."

The open pit mine, proposed by Canada-based PolyMet Mining Corp, would stretch across the water-rich Superior National Forest in the 1854 Ojibwe Treaty Ceded Territory. Around 1,000 acres of wetlands would be destroyed over the mine's estimated 20-year operating life.

Groundwater: which way does it flow?

The proposed NorthMet mine is situated near a long, low ridge that divides a pair of watersheds: the St. Louis River/Lake Superior system to the south and the Rainy River system to the north. The Rainy River system contains the Boundary Waters Canoe Area and flows into Canada. Over the past decade PolyMet and its



This cross-section diagram created by John Coleman is based on groundwater modeling and illustrates how low water levels in the Peter-Mitchel (P-M) taconite pits would redirect groundwater flow to the north.

technical contractor have asserted that contaminated mine groundwater would flow south through the St. Louis River system. The lead agencies concurred, but never ran the computer models to verify the company's findings. John Coleman, GLIFWC environmental section leader, did run the models, and came to a very different conclusion on how the mine discharge would behave.

"There was weak characterization of groundwater hydrology as well as incorrect identification of conditions that will exist should the NorthMet mine be permitted and operate for 20 years," Coleman said. When Coleman input correct closure conditions, the company's models showed that contaminated mine water would flow north and in much greater quantities than predicted by PolyMet.

The current NorthMet project is adjacent to an active taconite mine that has produced a string of landscape-altering pits and waste mounds. As miners continue to remove minerals and waste rock, water levels in the taconite pits will dip hundreds of feet lower than the levels at NorthMet. The problem: the company's consultants have been assuming taconite pit water levels at closure that were higher than those at NorthMet.

"When you assume water levels are 300 feet higher than they will actually be, it is impossible to make correct predictions. The site hydrology and contaminant flow need to be reevaluated using correct closure water levels," said Coleman.

Tribal staff remain concerned that with such a major flaw in evaluation of the groundwater system, accurate predictions to impacts on natural resources are impossible.

To read GLIFWC's full comments on the pFEIS, see www.lic.wisc.edu/glifwc/PolyMet/pFEIS/GLIFWC_comments/

On the cover

Mazina'igan's cover features the image on GLIFWC's 2015 annual poster, Dewe'igan (Drum), by Mille Lacs Ojibwe artist Wesley Ballinger. One 18 x 24-inch poster is available free upon request along with an explanation sheet that talks about the significance of the drum in Ojibwe culture. Additional copies are \$2.50 each plus postage. Posters can be ordered online at www.glifwc.org/publications/index.html#Posters; or email lynn@glifwc.org.



Nibi Miinawaa Manoomin: *Protecting two invaluable resources*

By Dylan Jennings, Staff Writer

Mille Lacs Reservation, Minn.—A copper vessel filled with nibi (water) is lifted to every direction, acknowledging everything in creation that depends upon water for life. Doreen Day and a few other midewin (midewin lodge women) do this work whenever called upon. A large audience of native and non-native community members and professionals take a sip of the blessed water to start this gathering in a good way. After the water ceremony is complete, a prayer is offered by a young man, which symbolizes the generational trend of young people carrying forth Anishinaabe language and culture. Last, but certainly not least, the local drum group renders a drum song, and this sets the tone for the gathering.

The 2015 Nibi miinawaa manoomin symposium marked the 3rd annual discussion of the resource and its significance. Professionals in various fields along with concerned community members, harvesters and tribal elders came together for a two-day discussion on manoomin, water and some of the detriments and research undertakings. Agenda items included topics ranging from manoomin genetic research to Traditional Ecological Knowledge (TEK) panels. A very unique setting indeed, where elders, tribal leaders, and community members could share their knowledge and concerns with university department officials and other agency representatives.

One particular discussion on genetic testing and reproduction of manoomin sparked Mille Lacs tribal elder Brenda Moose to speak out on the issue. “You couldn’t pay me to use paddy rice for our ceremonies or to feed it to my grandchildren. To enjoy the real quality of wild rice we need to protect it.” More and more companies are delving into the research of rice composition and DNA makeup. Many tribes are opposed to this as it is being pursued for capital gain. It also diminishes the sacred and important nature of manoomin in the Anishinaabe lifeway. Real hand-harvested manoomin is utilized in many of the Ojibwe ceremonies and feasts and is a main staple in a healthy Anishinaabe diet.

Hawaiian relatives travelled far to share their struggles with environmental protection and some of their significant resources such as taro, another sacred food. Also a small delegation of representatives from Washington coastal tribes participated in the discussion of revitalizing language and culture through the preservation of the environment.



The Traditional Knowledge Panel consisted of well-respected and experienced Mille Lacs Band Tribal members and elders including: Joe Nayquonabe, Brenda Moose, and Henry Sam. The panel told old stories about the communities, expressed the importance of cultural knowledge, and conveyed concern for the health of the resources. (photo by Dylan Jennings)

Many of these tribal leaders and community representatives shared common concerns, and it was refreshing to see an audience of young tribal people, environmental agencies and university staff listening and learning. The only way to bridge the gap of misunderstanding that exists between the academic world and the tribal communities is to listen and open the mind to a new perspective.

The Anishinaabe worldview may differ from how agencies and academia may view things; however this way of life has existed for thousands of years. Anishinaabe people are still here and living proof of mino-bimaadiziwin (leading a good life).

Larry Amik Smallwood, Mille Lacs tribal elder, and emcee wished everyone safe travels and invited the crowd back for the 2016 symposium. The drum sounded again; this time singing round dance songs to get the audience up and participating. Everyone, no matter where they came from, danced to the same heartbeat.

Fall lake trout and whitefish assessment in full swing *Reward for return of depth/temperature tags*

By Ben Michaels, GLIFWC Fisheries Biologist

The Great Lakes assessment crew, which includes personnel from GLIFWC’s Great Lakes Section and the Bad River Tribe, are in the midst of another busy season of assessing the lake trout and whitefish populations in Michigan waters of Gichigami (Lake Superior). The purpose of this survey is to determine the movement, abundance and biological features of lake trout and whitefish in Lake Superior. This is accomplished by measuring, weighing, and tagging fish that are caught with gill nets on spawning reefs in various locations around the Keweenaw Peninsula and Marquette, Michigan.

In addition to tagging fish, the assessment crew has collected lake trout samples that will be used by GLIFWC’s Environmental Biologist Sara Moses to determine mercury levels in lake trout of various sizes. Also, the assessment crew has collected lake trout samples that will be used by the U.S. Environmental Protection Agency’s Great Lakes Fish Monitoring and Surveillance program to



Ed Leoso (left) and Tom Houle, Bad River Natural Resources Department, pick fish from assessment nets in Lake Superior as part of annual population assessments. (photo by Ben Michaels)



Mike Plucinski, GLIFWC Great Lakes fishery technician, is at the helm of an assessment vessel, while Ed Leoso, Bad River Department of Natural Resources, hauls in an assessment net as part of the annual fall lake trout and whitefish population assessments in Lake Superior. (photo by Ben Michaels)

assess the level of contaminants present in lake trout tissue. Ultimately, these data will help people determine the quantity of lake trout that is safe to eat.

During the assessment, GLIFWC Great Lakes Section personnel are conducting an ongoing archival tag study that assesses the depth and temperature that lake trout inhabit throughout the year. Last summer, GLIFWC personnel, with the assistance of the Keweenaw Bay Indian Community, tagged ten lake trout near Keweenaw Bay with archival tags that record depth and temperature distribution of lake trout. Thus far, two tagged fish have been recaptured by tribal fishermen, and depth and temperature data have been extracted from the tags. The data collected so far have given GLIFWC biologists a valuable glimpse into the depth and temperature usage of lake trout.

Ninety additional lake trout were tagged in Gichigami’s Grand Traverse Bay during the fall season. If you happen to capture one of our tagged fish, please keep the fish and tag, then contact GLIFWC personnel at 715-685-2120/715-685-2175 or visit www.glifwc.org/tag.html with information regarding your fish in order to claim your reward.



Manoomin mino-bimaadiziwin

Ricing, a good way of living

By Dylan Jennings, Staff Writer

An opening prayer with asemaa (tobacco), a short lecture about canoe safety, and the ricers were off. Fond du Lac's 13 Moons program in partnership with 1854 Treaty Authority geared up Saturday, September 12th for a manoomin camp on Kettle Lake near Cloquet, Minnesota.

Wardens and professionals from various natural resource fields guided the event and answered questions throughout the day. Community members, both tribal and non tribal, were afforded the opportunity to harvest manoomin and even take part in the processing. Fond du Lac (FdL) community elders and experienced ricers demonstrated how to properly care for manoomin. Respected community member Sam Greensky recalls some of his personal experiences. "I've been ricing for over 50 years. I show and teach people these ways because not too many people do this anymore."

Students from FdL's NASA program also showed up and assisted with processing and poling ricers through the rice beds. There were many "firsts" throughout the day. Some had their first canoe ride, while others experienced the labor-intensive process for the first time.

Across the state lines and near north central Wisconsin, Bad River tribal youth also took to the waters. Grade school and middle school students spent a Saturday afternoon this season harvesting manoomin from Spring Creek Flowage near Phillips, Wisconsin. All youth on the trip participated in a pipe ceremony prior to launching the canoes. Bad River community elder Joe Rose and former Bad River Chairman Mike Wiggins stressed safety and the importance of staying connected to our mother earth and the resources she harbors. Community youth worker and event coordinator Joseph Cadotte remarked, "It was a wonderful day. My hope is to have more planned for the kids for years to come."

For those not familiar with "making" wild rice, it's a beautiful process. Harvesting manoomin is tremendous work. However the work doesn't simply start with knocking rice into the canoe; it starts with acquiring and making equipment. Push poles are made in a special manner, so as not to harm the underwater root systems. Knockers are fashioned from pine or cedar and are heavy enough to knock rice but light enough to preserve the plant. Traditionally a wiigwaasi-jiimaan, or birch bark canoe, was utilized; however, today many rely upon aluminum and fiberglass canoes.

Once a healthy rice bed has been chosen, manoomin is knocked into the canoe, a few grains at a time. Once the ricers are finished for the day, they will bag up the manoomin and bring it home. A few good days of sun will dry the manoomin, and it will be ready for processing.

In this day and age, the younger generation is increasingly busy with sports and extracurricular activities. However, at the core of our existence as Anishinaabe is the plant and wildlife beings that have helped the people subsist for thousands of years. In this modern generation, many are losing the connection with the food and water being consumed. People are no longer forced to work hard for food while children are growing up not knowing where their food comes from. Yet there is hope, as more and more youth take to the lakes, rivers and into the

woods. More communities are choosing to host ricing and other harvesting camps to teach youth and community members. This movement we are seeing across Indian Country isn't just about doing the work, it's about preserving a way of life that has survived for many generations. It's about keeping the future generation healthy. Mino-bimaadiziwin is a word that describes that good way of living, and the plants like manoomin are the ones that help to make this possible.



Participants in the 2015 Ashi-niswi Giizisooq (13 Moons) manoomin camp near Cloquet, MN learn how to pole and knock rice. For many of the participants it was their first time in the rice beds.



Ben Bearskin, a Bad River tribal youth, is ecstatic to be on the water harvesting manoomin. Below: Bad River youth gathered on a Saturday in September at Spring Creek (near Phillips, Wis.) for an afternoon of harvesting and fun. (DJ)



Fond du Lac tribal elder and experienced harvester Sam Greensky demonstrates how to properly winnow manoomin. Greensky has been ricing for over 50 years of his life and loves to share his experiences with others. (DJ)





Tree-killing invasives on the move in the Ceded Territory

By Steve Garske, ANA Forest Invasives Project Coordinator

Odanah, Wis.—Invasive insects and diseases like the emerald ash borer (EAB) and the oak wilt fungus are on the move in the Ceded Territory, leaving dead trees and diminished forests in their wake.

Ojibwe elders have told us that these beings are not bad nor evil, but are simply doing what the Creator intended them to do. Whether through greed, disregard for aki (earth) or plain old carelessness, people have messed up by bringing these beings from far-away lands. It's up to us to try and minimize the damage.

Many forest invasives are difficult to detect, especially in the early stages of infestation. The EAB is a good example—the small green beetles are around for only a couple months in summer, spending most of their time high in the canopy of an ash tree. Knowing the signs and symptoms of EAB infestation can help ash harvesters detect an infestation even when the beetles aren't around.

Oak wilt has the potential to decimate the Ceded Territory's oak forests. This fungal disease is deadly to oaks in the red oak group, including northern red oak, pin oak, and black oak. The sad thing is that long-distance spread of oak wilt is almost entirely due to people moving infested oak logs and firewood. This disease is very controllable, IF people would stop moving infested oak logs and firewood to uninfested areas.



Dying ash tree in Superior, Wisconsin showing the typical symptoms of EAB infestation. (GLIFWC photo)



Black ash baskets are as useful and durable as they are beautiful. These were made by Bad River member April Stone-Dahl and her husband Jarrod. (GLIFWC photo)

activity as well. They worry that even if black ash can be brought back someday, the opportunity to pass this knowledge down to their children and grandchildren will be lost forever.

With the help of tribal harvesters, GLIFWC staff have put together flyers and other information to help harvesters identify forest invasives and recognize the signs of infestation. This information is intended to help tribal harvesters once again become co-managers of Ceded Territory forests.

So keep an eye out for a mailing from GLIFWC that includes helpful information on protecting forest resources. Tribal members that have applied for Miscellaneous Forest Product and Camping permits for the 2014/15 and 2015/16 seasons should be receiving details in the mail in the coming weeks. This information will also be available at tribal registration stations. And watch for an updated forest invasives website this fall as well.



These pin oak trees will soon succumb to the oak wilt fungus.



Inset: Oak wilt causes trees to drop their leaves in summer. The shallow "cup" shape of many of the leaves is one characteristic of oak wilt. (GLIFWC photos)

Other introduced invasives like the balsam woolly adelgid (BWA), hemlock woolly adelgid (HWA) and Asian longhorned beetle (ALB) are currently not known to inhabit the Ceded Territory. Early detection of several HWA populations in Lower Michigan (transported on nursery trees illegally shipped from out east) allowed the Michigan Department of Agriculture to act quickly and eliminate them. Several infestations of the ALB (a voracious wood-boring beetle with a love for maple) have been eliminated, at the cost of thousands of trees and millions of dollars. Eradication efforts continue at remaining ALB sites in southern Ohio, Massachusetts, Toronto and the New York area.

Most tribal harvesters are aware of the gifts provided by healthy forests and the risk posed by the EAB and other invasives. Black ash harvesters have expressed concern not only for the potential loss of ash and the skills associated with weaving baskets, but the stories, traditions and spirituality that goes with this



Tribal members who have applied for Miscellaneous Forest Product and Camping permits for this year and/or last year should be receiving these flyers in the mail. (GLIFWC photo)

Early detection can translate into slower spread of the EAB, which means that ash stands stay healthy longer and tribal members will have less trouble accessing ash for baskets and other uses. Slowing the EAB also allows time to find ways to reduce the impact of this insect. Detecting and reporting oak wilt infestations early means they can be controlled or even eradicated.

By slowing the spread of the EAB and delaying or preventing the influx of other forest invasives into the Ceded Territories, tribal members can hopefully continue to harvest trees for firewood, medicine, income and ceremonial purposes for many years to come. Slowing or preventing the spread of these invasives will also help to maintain the health of the forests and the wildlife, plants, and other beings that live there.





