Late ice-out cools netting

Good fishing for walleye spearers

By Charlie Otto Rasmussen
Staff Writer

A pinch of asemaa (tobacco) is handed to Red Cliff’s Leo LaFernier requesting him to open a Voigt Intertribal Task Force (VITF) meeting with a prayer, a request he graciously grants and offers up his words to the Creator following a Drum Song and the passing of a Pipe. In this way, many VITF meetings have begun over the years with the Task Force’s longest-standing member asking the Creator for wisdom and guidance. LaFernier has been with the Task Force since its beginning in 1983 and is entering his 28th year as a Task Force representative from Red Cliff, although this year he is serving as an alternate.

A soft-spoken, but determined ogichidaa, LaFernier, known as “Uncle Leo,” has advocated for his tribe, treaty rights and the environment as a tribal council member, a VITF representative and as a spiritual guide. His journey has been long and rich as he has participated in the re-affirmation of tribal sovereignty and treaty rights and the resulting empowerment of tribal governments through the past 30 years.

He’s participated in many battles along the way, including the protest years on Wisconsin spearfishing lands, the strenuous negotiations with the State that characterized the first years of treaty harvests in the 1980s, the battle against the location of a nuclear waste disposal site in the region, Red Cliff’s effort to investigate mystery barrels planted by the US Department of Defense in Lake superior, the US Army Corps of Engineers conducting limited walleye fishing at Monroe Lake and the Escanaba River. In downstate Cheboygan County, Black Lake yielded a single lake sturgeon for a Bay Mills treaty spearer. Justin Carrick, Bay Mills Conservation Department, said that nearshore areas of Lake Superior, Huron and Michigan have received the most attention to date—both from subsistence and commercial fisherman.

While Mille Lacs Band fisherman negotiated the late breakup with under-ice nets in late April, it was May 9 before open water fishing got underway. Skilled Ojibwe spearers successfully targeted a broader size range of walleye in the effort to conserve sensitive year-classes of smaller fish. Historically the most utilized fishing method, netting produced only about 17% of the harvest total, according to preliminary numbers. “The new regulations allowing all sizes of walleye to be speared at Mille Lacs appears to have shifted some of the harvest away from smaller fish,” said Joe Dan Rose, GLIFWC Inland Fisheries Biologist. According to preliminary creel data, walleye taken by spear averaged 19.2-inches in length—a size that meshes nicely with state angler requirements to keep only 18-20” walleye.

Due to declining abundance of catchable walleye, the total harvestable surplus for the 2013 fishing year was reduced to 250,000 pounds, half of what it was last year. The Bands voluntarily (See Weather, page 5)
Tribes work with NWF to protect natural waters

Concern over loopholes in Clean Water Act

By Sue Erickson, Staff Writer

According to a report issued by the National Wildlife Federation (NWF) in April 2013, loopholes in the Clean Water Act (CWA) allow mines to discharge pollution into waterbodies. Closing those loopholes would protect tribes and other communities from potentially adverse impacts as a result of hardrock mining.

Entitled “Honoring the River: How Hardrock Mining Impacts Tribal Communities,” the NWF report focuses on the impacts mining has had on tribes historically and encourages a federal rule change to prevent the recurrence of similar impacts in the future.

Emphasizing the urgency for change, the NWF calls attention to the proliferation of new mining proposals. “Mines are being proposed from Alaska’s Bristol Bay, a watershed that supports the greatest remaining runs of wild sockeye salmon on earth, to the Great Lakes basin, which contains 84 percent of North America’s supply of fresh surface water.”

**Loopholes in the CWA**

Some may think the EPA and the CWA have the pollution problem covered. Not so, says NWF. Loopholes in the CWA allow mining companies to deposit untreated tailings and other mine waste products into streams, lakes, and wetlands. Current regulations provide that mines can treat some waterbodies as “waste treatment systems,” and therefore those waters are not protected by the CWA.

The report points out that mines “can treat some mining waste as ‘fill material,' which is not subject to normal pollution standards for waters of the United States.”

Within a section of the report entitled “Hardrock Mining & Water Pollution,” both surface water and groundwater pollution from acid mine drainage (AMD) is discussed. “Acid mine drainage is a particularly dangerous by-product of hardrock mining. Of the estimated 500,000 abandoned mines in the western United States, some dating back to the late 19th century, many continue to pollute today.”

The long-term impact of AMD makes it particularly concerning. According to the report, AMD “still seeps from mines in Europe that were worked by the Romans before A.D. 476 and modern mines, such as the proposed Phoenix gold mine in Nevada, are predicted to produce AMD for as long as 10,000 years.”

**Tribal histories with hardrock mining**

Within this section, NWF discusses tribal experiences with hardrock mining, featuring western tribes in Montana, Idaho and eastern Washington where mining projects have left waters polluted. Many of these mining projects occurred at a time when tribes were vulnerable and unaware of the potential impacts of mining on the land and water.

The report emphasizes the powerful connections tribal people have with the land, water and the natural world, noting that the reservations have often been homelands for many generations, making it unimaginable for tribal communities to pick up and move if their environment becomes poisoned by mining waste. Similarly, resources on lands ceded in treaties remain important sources of food for tribes who retained treaty rights to fish, hunt and gather for sustenance, and still depend on the fish and game to be present and safe to eat.

**What tribes are doing to close the loopholes**

Tribes are working with the NWF to get closure of the mining loopholes which allow for tailings and other mine waste to be dumped in lakes, streams and wetlands. Already some tribes in the Great Lakes region and elsewhere have:

- Written to the White House, Environmental Protection Agency (EPA) and Army Corps of Engineers (Corps), stating how hardrock mining threatens their communities and asking them to close the loopholes in the Clean Water Act, specifically to limit the “waste treatment system exclusion” to only manmade waters and to revise the definition of “fill material” to exclude discharges subject to effluent limitations, such as mining slurries which are currently classified as fill.
- Passed resolutions urging the White House, EPA and the Corps to close the CWA loopholes.
- Encouraged their members to send an action alert letter to the same parties.
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The report encourages more tribes to reach out to their members and federal agencies to close the loopholes that threaten their waters.

For additional information go to www.nwf.org/miningloopholes.
Treaty obligations and trust responsibility: A call for action

By Michael J. Isham, Jr.
GLIFWC Chairman

LaC Courte Oreilles Reservation, Wis.—Trust responsibility is a term I have been hearing a lot these days. Tribal leaders from around our region and from around the country have been calling upon the federal government to honor its trust obligations to our tribes.

I have witnessed this in a number of venues and on a number of issues—at meetings of the EPA’s Regional Tribal Operations Committee in relation to water quality, air quality and habitat protection; in state and federal meetings and written testimony in relation to protecting our brother Ma’iingan; and in meetings with federal and Congressional officials in relation to adequate funding for tribal natural resource and environmental management programs, to name but a few examples.

What does trust responsibility really mean? It is a term that easily rolls off the tongue because we in Indian country know how important it is to continually remind the federal government of promises and commitments that remain just as valid today as when they were made many years ago.

