

Mazina'igan

A Chronicle of the Lake Superior Ojibwe

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2016 State of the Tribes

Isham addresses tribal issues and working examples

By Dylan Jennings, Staff Writer

Madison, Wis.—Nizhoo Sullivan, age 12, holds asemaa in his hand and speaks the Creator's language on behalf of everyone in the audience. The Creator's language is Anishinaabemowin. The crowd is silenced by his powerful prayer and diligent explanation. Michael J. Isham III, another young boy from Lac Courte Oreilles, belts out the pledge of allegiance and everybody follows in sync.

The stage has been set for LCO's ogimaa, Mic Isham, to present the State of the Tribes address on February 16 before the Wisconsin Assembly.

For those that know Michael Isham Jr., humor and laughter can always be expected. This was evident in this important address as hundreds of viewers were kept entertained by his humorous remarks. At the core of Mic's humor is a deep concern and compassion for his people.

Among many things Isham advocated for, were education and the elimination of stereotypes and misunderstanding between Native and non-Native people. He called for the inclusion of the state's tribes, collaboration in state curriculum planning, and also for the enforcement of Act 31.

"I'm not convinced that it (Act 31) is being as effective as we hoped. I'm not convinced that schools across the state are complying with Act 31." Act 31 is a bill mandating the inclusion of American Indian Studies at least three times in a



Veterans and respected Eagle Staff carriers followed dewe'igan and led the procession into the State Capitol for the State of the Tribes address. Inset: Lac Courte Oreilles Chairman Mic Isham. (photos by DJ)

k-12 setting. However, as Chariman Isham points out, there were no clauses or "teeth" to the bill, which would enforce these desired practices in the classroom.

Environmental protection was another prominent topic in the chairman's address. He mentioned some of the detrimental bills that could potentially harm the resources that Anishinaabeg depend upon. He cited CAFOS, mining, mercury-laden fish, CWD and a long list of other environmental hazards that have proven to affect giigoonh (fish), waawaashkeshi (deer), manoomin and many other (See **State of the Tribes**, page 11)

No borders for Anishinaabeg

Manoomin, education highlight Treaty 3 visit

By Dylan Jennings, Staff Writer

Reserve, Wis.—The sweet and calming presence of sage could be felt upon entering the meeting room: an indicator of ceremonial activities to come. Beautiful blankets, drums, food and gifts filled the room as more people entered the circle. Opwaaganag (ceremonial pipes) were lit and the meeting began.



During a giveaway celebration between GLIFWC and Treaty #3 representatives, Grand Chief Warren White (headdress) from Nootkamegwaning, Canada presents a blanket to Red Cliff officials Mark Duffy and Marvin Defoe, at the Lac Courte Oreilles Convention Center, February 4. (photo by COR)

Anishinaabeg are spread far and wide throughout Turtle Island, with many bands residing north of Gichigami (Lake Superior) in present day Canada. Wisconsin, Michigan, and Minnesota bands of Anishinaabe dealt with extreme racism and conflict during the 1980s spear fishing protests. During the Mille Lacs case in the mid 1990s, also a time when GLIFWC member bands needed guidance and assistance, delegates from the Treaty #3 territories in Ontario, Canada brought both sacred items and wisdom in support of their fellow Anishinaabe relatives.

The relationship continues, and a Treaty #3 delegation arrived at Lac Courte Oreilles on Wednesday, February 3rd, seeking information on manoomin management and education. The gathering began at Thursday's Voigt Intertribal Task Force meeting, and Commission Board chairmen welcomed the visitors. Lac Courte Oreilles Tribal Chairman Mic Isham reminded all tribal leaders in the room, "One of the most important things about this historical gathering is the concept of unity. We need to forget these boundaries and borders that confine us and recognize our whole Anishinaabe nation. Only when we're all together, all of us, then we're a tribe." This concept was formalized between the Canadian and stateside Anishinaabeg with the signing of the Anishinaabe Akii Protocol on Madeline Island in 1998.

The day began with many giveaways. Both sides came prepared with bagijiganag (bundles), to both reaffirm the relationship and show signs of affection for the communities. Rose Wilmer, GLIFWC executive secretary and Bad River tribal member, worked tirelessly to help fill the bundles along with representatives from the various bands. Old songs and new songs were sung from the dewe'iganag (drums) that sat in the center of the meeting area. Many communities brought youth from various tribal programs, and the Waadookodaading youth drum sat in the center as well. A very powerful setup indeed, elders sitting together with leaders of the present and with leaders of the future.

The following day, Treaty #3 representatives and other tribal leaders toured the LCO community and its education outlets. The group stopped at LCO Head Start, Waadookodaading Ojibwe Immersion School, LCO Ojibwe School and LCO Ojibwa Community College. During the immersion school visit, a student had recently snared his first rabbit. One of the visitors from Nigigoonsiminikaan- (See **No borders**, page 3)



Running through red lights

Protection for Rice Bay achieved

By Sue Erickson, Staff Writer

Lac Vieux Desert, Mich.—Elated by the news last December that Rice Bay had finally been listed by the National Park Service (NPS) as a Traditional Cultural Property (TCP), Giiwegizhigookway Martin accidentally whipped right through a red light in Eagle River, Wisconsin.

Elation and disbelief—the designation culminated five years of running through bureaucratic red lights for Martin, although the arrival of help at critical junctions during the process was also uncanny.

Martin, who serves as the Getegitigaaning Ojibwe Nation THPO/Lac Vieux Desert (LVD) in Michigan, has been in the forefront of the Band's efforts to restore once flourishing beds of manoomin which have provided sustenance to Band members over generations.

Rice Bay, located by LVD's Old Village, which was established in 1784 as a seasonal village known as Getegitigaaning, is about one-quarter mile in area in the far northeastern reaches of Lac Vieux Desert Lake, owned jointly by the Band and US Forest Service (FS). Once reported as thick, flourishing and vast, the manoomin beds have deteriorated over the years and remain vulnerable to water level fluctuations by a dam operated by the Wisconsin Valley Improvement Company. Constructed in 1937, the dam's raised water levels came close to destroying manoomin beds in the lake by the end of the Twentieth Century. Other pressures, such as recreational boating or intentional destruction, also played a role in the decline of manoomin.

Restoration efforts on the part of stakeholders, including the LVD Band, GLIFWC and others, succeeded in negotiating water levels more favorable to manoomin and launched successful reseeded efforts.

When Martin first became aware of the TCP designation, she felt it would be a perfect fit for the Rice Bay site and would help protect its integrity in the future.

A Traditional Cultural Property is defined by the NPS as "a property that is eligible for inclusion in the National Register of Historic Places based on its associations with the cultural practices, traditions, beliefs, lifeways, arts, crafts, or social institutions of a living community. TCP's are rooted in a traditional community's history and are important in maintaining the continuing cultural identity of the community." A TCP designation will help preserve the site and require consultation with the affected traditional community for federally assisted projects that may affect the community.

While Martin thought it was a good fit, she met with many "red lights" at the onset—even some coming from within the tribe. Some did not think Rice Bay could be listed as a TCP. "This was different," Martin says. "Most nominations are for buildings or districts, not located in water, but I knew in my heart Rice Bay fit the criteria." Discouraged, Martin was in her office one day when she received a phone call out of the blue. It was Timothy Boscarino, an East Michigan University graduate student in need of a graduate project. He also worked as a planner for the city of Detroit. Did Martin have any suggestions for his project?

Well, yes she did! To nominate Rice Bay for a TCP listing would require considerable research, research she did not have time to do. Boscarino ended up with a wonderful graduate project, and Martin was gifted with much needed help.

Rose Polar Martin comments

The following is an excerpt from comments submitted by Rose Martin, 92-year-old "child of the rice," about the significance of manoomin to the Lac Vieux Desert community.

The wild rice I once knew

I speak today only of the rice beds on our homelands and lake at our Old Village. My name is Rose Polar Martin. I am 90 years old. I was born and raised right near the rice beds at Ketegitigaaning. I was born during the Ricing Moon, on the banks of the Wisconsin River. This is where my mother Minnie White Polar was ricing. I am therefore a child of the rice.

Wild Rice is sacred to the Anishinaabe. It is the center of the traditional and cultural life to us. To lose the rice would be to lose a vital part of who we are. Ojibwe people believe in life as a cycle which begins and ends with mother earth. Wild rice is part of this cycle. Hundreds of years ago the wild rice was abundant in this area and no one had to worry about where their rice came from. And as long as we did things in a good way, that Manoomin would be there for us.