Ceremony introduces phenology study to forest

Shows respect and asks permission

By Dylan Jennings, Staff Writer and
Travis Bartnick, GLIFWC Climate Ecologist

Clam Lake, Wis.—On a beautiful early fall day, a gathering took place at a recently established GLIFWC phenology study site in the Chequamegon-Nicolet National Forest. Community members from Mille Lacs, Lac Courte Oreilles, and Bad River, along with GLIFWC and US Forest Service staff came together to hold a ceremony at the Brunswiler River and Mineral Lake Research Natural Area a few miles west of Mellen, Wisconsin. Together, the participants walked through the northern hardwood forest and sat down in a small opening among the sugar



Kekek Jason Stark (Lac Courte Oreilles legal director) and Niibagiishik Russ Denomie (Bad River tribal member) prepare their opwaaganag (pipes) for the ceremony. The ceremony was offered up in a good way to begin a multi-year phenology study near Clam Lake, Wisconsin. (photo by Dylan Jennings)

maple, basswood, and oak trees. Many of the trees were starting to show the first signs of fall, displaying various shades of green with hints of yellows and oranges throughout the forest canopy.

The ceremony was held to petition the spirits and acknowledge the tree and plant beings that will be monitored over the next few years as part of GLIFWC's new phenology project. The intent was to let the spirits in the area know the purpose and intentions of the upcoming research project. Those who gathered offered asemaa (tobacco) at the site. Anishinaabeg use tobacco as a median of prayer, acknowledging the rocks, plants, animals and everything in creation.

The circle was created, smudged and brought to balance as the participants settled into their spots. Asemaa was passed and a moment of silence allowed everyone to put good thoughts and energies into the tobacco. A prayer in Ojibwemowin was offered and a small dish of food was also offered to the spirits that watch over the area. Recognizing this relationship as one of reciprocity, in the Anishinaabe lifeway it's crucial to make these offerings. It's important to remember that human beings are dependent on these other three orders of creation for survival.

Next, the tobacco was collected and opwaaganag (pipes) were loaded and passed. The smoke carried up the same positive thoughts and energies. Once the last pipe had been smoked, participants shared their thoughts and stories about the importance of respecting the earth. Furthermore, they asked for permission to learn from the forest and for the project to be conducted in a safe and successful manner.

The stories shared by tribal members conveyed a deep understanding of the relationship between all living things and the surrounding environment. This Traditional Ecological Knowledge (TEK) has been recognized as an important component in helping organizations like GLIFWC implement sound management practices and promote the sustainable use of resources throughout the Ceded Territories.

The ceremony included a feast, which included venison, maple syrup, blueberries, and wild rice. The beat of the dewe'igan (drum) sounded throughout the forest as a few appropriate songs were rendered for the occasion.

GLIFWC is actively maintaining culturally important traditions by weaving TEK and a science-based approach to monitor the impacts of climate change on treaty-harvested resources. Participants recognized how every time we set foot in the forest, we are rekindling the relationship that exists between humans and everything in creation. Ceremonies like this help us acknowledge the role that Anishinaabeg maintain as they relate back to the aadizookaanag (sacred legends).

GLIFWC looks at climate change impacts on treaty resources

By Kim Stone, Policy Analyst/Climate Change Pro. Coord.

Our world is responding to climate change in ways that are not completely understood. But one compelling indicator of how changes in climate can impact plants and animals is *phenology*. Phenology is the study of the timing of biological events in the life cycle of an organism.

What day did the sap from the aninaatig (sugar maple) start running this year? When did the first zhigaagawanzhiig (wild leeks) emerge from the ground? What day was the manoomin (wild rice) ready for harvest?

Each biological event in an organism's life cycle—flowers budding, seeds dispersing, leaves dropping—is known as a *phenophase*. Local and regional environmental factors such as temperature, precipitation, and number of frost-free days can cause the timing of phenophases to vary from year to year. Some species are more susceptible to environmental changes than others.

Phenology: How evidence of shifting seasons can inform climate change study

Over generations, Anishinaabeg gatherers have developed an awareness of patterns and cues associated with these seasonal changes. As a matter of survival, they needed to know when resources were becoming ready for harvest. Traditional stories illustrate how certain events in the natural world marked the start or ending of other events, such as how the arrival of waawaatesi (fireflies) signaled the time to begin hunting waawaashkeshi (deer).

The timing of these events is important, and some of these relationships are falling out of sync as the climate changes. Long-term evidence has shown the timing of some biological events shifting around the world. The earlier arrival of spring warmth is an example of one such shift.

To help understand the effects of changes in climate on the timing of biological events, consider what might happen if the fur of the waabooz (snowshoe hare) turns white before the snows arrive, or remains white long after the snow has gone. How will this phenological mismatch affect waabooz survival when its coat no longer camouflages it from predators? Will the waabooz be able to adapt the timing of its seasonal color change to later first snows and earlier spring melt?

Assessing how shifts in the timing of seasonal changes will affect treaty resources

At GLIFWC, climate change program staff is learning how climate change may affect treaty resources by studying the phenology of traditionally harvested plants. To this end, GLIFWC climate staff Travis Bartnick and Hannah Panci will monitor various phenological characteristics of several plants within the 1837 and (See Phenology, page 19)



The phenology study began with a ceremony to acknowledge one of the areas of study. GLIFWC staff, US Forest Service staff and various tribal members gathered at the site near Clam Lake, Wisconsin to offer their respects to the environment. Pictured in front left to right: Steve Garske, Dawn White, Larry Heady, Jon Gilbert and Hannah Panci. Back row, from the left: Sean Fahrlander, Russ Denomie, Tom Doolittle, Kekek Jason Stark, Neil Kmiecik, Travis Bartnick. (photo by Dylan Jennings)



Interest in wild ginseng grows

GLIFWC tribes seeking regulatory authority

By Charlie Otto Rasmussen, Staff Writer

Odanah, Wis.—The medicinal root is known as “little person,” or mamaceqtasah in the Menominee language, said Conservation Officer William Cox at the Jiisens Tribal Harvesting Meeting August 11. Often called ‘shang,’ ginseng roots bulging with fleshy appendages are a venerable home remedy for woodland Indians and a popular market export to Asian countries.

Officer Cox joined the GLIFWC-sponsored gathering to share the Menominee Tribe’s experience regulating ginseng under the federal CITES program. Three years ago the Menominee became the first tribe in the United States with international export authority for ginseng—something GLIFWC member tribes are now looking to achieve. Because of its commercial value, Cox noted, ginseng is a native plant vulnerable to harmful harvesting practices.

“We’ve seen some enforcement issues over the past three years,” Cox said. “Sometimes people are tempted to harvest younger plants.”



Ginseng. (© Arthur Haines, New England Wild Flower Society)

Ginseng for the future

Treaty and state harvesters are required to carefully sew all of the seeds from picked ginseng plants back in the vicinity of the parent plants.

Menominee harvest codes require ginseng plants to be at least 10 years old, which can be determined first by the presence of red berries, then by counting the number of leaf clusters—typically 3-4 prongs. Another more thorough aging method involves adding up the number of stem scars on the rhizome (the link between the root and above-ground stem). Both the harvester and certifying officer are responsible for correctly aging roots.

Will Hsu, a second-generation commercial ginseng dealer from Wisconsin, said the 10-year-rule is important. “Plants under 10 years old are just not prime. The older plants are much more potent,” he explained to the gathering of nearly thirty tribal representatives. Inexperienced harvesters, however, sometimes dig out a root and find it is too young—a situation Hsu likens to catch-and-release fishing. If handled with care, Hsu said immature ginseng can be replanted with success rates upwards toward 80-percent.

GLIFWC organized the meeting to gather TEK (traditional ecological knowledge) about ginseng, known as jiisens in Ojibwemowin, and to gauge member tribes’ interest in pursuing CITES authority. The Convention on International Trade in Endangered Species of Wild Fauna and Flora (CITES) is designed to promote resource sustainability through harvest regulation and verification of species susceptible to becoming endangered. After a thoughtful discussion between representatives from Fond du Lac, St. Croix, Mole Lake, Keweenaw Bay and Lac du Flambeau, tribal representatives determined to move forward with CITES authorization through GLIFWC. The Voigt Intertribal Task Force further endorsed the idea, which would add ginseng to a short list of resources that currently includes CITES powers for bobcat and river otter pelts. While the CITES application is a time-intensive process, GLIFWC staff is working closely with member tribes and US Fish & Wildlife Service officials to ideally complete an agreement prior to the next harvest season.

Scattered populations of jiisens grow in rich woodlands across the Great Lakes region including Lower Michigan—home of the Saginaw Chippewa Tribe who also sent a representative to GLIFWC’s meeting convened at the Bad River Housing Authority auditorium.

In Ojibwe Country jiisens can be an important part of medicinal preparations for native healers. Across the Pacific Ocean on the Asian mainland, Will Hsu said that ginseng is “used as a tonic” especially by men. “People aged 50 and older use it everyday for vitality,” Hsu explained.

For more information on ginseng and CITES see: www.fws.gov/international/cites/cop16/ginseng.html

GLIFWC officers hone situation response skills

By Sue Erickson
Staff Writer

Simulated real-life situations related to drug control measures and emergency situations comprised the two-day training for six GLIFWC wardens at the Wisconsin National Guard’s Volk Field Combat Readiness Center, Camp Douglas this fall. The facility was available to GLIFWC through the Wisconsin Counter Drug Program.

Historically, GLIFWC’s Enforcement Division has assisted other enforcement agencies in drug busts and responding to incidents, working closely with federal, state and county law enforcement agencies. This training provided GLIFWC wardens with the opportunity to improve their knowledge and skills to effectively handle situations related to the illegal drugs, shootings, or other emergency situations.

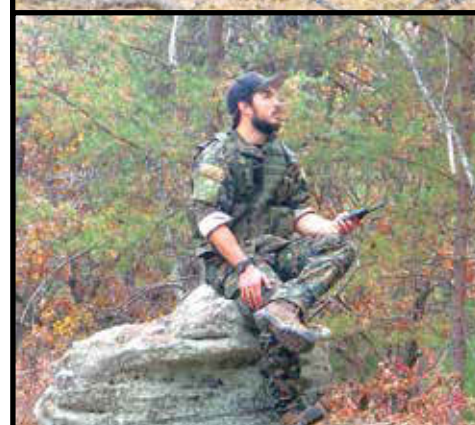
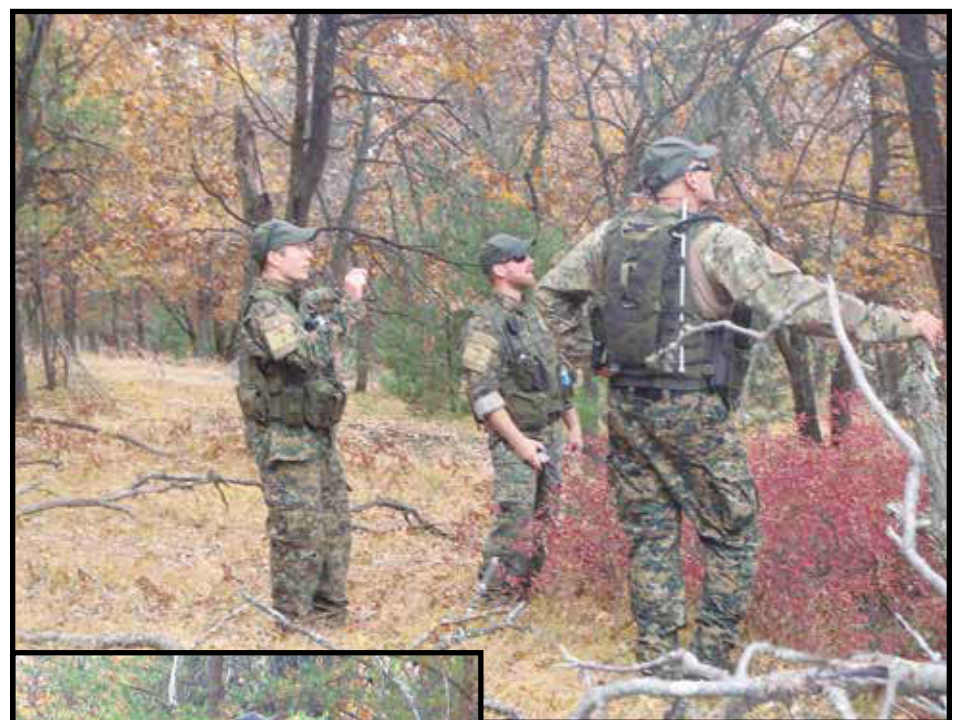
Trainer Brian Kastelic, Wisconsin Division of Criminal Investigation (DCI), provided a session on the first day, reviewing potential scenarios and methods to approach those scenarios. Kastelic is DCI’s liaison with the Native American Drug and Gang Initiative.

GLIFWC wardens had the use of Volk Field’s “shoot house” which is comprised of large banquet type rooms, apartment size rooms and hotel rooms. The different settings allow officers to practice entering and clearing rooms where an incident may be occurring, whether a domestic dispute or a shooting, says Fred Maulson, GLIFWC enforcement chief.

One technique that was rehearsed is called “covering the patch.” Two officers enter a room with slightly touching shoulders but at an angle, so each can see in a different direction. The angle and proximity to each other helps protect a vulnerable underarm area on each officer which is not covered by a Kevlar vest.

Other training intended to help officers reach a target were also practiced, including mapping, landmarking with a compass, and reviewing GPS readings, marking and system entry. GPS readings can be complicated, Maulson explains, because there is a military system and a public system. If, for example, you were calling a medic copter, they would be using the military system, so you must send them the military coordinates.

GLIFWC officers who attended plan on sharing the training with the entire Enforcement Division.



GLIFWC Enforcement Officers practice land navigation skills at the Wisconsin National Guard’s Volk Field Combat Readiness Center, Camp Douglas, Wisconsin. Above: Officers attending the training were, from the left, Riley Brooks, Steven Amsler and Dan North. Inset: Officer Daniel Perrault.

(photos by Fred Maulson)

Helping each other for a better tomorrow

Local delegation meets with Canada's Treaty #3 Chiefs

By Dylan Jennings Staff Writer and
Jason Schlender, LCO Tribal Member

Sioux Narrows, Ont.—A gathering of Treaty #3 Chiefs and surrounding communities convened on Wednesday, October 7, near Sioux Narrows, Ontario, Canada. Visiting delegates were allowed time on the agenda and encouraged to participate in the opening ceremony.

The visitors from the lower 48, specifically GLIFWC ambassadors and representatives from GLIFWC's 11 member tribes, were asked to come prepared to discuss manoomin and education, two topics of great interest.

Anishinaabe people have endured many traumatic experiences in recent history, both in the United States and Canada. For GLIFWC member tribes, boat landings and even public facilities were ground zero for harassment of tribal members in the 80's and early 90's. For many First Nations, a massive protest movement in 2012, which sought to obtain renewed government guarantees for treaty agreements swept through Canada, known collectively as "Idle No More."

GLIFWC representatives traveled north towards Fort Francis to acknowledge a relationship that has existed since the beginning of time. A well-respected spiritual advisor from Onigaming, Ontario was also acknowledged. Tobasonakwut Kinew visited GLIFWC many times and in 1997 at Cedar Island, Canada, local chiefs and leaders including Tobasonakwut gifted GLIFWC with opwaaganag (pipes) to help guide GLIFWC and the tribes into the future.

Lac Courte Oreilles Tribal Council member Jason Schlender recalls his experience of the trip:

"Boozhoo Indinawemaaganidog, niin dash Manidoo Noodin indizhinikaaz Bizhiw indoodem Odaawaa Zaaga'iganiing indoonjibaa. Hello my relatives, I wanted to share a story with you all that is fortified by blood, language, culture, and is a true indicator of the health of the Anishinaabe nation.

Last week we had the privilege of traveling with a tribal delegation to Sioux Narrows, Ontario for a Treaty #3 Summit gathering. Our delegation was invited to the Summit by Fred Kelly for preliminary discussions for laying the traditional framework for a comprehensive manoomin plan for GLIFWC's member bands



Some representatives from the delegation for the Treaty #3 meeting in Ontario, Canada pictured (left to right) Reggie Defoe (Fond du Lac), Kekek Jason Stark (LCO), Jason Schlender (LCO), Neil Kmiecik (GLIFWC), Chris McGeshick (Mole Lake), Miles Falck (GLIFWC). (DJ)

and Treaty #3 bands in Ontario. Collectively, the bands are concerned for the overall health of manoomin and want to join forces to see what they can do for the preservation of all the resources.

