Ma’iingan ESA delisting sets up future hunting seasons
GLIFWC member tribes disappointed with recent decision

By Bizhikiins Jennings Staff Writer

As the country struggles through political and civil unrest, challenging all citizens to be a little more tolerant of one another, a silent and ancient relative, ma’iingan, stands at the tree line, watching everything unfold. Amid so much uncertainty, one thing has been made clear: people who desire to sport hunt and trap ma’iingan will get their way.

On October 29, 2020 Department of Interior Secretary David L. Bernhardt announced that “state and tribal wildlife agency professionals will resume responsibility for sustainable management and protection of delisted gray wolves in states with gray wolf populations.” The statement said that the decision to delist ma’iingan from the Endangered Species Act list was based “solely on the best scientific and commercial data available.”

Many conservation organizations and intertribal resource agencies have denounced the recent decision. Great Lakes Indian Fish & Wildlife Commission (GLIFWC) and its member tribes have been staunch advocates for ma’iingan (wolf) protection for decades. The recent decision to delist ma’iingan comes as a disappointment to many GLIFWC member tribes because it will inevitably result in a harvest season for wolves in the surrounding region.

GLIFWC Executive Administrator Michael J. Isham, Jr. condemned the recent decision. “GLIFWC member tribes have made it clear to Federal and State agencies that they are opposed to delisting ma’iingan and have advocated for high levels of protection of our relative. Furthermore, we remind the Department of the Interior that the trust responsibility to the tribes in the realm of ma’iingan stewardship does not cease with delisting, but rather increases the need for their active involvement in protecting tribal interests.” (see Ma’iingan, page 5)

Community well-being, good eats drive Red Cliff Fish Company

By Charlie Otto Rasmussen, Editor

Red Cliff, Wis.—Ushering in a new era for Gichigami fishermen in the storied Apostle Islands region, Red Cliff Fish Company opened its doors November 4 to receive its first delivery—41 ice-filled boxes of silver-sided lake herring from Bad River Ojibwe fisherman, Jeremy Milligan. “These are some really nice fish,” said Justin Maki, sliding a box of herring onto a commercial scale. “A few hours ago they were swimming right out there.”

Perched on a low ridge above Lake Superior, Red Cliff Fish Company’s newly constructed processing facility and retail shop overlooks Buffalo Bay and the heavily forested Basswood Island. A short, paved road connects the building to a renovated dock where fishing tugs moor to unload their daily catch. Maki and Gabrielle VanBergen are part of a small crew dedicated to launching the tribal business that values fair trade principles over profits. “Historically, tribal fishermen have received a poor return on all the work that goes into fishing Lake Superior,” said VanBergen, Deputy Administrator of the Treaty Natural Resources Division at Red Cliff. “The tribe is changing that. Fishermen will receive a good price for their fish. Their families, the community will benefit. And consumers are going to get the freshest, best tasting fish possible.”

In addition to premium prices, tug operators have anytime access to complimentary ice right at the fish shop. With the swipe of a key fob, fishermen can get all the ice they need before launching, keeping their catch at an optimum temperature no matter what the weather conditions.

This time of year, lake herring, or cisco, are the primary species targeted by fishermen. As part of managing (see Red Cliff Fish Company, page 9)
Anishinaabe insights

Makwa indoodem—I am Bear Clan

By Michael Waasegiizhig Price, GLIFWC TEK Specialist

One of the greatest spiritual journeys that I have undertaken in adulthood was to learn what it means to be Bear Clan. This was a journey that I began in adulthood, not in childhood or adolescence, and it has been a powerful chapter in my existence on this earth. The journey wasn’t always fruitful, and in some instances, it was painful and heartbreakingly so. But in the end, it was a necessary endeavor that has fortified my responsibilities and knowledge of the plants.

Protection for the community

Inspired by the words of the late Anishinaabe elder Art Solomon, a protector, or in his words, a warrior, is someone who dedicates his or her life to the health and well-being of their community or nation. A protector is the first one to go hungry and the last one to eat so that all others may partake in the feast; a protector is the first one to give up their shoes for others and the last one to accept new ones. The protector is willing to risk their own well-being for the well-being of others. This dedication is rooted not in anger or rage toward the enemy, but in pure love for their people. This is a spiritual mandate of the Bear Clan.

But, I want to define being a protector a little more in depth. Anarchy is a term based upon love for community. Anarchy is, by definition, defiance of authority, nothing more. When I watched the cars burning at Standing Rock in 2016 and when I saw the buildings burning in Minneapolis in 2020 during the protests for the murder of George Floyd, I did not see Bear Clan, I saw anarchy. I saw rage. Anarchy did more harm than good to the cause of bringing awareness to Floyd’s murder or the protection of water at Standing Rock, and it triggered everyone’s fears of violence. Protection is the community sometimes requires a determined amount of defiance, but it must be based upon ethical and spiritual teachings and it must be guided by principles and discipline. Bears do not randomly destroy their habitat when threatened, but they vehemently guard and protect their young and their relatives in the face of that threat.

Knowledge of the plants

The ancient ancestors of the Anishinaabe people learned the usage of plants from the bear. They learned what roots were edible and what plants were medicinal by watching and studying the foraging behavior of bears. The foraging action of bears is very gentle, but powerful at the same time. Their long claws dig into the earth to find the roots of plants that they have already accurately identified.

The bear’s livelihood is specifically balanced with the changing seasons. In the autumn, they know when to increase their foraging as winter approaches. Then, in late autumn, they prepare their dens for the winter. In February, the pregnant mothers give birth to their cubs inside their dens. In some Anishinaabe communities, February is called Makoonsi-giizis—the Bear Cub Moon for that reason. In April, the cubs emerge from the dens with their mothers and see the sun for the first time. Some elders say that bear cubs have two births: first from their bear mother, the second from their earth mother. There are many spiritual teachings that come from the life of the bear.

My journey in learning my clan has led me to reclaiming my ancestral language for my family, learning about the intricate balance between the plants and all other living beings, and realizing how I personally fit into the larger picture of life. Learning my clan has fortified my responsibilities of protecting the plants and the animals, the landscapes and the waters, as well as Anishinaabe people. I wish everyone well on their spiritual journeys of personal growth in this turbulent world.

For centuries, Anishinaabe communities have been utilizing ojibwk (roots) of local plant beings for healing purposes. Makwa has been observed digging up many types of roots including bear root, and utilizing it to cure specific ailments. Makwa not only has a strong presence in the clan system of Ojibwe traditional governance, but also plays a crucial role in the procurement of medicines. Bear root is believed to cure respiratory illness, migraines, and even some viral illnesses. The plant itself is commonly called “Osha” and often grows out West in higher elevations.

—B. Jennings
Early season deer and bear registrations up from 2019

Off-reservation harvest registrations for the early dagwaagin (fall) hunting season are up for Ojibwe wawaawaaskahe (deer) hunters and makwa (bear) hunters in 1842 and 1837 Ceded Territories over 2019 registration numbers. Relatively mild and favorable hunting weather throughout the latter half of September and into October helped drive the harvest. From the start of the season September 8 through October 26, Ojibwe off-reservation hunt- ers registered 398 deer and 158 bears. At the same time last year, tribal members had registered 182 deer and 28 black bears.

This is the fourth year tribal hunters have had the option of registering their deer remotely, via phone, and the second year that online registration has been available for hunters pursuing deer off-reservation within the Ceded Territories. Of the 307 deer that were registered as of October 26, just under half (153 deer) were registered using the phone registration system, and 111 deer were registered using the new online registration system. The remaining 61 deer were registered in person at tribal registration stations. The peak of the off-reservation tribal deer harvest typically falls over the second, third, and fourth weeks of November.

—T. Burtick

Bay Mills submits comments on Enbridge permit applications for Straits tunnel

Brinley, Mich.—Bay Mills Indian Community (BMIC) submitted formal comments to the U.S. Department of Environmental Protection on October 19 in opposition to Enbridge’s permit applications for the Line 5 pipeline tunnel project at the Straits of Mackinac. BMIC expressed concerns over the lack of information Enbridge has provided to regulators to determine whether the tunnel project satisfies state legal requirements.

“We have said all along that this pipeline poses an existential threat to our right to use the waters we’ve signed with the United States,” said Bryan Newland, BMIC tribal chairman. “This pipeline also poses a grave danger to the watersheds of three of the five Great Lakes. We are going to make sure that the state has a clear picture of these risks, and of their responsibility to protect our waters and our rights.”

The limited information provided by Enbridge to date reveals significant threats to fisheries, wetlands, and threatened and endangered species, BMIC said. BMIC is urging the state to reject Enbridge’s permit applications in accordance with the Clean Water Act and Michigan’s Natural Resources Environmental Protection Act.

Signatory to the 1836 Treaty with the United States, BMIC is inexorably linked to regional waters where subsistence and commercial harvesters rely on clean natural resources at the Straits and adjacent Great Lakes. Canadian corporation Enbridge has a checkered environmental record, including the 2010 Kalamazoo County pipeline spill that dumped more than one million gallons of tar sands oil into the environment.

—C. Rasmussen

Researchers find COVID-19 virus in Lake Superior waters

Duluth, Minn.—Traces of SARS-CoV-2, the virus that causes COVID-19, were detected recently in Lake Superior waters at Duluth, Minnesota area beaches. Researchers from the University of Minnesota Medical School tested water samples at eight popular Duluth beaches since July. Samples taken between September 11 and October 4 showed detectable levels of the virus at various locations, including Brighton Beach, 42nd Avenue, Leif Erikson Park, Franklin Park, Lester River, Pine Forest Preserve, Lafayette Community Center, and Chester Creek. The source of the virus is unknown.

According to the U.S. Centers for Disease Control and Prevention, there is no known evidence that COVID-19 can spread to humans through the use of recreational waters. But Richardson, lead researcher and assistant professor at the University of Minnesota Medical School, said the virus detected in Lake Superior is very diluted, and people should not be afraid of the water. “The research team describes the detection level at 100 to 1,000 copies per liter, or 10,000 to 100,000 times lower than levels observed in wastewater,” he said.

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—C. Rasmussen

Keweenaw acoustic receiver deployment advisory

GLIFWC, in partnership with the US Geological Survey, Michigan Department of Natural Resources, and Keweenaw Bay Indian Community, is conducting an acoustic telemetry study aimed at assessing the influence of stamp sand (mining waste) on spawning behavior and movement of lake trout and lake whitefish.

The study area is located on the eastern side of the Keweenaw Peninsula in Michigan waters of Lake Superior where 50 acoustic receivers are located within the Traverse Island Area. Each receiver is marked with a flagged surface buoy and will remain in the water from September to early December 2020.

Questions? Please feel free to contact Ben Michaels at smichaels@glifwc.org.

Ojibwe road signs point the way to stronger communities

In an era of seemingly perpetual social division and dispute, the Ojibwe language is generating collaboration from a diverse cast of residents in Lake Superior country. For several years, local municipalities and tribal institutions have found common ground in the value of bringing Ojibwemowin out of schools and onto the streets.