I am recalling through my memories the rice beds and the size of them and the amounts of rice produced in these beds. The beds were enormous. Now as you stand by the edge of our waters and look at the rice beds, they look fragile and sick. The rice beds I knew as a little girl were strong, healthy and thick. Our people came across those waters with their boats easily half full of rice. Many trips each day were made during the ricing season. The rice was plentiful and there was always enough rice for everyone living at the village. There were only a few times in my life when I saw the rice not produce, and those were sometimes natural things such as bad weather during the ricing stages. I also know for a fact that my Dad Henry Polar Sr., tells me there was a time when the rice almost disappeared because of the dam. He also said that the waterfowl became less abundant, the fur bearing animals were scarce, and our cranberries completely disappeared.

During all of the years I lived at the village, I only remember a few times when ricing did not take place. This rice was our life. This food sustained us through the many winters of our lives. Many would have perished without it. I remember when rice is all we had to eat and it kept us alive.



With gifts from the Lac Vieux Desert Tribe in hand, Rice Bay Traditional Cultural Property advocates react to an honor song from the GLIFWC dewe'igan at Lac Courte Oreilles on February 4. During the Voigt Intertribal Task Force meeting, LVD representatives recognized Larry Heady, Troy Ferone and Mary Rasmussen from the US Forest Service, along with Timothy Boscarino, who submitted the formal TCP for Rice Bay. (photo by COR)

Boscarino went to work interviewing folks, talking to elders, visiting the rice beds. Leon "Boycee" Valliere talked about the traditional camps held there and the spiritual significance of manoomin and the act of ricing to the tribal members. Boscarino's research comprised the bulk of the nomination submission verifying the physical and spiritual connections of LVD to Rice Bay back to the 1700s.

"He identified historical documents that tied the LVD people to the rice," Martin explains, "and my mother Rose, now 92, who was born on the Wisconsin River while her mother was ricing, provided firsthand knowledge of the rice beds and the impact of the dam." (see comments below)

"Many agencies refuse to recognize that manoomin is alive. To us, it has a life. To us it is a gift. This was one of the processes to preserve this resource and this life," says LVD Voigt Intertribal Task Force Representative Roger Labine.

After two and a half years, the nomination was submitted in December 2015. Martin received notice that the NPS thought it was a wonderful application and her hopes were high.

But the red lights weren't over. She received notice that they must provide a titled legal description, but the Band couldn't locate the documents. Once again discouraged after all this work, she contacted Troy Ferone, USFS lead archeologist, who saw no reason why this TCP nomination shouldn't go through. Once again, help was on its way. To expedite the matter, Ferone wrote a letter verifying that the FS owned the other part of Rice Bay and stating the FS was in agreement with the nomination.

Not long after, on December 11, Martin was headed home from Lac du Flambeau when she got the good word—"LISTED," and in her excitement whipped through that red light in Eagle River. She had accomplished a long-term goal, probably with assistance from the Creator in the form of Boscarino and Ferone! Martin advises, "Keep pushing, if you really believe."

Boscarino encourages other tribal communities to consider potential TCPs in their area. "The National Register form that we submitted clearly establishes that Rice Bay meets the eligibility criteria, so there will be no room for doubt in the future," he states. "Just as importantly, however, I would like to point out that just because this one site is listed, it doesn't mean that there aren't many more sites out there that are just as significant, but haven't gone through the formal listing process. All throughout the area around Getegitigaaning and in the Ceded Territory as a whole are a great many sites significant to Anishinaabe heritage that would also likely meet the National Register eligibility criteria."



Giiwegizhigookway Martin reseeding Lac Vieux Desert Lake in 1992 when the concern for the declining manoomin spurred restoration efforts. (photo by MJ Kewley)



Giga-waabamin

By Sue Erickson, Staff Writer

After five starts at writing this, each one making tears well up, I am biting my lip as I announce my retirement as GLIFWC's Public Information Director and editor of *Mazina'igan*. I have truly loved my work and the people who have worked with me and guided me through my 32 years at GLIFWC. This includes staff, the many people from our member tribes who have shared stories and struggles through these years, and all the wonderful readers who have stuck with us through thick and thin.

During my tour of duty, I witnessed the tremendous growth of GLIFWC, as well as progress and positive change in tribal communities. But those years also witnessed the ugly racism evidenced on the boat landings in the mid-to-late 1980s, bitter court battles, and continuing struggles to protect the resources from a myriad of dangers like invasive species, the potential plunder of mining, and climate change.

When I first signed up with GLIFWC, the organization was in its infancy. I had a typewriter, no computer. Henry Buffalo Jr. was the executive administrator.

We did layout by waxing strips of text set by a professional typesetter, and then sticking the strips carefully down on the layout paper. Our graphics came from a local grocer. The darkroom was rigged in the janitor's closet in the old St. Mary's School building. We straddled an open manhole that harbored a sump pump down below. The pump would suddenly slam on and you'd practically jump out of your skin, standing there in total darkness trying to carefully wind black and white film onto a reel without a crinkle.

But, despite the growing pains, we had a mission, and the staff was united behind that mission—to protect and preserve the tribes' treaty rights and the natural resources on which they depend. And we strove to do that to the best of our ability, as demanded by our third Executive Administrator Jim Schlender Sr.



Thanks to Jim Schlender Sr., Tobasonakwut Kinew and Fred Kelly, traditional spiritual elements became incorporated into the routine of GLIFWC—pipes, the GLIFWC drum, prayers as meetings opened, solstice feasts and talking circles. We carried staffs on solidarity runs to heal ourselves from the hatred felt on boat landings. Those early runs became the annual GLIFWC Healing Circle Run. We carried a special staff and prayers on a relay from Lac du Flambeau to Washington, DC for the 1998 Supreme Court hearing of the Mille Lacs case. We gather annually at Sandy Lake in Minnesota to recognize the Ojibwe ancestors who perished in 1850 as part of an effort to remove them to Minnesota. Their refusal to stay ultimately led to permanent reservations for many Ojibwe bands.

All these things and more have made GLIFWC a very special place to work, to live, to care, to share, to be furious, to laugh and to cry. While conditions at the office have changed significantly since 1984, and I now have two computers and a smartphone, GLIFWC's mission has not changed. And the challenges continue.

I am happy to leave my post to an extremely competent and committed staff who will continue our efforts to assure treaty rights can be exercised in a meaningful way by coming generations. I thank them for their dedication and perseverance.

And I must also thank our current Executive Administrator James Zorn, who not only watches out for the tribes' treaty interests but also consistently provides caring leadership for GLIFWC's staff.

So, they say there is no word for good-bye in Ojibwemowin. That's a good thing, leaving open the potential for future meetings and exchanges. Without that potential, it would be absolutely heart-wrenching for me to retire, which I did on January 31 this year. I will be working part-time for a while, organizing our massive photo collection and then head down to sunny Florida where my daughter runs an equestrian center. I will be gardening, baking cookies and helping out wherever I can.

City of Ashland, Bayfield County take action to hinder CAFO dangers

By Paula Maday, Staff Writer

Two local governing bodies recently took action to prevent potential dangers of the proposed Badgerwood LLC Concentrated Animal Feeding Operation (CAFO) in Bayfield County.

On January 26, the Bayfield County Board unanimously approved a final report and two recommended ordinances presented by the Large Scale Livestock Study Committee (LSLSC), a committee made up of elected officials and residents whose charge was to “research, analyze and synthesize scientific literature regarding the impact of large-scale livestock facilities on ground water, surface water and air quality, specifically as those issues apply in Bayfield County.”

The first ordinance—the Large-Scale Concentrated Feeding Operations Ordinance—is a 19-page document designed to comprehensively regulate the operations of large-scale CAFOs of 1,000 animal units or greater.

The goal of the ordinance is to “protect public health, safety, and general welfare, to prevent pollution and the creation of private nuisances and public nuisances, and to preserve the quality of life, environment, and existing small-scale livestock and other agricultural operations of Bayfield County.”

The second ordinance—the South Fish Creek Watershed Animal Waste Storage and Management Ordinance—requires that manure storage in the South Fish Creek Watershed region be addressed in a particular fashion, exceeding state standards, due to evidence that the watershed already suffers from impairment. Under Wisconsin Statute 92.15, the county is required to seek further permission from the Department of Natural Resources (DNR) for this ordinance. It would become effective once approved by the DNR.

The passing of the ordinances was a welcome action in northern Ojibwe country, where concern about the health of natural resources and the tribes' continued ability to exercise treaty rights is central. The CAFO is proposed to be located in the heart of the 1842 Ceded Territory.

Both the Bad River and Red Cliff Tribes passed resolutions in 2015 recognizing the negative risks and implications brought to communities by CAFOs, including threats to air quality, water quality, and resources such as manoomin (wild rice).