Treaty #3 bands and GLIFWC have a long history of collaboration that dates back to the Anishinaabe Aki Protocol that was signed back in September of 1998. The protocol establishes that the signatory bands are connected by clan, language, and culture with a general purpose of protecting the resources needed for the survival of Ojibwe-Anishinaabe people.

(See Treaty #3, page 23)

Chippewa Federation returns to Gaa-miskwaabikaang

By Dylan Jennings
Staff Writer

Red Cliff Reservation, Wis.— Tribal leaders made their way to Red Cliff on Thursday, September 24th for a united gathering of Ojibwe tribes in present day Wisconsin and Michigan territories. The leaders came to the table to discuss issues that each nation is facing.

The meeting started with a prayer and then two songs from the drum. Eagle staffs and tribal flags were danced into the circle and the opwaagan (pipe) was shared with everyone in attendance.

The Chippewa Federation started in 2012 as a way to ignite unity amongst the various Anishinaabe bands throughout the area. Currently, there are six Wisconsin Ojibwe tribes and one Michigan band that are part of the Federation.



Red Cliff Tribal Chariman, Brian Bainbridge, (center) and the Red Cliff Tribal Council interact with other tribal councils and representatives at the Chippewa Federation meeting held in Miskwaabikaang (Red Cliff). The federation provides a forum for the tribes to communicate issues, concerns and develop strategies to improve the health and well being of the communities. (DJ)

These tribes are: Lac du Flambeau, Sokaogon/Mole Lake, St. Croix, Bad River, Lac Courte Oreilles, Red Cliff, and Keweenaw Bay. Through the Federation, tribes are able to share interests and concerns between their communities. The Federation is the unifying platform for the tribes to discuss and take action on issues of collective concern. Issues regarding treaty rights, environment, gaming, drugs and alcohol, language revitalization are just a few topics that elected officials and tribal nations deal with on a regular basis. Red Cliff Tribal Chairman Brian Bainbridge remarks, "The Federation is important because it gives the bands a chance to gather and discuss many different issues and try to work towards a common goal. It gives us the opportunity to be open and do our best for all our people. It also gives us the opportunity to talk about things that may not always fit on the agenda for other organizations that we all belong to."

Chief Buffalo's pipe was also present among the leaders, the same pipe that made its way to Washington D.C in 1852. At that point in time, the federal government was several years into efforts to remove Lake Superior Ojibwe people from these ancestral homelands. Promised annuity payments, food rations and supplies that never came marked the

death of hundreds of Anishinaabe people at Sandy Lake in 1850. The Sandy Lake tragedy along with threats of removal led to Chief Buffalo's decision to travel to Washington D.C.

The delegation set out in a birch-bark canoe, and the journey took nearly three months. However the group made it to Washington D.C, and despite their hard travels, they received resistance from various officials. Eventually, Chief Buffalo and his delegation received what they sought, a sit down with President Filmore and some of his cabinet. They smoked an opwaagan (pipe) together, a special one made just for the meeting. President Filmore agreed to rescind the removal order and return annuity payments to LaPointe. This opwaagan is still acknowledged today at every Federation meeting.

Prior to European contact many of the bands in the area were in fact one nation. Nowadays, the boundaries that have enclosed semi-nomadic Anishinaabe people have also done damage to the unity that once existed between the people. Bringing the tribes back together as one collective voice through the Federation is not only an impressive act of sovereignty, but also a way for the communities to continue historical relationships.

Anglers, spearers unite to rebuild Lac Vieux Desert walleye population

By *Charlie Otto Rasmussen*
Staff Writer

Lac Vieux Desert Lake—Following a trend unfolding on other prominent walleye waters, this Michigan-Wisconsin border lake has an ogaa recruitment problem. Spawning adults procreate each spring, but their offspring—future spawners—are failing to join the walleye (ogaa) ranks. Concerned about the future of their shared resource, the Lac Vieux Desert (LVD) Tribe and local property owners decided to do something about it, launching a multi-year effort to rally numbers of young fish.

“This program, the work we’ve done together, is a great example of people coming together to help the lake,” said LVD Chairman Jim Williams. “I think it can be a model anywhere in the Ceded Territory.”

From a Lac Vieux Desert Lake boat-launch—once a boilerplate of tension during treaty fishing seasons—white guys and Indians worked hand-in-hand October 5, carrying bulging nets of extended growth walleye from a hatchery truck to the waterline. The liberation of 3,500 six to 7.5-inch ogaa from nearby rearing ponds marked a capstone for the 2015 season, which included earlier releases of tens-of-thousands of smaller fingerlings and tiny walleye fry.

“Teaming up with the tribe has been a great thing,” said Robbie Anderson, a

resort owner and Lac Vieux Desert Lake Association president who works closely with tribal pointman Roger LaBine in coordinating responsibilities throughout the production year.

Over the past two years LVD Band resource officials and shoreline property owners have worked together to boost walleye numbers. With the tribe’s north shore hatchery offline for redevelopment, attention shifted to the Wisconsin south shore where the Band recently created two large fish rearing ponds. Lake association members acquired a mobile walleye hatchery and before long the infrastructure clicked into place.

On the job education

While LVD fisheries staff have more than a decade of experience producing walleye fry from their hatchery located at Old Village, fine-tuning pond management to grow larger stock proved a tricky endeavor. “We had a few little disasters,” said Roger LaBine with a good-natured chuckle.

Tried-and-true methods—capturing walleye spawning stock, squeezing out eggs and milt into a mixing bowl, combining the pottage with an eagle feather—all went without a hitch. By late spring newly hatched ogaa were swimming the waters of two fabric-lined ponds. But a series of events over the summer including a mistimed water drawdown and clogged screens took a big bite out of overall walleye survival.



Members of the Lac Vieux Desert Band and local lake association transferred extended growth walleye fingerlings from nearby rearing ponds to Lac Vieux Desert Lake in early October. The Watersmeet Trout Hatchery donated use of a tank truck to transport the six to 7.5-inch fish. (photo by COR)

LaBine and Anderson agree that the experiences of the past year help clear a path for greater success. And with all the permits and paperwork required by Michigan and Wisconsin Departments of Natural Resources complete, the team can concentrate on refining their ogaa craft. When production numbers reach a high enough threshold, LaBine said the Tribe would look to enhance other Michigan 1842 inland waters through expanded walleye stocking.

Since GLIFWC and Department of Natural Resources researchers uncovered the downward trend in Lac Vieux

Desert walleye numbers, the LVD Band has sharply curtailed harvests on their home lake. Over the last six seasons LVD spearers took ogaa only in 2012 to collect biological samples, including ear bones, to help biologists better understand the population structure. Until the walleye population recovers, the Band intends to meet their walleye needs from other area waters.

“We’re staying the course. We want to know what all the issues are with the walleye population before opening the lake to harvest again,” Chairman Williams said.

GLIFWC assessment crews survey Ceded Territory waters

By *Mark Luehring*, GLIFWC Inland Fisheries Biologist

GLIFWC assessment crews and partners from Bad River, Fond du Lac, Mole Lake, St. Croix, and US Fish and Wildlife Service conducted fall electrofishing surveys on Ceded Territory waters in Michigan, Minnesota, and Wisconsin. During the fall, juvenile walleye (age 0 and age 1) are found feeding in near-shore lake habitat at night. Electrofishing crews sample these fish to determine year-class strength from natural reproduction or to evaluate stocking efforts.

In 2015, GLIFWC crews surveyed 114 lakes including 20 joint surveys with Wisconsin DNR. Surveys in Wisconsin included some of the large flowages such as 13,545-acre Turtle Flambeau Flowage and 15,300-acre Chippewa Flowage. In Minnesota, GLIFWC and Fond du Lac crews collaborated to survey about 90% of the shoreline on Mille Lacs Lake.

Biologists use the data collected in the fall surveys to index year-class strength and classify walleye populations as sustained through natural reproduction or stocking. These surveys also provide an early indication of potential decline in walleye populations.

Natural reproduction varies widely by year even on lakes with large adult walleye populations, but if fall surveys show a number of years with poor or low reproduction, biologists have advance warning that the adult population may decline. In these cases, some management action may need to be taken to protect the walleye population and restore natural reproduction.

While most of the surveys focus on lakes with natural reproduction, some fall surveys are also used to assess the contribution of stocked fish to the year-class.

Stocked fish can be marked with oxytetracycline (OTC), and fish can be examined for marks to determine the percentage of stocked fish in the year-class. Survey crews collected fish for OTC analysis from Lac Vieux Desert on the Wisconsin/Michigan border.

GLIFWC would like to offer a ‘Miigwech’ to Ed White, Butch Mieloszyk, Ernest ‘Sam’ Quagon, Josh Johnson, Kris Arbuckle, Noah Arbuckle, Shane Cramb, Caine Heffner, Bryton Jennings, Dave Moore, Jim Parisien, Louis Plucinski, Sam Plucinski, Martin Powless, Bill Soulier, and Dennis Soulier for all their good work on the GLIFWC survey crews this fall.

We would also like to extend thoughts and prayers to long-time fisheries aide Dave Parisien as he works to regain his health after he suffered a stroke this fall. We say ‘Miigwech’ to him for all of his good years of work and wish him a quick and full recovery.

Mille Lacs Lake walleye population benchmarks met, road to recovery continues

By *Mark Luehring*, GLIFWC Inland Fisheries Biologist

The 2015 Minnesota Department of Natural Resources (MNDNR) fall gill net assessment survey caught 13.6 pounds of mature walleye per net and 4.8 walleye per net from the 2013 year-class. These catch rates exceeded two important benchmarks set by the Minnesota 1837 Ceded Territory Fisheries Committee (MN37FC) prior to the 2015 fishing season. The benchmarks (10 lbs per net of mature walleye and 2.15 walleye per net from the 2013 year-class) were set by the State and Tribes in conjunction with a 40,000 lb harvest quota to measure the progress toward population recovery and determine whether walleye fishing in 2016 would need to be catch-and-release only for state anglers and ceremonial harvest only for tribal members.

The first benchmark focused on mature walleye since 2014’s survey catch rate was the lowest on record (11.3

lbs per net). The harvest quota for 2015 was set to maintain mature walleye biomass. The second benchmark was focused on making sure that the 2013 year-class was above the average catch rate of age 2 walleye (2.15 walleye per net) since it appears to be the best year-class since 2008, and several of the year-classes since then have not survived well to maturity.

Between now and January, GLIFWC and MNDNR biologists will be working on updating population models and projecting walleye abundance in the coming year. These steps will help the MN37C determine the next appropriate action for Mille Lacs Lake walleye population recovery. Even though the spawning biomass increased slightly in the 2015 fall survey, there are several weak year-classes in the population now, and the 2013 year-class has not yet contributed significantly to the spawning stock. It will take time for this year-class to reach maturity and contribute to the establishment of future year-classes.



Two for the terns:

Two floating nesting platforms readied for spring

By Sue Erickson, Staff Writer

Mille Lacs Reservation, Minn.—The Mille Lacs Band is preparing to launch (literally speaking) a new effort to assist the struggling common tern population that inhabits Hennepin Island in Mille Lacs Lake. Next spring, two new breeding platforms built on pontoons will be ready to host the nesting terns in an environment that hopefully will lead to more nest and chick survival.

Listed as a threatened species in Minnesota, common terns have been struggling with successful reproduction on the island for a number of years, according to Kelly Applegate, Mille Lacs Band biologist.

Hennepin Island, which is co-managed by the Mille Lacs Band and the U.S. Fish and Wildlife Service (USFWS), hosts one of five breeding colonies of common terns in Minnesota. Hennepin Island, along with Spirit Island, is part of the Mille Lacs National Wildlife Refuge. Although the island hosts the largest common tern colony in the state, it has a poor track record with reproductive success. “It’s probably more of a sink than a source for the terns,” Applegate comments. Biologists believe 1.2 surviving chicks per nest are needed as a threshold figure to sustain the population. In the past twenty years, Mille Lacs’ terns have met that threshold once.

So what’s the problem? Applegate explains that the island is low-lying, subject to erosion from waves and ice shear. The rocky surface is so low that waves from one storm can wash the nests and chicks off the island. To help with this situation,



Tern chicks hatched successfully on a nesting pontoon operated by the Ohio Department of Natural Resources (ODNR). (photos submitted by the ODNR)

EPA Region 5 Administrator Susan Hedman paddles Lake Pacwawong



Susan Hedman, Region 5 administrator for the Environmental Protection Agency (EPA), spends the morning paddling Lake Pacwawong with former Bad River Chairman Mike Wiggins. Chairman Wiggins and Administrator Hedman scope out the condition of manoomin and take in the sights. Wiggins explains the significance of manoomin to Anishinaabe as it pertains to the creation story and a traditional diet. (photo by Dylan Jennings)

Applegate and Walt Ford, USFWS, have been adding 30 yards of pea gravel to the islands’ surface every five years.

Another problem is competition for the nesting grounds. Gulls invade the terns’ nesting area. To address this problem, the co-managers have erected a string grid over the terns’ nesting area, with openings that allow the terns to enter but prevent the larger gulls from getting through. “If we hadn’t acted to stop the gulls, there would be no terns left now,” Applegate states.

The pontoon nesting sites are modeled after those successfully operated by the Ohio Department of Natural Resources (ODNR). Dave Sherman, biologist with the ODNR, says they have been operating two pontoon platforms on the south coast of Lake Erie since the late 1990’s and have seen successful reproduction. One platform is plagued with great horned owls preying on chicks, so that has created other challenges there. But the second platform is very successful, he says.

With a grant from the Circle of Flight program, Mille Lacs will be purchasing two large pontoons, which will be stripped to the frame. Aluminum decking will be installed along with a mesh grate. Four inches of pea gravel will provide the rocky habitat preferred by the terns. Finally, the string grid will be installed above the nesting platform to ward off invading gulls. The grid will be fastened to poles welded in place, so will be much easier to maintain than on the island. Another plus for the managers, the floating platforms will be easier to observe from the waters edge in order to record data.

The platforms will be placed in protected areas of the lake, and safety issues will be considered, according to Applegate. “We will need reflectors, possibly buoys, anything that will address boating safety concerns.”

And how do you get the terns to move? Applegate plans on using decoys and playing tern calls to lure nesting birds to the floating sites.

He also plans on getting community youth in on the action. Decoys can be carved by local college students and painted by students at the Nay Ah Shing School, using a paint-by-number scheme, making the project into an opportunity for community service and a place-based learning activity.



The Ohio Department of Natural Resources positioned two nesting pontoons for common terns on the south shore of Lake Erie in the late 1990s and have experienced successful reproduction. The Mille Lacs Band is using these pontoons as models for its common tern project.



A string grid cover discourages other birds, such as gulls, from taking over the nesting ground or disturbing the tern nests.

Ginanda-gikenimaanaanig gidoodeminaanig

“We seek to learn about the clans”

Introduction

Interest in information about Ojibwe doodem (clans) came from organizers of the 2015 Indian Summerfest in Milwaukee, Wisconsin for inclusion in teacher packets on their education day. GLIFWC composed a flyer to share some of the information we have gathered from writings of elders and scholars such as Eddie Benton-Banai and Basil Johnston and decided to further share that information through our center spread.

Traditions and teachings vary from region to region, community to community, so this information only skims the surface of a longstanding cultural practice. We highly encourage anyone interested in more in-depth discussion to seek out a tribal elder or knowledgeable tribal community members for more information about clans.

Anishinaabe doodemag

Contemporary means of keeping order in a community are not so different from the original clan teachings in the Anishinaabe lifeway. The only way for a community to survive and to thrive is for the members to work together and respect the balance that exists between all people and everything in creation. The doodem (totem) or clan system provided a system of order and governance for the Anishinaabeg.