“The reception was overwhelmingly positive. Everyone liked the idea,” said Ben Connors about a proposal to update road signs in the Town of Sanborn with bilingual wording—English and Ojibwe. Sanborn township includes a large portion of the Bad River Ojibwe reservation.

Connors is a Town of Sanborn supervisor and program manager for Bad River Tribe’s roads department. He and Katie Wolf hatched the idea after reflecting on a directive from the tribal council calling for suggestions on how to help increase use of Ojibwemowin—a native language on a slow and steady rebound since the turn of the 21st Century. Following an endorsement from town leaders, the plan went to the tribe’s language table—an informal group that meets weekly to study Ojibwemowin. With the addition of input from tribal member Joseph Gokee, enrolled in an Ojibwe studies program at University of Minnesota, the road sign renewal was ready.

“They did some English translations but a lot of words are specific to how the community identifies the roads,” Connors said. “I really like how the language table did the Birch Hill community signs.” Platted in a four-road grid, Birch Hill now displays behjig, nizh, nisii, and niwin for the roads locally-known as 1-4.

The tribe paid for the new heavy aluminum signs and the township provided the equipment to complete installation. With most of the high traffic intersec-

(see Ojibwe road signs, page 7)
Whitetail CWD testing helps biologists monitor disease, increase food safety for tribal families in the Ceded Territory

By Travis Bartnick, GLIFWC Wildlife Biologist

With the off-reservation deer season running through December 31 in the Minnesota 1837 Treaty and January 3 in Wisconsin, treaty hunters can still take advantage of CWD testing for their harvest. Chronic wasting disease (CWD) continues to spread throughout the western Great Lakes region, and the future of deer and deer hunting in the Ceded Territories.

Thus far, the number of CWD-positive wild deer in the Ceded Territory has remained low. However, since 2018 several CWD-positive wild deer have been detected just southwest of Rhinelander, Wisconsin near the Lincoln and Oneida County border. Several captive deer facilities in the Ceded Territory have had captive animals test positive for CWD, and the potential for the disease to continue to spread remains a great concern.

Sampling for CWD can help wildlife biologists and researchers gain a better understanding of how the disease may affect the deer population, and can help in the development of management actions in responding to CWD-infected herds. Sampling for CWD can also provide hunters with a level of confidence that they will not be consuming or feeding CWD-infected deer to members of their family or community. There are large areas in the Ceded Territory that have largely not met CWD sampling goals. Increasing CWD surveillance through increased testing across the Ceded Territory can help us gain a better understanding of the distribution and prevalence of the disease in the deer herd.

As in past years, GLIFWC is continuing to facilitate CWD testing for deer harvested by tribal members. Since autumn 2020, GLIFWC has been working with GLIFWC-member tribes to provide CWD sampling drop-off boxes and/or freezers at tribal registration stations. Even if there is not currently a CWD sampling drop-off box at your local tribal registration station, please contact your local tribal registration clerk or a GLIFWC wildlife biologist to get assistance with getting your deer tested. As long as the deer head can be kept cool, it can be sampled for CWD.

What to expect when dropping off a deer head for CWD sampling:

• There will be a set of instructions at each CWD sampling drop-off location.
• Anyone interested in getting their deer tested will need to fill out a brief data form so that the results of the CWD test can be shared with the hunter.
• It is especially important to record the location (to the Township level at a minimum, but GPS coordinates preferred) of where the deer was harvested.
• When removing the deer head, try to leave 3-5 inches of the neck attached to the head. This will ensure the lymph nodes are included with the deer head and makes the sampling easier.
• If the deer has antlers, it is recommended to remove the antlers from the skull prior to dropping the head off for CWD sampling. Removing antlers saves space in the drop-boxes and freezers and makes the sampling process easier.

Finally, be sure to place each deer head in a garbage bag (double-bagged is preferred) with the completed data form placed in a zip-lock bag with the deer head. The CWD sampling drop-off boxes should have a supply of garbage bags, data forms, and zip-lock baggies to aid in the process.

The coronavirus pandemic is presenting many challenges for all of us in 2020. Many hunters may choose to register their deer remotely rather than in-person at a tribal registration station. It is important to know that even if tribal hunters register their deer using the online or phone registration system, they can still drop off a deer head for CWD sampling.
Bandolier bags carry good medicine at Indian Community School

By Paula Maday, Staff Writer

Franklin, Wis.—Students at the Indian Community School (ICS) have been working on a very special art project this year. But it’s not a project that will be critiqued or displayed statically in a glass case or on the wall. It’s a project that hopefully creates healing medicine for the maker in its making.

GLIFWC recently started offering cotton bandolier bags for purchase as educational supplies. The bags feature an Ojibwe woodland floral design on the front center panel, which can be colored or decorated in any number of fashions. ICS ordered some of the bags last year, and art teacher Christina Ramirez said she was waiting for the right opportunity to bring them out. Then COVID hit.

With about two-thirds of the school’s student population attending in-person classes and the other one-third attending virtually, Ramirez had to put together art kits for each student that contained a variety of mediums. She decided this was the perfect time to debut the bandolier bag project.

K-5th grade classes started by reading and discussing information from a written history that comes with each bag, indicating its style and usage. Ramirez said this led to many students talking about where they’d seen bandolier bags and where they come from.

“A lot of kids started remembering about powwows,” Ramirez said. “And about getting dressed in their regalia. It was a really special experience.”

The act of remembering and talking about Ojibwe ways during a time when we physically can’t practice them, helps keep them alive. It also helps us to process grief associated with the temporary loss of a way of life. And once engaged in these discussions, students at ICS did not want to stop.

Ramirez said she fully understood the impact of the project when a group of 6th grade boys asked if they could bring their bags outside and host a stitching circle outdoors. Soon, 5th and 6th graders were carrying them around with them throughout the building and even at home.

They speak of the traditional story of ma’iingan and the prophecy that exists like relationship that developed from the earliest days. Bad River Tribal Elder Joe Rose Sr., in a Wisconsin Public Broadcasting documentary, speaks of the traditional story of ma’iingan and the prophecy that exists for Anishinaabe. “At one point in our creation story original man and ma’iingan walked this earth together and they named everything in creation. They were then instructed to take separate paths, but to always remember that their fates would forever be intertwined.” To hear more about the original story and relationship with ma’iingan visit: phbwisconsin.org/watch/episodes/maizingan-brother-wolf-94ys7.

Ojibwe epistemology also reiterates the significance of ma’iingan and the role it continues to play in traditional governance practices. Wolves are part of the doodem or “clan” identities that have tradition-al ascribed leadership and responsibility across Ojibwe societies. The clan system has helped in creating a resiliency factor of Ojibwe communities in providing community organization, roles and inherent responsibilities. Ojibwe clans are often marked or symbolized by animal relatives in which wolves are considered a sacred clan animal.

Tribes have worked diligently over the last few decades to promote recovery of the wolf populations that used to be prominent throughout the Ceded Territories. In the late 1800s to the mid 1900s wolves were hunted to extirpation in the State of Wisconsin. Diminished habitat and reduced resources also created difficult conditions for ma’iingan survival.

Considering the teachings of intertwined fates, a quick glance into the realm of Ojibwe history during the late 1800s to the mid 1900s conveys very similar struggle. After the signing of treaties in the 1800s, tribal land base was reduced to significantly smaller parcels known today as reservations. Furthermore, Federal Government’s assimilatory policies and practices during this time period was considered a cultural genocide of sorts. In 1884 tribal ceremonies considered to be “pagan” were outlawed.

The late 1800s and early 1900s were dark times for both ma’iingan and Anishinaabeg, yet both populations remained resilient through extreme adversity. In 1957 wolves were finally listed as a protected species, which ultimately took nearly 60 years for the population to rebound. Likewise, Anishinaabeg were able to withstand decades of cultural oppression until the passage of the Indian Religious Freedom Act of 1978. The recovery of both ma’iingan and Ojibwe lifeway throughout the decades of cultural oppression until the passage of the Indian Religious Freedom Act of 1978. The recovery of both ma’iingan and Ojibwe lifeway throughout the

Ma’iingan delisting

(continued from page 1)

Ojibwe traditional knowledge-holders and elders have long since stressed the cultural significance of ma’iingan (wolf) and the brother-like relationship that developed from the earliest days. Bad River Tribal Elder Joe Rose Sr., in a Wisconsin Public Broadcasting documentary, speaks of the traditional story of ma’iingan and the prophecy that exists for Anishinaabeg. “At one point in our creation story original man and ma’iingan walked this earth together and they named everything in creation. They were then instructed to take separate paths, but to always remember that their fates would forever be intertwined.” To hear more about the original story and relationship with ma’iingan visit: phbwisconsin.org/watch/episodes/maizingan-brother-wolf-94ys7.

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WINTER 2020/2021
ORDER FORM

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*Bandolier bags are available in cotton and are sold for $2.50 each. They are made to order. Shipping is free for orders of $229.99 or less. For orders over $229.99, shipping is $16.00 – $199.99 $13.75, $100.00 – $129.99 $9.75, $30.00 – $59.99 $6.75, $16.00 – $199.99 $13.75, $10.00 – $29.99 $5.00, $30.00 – $59.99 $6.75, $60.00 – $99.99 $7.75, $100.00 – $129.99 $9.75, $130.00 – $159.99 $11.75, $160.00 – $199.99 $13.75, $200.00 – $299.99 $15.75.**

Rebecca, a fifth-grade student at Indian Community School, uses the ribbon stitch to embroider the Ojibwe woodland floral design on her bandolier bag. (Used with permission by Indian Community School, Inc.)
By Paula Maday, Staff Writer

Harassment of tribal members engaged in harvesting activities is a prominent aspect of the historical experience of GLIFWC member tribes. While the intensity of the harassment has significantly decreased in the past thirty years, these incidents continue to occur to the present day.

Ojibwe tribal members have the right to exercise treaty-reserved rights in a safe environment. Harassing tribal harvesters is illegal, and this type of conduct can be reported to law enforcement and prosecuted, subjecting the offenders to unpleasant penalties. Both civil and criminal courses of action may be taken against those who harass tribal members engaged in exercising treaty harvesting rights. It is important to know how to take immediate action, as well as imminent legal action, if this happens to you.

If you are harassed while hunting in the Ceded Territory this season, please follow the guidelines below to keep yourself safe and to properly document the occurrence. Following "The Four Cs" supports both short-term and long-term safety. Reporting harassment allows for enforcement intervention, which creates documentation that is important for prosecution and may reduce future incidents, creating a safer environment for all harvesters.

Create distance

Staying safe should always be your #1 priority. If you are being physically harassed (rocks are being thrown, firecrackers set off, guns shot, etc.), immediately move to a location where you will be safe. The same is true if there is a verbal threat of physical harm (“I’m going to get my gun,” etc.). If you are being verbally harassed but there is no immediate threat of physical harm (you are yelled at to leave, called names, etc.), use your best judgement about continuing to harvest in that area. Never engage or provoke harassers.