Bad River Tribal Chairman Robert Blanchard, who attended the January 26 meeting, addressed the Bayfield County Board, saying, “As your neighbor, the Bad River Tribe encourages and supports the Bayfield County Board efforts to

protect the shared waters of the Chequamegon Bay, Lake Superior.”

On February 9, the Ashland City Council unanimously approved a resolution asking the Ashland and Bayfield County Boards and the DNR to immediately and for the foreseeable future suspend any and all livestock siting plans and permits that would allow the construction of a CAFO in the Ashland Source Water Protection Area (SWPA). The SWPA is the area that supplies drinking water for Ashland and Bayfield counties. It is over 200 square miles, and includes Chequamegon Bay, which receives runoff from many sources including Fish Creek, whose drainage site includes the area of the proposed CAFO. The resolution, though having little direct policy impact since the CAFO is outside of Ashland city and county limits, sends a statement to the

counties and to the state about the depth of the city's concern about the proposed CAFO on area water quality.

According to a poll conducted by the Northland College Center for Rural Communities in December 2015, 63.3% of households in Ashland and Bayfield counties currently oppose the CAFO. Joe Rose, Sr., a Bad River Elder, Ashland County Board member, and former professor of Native American Studies at Northland College, has been an active voice in the fight against the CAFO, noting wisely that the potential pollution has no political boundaries. “For 40 years, the water, the air, the ecosystems have been protected from out-of-state interests,” he said. “Today, local governments, organizations such as Farms not Factories, and grassroots efforts are all coming together...to keep protecting it.”

No borders for Anishinaabeg

(Continued from page 1)

ing First Nations, respected elder Nancy Jones, showed the student how to clean the waabooz the way she had been taught. A very powerful teaching moment that will never be forgotten.

The day culminated with an education panel at the college. School faculty and experts in various fields answered questions about the schools in the area, issues, problem solving and new approaches in the education realm. UW Green Bay professor and former DPI Native American Liaison JP Leary gave a comprehensive presentation on Act 31 in Wisconsin. Professor Leary addressed the successes and shortfalls in the modern day classroom regarding Indian education, and he offered strategies and words of advice to those looking to structure education in a similar manner.

Education day and the Treaty #3 meeting were a testament to the reciprocity that exists between our Anishinaabe nations. There is a constant exchange of knowledge, ideas, values and teachings, which in turn guide the people in bimaadiziwin or a good way of living. Treaty #3 Grand Chief Warren White acknowledged everyone for all of the work that was done for this two-day event and thanked the tribes for the hospitality shown to the delegation. Ancestors from both sides could be reassured that this relationship forged centuries ago, is still thriving to this day.

On the cover

Open water spearfishing for walleye (pictured), muskellunge, and other species begins as ice melts away from Ceded Territory waters each ziiigwan (spring). Southern lakes harvested by the St. Croix Band and Sokaogon Mole Lake Tribe typically achieve ice-out the earliest. (photo by Charlie Otto Rasmussen)

Mille Lacs walleye population goals set for 2017

Conservative measures remain in place

By Mark Luehring, GLIFWC Inland Fisheries Biologist

The Minnesota 1837 Fisheries Technical Committee met on January 20-21 to review the status of the Mille Lacs Lake walleye population and set the total allowable walleye kill for the 2016 fishing season. In 2015, the committee agreed to a total allowable walleye kill of 40,000 lbs. This harvest level was protective enough to allow for a slight increase in the Mille Lacs Lake spawning stock of walleye. Still, the walleye spawning population remains near the lowest level since 1983.

For 2016, the committee set two primary goals for the walleye population. The first is to preserve the spawning stock biomass currently in the lake, and the second is to protect the strong 2013 year-class. To meet these goals, the committee maintained the total allowable walleye kill of 40,000 lbs. According to projections, this level of harvest should allow for an increase in male spawning

stock while female spawning stock is expected to decline slightly.

The committee also agreed that if the spawning stock declines or the 2013 year-class is smaller than expected, strong action will be taken to further reduce harvest. Fall survey benchmarks for these actions were set at 10 pounds per net for mature walleye and at 2.1 fish per net for the 2013 year-class. If the 2016 fall gill net survey catch rates are below either of these benchmarks, the 2017 walleye fishery will be catch-and-release only for state anglers and ceremonial only harvest for band fishers.

The exact cause of the Mille Lacs Lake walleye population downturn remains unknown, but survival rates of juvenile walleye appear to have declined. GLIFWC and Minnesota Department of Natural Resources surveys show adequate natural reproduction and survival of walleye to the first fall, but recent year-classes that looked strong in the first fall have had poor survival from the first fall to the age when they first spawn (usually ages 3-5).

Tracking changes in Lake Superior fish diets

By Bill Mattes, GLIFWC Great Lakes Section Leader

Great Lakes Section Climate Change Fishery Technician Ron Parisien, Jr. has been collecting diet information from lake whitefish and lake trout in Lake Superior since March 2015 in an effort to evaluate and understand the food webs important to treaty fisheries in Lake Superior. These data will be analyzed and used as a holistic approach to assessing the impacts of climate change on treaty resources in the Ceded Territories.

Data will also help identify potential threats to Anishinaabe lifeways and to develop and implement management strategies to deal with a changing climate and the concurrent impacts of climate change on local ecosystems, species composition, and species distribution.

Data gathered will provide contemporary baseline data for diets for lake whitefish in Lake Superior and broaden the current data for diets from lake trout and other species.

To date, about half of the 300 fish stomachs collected have been examined, and the diet items categorized. For lake whitefish, diets have consisted primarily of diporeia, a small invertebrate known as an amphipod, that lives in the lake bottom. It was frequently in the news after the invasion of the zebra and quagga mussels in the lower Great Lakes, where it virtually disappeared from the ecosystem, leading to large scale changes in the food web and the fish community.

In Lake Superior diporeia have historically had a much lower abundance but are still an important part of the lake whitefish diet. In addition to amphipods, lake whitefish stomachs examined by GLIFWC have also contained mysis, which is a freshwater arthropod often referred to as an opossum shrimp. In addition, fingernail clams, eggs and small fish (likely cisco a.k.a. lake herring) have been found in fair numbers. Also, a mix of insects and tapeworms, along with dirt and sand that have been sucked up with food items, has been found.

Lake trout diets have consisted of many of the same items with the addition of more fish including rainbow smelt and sculpin. Once complete these data will be analyzed to look at weight and seasonal changes.

LVD tribe gearing up for gichi-hatchery season

By Charlie Otto Rasmussen, Staff Writer

Watersmeet, Mich.—Building on the success of last years' walleye stocking program, the Lac Vieux Desert Band is expanding efforts to fortify more fisheries in the 1842 Ceded Territory.

"We want to get walleye numbers up to where they should be and provide good harvest opportunities," said Mitchell McGeshick, LVD tribal council member and a walleye program staffer.

For 2016, the Band is considering walleye releases on a number of waters near their western Upper Michigan reservation: the northern lakes of the Cisco Chain, plus Bond Falls, Langford, Perch, Marion, and Chaney lakes. McGeshick said tribal fisheries staff are looking into gathering brood stock—mature walleyes ready to spawn—from East or West Lake on the Cisco Chain. Fisheries technicians will fertilize eggs by blending in milt from male fish; from aerated jars at the tribal hatchery in Old Village, the young walleye hatch-out, beginning a new generation.

"We've learned a lot about raising walleye," McGeshick said. "I think our overall production numbers will make a nice jump this year."

For the second consecutive season McGeshick said cooperative work with members of the Lac Vieux Desert Lake Association will continue as well—focusing on culturing walleye fry for the namesake lake. During the 2015 season, the LVD Band and lake association pooled their resources to produce and release 300,000 ogee fry and 3,370 extended growth fingerlings that averaged around 7.5-inches. All of those fish originated from Vieux Desert Lake brood stock and were hatched in the lake association's mobile "walleye wagon."

Less ice cover, early walleye assessments?

Mild winter conditions have led to less ice cover on Ceded Territory inland waters this year. As a result, inland fisheries staff are preparing for an earlier start to the walleye population estimate field season. When the ice goes out in mid-April or later, these surveys typically take place right after ice-out to coincide with walleye spawning. However, walleye use both water temperature and day length as signals to begin spawning activities. In years with early ice-out, a lake may be open more than a week before walleye spawning peaks. In order to time these surveys right, staff will be keeping a close eye on ice-out dates and water temperatures.