In the Anishinaabe way of life, clans are patrilineal—children inherit their doodem from the father. In some cases certain clans have been known to adopt children or community members, which further exemplifies the kind and loving nature of the people.

Clans designate responsibility, maintain order and ultimately keep the peace. They also protect the people, provide ceremonial support, and extend kinship beyond modern day definitions of the nuclear family. Clans do not have the same influence as they once did. Colonization and assimilation have done severe damage to this way of life; however the attributes of clan systems are very much alive today in tribal communities. When an Anishinaabe person introduces himself/herself in the Ojibwe language, it's quite common to hear name, clan, and where the person comes from.

Many tribal nations still adhere to their traditional clan teachings before making decisions for the people. Certain types of clans are known for their leadership and expertise in making effective decisions for their people. Some communities rely heavily upon this advice from spiritual leaders and ancestral chiefs.

Typically, clans are symbolized or embodied by shapes, animals, or specific teachings. Ojibwe clans in the Great Lakes region are characterized by animals, called doodemag. Just as every animal has an important role in the function of our living environment, clans operate in a similar manner. Clans such as: ajijaak (crane), maang (loon), makwa (bear), waawaashkeshi (deer), waabizheshi (marten), giigoonh (fish), bineshiinh (bird) are seven common clans that Anishinaabe were given. Originally there were five. In addition there are several sub clans that exist in various Ojibwe communities. Other tribes use different symbols or regions/areas for their clans. For instance, some Dine' (Navajo) members belong to the “near the mountain clan.”

Dynamics of clans

In his book, *Ojibway Heritage*, Ojibwe author and scholar Basil Johnston gives a graphic presentation of Ojibwe totems as follows:

Leadership Chief(s)	Defense Warriors	Sustenance Hunters	Learning Teachers	Medicine Healers
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Johnston says there were originally five totems “representing the five needs of the people and the five elementary functions of society. Later others were added.”

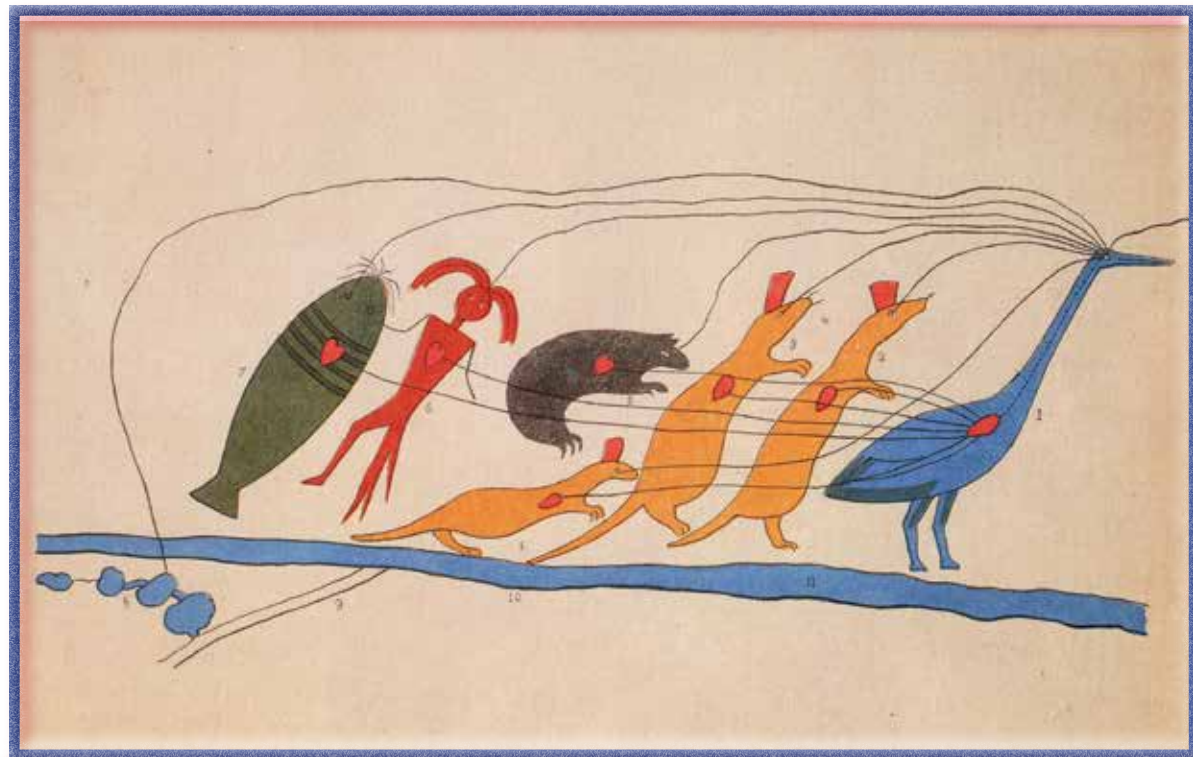
He depicts totems as follows:

(Johnston’s language represents a Canadian dialect so we elected to use Ojibwe terms as found in the Nichols and Nyholm *Concise Dictionary of Minnesota Ojibwe* with the exception of italicized words.)

Leadership	Learning	Defense
Ajijaak (Crane)	Maanameg (Catfish)	Makwa (Bear)
Nika (Goose)	Ginoozhe (Pike)	Ma'ingan (Wolf)
Maang (Loon)	Namebin (Sucker)	Bizhiw (Lynx)
Gekek (Hawk)	Name (Sturgeon)	
<i>Peepeegizaence</i> (Hawk)	Adikameg (Whitefish)	Sustenance
Migizi (Bald Eagle)		Waabizheshi (Marten)
Giniw (Golden Eagle)	Medicine	Amik (Beaver)
<i>Makataezheeb</i> (Brant)	Mikinaak (Turtle)	Mooz (Moose)
Gayashka (Seagull)	Nigig (Otter)	Adik (Caribou)
	Zhiishiigwe (Rattlesnake)	Waawaashkeshi (Deer)
	<i>Muzundumo</i> (Black Snake)	Wazhashk (Muskrat)
	Omakakii (Frog)	
	<i>Nebaunaube</i> (kwe) (Merman or mermaid)	

Reproduced from *Ojibway Heritage* by Basil Johnston, University of Nebraska Press, 1990.
*For the Great Lakes Ojibwe the bullhead rather than the catfish is a lead doodem.

Symbolic Petition of Chippewa Chiefs, 1849



During the late 1840s, rumors circulated that the Chippewa Indians who inhabited lands south of Lake Superior were destined to be removed from their homes and sent to territories west of the Mississippi River, now Minnesota. In 1849 a Chippewa delegation traveled to Washington to petition Congress and President James K. Polk to guarantee the tribe a permanent home in Wisconsin. These delegates carried this symbolic petition with them on their journey.

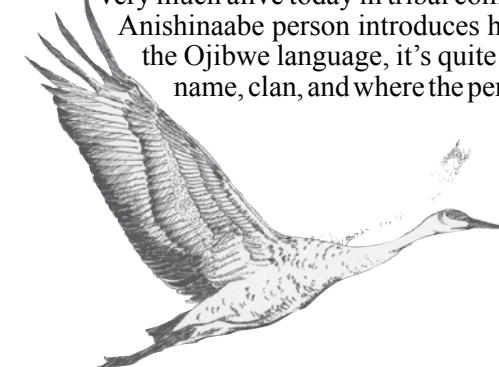
The animal figures represent the various “totems,” as determined by family lineage, whose representatives made the historic appeal. Other images represent some features of the tribe’s beloved north woods. Lines connect the hearts and eyes of the various totems to a chain of wild rice lakes, signifying the unity of the delegation’s purpose.

The above pictograph, originally rendered by the Chippewa on the inner bark from a white birch tree, was redrawn by Seth Eastman and appears in Henry Rowe Schoolcraft’s *Historical and Statistical Information Respecting the History, Condition, and Prospects of the Indian Tribes of the United States*, Vol. 1 (1851).

The following legend details the pictograph’s numbered images and what they represent:

1. Osh-ca-ba-wis—Chief and leader of the delegation, representing the Crane totem.
2. Wai-mi-tig-oazh—He of the Wooden Vessel, a warrior of the Marten totem.
3. O-ge-ma-gee-zhig-Sky—Chief, a warrior of the Marten totem.
4. Muk-o-mis-ud-ains—A warrior of the Marten totem.
5. O-mush-kose—Little Elk, of the Bear totem.
6. Penai-see—Little Bird, of the Man Fish totem.
7. Na-wa-je-wun—Strong Stream, of the Catfish totem.
8. Rice lakes in northern Wisconsin.
9. Path from Lake Superior to the rice lakes.
10. Lake Superior Shoreline.
11. Lake Superior.

(Reprinted with permission from *The Wisconsin Historical Society*)



ajijaak (crane) clan



migizi (eagle) clan



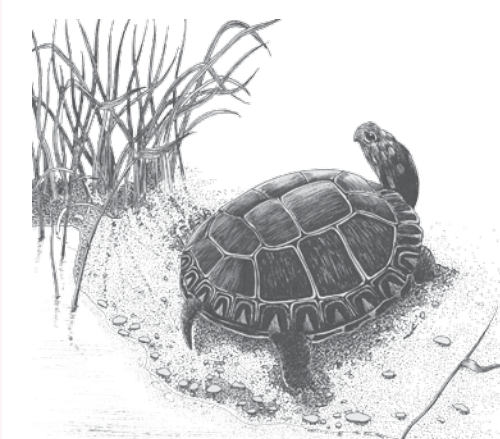
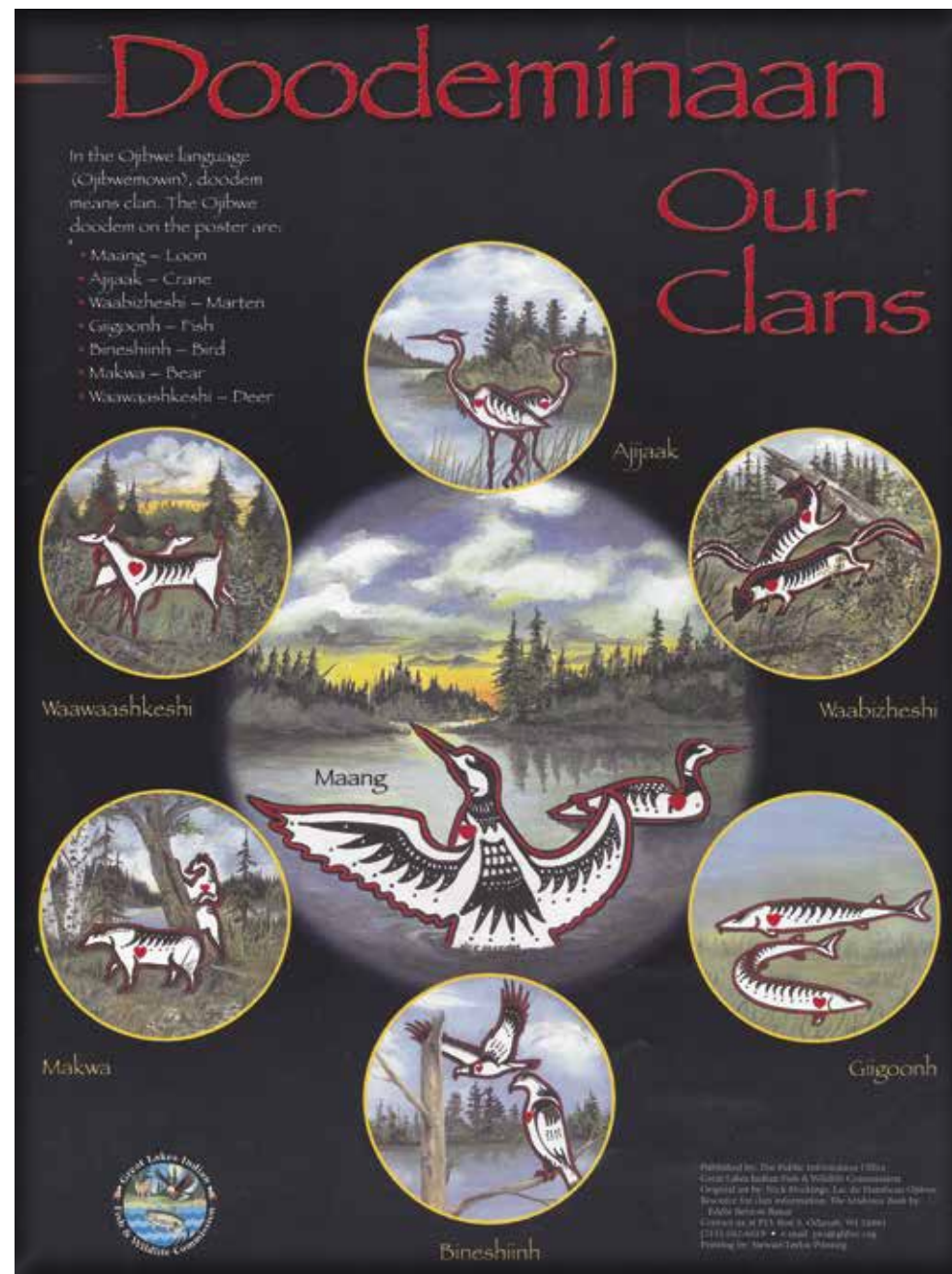
waabizheshi (marten) clan



waawaashkeshi (deer) clan



makwa (bear) clan



mikinaak (turtle) clan



ma'ingan (wolf) clan

Brotherhood of clans

For the Anishinaabe in the Great Lakes territories, the clan system provided both strength and stability in light of previous times of chaos and hardship. The doodem system comes directly from the Creator, and every clan was assigned a different role in the Midewin Lodge and associated ceremonies. In addition, there existed a system of checks and balance. Clans would communicate with each other to help make decisions and solve problems.

As Basil Johnston remarks in his book *Ojibway Heritage*, “the feeling and sense of oneness among people who occupied a vast territory was based not on political considerations or national aspirations or economic advantages; not even upon religion or similarity of view or ceremony; but upon the totemic symbols which made those born under the signs (doodem) one in function, birth, and purpose.”

As stated by Sean Farlander, Mille Lacs: “Boozhoo Nisoasin indigo, makwa indoodem. Hi my English name is Sean Farlander, my Ojibwe name is Three Stone. I belong to the Bear Clan. It is important for me to always remember that I belong to my clan and not my clan belonging to me. Clans are a source of identity, a source of spiritual strength, a source of cultural understanding. I work hard to remember that I belong to the human race; I belong to my tribe; I belong to my clan; I belong to my family, and nothing can change this. It’s who I am and whom I identify with. Boozhoo, Makwa indoodem.”

Clans in other cultures

Other cultures also have embraced clan systems but more typically the clans indicate a line of descent as in the Scottish clans, which are noted for their clan tartans and clan shields. However, the clans are not strictly family lineage because many clansmen, although not related to the chief, took the chief’s surname as their own to either show solidarity or to receive protection or much needed sustenance in the 16th and 17th centuries. Many of the clansmen were actually tenants who took on the clan name, and ordinary clansmen rarely had any blood ties with the clan chiefs.

In Ireland clans played a significant role in the social/political structure through the 17th century. While originally based on descent, clans also included people who were adopted into the clan and those who joined the clan for reasons such as safety or combining of lands and resources. Clans based on lineage are also strong in Japan and across continental Africa.

Clans can also denote a group united by an idea or objective. In common usage today, clan often simply refers to a family, i.e. the Johnson clan or the Smith clan.

WI NRB tables Rest Lake frontage sale

Tribes question issue of access

By Sue Erickson
Staff Writer

Bowler, Wis.—The Wisconsin Natural Resources Board (NRB) decided to table an agenda item relating to the sale of Rest Lake frontage to Elizabeth Uihlein until its February 2016 meeting. Uihlein, a major contributor to Governor Scott Walker, struck a deal with the Department of Natural Resources to buy 1.75 acres of lakefront property on Rest Lake, Vilas County.