Trust responsibility seems to be understood in concept by many in the federal government but understood in practice by few. The question begs—how do we tell the federal government and others what trust responsibility means in terms of action, in terms of getting something done that helps tribes meet their priority needs?

To me, trust responsibility means that the federal government must take specific actions to uphold and defend the obligations it assumed in signing treaties with my tribe (LaC Courte Oreilles) and other tribes in this region. For example, the Treaty of 1837 guarantees to the tribes the right to hunt, fish and gather in our ceded territories. It guarantees that we can continue our long-held lifeways and use the resources as we have since time immemorial. The same types of guarantees are part of the treaties and other documents that established our reservations.

Copper & iron ore big draws for mining corporations

By Charlie Otto Rasmussen

Odanah, Wis.—From the Yellow Dog Plains west to the Arrowhead region, mining initiatives are in play across the ceded territory. Influenced by weather, regulations and market forces, plans for extracting iron ore taconite and other metals—including copper, zinc and nickel—remain in various stages of development. Mining specialists with GLIFWC, Tribes, and grass-roots organizations are tracking mining activity in the field and in public forums.

“There’s a major push in the ceded territory and adjacent regions from mining companies to identify and develop new ore bodies,” Ann McCammon-Solits, GLIFWC policy analyst said. “Legal and environmental staff are monitoring this modern mining boom and the potential threats to natural resources that tribal members hold in common.

Near the Kinnecott Eagle Mine in north-central Upper Michigan, a new water quality monitoring program in the Yellow Dog and Salmon Trout watersheds is underway. The Keweenaw Bay Indian Community (KBIC) helped broker a cooperative agreement with the US Geological Survey on a four-year study to measure impacts from not only mining but associated activities like mining road construction, heavy truck traffic and the operation of large industrial facility, which sprawls over 100 acres of bulldozed sand plains.

“Aquifers of the Yellow Dog Plains discharge to form several pristine rivers,” said KBIC President Warren C. Swartz. “[Mining] activities may diminish the inherent value of the Community’s 1842 Treaty rights and put the health and welfare of the public in jeopardy for generations to come.”

Swartz said the water monitoring program includes the support of the Huron Mountain Club and the Yellow Dog Watershed Preserve, both located near Big Bay.

Meanwhile, Kinnecott officials announced a pullback on completing construction and beginning operation of the underground Eagle Mine. With mineral prices expected to stay depressed in the coming year, Kinnecott is postponing production of nickel and copper for the second half of 2014. At the Orvana Resources mine site dubbed Copperwood near Michigan’s western Chippewa shoreline, company managers continue working through the state application process. Anticipating approval by the end of the year, the mine should be operational sometime next year.

In a repeat performance from the previous legislative session, the Wisconsin Assembly executed a party-line vote on mining regulations largely authored by mining company, Gogebic Taconite. With a slim pro-mine majority in 2013, lawmakers passed the AB1/SB1 Iron Mining Bill after limited public opportunity to provide input. On March 11, Governor Scott Walker signed the bill also stripping the Department of Natural Resources from authority to halt mining operations even in the event of an “immediate and substantial threat to public health and safety or the environment,” creating a hurdle to swift remediation in emergency situations.

A late snowmelt in the Penokee Hills—where Gogebic Taconite proposes to construct the world’s largest open pit iron mine—delayed test drill ing up to 1,200-feet to better define the ore body. Company officials announced plans to dig up larger bulk samples of rock later in the year.

The Bad River Tribe created a legal defense fund in the wake of recent developments to mine the Penokee deposit, which lies just six miles upriver from the reservation. For more information see www.badriver-nsn.gov.

Many equate the fulfillment of these treaty obligations to the fulfillment of trust responsibilities. Some suggest that specific treaty obligations are a subset of the general trust responsibility. I find this type of “legalese” confusing and unhelpful.

To me, obligations contained in treaties like the US Constitution considers as the “supreme law of the land” are more powerful than a general trust responsibility that was defined by the courts. For instance, the federal government took on specific obligations and committed to making good on specific guarantees.

Treaty obligations go beyond a duty to consult with tribes on a government-to-government basis. They go beyond applying some sort of balancing test that merely takes tribal input into account but that does not guarantee decisions that truly protect tribal interests.

Treaty obligations require much more. They require the federal government to affirmatively act, not sit idly by while Aki is being destroyed. They require specific actions and decisions to protect and defend our right to hunt, fish and gather natural resources, including to ensure that treaty resources are non-toxic, healthy and abundant.

Treaty obligations mean that the government must deny a permit for mining activities, for example, that will pollute and poison treaty resources as well as destroy valuable treaty-protected habitat. They also mean that the federal government must ensure that tribes have sufficient financial resources and expertise to determine the impacts of particular proposals on tribal rights and interests, as well as to be full participants in all decisions that affect them.

To understand trust responsibility, I choose not to get tangled up in theoretical concepts and discussions. Instead, I look to the specific terms of the treaties themselves. They provide the foundation and the justification for federal action, not inaction and lip service. There need be no other source of law to provide that authority or impetus to act. After all, as the Constitution makes clear, treaties are the supreme law of the land.
Fee exempt camping on National Forest campgrounds while exercising treaty rights

Through an agreement between participating GLIFWC member bands (Bad River, Bay Mills, Keweenaw Bay, Lac du Flambeau, Lac Vieux Desert, Mille Lacs, Red Cliff, and Sokaogon/Mole Lake) and the Eastern Region of the U.S. Forest Service, members of the participating Bands exercising their treaty rights may camp for free and without length of stay restrictions for most campgrounds in the Chequamegon-Nicolet, Ottawa, Hiawatha, and Huron-Manistee National Forests.

Some fee-exempt campgrounds (especially those that are busy) still maintain a 14-day length of stay restriction between June 15 and August 15. This provision is periodically reviewed to ensure that these restrictions are not interfering with the exercise of treaty rights. There is generally no limit on the number of camping permits a person may obtain.

For free camping on National Forest Campgrounds you must:

1. Be a member of a Band that has ratified the Tribal/USFS Campground Agreement
2. Obtain a tribal camping permit through your tribal registration station or GLIFWC.
   - Your registration station or GLIFWC will use the online permitting system (NAGFA)
   - You will be issued a permit (similar to previous years)
   - The permit will include a permit number that you will use to fill out the fee envelope.
3. Follow the camping registration procedures at the campground. Generally, this involves providing information requested on a registration form or envelope. See illustration on how to fill out the fee envelope at the campsite.
4. Follow all campground rules and regulations found in the tribal rules.

Reminder: Fee exempt camping is for National Forest campgrounds only!

Dangers of lead in venison

By Lynna Gurnoe, Red Cliff tribal warden

A recent study conducted by the US Geological Survey at the National Wildlife Health Center revealed that there are elevated ammunition-associated lead levels in consumers’ wild game. The photo below shows the placement of lead from ammunition in the study’s carcass (with white specks being lead). Note the distance those lead specks traveled from the entry wound. Surveys distributed to food banks the surveys showed that 8-15% of Wisconsin donated venison to food shelves contained lead fragments.