—Mark Luehring, GLIFWC Inland Fisheries Biologist



Lots of ogee. Mitchell McGeshick, a member of the Lac Vieux Desert Tribal Council who works on annual walleye propagation, scoops a load of fingerlings from a tribal rearing pond. The fish were released into Lake Lac Vieux Desert last October. (photo by Charlie Otto Rasmussen)



Commercial demand for birch on the rise as species declines

GLIFWC, tribes, feds pursue sustainable management strategies

By Charlie Otto Rasmussen, Staff Writer

Reserve, Wis.—By late summer of 2015 community elders had seen enough. Week after week, they'd witnessed birch poles being spirited away from the Lac Courte Oreilles (LCO) reservation by the thousands. The one-to-four inch diameter saplings locally known as lodge poles filled pick-up trucks and trailers alike. Left behind, across the LCO landscape, scattered small diameter stumps project randomly from the forest floor, sometimes a few inches high, sometimes a few feet.

"Even the trees at our managed birch regeneration site were cleared out," said Dan Tyrolt, LCO conservation director.

The LCO Tribal Governing Board took the issue head-on, ordering the tribe's conservation department to issue an emergency birch cutting closure on August 25, 2015, which still allows for ceremonial harvest of birch poles by permit. Paper birch is a species of special concern for tribal members that rely on the bark, or wiigwaas, of mature trees to craft baskets, shelters, and from exceptional trees—canoes.

"We've requested technical assistance from GLIFWC and begun a study to see how we can achieve a sustainable harvest," said Tyrolt. "No one wants to infringe on tribal harvest rights, but we need to get a better handle on how much birch leaves the reservation."

Over the last decade forest managers have witnessed a marked increase in woodland products gathering within many Ceded Territory forests. Authorities across Wisconsin's paper birch range have exchanged similar observations in recent years: birch poles on county, state, and federal forests are disappearing fast. The trend has a lot to do with non-native invasive species. And China.

Hot commodity

In the wake of devastating arrivals of invasive species like the emerald ash borer, the US Department of Agriculture's Animal and Plant Health Inspection Service suspended imports of wooden poles, limbs, and branches with intact bark from China in April 2005. Distributors specializing in supplying the craft and decoration industry shifted their gaze from Asia to the Ojibwe Ceded Territory, home to more than a quarter of all the paper birch in the United States.

"There's quite a few people that are buying birch now," said Ed Schmocker, a manager at Winter Woods since 1989. Northern Wisconsin's Winter Woods is a buyer and wholesaler of everything from balsam boughs to pinecones and twigs, and other woodland products.

Schmocker said the strong market for birch has attracted new players on the wholesale scene—some who establish mobile buying stations on well-traveled northwoods highways. Other buyers operate primarily online. Purchasing agents look for eight-foot birch poles between one and three inches; each pole fetches from \$1.50 to \$2 for harvesters—pretty good money for a small crew of cutters. Schmocker said the market for birch logs—eight inches or more in diameter—is also good, selling for one dollar per foot.



Birch lodge poles and branches are popular craft items and furniture accessories. The lobbies of various northland businesses and resorts, like this one on Lake Namekagon, often use birch products as a decoration. (COR)

Wiigwaas for the future

Faced with a rapidly expanding birch market, GLIFWC and LCO staff are corresponding with other forest experts in the Ceded Territory to evaluate the full extent of the trend and develop a monitoring protocol. The effort comes with a measure of irony as specialists from the GLIFWC, US Forest Service, and Northern Research Station conduct a decade-long investigation into Great Lakes wiigwaas abundance with an emphasis on cataloguing bark characteristics. Last year that research yielded the technical report *Paper Birch (Wiigwaas) of the Lake States, 1980-2010*, which delivered the sobering news that birch trees have declined by 49% over the 30-year study period.

"The increasing scarcity of paper birch—especially large trees for canoes—is a big issue among traditional gatherers," said Steve Garske, GLIFWC wild plant specialist. "It's important that we understand how commercial twig and sapling harvest will likely affect birch regeneration and abundance in the Ceded Territory."

In the national forests, legal off-reservation birch harvest for tribal members and non-members alike is restricted to certain areas. As reported from the Iron County Forest (Wisconsin) and elsewhere, birch pole income seems to be generating a "gold rush" mentality, leading to unlawful and unsustainable cutting.

For his part, Schmocker said that he networks with loggers and land managers to identify sites where cutting crews can conduct forest product salvage harvests.

"We try to get the guys into certain areas—under power lines, gas right-of-ways, pine plantations" said Schmocker, who buys from LCO, Red Cliff, and Bad River members. "There's a lot of birch around, so we discourage people from harvesting heavily in the same area. It should be spread around."

Updated mercury maps highlight safe walleye consumption

The spring oгаа (walleye) season is right around the corner. Whether you will be setting out upon the waters spearing or simply enjoying the catch, let GLIFWC's mercury maps help you make informed decisions about safe fish consumption.

The spring spearing of oгаа is an important part of the Anishinaabe bimaadiziwin (lifeway). Tribal members can reaffirm their off-reservation treaty harvest rights while providing their families and communities with a high quality food source. But, as with any fish, oгааwag contain mercury, an environmental contaminant that comes largely from the burning of coal and from metallic mining and processing activities.

GLIFWC's mercury maps provide lake-specific oгаа consumption advice, indicating the safe number of oгаа meals per month for each lake. You can reduce your mercury exposure by choosing lakes with lower mercury levels, referring to the maps for the safe number of oгаа meals for a particular lake, and targeting smaller fish, which tend to be lower in mercury.

Under funding from the Great Lakes Restoration Initiative (GLRI), GLIFWC regularly updates the mercury maps with the most up-to-date mercury data available. The maps were updated in early 2016 and are available on our website at <http://glifwc.org/Mercury/mercury.html>.

Mercury maps, along with informational brochures, will be available at tribal registration stations and at tribal events this spring.

—Sara Moses, GLIFWC Environmental Biologist

Waawaashkeshi/makwa harvest in the MI, WI & MN 1837 & 1842 Ceded Territories

Waawaashkeshi

Bad River 179, Fond du Lac 19, Keweenaw Bay 3, Lac Courte Oreilles 327, Lac du Flambeau 304, Lac Vieux Desert 49, Mille Lacs 171, Mole Lake 111, Red Cliff 116, St. Croix 149

Makwa

Bay Mills 1, Bad River 9, Fond du Lac 4, Lac du Flambeau 9, Lac Vieux Desert 0, Mille Lacs 0, Mole Lake 6, Red Cliff 11, St. Croix 1

Culturally responsive education launched at LdF school

Links youth to natural resources and tradition

Article & Photos by Alex Wrobel, GLIFWC Forest Ecologist

In 2012, a small team of educators and administrators from the Lac du Flambeau (LdF) Public School discussed concerns that the standard classroom environment was failing some of the Lac du Flambeau middle school students. This sparked their exploration into the theory of “culturally responsive education” and how it might improve the classroom experience for their students. In one report on the effectiveness of culturally responsive education, the author defines the theory as:

“A teaching approach that helps students use their cultural backgrounds to aid in the acquisition of knowledge, skills and attitudes. Culturally responsive teachers use culturally relevant instructional material, affirm student cultural identities and use cultural backgrounds as a knowledge base for learning and academic success. Further, family involvement and community partnership are encouraged.”

While interesting to think about, this is not an entirely new concept in tribal communities. Culturally guided knowledge has always been taught within tribes through stories, community activities and hands-on experiences. In Ojibwe this cultural knowledge is taught using Anishinaabe teachings or “giikendaasowin.” This traditional education system proved effective for millennia but is not generally incorporated into modern classrooms.

After much discussion, the school determined that restoring giikendaasowin and traditional teaching methods in the classroom were a priority and essential to the success of many of their tribal students. However, they understood that the undertaking was not going to be a simple or overnight process. To begin, they consulted community elders as well as colleagues with experience in “culturally responsive education.” Everyone seemed to echo the importance of being both inclusive and collaborative, so early on they made a commitment to listen to students, staff and community before any decisions were made.

With this commitment in mind, organizers began by asking questions such as:

- If you could design an education program, what would it look like?
- What would help you learn more easily in school?
- What makes a good teacher?
- What are some of the biggest obstacles students face in their current learning environment?

Feedback from their surveys found a community-wide desire for a program that teaches students based on their learning styles, offers hands-on opportunities and gives students the ability to self-supervise major projects. But most importantly, the program needs to hold giikendaasowin in its core. Ultimately, the ENVISION program was founded to fulfill these goals and provide a setting for their tribal students that goes above and beyond the standard classroom learning environment. According to organizers, “ENVISION is a project-based learning program with Ojibwe culture at its heart.”