Confirm your location

Documenting the location where harassment is taking place is important and helpful when contacting law enforcement and when filling a report. One of the easiest ways to confirm your location is to use a smartphone. Location mapping apps allow you to “Drop a Pin” to mark your exact location. Download the app to your phone prior to going out harvesting. Two of the most popular location mapping apps are Maps and Google Maps. The onX Hunt app is also frequently used for hunting. If you don’t have a smartphone, do your best to know and provide directions. Look for easily identifiable roads, landmarks, trees, docks, houses, houses, etc. (see Unwanted attention, page 10)

Next steps

Pursuing legal action against harassers may involve both civil and criminal proceedings. The following statutes provide legal reference to state laws that may be useful to know in protecting yourself from harassment while hunting, fishing, or gathering in the Ceded Territories.

Civil Wisconsin

Wis. Stat. § 29.083 Interference with Hunting, Fishing or Trapping, includes impeding or obstructing a person who is engaged in lawful hunting, fishing or trapping activity, which is a violation punished by forfeiture of not more than $500 (i.e. quasi-criminal action brought by county attorney). A civil action may be filed against violators, by individuals whose lawful activities were impeded or obstructed, with injunctive relief and damages available, including punitive and special damages.

Wis. Stat. § 813.125 Harassment Restraining Orders and Injunctions: engaging in a course of conduct or repeatedly committing acts which harass or intimidate another person and which serve no legitimate purpose. This is a civil cause of action filed by the victim against the harasser. Temporary and permanent (up to 10 years) of injunctive relief available (i.e. restraining order preventing the harasser from contacting the victim). Where firearms were used in the harassment, the court can prohibit the defendant from possessing a firearm.

Minnesota

M.S.A. § 140.748 Harassment: repeated incidents of intrusive or unwanted acts, words or gestures that have a substantial adverse effect or are intended to have a substantial adverse effect on the safety, security or privacy of another, regardless of the relationship between the actor and the intended target. The victim of harassment can seek a harassment restraining order from the district court of residence of either party or where the harassment occurred.

Michigan

M.L. Stat. § 324.40112 Obstruction or interference in lawful taking of animals or fish by another; violations; injunction; penalties; applicability. Similar to other state’s statutes, however intent is not an element of the violation. Provides an option for victims of harassment to obtain an injunction to prevent ongoing harassment.

Criminal Wisconsin

Wis. Stat. § 947.013 Harassment: engages in a course of conduct or repeatedly commits acts which harass or intimidate the person and which serve no legitimate purpose (Class B forfeiture); plus accompanied by a credible threat that places the victim in reasonable fear of death or great bodily harm (Class A misdemeanor).

Wis. Stat. § 947.019 Terroristic Threats: threatens to cause death of or bodily harm to any person or to damage any property, plus “the actor intends to cause public inconvenience” or “the actor intends to cause public panic or fear” (Class 1 felony). Wis. Stat. § 941.30 Recklessly Endangering the Safety: recklessly endangering safety under circumstances which show utter disregard for human life (Class F felony); recklessly endangering another’s safety (Class G felony). Wis. Stat. § 941.20 Endangering Safety by Use of a Dangerous Weapon: endangers another’s safety by the negligent operation or handling of a dangerous weapon; operates or goes armed with a firearm while he or she is under the influence of an intoxicant; intentionally points a firearm at another (Class A misdemeanor).

Minnesota

M.S.A. § 97A.037 Hunter, Trapper and Angler Harassment Prohibited: Intent to prevent, disrupt, or dissuade the taking of a wild animal or the enjoyment of the out-of-doors, and disturbing or interfering with another person who is lawfully taking a wild animal or preparing to take a wild animal. (“Taking” wild animals includes spearing, netting, killing and capturing wild animals.) The statute withstood a First Amendment challenge. See State v. Miner, 556 N.W.2d 578, 586 (Minn. Ct. App. 1996) (“The modified statute restricts speech only when it is intended to interfere with the lawful exercise of individual rights, or when it accompanies conduct that is intended to interfere with the law enforcement of individual rights.”). This violation is treated as a misdemeanor offense. M.S.A. § 97A.301.

(see Next steps, page 10)
Sea lamprey control season extends into the fall

By Bill Mattes
Great Lakes Section Leader

Always on the lookout for opportunities to assist partner agencies with fisheries and wildlife management, GLIFWC and KBIC natural resources department staff joined the front-line efforts on sea lamprey trapping and assessment in autumn 2020.

Starting in September, and continuing until the anticipated November freeze-up, Keweewan Bay Indian Community (KBIC) and GLIFWC crews are combing Lake Superior tributaries with nets catching invasive sea lamprey.

Fyke nets are being fished to remove newly transformed sea lampreys migrating downstream to the lake. A sea lamprey’s life cycle starts and ends in Lake Superior. Adult sea lampreys ascend streams to spawn and die. Eggs laid in the spring, develop into larval sea lamprey which live in the stream bottom until they grow to about six inches long. At this size they undergo a change, developing an ‘oral disk’ - a set of teeth, with which they attach and feed upon fish - removing body fluids and often causing the fish’s death.

Fall netting is designed to remove sea lamprey before they make it to the lake to feed on fish. In the past, GLIFWC staff have been successful in removing newly transformed sea lamprey from the Bad and Potato rivers in far northern Wisconsin. This year KBIC-NRD staff are fishing in the Traverse River, Whitefish Bay, and Cranberry rivers in Upper Michigan. Back in Wisconsin, GLIFWC staff are fishing lamprey from the Bad, Marenisco, and White rivers, as well as Fish Creek.

Barriers and lampricide - 3-trifluoromethyl-4-nitrophenol or TFM is used to kill larval lamprey — are the only defenses we currently have against a return to sea lamprey abundances that were seen in Lake Superior during the 1960s. During this time, when the fishery was widely decimated, only one lake trout was captured during spawning assessments on Gull Island Shoal in the Apostle Islands.

Today crews catch hundreds of fish per day during these same assessments. Fortunately, the fish have rebounded and are abundant. Yet, not much has changed in the decades since fighting off the invasive sea lamprey even though much thought and research has gone into alternative methods of control over the past 60 years.

Starting in 2019, the Great Lakes Fishery Commission began to refocus a strategy of alternate control to a strategy of supplemental control. The old tool box has been reopened and tools that were thought to be of little value are being reexamined.

Instead of a replacement to lampricide and barriers, the tools are being reconsidered as supplemental to the tried and true defenses. The expectation is that supplemental controls—such as adult trapping, transformer trapping, sterile male release, electric barriers, semicochemicals, and pheromone antagonists—will reduce the number of lamprey making it to the lake to feed or back to spawning grounds.

If successful, sea lamprey numbers may be reduced enough to allow for less frequent or less extensive lampricide treatments in individual river systems.

For more information on sea lamprey control visit glfc.org and fws.gov/midwest/sealamprey.

GLIFWC, tribal crews survey lakes for juvenile walleye

Health safety precautions remain in force

By Mark Luehring, GLIFWC Inland Fisheries Biologist

GLIFWC Inland Fisheries and tribal crews conducted fall electrofishing surveys on over 40 lakes in the Wisconsin and Michigan Ceded Territories in 2020. While the pandemic limited the amount of survey work that the crews were able to do, extra precautions allowed GLIFWC crews to safely complete a good number of surveys. Overall, weather conditions were good, and most importantly, crew members remained healthy throughout the season.

In recent field seasons, GLIFWC would run four electrofishing crews, and the St. Croix, Mole Lake, and Bad River tribes would also conduct surveys. However, this year, GLIFWC was limited to two crews of permanent staff from the Odanah central office, and one crew stationed near Lac Courte Oreilles to keep the number of people exposed to each other low.

Mole Lake and St. Croix also conducted a limited number of surveys. Crew members generally drove separate vehicles to the launches, and often wore masks when working in close proximity to each other.

Because walleye populations have been declining, and a decline in natural reproduction has been identified as a key problem, GLIFWC recognized the need for fall surveys this year. On the water assessments, however were limited to high priority lakes, plus those generally close to the main office in Odanah or near Lac Courte Oreilles reservation.

Overall, some walleye lakes appeared to show good natural reproduction, while others did not. A few naturally reproduced walleyes were caught on the Minocqua Chain, which is in year six of a cooperative rehabilitation project. This was a promising catch, the best since the start of the project, although there likely are not enough naturally reproduced walleyes to provide a big boost to the adult population down the road.

Many of the surveys included other gamefish species, a semi-recent addition to the protocol in some lakes to track fish community changes. In the years ahead, GLIFWC plans to continue monitoring walleye populations as these data are critical to sustaining walleye populations for the future.

Ojibwe road signs

(continued from page 3)

Ojibwe road signs

Around Chequamegon Bay

Five years before the appearance of bilingual signs in Sanborn township, Madeline Island’s Town of LaPointe launched a project to enhance existing directional placards with Ojibwe words. The homelands of Ojibwe life and culture, Madeline Island also bears heavy summertime tourist traffic. With guidance from language experts, town leaders and volunteers used upgraded signage to help visitors better appreciate Anishinaabe heritage. Now accompanying the marina sign, a painted arrow labeled niminaawayaandawaugegaming directs boaters to “the place of docks.” Similar language pairings for parks, municipal buildings, churches, and other locations now appear across LaPointe.

Back on the mainland around the same time, a community effort in the City of Ashland produced an Ojibwe language themed mural on a pedestrian gateway tunnel to the Lake Superior shoreline. Providing safe foot traffic from downtown to the shoreline, the passageway features a colorful blast of 600 mosaic fish, animals, and plants from ecosystems with English and Ojibwe words for creatures ranging from makwa to gaag. A collection of white and indigenous artists, including high school students, melded skill and diversity into the 3,684 square foot painting.

By Bill Mattes
Great Lakes Section Leader

A community effort in the City of Ashland produced an Ojibwe language themed mural on a pedestrian gateway tunnel to the Lake Superior shoreline. Providing safe foot traffic from downtown to the shoreline, the passageway features a colorful blast of 600 mosaic fish, animals, and plants from ecosystems with English and Ojibwe words for creatures ranging from makwa to gaag. A collection of white and indigenous artists, including high school students, melded skill and diversity into the 3,684 square foot painting.

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By Bill Mattes
Great Lakes Section Leader
Resource managers turn to biocontrol to combat EAB beetle

The future looks a bit brighter for Turtle Island’s ash trees

By Steve Garske, Invasive Species Coordinator

Sometime in the early-to-mid-1990s, a shipment of industrial supplies arrived in southeastern Lower Michigan, just west of Detroit. Hidden away in wood packing materials from northeastern China were a small number of iridescent emerald-green beetles. The beetles were strong fliers and soon escaped, and quickly found North American ash trees to their liking. By the time people noticed dying ash trees and identified the cause in 2002, the emerald ash borer had spread through much of the Detroit area and into neighboring Windsor, Ontario. Since then this little beetle from halfway around the world has colonized much of eastern North America, killing millions of ash trees and gaining a reputation as the most destructive invasive insect ever to reach Turtle Island.