However, that stretch of public land is also the only public access to the lake for tribal members exercising their treaty rights—a source of concern for the tribes. “The Board is in no position to remove this land from the public domain so as to

deny access to areas where treaty rights may be exercised,” wrote GLIFWC Executive Administrator James Zorn in a letter to the NRB, pointing out that the loss of access would also impact state harvesters and wildlife enthusiasts.

Uihlein wants the property because she and her husband, Richard, own a condominium complex near Rest Lake, but lack waterfront access.

According to the September 19 Milwaukee Journal Sentinel report, there have been two appraisals of the land; one at \$238,000 and the other at \$384,000. The DNR negotiated to sell the property to Uihlein for \$275,000.

According to the Journal Sentinel, Uihleins donated several million dollars to the Unintimidated PAC, a political action committee which supported Gov-

ernor Walker’s run for president. They also contributed nearly \$290,000 for Walker’s run for governor. Last January, Richard Uihlein contributed \$200,000 to Our American Revival, an organization formed by Walker early this year.

Actually, a number of property sales are in the works for the DNR since the Wisconsin Legislature directed the DNR to put 10,000 acres up for sale by June 2017.

However, when this particular sale came up on the NRB agenda out of the context of the other land sales, NRB Chairman Preston Cole expressed concern. Several letters to the Board addressing issues with the sale and the possibility of political favoritism prompted his tabling of any action on the sale.

Zorn also questioned the handling of the transaction, calling it “unacceptable” and “unconscionable.” He reminded the Board that the state is obligated to “engage in good faith and fair dealings on a government-to-government basis with the Tribes whose treaty rights are at stake.” He also noted the lack of tribal consultation as well as lack of notice to and solicitation of input from the general public.

Zorn also warned that sales, such as the Rest Lake parcel, can have a cumulative impact on treaty rights and wildlife habitat. They can gradually erode opportunity and habitat by being taken away in many small pieces.

The Rest Lake sale will be considered at the February 23-24 NRB meeting in Madison.

Award winning VITF Reps



Joe Rose, Sr. (left) and Tom Howes. (photo by Dylan Jennings)

The Northland College Alumni Association awarded alumnus **Joe Rose Sr.**, Bad River, the Distinguished Alumni Award on September 26 at the Sigurd Olson Environmental Institute. The award recognizes his significant professional and personal accomplishments that have directly or indirectly brought recognition to the college.

A 1958 Northland graduate, Rose became a champion of the Native American Studies program and Northland’s Native American Museum, both which he developed. While well known and loved as an educator, he also became a vocal advocate for regional environmental causes and worked, and continues to work, to educate the community about Native American cultures.

At its regional conference in Acme, Michigan, the Native American Fish & Wildlife Society named **Thomas Howes** the 2015 Biologist of the Year. Howes, a Fond du Lac (FdL) Band natural resources program manager, is credited with making an outstanding contribution to the management and protection of natural resources in the Great Lakes region.

Mazina’igan readers may be familiar with Howes through feature stories highlighting his involvement with manoomin (wild rice) and lake sturgeon (namé). Howes is also a strong proponent of incorporating Ojibwemowin, or the Ojibwe language, into natural resources work and mapping projects. In recognition of that commitment to meld science and culture, Director of FdL Natural Resources Reggie DeFoe presented Howes with an eagle feather.

(Sue Erickson and Charlie Otto Rasmussen)

FdL Chair Karen Diver accepts post at the White House

Fond du Lac Band Chairwoman Karen Diver accepted an appointment to serve as Special Assistant on Native American Affairs to President Obama, a decision which will move her to Washington D.C. and the White House by mid-November. Diver has served as chairwoman of the Fond du Lac Band in Minnesota since 2007, but sees this appointment as an “opportunity to have a wider impact on Indian Country.”

Diver is familiar with the national platform. In 2013 she was appointed to serve on the President’s Climate Change Task Force as one of twenty-six representatives nationally.

Diver is handing the reins of leadership at Fond du Lac to Wally Dupuis, current vice-chairman of the Reservation Business Committee.

Diver has many achievements. She has led the Band successfully through numerous issues including the completion of Black Bear under budget; bringing broadband internet to the community; expanding housing and health care facilities, and concluding litigation over Fond-du-Luth, while always being a strong advocate for the environment. (SE)

Educators flock to Madison for midwest environmental conference

By Dylan Jennings, Staff Writer

Madison, Wis.—Chinese water dragons, raptor performances, small-scale mining demonstrations, and outdoor youth curriculum converged in Madison at the Midwest Environmental Education Conference (MEEC) held the week of October 21-24. They combined to provide a rich experience at this year’s regional conference, “Promoting Access to Environmental Educational Experiences,” and sparked conversation in many different realms of environmental education.

Wildlife conservation, youth environmental camps, and mining were among several subjects of interest. Wisconsin Association For Environmental Education hosted this event at the Monona Terrace located near the heart of the University of Wisconsin campus.

Four conference tracks: sustainable food systems, education on climate change, reaching underserved audiences, and celebrating environmental education success stories highlighted the impacts that environmental degradation poses on everyone. Through these topics, participants were offered access to the tools capable of addressing environmental challenges.

A room full of environmental exhibitors boasted over 40 agencies and organizations for educators and visitors to mingle with and learn about future opportunities to collaborate. UW Extension’s Cathy Techtmann was also a highlighted presenter, featuring the G-WOW climate change curriculum that was created in collaboration with GLIFWC.

In addition to the keynote speakers, workshops, and exhibitor hall, participants could take optional tours of existing environmental landmarks and sustainable models. Tours of the Aldo Leopold Center, local youth farm, UW Arboretum, and the Audubon Society were available to participants.

It was refreshing to see so many educators and presenters energetic and enthusiastic about sustaining our environment in a good way. Education is the key for preservation of the resources on which we depend. Furthermore, education is the nurturing light, which must foster the next generation into a sustainable mindset. Be on the lookout for MEEC 2017 set to take place in Illinois.



Winter camp around the corner

Sign up now

By GLIFWC Enforcement Staff

Odanah, Wis.—GLIFWC recently received a \$10,300 grant from the First Nations Development Institute (FNDI) of Longmont, Colorado. This award will support the efforts of GLIFWC's Ishpaagoonikaa, (Deep Snow Camp) Winter Cultural Program.

Targeting tribal youth (grades 4-10), Ishpaagoonikaa seeks to increase knowledge and utilization of treaty-reserved rights in harvesting and protecting natural resources; encourage environmental stewardship, and promote natural resource careers during the winter season. Additionally, the program strives to increase leadership skills, and foster intergenerational learning opportunities between tribal elders and tribal youth, focusing on passing traditional Anishinaabe winter activity knowledge from generation to generation.

GLIFWC sought funding to expand on the previous success of the Ishpaagoonikaa program and successful youth leadership development of Camp Onji-Akiing (From the Earth).

Previously, tribal elders were not able to attend the Ishpaagoonikaa program, as limited funds were available which did not provide travel assistance or stipends for local or regional tribal elders. With this funding, a minimum of five elders will be on staff to share their knowledge and help guide our youth during this powerful program. "We are so grateful to have the opportunity for a Full Circle learning approach during our camps, where youth are learning their culture from their elders, essentially their family, and then using this knowledge and passing it on to others," states Ishpaagoonikaa Program Director and GLIFWC Outreach Officer, Heather Bliss.

Sample schedule: (Central Time Zone)	
Friday, February 5	
5:00 PM	Arrival
5:30 PM	Opening Ceremony
6:15 PM	Dinner
7:00 PM	Cooperative games
9:30 PM	Native Skywatchers
10:30 PM	Lights out
Saturday, Feb. 6	
8:00 AM	Breakfast
9:00 AM	Outdoor activities
12:00 PM	Lunch
1:00 PM	Outdoor activities
5:00 PM	Return to recreation center—clan work
6:00 PM	Dinner
7:00 PM	Cultural crafting
8:00 PM	Winter camp theater/ Anishinaabe storytelling
10:30 PM	Lights out
Sunday, Feb 7	
8:00 AM	Breakfast
9:00 AM	Snow Snake competition
12:00 PM	Lunch
1:00 PM	Closing circle
1:30 PM	Buses depart Baama Pii

This FNDI grant enables GLIFWC to continue to provide additional opportunities for tribal youth to become mentors and leaders in natural resource management and preservation in the ceded territories and supports the revitalization of Ojibwe culture and traditions.

This year's Ishpaagoonikaa program will be held in Cloquet, Minnesota on February 5-7, 2016, during which GLIFWC's Law Enforcement Division will partner with the Fond du Lac Tribal College Extension's 13 Moons Program. The program will start on Friday at 5:00 pm Central Time and end on Sunday at 1:30 pm Central Time.

Youth will engage with elders and GLIFWC wardens in activities such as snow snake construction and play, storytelling, small game trapping, brain tanning, animal and track identification, winter shelter building, ishkode (fire) making, outdoor survival tactics, and Native Skywatchers.

Please contact GLIFWC Outreach Officer Heather Bliss at (906) 458-3778, hnaigus@glifwc.org for any questions or additional information.

Ishpaagoonikaa Deep Snow Camp Cultural Program Application February 5-7, 2016 Cloquet, Minnesota Grades 4 through 10 eligible

Full name: _____

Address: _____

Email address: _____

Phone: (____) _____

School attending: _____

Age: _____

Tribal Affiliation: _____

Parent/Guardian name: _____

Parent/Guardian telephone: (home) (____) _____
(cell) (____) _____

Parent/Guardian email address: _____

Students are asked to write a statement in support of this application. Student's statement: **Why I should be selected to attend Winter Camp and what I hope to learn.**

Please attach another piece of paper if needed.

Application Deadline: January 2, 2016

Great Lakes Indian Fish & Wildlife Commission
Contact Heather Bliss: (906) 458-3778 or hnaigus@glifwc.org
Send electronic application to: hnaigus@glifwc.org
Send by mail: Heather Bliss, 253 Silver Creek Rd., Marquette, MI 49855
Or GLIFWC c/o Heather Bliss, P.O. Box 9, Odanah, WI, 54861



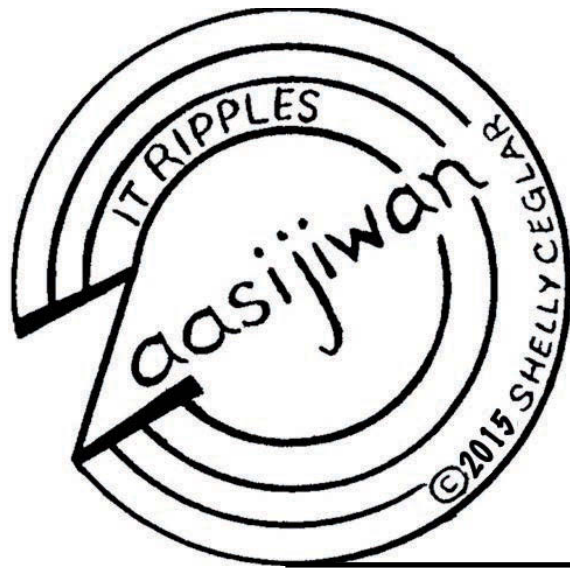
On the ice with Red Cliff's Marvin DeFoe, last year's winter camp participants try their hand at ice fishing. (photo by Heather Naigus)

Manoomin Chiefs

(Continued from page 1)

ate the environment and are never exposed to the traditional harvesting methods, this is detrimental to Anishinaabe identity. Harvesting and hunting both weave together with the aadizookaanag (traditional legends) and teachings, and ultimately reinforce identity. The harvest practices bring forth applicable Ojibwemowin and TEK (Traditional Ecological Knowledge), which is invaluable knowledge. Many Anishinaabe communities are aware of this dire situation and have been revamping youth programs and community events to revitalize language and culture. These things don't happen overnight, but it's recognized that in order to preserve resources such as manoomin, we must foster environmental and cultural awareness in the next generations to come.

A closing prayer in Ojibwemowin wished everyone well and bid safe travels to the ones heading home. It was a good weekend to rekindle friendships and to acknowledge past ogimaag (leaders). Furthermore, it was good to rekindle an old way of gathering, putting the old Anishinaabe mindset at the forefront of a new generation.



Aaniin ezhiwebak biboong? What is happening as it is winter?

Gii-mino-dagwaagin. Noongom, dakaayaa. Ganabaj, zoogipon. Wayiiba, da-goonikaa. Niwii-mawadishew. Giishpin waa-mawadishiweyaan, waa-gichi-dibaajimowaad. Minwendaagoziwag. Apane Nimishoomis idash Nookomis miikinji-'idiwag. Gii-ikido, "Gigii-mikwendam ina Gookomis gaa-kidoonagised iwidi gaa-manoominiked? Apane gii-ikido Nookomis, "GAA! Bizaan! Giin mii Gaa-kwanabinaayan manoomin. Giin naasaab wewebizo-apabiwining! Dibaajimodaa! Miigwech!"

(It was a good autumn. Today, it is cool weather. Maybe, it is snowing. Soon, there will be lots of snow. I want to visit my relatives. If I will visit, they tell great stories. They are likable, funny. Always My Grandfather and My Grandmother they tease each other. He says, "Do you remember? Your Grandma when she fell out of the canoe over there when she was ricing?" Always My Grandma says, "NO! Be quiet! You, thusly you tipped and spilled the rice. You like a rocking chair! Let's all tell stories! Thank you!")

Bezbig—1

OJIBWEMOWIN (Ojibwe Language)

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

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

—A glottal stop is a voiceless nasal sound as in A'aw.
—Respectfully enlist an elder for help in pronunciation and dialect differences.
—English will lose its natural flow as with other world languages.

Niizh—2

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

A. Izhaadaa agwajjing! Babiichiidaa gibiitookizinan! Wewiib!
B. Noongom aagamedaa aagamekanaang! Biitaagimedaa!
C. Biiboong ina agwajjing gidashamag ingiw bineshiiwag?
D. Gijigijigaaneshiinhyag idash diindiisiwag biboong niwaabamaag.
E. Gwiingwiishiwag niwaabamaag omaa biidanaadamowaad.
F. Nindashamaag giizis-waabigwan-miinikaanan idash biineshii-miinikaanan.
G. Giwaabamaag ina waawaashkeshiwag, waagoshag, waaboozoog idash ma'iinganag? Minwaabamewizi-iwag apane.

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

VAI-S/he... Animate, Verbs Intransitive.

Akwa'waa.—S/he spears fish through the ice.
Nindakwa'waa.—I spear fish...
Gidakwa'waa.—You spear fish...
Nindakwa'waamin.—We spear fish...
Gidakwa'waamin.—We all spear fish...
Gidakwa'waam.—You all spear fish...
Akwa'waawag.—They spear fish...
Akwa'waan!—Spear fish...! (to one)
Akwa'waag!—You all spear fish through ice!
Akwa'waadaa!—Let's all spear fish...!
Gaawiin akwa'waasii.—No, s/he doesn't spear fish...
Gaawiin akwa'waasiiwag. (they)

Niswi—3


IKIDOWIN
ODAMINOWIN
(word play)

Down:

- maybe
- you
- my grandma
- It is cool weather.
- over there
- always

Across:

- Let's all tell stories!
- question marker
- the same
- Hurry up!



Gijigijigaaneshiiyag wiisiniwag.

Niiwin—4

VAI B-form—When, if or While...
Use suffixes—These are not full sentences.

Dwaa'ige.—S/he makes a hole in the ice.
When/if I make a hole: Dwaa'igeyaan,
When/if you make...: Dwaa'igeyan,
When/if s/he makes...: Dwaa'iged,
When/if they make...—Dwaa'igewaad,
Aagamed, minwendam.—
When she snowshoes, she is happy.
Niimiyan, giminwendam.—
When you dance, you are happy.
Nagamowaad, minwendamoog.—
When they sing, they are happy.