One example of a collaborative learning project is called “Wiigwaasi-Jiimaan, These Canoes Carry Culture.” This project was launched out of the Lac du Flambeau Public School and partnered with representatives from the University of Wisconsin to complete a traditional wiigwaasi-jiimaan (birch bark canoe) and to “enhance views of Native American cultures among Ojibwe youth and within the University of Wisconsin community at large.” Completed in 2013, more information on the “Wiigwaasi-Jiimaan, These Canoes Carry Culture” project is available at: http://csumc.wisc.edu/exhibit/Canoe/LdFCanoe_subpage_Education.html

Upon the completion of the wiigwaasi-jiimaan, ENVISION students started looking forward toward their next big project. Projects can generally be anything depending on what the students want to learn, but this time, students posed the ever-important question, “How did we survive in the winter?” This triggered the next big project of the ENVISION program, a bibooni-wiigwaam (winter lodge).

Bibooni-wiigwaam

Similar to the canoe, the design and construction of a wiigwaam requires an intimate knowledge of the natural world. Students need to learn how to find and harvest the materials they need, how to process and use what they’ve harvested, as well as apply practical knowledge in math, science and survival to construct a functional lodge. But beyond this, students learn the cultural significance and teaching behind the wiigwaam and how to be respectful of their teachers as well as the natural resources. The entire process start to finish is a combination of lessons that generally cannot be learned in a standard classroom environment.

Program Director Wayne Valliere says, “When we teach the children, we teach from the beginning and the importance of what they are learning. Some plants are used for food and others for healing. Each element has a name, a story and a soul. As Natives, we look at all things as relatives and not as resources to be harvested. They help you to live, to be well, to thrive and be happy. Always only take what you’re going to use and always leave something for seed, for your grandchildren.

“When we do these projects, we’re recognizing the people who still have that knowledge and how those people need to be treasured. Communities need to recognize that once these teachers walk-on this traditional knowledge is at risk of being lost. The kids here and all those involved with this program don’t have to be related to the teachers. They don’t even have to be native, but they do need to help carry on the knowledge.”

—Wayne Valliere, ENVISION program director

Wiigwaam design began with field notes taken while an elder spoke about this type of lodge in 1978. This turned out to be one of very few documents describing the schematics of a winter lodge, yet was detailed enough to use as a basis to sketch a plan. Literally starting from the ground up, the ENVISION team began by digging a circular pit into the soil about two feet deep and about ten feet in diameter. They then filled this pit with fieldstone up to ground level, leaving an open area in the center for the fire to be built.

Traditionally stones were carried to locations over long periods of time as families would reuse the lodge location for multiple generations. Today, the team moved the stones via pick-up truck to the location—nine pick-up loads to be exact. Once the stones were in place, clay from Gichigami was placed on top leaving the firespace open, creating the wiigwaam floor and an in-ground firepit in the center.



The fire pit is in the center of the wiigwaam.

A small “chimney” was dug next to the lodge to reach below ground and into the side of the fieldstones. This allows the below ground fire to vent through the stones and out of the chimney, virtually creating the very first “heated floor” effect.



A ventilation chimney.

Next, above the heated floors began the construction of the lodge, or rather, lodges. For a winter shelter the ENVISION team needed to build two wiigwaams, the first slightly smaller and covered with traditional birch bark (wiigwaas) shell and the second is built over the smaller wiigwaam but with a more durable shell of cedar bark (giizhik-wanigek).

The main structure of the frame is shaped using ininaatigoog (maple saplings) as the “worker trees.” These worker trees were harvested from the Lac du Flambeau reservation and secured using basswood (wiigob). Exercising the Tribe’s treaty-reserved

rights to hunt, fish and gather on public lands within Ceded Territories, students harvested the wiigwaas used to cover the inner wiigwaam from the Northern Highland American Legion State Forest. Similarly, the giizhik-wanigek used to cover the outer wiigwaam was ceremonially harvested from the Chequamegon-Nicolet National Forest. Fourteen students attended the cedar harvest on the National Forest to lay tobacco, beg pardons from the trees and thank them for their gifts.

This stage of the project also emphasized the importance of collaboration between governments and agencies. These harvests took representatives from the Tribe, GLIFWC, the U.S. Forest Service as well as the Wisconsin DNR to help locate the species needed for the project, to ensure they were of the right quality and to help facilitate the permitting process.

The bark shells are sewn and secured to the maple frame leaving a small opening at the top center of the wiigwaam directly above the fire-pit. The dome shape of the structure guides any excess smoke up and out of this hole, which also makes for great star-gazing in the long winter nights.



The ceiling of the wiigwaam.

Once the two wiigwaam shells are completed, about eight inches of space separates the inner shell from the outer shell. This space is perfect for the dried moss insulation that the team harvested from the Powell Marsh Wildlife Area. This moss insulation works similarly to modern insulation in a home. It provides an added layer of heat retention but also requires good ventilation to accomplish this. The smoke opening at the top of the structure also provides air circulation to the insulation.



Doorway and dried moss insulation.

With the main structure of the wiigwaam in place, complete with heated floors, insulation and ventilation, it is time for finishing touches. Clay or soil is built up around the base on the outside of the lodge to seal it from excess moisture entering the floor space after a rain or when the snow melts. Floors are covered with woven anaakanoshk (bull-rush mats) for comfort, along with spruce or balsam boughs that can be regularly replaced to maintain a fresh scent. Animal hides are used to seal openings as well as create comfortable and dry sleeping spaces.



Clay is built up at the base as a moisture seal.

All through the process, the ENVISION team used various forms of cultural knowledge and western knowledge in math, science and physics. They collaborated with different governments to practice their treaty rights and traditional teachings. Lessons that were taught to them by teachers, community elders and peers were directly applied in a real-world scenario that resulted in a product the students are proud of. This is the type of educational project that stimulates and excites students while learning about science, math, government and their culture! But now for the best part—testing it out!

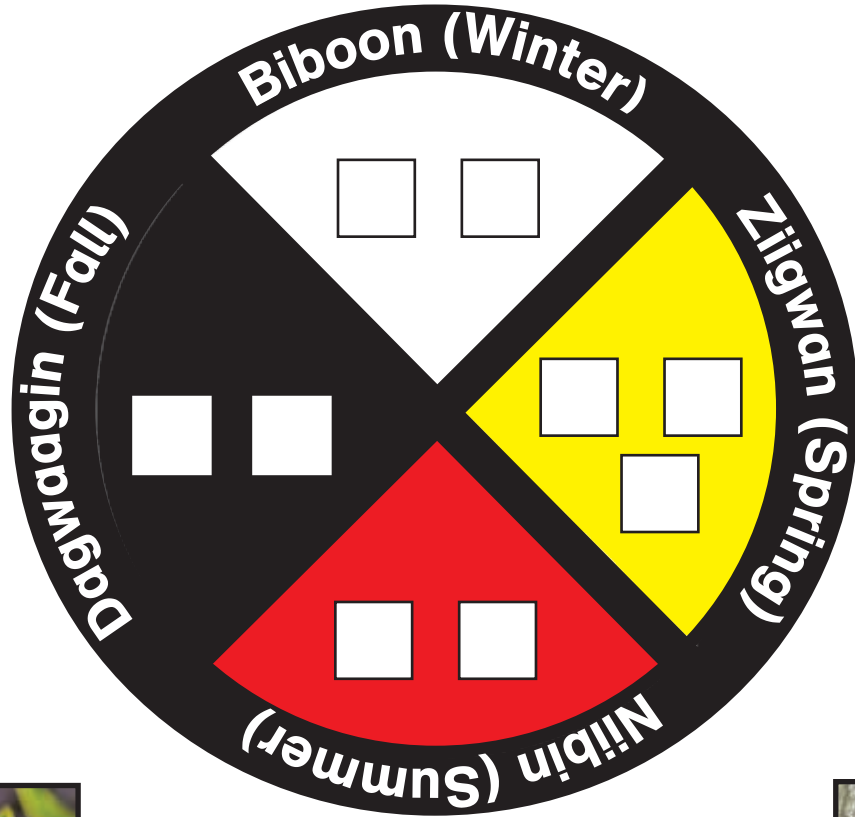


Completed bibooni-wiigwaam.

February 21, 2014 was one of the coldest days of that year with the temperature averaging -37 degrees Fahrenheit. The team started the fire in the lodge early in the day and around 2:30 pm the fire burned down well enough to create hot embers and warm the rocks. Once the door was closed, the temperature within the lodge jumped up to 72 degrees Fahrenheit throughout the afternoon. Team members that stayed in the lodge overnight said the temperature hovered around a warm 68 degrees all night. (See **Culturally responsive education**, page 10)



Changing of the Seasons



Directions: Place the numbers from the harvesting images into the corresponding boxes on this seasonal calendar.

What is Phenology?

