Mighty, the eagle, soaring high above the earth, over lakes and streams.

Anishinaabe, dancer of dreams, traditions and life, dancing to the best of the drum—heard from generation to generation. The eagle calls to the people of every nation...
The Earth, mother to all creation, needs you, ogichidaa, to care for the rivers, plains, mountains, and valleys. Leader, warrior, earth protector—ogichidaa.
Footprints on the tracks
Anishinabe Ogichidaa plant firm feet/block on rez railway

By Sue Erickson
Staff Writer

Odanah, Wis.—Roll out the red carpet for the Bad River resistance to the White Pine Mine in Michigan: The trap that was set for them was not to let them down. Sometimes you get to take action. Sometimes you get to let your voice be heard, and sometimes people say you've already done enough. The people of the Bad River Tribes say they've done enough.

The first time came in 1972, Bad River Tribal Councilor and ordinance editor Orlando Canusse, a warrior or a ceremonial chief, says. "When there are 2,000 people, it means we are in support." But Brenda Orth, a tribal councilor for the Chippewa Ojibwe tribe of Michigan, which helped with communications efforts, says the poster the people are holding is important. "This is an opportunity for us to protect the earth and the Bad River people." They say they've been able to stand their ground for more than 40 years.

The poster, one of the first things they did was perform a ceremony before they set up camp on the tracks. They're in a spiritual role for their offerings, seeking strength and spiritual protection. The people from Wisconsin Central Railway opened the Bad River reservation to their’ll, and the Bad River.

The second time was the Star Trackers, running into town. Nothing we attempted was working. We had to work hard. So the people are setting up on Wisconsin Central because the tribe has access to tracks. In fact, the railroad provided an estimate of 26-30 tanks of sulfuric acid, and the Bad River.

A group of tribal members had been talking about making some action for some time, according to Stone. They sought direction, saying it was their right to protect. "It's a responsibility and an obligation." They gathered to act. "We want to protect our people, and we want to act on our behalf. The people, the environment, and all the gifts the Creator has given us, and it is our duty to protect them," says Brenda Orth.

"A lot of people just talk about protecting the land, protecting the land, but we just take action," she says. "We want to act on our behalf. The people, the environment, and all the gifts the Creator has given us, and it is our duty to protect them," says Brenda Orth.

But theEncryption of Anishinabe Ogichidaa neither reflects the reality, according to Stone. The Ogichidaa are responsible to preserve and protect, says Stone. "It's a responsibility and an obligation." They gathered to act. "We want to protect our people, and we want to act on our behalf. The people, the environment, and all the gifts the Creator has given us, and it is our duty to protect them," says Brenda Orth.

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"The answer, Stone says, was "to act, to fight, to stand up for what we believe in." They sought direction as to what could be done. The answer, Stone says, was "to act, to fight, to stand up for what we believe in." They sought direction as to what could be done. The answer, Stone says, was "to act, to fight, to stand up for what we believe in."

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Harvesting manomin (spirit food)

By Sue Erickson, Staff Writer

Wild rice is a gift from the Creator. Legends say Wild Rice was given to the Anishinaabe as a food source. In the days to come, the Anishinaabe people will harvest this gift, in the same cultural tradition of our ancestors.

The Discovery of Wild Rice

By Joseph Chosa, Lac du Flambeau Ojibwe

Wild rice was discovered by Chosa in 1949, when he was hiking near the Ojibwe village. He was following a path through the forest and came upon a small waterway. As he walked along the shore, he noticed that the plants growing in the water were different from any other plants he had seen before. He decided to investigate further and discovered that these plants were wild rice.

GLIFWC purchases six tons of wild rice for reseeding and enhancement projects

By Sue Erickson

GLIFWC purchases six tons of wild rice for reseeding and enhancement projects. GLIFWC biologists work with tribal leaders to identify areas where wild rice can be planted. These areas are often on reservations or in areas where wild rice has historically grown.

Attention ricers

GLIFWC will be doing an aerial survey of all reservation areas where wild rice is known to grow. This will help identify areas where wild rice needs to be reseeded or enhanced. If you are a ricer and would like to receive this information, please contact GLIFWC.

Wild Rice.

By Sue Erickson

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Sweet flag & sweet grass: traditional medicines

MASINAIGAN will be featuring plants that have been traditionally used by the Ojibwe in each issue. The value of many such plants has been lost over time and lack of use. Plant summaries are submitted by Beth Lynch, GLIFWC Botanist.

Sweet flag or bitter root is known as wilkenib in Ojibwe.

This single-rooted plant grows in shallow water with slender and thread-like leaves. It has the sweet flag or bitter root sweet flag because its long, narrow leaves blend in with the surrounding reeds and hard-woods. However, once you spot it in a lake or sluggish stream, it is easy to find because of its distinctive flowering stalk that juts out at an angle, or even up. The flowers are very small and yellow-brown and are on a spike-like structure that is 1 1/2 inches long.

You can see you have found sweet flag when you crush a leaf and smell a strong aromatic odor.

Traditionally the Ojibwe used the roots in an infusion for colds, coughs, and as a physic (purging and cold remedies). It was also used in bathing and as a condiment in a gidgee or for tender roots, medicines, and cold remedies.

Sweet flag has also been used for cables and as a thong in Ojibwe tradition. The sweet flag is known to attract fish.