Mii'iw.
That's all.

1. Gichi-zaaga'iganing ina _____ wii-akwa'waa?
2. Noongom ningo-diba'iganek niimi _____ omaa.
3. Wewiib! Dwaa'ige _____! Giigoonhikaa omaa.
4. _____ akwa'waa _____. Maang-zaaga'iganing, gwiiwizensag idash ikwezensag idash niin.
5. Ziigaakwaa ninoondawaag nagamo _____ gijigijigaaneshiinhyag idash diindiisiwag.

-wag
-daa
-waad
Nind- -min
Gi-

Translations:
Niizh—2 A. Let's all go outside. Let's all put on our overshoes. Hurry! B. Now let's all go snowshoeing on the snowshoe trail! Let's all put on snowshoes! C. As it is winter outside do you feed those birds? D. Chickadees and blue jays when it is winter I see them. E. Gray jays I see them here when they come hungry. F. I feed them sun-flower-seeds and bird-seeds. G. Do you see deer, fox, rabbits and wolves? They are admired/respected always.
Niswi—3 Down: 1. Ganabaaj 2. Giin 3. Nookomis 4. Dakaayaa 5. Iwidi 8. Apane Across: 6. Dibaajimodaa 7. Ina 9. Naasaab 10. Wewiib
Niiwin-4 1. On Big-Lake do you-want to spear fish through the ice? (gid-) 2. Today when it is one o'clock they are dancing here. (-wag) 3. Hurry up! Let's all make a hole in the ice. There are a lot of fish here. (-daa) 4. We are spearing fish on Loon-lake, the boys and girls and I. (Nind...min) 5. Near the woods I hear them when/as they sing, those chickadees and bluejays. (waad).
 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 lynn@glifwc.org.



Doodem (clan)

Unscramble each Ojibwe word and write the English word for each clan animal!

By Dylan Jennings, Staff Writer

K A J I A J A

English: _____



A K A M W

English: _____

N I A K I A M K

English: _____



I S H H E Z I A A B W

English: _____



I I S I Z A A W A

English: _____

Boozhoo nindinawemaaganidog (hello my relatives). Niin dash Makoonz, Makwa doodem, Odawaza'iganing nindoonjibaa. My name is Makoons, which means bear cub. If you noticed in my introduction it was all in our Ojibwe language. We call our language Ojibwemowin. When I introduced myself I told you my name, and after that I told you my clan, which is makwa (bear). Lastly I mentioned where I come from (Lac Courte Oreilles).

Our word for clan is doodem. Clans are the way that our people maintain organization. I come from the bear clan. Our people were originally the police of the community. We would patrol and solve disputes. We also spent a lot of time in the woods, which made us very knowledgeable of the plants used as mashkiki. Mashkiki is our word for medicine.

Other clans have different duties. Our oral history tells us that we had five original clans. However, some common clans are: ajijaak (crane), maang (loon), makwa (bear), waawaashkeshi (deer), waabizheshi (marten), giigoonh (fish), bineshiinh (bird), migizi (eagle), awaazisii (bullhead), mikinaak (turtle). When we share the same clan as someone else, they are considered our relative.

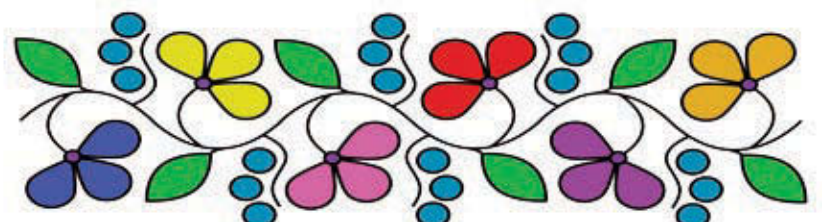
Do you have a clan?

Complete the word search!

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

Word Bank

- Doodem
- Maang
- Migizi
- Bineshiinh
- Giigoonh
- Ajijaak
- Makwa
- Waawaashkeshi



(clan images by Wesley Ballinger)

(floral by biskakone)

Ziibaaska`iganagooday—jingle dress

By Larry "Amik" Smallwood, Mille Lacs Elder

Wiikaa na ginoondaanaawaa iw ziibaaska`igan onjibaamagak imaa Misi-zaaga`iganing? Mewinzha ingii-noondaan iw, mii imaa wenjibaamagak Misi-zaaga`iganiing iniw ziibaaska`iganan, mii imaa wenjibaamagak. Gaa-izhi-gagwejimawaa ingiw akiwenzii, "Geget na omaa gii-onzikaamadag iw ziibaaska`igan?"

"Yeah, mii omaa gaa-onjikaamadag," gii-ikido akiwenzii.

Have you guys ever heard about the jingle dress coming from Mille Lacs? I heard a long time ago, that those jingle dresses come from Mille Lacs, that is where they come from. So I asked those old men, "Is it true that the jingle dress comes from around here?"

"Yeah, it comes from around here," one of the old men said.

Omaa go niisaaking iw niimi`idiwigamigong imaa, mii imaa gii-pawaajaged aw akiwenzii. Ogii-pawaanaan iniw ikwewan niiminid. Namanj daso-dibik gaa-pawaanaagwen.

Right down the hill from the dance hall, that's where that old man had the dream. He dreamt of a woman dancing. I'm not sure how many nights he dreamt of her.

Niiwin gii-inaandewan iniw ziibaaska`iganan. Gii-miskwaawan, gii-ozaawaawan, miinawaa-ge... "red, blue, green, and yellow;" gii-ozaawaawan,¹ gii-ozhaawaskwaawan, miinawaa gii-miskwaawan. Ozhaawashkwaa. Miinawaa "yellow" is ozaawaa naa-sh iw meskwaag four colors ogii-pawaadaanan. Mii gaa-inaabandag aw akiwenzii iidog.

The jingle dresses were four colors. They were red, yellow, and... they were yellow, green, blue, and they were red. There is blue, green. And yellow is "ozaawaa," and that red one, he dreamt of four colors. That must have been what that old man saw in his dream.

Miish ingoding gaa-izhi-wiindamawaad iniw owiiwan, "Oo, nibawaanaag ingiw ikwewag niimiwaad waanda-mayagibagizowag igo. Namanj igo daso-dibik, namanj daso dibik imbawaanaa, namanj daso-dibik bewaanaa. Namanj igo daso-dibik azhigwa nibawaanaag ingiw."

So then he told his wife, "Oh, I've been dreaming of women dancing, dancing in a real strange way, I don't know how many nights. I don't know how many nights I dream of her, how many nights she is the one I dream about. I don't know how many nights I dream of them."

Aa gagwejimigod iniw wiiwan, "Aaniish, aaniish ezhinaagoziwaad?"

Then his wife asks him, "What did they look like?"

Gaa-izhi-wiindamawaad, "waanda-mayagibagizowag, gaye," ikido.

Then he told her, "They were dancing really strange, too," he said.

"Aaniish naa epagizowaad?"

"How were they dancing?"

"Gaawiin ige gii-paa-biimiskobagizosiiwag, Gaawiin ge gii-azhebagizosiiwag. Mii eta go niigaan epagizowaad. Waanda-wajepibagizowag igo."

"And they weren't spinning around while they danced, and they didn't dance backwards. They only danced forward. And they were dancing very quickly."

Mii miinawaa gaa-izhi-bawaanaad, gaa-izhi-wiindamawaad miinawaa iniw owiiwan.

And then he dreamt of them again, and then again he told his wife.

"Ambe daga waabanda`ishin akeyaa gaa-apagizowaad."

"Please, come show me how they were dancing."

Miish aw akiwenzii iidog gaa-izhi-waabanda`aad iniw owiiwan akeyaa gaa-apagizonid iniw ikwewan gaa-pawaanaajin. Gaa-izhi-wiindamawaad ge gaa-inaandenig iniw ziibaaska`iganan.

So then that old man must have showed his wife how those women he dreamt of danced. Then he told her what colors the jingle dresses were.

"Indaga inga-ozhitoonan iniw," gii-ikido aw ikwe. Gaa-izhi-anoonaad iidog iniw aanind ikwewan, "Daga bi-wiidoowishig, niwii-ozhitoonan ziibaaska`iganan."

"Let me make them," said that woman. Then she must of hired some of the other ladies, "Come help me. I'm going to make jingle dresses."

Miish imaa gaa-izhi-ozhitoowaad. Miish aw ikwe iidog gaa-izhi-gikinoo`amawaad ge iniw ikwewan akeyaa gaa-apagizonid iniw gaa-pawaanaajin aw akiwenzii.

So then they made them. Then that woman must have taught the other women how to dance like the one that old man had dreamt of.

Mii dash gaa-ikidod aw gaa-wiindamawid, "Oo ingoding dash imaa niimi`idiwaad imaa agwajing gii-tazhi-niimi`idiwag," ikido. Mii iwidi gaa-izhiwaad.

So the one who told me had said, "Oo at one time when they went to dance with each other at a ceremonial dance outside," he said. So that's where they went.



(artwork by Emily Nelis)

Naana`idaa dash aw akiwenzii miinawaa aw ikwe ogii-ayaawaawaan odaanisiwaan obamichiganiwaan iniw ikwezens, gii-waanda-aakozi ow apii. Mii imaa waabooyaan gii-atoowaad. Mii imaa zhiingishing aw ikwezens ayaakozid. Iidog gaa-ishkwaa-bagijigewaad imaa niimi`idiwaad, mii gaa-izhi-bazigwiid aw inini, aw akiwenzii, gii-wiindamaaged akeyaa gaa-inaabandag.

It just so happens that that old man and woman had a daughter they were raising, and she was really sick at this time. And they put a blanket there. That's where that sick girl was laying. Supposedly, after they had finished making their bundles at the dance that's when the man, that old man, stood up to tell them about his dream.

"Ingii-pawaanaag ingiw ikwewag niimiwaad. Mii ow akeyaa epagizowaad," gii-ikido.

"I dreamt of ladies dancing. This is the way they dance," he said.

Gaa-izhi-nagamowaad ingiw ininiwag miish ingiw ikwewag gaa-izhi-biizikamowaad iniw niwin ziibaaska`iganan bakaan gaa-inaandenig gii-chi-niimiwaad imaa. Naana`idaa-sh aw ikwezens ogii-minotaanan iidog iniw wegogogwen imaa gaa-noondamogwen, gaa-izhi-ombikwenid gii-kanawaabamaad. Mii go geget, akina awiya ogii-minwaabandaanan iniw niimiwaad ingiw ikwewag. Mii eta go ogoodaasiwaan miinawaa obashkwegino-makiziniwaan miinawaa imaa oshtigwaaniwaang, gaa-piizikamowaad. Gaawiin gegoo ogii-takananziinaawaa, mii eta go omashkomidensiwaan. Miish gaa-ikidod aw akiwenzii.

So then those men sang, then those four ladies who wore the jingle dresses, which were of the different colors, danced vigorously there. That girl must have liked the sound of those [jingles], what she must have been hearing, she raised her head to watch them. Indeed, everyone liked the sight of them, as those women danced. It was only their dresses, and leather moccasins, and what they wore on their heads [a headband]. They weren't holding anything, except for their little purses. That is what that old man said.

Eshkam igo ikwezens gii-namadabi ganawaabamaad iniw naaminijin. Azhigwa dash gaa-ni-dibikaabaminaagwadinig azhigwa ani-dibikadinig, mii ge-wiin aw ikwezens gaa-zhi-bazigwiid gii-wiijishimotawaad iniw ziibaaska`iganan gaa-piizikamowaajin.

Gradually that little girl sat up, watching the ones who were dancing. And now it was dark out, night was falling, and then the little girl too, stood up to dance with those ones who wore jingle dresses.

Mii imaa gaa-onji-maajishkaamadag iw "jingle dress" gii-ikido. Akiwenzii ingii-wiindamaag, miinawaa-ge aanind ingiw ikwewag ingii-wiindamaagoog idi Misi-zaaga`iganiing. Geget, mii imaa gaa-onji-maajikaamadag. Ayaawag dash imaa Misi-zaaga`iganiing, gaa-inawemaawaajin iniw, aw akiwenzii gaa-inawemaajin. Geyaabi iniw oozhishenyaa imaa ayaawan Misi-zaaga`iganiing.

That is where the jingle dress started, he said. The old man told me, and some of those women told me that as well over at Mille Lacs. Indeed, that is where it originated. And there are even people at Mille Lacs, who are his relatives, who are related to that old man. Today, his grandchildren are still living at Mille Lacs.

Mii akeyaa gaa-izhi-noondamaan. Ingii-kagwejimaag aw weweni ingiw chi-aya`aag gii-tibaajimotawiwaad dash iw. Mii noongom wenji-gikendamang iw, ziibaaska`igan "healing dress" wenji-izhinikaadamang, aw ikwezens gaa-pazigwiid.

(See Ziibaaska`iganagooday, page 22)

¹ Ozhaawaskwaa means both "it is green" and "it is blue" in Ojibwe. To know when a speaker is talking about an object being green versus blue, you need to figure out the context in which it is used. In this story, Amik does not make a distinction between green and blue in Ojibwemowin but in English explains that one of the dresses was green while another was blue.



Healing begins with the individual



2015 Healing Circle Run

By Dylan Jennings, Staff Writer

It is said that healing begins with the individual. Once the individuals have healed, they can help to heal a family. Once a family has healed, a community can heal.

The 2015 Healing Circle Run broke away after a beautiful ceremony at Pipestone Creek in Lac Courte Oreilles, Wisconsin. Core runners began the first leg to Lac du Flambeau, covering the first stretch of the seven-legged journey that connects eight tribal communities.

This year runners from all the various communities really stepped up and took on more miles than usual. It's such a beautiful thing to see so many people work together. It's also incredible to see intergenerational participation in the run. Mole Lake tribal member Robert Van Zile speaks of his granddaughters' participation in the run. "They do the Healing Circle Run because they enjoy running. They like who they are, and this is good for their identity as Anishinaabekwegaw. We spend the miles talking, laughing and expressing ourselves in Ojibwemowin."

Every morning and evening ceremony brought something unique. Whether it was words of encouragement, things to ponder, or random acts of kindness; everything came together as it was supposed to be. Lac Courte Oreilles tribal member Jenny Schlender reminisces, "I do the run because I know that every year I get the opportunity to strengthen my mind and body as we offer our prayers with each mile. It's a chance to be with family and to do something positive for our communities. Each year that we do the run, we not only get to remember the years prior, but we get to make new memories that carry us to the next year."

The run coordinators and GLIFWC staff would like to acknowledge each community for their wonderful hospitality and participation. We'd like to extend a big *chi miigwech* to all core runners, walkers, participants, and kind people encountered along the way. Everyone's efforts helped make the circle complete. Plan to join the run/walk next year. The 2016 Healing Circle Run is an annual event scheduled to start on July 9 next summer and follow the course, concluding at the Lac Courte Oreilles reservation on July 15.

Join us. It's good *mashkiki* (medicine) for body and soul!

Upper left: Group of runners starting from Pipestone Creek in Lac Courte Oreilles, Wisconsin. Everyone is ready to put in some miles.

Bottom left: Even the young ones are eager to help walk a few miles. Jayda Schlender and Lovie VanZile do a mile carrying the runner's staffs all the while carrying a smile.

Bottom right: Lac Courte Oreilles Tribal Chairman Mic Isham starts the 2015 Healing Circle Run as he proudly carries the Jim Schlender Sr. (zaagajiiwe) Eagle Feather Staff. (photos by Dylan Jennings)



Studying the phenology of traditionally gathered plants

(Continued from page 7)

1842 ceded territories. Some of the targeted species include *aninaatig* (sugar maple); *wiigwaasaatig* (paper birch); *zhigaagawanzh* (wild leek/ramp); *giizhik* (northern white cedar); *wiigob* (basswood); *zhingob* (balsam fir); *ode'immin* (strawberry); *waagaag* (ostrich fern); and *miskomin* (raspberry).