These lead fragments are not only harmful to humans but are also hurting our wildlife in the ceded territory. Some of the many affected animals include carrion birds such as eagles and vultures, canines such as wolves and coyotes, and waterfowl such as ducks and geese. An unusual bird that is dropping in populations due to lead poisoning is the woodcock. Some other sources of lead that animals ingest include spent shot (waterfowl, upland game), sinkers (waterfowl), mine tailings (waterfowl), and paint chips.

Lead can cause neural degeneration (nerve damage), kidney damage, bone damage, and inhibit blood formation and nerve transmission. The body mistakes lead for calcium and then transports it to nerve cells and other tissues.

What can I do to help?

Switching to ammunition that does not contain lead will greatly reduce mortality in wildlife and limit the chance of humans ingesting lead fragments. Unfortunately this ammunition does cost more, but spending a few dollars is worth environmental and human health benefits.

Correction: GLIFWC’s internet-based permitting article

In the winter edition of Mazina’igan there was an article about an internet-based permit and registration system which is being used by several GLIFWC member tribes. The article said that the system was used by all member tribes. This was not accurate as Keweenaw Bay (KB) employs a different system, and the permitting requirements for KB are not the same as for other tribes. This article caused some confusion and concern because of its inaccuracies. We apologize for any confusion that this oversight might have caused.
Young Ojibwe women participate in “spear and release” at LCO

By Sue Erickson, Staff Writer

Lac Courte Oreilles Reservation, Wis.—Spear and release doesn’t seem to jive but that’s what some Lac Courte Oreilles (LCO) Ojibwe School students are up to under the guidance of Jason BISONETTE, outdoor skills teacher and WENDY Torstenson, science teacher.

On the evening of May 15 three young women, all students from the LCO Ojibwe School, boarded BISONETTE’s spearfishing rig and slipped onto the still waters of LCO Lake in order to learn something of this traditional Ojibwe practice.

However, this night their mission had several goals—to learn traditional skill and values, to bring home some fish to share with the class, and to collect eggs and milt for rearing walleye for eventual release. Herein lies the “spear and release” aspect of the program.

Bisonette is integrating a traditional Ojibwe practice with hands-on application of textbook science and math, giving the students a learning experience in both.

“There’s a clear difference between educating Ojibwe kids and Ojibwe education,” says Bisonette, who is dedicated to incorporating Ojibwe perspectives, values and customs into the education of Ojibwe youth. “Ojibwe Educa-
tion consists of those lessons that have allowed our people to thrive since our creation and what we are doing is blending that traditional Ojibwe education with a federally mandated mainstream curriculum,” he explains, conscious that youth must meet academic standards.

Not surprised that three young women opted to participate in this night-time venture, Bisonette commented on the strong role Ojibwe women have always played in the communities as “the backbone of the Ojibwe.”

For student Jolynn Diamond this evening was an opportunity to learn how to spear for real. “I actually want to learn how to spear,” she commented. “I want to learn more about my culture.” For sisters Catera and Clarice Roberts it was an opportunity “to see what spearfishing is all about.”

Jolynn got her hands-on opportunity to spear that night, but also learned about acknowledging the fish with asemaa prior to harvest, learned about the spawning habits of fish, learned about conservation principles by taking eggs and milt for rearing, learned about sharing harvest with others, learned about enforcement of codes governing spearfishing, learned about management practices such as the creel- ing of the fish, learned about camaraderie and helping each other at the landings.

Also, she learned spearing a fish at night isn’t as easy as it looks!

Once the crew harvested their fish, they were brought ashore for creeling. Fish are measured, sexed and counted at every open spearfishing landing. Lack- ing female walleyes needed for eggs, fellow LCO spearers on the lake that night donated a few females for that purpose. Torstenson milked the eggs and took milt from male walleye, mixed them for fertilization, and after a wait, covered them with clay.

The eggs were transferred to an incubator in her classroom and will be tended until they hatch. At that point, the fry will be taken to the LCO tribal hatchery to be reared to fingerling size and eventually released. The girls also participated in the cleaning and preparation of the speared fish in school the next day. They gave all of their fish away to elders and people working in the school.

“We’ve been spearining fish for generations,” Bisonette says, commenting that Ojibwe people have survived many hard times, and that it is important to share not only survival skills with the youth, but “also to pass on those Ojibwe values that shape our character and help define us as a people.”

Weather limits Mille Lacs harvest

(continued from page 1)

reduced their declared harvest amount to 71,250 pounds, and at press time, only 14,182 pounds of this amount had been taken by treaty fishermen. On the last day of treaty walleye fishing for Wisconsin bands—the early hours of May 15—spearmen battled gusting winds from virtually every direction and the creel count trickled to a few dozen ogaa (walleye). Netters from Mille Lacs are expected to nudge harvest numbers up slightly, but far below the quota limit.

—Sue Erickson contributed to this report

Creel work at Mille Lacs

(Continued from page 1)

At Mille Lakes’ South Garrison landing, GLFWC staff collect data from walleye speared in the early hours of May 15. From left: Jeremy Ozhwaanaquad McClain, Curt Greene, Robin Arunagiri, and Joe Spotted Eagle Wade. According to preliminary harvest figures, speared walleye averaged 19.2 inches. (COR)

Spearers from Bad River fish the western shore of Mille Lacs. (COR)
Tree-chomping pests threaten native trees!

By Steve Garske, ANA Forest Pest Env. Grant Coordinator

Odanah, Wis.—The year 1635 was an important one in American history. That’s when the codling moth was first found in North America. This Eurasian moth lays its eggs on apples, pears and crabapples. The caterpillars which tunnel through these fruits are known to most people as the “worms” in a wormy apple. The codling moth may have been the first tree-feeding insect to arrive here from overseas, but it certainly wouldn’t be the last.

By 1859 another 17 introduced tree-feeding insects had been recorded in the continental United States. Then things really took off. From 1860 through 2006, an average of 2.4 tree-eating insect pests were detected each year. Over the same time period, the number of high-impact insects, fungi and other tree pathogens averaged 0.43 per year. Most of these pests arrived on nursery shipments and other living plant material. Today more than 450 tree-feeding insects and pathogens have become established in the US.

One of the first high-impact pests to arrive was the fungus that causes chestnut blight. Known as the “redwood of the east,” the American chestnut (gichi-zhawanematin) dominated forests from southern Maine and Ontario to Indiana and Georgia. These trees could reach at least 15 feet in diameter and 120 feet tall. In July they would burst into bloom, turning whole hillsides white. In the fall their huge crops of chestnuts (gichi-zhawanematin bagaanag) would cover the ground several inches deep. The nuts fed a wide array of wildlife, from black bears (maksow) and squirrels (ajijamoom) to turkeys (mizhiseeg) and the now-extinct passenger pigeon. A bread made from chestnut meal mixed with corn was a staple food of the Cherokee people.

After European settlement the chestnut played a major role in the Appalachian economy, as people gathered the nuts as a cash crop and used the tannic acid from the bark in the leather industry. The wood was strong, lighter than oak, and more rot-resistant than redwood, and cabins made from chestnut lumber in the 18th and 19th centuries are still standing today.