The Ojibwe name for sweet grass is Wiingashk:

Sweet grass is a plant that seems to be as popular as ever. Buds of sweet grass can be purchased in green stores and at specialty stores, yet we still receive many calls every year from people who want to know where to get growing tips on how to grow sweet grass. Many people have now started their own sweet grass gardens, either by plant plugs received from GLIFWC, or by transplanting sweet grass from roadside patches. Sweet grass is used in baskets and as a resource to etch or stamp on birch bark.

It is difficult to find sweet grass growing in the wild. It is out of site in a few "wild" patches growing in the midst of nature. Although the species has never been well with introduced grass species that flourish in habitats with good growing conditions, it is reported that sweet grass grows best where other grasses can't survive because conditions are too dry or dry, or it is not rich enough.

Sweet grass in an entire plant can be used small or as a hot tea but it is a good for the origin of the sweet

As the season progresses, the flowers turn reddish brown and the leaves grow long and slender. The leaves are low and the flowers are long. The attractive scent of sweet grass in that the blooms of the leaves are slightly, while the tops are flat. Of course, you know you've found sweet grass when you smell the base of the plant.

Tribes enter third off-reservation plant gathering season

Oshkosh, Wis.—Eight Ojibwe bands in Michigan, Minnesota, and Wisconsin have been exercising off-reservation plant gathering rights on U.S. Forest Service land since 1992. The agreement provides for year-to-year renewal of any species under general permits. Ojibwe off-reservation gathering rights were granted in 1992.

GLIFWC (Great Lakes Indian Fish & Wildlife Commission), which includes the Mille Lacs Band, has been granted gathering rights for the 1996-1997 season.

The agreement provides for year-to-year renewal of any species under general permits. Ojibwe off-reservation gathering rights were granted in 1992.

GLIFWC's understory plant study, according to Beth Lynch, GLIFWC botanist, will be complete this fall. The harvest of live trees and understory plant gathering has been among some of the most difficult issues to resolve with the Forest Service. Rights to gather traditional items, such as Red Cliff, Bad River, Lac du Flambeau, Mole Lake and Sucker Bands in Wisconsin; Lac Vieux Desert and Re Pepin Bay in Michigan; and Aldilla Lake in Minnesota.

GLIFWC is responding to the gathering of the Ojibwe in the ceded territories in the late 1980s by allowing the Forest Service to carry out the study. The study is an attempt to evaluate the impacts of off-reservation gathering on the Forest Service.

The agreement provides for year-to-year renewal of any species under general permits. Ojibwe off-reservation gathering rights were granted in 1992.

It is the desire of the Ojibwe to gather traditional items in the ceded territories and to continue to exercise their treaty rights.

Long-term understory plant study

Look for the story in the year 2046

Oshkosh, Wis.—Meaningful results may be available in fifty years for GLIFWC's understory plant study, according to Beth Lynch, GLIFWC botanist. Lynch indicates that results from five years of study may not be apparent until the year 2046.

The agreement allows the Forest Service to conduct a study on the effects of off-reservation gathering on the understory plant populations. The study is designed to evaluate the impacts of off-reservation gathering on the Forest Service.

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Getting the “scoop” on the inland treaty fishery

By Dr. Terry J. Donaldson

GLIFWC Inland Fisheries Section Leader

Every year, the Inland Fisheries Section of the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) conducts an extensive acoustic monitoring survey of inland lakes that are part of the Treaty Fishery with the United States and Canada. This is followed each year by a comprehensive assessment of recruitment and population status. The study involves the collection and analysis of data from over 1,500 lakes across the region. These data provide valuable insights into the health and productivity of the lakes and the fish populations within them.

The survey is designed to be representative of the lakes within the Treaty Fishery, and the data collected are used to inform management decisions. The results of this year’s survey are expected to be released in the near future, and will provide critical information to help guide the management of the inland treaty fishery.

Fall surveys
These surveys are conducted each year from September 1 to October 30, and involve the use of acoustic devices to collect data on the distribution and abundance of fish. The data collected are used to inform management decisions, and to help guide the management of the inland treaty fishery.

Special assessments & research
These assessments and research activities are conducted to provide additional information on specific aspects of the fish populations within the Treaty Fishery. These activities may include the collection of additional data, or the use of specialized techniques to study particular aspects of the fish populations.

DNA reorganization - NRN Sponsor, Hatchery

(Regrieved from the Eau Claire Leader-Telegram)

No wetlands, no walleye

The U.S. Army Corps of Engineers, Fish and Wildlife Service, Natural Resources Treaty Unit, and state Departments of Natural Resources are finalizing the plans to drain or fill wetlands in the Great Lakes Basin. These plans are designed to help restore the health of the lakes and streams and protect the walleye populations.

The walleye is a valuable species in the Great Lakes, and its survival is critical to the health of the lakes and streams. The walleye is a keystone species, and its loss would have a significant impact on the ecosystem. The walleye is a favorite among anglers, and its loss would also have a significant economic impact on the region.

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The level of protection for Lake Superior from toxic pollutants in dispute

By Sue Erickson, Staff Writer

Red Cliff, Wis.—The subject of a protective designation for Lake Superior is part of the Wisconsin Department of Natural Resources’ (WDNR) Great Lakes Initiative, a plan to address persistent series of public hearings. The issue is complex.

At times for the designation of Lake Superior as Outstanding Natural Resource Waters (ONRW) or Outstanding Natural Resource Waters (ONRW) designation for the lake. The band has traditionally opposed the idea. Lake Superior and many of its communities still do.