Traditional knowledge will be collected through interviews with tribal gatherers to gain a better understanding of how climate change may impact traditional harvesting.

Two study sites have been established, one in the Chequamegon-Nicolet National Forest (CNNF) and a second in the Penokee Range in Iron County, Wisconsin. These sites were chosen in part because they are protected from timber harvest and are representative of other regions where Anishinaabe gatherers have exercised their treaty rights to gather resources.

The overall goal of the phenology study is to gather baseline data to look at trends in the phenology of these species over time. This will help GLIFWC better understand whether climate change will impact traditional tribal gathering. The climate change program will also depend on traditional ecological knowledge (TEK) from GLIFWC member tribes to learn more about these species and how their phenology may have influenced cultural traditions and stories in the past.

The program will use cutting-edged climate data to understand what climate change in the Ceded Territories may look like in the future, so tribal members

can adapt to changes that seem inevitable and work to prevent those that could be avoidable. As the program continues, GLIFWC will use research results to help guide management strategies and create adaptation plans for tribal resources in the Ceded Territories.

Interested in watching the seasonal changes? Use the Phenology Calendar included in this issue of *Mazina'igan*.

How to use the Phenology Calendar

To use the Phenology Calendar, write down any interesting changes that you see happening in nature throughout the seasons.

For example, you could write "first ripe blueberries" on the date that you notice the first ripe blueberries at your favorite patch.

You might see other changes when you're in the woods, in your yard, or on your way to work or school. Use the events we listed as a way to start thinking of different observations you can make throughout the year.

Since space is limited on the GLIFWC Phenology Calendar, consider writing down your observations in a journal or notebook.

Have fun observing the natural world!



Mikwendaagoziwag Run at 15 (and about that stone on Madeline Island)

By Charlie Otto Rasmussen, Staff Writer

Where the Sandy River begins its short downstream run connecting Big Sandy Lake to the Mississippi, a nearby glacial knoll buzzes with activity. Bundled against negative four-degree mid-morning temperatures, a gathering encircles a large potato-shaped hunk of red granite set upon a concrete base of faded crimson. The men and women wearing running shoes do their best to shake off the cold, stretching and kicking at the frozen, snow-covered ground as they wait for the sunrise ceremony to begin. At last a car carrying Tobasonakwut Kinew—the late Ojibways of Onigaming spiritual leader—pulls into the parking lot below. Gerry DePerry, GLIFWC Deputy Administrator unloads as soon as Kinew is in earshot: “Where the heck you been!?”

Kinew strides into the gathering carrying a colorful medicine bundle and grins: “The sun’s still rising.” It’s December 2, 2000.

And so it was with humor, deep appreciation, and some small measure of discomfort, people came together for the Mikwendaagoziwag Run, recreating perhaps the most poignant chapter of the Sandy Lake Tragedy—the defiant return to Ojibwe homelands in Wisconsin. One hundred and fifty years earlier US government officials completed a partial annuity payment to treaty tribes at the newly established Sandy Lake Indian Sub-agency. Minnesota Territorial Governor Alexander Ramsey and others hatched a plot to illegally lure Ojibwes (and their annuity money) west of the Mississippi River to the future state. But the ploy was a grim disaster, resulting in 400 Ojibwe deaths, including 230 Ojibwes who died trudging their way back east against the teeth of winter.

While honoring the sacrifice made by the Ojibwe of 1850 who refused to abandon their treaty-guaranteed homelands, the 2000 Mikwendaagoziwag Run further created a

ceremonial link between the two-ton monument stone at Sandy Lake and its granite “foot,” installed at Madeline Island’s Ojibway Park. Months earlier GLIFWC staff oversaw preparation of the massive stone in Mosinee, Wis. In order to mount the stone to the concrete pedestal under construction at Sandy Lake, engineers created a flat surface by cutting off a small end piece, which tribal advisors ordered to the Island—the spiritual centerpiece of the Ojibwe Nation.

“This is part of the connection between Sandy Lake and Madeline Island,” DePerry explained. “And it’s significant in that the Island was the original annuity distribution site before they moved it to Sandy Lake in 1850.” Annuity distributions—cash, durable goods and other supplies paid to treaty tribal members in exchange for land titles—returned to Madeline Island after an 1852 meeting between Chief Buffalo and US President Millard Fillmore.

The Mikwendaagoziwag Run included 17 core runners and 14 additional participants. Runners and walkers alike carried one of four ceremonial talking sticks crafted by Red Cliff’s Marvin DeFoe. Adorned with the colors of the four directions—red, yellow, white and blue—the sticks were also integral to talking circles and fireside ceremonies on the frigid relay-style journey December 2-4, 2000. These same sticks are ever-present at GLIFWC Voigt Intertribal Task Force and Board of Commissioners meetings and additional high-level gatherings with other agencies.

At the Mikwendaagoziwag Run’s closing ceremony near LaPointe on Madeline Island’s southwest shoreline, Sokaogon Mole Lake elder Fred Ackley articulated the importance of actively commemorating sacrifices of the past. After all, mikwendaagoziwag means, “they are remembered.”

“Through this we connect with our ancestors and become more involved in the meaning of treaties—the human elements—not just hunting and fishing. It is respecting what they did for us today,” Ackley said.



Water Walkers

2015 Mikwendaagoziwag ceremony



photo by Charlie Otto Rasmussen

The danger of oil spills was the focus of the 2015 Mother Earth Water Walk. Following the path of the Anishinaabe migration from the East coast, the 2015 Mother Earth Water Walkers set out on June 23 from Matane, Quebec on a journey that would conclude on Madeline Island on August 29.

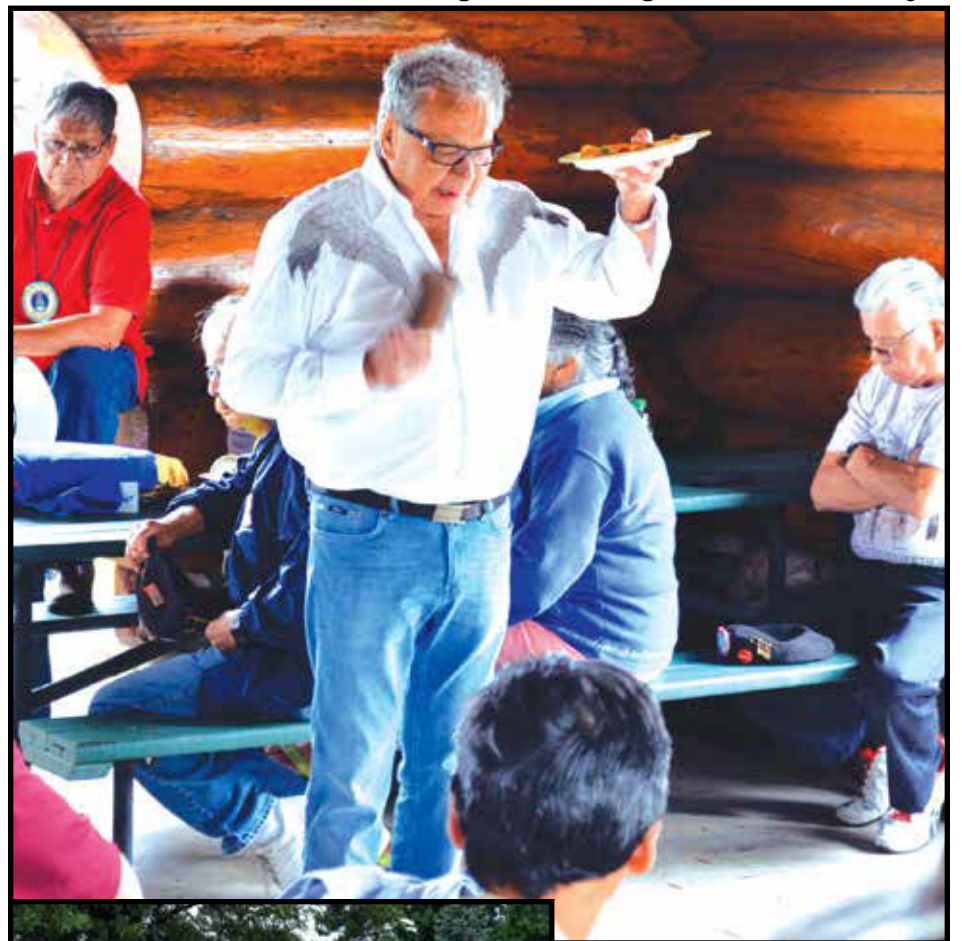
Walkers actually journeyed to Spirit Island near Duluth, Minnesota and then returned back to Madeline Island. Both are places where the Sacred Megis Shell appeared to migrating ancestors, indicating they had arrived at their new homeland, “where food grows on the water.”

This was the 10th year that a Mother Earth Water Walk took place since the original walk around Lake Superior in 2003. Inspired by the message and example of Josephine Mandamin, Ojibwe elder from Thunder Bay, Ontario, supporters have joined her to help carry the copper bucket of water countless miles around all of the Great Lakes, raising awareness of water issues and the role of women as keepers of the water.

The message as usual focused on the need to respect and protect our water resources. But the 2015 message was particularly aimed at risks from oil spills through train derailments or potential spills from cargo ships in the Great Lakes, a message which resonated in the Ojibwe Ceded Territories due to concern about expanded pipelines. The Great Lakes, inland lakes, rivers, streams, wetlands, all need to be considered and protected from potential degradation.

Some GLIFWC staff, Bad River members, and Mide’ women joined the walkers at Wakefield, Michigan as they headed towards Bad River. Water Walkers were greeted with a Drum Song as they entered the reservation on August 18, where they were also welcomed by former Tribal Chairman Mike Wiggins; Treasurer Raeann Maday and later celebrated with a community feast and visit before beginning the journeying to Spirit Island.

Once they reached the Island, GLIFWC Warden Dan North was able (See Chi miigwech, page 22)



With a spirit dish and shaker in hand, Kabapikotawangag (Lake of the Woods) elder Fred Kelly sings an ancestral song prior to the Mikwendaagoziwag feast at Sandy Lake, Minnesota July 29. More than 350 children, women and men came together to recognize the sacrifices of the Ojibwe people of 1850.

Inset: Strong west winds during the ceremonial paddle forced all watercraft back except for one canoe with Neil Kmiecik and Booj LaBarge (right).

(photos by COR)

Educational Resources

New language book and workbook for kids plus teacher/parent guide

Sponsored by a grant from the Administration for Native Americans, the Nenda-gikendamang Biboonagak project just completed the Biboon (Winter) book set. This is the first one out in an upcoming series. The set consists of a storybook, workbook, and a teacher/parent edition.

The storybook tells about Nigig and his journey to spear fish in the winter. Along the way he meets Waagosh, Bizhiw, Ma'iingan, and Gijigaaneshii.

Directed at children in grades K-5, the workbook includes coloring pages, wordsearch, crossword puzzles, and other activities to teach and strengthen the language skills of youth at different levels.

The teacher/parent edition will help teachers and parents guide children to learn and improve their Anishinaabe language. The storybook and workbook are both monolingual in Anishinaabemowin only. The teacher/parent edition includes Anishinaabe plus English translations of activities and the storybook. Storybooks \$2.00, workbooks \$1.50 and teacher/parent edition is \$3.00; prices do not include postage. Find it at GLIFWC's website, www.glifwc.org and click "Resources."

Join Nigig & Waagosh as they gear up for wintertime fun on GLIFWC's new interactive website (<http://glifwc-inwe.com>)!



You Tube

Want boneless northern pike fillets?

Check out GLIFWC's informational video on filleting ginoozhe (northern pike) as demonstrated by former Bad River Tribal Chairman Mike Wiggins. Wiggins turns out five nice looking fillets. Find it on YouTube at:

<https://www.youtube.com/watch?v=gez3KVixTDY>

Trouble avoiding commercial nets in the Great Lakes?

Check out this piece: *Avoid the Trap: What Anglers Should Know about Commercial Fishing Nets*, a fishermen's guide to avoiding trap nets and gill nets in the Great Lakes—and what to do if you get tangled.

Sea Grant, GLIFWC, and additional partners collaborated on a short video to help Great Lakes anglers avoid and manage entanglements with commercial fishing nets. States and tribes both issue limited commercial fishing permits in the upper Great Lakes. Find it on YouTube at:

<https://www.youtube.com/watch?v=8OKxHK0JfxY&list=PLFXNmBtWd9iFMgwoutP0tzFpBg3pxcV-k>

Check out all of GLIFWC's YouTube videos at:
<https://www.youtube.com/user/glifwc>

GLIFWC welcomes new staff

Kim Stone

Coming aboard GLIFWC as a full time staff focused on climate change, Kim Stone brings expertise in both law and journalism. Officially, Kim is GLIFWC's climate change coordinator/policy analyst and is charged with bringing together various aspects of GLIFWC's climate change program.

The program will explore the potential impacts of climate change on resources valued by the Anishinaabe in the Ceded Territories.

However, at the moment she has another GLIFWC hat, one which she has worn since last September when she began revamping GLIFWC's publication on mining, *The Process and the Price*. As a consultant to GLIFWC, she began working on updating the booklet and writing a legal section for the publication.

Kim is a Stillwater, Minnesota native. She received her doctor of jurisprudence from the University of Oregon, Eugene. She is also currently enrolled in the University of Minnesota's Humphrey School of Public Affairs, pursuing a masters degree in public affairs.

In years past, Kim has been something of a globetrotter, traveling and working in New Zealand and Chile, but ultimately she and her husband, Scott Miller, headed to Alaska where they lived for 15 years. Kim practiced both private and governmental law while in Alaska.

Tiring of the extremely cold and dark winters, the family returned to the lower 48 several years ago, moving to Washburn, Wisconsin. Scott continues his work remotely as a data manger for the National Park Service.

Kim and Scott have two children, Sigrid (11) and Tor (8). Kim joins them on the ski hill and snowboarding when possible. She also enjoys jogging for exercise.

However, when there is "free time" in her very full schedule, she and Scott work towards making their 1920s home more energy efficient.

(Sue Erickson)



Kylie Harris

Coming all the way from sunny California, Kylie Harris joined GLIFWC staff on October 5 as GLIFWC's records management specialist. This is a new position, and Kylie is challenged with developing a records management system and archive for GLIFWC in order to preserve the organization's institutional memory. She will be considering long term preservation, establish a basic inventory, and do a needs assessment.

Kylie grew up in Portola Valley in the bay region of California. She attended the University of California—Berkeley, graduating with a bachelor of arts in sociology. She continued her studies to earn a master of library information science from UC—Los Angeles, where she focused on archival studies and concerns of indigenous communities.

While attending the university, Kylie also gained work experience through employment at the Library Conservation Lab and interned at Sequoia and Kings Canyon National Park where she processed collections in the archives.

An opportunity for an internship with the United Nations brought her to Geneva, Switzerland where she assisted with the UN's Joint Inspection Unit's evaluation of archive and records management functions across the UN.

Following graduation she worked at Computer History Museum Mountain View, California as an archivist, but then returned to the UN Conference on Trade and Development when another opportunity rose to develop an archive and a records management program there. Returning home after six months at the UN due to an illness in the family, Kylie took a position with the San Francisco Maritime National Park as an archivist, where she worked until arriving at GLIFWC.

Kylie is living in Ashland, Wisconsin and still studying. She is taking an online course from the Institute of American Indian Art on repatriation and problems related to international repatriation. When not working or studying, you may find Kylie at the Black Cat Coffee House or enjoying a hike or run. She also likes movies, reading and dabbling in ceramics and drawing/painting.