As the emerald ash borer (Agrilus planipennis, or EAB for short) rapidly spread to neighboring states, hope of eradicating the beetle were abandoned, and the focus shifted to slowing its spread. The US Department of Agriculture (USDA), along with state, tribal and local governments, began a massive effort to alert the public and restrict the movement of infested ash logs and firewood from infested areas.

Biological control

Meanwhile USDA-APHIS began an ambitious program to find and raise natural enemies of the EAB. In its native range, a number of specialized insects and diseases attack EAB eggs and larvae. But in eastern North America, native parasitoids (insects that live on or inside a host organism and eventually kill it) were attacking less than five percent of EAB larvae, and no egg parasitoids were found.

The search soon moved to eastern Asia, where more than 20 EAB parasitoids were eventually identified. After extensive testing, three tiny, stingless parasitoid wasps with the scientific names Oobius agrili, Tetrastichus planipennisi, and Spathius agrili were found to be highly host-specific to EAB. More recently a fourth host-specific parasitoid wasp (Spahtius galinae) was found in the Russian far east. In their home ranges these parasitoids were attacking over 60% of EAB larvae, and no egg parasitoids were found.

Raising these parasites proved difficult and expensive. Nonetheless, methods of raising them were worked out, and eventually a facility in Brighton, Michigan was built for that purpose. Permits to release the first three insects were approved in July 2007, and releases of all three began later that year. Spatathius galinae (which is more tolerant of cold winters than its close relative S. agrili) was approved for release in 2015, and first released the following year. These insects have since been released at hundreds of locations across the eastern US and adjacent Canada, and all but S. agrili are now widely established in a number of locations in upper Great Lake region.

The three parasitoid wasps fill somewhat different roles. Oebius larvae parasitize EAB eggs on the surface of the bark, while the other two parasitize the larvae underneath the bark. Tetrastichus can reach EAB larvae under the bark of trees up to around 6 inches in diameter, while Spathius can drill through the bark of larger trees up to 1.6 feet in diameter.

A massive public information campaign was largely successful in informing people why it’s a bad idea to move untreated firewood and logs long distances. (This is still a good practice as the EAB hasn’t reached every corner of the Northwoods yet, and because it potentially slows the spread of other invasives as well!) This widespread public cooperation bought time for researchers to perfect mass-rearing techniques for these biocontrol insects, and for people to deploy them on the landscape.

The main reason that EAB has been so devastating to ash populations is that it kills the vast majority of ash trees before they can reach reproductive age and produce seed. The beetle’s natural enemies can help level the playing field though.

The USDA-APHIS Plant Protection and Quarantine works with state, tribal and local governments and agencies to release the biocontrol wasps in EAB-infested areas. Their goal is to introduce the EAB parasitoids in every EAB-infested county of larger trees up to 1.6 feet in diameter.

The 75-page "Emerald Ash Borer Biological Control Release and Recovery Guidelines" contains all the information needed for (see The future looks a bit brighter, page 11).
Within the liquid crystal waterscape anaamikwam—under the ice—Ojibwe spearfishers find long valued food-fish including muskellunge, walleye, and northern pike. Each biboon, tribal members across the Ceded Territory cut holes in the ice, partaking in a fishing tradition that extends centuries into the past using a wooden decoy—on-a-string and a sharpened spear.

While today’s fishing methods are largely the same, wintertime lakes are much busier places in the 21st Century, giving rise to safety concerns as snowmobiles and other vehicles crisscross the ice.

“Unless you have a permanent shelter, like an ice house or spearfish wigwam, it’s important to mark the location of the hole before leaving the lake,” said GLIFWC Warden Jonas Moermond.

A veteran conservation officer stationed in the Lac du Flambeau’s chain-of-lakes region, Moermond said that an encounter with a spearing hole, or cutaway ice block, could produce a jarring bump for a snowmobiler. Or a sudden plunge for a pedestrian after dark. Flambeau-area spearers who leave behind “teepee” sapling frames, or balsam branches stuck vertical in the ice, help snow machine operators steer clear of potential hazards, he said.

“Use something biodegradable to mark your holes,” Moermond said. “There’s already too much garbage like cans and wrappers leftover from ice fishing anglers that ends up in the lakes.”

Spearer’s holes are generally produced by three or four drops of an ice auger, Moermond said, followed by using an iron chipper to clear the remaining ice in between augered holes. Chainsaws and ice saws are also used to produce spearer’s holes. In order to create the darkhouse effect, illuminating the water below an ice-hole, spearers ring the opening with balsam branches and top it with a cloth-covered hut.

In some communities, like Lac Courte Oreilles, tribal members often spear from rectangular fish houses constructed with tar paper and wooden slats. Regardless of the spearer’s structure, ice fishing enclosures are required to include the owner’s name and address clearly displayed on the exterior.

For more information contact your community registration station, local warden, or see glifwc.org. —Charlie Otto Rasmussen

Red Cliff Fish Company

(continued from page 1)

a sustainable fishery, tribal authorities annually shutdown the harvest season for lake trout and whitefish from November 24 through November 28 during the spawn. RCFC currently has licensed fishermen from both Red Cliff and Bad River Ojibwe Tribes on the line to supply fish.

Through a US Housing and Urban Development grant, the commercial fishing dock was recently upgraded and expanded by 120 feet, featuring the addition of five power pedestals to supply additional slips for more fishermen to dock right out the back door. Additional support from Administration for Native Americans—Social and Economic Development Strategies (ANA SEDS), USDA Rural Business Development, and a Keepeagel grant helped make the operation a reality. Grant funds are also dedicated to improve the hillside road that connects the dock to the fish shop receiving door. For Maki and other staff, it’s a quick trip down and back on the loader to transfer iced fish boxes by the dozen. That momentum is designed to roll on all the way to the consumer.

“Once we get it all through the door of the shop, we want the fish processed and ready to go for dinner time. Around four hours from the lake to a restaurant plate,” Maki said. In addition, company managers await the arrival of a roll-in blast chiller that will freeze fish fillets within minutes. Fast, or flash, freezing fish as soon as possible is a key technique in ensuring high food quality and safety.

“Public is welcome to pick up selections from the daily catch in the shop’s retail storefront, which is set for a November 16 soft opening. And RCFC staff are taking restaurant and other wholesale orders over the phone at 715-779-3535. For more see RedCliffFish.com.

Justin Maki transports iced boxes of fresh herring from the dock on Buffalo Bay to the new fish shop located just uphill. (CO Rasmussen photos)
Meet the warden—Steven Amsler 
A day in the woods with a 
GLIFWC Enforcement Officer

By Paula Maday, Staff Writer

Steven Amsler patrols the western end of the Michigan Upper Peninsula. This is part of the 1842 Ceded Territory and Wisconsin territories. Both gobblers and hens are legal to hunt in the area. The wild turkey seasons runs until December 31 in the Minnesota 1837 Ceded Territory and Wisconsin territories. Both gobblers and hens are legal to harvest. If you are hunting in a remote area, you may be asked to stay on the line (continued from page 10) 

Next steps

If the harassment you are being subjected to does not warrant emergency response, call GLIFWC Enforcement at 715-685-2113 to document the incident after you are done harvesting. 

Philomena Kebec, GLIFWC Policy Analyst/Attorney, contributed to this article.

M.S.A. § 609.66 Dangerous Weapons. Conduct involving recklessly handling or using firearms, pointing a gun at another person, discharging a firearm in the direction of another person. Charged as a misdemeanor, gross misdemeanor or felony, depending on the circumstances.

Michigan

M.L. Stat. § 324.40112 Obstruction or interference in lawful taking of animals or fish by another; violations; injunction; penalties; applicability. Similar to other state’s statutes, however intent is not an element of the violation. First offense is charged as a misdemeanor, with jail time of up to 93 days and/or a fine of $500-1000; subsequent offenses are punishable by up to a year of jail time or a fine of not less than $1000. Revocation of a person’s hunting/fishing permits and licenses is mandatory.

Prepare for a great wild turkey meal

For domestic turkeys, free range generally means living in an enclosed yard or a grassy pasture. To prevent birds from taking flight, farmers clip their wings, keeping them more manageable until slaughter time. Feed is plentiful and the birds easily pack on the pounds.

Wild turkeys on the other hand are birds on the go, spending daylight hours foraging across hundreds of acres before flying 30 feet into the tree canopy to roost for the evening. They’ll do this daily for a year or two before ever making it to your dinner table.

All that exercise and muscle development in wild turkeys—known as mizizie in Ojibwe—makes for a leaner, low fat bird that can dry out lickety-split in the oven. After harvesting my first wild bird in 1992, I served it to my kids and they were hooked on wild turkey. I always enjoy, after doing the safety classes, helping out with homework and housework. Sometimes I get called or hear about lost hunters or hikers in the area. It helps to know the land well, and do what I can with the equipment I have. Equipment such as GPS and radio communications are critical in situations like these.”

The location that Amsler chooses to patrol on any given day is based on the community of harvesters around him. He talks with local hunters to get an on-the-ground feel about how the season is going, what they are seeing in the field, and where.

As he patrols, he does compliance checks with those he encounters—verifying licenses and check-
The future looks a bit brighter for Turtle Island’s ash trees

(continued from page 8)

Crosses of various lingering ash genotypes can yield highly EAB-resistant trees within as little as two generations. The USFS welcomes tips from the public who find lingering ash trees in areas where the EAB has recently killed the majority of ash—see breeding.php for more information.

Lingering ash

Unlike North American ash species, Eastern Asian ash species including Chinese and Manchurian ash evolved with the EAB, and are highly resistant to attack. There is a lot of genetic variability in North American ash populations though, and very rarely an individual ash tree or a small group of related trees will possess genes that provide varying degrees of resistance to EAB. In Lower Michigan, Ohio and elsewhere small numbers of more-or-less healthy trees have been found years after all the surrounding ash trees have been killed. These “lingering ash” trees are very rare, with less that 1 tree in 1000 surviving the initial wave of EAB. These trees currently possess genes that make them less preferred by EAB and/or more resistant to EAB infestation.

Because surviving mature ash trees are so rare, lingering ash trees tend to be isolated and unable to breed with other, often distant surviving trees. That’s why the U.S. Forest Service initiated a selective breeding program to find and reproduce in the face of Dutch elm disease, rather than the American chestnut, which has been all but eliminated from its former range in eastern North America by the chestnut blight fungus.

It’s worth pointing out that all of these introduced insects and diseases are just doing what the creator made them to do. It’s people who have messed up and brought them here, and only people can prevent the introduction of more invasives that will inflict more harm to the forests of Turtle Island.

Food Code Project extended

Trainings to continue into 2021

By LaTisha Coffin
ANA SEDS Coordinator

From late dagwaagin into early biiwun, many traditional Ojibwe foods, such as wild turkey, grouse, and venison, are harvested. Preserving methods like canning and freezing helps provide healthy meals for the season ahead. Many of these north country foods are featured in the ongoing food safety trainings presented throughout the year. GLIFWC Ceded Territory Traditional Food Regulatory System Project, also known as the Food Code Project.