The designation would assure protection against toxic pollutants under the federal Clean Water Act.

The Lac Courte Oreilles Band and the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) and the Wisconsin Department of Natural Resources (DNR) have formed an alliance.

The bands joined the National Wildlife Federation, Great Lakes United, the Douglas County Board, the Sault Ste. Marie Tribe, the Wisconsin Department of Natural Resources, and the Minnesota DNR to call for this designation.

The bands are recommending to Outstanding Natural Resource Waters (ONRW) designation as part of the Great Lakes Initiative. The bands believe in a strong and less protective designation, according to Red Cliff Environmental Field Manager Betty Shelley.

The Great Lakes Initiative as a package plan, requires the DNR to consider the ONRW designation before the WDNR Board in August requesting the Board to approve a series of public hearings on the initiative, according to Great Hill, Wisconsin Department of Natural Resources.

The Wisconsin Department of Natural Resources’ (WDNR) Great Lakes Initiative (Gli) 12 Project partners include the University of Minnesota Bell Museum of Natural History, the American Museum of Natural History, the Field Museum, and the Michigan Department of Natural Resources.

At the request of the Wisconsin Department of Natural Resources to consider the designation of Lake Superior as an ONRW, the band has traditionally opposed the idea, Lake Superior and many of its communities still do.

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Inland Sea Symposium stresses sustainability

By Francescia Browden

Red Cliff, Wis.—Keenly aware of Wisconsin’s commitment to organically sustainable communities within sustainable water-sheds, was held in conjunction with the Annual Inland Sea Symposium that took place June 20-23.

The focus of the conference was to advance the quality of the Lake Superior watershed and the necessary resources that need to be taken in order to develop and maintain communities that are able to live and live in partnership with their water-sheds.

The keynote speaker for the conference was author, lecturer, consultant, and facilitator, Chris Maser. Mr. Maser’s keynote presentation, “Sustainability—What is it?” was targeted to bring about the awareness of the differences between industry’s highly covered sustainably cut of timber and the more environmentally responsible concept involving the sustainable cut of timber.

The panel, entitled “Sustainable Vit- alities for the Chippewa and Lake Superior Region,” included panelists from the Alliance for Earthshard, Great Lakes Initiative, Alliance for the Environment, National Science Foundation, and Great Lakes Bio-technology Project. Prominent presenters included one of the foremost experts on the environmental issues that face the Great Lakes today. The panelists discussed the necessity of sustainable practices within the natural resources that encompass the Great Lakes.

Internally, one’s knowledge of Aquatic Therapy and Audubon’s work can be seen through use of the Global Information Systems (GIS) layered Coverage.

The 9th Annual Inland Sea Symposium was a five-day educational symposium held for the professional and general public interested in the aquatic environment and the Great Lakes.

Susan Klugman, assistant environmental modeler, and a GIS technician with the Wisconsin Department of Natural Resources’ Bureau of Tribal Affairs for Americans (ANA), Washington, D.C. Mary Ann Salvato, tribal dieticians plus $2.00 shipping and handling. Send checks to: GLITC Cookbook, Great Lakes Inter-Tribal Council, P.O. Box 9, Lac du Flambeau, WI 54538.

This has required significant research to find the data available on various resources, compiling it into a multi-access format, and digitizing it for use in reports or maps.

A specific example is the inter-Tribal Council, P.O. Box 9, Lac du Flambeau, WI 54538. Tribal Cooking contains 75 recipes and numerous photographs and regional cooking techniques.

GLITC’s “Betty Crocker,” Gigi Cloud. One of Gigi’s favorite recipes appears in GLITC’s book, White Clay, White Flower. The book contains traditional Native recipes from tribal people at all levels of Tribes in the state, now available for $19.95 plus $2.00 shipping and handling. First course to GLITC Cookbook, Great Lakes Inter-Tribal Council, P.O. Box 9, Lac du Flambeau, WI 54538.

Tribal Cooking contains 75 recipes and numerous photographs and regional cooking techniques.

The program, the Minnesota Gulf-Atlantic Project, has worked with Tribes in the Great Lakes region to identify the potential for sustainable resource use, including sustainable firewood, local hunting and fishing, renewable energy, and tourism.

Joining GLITC staff at their pique at Lac du Flambeau is Mary Ann Salvato, tribal dieticians and a performance by the Anishinaabe artist, Jaynessie Anishinaabe artist, Jaynessie Arneson, also joined in the softball game. (Photo by Atwood)
Reservation conversation

Masinaigan is beginning a new opinion "column" which will feature opinions from the public on number reservations regarding specific topics. This edition's questions were:

1) What are important issues for tribal people to consider in the upcoming state and national elections? and
2) Should tribes do more to encourage people to vote?

Leon Valleau, Lac du Flambeau: "I think we need to think about our people, especially long term care for our elders. It is a long overdue and neglected. Too many times we plug off the reservation and end up in other communities. Perhaps, we need to do things more work on it for facility.

Robin Wolfe, Bad River: 1) Key issues for tribes, I think, is fishing. Also, environmental issues, like confusion many of our communities have with the Wisconsin Water Act. A bill has been proposed where tribes might lose some of their teeth to the Act. Funding and judges are also important.

2) Yes, I think they need to educate people and non-Indians about who we are. Giving them a little insight of our history on issues and information on issues candidates are raising.