The arrival of the Asian chestnut blight fungus in the early 1900s marked the beginning of the end for this magnificent tree. By 1940 the disease had decimated the chestnut across its native range. Wildlife populations crashed, and at least six species of moths vanished forever. Today the wild chestnut population consists almost entirely of the resistant trees continue to arise and pass their genes on to subsequent generations.

History now repeating itself

The latest major pest to hit our forests is the emerald ash borer, or EAB. This green, ¾ inch long beetle probably arrived in solid wood packing material from China in the early 1990s. By the time it was discovered in 2002, it was well-established in Detroit and neighboring Windsor, Ontario. It is now found from Massachusetts west to Minnesota, and south to Missouri, Virginia and Tennessee. Most of Minnesota, Wisconsin and the Upper Peninsula of Michigan are still free of the EAB, though.

The EAB attacks and kills only true ash (genus Fraxinus) species. It is a new forest pest in the Great Lakes region, and we are not safe. Unfortunately the scenario currently faced by ash is more like that of the chestnut than the American elm. The EAB attacks ash saplings as small as one inch in diameter, killing them before they can produce seed. Black ash trees are usually killed within three years, while white ash trees may persist for four to five years. (See Asian longhorned, page 7)
Asian longhorned beetle attacks maple

(Continued from page 6)

But they are all killed. No resistant trees of these three species have been found so far. If the EAB looks bad, an even more destructive bug is knocking at the door. For those who remember the old Bugs Bunny cartoons, the Asian longhorned beetle (ALB) is like the Tasmanian devil. It eats birch (including white birch, or witgwoar), willows, elms, and horse chestnuts. It also attacks aspen, cottonwood, ash, and hackberry. But its favorite food is...maple. Red maple and silver maple (both zhishihiitimiminwanzhe), box elder (adjushbimak), Norway maple (often planted as a street tree), striped maple (moozomizh), and sugar maple (aninaatig) are all preferred hosts of the ALB.

First found in North America near Brooklyn, New York, the ALB has subse-

quenty appeared on Long Island and in New Jersey and Chicago. They’ve also been intercepted in warehouses in several states, including Michigan and Wisconsin. So far these urban populations have either been killed (or are being) eradicated. Recently, though, the ALB has spread into wooded areas in Massachusetts and southwest Ohio. If this beetle gets away, it has the potential to do more damage to North America’s hardwood forests than Dutch elm disease, chestnut blight, and the gypsy moth combined.

Our cherished conifers (evergreens) are also threatened by introduced pests. Two aphid relatives called adelgids arrived in North America decades ago. Both attack healthy, undamaged trees. Trees get infected either through wounds (including pruned branches) or through root grafts with nearby oak trees. The fungus is actually carried into the trees on pruning equipment. If the tree is attacked more than once, it will eventually die. While large trees are now very rare, American elm is still a part of our forests. Because some trees survive long enough to reproduce, resistant strains will continue to appear. Additionally the USDA Agricultural Research Service (ARS) and others have bred highly resistant strains from trees showing some resistance in the wild. Several of these are now commercially available.

So far none of our three ash trees have shown any resistance to the EAB, so a breeding program really isn’t even possible right now. (Blue ash, native to the east central US, does appear to be resistant.) The USDA-ARS has initiated a program to collect ash seeds from across the country. These seeds will be preserved in cold storage so that if the EAB eradicates ash from the landscape, seed will be available for breeding programs and (hopefully) eventual reintroduction to the wild.

Biological control efforts are underway for the EAB. So far three tiny, sting-

less wasps have been introduced from China. The larvae of these wasps are natural parasites of the EAB. One lays its eggs in EAB eggs, while the other two attack the larvae under the bark. Additionally a native parasitoid wasp has begun attacking EAB larvae. Whether these insects will eventually bring EAB populations under control remains to be seen. The same is true for predator insects released to control the hemlock and balsam woolly adelgids.

What would be left of our forests if these trees were severely reduced in number, or wiped out altogether? It is hard to imagine our northern forests without aspen, maple, hemlock, and birch, and where balsam fir, aspen and oak are in serious decline. Fortunately everyone who cuts firewood, picks berries, gathers medicines, or just likes to go for a walk in the woods can play a part in slowing the spread of these pests. First, be aware of what these pests look like and what they do to these trees. If you spot a tree or a cluster of trees that look like they’re declining or dying unnaturally, be sure and report it either to us or to one of the organizations below. Slowing the spread will buy time for scientists to find the best solutions available to save our forests.

The simplest and perhaps most effective thing we can do is to avoid mov-

ing logs or firewood from infested areas. When it comes to slowing or stopping these forest pests, the future is in our hands!

What can be done?

Heroic efforts are being made to bring back the American chestnut. An extensive breeding program by the American Chestnut Foundation (ACF) involves crossing American chestnut strains with either Japanese chestnut (Castanea crenata) or Chinese chestnut, and then repeatedly backcrossing the offspring with American chestnuts to get resistant trees that retain no Chinese chestnut characteristics except for the resistance to chestnut blight. Two forms of chestnut blight have been identified: a green, non-lethal wasp and a red, lethal wasp. Strains have been developed that are resistant to the non-lethal wasp but susceptible to the lethal one. More wasps have been introduced from China, and the USDA-ARS has issued a permit to use one of these strains on American chestnut trees.

The American chestnut may once again be a part of America’s forests. Whether it will ever fulfill the dominant and ecologically valuable role it once had, though, is a question that will not be answered for a century or more.

What can be done?

For those who remember the old Bugs Bunny cartoons, the Asian longhorned beetle (ALB) larvae greatly weaken their host trees. (Photo by E. Richard Hoebeke, Cornell University, Bugwood.org)

Insect: Asian longhorned beetle. (Photo by Joe Roggs, Bugwood.org)

To the left: ALB exit holes and other damage. (Photo by Pennsylvania Department of Conservation and Natural Resources–Forestry Archive, Bugwood.org)

Northern red oak (mashkode-miizhimizh) succumbing to oak wilt in Minnesota. (Photo by Joseph O’Brien, USDA Forest Service, Bugwood.org)

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For more information:

The history of invasive species is from: Aukema, J. E., D. G. McCullough, B. Von Holle, A. M. Liebold, K. Britton, and S. J. Frankel. 2010. Historical ac-

cumulation of nonindigenous forest pests in the continental United States. Biosci-

ence 60 (11): 886-897.

For a great read on the restoration of the American chestnut, see this recent National Geographic story: http://phenomena.nationalgeographic.com/2013/03/11/resurrecting-a-forest/. Also check out the American Chestnut Foundation site at http://www.acf.org/index.php (For additional information and photos: www.gl/fwc.org/publications/ mazinaigan/SpringSummer2013/Forest_Pests)
Mille Lacs Band fosters survival of declining species

By Sue Erickson, Staff writer

Mille Lacs Reservation, Minn.—Providing suitable habitat for the winged-ones, especially those who make their homes on the reservation and whose populations are sparse, is a concern of the Mille Lacs Band of Ojibwe Department of Natural Resources and Environment (DNRE), according to Kelly Applegate, DNRE wildlife biologist.