Since last summer, project staff have been offering two food safety trainings: Food Handler/Harvester training and Food Manager Regulator trainings. Both trainings cover safety and contaminant risks for traditional Anishinaabe foods, with the Food Manager Regulator training delving deeper into the developed Model Food Code chapters.

Due to COVID pandemic, project staff have been hosting these trainings via Zoom, and with a recently-approved extension from Administration for Native Americans, will be able to continue to provide trainings until 2021.

For those interested in attending a training, check out GLIFWC’s Facebook page for upcoming events with registration links. In order to obtain a certificate of completion, participants must attend the complete training (four hours for the Handler/ Harvester and eight hours for the Manager Regulator), and will also receive an incentive gift, such as wild rice, maple syrup, or harvesting supplies, like handwashing kits or tarps.

GLIFWC tribal communities can also look forward to seeing five new traditional food advisory posters and brochures, which will be made available to tribal registration stations, health clinics, and project partners. These posters and brochures review food safety and advisory information for venison, lead, botulism, mercury, and produce. Materials will also be available on the new Food Code Project webpage on GLIFWC’s website, which is slated for a late November launch. In addition to training materials, the webpage will house recorded training videos, and other foods safety information.

Contact Owen Holly Schwartz at ohschwartz@glifwc.org with any questions regarding upcoming trainings or LaTisha Coffin at lcoffin@glifwc.org with any questions about the project.

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The future looks a bit brighter for Turtle Island’s ash trees

(continued from page 8)
Language revitalization endures through difficult times

By Bizhikiins Jennings, Staff Writer

As schools struggle with in-person or virtual instruction, GLIFWC and its member tribes are working hard to provide opportunities for native language learning. Recently, the Mille Lacs Band of Ojibwe announced the release of an online Ojibwemowin learning app. Produced by the Aanjibimaadizing program, first language speakers, elders, learners and language scholars to develop multiple large-scale language projects.

The Minnesota Historical Society Press published copies of the group’s collective vision, Nishiimeyinaanig and Akawe Niwii-tibaajim, which are already making their impacts across Ojibwe country. Produced by the Aanjibimaadizing program, first language speakers, elders, learners and language scholars to develop multiple large-scale language projects.

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Enduring human-made chemicals raise red flags
PFAS in deer, fish, and the environment

By Travis Bartnick, GLIFWC Wildlife Biologist

The State of Wisconsin recently issued a “Do Not Eat” advisory for the liver from deer harvested within five miles of the JCI/Tyco Fire Technology Center (FTC) in Marinette, Wisconsin. The advisory was issued in response to a report released by the Wisconsin Department of Natural Resources (WDNR) suggesting elevated levels of per- and polyfluoroalkyl substances (PFAS) in the liver of deer that were sampled near the JCI/Tyco FTC in Marinette. The “Do Not Eat” area is located approximately 25 miles outside of the 1842 Ceded Territory boundary, and does not apply to any deer harvested within the Wisconsin Ceded Territory.

“PFAS chemicals were commonly added to aqueous film-forming foams used in firefighting, which is one of the major sources of contaminant inputs in Wisconsin, Michigan, and Minnesota,” said Sara Moses, GLIFWC Environmental Biologist. “Regulations on PFAS are being strengthened in many states. In some cases, chemicals are being phased out from certain uses.”

PFAS are a part of a group of synthetic chemicals that are often used in everyday products such as non-stick cooking utensils, food packaging, cleaning products, and more. PFAS chemicals in the PFAS group are very strong and stable. The heavy lifting on PFAS is that they are resistant to breaking down in the environment. The persistence of these chemicals also means they can accumulate in our bodies, and the bodies of other animals such as deer and fish. The recent WDNR report indicates that heart, skeletal muscle, and liver tissues were sampled from deer near the JCI/Tyco FTC in Marinette. The PFAS levels were low in deer heart and muscle tissues, but elevated levels were found in the deer liver samples. The WDNR is currently in the process of collecting additional samples from deer throughout the state to compare PFAS levels in deer elsewhere. According to the Wisconsin DNR, there are currently no designated areas of concern within the Wisconsin Ceded Territory.

In response to the “Do Not Eat” advisory in Wisconsin, the Minnesota Department of Natural Resources (MNDNR) will be sampling deer in two PFAS-contaminated locations in Minnesota. One of the sites is near the Twin Cities Metro area. The other contaminated site is located within the 1854 Treaty Territory, between the Duluth airport and south of Wild Rice Lake. Sampling at the Duluth location began in mid-September after the start of the archery season. The MNDNR is currently in the process of collecting additional samples from deer throughout the state to compare PFAS levels in deer elsewhere. According to the Wisconsin DNR, there are currently no designated areas of concern within the Wisconsin Ceded Territory.

In Michigan, a number of waters have PFAS-based consumption advisories in certain waters of Minnesota, Wisconsin, and Michigan. In Minnesota and Wisconsin, these advisories are in waters well outside the Ceded Territories. PFAS-based consumption advisories exist for the Mississippi River and Lake Monona in Madison. In Michigan, a number of waters have PFAS-based advisories for fish, but only one of these waters is within the Upper Peninsula—Silver Lead Creek in Marquette. The states and U.S. Environmental Protection Agency continue to expand testing efforts for PFAS in fish to include additional species and locations in both inland and Great Lakes waters as well as a greater number of PFAS chemicals.

PFAS chemicals were commonly added to aqueous film-forming foams used in firefighting. PFAS are often used in everyday products such as non-stick cooking utensils, food packaging, cleaning products, and paint. (Matt Hecht CC PDM 1.0)

This is not the first time a “Do Not Eat” advisory has been issued for elevated levels of PFAS in white-tailed deer. In October 2018, the Michigan Department of Health and Human Services issued a “Do Not Eat” advisory for deer harvested within five miles of the Wurtsmith Air Force Base, near Oscoda, Mich. The five-mile advisory area included Clark’s Marsh, located just inland from the Lake Huron shoreline in Michigan’s lower peninsula. One of the deer sampled was found to have elevated PFAS levels in the muscle tissue, which triggered the “Do Not Eat” advisory.

Environmental and public health experts have placed a lot of focus on PFAS in recent years. Many recent studies have suggested that increased exposure to these chemicals can have a wide range of negative effects on our health, as they have been found to accumulate in our livers, kidneys, and blood. According to the Environmental Protection Agency (EPA), some human epidemiology studies on the adverse health impacts associated with elevated levels of PFAS have suggested increased cholesterol levels, and more limited evidence has suggested low infant birth weights, effects to the immune system, cancer development, and thyroid hormone disruption.

PFAS can also enter aquatic food webs in contaminated areas. In recent years, states have increased their testing of PFAS chemicals in fish leading to PFAS-based consumption advisories in certain waters of Minnesota, Wisconsin, and Michigan. In Minnesota and Wisconsin, these advisories are in waters well outside the Ceded Territories. Minnesota advisories are concentrated near the Twin Cities metro area. In Wisconsin, PFAS-based fish consumption advisories exist for the Mississippi River and Lake Monona in Madison. In Michigan, a number of waters have PFAS-based advisories for fish, but only one of these waters is within the Upper Peninsula—Silver Lead Creek in Marquette. The states and U.S. Environmental Protection Agency continue to expand testing efforts for PFAS in fish to include additional species and locations in both inland and Great Lakes waters as well as a greater number of PFAS chemicals.

Correction: An error appears in the Mazina’igan Dagawin 2020 edition page one, “With custom processing equipment, GLIFWC helping tribes make the most of manoomin season.” Individual processors are designed to process 200 pounds of wild rice in two hours, rather than the reported 400 lbs per hour. Manoomin processors were delivered to GLIFWC member tribe communities in pairs, which together can turn out 400 lbs.

The Minnesota Department of Natural Resources has begun an extensive process to update its existing wolf management plan, which will turn 20 years old in February. The update provides an opportunity to revisit wolf stewardship goals, and to incorporate knowledge and insights gained over the last two decades.

Wolf stewards, who look back at what has changed since the plan was written. A great deal of additional research and understanding of wolf ecology has been achieved, and that will no doubt increase over the next 20 years. But one thing that hasn’t changed very much is the estimated wolf population in the state.

The last time the wolf population estimate was available when the existing plan was written) was 20 years old in February. The update provides an opportunity to revisit wolf stewardship goals, and to incorporate knowledge and insights gained over the last two decades.

The expansion of the ma’iingan population in Minnesota since it gained protection under the ESA, and the recovery of ma’iingan in Wisconsin the Upper Peninsula of Michigan that it generated, have been hopeful events for Ojibwe people who understand their future is intertwined with ma’iingan’s. Ojibwe people are also now more connected to each other everywhere in the 1837 or 1842 ceded territories, a condition that did not exist for generations of status communities. Hopeful- The masina’igan page 14

PFAS chemicals were commonly added to aqueous film-forming foams used in firefighting. PFAS are often used in everyday products such as non-stick cooking utensils, food packaging, cleaning products, and paint. (Matt Hecht CC PDM 1.0)
Efforts to erase “squaw” from landscape continue

By Bizhikins Jennings, Staff Writer

English English English! It’s what is commonly spoken in our neck of the woods. It’s what we read, it’s what we listen to, and in many circles, it’s how we communicate with one another. Despite English presence everywhere, many of the places we travel to or call home, are named in indigenous languages or named after indigenous concepts.

GLIFWC member tribes have long been engaged in the movement to both eliminate the harmful usage of mascots and misappropriated language. Place names like “Squaw Lake” have been topics of recent conversations with tribal leadership. Squaw is a derogatory term to describe a Native American woman. It has no ethical use or space in tribal circles or gatherings. In fact, it’s quite an offensive name. However, names like this appear all over the United States. Many people remember in the late 1980s when treaty protestors held signs reiterating harsh racial rhetoric like “save a walleye, spear a pregnant squaw.”

A lake that has been historically used by the Lac du Flambeau Tribe has been acknowledged as Squaw Lake, through maps and signage. Lac du Flambeau Tribal President John Groover Johnson noted: “Tom Maulson Jr. has been a huge mover in our community to address this issue. It’s unfortunate that these names can be difficult to change—we shouldn’t have to argue or spend our valuable time pushing these initiatives. I’m hopeful we can get all derogatory names changed to more culturally sensitive names.”

Communities like the Red Cliff Tribal Community have also dealt with similar circumstances. In 2007 after many years of bringing the issue to light, the Red Cliff community was able to successfully change the name of Squaw Bay to Mawikwe Bay, a more appropriate word that tribal members agreed helps to describe the sound of the water—literally meaning “weeping woman.”

Ojibwemowin is the language that was given to Anishinabeg, also known as the creator’s language. It’s a beautiful, vibrant and extremely descriptive language with respect and empathy embedded within the language itself.