Anishinaabeg have been observing and living by seasonal changes for many years. Observing the various seasons allowed them to plan accordingly and ultimately allowed for their survival. Anishinaabeg lived life according to the seasons and the moon phases. For example, ziiigwan (spring) was a time for many harvesting activities as the snow left. Many villages would head towards the big stands of aninaatigoog (maple trees) for iskigamizegewin (sugar bush).

The timing of events as the seasons change is something that scientists today call phenology. Climate change could impact the timing of these events and affect when and where Anishinaabeg can harvest the treaty resources.

Pheno-Log

Anyone can observe seasonal changes! Use the blanks below to record your observations. Be sure to record the date.

Biboon:

Example: Lake freezes over 12/15/16.

Niibin:

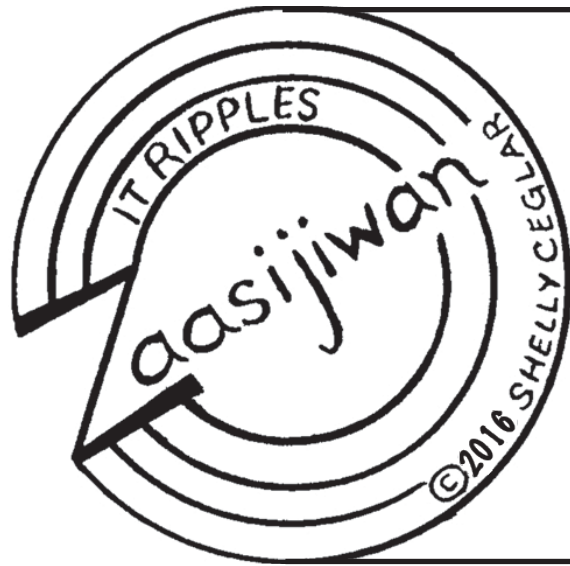
Example: First firefly sighted 6/27/15.

Ziiigwan:

Example: Wild leeks appear 5/1/2016.

Dagwaagin:

Example: Cranberries ripen 9/20/15.



Aaniin ezhiwebak ziigwang? What is happening as it is spring?

“Omaa bimisewag ingiw andegwag. Ningidewan zaaga’iganan. Zhigwa megwaayaak niwii-naadoobiimin. Nindombigamizigemin. Iskigamizigan i’iw. Gaye, niwiiwiigwaasikemin. Nooshkaachinaagan idash ziinzibaakwado-makak niwiiozhitoomin. Bizindaw! Inashke! Meme, nandotaw! Gigizhaawaawaag. Onaabanigiizis wa’aw giizis izhinikaazo. Wiinitam Iskigamizige-giizis izhinikaazo. Wiinitam Zaagibagaa-giizis izhinikaazo. Miigwech.”

(“Here they fly, those crows. They are melting, the lakes. At this time, in the woods, we want to collect sap. We boil sap to sugar. It is a sugarbush. Also we removed birchbark from the tree. Fanning basket and sugar-basket we want to make them. Listen! Look, Behold! A pileated woodpecker, listen for h/her! You all watch over them. March-moon this moon s/he is named. Next, Sugar-moon s/he is named. Next, Budding-moon s/he is called. 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.

VII-Verb Inanimate, Intransitive—It is verbs

Aaniin ezhiwebak agwajjiing?
What are the events outside?
Mino-giizhigad.—It’s a good day.
Awan.—It is foggy. Gisinaa.—It is cold.
Noodin.—It is windy. Gimiwan.—It rains.
Awanibiisaa.—It’s misting/sprinkling.
Gaawiin awanibiisaasinoon.—It is not misty.
Zoogipon ina?—Is it snowing?
Gaawiin zoogiponzinoon.—No, It is not snowing.
Animikiikaag, biindigeg.—When/If it thunders, all go/come inside!
Ningwaanakwak, dakaayaa.—It is cloudy, it is cool.
Waawaate.—There are northern lights.

Niizh—2

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

A. Inashke! Odaminowag noozhishen idash oozhishenyan.

B. Izhaadaa agwajjiing waabishkobizid noozhishen.

C. Miikanaang niwii-bizindawaanaang ingiw bineshiiwag?

D. Ganabaj wii-bimoseyaang niwii waabamaanaan ajjidamoo.

E. Ningide. Maajibiisaa. Bimibaatoon waakaa’iganing.

F. Wayiiba zaagibagaa. Ziigwang maajiga.

G. Maajigaag, ninaadoobii omaa. Nindombigamizige.

H. Niwaabamaag ingiw ininaatigoog.

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

Niswi—3

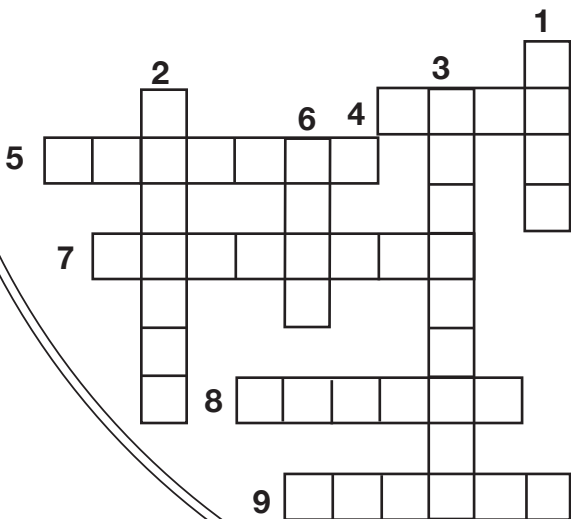
IKIDOWIN ODAMINOWIN (word play)

Down:

1. pileated woodpecker
2. his/her mother
3. outside
6. It is foggy.

Across:

4. also
5. It is snowing.
7. It is cool weather.
8. It is windy.
9. at this time



Aandeg Agoози



Online Resources
ojibwe.lib.umn.edu
umich.edu/~ojibwe
glifwc.org

Niiwin—4

Family Members: NAD-

Animate dependent noun. These names are possessed by others.

Nindinawemaaganag.—My relatives.

Nimaamaa, Gimaamaa, Omaamaa. My mom, Your mom, His/her mom.

Nindede, Gidede, Odede.

My dad, Your dad, His/Her dad.

Nookomis, Gookomis, Ookomisan.

My Grandmother, Your..., His/Her...

Nimishoomis, Gimishoomis,

Omishoomisan.—My Grandfather,

Your Grandfather, His/Her...

Niniijaanis.—My child.

Ninaabem.—My husband.

Inday.—My dog, horse.

Mii’iw.

That’s all.

1. Jiimaan ina odayaan omaa _____ maamaa?

2. Ode’imini-zaaga’iganing giigiigooyike _____ dede.

3. Wii-wiidigendiwig _____ daanis _____ idash ingozis.

4. Gaawiin gii-ningwaanakwa _____ bijjiinaago.

5. Izhiwebad. Aaniin ezhiweba _____ agwajjiing?

VII B-form question, the -d changes to -k in who/what/why type questions. And when/if... If such an event- Izhiwebak, ...

Nin-

Gi-

O- -an

-sinoon

-k

Translations:

Niizh—2 A. Look! They are playing, my grandchild and his/her grandchild. B. Let’s all go outside my one who is sweet-grandchild. C. On the trail we will listen to them those birds. D. Perhaps when we walk we will see him a squirrel. E. It is melting. It is starting to rain. Run to the house! F. Soon the leaves will bud. When it is spring, sap starts to run. G. When the sap runs, I gather sap here. I boil things to sugar. H. I see them maple trees.

Niswi—3 Down: 1. Meme 2. Omaamaa 3. Agwajjiing 6. Awan Across: 4. Gaye 5. Gimiwan 7. Dakaayaa 8. Noodin 9. Zhigwa

Niiwin—4 1. Canoe does s/he have it here **your** mother? (Gi-) 2. At Strawberry Lake he went fishing **my** dad. (Nin-) 3. They will marry each other **his/her** daughter and my son. (O- -an) 4. No it was **not** cloudy yesterday. (sinoon) 5. There is such an event. **How are the events/**what’s happening outside? (d-> k)

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.

Climate change & treaty resources: What a vulnerability assessment can and can't tell us

By Kim Stone, GLIFWC Policy Analyst

To better understand how climate change will impact the Ceded Territory, scientists with GLIFWC's Climate Change Program are conducting a vulnerability assessment of many treaty harvested species. By compiling and analyzing data and literature, climate change staff will be able to assess how different species might fare under future climate conditions.

Vulnerability assessments have become an important tool to help natural resource managers understand and plan for climate change effects. The process evaluates how species, habitats, and ecosystems are vulnerable to climate change by evaluating their *sensitivity*, *exposure*, and *adaptive capacity*.