“Mille Lacs Band does a lot of habitat restoration, making the best habitat we can for females that are here,” Applegate explains. “It makes more sense to save species while they are here rather than wait for them to be listed.”

Birds are one area of focus for the DNRE staff, with four target species: the common tern, purple martin, chimney swift and the red-headed woodpecker. All have declining populations, and all remain resident on or near the reservation.

Gayaashkosheens/common tern

Of the four target species, the gayaashkosheens (common tern) is in the most trouble. It is one of Minnesota’s threatened species list and only five breeding colonies remain in Minnesota. One is on Mille Lacs Lake’s Hennepin Island and is currently the largest colony of the five.

DNRE has been co-managing the colony with the US Fish and Wildlife Service since 2000. It requires intensive management, including the construction and maintenance of a gull-exclusive grid, three-feet high and in rows three feet apart on half of Hennepin Island. Aggressive baashka’waa-gayashkwag (ring-billed gulls) pillage tern nests for eggs and chicks to feed to their own young, Applegate explains, so the idea is to keep the gulls in their own area. “If we didn’t manage like we do, the tern colony would be gone in one year,” he says.

Because gulls have a wider wingspread than the terns, they shy from the grid, fearing entanglement whereas the terns comfortably fly under the grid and have no problems.

But gulls aren’t the only problem for the terns, who make shallow nests in open gravel or sand. The island itself is degrading, becoming smaller, and more water is likely to flood over nests. This is also a problem in high-water years on the lake. Wave action can wash away the eggs and chicks, resulting in poor reproduction.

Following a structured decision-making workshop to look at options for the island’s terns, managers opted to fortify the island with rock and substrate in order to raise it. This winter 30 yards of pea gravel were added to the nesting ground while the tern families were away enjoying winter in the Gulf coast.

Come nesting season, managers perform a weekly egg count and band chicks with standard green federal marking bands. Banding started after the 2010 Gulf oil spill, prompted by fear that the wintering terns could run into trouble in the Gulf; however, there has been no evidence of that.

Despite intense management, reproduction rates continue to seesaw. Last year was not a good reproductive year for the terns, but 2012 gained about 150-200 chicks, a relatively good year.

“The Band’s continuing concern for the Hennepin Island terns stems from the Band’s cultural ties to the Island and their view of wildlife resources which is so complete and very involved,” Applegate explains. A comorant colony also exists on Spirit Island, which DNRE monitors for disease.

The two Mille Lacs Lake islands make up the Mille Lacs National Wildlife Refuge, known to be the smallest national refuge at less than one acre.

Gichi-zhaashaawanibiisi/purple martin

The population of the gichi-zhaashaawanibiisi has decreased by 78% in Minnesota, Applegate says. It’s status is “data deficient.” It’s even worse in the wider Great Lakes region, home to many Ojibwe tribes, according to Applegate, who is also the director of the Purple Martin Working Group headquartered at the DNRE.

The Working Group’s focus is to restore the purple martin population by helping with foster sites and public martin housing sites. Working group partners include Audubon Minnesota, Minnesota Department of Natural Resources, National Purple Martin Conservation Association, and the Circle of Flight Conservation Program. In addition the band works with York University in Canada towards the preservation of the species. The Working Group can actually include anyone from a backyard enthusiast to a high-level scientific researcher.

The purple martin is among only a couple of bird species that has evolved to become dependent upon man, Applegate says. It seemed to start in the Southwest where communities used doved gourds for storing grain. Small holes would get in the gourds, perhaps from mice or squirrels, and the birds would make their nests there.

Native people found good uses for the purple martin. First was for entertainment by watching birds’ antics, swooping and soaring. They considered a gift from the Creator. Second, a marten colony would keep away hawks and crows and other garden predators. Martins are very protective of their colony sites, so chase away invaders, and third, they are great alarm clocks. At the crack of dawn they will be chirping away.”

The Mille Lacs Band is currently home to five colonies of purple martin. One colony that resides in a rack of twenty-four artificial gourds just outside the elderly center provides entertainment there. Each colony hosts about 30 to 50 nesting pairs. There are also public sites, which are martin houses constructed with just 14 holes. The hope is that new pairs will go out to people in the area who are trying to attract them.

Purple martin houses, something on the order of miniature apartment buildings, are constructed to be starling-resistant by making the entry hole too small for starlings, who often take over the intended purple martin facilities.

Much of the purple martin recovery is accomplished on a cost share basis. Parties must purchase the equipment (i.e. houses), but Working Group experts will help with set-up and provide information on how to attract the birds. Birds are attracted using purple martin decoys as well as sound recordings.

DNRE performs weekly nest checks at the Band’s purple martin nesting sites. They have also placed “bean-sized backpacks” containing geo-locators on some birds as part of on-going collaborative research. The geo-locators register sunrise and sunset. From that information, managers can figure where a bird is located during the day and where they travelled at night. Using purple martin decoys as well as sound recordings.

For more on gichi-zhaashaawanibiisi/purple martin, including martin houses and management for martin landlords, check out www.purplemartin.org.

Memittingogonweganeshiin/chimney swift

Also called “flying cigars,” the chimney swift is characterized by a short brown body and long wings. Swooping between buildings after flying insects at dusk, the swifts are often mistaken for bats; however, they are actually a relative of the hummingbird.

The swifts also suffered a 50% population decline in the last forty years. Many swifts moved from their traditional homes in hollowed tree stumps to nest in brick chimneys as their habitats were taken over by settlement—thus their name “chimney” swifts. Chimneys were normally not used during the nesting season, so the accommodations worked out well. Large industrial smoke stacks could house thousands of swifts. However, today the requirement to line chimney flues with metal has further deprived the species of housing.

Swifts attach their nests along vertical surfaces, the nests looking almost like a small, curved variety of shelf fungus on a tree trunk. With feet like grapples (See Memittingogonweganeshiin, page 10)
Ma’iingan take for sport gains traction

By Charlie Otto Rasmussen, Staff Writer

Odanah, Wis.—Following a hunting and trapping season that produced 529 registered wolves in Minnesota and Wisconsin, state wildlife officials are taking aim at a 2013-14 season. While Michigan finalizes plans for its inaugural hunt, GLIFWC member tribes maintain that killing wolves for sport is both inappropriate and unnecessarily rushed.

“It’s always been known by the Anishinaabe that what happens to ma’iingan, happens to us,” said Marvin DeFoe, Voigt Intertribal Task Force (VITF) representative from Red Cliff. “It’s our position to always walk with ma’iingan, the wolf, and protect that relationship. The line is drawn. It’s a mistake to kill ma’iingan, our brother, and we will not be a part of it.”

The US Fish & Wildlife Service removed western Great Lakes wolves from the endangered species list in January 2012, turning management over to state and tribal officials. While GLIFWC member tribes and additional Ojibwe bands voiced support for full wolf recovery in all suitable habitat, Minnesota and Wisconsin lawmakers immediately launched sport harvest plans on the heels of federal delisting.