Katie Lamiasin, Bad River: 1) May issue your buddy card and environmental issues. Tribes should be bringing out treaty more on a personal level, so people can see how things would affect them. It would help to provide some insights into candidates' views on issues and information on issues candidates are raising.

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Photograph to the left: Anishinabe youth do their share in the Protect the Earth run designed to draw attention to environmental issues including how to protect the environment. (Photo by Anamara)

Updates: Indian issues

Judge dismisses Menominee treaty rights claim

Madison, Wisc.—The Menominee Indian tribe gave up their hunting and fishing rights on millions of acres of eastern and central Wisconsin, a federal judge ruled Tuesday.

The 7thU.S.Circuit Court ruled in a January 1995 lawsuit that the tribe gave up those rights in 1831 and 1848. It is the third dispute over the tribe’s treaty rights to come to the 7th Circuit in the past five years. The final decision is expected by the end of the year.

The decision was issued by Judge Barbara Grant, who has heard the case for the past five years. The case was filed in 1983 and later defined in the 7th Circuit in 1988.

The tribe is appealing the decision, and it is expected that the 7th Circuit will hear the case in the near future.

The Menominee treaty claim is one of the few cases in this century that a judge has ruled that the language of a treaty right is clear. The Menominee claim is one of the few cases in this century that a judge has ruled that the language of a treaty right is clear.

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GLIFWC wardens patrol land and water during off-reservation seasons

By Sue Erickson, Staff Writer

During a late summer break from the usual schedule, the GLIFWC conservation patrol officers pick up the pace. The off-reservation beat and deer hunting seasons are open after Labor Day so they draw small groups for many species. In addition, they must stay open for harvest in late August, bringing people out onto the lakes.

During the first few days of the season, officers are often side-by-side for easy access to their cars. Some of the deer are spotted during this time. One officer, off-duty, went hunting with a camouflage suit and a quite a few deer. At one point, he came into a field and discovered a nice camouflage suit and a bow and arrow. He went to the road and found that the deer was watching him. The officer then picked up the arrow and shot it, killing the deer. The officer then drove to the nearest town and reported the incident.

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On the reserve, the deer are often spotted during this time. One officer, off-duty, went hunting with a camouflage suit and a bow and arrow. He went to the road and found that the deer was watching him. The officer then picked up the arrow and shot it, killing the deer. The officer then drove to the nearest town and reported the incident.

Six new officers join GLIFWC Enforcement Division

By Sue Erickson, Staff Writer

Officer — The job has been a real challenge to the new officers in the GLIFWC Enforcement Division. The wardens are responsible for upholding laws and regulations on reservations, as well as protecting wildlife and natural resources. They work closely with other law enforcement agencies, such as the Wisconsin Department of Natural Resources (WDNR), to ensure compliance with state and federal laws.

The new officers are responsible for monitoring hunting activity, enforcing traffic laws, and providing educational programs. They are also responsible for handling all cases of poaching and illegal hunting.

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Circle of Flight:
Model tribal wetland & waterfowl enhancement initiative

Minneapolis, Minn.—Spawning three northern states including Minnesota, Michi­
gan, and Wisconsin, the Circle of Flight initia­tive is comprised of 179,000 acres of tribally-owned wetland and a refforestation enhancement projects. The goal is to maintain a stable waterfowl and waterfowl use in the Great Lakes region.

In Michigan, the Circle of Flight project is in progress and has covered over 117,000 acres. The project involves the installation of water control structures and the planting of wild rice. The project is a cooperative effort between the Great Lakes Indian Fish & Wildlife Commission and the U.S. Forest Service.

In Wisconsin, the Circle of Flight project is focused on the restoration of 20 acres of impoundments. The project involves the installation of water control structures, the planting of wild rice, and the enhancement of waterfowl habitat.

In Minnesota, the Circle of Flight project is focused on the restoration of 200 acres of impoundments. The project involves the installation of water control structures, the planting of wild rice, and the enhancement of waterfowl habitat.

Wisconsin

Birch Lake Wetland Enhancement Project—Flood approximately 7 acres of wetlands by installation of a water control structure.

Birch Lake Wetland Management Project—Flood approximately 7 acres of wetlands by installation of a water control structure.

Deafchild Wetland Management Project—to increase and improve waterfowl habitat

Rice Lake Enhancement Project—Plant 1,500 pounds of wild rice in Rice Lake, Wisconsin.

Rice Lake Habitat Enhancement Project—On-going enhancement projects of wild rice and waterfowl nesting structure placement.

Sokagun Chippewa Rice Lake Enhancement Project—Protection and enhancement of the Rice Lake system through wild rice planting and waterfowl monitoring.

Great Lakes Indian Fish & Wildlife Commission

Ducks Unlimited—Provides financial and technical support to the Circle of Flight project.

U.S. Fish & Wildlife Service—Provides financial and technical support to the Circle of Flight project.

Minnesota continued

Rice Lake on the Sokaogon Chippewa Reserve is one of the many lakes which have been enhanced with wild rice planting in part of Circle of Flight. (Photo by Amatore)
Negotiations continue between Bad River Tribe and railway

By Sue Erickson, Staff Writer

Odanah, Wisc.—The Bad River Tribal Government has reached a tentative agreement on the proposed solution mining project by Wisconsin Central Railwayungs exciting a settlement of sulfuric acid across the Bad River Reservation on September 23 for a community meeting regarding the Copper Range Company's solution mining project.