Travel anywhere around the United States, and more often than not, you will see indigenous languages present. Have you ever heard of Pasadena, California? Pasadena when correctly pronounced “Pasadinaa” is actually an Ojibwe word that describes a valley or place of valleys. The majority of people probably don’t spend too much time considering place-names and their respective origins. These conversations will continue through the years as the United States struggles to become more culturally adept and culturally sensitive to the Nation’s first inhabitants. Through dedicated commitment and meaningful consultation, place names can be successfully changed with positive learning outcomes for all.

2021 phenology calendar

Are you still working at home? Traveling less than you used to? We have a great activity for you, particularly if you have kids! This Mazina’igan issue contains our winter/spring phenology form for you to record your own phenology observations.

Phenology is the study of the timing of biological events throughout the year—when maple sap starts running, ruffed grouse begin drumming, or blueberries ripen. Observing the timing of seasonal events and harvesting accordingly is how indigenous people have been surviving for thousands of generations.

The form is found below and continues on page 16. Cut it out, put it on your refrigerator and fill it in as you notice changes, and when spring rolls around, send it back to us—we will use your observations to help us track changes on treaty resources, and some of your observations will be included in future phenology calendars!

If you would like to submit observations online instead, visit data.glifwc.org/phenology.calendar. The form is quick and easy, and you can add pictures from your phone of your observations.

This can be a fun activity for schools, families, or anyone that enjoys spending time outdoors! Migwetch!

Climate Change Program staff
(see What are you observing in the Ceded Territories, page 16)
The scientific community increasingly recognizes the value of the vast natural resources knowledge, or Anishinaabe-gikendaasowin, that comes from tribal communities. As native communities and agencies work to respond and adapt to climate change, this body of knowledge is becoming more important, and in demand.

A new project focused on Keweenaw Bay Indian Community (KBIC) aims to collect knowledge from their community in order to help guide future decision-making. The project will result in a document which synthesizes that knowledge and provides guidance to help facilitate an integrated approach to stewardship, governance, and research for the natural resources in Anishinaabe lands and waters.

Partners on the Michigan Sea Grant-funded project include the KBIC Natural Resources Department, Michigan Tech’s Great Lakes Research Center, and GLIFWC. The Keweenaw Bay Cultural Committee is serving as the advisory board for this project.

Over the years, KBIC has conducted many interviews and surveys in which community members generously shared their insights and stories about fishing practices, use of berries and medicinal plants, manoomin, and harvesting deer and waterfowl.

Project partners will compile this information into a meaningful database, which will honor the deep and valuable information provided by making it accessible to those who need it. The database will be used in the development of a KBIC Indigenous Knowledge Guidance Document. With this document, KBIC’s perspectives, observations, and stories can respectfully and equitably guide decision-making at KBIC and surrounding regions.

Since this project contemplates sharing knowledge outside of KBIC, special care is being taken to maintain intellectual property rights, honor knowledge holders, and make sure that only culturally appropriate information is shared beyond the community.

GLIFWC staff assisting with this project will fill roles on the writing team, assist with community gatherings, and provide expertise in appropriately working with and sharing Anishinaabe-gikendaasowin.

When COVID-19 restrictions are lifted, the project partners will host community gatherings within KBIC to share results of the data compilation and request input. If you are a KBIC member, please keep your eye out for these upcoming events to participate in strengthening KBIC’s capacity for environmental stewardship and governance in the Great Lakes region.

For more information about this project, please contact Val Gagnon, vsgagnon@mtu.edu, 906-487-2810. Visit the Michigan Sea Grant website michiganseagrant.org/research and link to “Anishinaabe-Gikendaasowin in integrated assessment research in the Keweenaw Bay Indian Community for stewardship and governance partnerships.”

We look forward to engaging with you all very soon in this project!

(Adapted from an article originally published in the Keweenaw Bay Indian Community newsletter by Karen Schmidt, KBIC and Val Gagnon, Michigan Technological University.)

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

***Please record the date, location, and species (if applicable) for each observation. Return to GLIFWC by June 30, 2021. Miigwech!***

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### Biboon / Winter

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

### Ziigwan / Spring

<table>
<thead>
<tr>
<th>Date/Location</th>
<th>Observation</th>
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<tbody>
<tr>
<td></td>
<td>First flowers on trees</td>
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<td></td>
<td>First leaf buds bursting on trees</td>
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<td></td>
<td>First new needle growth on trees</td>
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<tr>
<td></td>
<td>First maple sap flowing</td>
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<td></td>
<td>End of maple sap season</td>
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<tr>
<td></td>
<td>First plants (species)</td>
</tr>
<tr>
<td></td>
<td>First leeks harvested</td>
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<tr>
<td></td>
<td>First wildflowers blooming (species)</td>
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<tr>
<td></td>
<td>First fiddleheads harvested</td>
</tr>
<tr>
<td></td>
<td>First deer fawns</td>
</tr>
<tr>
<td></td>
<td>First bear</td>
</tr>
<tr>
<td></td>
<td>First frogs calling (species)</td>
</tr>
<tr>
<td></td>
<td>First walleye speared (lake)</td>
</tr>
<tr>
<td></td>
<td>Walleye spawning (lake)</td>
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<tr>
<td></td>
<td>First fish caught (species)</td>
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<tr>
<td></td>
<td>First fish spawning (species)</td>
</tr>
<tr>
<td></td>
<td>First suckers running (river)</td>
</tr>
<tr>
<td></td>
<td>First arrivals of birds (species)</td>
</tr>
<tr>
<td></td>
<td>First woodcock mating call</td>
</tr>
<tr>
<td></td>
<td>First grouse drumming</td>
</tr>
<tr>
<td></td>
<td>First turkey laying eggs (species)</td>
</tr>
<tr>
<td></td>
<td>First tick</td>
</tr>
<tr>
<td></td>
<td>First mosquito</td>
</tr>
<tr>
<td></td>
<td>First hummingbird</td>
</tr>
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Manoomin camp 2019 at the Net River Impoundment site, a Keweenaw Bay Indian Community manoomin restoration program. (T. Marsee, Michigan Sea Grant photo)
Healing Circle Run goes virtual for 2020

By Paula Maday & Bizihkiins Jennings
Staff Writers

One of the teachings that participants of GLIFWC’s Healing Circle Run often learn is that you don’t always have to complete your miles along the designated route. The run is a ceremony, every step a prayer, and you can do that ceremony wherever you are and whenever you need to. Prayer is not limited by location or by time.

In 2020, this teaching was put into practice and many, many people across the world found the Healing Circle Run at a time when they needed it most. Approximately five months into the COVID-19 outbreak in the United States, Centers for Disease Control guidelines and safe practices had families hunkered down at home and social events cancelled. No school. No pow wow summer. No visiting with aunties, uncles, grandparents, or anyone outside of immediate households.

Tribal communities maintain disproportionate levels of health impairments compared to other Americans and many tribal leaders were forced to make difficult social and economic decisions throughout the summer in an effort to keep their communities safe. But while necessary, amidst this fight for safety and survival, people’s hearts grew lonely and their heads filled with fear.

The initial inception of the Healing Circle Run—the 1989 Peace and Solidarity Run—was born out of circumstances not completely unlike these. Created at a time when people were separate from one another in their views about treaty rights, many aggressive and threatening to the Ojibwe way of life and our survival, the run was an attempt to bring peace and solidarity. In a way, the Healing Circle Run has been training us for times like these all along. Life is circular.

The Healing Circle Run is usually circular too, connecting many of the GLIFWC member tribes throughout Michigan, Wisconsin, and Minnesota. The process takes several days, starting at Lac Courte Oreilles and traveling to Lac du Flambeau, Mole Lake, Lac Vieux Desert, Bad River, Red Cliff, Fond du Lac, Mille Lacs, St. Croix, and back to LCO. At every juncture, group gatherings are held, and ceremony ensues.

This year, instead of the regular route and procedures, GLIFWC and each tribal community began developing plans for a virtual run event. GLIFWC Board of Commissioners and Voigt Intertribal Task Force were both adamant that some form of safe event happen—in order to carry on the teachings, practices and positive energies. And so the virtual Healing Circle Run was born, a declaration of hope, resilience, and return to ceremony in a time of unknown.

Starting in a good way

On August 1, a small group of ten individuals gathered at the Bad River pow-wow grounds in the early morning hours to feast the ceremonial items and staffs used during the Healing Circle Run. Water was lifted, and the women began with a traditional women’s prayer, and the women song. And the women song.

All participants wore masks and sat a safe distance apart. Once pipes were lit and a few songs were sung, participants shared about their experiences with the Healing Circle Run. Bad River Tribe Director of Social Services Faye Maday and her grandson Cecil put in miles along the forest paths of the Ceded Territory, near Little Lost Creek Falls in northern Wisconsin. (L. Wrazidlo photo)

Healing begins with the individual.” (Verna Volker photo)
Protecting the harvest

Tribal-UMN partnership prioritizes indigenous knowledge to study and learn from wild rice

St. Paul, Minn.—As Minnesota’s 2020 wild rice harvesting season opened on August 15, a unique research collaboration involving tribes, inter-tribal organizations, and the University of Minnesota (UMN), is beginning to share findings from its first two years of work to protect and learn from Manoomin/Ψη/wild rice.

The collaboration, given the Ojibwe name Kawe Gidaa-Naagagadawendamin Manoomin/Psiη (First we must consider Manoomin) by members of the Fond du Lac Band of Lake Superior Chippewa, has generated several interdisciplinary studies, including a mail survey of Minnesota state-permitted, or non-tribal, wild rice harvesters in 2018. More than half of the 1,339 state permit holders responded to the survey. The survey results reveal that:

- 80 percent of respondents believe that wild rice and wild rice waters need better protection.
- 87 percent support enforcing water quality regulations to protect wild rice.
- 79 percent support increasing water quality regulations to protect wild rice.

The study confirms that wild rice is an important food source and cultural resource to non-tribal harvesters, and supports the ongoing wild rice research and stewardship of tribal and non-tribal resource management agencies.

Wild rice is Minnesota’s state grain and to the Ojibwe tribes across the Ceded Territories, it is a sacred food, medicine, and gift from the Creator. Indigenous people have been hand-harvesting wild rice in this area for millennia, since European settlement, hand-harvesting has become an important tradition to non-tribal members, who are required to purchase a state permit.

It is important to note that while harvesters are allowed to take ripe wild rice each year between Aug. 15 and Sept. 30, Minnesota’s green rice law makes it illegal to harvest unripe or “green” rice, even within the dates of the harvest season. The Minnesota Department of Natural Resources states that “although rice beds may look like they are ready, ricers must make sure the grain is ripe and falling easily from the stalk before attempting to harvest it.”