Ma’iingan outmaneuvered in Michigan

The Michigan Natural Resources Commission (NRC) on May 9 approved a plan to proceed with a wolf hunt this fall in the Upper Peninsula. The action comes just as wolf hunt opponents had gathered more than enough signatures to force a public referendum on whether wolves should be identified as a game animal. Through fast-moving bills passed in both the Senate and House, state legislators shared vested authority with the NRC to reclassify animals as game species, rendering the referendum campaign moot.

“There were a lot of things that were neglected in this process, including proper consultation with tribes on a government-to-government basis,” said Roger LaBine, Lac Vieux Desert (LVD) VITF representative. “This includes not only the Department of Natural Resources but the state legislators. They had an agenda and moved swiftly.”

First season in a half-century

This past year state trappers and hunters took about 100 wolves from the 1837 and 1842 Treaty ceded territories of Minnesota and Wisconsin, according to Peter David, GLIFWC wildlife biologist. Statewide 412 wolves were killed during the Minnesota season, compared to 117 in Wisconsin. But those numbers only account for a portion of wolf mortality—a point of concern for GLIFWC wildlife officials.

“A record number of depredating wolves were lethally removed in 2012, and the illegal kill appears to have remained high,” David said. “Coupled with sport removal, car kills, known poaching and natural mortality, it all adds up to a particularly significant impact to this highly social species.”

In Wisconsin alone state-licensed hunting and trapping, plus other mortality sources, dispatched the equivalent of more than one-quarter of the state’s spring wolf population. Recent DNR estimates put wolf numbers at around 820, most belonging to one of the state’s 213 packs.

“Some of the impacts may not be apparent until after the coming breeding and pup-raising seasons are complete,” David said.

Hunters and trappers in both states were more efficient than many observers expected, triggering season closures as quotas were met weeks-to-months ahead of the scheduled end to the seasons.

Large Ojibwe reservations in Wisconsin served as zero-quota zones, prohibiting sport harvest. DeFoe, a Red Cliff elder, said that through protecting wolves and the wild country they inhabit, native people also protect themselves.

“The guiding message for all of us is to take heed, to get ready for what’s ahead,” DeFoe said.

Off-reservation gathering

Through an agreement between participating GLIFWC member bands (Bad River, Bay Mills, Keweenaw Bay, Lac du Flambeau, Lac Vieux Desert, Mille Lacs, Red Cliff, and Sokaigon/Mole Lake) and the Eastern Region of the U.S. Forest Service, members of the participating Bands exercising their treaty rights may gather non-timber forest products from the Chequamegon-Nicolet, Ottawa, Hiawatha, and Huron-Manistee National Forests as well as the following state properties in Wisconsin:

• Big Bay State Park
• Brule River State Forest
• Copper Falls State Park
• Crex Meadow Wildlife Area
• Eddy Creek Fishery Area
• Flambeau River State Forest
• Governor Knowles State Forest
• Northern Highlands—American Legion State Forest
• Powell Marsh Wildlife Area
• Willow Flowage Scenic Waters

For off-reservation gathering you must:
1. Be a member of a band that has ratified the Tribal/USFS MOU Agreement
2. Obtain a tribal gathering permit through your tribal registration station or GLIFWC

A PIT tag in a waabizhesi (American marten) captured in the Chequamegon-Nicolet National Forest this winter as part of GLIFWC’s ongoing marten recovery program. The PIT tag allows researchers to i.d. the marten with a scanning device when recaptured. GLIFWC has worked hand-in-hand with Wisconsin Department of Natural Resources and the US Forest Service in the reintroduction and monitoring of waabizhesi in the ceded territories since 1989. (Photo by Micah Cain)
Explosives, trace contaminants, in Gichigami military dump

Red Cliff-led project recovers 25 sunken barrels

By Charlie Otto Rasmussen

Red Cliff, Wis.---Incerated metal, cluster bomb parts and trace amounts of toxic chemicals were detected in fifty-five gallon drums recovered from Lake Superior through a study spearheaded by the Red Cliff Band.

While unearthing a potentially explosive surprise, project scientist Julie Kloss-Molina announced that initial fieldwork to analyze US Department of Defense (DOD) waste barrels revealed a relatively straightforward cache of military waste.

"Preliminary data results show no immediate cause for concern regarding the safety of water and fish consumption," said Kloss-Molina of EMR, an environmental contractor. "Citizens of the region should continue to follow existing guidelines for Lake Superior."

Secretly dumped by the DOD between 1959-62, more than 1,400 barrels form a crooked line on the Gichigami lakebed just offshore from the City of Duluth. In the early 1990s, state and federal environmental authorities mapped the distribution of the military waste site and pulled up nine barrels, finding largely innocuous contents. Forward to summer 2012 when some 15,000 active explosives were encountered by EMR packed within 22 of 25 drums raised to the surface. The discovery was unexpected and posed new challenges to the barrel recovery team. Handling a single, thumb-sized cluster bomb could easily cause serious injury, said Kloss-Molina at a recent press conference hosted by Red Cliff. However, given the materials they are capable of sympathetic reaction," Kloss-Molina explained. "If one were to go off in proximity of others, it could cause a chain reaction."

Given the volatility of the munition's federal regulations require recovery officials to apply for a permit to bring charges onshore for disassembly and disposal. In the interim, EMR technicians repackaged the explosives into 85-gallon overpack barrels, temporarily storing them on the 200-foot deep lake bottom. Plans are currently underway to pull the overpacks in 2013 when federal permits are finalized and funding secured.

The edge of the sunken barrel array in far western Lake Superior is only two miles from the City of Duluth's water intake system. "All of us who are fortunate enough to live on this great lake should be grateful to the Red Cliff Band," said Daniel Fanning, a Duluth government official.

Since 2006, Red Cliff's Native American Lands Environmental Mitigation Program (NALEMP) committee has invested more than three million dollars in DOD grant funds to study the barrel dumpsite. NALEMP official Melonee Montano said while other American Indian nations have acquired DOD monies for on-reservation projects, Red Cliff's Lake Superior effort is a ceded territory first. Through the 1834 Treaty Ojibwe leaders cooled, or sold, lands and waters to the United States; in the transaction, the Ojibwe reserved perpetual property use rights commonly known as 'treaty rights.'

For Red Cliff's NALEMP committee, moving the project through layers of jurisdictional hoops, involving different agencies and policies, made for a challenging experience. "There was no roadmap on how to do this, how to jump through all the hoops," Montano said. "We've learned a lot."

Red Cliff had originally planned to raise some 70 barrels, however, managing the unanticipated find of explosives required a modified work plan, draining financial resources. In-depth analyses of the 25 barrels that were recovered is scheduled to continue until September when the NALEMP committee releases a final report, including recommendations for potential future work at the barrel site.

Mille Lacs Band fosters survival of declining species

(Continued from page 8)

hooks, swifts can cling to the wall, and spines in their tails help them prop against the surface at the nesting site is their only terrestrial contact, Applegate says. Outside of that, they remain airborne.