About 70 community members attended the meeting at the Copper Range's White Pine Mine which would include transportation of sulfuric acid.

The Bad River Band is concerned about two separate but related issues, developing the subway transportation of sulfuric acid or other hazardous materials through the reservation. While separate from the transportation issue, acid is generated in strip mining operations on the site of sulfuric acid at the White Pine Mine to leach copper. The process involves pumping millions of gallons of sulfuric acid into mine shafts.

The tribe feels that the acid could enter an underground water source and eventually flow into Lake Superior, just a few miles down the lake. Wisner states, Bad River and after Copper Range Company's solution mining project.

The meeting was opened to questions from the community that would allow the EPA to gather input from the meeting. People spoke from their hearts about their fears not only of the mine but also of alleged harassment from mining personnel.

The EPA has promised that it will research and analyze the potential impacts of the mine and the acid transportation on Tribal resources and culture.

White Pine Mine fact sheet continued

What is the EPA doing about White Pine?

The EPA is conducting Environmental Impact Statements (EIS) for the proposed mining projects. The EPA allows solution mining and a series of disposal of metal mining in conventional mines without a permit. The EPA has proposed that it will research and analyze the potential impacts of the mine and the acid transportation on Tribal resources and culture.

What are the Tribes doing to protect Tribal resources and culture?

Bad River and Red Iron have filed a lawsuit in federal court, challenging the EPA's decision to issue a permit for the project. The tribes have also filed a lawsuit to stop the mining operation.

The EPA has responded with a permit to require permits on an individual basis when needed. However, the EPA still refuses to regulate this project. The EPA's decision not to require a permit for the White Pine Mine is not surprising. Instead, the EPA has assured the public that it will conduct an Environmental Assessment (EA) that does not require a permit.

The Anishinaabe Ogichidaa and the Bad River tribe are protecting their reservation and land.

Citizens express distrust and concerns about White Pine Mine during an EPA informational meeting at Bad River

By Sue Erickson, Staff Writer

Odanah, Wis.—Representatives from the U.S. Environmental Protection Agency (EPA) arrived in Odanah August 30 for an estimated informational meeting regarding the Copper Range Company's solution mining project.

Approximately 70 community members attended the meeting at the Bad River Community Center, expressing a unanimous desire of the proposed solution mining project, the permitting process, and the mine's mining currently in operation.

"Who will profit from this mine?" one Indian tribe was one of many questions proponents posed to the EPA representatives throughout the meeting. People spoke from their hearts about their fears not only of the mine but also of alleged harassment from mining personnel.

"We're not comfortable with this mine," one representative from the group stated. The people present believed in the face-to-face dialogue and the opportunity to engage with the EPA to ensure the village's health and safety.

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11th Annual Protect the Earth Gathering

By Francinevin Browden

Crandon, WI—The Milk Lake reservation, the gathering place for the 11th Annual Protect the Earth Gathering (PEG) held in June at the Milk Lake reservation, was an area rich in history and culture. The Milk Lake reservation is part of the Chippewa tribe, and the gathering was a way for the community to come together and celebrate their heritage.

The theme of the event was "Threats to America's environment in Congress," and the event featured a variety of speakers and activities. The main focus was on the threat to the environment posed by the proposed copper sulfide mine near Crandon, Wisconsin.

The event began with a gathering at Milk Lake, where participants brought water from each of their homes as part of the "Protect the Earth" movement. The water was collected in a large pot, symbolizing the unity of the community. The pot was then passed around the group, representing the flow of energy and information across the country.

According to speakers at the gathering, Friday night's activities included a talent show in which people exchanged ideas and opinions. Sandy Lyons of W.A.T.E.R. provided a varied agenda for the weekend event. Saturday's activities included a show about land preservation. The show featured a talent show with a varied agenda, and the audience was invited to participate in a variety of activities.

The event concluded with a dinner, where participants shared their feelings about land preservation. The dinner was a celebration of the community's commitment to protecting the environment.

The event was a success, and the participants were pleased with the outcome. The group is planning to hold another event in the near future to continue their work in protecting the environment.

Clean water is our true treasure

By Rep. Spencer Black

Miners are emerging as one of the major issues in the upcoming legislative session. The Crandon Mine, a proposed copper sulfide mine in northern Wisconsin, is one of several proposed mines being proposed in the area. The mining companies argue that mining is necessary to meet the demand for copper and other minerals.

A coalition of conservation and environmental groups is fighting for a moratorium on mining activity in the area. They claim that the mining would damage the local environment and the health of the community.

The mining companies argue that the proposed mine would not only affect the environment but would also bring economic benefits to the state. They argue that the mining would create jobs and increase the state's economy.

The Crandon Mine is scheduled to begin operations in 2022, and the mining companies have already started construction work. The mining companies have been given permission to begin mining operations by the state government.

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A group of environmentalists and community members have filed a lawsuit against the mining companies. They argue that the mining would cause extensive environmental damage and that the mining companies should be held accountable for their actions.

The lawsuit was filed in April, and the mining companies have until July to respond. The lawsuit is a significant step in the fight against mining activity in Wisconsin. It is a step in the right direction, and it shows that people are willing to stand up for what they believe is right.

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CERA lobbies against Indian rights

CERA's (partial) agenda for Congress:
- Manosigán (a local anti-Indian umbrella group) has been using its influence to lobby Congress to weaken environmental laws and regulations.
- CERA's tactics include: targeting key lawmakers with personalized letters; coordinating with allied groups to create a broader coalition; and organizing rallies and protests at federal and state level meetings.