(SE)



Prolific Anishinaabe author walks on Basil Johnston's works—a rich resource

Dr. Basil Johnston, Order of Ontario, Queen's Jubilee medal recipient, loved father and grandfather, passed away in Warton, Ontario, on Tuesday, September 8, 2015 at the age of 86 years. A prolific Anishinaabe author, Johnston led a remarkable life. His numerous books have been a rich resource for GLIFWC's Public Information Division over the years. For that we say *chi miigwech!*

Basil was raised on Neyaashinigiing (Cape Croker) First Nation, attended Spanish Residential School and graduated from Loyola College in Montreal. In 1959, he married Lucie Desroches.

Basil taught at Earl Haig Secondary School in North York until 1970. From 1970 until his retirement, he worked at the Royal Ontario Museum.

Proud of his Anishinaabe heritage and fluent in both English and Anishinaabemowin, he was one of the first First Nations authors in Canada. He produced over 18 books, many studied in elementary, secondary and post secondary schools.

Basil's work was recognized with numerous honors, including the National



Aboriginal Achievement Award, Order of Ontario, Queen's Jubilee medal, and honorary doctorates from University of Toronto and Laurentian University in 2009 and 2010.

Basil Johnston left a rich legacy that honors Native peoples. It will endure. For this we are grateful. *Miigwech Basil.*

(Information derived from an obituary run in the September 11, 2015 edition of the Toronto Star.)

—Sue Erickson, Staff Writer

Ken Toebe, tribal advocate and peacemaker, walks on

Kenneth W. Toebe, 80, formerly of Hayward and Rice Lake, died Sept. 16, 2015. Ken was a staunch advocate for encouraging inter-cultural communications and understanding during the 1980's when treaty rights were first exercised and race relations were strained across northern Wisconsin. He took a strong lead in drawing community people together around common goals, rather than encouraging divisiveness in the Hayward area. GLIFWC says *chi miigwech* for the strong hand he reached out to the tribes during troubling times.

Ken was born Feb. 13, 1935, in Woodville, Wisconsin. He earned a bachelor of science degree at University Wisconsin, Oshkosh, in 1958, and a master of arts degree at Eastern Michigan University in 1966. Ken taught English at several schools in Wisconsin from 1960 until 1975. He was chairman of the English department of Hayward Community Schools from 1969 to 1975.

He was the owner and operator of Sunset Lodge in Hayward. Ken was the vice president of Hayward Lakes Resort Association, the president of Lost Land-Teal Resort Association, a member of the advisory board Wisconsin Indian Resource Council, and a member of Honor Our Neighbor's Origins and Rights New Beginnings Task Force On Indian Affairs, West-Center Wisconsin. He was also a member of the parish planning board of First Lutheran Church of Hayward.

He married Carol Jean Odegard in 1981. She preceded him in death in 1993. *(Some information taken from his online obituary.)*

—Sue Erickson, Staff Writer



Books by Basil Johnston or containing his work

By Canoe and Moccasin: Some Native Place Names of the Great Lakes
Crazy Dave

Dancing With a Ghost: Exploring Indian Reality by Rupert Ross
Introduction by Basil Johnston

Honour Earth Mother

How the birds got their colours:

Gah w'indinimowaut binaesheehnyuk w'idinauziwin-wauh

Indian School Days

Mermaids and Medicine Women: Native Myths and Legends

Moosemeat and Wild Rice

Ojibway Ceremonies

Ojibway Heritage

Ojibway Tales

Tales of the Anishinaubaek

Tales the Elders Told: Ojibway Legends

The Bear-Walker and Other Stories

The Manitous: The Spiritual World of the Ojibway

The Star-Man: And Other Tales

Ziibaaska'iganagooday

(Continued from page 18)

That is the way I heard it. I properly asked those elders to tell me about it. That is why we know today that jingle dress is a healing dress, because that little girl stood up.

Ingiw dash ingii-wiindamaagoog ingiw ikwewag iwidi, Zhaaganaashii-akiing, namanj ezhinikaadamogwen ganabaj ayi'ii. Mii dash iidog imaa, Zhaaganaashii-akiing gaa-izhiwidoowaad iniw bezhig. Ganabaj bezhig ogii-izhiwidoowaawaa iw ziibaaska'igan iwidi gii-o-dibaajimowaad iwidi keyaa, gaa-onjibaamagadinig miinawaa akeyaa gaa-inaabandang aw inini. Mii ge-wiinawaa idi gii-odaapinamowaad iw.

But also, I was told by those women that in Canada, I don't know what they call it. I think they must have taken one to Canada. I think they took a jingle dress up there and told the people over there about it, where it comes from and the dream that that man had. They too accepted that.

Miinawaa gaye, ingii-ayaawaanaanig, indinawemaaganinaanig indayaawaanaanig sa go iwidi keyaa Gaa-waabaabiganikaag. Mii ge iwidi gaa-inikaamagak iw bezhig, miish ge-wiinawaa idi gii-miigiwewaad idi akeyaa Bwaanakiing mii gaa-onji-maajiishkaamagak iw ziibaaska'igan. Anooj gii-paa-izhaamagad noongom dash baataniinowag ingiw baazikangig iw.

And also, we have had relatives and still have relatives of ours over at White Earth; it went over there as well. They too gave one away to the Dakotas, that's where the jingle dress started over there too. It has traveled all over and today there are many who wear it.

Bangiishenhwagiziwag ingiw netaa-ziibaaska'igebagizojig. Noongom bakaan apagizowag, gagizhibaashimowag, ayazheshimowag, akina gegoo-anooj igo iniw wesewanan odakonaanaawaa badakibinwe'owag gaye. Akina gegoo anooj ayinaandewan. Gaawiin wiin iw traditional jingle dress aawan-zinon iw. Iniw eta go the red, blue, green, and yellow mii iniw akeyaa, gaa-izhinaagwak wayeshkad. Indayaamin omaa geyaabi niwin iniw ziibaaska'igan.

There are only a few who are good traditional jingle dress dancers. Today they dance different, spinning around dancing, dancing backwards, everything—the different fans they hold and feathers in their hair. They are all different colors. That is not a traditional jingle dress. Only the red, blue, green, and yellow, those are how the original ones looked in the beginning. We still have four original traditional jingle dresses here.

Ninoondawaag iko bebakaan ingoji izhaayaan, "Oo, mii omaa gaa-onzikaamagak, mii omaa gaa-onzikaamagak. Niswaa ningodwaasimidana ashi-naanan da-agwaa'igaadewan iniw ziibaaska'iganan." Gaawiin memwech iw 365. Minik igo da-minotaagwak eta go gidaa-agwa'aanan. Mii gaa-izhichigewaad.

I hear in the different places I go, "Oh, it comes from here, it comes from here. Three hundred sixty-five jingles should be put on the jingle dress." 365 isn't necessary. You only need to put on as many that are needed to sound good. That's what they did.

Chi Miigwech to the Water Walkers

(Continued from page 20)

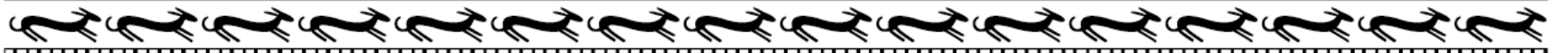
to take a small group to the north end of the Island where the water was released with prayer and song. At mid-day the completion of their 2015 Water Walk was celebrated and honored with Three Fires Grand Chief Dr. Eddie Benton presiding. About 100 were in attendance including Islanders and surrounding community

members. A Feast was prepared and the event concluded with a Gift Bundle to Josephine and the Core Walkers.

Miigwech to those participating in or otherwise supported the challenging Mother Earth Water Walk. We hope to carry the message that we must respect, honor, love, and protect the Creator's gift of fresh, pure, palatable water. (SE)

Essential Ojibwemowin

chi miigwech—big thanks



Interns learn wiigwaasi-jiimaanikiwin (birch bark canoe making)

Master of all things wiigwaasi, Marvin DeFoe instructs

*By Darcie Powless
GLIFWC Summer Intern*

Crandon, Wis.—One hundred years ago the Ojibwe people did not use a motorized vehicle for transportation. They used a wiigwaasi-jiimaan (birch bark canoe) constructed of natural resources harvested out of the forest.

On August 5 and 6 ten GLIFWC summer interns had the opportunity to travel to Mole Lake, Wisconsin where Marvin DeFoe, Red Cliff, was teaching the complete process of assembling a wiigwaasi-jiimaan, which was being built outside of the Mole Lake Recreational Center under a lodge. Marvin also had several other helpers including Robert Van Zile Jr., Leland Van Zile, Josh Van Zile and Larry Van Zile. The

long and vigorous process takes about a month explained DeFoe, from gathering all the materials needed until finally sealing the jiimaan.

The first day the interns arrived, Robert Van Zile Jr., Mole Lake, took half of the interns into the forest to pull spruce roots. The spruce roots would be used as the “thread” to sew the wiigwaasi-jiimaan together. The other five interns stayed behind and assisted Marvin. When Rob and his five returned, they began to remove the bark from the spruce roots.

The spruce roots ranged from 3 to 15 feet long. In all, the interns removed bark from at least 30 roots. The process began with using fingernails to peel the bark down to the root; after all the bark had been removed from the root, the root was split down the middle using a mookomaan (knife).



GLIFWC summer interns listen intently as Red Cliff's Marvin DeFoe explains the construction of a wiigwaasi-jiimaan at Mole Lake last summer.

Later that evening the interns were humbled to be invited to Tina Van Zile's home for a drum ceremony. The ceremony began with a prayer then proceeded to the feast. Following the feast, a group of men sang several ceremonial songs. They sang for anyone who needed healing and for good health. At the end of the ceremony everyone was gifted something from a bundle of gifts.

The following day, the interns were taught how to sew the wiigwaasi-jiimaan together. The first step of the process is drilling holes where the wiigwaas (birch bark) needed to be sewn together; the holes needed to be an inch apart. After drilling the holes, the interns and Mole Lake youth began sewing the wiigwaasi-jiimaan using two spruce roots. The spruce roots had been soaking in water

overnight in buckets. Marvin, the interns and Mole Lake youth sewed most of the wiigwaasi-jiimaan together by the end of the day.

Before the interns returned back to Bad River, Rob and Marvin shared stories and taught the students the Ojibwe words for all the tools they had been using. Sadly the GLIFWC interns only got to stay for two days out of the whole process. They had been greeted with kindness from the Mole Lake community and enjoyed their stay.

Before the interns left, Marvin left them with some humbling words. He told them all, “I have faith and hope for the Anishinaabe people now. I have hope for the people when I look at all of you.” Those were big words to carry home and a big challenge.



Spruce roots harvested by the interns soak overnight to make them flexible for sewing the next day.

Treaty #3 meeting

(Continued from page 9)

The delegation also gifted the Treaty #3 Chiefs with a bagijigan (bundle) that consisted of blankets, manoomin, coffee, clothing, and other gifts that came from the different GLIFWC bands. The concept of gift giving is a long-standing Ojibwe tradition that displays gizhewaadiziwin (kindness/generosity) from one party to another, but more importantly it reinforces kinship through clans and other family connections.

In addition, an opwaagan was gifted to the Treaty #3 Chiefs as well. The opwaagan was made by Kekek Jason Stark and myself and was a gesture by us, being that we are both of the Bizhiw clan, to display sincerity of our intent to collaborate, a reminder of Ojibwe integrity, and also providing another tool to help our relatives in all of their endeavors.

I was honored to put forth my effort to create that pipe. I also was asked to speak for the bagijigan and the pipe before the Treaty #3 Chiefs accepted it. I am proud that I used our language to convey to the manidoog what took place that day. I'm also excited and motivated to be given compliments for using our language by people that reside in an Ojibwe community that possesses such a high fluency rate. Also, after I spoke many people greeted me with a simple phrase, ‘Boozhoo doodem.’ The Lynx clan has a strong presence there and hearing those words made me feel at home.

Everything we experienced was the evident power of the manidoog and how truly blessed we are as Ojibwe-Anishinaabe people. Our culture is the vessel that sustains us, and our language is the engine. Together they are a fine tuned machine.”



The bark is sewn together using holes drilled in the wiigwaas one inch apart.

Photos by Darcie Powless



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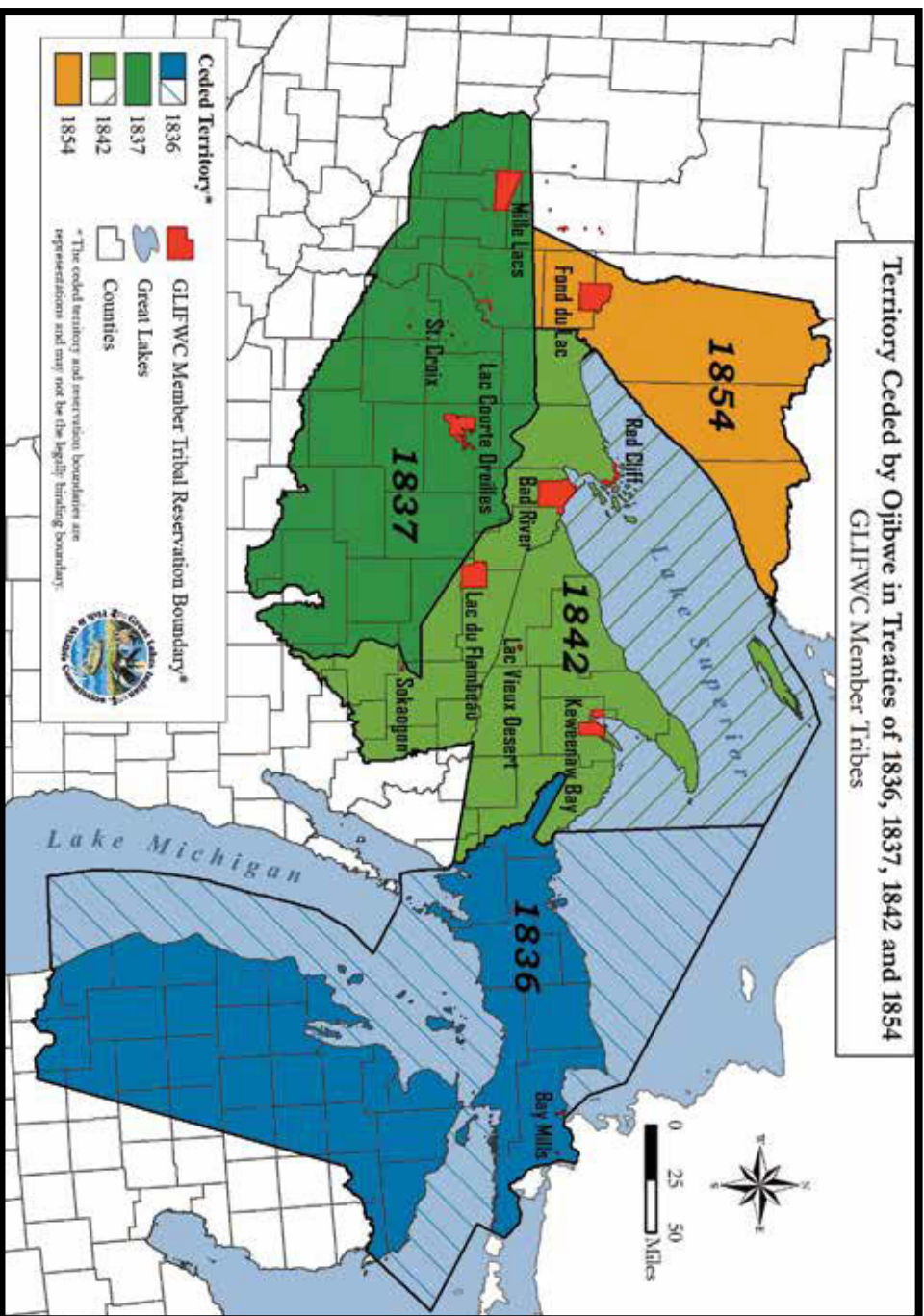
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