Within more information on memitingwogaumishehish/summit, including sightings and swift towers, go to chimneySwift.org.

Miskwandibe-baapaase. (Photo by Larry Leonard, Brainerd, Minnesota)

Miskwandibe-baapaase. (Photo by Kelly Applegate)
Act 31: Issues & origins

By JP Leary, First Nations Studies Associate Professor UW-Green Bay, for Mazina’igan

Editor’s note: Due to space constraints all footnotes can be found online at: www.glifwc.org/publications/mazinaigan/Summer2013/Satz.

On August 8, 1989, Gov. Tommy Thompson signed Senate Bill 31, the 1989-1991 Biennial Budget Act, which included provisions creating new statutes related to instruction in the “history, culture, and tribal sovereignty of the federally recognized tribes and bands in the state” and related issues. This bill became known as 1989 Act 31 upon publication on August 20, 1989, and in Indian education circles, this became the name for the instructional requirements themselves. It was an important legislative victory because these new laws’ specificity was unprecedented in Wisconsin, where traditions of local control of education and broad authority of locally elected school boards were points of pride. These requirements represented the kind of comprehensive approach recommended by the Ad Hoc Commission on Racism and were supported by subsequent individuals and organizations. Act 31 represented a significant victory for American Indian educators and their allies, but great hope and serious concerns related to implementation both became apparent almost immediately.

Native educators and their allies initially viewed Act 31 as a source of hope for addressing the kind of racism and ignorance exhibited at Wisconsin boatlandings in the wake of the Voigt Decision, but conversations now more often reflect great disappointment in its seemingly small impact. Several factors complicated how local school districts and the state Department of Public Instruction (DPI) worked to implement the new requirements. At the local level, perceptions of a state-imposition on school boards’ authority, and the absence of dedicated funds for school districts to carry out their new responsibilities, led many to resist Act 31 or to implement it unevenly. Local racial politics and pressure from community members who themselves had limited knowledge of historical, cultural, and legal issues certainly contributed as well. These political factors certainly affected the state’s ability to carry out its responsibilities and likely shaped the mixed messages that characterized official responses from the state superintendent. The ability of the DPI to support local implementation was further complicated by conflicts over staffing issues, including the classification and location of new personnel. A narrow range of enforcement and sanction options, essentially limited to withholding a portion of state aids, did not allow for a flexible response that considered local circumstances. Despite these real and ongoing concerns, the story of that initial victory serves as an important reminder that many of the concerns have been there from the beginning. Act 31’s origin story also points the way to refocus our efforts toward the kind of broader public understanding its advocates sought to promote.

Act 31 contained several provisions that sought to use the public schools to develop understanding of American Indian history, culture, tribal sovereignty, and related concerns. One provision required the state superintendent to collaborate with the American Indian Language and Culture Education Board to develop appropriate instructional materials on the “Chippewa Indians’ treaty-based, off-reservation rights to hunt, fish and gather” by the end of the biennium. Other provisions addressed broader issues related to race and human relations, and they required Wisconsin school districts to provide learning opportunities for students to gain an “appreciation and understanding of different value systems and cultures” and “an understanding of human relations, particularly with regard to American Indians, Mexican Americans, and people of other quite culturally and linguistically distinct peoples elsewhere in North America,” not a notable exception to the problem of invisibility because it is more attuned to the curriculum, leaving American Indians largely invisible or stereotypically portrayed until the 1970s and 1980s, Native people were not simply another racial or ethnic group rather than citizens of sovereign nations. This left little opportunity for students to develop a true understanding of American Indian history, culture, and tribal sovereignty.

The study of Wisconsin history, typically offered in fourth grade, has been a notable exception to the problem of invisibility because it is more attuned to the unique features of the state, which social studies as a whole has historically failed to address. It is typically the only class with a significant focus on Native people in Wisconsin, as opposed to the occasional lessons students might encounter about other cultural traditions and linguistic distinct peoples elsewhere in North America within the scope of United States history or other courses. Leading Wisconsin history textbooks from the 1950s, 1960s, and 1970s, most notably Roman and George’s Exploring Wisconsin, similarly provided little opportunity to learn (See Ad Hoc Commission, page 12).

American Indian Studies Program

Statutes and Rules

115.28(1)(d) Wis. Stats.

General duties. The state superintendent shall:

(1) AMERICAN INDIAN LANGUAGE AND CULTURE EDUCATION. (1) Develop a curriculum for the instruction of the Chippewa Indians’ treaty-based, off-reservation rights to hunt, fish and gather.

118.01(2)(c)7. and 8.) Wis. Stats.

Educational goals and expectations. (2) EDUCATIONAL GOALS. Each school board shall provide an instructional program designed to:

7. An appreciation and understanding of different value systems and cultures. 8. At all grade levels, an understanding of human relations, particularly with American Indians, Black Americans and Hispanics.

118.19(8), Wis. Stats.

School district standards.

(1) Except as provided in 118.40(2)(d), each school board shall:

(a) Provide adequate instructional materials, texts and library services which reflect the cultural diversity and pluralistic nature of American society.

(b) Recognize American Indian tribes and bands located in this state.

(c) Recognize a broad authority of locally elected school boards were points of pride. These require-
ments represented the kind of comprehensive approach recommended by the Ad Hoc Commission on Racism and were supported by subsequent individuals and organizations. Act 31 represented a significant victory for American Indian educators and their allies, but great hope and serious concerns related to implementation both became apparent almost immediately.

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Ad Hoc Commission on Racism spurs action

Tensions escalated as violence increased, and voices were raised in Wisconsin at a point that was already tense at a national level. The controversy tore apart many communities, cost millions of dollars in law enforcement and court expenses, harmed businesses, and damaged Wisconsin’s reputation as a safe place to do business. By 1989, the peak of violent protests during spring spates that included violence from leaders in Wisconsin, on both sides of the aisle, began to discuss potential policy solutions.

State officials found willing partners in tribal leaders, Indian educators, and allies, many of whom had long been engaged in efforts to build broader understanding of Wisconsin Indian history, culture, and tribal sovereignty. As the national level, organizations such as the Society of American Indians, the American Indian Studies Program at Wisconsin State University, and the Moxie Elder Elmer Davids, Sr. delivered a speech denouncing the “white public’s” level of dangerous ignorance and misinformation circulating in Wisconsin from the racism, and violence in response to the general public, it is not surprising that the “actions of our alumni” included ignorance, itself challenge the overall message about Indians necessarily fading off into the West.

To produce instructional materials that provided an American Indian perspective on the general public, and members of the media. Overall, the report contrasted the important role of accurate and authentic knowledge about American Indian history, language, and tribal sovereignty. It was clear that unlinked, voluntary programs for curriculum inclusion of American Indian history, culture, and tribal sovereignty were inadequate.”