Monomenomie school board scraps controversial Indian logo

Monomenomie, Wis. (AP)—Allotments yearnings for a strong school board have been met with controversy in Monomenomie when the school board decided to change the school's logo to remove an Indian figure. The move was prompted by concerns over cultural appropriation and a desire to make the school more inclusive. The new logo was unveiled on November 15, 2019, after a year-long process involving community input and consultation.

Newt's advice

Newt Gingrich, a former U.S. House Speaker, has offered the following advice on how to address various political issues:
- In response to the Miners' Strike, Newt recommends that the government should work on improving working conditions and providing adequate compensation to miners.
- Regarding the controversy over the new Indian logo, Newt suggests that the school board should seek input from cultural experts and community members to ensure that the new logo is respectful and inclusive.

Wisconsin tribe状 to license fishery

The MNR has tried to impose a license on the Chippewas of Nawash and Saugeen. In a letter to Chief Robert Apostol, Natural Resources Minister, Chief Robert Apostol, Federal and Provincial governments have taken step to license the fishery. This is to ensure that the fishery is properly managed and that all stakeholders are involved in the decision-making process.

Walpole Island First Nation continues protest of ICY dump

The Walpole Island First Nation has continued its protest against the proposed ICY (Industrial Clean Water) dump in the area. The tribe has been vocal in its opposition to the project, citing concerns over potential environmental impacts and the potential for contamination of local water sources.

Articles have been reprinted from DUBIA/INDISH, a publication of the Chippewas of the Thames Nation.
Dagwaagin — It is tall
Zasakwa, Gashkadwin, Osikosimaan, Ozaazikosimaan, Mandaaminashkoon, Zhishlibig, Zhishlibikojigan, Gikinoo’amaadliwiyigam, Manoomin, Dakayyaa
(There is a heavy frost. It is frozen over. Squash, Yellow Squash/Pumpkin, Corn Stalks, Duck Decoy, Learning Bldg/School, Wild Rice. It is cold weather)

OJIBWEMOWIN
(Official Language)

Alphabet:
A, AA, E, I, EE, O, OO
Consonants:
Double Consonants:
CH, GH, ZH
Tonal Values:
1. Short
2. Long

NIIZH—2

Ojibwemowin translation:
Circle the 10 underlined Ojibwemowin words in the letter maze. (translations below)
A. Iniseh
B. Nimaamisigin odicitaawana
C. Giishgikoo’amaadliwiyigam
D. Gikinoo’amaadliwiyigam
E. Minakimowin
F. Onandawan nizhwaabegiwin
G. Giishchigishojikigaagmin
H. Giishchigishojikigaagmin
I. Giishchigishojikigaagmin

OJIBWEMOWIN

Gizhikoo’amaadliwiyigam
Minakimowin
Onandawan nizhwaabegiwin
Giishchigishojikigaagmin
Giishchigishojikigaagmin
Giishchigishojikigaagmin

Nizhwaabegiwin

D. Gikinoo’amaadliwiyigam
E. Minakimowin
F. Onandawan nizhwaabegiwin

G. Giishchigishojikigaagmin
H. Giishchigishojikigaagmin
I. Giishchigishojikigaagmin

NIINIW—4

IKDIDOW ONADIMOWIN (word play)

Down:
1. The earth
2. There are bright colored leaves
3. Wild rice
4. Acorns
5. Pumpkins
6. My aunt (my mom’s sister)
7. Maple tree
8. Peace

Across:
1. Miskoozgiigan, inimaatig
2. Megwaagizhike wadabagegan
3. Igigiziganigmangan miskoozgiigan
4. Ozaazwa, ozhaawaswan
5. Misswa, miskwaawan
6. Ozhaawaswan, ozhaawaswan
7. Daaga minaaroon

Transliteration:
NIINIW—3

NIINIW—2

A. Look! There is a heavy frost on the outside. B. My grandfather makes a duck decoy. C. In the morning, they go to school. My children. D. Each one gradually in the fall last. E. They harvest/root/collect wild rice, those women and men. F. She forages those pumpkins in the garden, nut. G. Miskoozgiigan is elated. H. There are no red leaves, maple trees. I. In the woodlands that lies there. J. There are red leaves. K. It is yellow, they are yellow. L. It is red, they are red. M. It is green/blue, they are green/blue.

Notes:
There are many different pronunciations in any language. Note that the English translation will lose its natural flow in any foreign language translation. This may be reproduced for classroom use only. All etchings are made by author’s written permission.
**When the Eagle Feather is passed from son to father**

*By Sue Erickson, Staff Writer*

Most of us think about the eagle, in one way or another, and its significance in Ojibwe culture. For Bill DePerry, Eagle Feather is much more than an image. Each year in May, on the day before his son Mark’s death in 1995, Bill receives the Eagle Feather in a ceremony that has deep spiritual meaning for him. As Bill says, Eagle Feather is a symbol of life, renewal and hope. It is a reminder of the love and beauty that can be found in life.

DePerry continues to carry Mark’s Eagle Feather. In his hands, it is a reminder of the love and beauty that can be found in life.

Eagle Feather holds a special place in Bill DePerry’s heart. It is a symbol of life, renewal and hope. It is a reminder of the love and beauty that can be found in life.