Sensitivity at the species level refers to the species' tolerance of climate change effects, including changes in temperature, precipitation, or fire regimes. Waawaashkeshi (deer) is an example of a species thought to be tolerant of the higher temperatures predicted for Ceded Territory habitats. In this case, the species' sensitivity to temperature changes is considered low.

Exposure is the amount of change a species is expected to experience. For example, trends in lake temperature are factors in the analysis of oгаа (walleye)

exposure to climate change. Exposure for oгаа in a shallow lake, where lake temperatures may increase more rapidly, will be higher than exposure for oгаа in a deeper lake.

The third factor considered in a vulnerability assessment is *adaptive capacity*, which addresses a species' ability to accommodate or cope with climate change impacts. Some species will be able to adapt better than others; for example, namegos (lake trout) needing a cold water habitat might be able to adapt in Lake Superior by moving to deeper parts of the lake where water temperatures are lower. In this example, the lake trout's adaptive capacity would be considered high, provided that deeper, colder waters are accessible.

Applying concepts of sensitivity, exposure, and adaptive capacity to manoomin (wild rice) through a vulnerability assessment reveals the species could be vulnerable to predicted impacts of climate change. Manoomin can be sensitive to changes in water levels, particularly during its floating leaf stage. Looking at its exposure, as measured by the increase in the frequency of extreme rain events that would cause abrupt changes in water levels, manoomin will be negatively impacted, again particularly during the floating leaf stage. Because manoomin is not able to tolerate these abrupt water level changes, its adaptive capacity is low.

GLIFWC will use a combination of approaches to its vulnerability assessment including the gathering of Traditional Ecological Knowledge (TEK) to evaluate the vulnerability of a suite of species and natural community types found across the Ceded Territory.

It is important to understand that a vulnerability assessment is a valuable tool in understanding how species will fare under climate change. However, the process does not take into account all factors that might affect the species.

For example, included in the GLIFWC vulnerability assessment is wiigwaasaatig (paper birch), a resource for which tribal harvesters have noted increased difficulty to find with the characteristics that are ideal for harvesting. While a climate change vulnerability assessment may indicate a likely decline in wiigwaasaatig distribution, it may not consider some factors beyond climate change that could influence the overall health of the species, such as current or past forest management practices.

Vulnerability assessments can provide a basis for differentiating between species likely to decline and those likely to survive or thrive. GLIFWC's vulnerability assessment will be used as a foundation to inform management strategies for Ceded Territory resources in the face of climate change.

Launched New climate change web link

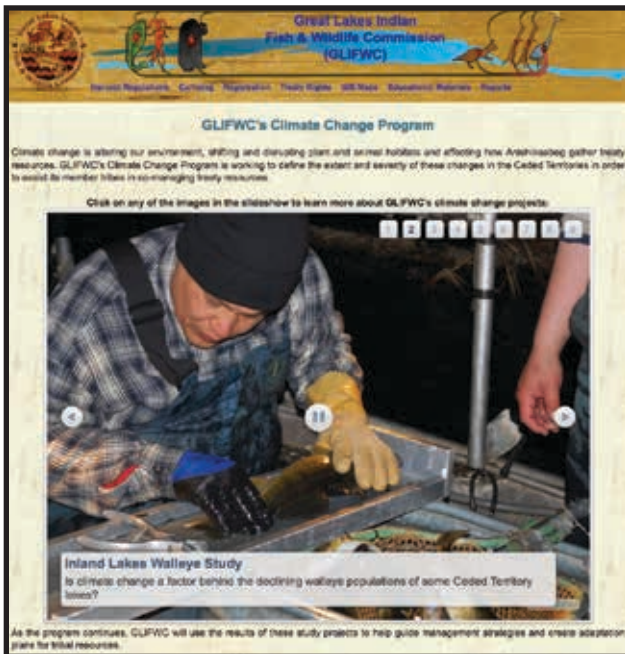
The GLIFWC web page, long a rich source of material on Ceded Territory resources, can now be looked to for climate change data and information on GLIFWC's climate change program. Found at www.glifwc.org/ClimateChange/ClimateChange.html, the new link provides an overview of the projects undertaken by GLIFWC climate change staff.

Topics include the phenology study of treaty harvested plant species and the Ceded Territory vulnerability assessment profiled in this edition of Mazina'igan (see "Climate change and treaty resources: What a vulnerability assessment can and can't tell us"). The new link also profiles the Lake Superior fish diet study and lake trout depth/temperature study being conducted by GLIFWC Great Lakes Section Leader Bill Mattes and Fisheries Technician Ronnie Parisien Jr.

For those looking for climate data, the web link offers maps of projected changes in annual temperature in the Ceded Territory under different emission scenarios. Additional maps depict the projected distribution (suitable habitat) of aninaatigoog (sugar maple), wiigwaasaatigoog (paper birch) and miskwaawaakwag (Eastern red cedar) under current, low and high carbon emission scenarios.

Perhaps most importantly, the new website link provides contact information for GLIFWC's climate change staff for anyone needing further information on climate change in the Ceded Territory.

—Kim Stone



Culturally responsive education

(Continued from page 7)

They sat and shared stories because there was snow on the ground and gazed up through the smoke hole into the night sky. Some remarked, "It was like sitting with our ancestors—a great day."

Since 2012 the ENVISION philosophy has grown and expanded into everyday lessons. Organizers are working toward Fridays becoming "no class day," a day for students to attend

cultural activities or projects. Whether it be finishing rice, going to hunting camp or building a wiigiwaam, the students are there and excited to learn. "It's different from normal class time; all the students *want* to be there," says Valliere. Each year more students become involved, more community members become involved and more tribal members are experiencing aspects of their culture that have been lost over time.

Legislative news briefs

Wisconsin Assembly Bill 600 passes, moves to Senate Wetland protection at stake

Assembly Bill 600, relating to Wisconsin's navigable waters and wetlands, passed the Assembly in February and was sent to the Senate as its companion Senate Bill 459. It repeals and amends current laws protecting Wisconsin's water resources. GLIFWC's Voigt Intertribal Task Force considered the bill and unequivocally opposes its passage. The Task Force is concerned in particular about the bill's potential impacts on wild rice.

The legislation makes it easier to destroy shallow vegetation, including wild rice, by allowing private development to dredge up to 30 cubic yards of lake bed from an inland lake or 100 yards from one of the Great Lakes.

Along with other potentially detrimental provisions, it also complicates the process of obtaining an "Areas of Significant Natural Resource Interest" designation, which is likely to limit protection for important ecosystems.

More generally, the Task Force opposes efforts to privatize public resources for the benefit of a few and to the detriment of not only tribes with treaty protected rights, but also other state citizens.

Gawiin to Assembly LRB-2890/1 Tribes stand in solidarity over potential mound desecration

Gisinaa (cold weather) was an understatement the morning of January 12, 2016. Entering the city of Madison, Wisconsin, the sound of dewe'igan (drum) could be felt, a constant and steady heartbeat. Buses full of Native and non Native supporters filed up the narrow streets towards the capitol. This city, built on the remains of indigenous ancestry, heard from citizens concerned about a bill that would allow for further desecration of Native mounds.

The bill is better known as AB620, and it seeks to degrade culturally significant areas for corporate and monetary gain. The bill would make it possible for landowners with mounds located on their property to obtain a permit to excavate and explore the mounds. Once the site owner has proven that there are no remains within the structure, the effigy could be leveled and destroyed.

Mounds built by Native American people have served multiple purposes throughout history. Mounds do not always contain human remains; however this doesn't render effigy mounds insignificant. The shapes of the mounds often resemble clan symbols, humans or animals. Every mound serves a purpose and tells a story.

The University of Wisconsin, Madison and the surrounding city is laden with both burial mounds and effigy mounds. Approximately 40 mounds exist on the UW Madison campus alone, with several flattened in the construction of university buildings. District 2 Representative David Greendeer of the Ho Chunk Nation Legislature left the audience with these powerful words. "You may not be able to see them from where we stand, but before these buildings, there were mounds here. These mounds and those spirits that protect them have brought us here together as one people. Let the world see us...let's save our mounds."



Seeds of tribal youth leadership grow at Ishpaagoonikaa

By Paula Maday, Staff Writer

Cloquet, Minn.—Biboon. The world is tucked in under heavy snow and cold winds of the Giiwedin (North). But all is not still. In Namebini-Giizis, deer shed their antlers; ermines become active, and ravens and bald eagles begin nesting. And on February 5-7, thirty-four youth from ten tribes gathered for a flurry of winter activity at Ishpaagoonikaa (Deep Snow Camp) on the Fond du Lac reservation.