Manoomin is also a sensitive plant; it is nearly gone in Michigan, and one-third of Manoomin stands have disappeared across Wisconsin and Minnesota as a result of multiple stressors including habitat fragmentation, disturbed hydrology, climate change, and impaired water quality. The First we must consider Manoomin collaboration was launched in 2017 with the principal aim of supporting tribal communities in their goals to restore Manoomin threshers

Delivering a boost to GLIFWC member tribe’s ability to process wild rice, Keepseagle staff completed distribution of manoomin threshers to communities across the Ceded Territories. Through Keepseagle grant funds, GLIFWC evaluated services and supplies available to tribal wild rice harvesters and followed through with material and technical assistance. Mechanical threshers help speed the work of separating wild rice grain from its hull.

Lynda Nguyen, Red Cliff Natural Resources environmental director.

Manoomin threshers

What do state-permitted harvesters do with their wild rice?

Keep for personal use 8%
Give away or share with others 28%
Sell or intend to sell 64%

Profile of survey respondents

- 76% male
- 23% female
- 1% other/prefer not to respond

- The average 2018 harvester was 55 years old, had riced for 14 years, and harvested 1.2 lbs (unprocessed) in 2018. A majority (99%) of respondents identified as White.
- In total, respondents harvested more than 5,000 lbs of wild rice (unprocessed) in 2018. They riced the 2018 “crop” in part to account for a wildfire rapidly spreading across the rice fields.

What do harvesters value and believe about wild rice?

- 98% agree it is a healthful food source
- 99% agree it tastes good
- 94% agree that eating wild rice that they have harvested is special to them
- 94% agree it is important to a healthy ecosystem
- 89% agree that being able to harvest wild rice means a lot to them
- 80% agree that wild rice and wild rice waters need better protection

More than half of the 1,339 state permit holders responded to the survey. They rated the 2018 Minnesota wild rice, harvested and processed, right, is the best tasting form of rice in the world. It must be protected*

In addition to the harvester survey, Kawe Gidaa-Naagagadawendamin Manoomin/Psiη collaborators have collected biophysical data on Manoomin waters and interviewed resource managers about the state-tribal consultation process.

“In these times of such turmoil and division in society, Manoomin can bring people together again around protecting the harvest and caring for our environment.”

The collaboration also is motivated by the need to repair and enhance relationships between the University of Minnesota and tribal nations.

According to Darren Vogt, Resource Management Division Director for the 1854 Treaty Authority, “This project really re-set the start point for these relationships between tribes, the University. It has shown that it is possible to do really important research that takes into consideration tribal views and tribal values.”

In addition to the harvester survey, Kawe Gidaa-Naagagadawendamin Manoomin/Psiη collaborators have collected biophysical data on Manoomin waters and interviewed resource managers about the state-tribal consultation process.

“We all work side-by-side to compose research questions, design research plans, co-analyze data, and understand the implications of our findings,” said Dockry.

In addition to the biophysical and social science research, the collaboration brings all partners together twice annually (virtually if necessary) for a conference to build relationships, develop trust, shape the direction of the project, organize field work, discuss research results, and disseminate findings.

Collaborator Kari Jacobson-Hedin, Watershed Specialist with the Fond du Lac Band of Lake Superior Chippewa, noted, “This project is really powerful in supporting indigenous students to bring their knowledge, and the knowledge of their communities, to the table.”

Project collaborators hope the tribally-centered approach will not only protect Manoomin, but also will enhance the ways in which the University works and interacts with tribes, and impact how natural resource research is done.

“I am hoping that, long-term, other projects at the University will implement the model of Tribally identified and driven research that respect Tribal sovereignty and traditional knowledge as science,” said former Fond du Lac Chairwoman and Obama Native American Advisor Karen Diver. “The interdisciplinary nature of this project, fully informed and cooperative with Tribal partners, makes this unique in natural resources research.”

For more information about the state-permitted wild rice harvesting survey contact: Mae Davenport, madesh@umn.edu.

For more information about the Kawe Gidaa Naagagadawendamin Manoomin/Psiη (First we must consider Manoomin) project: manoominpsiη.umn.edu/.
Early study results reveal juvenile, adult walleye patterns in Lake Mille Lacs

Additional species on tap for ongoing acoustic telemetry

By Kris Jensen, For Mazina’igan

In 2020 staff from Mille Lacs Band Department of Natural Resources and GLIFWC began the process of collecting and analyzing data as a part of the Band’s ongoing acoustic telemetry study of fish movements, habitat, and temperature preferences in Mille Lacs Lake.

For two weeks in late June staff worked to retrieve 61 receivers which had been submerged in the lake since the Spring of 2019 logging fish detection data. After collection, the fish detection data was downloaded, and the receivers were redeployed in the same locations to continue collecting data.

The fish detection data from 2019-2020 includes depth, temperature, and location information from tagged northern pike, walleye, tullibee, and yellow perch. In addition, data from over 90 light and temperature loggers were also collected in 2020 analyzed and compiled into shareable reports and presentations by spring 2021. However, advanced analysis of the data will most likely be ongoing and continue past 2021.

“Next year we hope to tag smallmouth bass and, or, muskellunge as a part of our fish tracking study to continue to deepen our understanding of the complex biology of Mille Lacs Lake,” Klimah said.

Healing Circle Run 2020

(continued from page 17)

his year,” she said. “People all over have had a hard time with this pandemic. Anishinaabeg haven’t had the ability to participate in many ceremonies this year, and our communities need them more than ever.”

The GLIFWC staffs each traveled with a different community and helped to guide participants on their personal miles. Carolyn Gouge of Red Cliff held one of the staffs and spoke about the youth. “When I walk this year, I’ll be thinking of my grandbabies and all of our children.”

Word of encouragement and gifts were passed to each pipe carrier and the 2020 Healing Circle Run began, with first steps taken on routes that led all across the world.

Sharing the journey over social media

So how does a virtual run actually work? Well, prior to start day, individuals and groups registered on the GLIFWC website and pledged the number of miles they wanted to complete during the course of the run, August 1–7. Then, partici-pants were encouraged to join the GLIFWC Healing Circle Run event page on Facebook. This page served as the central hub for virtual activity, with participants checking in every day with updates about miles completed, reasons for walking/running, photos, and videos.

GLIFWC staff provided guidance and support during the entire week on this social media platform, responding to questions, commenting on posts, and creating content to keep participants engaged. In a time of social distancing, the Facebook event page was one way to try and recreate the bond that is formed among runners during the Healing Circle Run, and many participants expressed gratitude for it. In fact, in a poll taken on the event page, all but one who responded said that they would like to see a virtual component to the Healing Circle Run in years to come.

The normal Healing Circle Run route follows 793 miles across three states. In 2020, Healing Circle Run participants completed 5,068.52 miles in 22 states, plus Canada and Japan. Over 300 registered individuals and 60 groups of varying sizes put feet to pavement to pray, heal, and elevate their energy and health.

And, as always, the most moving part of this annual journey is seeing the changes that take place in ourselves and in others when we remember how to pray. This year, prayers were offered for everything from water, to our Native men and fathers, to those battling COVID, to our ancestors. Prayers put out into the world via words on a social media page and steps are being the Earth.

The Healing Circle Run reminds us that even though our routes may change, our steps will always get us where we need to be, as long as they are taken in ceremony with love, prayer, and sincerity. See you on the road next year.
Waabizheshi fosters cross-cultural learning

By Allison Moser Scott
Associate Wildlife Biologist

Odanah, Wis.—I couldn’t contain my laughter when I asked a room of elementary school students to guess what mice typically eat. The group unanimously shouted, “Cheese!” I should have seen it coming. I was a Master of Science student in wildlife ecology at the University of Wisconsin-Madison, and though I had been hired to study wild mice, voles, and their forest-dwelling counterparts, my research also resulted in a unique opportunity to work with the Mashkisibi Boys and Girls Club.

Mice and voles had my attention because they are the primary food for the American marten (Martes americana). The marten is declining throughout the Great Lakes region, posing not only an ecological threat but a cultural one as well. Waabizheshi, as it is known in the Ojibwe language, is a clan animal. Maintaining martens in Wisconsin supports both ecological integrity and Ojibwe cultural identity on ancestral lands. If my thesis focused exclusively on ecology, it would be incomplete.

My project was funded through GLIFWC, providing a natural opportunity to meet and work with Ojibwe people during fieldwork and community gatherings. These experiences offered meaningful insights into indigenous perspectives, history, activities, and ultimately provided me with context for a more active cross-cultural partnership.

Fostering two-way knowledge transfer was an important goal, which I pursued by working with the Boys and Girls Club. We played games and learned about ways that scientists study wild animals. The students also taught me about their traditional ecological knowledge, especially relating to clan animals. The students were excited to share their knowledge, and I now know that I should never point at a bald eagle if I want to avoid bad luck.

But I came to realize that many kids were not familiar with the ecology of those animals. They did not have a strong concept of which species are local versus exotic, and though almost everyone had heard of a marten, they didn’t know much about them. In a critically important lesson, we learned that martens eat mice and voles, which usually ate each other, not cheese—not cheese.

To synthesize our shared learning, the students and I wrote and illustrated a children’s book, Waabizheshi’s Journey. I am incredibly proud of their hard work and the final product they created, and I am thrilled that GLIFWC published their book so that all of them may keep a copy. I hope our project together shows these animals real to the students just as their insights enlivened them for me.

Learning about Ojibwe culture and experiences caused me to reflect on my own cultural perspectives. I was especially compelled by the emphasis that the Ojibwe place on being a whole person. In contrast, much of my own life has been compartmentalized, as the expectation of objectivity and detachment is especially reinforced for scientists.

I also came to appreciate that many Ojibwe treat information as a gift and promote a person-centered perspective on information sharing. This attitude often facilitates a more holistic exchange of ideas because it values the cumulative wisdom of the community over personal experience and encourages collaboration between people with different perspectives.

My experience showed me that members of indigenous communities are excited for others to have an interest in learning about their culture. I learned that being an ally and advocate for indigenous peoples is my responsibility as a scientist performing research on the ancestral lands of the Ojibwe, as a resident in that being an ally and advocate for indigenous peoples is my responsibility as a scientist performing research on the ancestral lands of the Ojibwe, as a resident in

arbuckle joins GLIFWC in multifunctional role

For Hannah Arbuckle, food holds the memories and emotions of a community. Like DNA imprinted within its structure, one bite or act of prepara- tion can unlock laughter, reverence, or knowledge. As a young girl, the newly minted GLIFWC outreach coordinator remembers going to her dad’s house on the Bad River Indian Reservation and processing wild rice.

“I remember all the equipment, and everyone who was there, processing together,” she said. “It was a great time.”

These early memories of wild rice, like ripe bulbs ready to be knocked into the sediment for new growth, planted the seed for Hannah’s future career path.

In high school, she graviated toward cooking classes like sunlight. Here, she was exposed to new and different methods of cooking and baking. “I didn’t know I was interested in cooking and nutrition until I took a few classes,” she said. “It was a part of me that I didn’t realize was there until I was exposed to it again.”

Post-high school, Arbuckle’s love affair with food continued. She pursued her Bachelor of Science degree at UW-Madison, where she majored in Community and Environmental Sociology. This area of study explores the relationship between communities in which people live, work and play, and their natural environments. She also completed certificates in Food Systems and American Indian Studies.