**The importance of vision**

*By Sue Erickson, Staff Writer*

Men and women straying from the main road were considered disrespectful and were often warned to return to the path. Those who strayed from the path were considered disrespectful and were often warned to return to the path. Those who strayed from the path were considered disrespectful and were often warned to return to the path. Those who strayed from the path were considered disrespectful and were often warned to return to the path. Those who strayed from the path were considered disrespectful and were often warned to return to the path. Those who strayed from the path were considered disrespectful and were often warned to return to the path. Those who strayed from the path were considered disrespectful and were often warned to return to the path. Those who strayed from the path were considered disrespectful and were often warned to return to the path. Those who strayed from the path were considered disrespectful and were often warned to return to the path. Those who strayed from the path were considered disrespectful and were often warned to return to the path.
Bizinnda weweni gichi Anishinabeg
(Listen to the Elders)

By Beth Tornes, Freelance Writer

Maintaining health and well-being depends on healthy eating habits. For Native Americans, this includes using traditional foods which have been tested, filtered, and gathered for centuries. For elders, who may suffer from diabetes, heart disease, cancer and other ailments brought on by diet, using indigenous foods helps to keep them healthy and strong.

Today, traditional foods, which are cyclically linked to the diverse culture of Native peoples, have been revived. Processed foods containing high levels of sugar, fat, cholesterol, additives, and other chemicals have contributed to the rise of diseases such as diabetes, heart disease, and cancer. Native Americans now are three times as likely as Americans of other races to develop diabetes, due to changes in eating habits.

By the young people as they once were. "In the traditional way, the young men would go into the woods to hunt, the boys would go and collect the plants and medicines. They would return to the community to establish a central location, with a large freezer and storage area, where the Elders could bring the food to the elders. Birch bark can come later."

As a follow-up, they are now writing a needs analysis of each Tribal Council and Conservation Department. This includes using those traditional foods that keep them healthy and strong for generations.

For the past two years, Beth Martin has been listening to the Elders as they address their needs for traditional foods and other natural resources. As the Coordinator of the Wisconsin Tribal Elder's Natural Resource Project, she has interviewed Elders from the 11 Wisconsin tribes about their needs so that they can be served to keep in balance, emotionally, spiritually, physically and mentally.

"The Elders know that the foods are important because of all the power, diabetes, the high rates of all those things come from diet alone," she explained. "They say, so we're going to do something to get them back to the way they were before the arrival of Europeans. Native Americans now are three times as likely as Americans of other races to develop diabetes, due to changes in eating habits, saying that "diet is a powerful message which Betty Martin hasn't forgotten, onto those things that are strong." Five days ago, she said, "Whatever we are going to do, we're going to do whatever it takes to supply those needs. If not, we're not going to get our Elders healthy." She gave the example of the Lac Vieux Desert band, which issues separate hunting and fishing permits for the Elders. "If a hunter would say their grandma wanted certain meats, that's fine. They could also help Elders by revising the tribal council, changing the language for some of the things in the tribal council. But if we're going to get the Elders healthy, then we're going to do something." She added, "We're going to get the Elders healthy by changing the way we do things." Each tribe would design a Tribal Council and Conservation Department.

As a follow-up, they are now writing a needs analysis of each Tribal Council and Conservation Department. "What it's going to take is the real involvement of young people to go out and engage in the Elders' needs," said Beth Martin. "We'll ask them about their needs and what they want us to do. We're not going to just gather all the food and bring it to them. It's a lot. Even if it's just getting venison. Birch bark can come later." She added, "We're going to get the Elders healthy by changing the way we do things." Each tribe would design a Tribal Council and Conservation Department.

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Bizindaa weweni gichi Anishinabeg (Listen to the Elders)

By Beth Torres, Freelance Writer

Maintaining health and well-being for future generations is fundamental to Native American communities. This includes using those traditional foods that have been historic, vital to people’s well-being, and are now scarce. Dietary changes, which may occur as a result of increased access to commercial foods, can lead to health problems, such as heart disease and diabetes, due to the rise of processed foods. Some people are not aware of the importance of traditional foods and resources, which kept them and their families strong for generations.

Today, only half of Native Americans over 18 years old get enough fruits and vegetables. A recent survey of elders in the State of Wisconsin showed that many of them find it difficult to obtain traditional foods that kept them and their families strong for generations.

Betty Martin, Coordinator of the Wisconsin Tribal Elders Natural Resources Project, (Photo by Beth Torres)

One Ho-Chi Clan elder, Alberta Day, who was suffering from cardiac cancer, duplicated the foods and medicines she learned as a child at her life address. As Great Lakes Inter-Tribal Council (GLITC) elders gathering, she stressed the importance of preserving traditional foods, saying that “it is 10% of our well-being and we have to hold onto those things that are strong.” Days later, she passed away in her sleep. A message, which Betty Martin shared with me, is that elders are having a hard time getting access to those natural resources. Martin and Valliere asked elders about their needs for traditional foods—deer, venison, rabbits, fish, bear, pork, cheese, greens, maple sugar, wild rice, greens, corn, potatoes, and other resources. They also asked them about other resources such as sweetgrass, sage, orcinol, and tobacco. Martin and Valliere told them that they would be beneficial for all who suffer from ailments such as diabetes. Heart disease, cancer, and other problems are increasing among younger Native Americans. This is due to the lack of traditional foods and resources that were traditionally used in the diets of Native Americans. Martin told me that elders have to recognize that the foods are important because of all the cancer, diabetes, heart disease, and other problems that are increasing among younger Native Americans.