This year's camp was a partnership between GLIFWC's Law Enforcement Division and Fond du Lac Tribal and Community College Extension's 13 Moons Program. The goal of the camp was to increase knowledge and utilization of treaty rights in harvesting and protecting natural resources, encouraging environmental stewardship, and promoting natural resource careers. Activities included snowshoeing, fire making, traditional and modern-day tip up for ice fishing, winter shelter building, outdoor survival tactics, brain tanning, storytelling, and snow snake play and competition. The activities were designed for youth in grades 4-10.

Michelle Homesky, a 15-year old from St. Croix, came to camp because of the variety of traditional Anishinaabe winter activities offered. "There's a lot I don't know," she said. A major highlight in Homesky's freshman experience was learning about traditional brain tanning. "I really like it," she said. "Not a lot of people know how to do it."

For other participants, Ishpaagoonikaa was a chance to reconnect and deepen relationships with friends from past winter camps and from the summer camp Onji-Akiing. GLIFWC Outreach Officer and Ishpaagoonikaa Program Director Heather Bliss said that while most first-time campers start out apprehensively about being in a new place—away from their home reservation and away from the people they know—the camp designs experiences to connect intertribal youth to one another and to use their initial discomfort in a positive way to help participants grow confidence and learn how to overcome challenges.

Saagi Stark, a Bad River tribal member, has attended the camp since it first began and now serves as a junior counselor at 15. "I've made a lot of friends here over the years," she said. "I had fears when I started, but the camp has helped me to overcome them."

Joslyn Beaulieu, from Red Cliff, echoed Stark's experience. "I was really scared to come at first," she said. "But I've made so many friends and because of the camp, I've gotten really into biology."

Stark and Beaulieu, along with Talon Defoe (Red Cliff) and Hunter Jaakola (Fond du Lac), served as junior counselors this year, guiding younger participants in activities and ensuring respectful listening and participation. "It's important for the kids to have peers they can relate to and model behavior after," said Bliss. "Additionally, it gives our junior counselors more leadership and responsibility opportunities. We're trying to build that from youth through college to a career."

These days, many tribal people face the potential loss of their Anishinaabe identity as exposure to language, culture and traditional activities dwindles in the

face of modern conveniences, technology, and historical trauma. But initiatives such as Ishpaagoonikaa—focused not only on passing along traditional knowledge, but also on planting and nurturing the seeds of tribal youth leadership—give such hope that the next generation of Anishinaabe will blossom, tall and strong, even from beneath the frozen winter ground.



Michelle Homesky, St. Croix, experiences traditional hide tanning for the first time at Ishpaagoonikaa guided by Tom Howes, Fond du Lac natural resource manager. (photo by Paula Maday)



Junior Counselors Hunter Jaakola, Talon Defoe, Saagi Stark, and Joslyn Beaulieu model leadership skills for younger camp participants. (PM)

Essential Ojibwemowin

waawaashkeshiwayaan—deer hide
jiishaakwa'igan—hide scraper
naazhiiga'igan—hide stretcher



Wearing cold-water survival suits, GLIFWC officers held annual ice rescue training and recertification on Chequamegon Bay February 16. Wardens from the Red Cliff Band also participated in the exercises. (photo by COR)

State of the Tribes address

(Continued from page 1)

resources in a negative manner. Isham acknowledged the misunderstanding that exists today regarding declining fish populations and the exercise of treaty rights. "It's no longer a matter of who is to harvest; it's a much more urgent matter to make sure that fish remain to be harvestable. It's biology that should direct these decisions, not politics."

Speaking of politics, the chairman highlighted both present and past representatives who had obtained tribal support and endorsement, remarking that current and prospective legislators and political figures need to spend more time in tribal communities and not just during election season. This would help to bridge the gap of misunderstanding that exists surrounding critical topics such as education and natural resources.

The chairman of Lac Courte Oreilles highlighted many issues and concerns that have plagued Indian Country; however he did offer some insight into the programs and cooperative relationships that have been working well. He talked about incarceration and the programs being implemented within these institutions that allow for inmates to receive schooling, training and rehabilitation.

Isham also spent time on the importance of language and culture. In a time when many communities are struggling to revitalize and regain fluent speakers and keepers of the language, Lac Courte Oreilles serves as a beacon of hope. He gave a shout out to the programs and educational institutions that are thriving in the community, especially the Ojibwe immersion school Waadookodaading. The chairman explained that many people are quick to be critical of the state of language and culture in every community. He smiled and said, "Bimaadiziiwin Ojibwemowin—Our language is alive and well."

It's not every day that a respected Anishinaabe ogimaa addresses a room filled with state representatives. With the youth at his side, the group representing Lac Courte Oreilles left the podium with a standing applause. Everyone in the room left knowing that Anishinaabeg beliefs and values are still here and we are paving the way for future generations.



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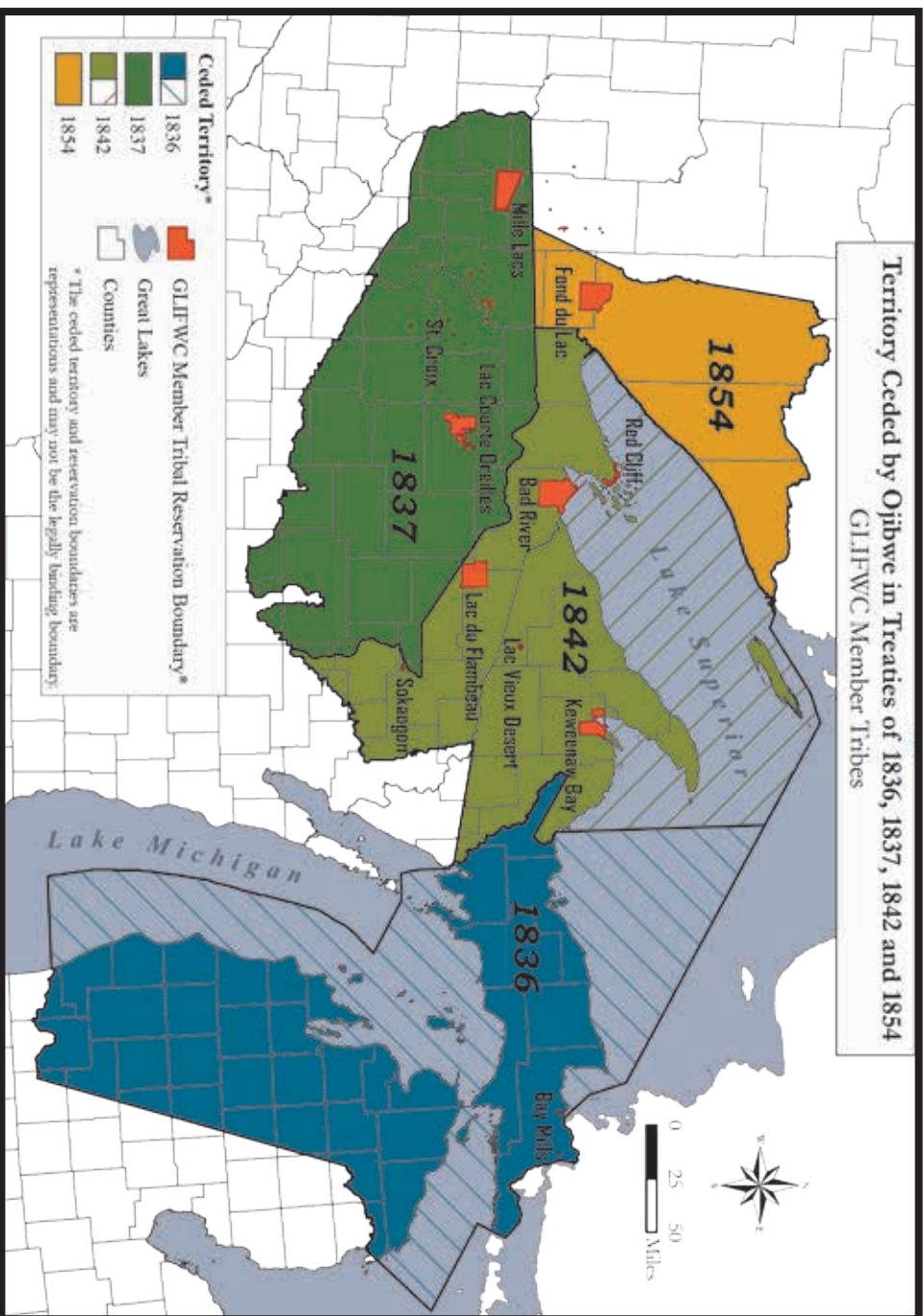
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