For Arbuckle, the whole thing that drew me to food was the idea of community. Food brings people together. It’s one of the most basic things of life and yet a lot of times it can be ignored. I wanted to focus on how food can build community and nutrition.”

“This past summer, Arbuckle worked as an intern in the GLIFWC planning and development division. Her work included project outreach for the Keepseagle Project, which assisted tribal wild rice harvesters with equipment, supplies, and information.

“My internship at GLIFWC was one of the best experiences I’ve had in my life so far! This was the first time I was able to be on the reservation for a long period of time, immerse myself in the community and be with my family. At one point during the internship, we needed some wild rice and couldn’t find any, so my supervisor and I just went out and harvested it and processed it together. It was my first time actually harvesting! Being able to do that was such a special experience and feeling,” Arbuckle said.

With such a positive internship experience, Arbuckle decided to sow the seeds of her passion and apply for an open position at GLIFWC as Outreach Coordinator. This position will have her involved in Great Lakes Restoration Initiative work, as well as education and outreach related to mercury, invasive species, and treaty rights. And for her, this work continues to be personal, raw, and in support of healthy harvesting for healthy communities.

“I like the idea working for community and working for my family through this organization,” she said. “I’ve never had a job where I could interact with the community in this way.”

Today, Arbuckle grows her own food, in a garden that she tends with her dad. That relationship of caring for food, still strong between them, all these years after it started. They have plans next year for growing and selling food to the community.

—P. Maday

Mankomin season

(continued from page 4)

Over the many years we have asked ricers to share their harvest information with us, we have logged 278 different waters where at least one pound of harvest was reported—pretty interesting. But perhaps more dramatic: the 12 most heavily harvested waters have produced one-half of the total off-reservation harvest in the state. Where would we be without them?

This harvest information is also not just of curious interest, but is applied in real ways to rice stewardship. Recently, the State Tribal Wild Rice Management Committee unanimously supported making some modifications to the list of date- regulated lakes in the state. Our long data-base on harvest information helped point out which lakes would be best to regulate, and where it was largely unnecessary.

Committee members, who also share the sediment for new growth, planted knowledge. As a young girl, the newly minted GLIFWC outreach coordinator remembered going to her dad’s house on the Bad River Indian Reservation and processing wild rice.

“We had a lot of fun processing wild rice in the kitchen,” she said. “We would make rice cakes and wild rice pasta, which was my favorite.

“With a passion for food and community, Arbuckle decided to sow the seeds of her passion and apply for an open position at GLIFWC as Outreach Coordinator. This position will have her involved in Great Lakes Restoration Initiative work, as well as education and outreach related to mercury, invasive species, and treaty rights. And for her, this work continues to be personal, raw, and in support of healthy harvesting for healthy communities.

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—P. Maday
Ojibwemotaadwig Anishinaabewaakiing.
They speak Ojibwe to each other in Indian Country.


OJIBWEMOWIN
(Ojibwe Language)

Bezhig—1

Double vowel system of writing Ojibwemowin.

—Long vowels: AA, E, I, O, U
Waabooz—as in water
Aligwi—as in above
—Short Vowels: A, I, O, U
Aaniin—as in seen
Miigwech—as in jay
Waabooz—as in father
—Long vowels: AA, E, I, O, U
Double vowel system of pronunciation —Respectfully enlist
—A glottal stop is a voiceless nasal sound as in Aaw.
Nisswa—2

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

A. Maamaa, zoopii,jopii. Izhaddaa aw giajewinj?
B. Minjikjaawaanasing! Ingigiwiwakwane. Wewiib!
D. Iwidi zhaggiwakagwe. Gidooniwigwiwag.
F. Gibichii,jopii. Gid-maawagii,jopii.
H. Goniikaa, biihoo.

Niizh—3

Transitions:

Niizh—2

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F. Gibichii,jopii. Gid-maawagii,jopii.
H. Goniikaa, biihoo.

Niwin—4

Aniizhi-ayaayeg?
How are you all?

(AVI) Anishinaabewi.—S/he is Anishinaabe.
Gid—Anishinaabew.—You are Anishinaabe.
Nind—Anishinaabew.—I am Anishinaabe.
(VAV) Ojibwewi.—S/he is Ojibwe.
Gidojibew.—You are Ojibwe.
Nindojibew.—I am Ojibwe.
Gidojibewimin.—We are Ojibwe.
Gizaagii—aawaa.—You all love him/her.
Nimino—We are kind.
Gid—We are kind. (VAV) Anishinaabewi idash
Niswi—3

IKIDOWIN
ODAMINOWIN
(word play)

Down: 1. Question marker/indicator 2. It is cold. 3. Tomorrow. 4. It is snowing. 5. S/he snowshoes.
Across: 2. A little bit. 3. Sit down!
4. Greetings. 5. Don’t!!

WINTER 2020/2021
ODAMINOWIN
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Fishing continues in biboon

The cold weather is here and it’s time to hit the ice! Every biboon (winter) the lakes and rivers freeze over. The ice is so thick that you can safely walk out to your favorite fishing spots.

Sometimes the ice is so thick you can drive a vehicle out on the ice. Nindede (my father) tells me that we should always wait until there is at least 4-6 inches of solid ice on the water. We check each season by drilling a couple of holes close to shore with an auger.

Nindede has both a hand auger, and an electric auger for drilling holes. I can drill a hole within five minutes flat, but the electric auger only takes me one minute.

Before we even set foot on the ice we offer ase-maa for safe access to the water and to potentially catch some giigoonyag (fish). We set up two different fishing styles, Akwa’waa—spearing through the ice, and wewebanaabii—hook and line fishing. I love to do both!

We spend almost all day out on the ice, fishing, telling stories, eating snacks, and exploring. We have been taught to be patient when we harvest giigoonyag. We usually don’t catch a fish every single minute, so it’s good to get used to the beautiful cold weather and to have fun while you wait.

I can tell when a giigoonh is interested in my bait. I sometimes use live grubs or minnows as bait. I feel a little “tap” on my ice fishing pole. Then it’s usually followed by a “hit” and I know that I need to set the hook. I jerk my wrist and then I know the giigoonh is on my hook. I reel up the line and sure enough, a beautiful ogaa (walleye) is on my line. Next time I hope to catch a ginoozhe (northern pike).

Nindede and I are going to cook up this ogaa for a late lunch—so I have to run. Gigawaabamin! (Complete the code buster below to see the translation.)

—B. Jennings

Activities by Josh Whitebird, Fond du Lac Ojibwe

Draw a line from the Ojibwe word to the English word

akwa’waa  fish
biboon      hook and line fishing
gigawaabamin  my father
giigoonh    northern pike
ginozhe     see you later
nindede    spearing through the ice
ogaa      walleye
wewebanaabii  winter

Answer: Wewebanaabii – A. ginoozhe; B. ogaa.

Gigawaabamin.
GLIFWC’s Kebec receives MEA environmental justice award

Madison, Wis.—From protecting treaty resources to supporting the Ojibwe lifeway, Philomena Kebec has become a formidable attorney in the upper Great Lakes region and was recently elected to serve on the Ashland County Board. A leading non-profit law center, Midwest Environmental Advocates (MEA), took notice, selecting Kebec for the 2020 Bill Iwen Environmental Justice Award.

“Since Philomena has been out of college, she has been on the front lines of the legal battles of our tribes in the Northern Country to protect our treaty rights and to protect our water,” said Winona LaDuke, White Earth Ojibwe and environmental activist, at an October 14 ceremony. “She has worked tirelessly for our communities, with great love and with great attention to all of the details of our culture and our way of life.”

Through her work as a GLIFWC policy analyst, as well as community organizer on the Bad River Reservation, Kebec focuses on delivering positive outcomes for Native people across the Ceded Territories. A powerful advocate for both Ojibwe culture and natural resources for the past decade, her focus at GLIFWC is ensuring the fullest possible exercise of tribal lifeways, working to promote traditional foods in tribal communities, as well as ongoing updates to the Lac Courte Oreilles v Wisconsin case, also known as the Voigt Decision.

With the recent decision by federal officials to remove ma’ingan from the Endangered Species Act list, protection for this important animal is of special concern for GLIFWC tribes and also a priority for Kebec.

“I was surprised to be picked for this special recognition. I see myself as a worker bee living in an incredible community—all working together on healing our collective trauma and re-imagining the people to our waters and lands,” Kebec said. “Even though it’s challenging, we chose to be living here during the times of the Eighth Fire. I’m humbled and honored to be in a position to serve the Anishinaabeg.”

The environmental justice award’s namesake, Bill Iwen, is a leading figure in tackling water resources degradation in east-central Wisconsin. Kebec said Kebec’s work is emblematic of the award’s leadership-by-example spirit as she strives to bring about positive community change by advocating for the rights of all people—regardless of race, income, or zipcode—to live in a clean and healthy environment. Learn more about MEA and its work to safeguard public health and natural resources at midwestadvocates.org. —CO Rasmussen

Isham-Chase scholarship is set to award $1,000

The Isham-Chase scholarship is set to award $1,000 to successful applicants twice annually—fall and spring semesters.

Isham-Chase scholarship supports indigenous natural resources, law students

Seeking to help develop a new generation of natural resources and law professionals, a Lac Courte Oreilles father and daughter have established a college scholarship targeting Native American students. GLIFWC Executive Administrator Michael Isham and daughter Monica Chase have pledged $8,000 over four years for the scholarship available at LCO Ojibwe College in northwest Wisconsin. The Isham-Chase scholarship is set to award $1,000 to successful applicants twice annually—fall and spring semesters.

“Isham College is a great asset to the community, helping put Anishinaabe people on a good path. A path to success,” said Isham, who attended in the 1980s before going to earn a bachelor degree from Northland College. Isham said scholarships are a key part of the financial puzzle as many students must piece together funds to cover tuition, textbooks, and fees. LCO College draws students from across the reservation as well as neighboring communities.

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In a Mikwendaagoziwag Ceremony first, GLIFWC hosted a virtual gathering of remembrance for the Ojibweg of the 1850s who helped shape today's upper Great Lakes region—home to land-based tribal nations with off-reservation harvest rights.

Among the 115 log-ins on the Zoom platform, several in-person classrooms joined an all-ages attendance led by GLIFWC's first executive administrator, Henry Buffalo Jr. A longtime Indian law attorney, Buffalo described the United States government trickery that led to 400 Ojibwe deaths at and around Sandy Lake, Minnesota over the winter of 1850-51 as a pivotal time.

"As we know in many different histories, there's always an event that unifies, that brings together a vision about what needs to be done," Buffalo said. "I believe that Sandy Lake was the event [that coalesced the Ojibwe Nation]."

Following the Sandy Lake Tragedy, Ojibwe headmen insisted on creating permanent homelands in addition to reserving off-reservation harvest rights in the 1854 Treaty with the United States. Learn more at glifwc.org.

—CO Rasmussen