After gathering the data, they travelled to Wisconsin with elders from the different Wisconsin tribes. They provided them with a small tribal resources and discussed the survey results. As a follow-up, they are now revising the tribal codes, changing the language for the tribes to help elders by revising the tribal codes, changing the language for the tribes to help elders get additional support, such as hunting and fishing permits for the elders. “If a hunter would say their grandma wanted to hunt, we have a permit in the elder’s name, to get him or her that deer. During spearing, hunting and fishing permits for the elders could also help elders by revising the tribal codes, changing the language for the tribes to help elders get additional support, such as hunting and fishing permits for the elders.

Other things besides foods—birch bark, medicinal plants, roots, etc.—are also important to elders, and Martin believes they need to be used more extensively. She said that the traditional diet is what elders need to stay healthy, those natural foods, and not just how they are coming by for them to come by. She says there is no end to the grandparents because the grandparents, grandparents want to pass on the knowledge for all the young people as well.马丁也告诉我说，今天的年轻人应该了解传统食物的重要性，包括所有的癌症、糖尿病、心脏疾病和各种其他问题。马丁告诉我，传统食物和资源对所有恋者来说都是重要的，因为它们对所有癌症、糖尿病、心脏疾病和各种其他问题都有好处。
Ethnobotanical Thoughts

"Wild" wild rice

By Dr. James Meeker
Associate Professor, Northland College

Along with maple sugaring and berry picking, the gathering of wild rice ranks high among wild plant gathering activities. Wild rice is arguably the upper midwest's most interesting and important native grass, and it has provided a major staple for indigenous people for thousands of years.

I like to distinguish what I call "wild" wild rice, that found growing in its natural lake and stream habitats from the domesticated variety, also called paddy rice. Both the wild type and paddy rice are in the genus *Zizania*, and both are thought to be northern wild rice, or *Zizania palustris* (meaning of the swamps). However, they are not identical.

Most wild grains have gone through a very similar process in the course of domestication. Individual plants chosen in this process are those that tend to concentrate their ripening over shorter time periods than their wild relatives, and plants with this tendency are often said to be non-shattering (as opposed to the wild types that drop their grain over a longer time span).

With the Eurasian grains such as wheat and barley, this process took place somewhat inadvertently over long time periods. People merely tended to favor those plants that had the most ripened grain on them at any one time. These favored strains or genotypes were then the very ones to pop up the next season around the camps, by accident, from seed accidentally dropped the year before.

Since species like wheat can survive storage in a dry environment for several years, it is not difficult to imagine that some of stored grain remained viable long enough to be accidently planted in the trash heap near the camp.

Wild rice, however, could not have been domesticated by chance, as any grain that was taken to the camp and not eaten would not survive a long dry period, and it was very unlikely for the grain to get back to the water. So due to its adaptation to water habitats, wild rice was not domesticated until recently in a very intentional process.

The first step in this taming of the grain began in the 1950's when harvesters in Minnesota began to actively look for plants that tended to hang onto their grain and ripen uniformly. (Actually, since male flowers of wild rice are separated from the female, wild grains are possible over a two week period. The originally selected plants appeared to have some of these desired qualities, and they proved to be the genetic stock for most of the early paddy rice industry.

"Wild" wild rice is certainly different from these domesticated varieties, if only in these characteristics. How this translates to taste is, well, up to each individual's taste.

Most of the Kahagon rice growers that I know won't touch the paddy variety and call it mud rice, often while very deliberately spitting out the word mud.

Many folks will tell you that the key difference between the paddy variety and the wild type is in the processing. It appears that the nicely packaged paddy rice is processed over a longer time period to produce a uniform shiny black sheen, far different from the mottled light green to dark wild harvest that you get by processing it quickly. This results in a much longer cooking time for the industrial variety, more akin to the domesticated white rice.

A few years back I visited some of the large rice-producing factories in California and saw rows and rows of parching ovens (used to dry out the rice and shrink the grain away from the husks), tumblers (that separate the grain from the husks, and semi-truck loads of empty husks being shipped off site for disposal).

This California paddy rice was being "cured" (the initial drying process) in long windrows on asphalt parking lots. Other than the blackbirds that I saw in the alternately drained and flooded rice fields, nothing reminded me of the harvest back here in Wisconsin. The whole California operation was a far cry from our local processors' set ups, like those at Bad River.

Why, it might be asked, did the domestication of wild rice take place? Just like any wild harvest, there are good and bad years. To entice large buyers like Uncle Ben's to get into the market, there needed to be a stable yield from one year to the next.

Wild gathering was just too "iffy" and labor intensive.

On this note, however, I have to chuckle every time I drive down U.S. Highway 2 near Onahah, the site of an attempt to produce paddy rice in the late 1960's. Just a stone's throw away from the reliance one the most reliable natural rice beds in the area thrives. The choice there for Bad River members was obvious, and mud rice didn't win out.

(Jim Meeker teaches Natural Resources at Northland College, Ashland Wisconsin, and is active in regional conservation issues. Jim's dissertation research was conducted on "wild" wild rice in the Kakagon Sloughs of the Bad River Reservation. Jim received his Ph.D. in Botany from the UW at Madison and his research interests include studies of Great Lakes wetlands and investigations in regional ethnobotany, including joint authorship of "Plants Used by the Great Lakes Ojibwa," published by GLIFWC.)