The Board clearly identified in its recommendations to DPI. They called upon DPI to actively support legislative efforts to provide specific funding to school districts for “American Indian history and/or culture programs.” They argued that American Indian educators’ efforts began to coalesce around the broad principles that DPI should play a role in mitigating the pervasive ignorance about Wisconsin Indians. They declared that “it is imperative that Indian history be incorporated into the curriculum at all grade levels and in all subject areas.” The Board called upon all school districts “to develop and implement courses that would teach the history of all Wisconsin tribes and the concepts of tribal sovereignty and treaties.”

Tribal attunary, representatives and supporters outside the federal court building in Madison, Wisconsin prior to a trial before Federal Judge Barbara C. B/session in 1989 to further define tribal treaty rights. (See curriculum materials, and DPI and AILCEB distributed copies of curriculum materials originally developed by local school districts. DPI continued to conduct workshops, present at conferences, and work with teachers, but local control of curriculum policy, a cherished tradition and legally protected right in Wisconsin, remained a key barrier that often all but precluded instruction on these topics in local schools. These efforts were part of a broader initiative to “seek solutions to and provide for an equal educational opportunity for all students in Wisconsin public schools.” The vision was always state-wide, not tied to the presence of American Indian students or proximity to a tribal community.

Further momentum came from members of the public, as the views expressed by the Ad Hoc Commission on Racism, AILCEB, and others gained broad support beyond these organizations. One witness at a hearing before the American Indian Study Committee in 1989 argued, “public schools do not have classes on tribal government and Indian culture but ‘could help to erase prejudice by providing these opportunities to their students.’” She argued that “the inclusion of Indian culture, history and government into the school curriculum will serve the dual purpose of having non-Indian students learn to respect and appreciate Indian culture and allowing Indian students to gain pride in and confidence in their heritage.” A tribal representative on the committee responded to the lack of requirements related to teaching about tribal governments by suggesting, “If Indian subjects were included in the curriculum, it might help to alleviate stereotypes regarding Indians.” A vision of curriculum reform that addressed both academic and societal concerns was clearly emerging, and it reflected a growing optimism about the potential of education to develop positive relationships between Native and non-Native communities in Wisconsin and across the nation. (See education. (Photo by Sue Erickson)
Curriculum developed, funds lacking

(Continued from page 13)

with ACT 31's passage as a success for Indian education, one tribal rep- resentative on the committee lamented what he saw as inadequate funding for Indian edu- cators to prepare students and their communities to properly analyze the state law and its potential impact. The states' willingness to support the new program, Members of the public also expressed concerns about the appro- priate nature and scope of program activities, and questioned DPI's willingness to implement the new program. Members of the public also expressed concerns about the appro- priate nature and scope of program activities, and questioned DPI's willingness to implement the new program. The united front that had led to Act 31's passage was already under serious strain. As predicted, the State Superintendent demonstrated a lack of understanding of Act 31's critical importance to Indian education. Asked about sanctions for those who do not implement Act 31, Superintendent Grover explained that existing law authorized DPI to withhold up to 25% of state aid for districts failing to include Act 31 requirements in their educational standards. Grover indicated that DPI “would not expect a school district to devote an entire week to this subject, but that they would not accept superficial treatment of the subject” and again noted, “DPI does not control the details of local curricula.”

The need for and nature of instructional materials to be developed or provided by or to the state, or to be used in local classrooms, was also an ongoing, politically sensitive question. The specific focus on Chippewa treaty rights of the DPI’s American Indian Studies Program has an excellent staff, but it is still only one education consultant and a shared support person. To maximize its impact, the program continues to enter into valuable partnerships with the Wisconsin Historical Society, Wisconsin Media Lab, and others to produce accurate, authentic instructional materials. The American Indian Studies Summer Institute, a partnership between DPI, tribal communities, and state universities, has emerged as a strong model for provid- ing high quality professional development. Resources remain scarce, and will likely remain scarce, so collaboration among multiple partnerships will be critical to any successful curricu- lum development or professional development planning.

The fact that districts have difficulty to fully staff a state level position at DPI, asked about sanctions for those who do not implement Act 31, Superintendent Grover explained that existing law authorized DPI to withhold up to 25% of state aid for districts failing to include Act 31 requirements in their educational standards. Grover indicated that DPI “would not expect a school district to devote an entire week to this subject, but that they would not accept superficial treatment of the subject” and again noted, “DPI does not control the details of local curricula.”

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Food Sovereignty Summit focuses on feeding tribal nations

By LaTisha Coffin
ANA SEDS Coordinator

Green Bay, Wis.—The Food Sovereignty Summit, held April 15-18, 2013 in Green Bay, Wis., was an open conversation focused on how to create sustainable food systems and how these food systems can foster First Nation sovereignty. The summit was co-hosted by the USDA, the USDA’s Department of Food and Agriculture Council, and Northeast Wisconsin Intertribal Farming Development Institute, Intertribal Agriculture Council, and Northeast Wisconsin Intertribal Farming Development Institute.

The summit centered on approximately 250 tribal people and organizational partners from all over North America, the summit allowed tribal people and partners to share past experiences and identify other resources for future funding or program development concerning agriculture. Winona LaDuke, keynote speaker at the conference, encapsulated the meaning of tribal food sovereignty by keeping

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Niibing—When it is Summer


(When it is spring, Heart-Berry/Strawberry-Moon (June) and Halfway-Summer-Moon (July) or Blueberry-Moon (July) and Wild Rice-Moon these moon/months they are called. When it is summer, those birds I watch them. Also I listen to them. Robins, baby robins, geese, baby geese, loons, baby loons, eagles, baby eagles, crows, and baby crows. They fly, they hunt. They eat. They sing. They talk. They swim. They care for each other. Thanks!)

Bezhig—1

OJIBWEMOWIN
(Ojibwe Language)

Double vowel system of writing
Ojibwemowin.
—Long vowels: AA, E, II, OO
Waabooz—as in father
Migwech—as in injay
Aanin—as in seen
Mooz—as in moon
Aaniin—as in seen
Miigwech—as in jay
Waabooz—as in father
—Short Vowels: A, I, O
Niiwin—3

Niizh—2

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

A. Zaaga’i ngàyn giigooyiked, minwendam apne ninaawem.
B. Ziibing giigooyikeyan, niinijeweyaazagaahame inaa.
C. Michigaming giigooyikeyan, gibakazahwe endaso-giizhik.
D. Gichigaming giigooyikeyan ning abeshimin gaye gaamikin.
E. Jimiinaning giigooyikeyan gihootokonayemim. Gishaate dash dakaayaa.
F. Naawagaam giigooyikeyeg, gibakobig-waashkawinim. Bastroz?
G. Noongon, giigooyikewag, minwendagoozi waad. Eva?!

Niizh—3

IKIDOWIN
ODAMINOWIN
(word play)

Down:
1. also
2. or
3. robins
4. loons

Across:
5. baby crows
6. halfway
7. they fly
8. and

Niizh—4

VAL Conjoint/B-form translates: If, When or While,...
See complex sentences in Niizh. Suffixes only.
When/If S/he speaks Ojibwe,—Ojibwemod,
When I speak Ojibwe,—Ojibwemoyaan,
If we speak Ojibwe,—Ojibwemoyang.

Note: These can be used with past and future tense markers and negation.

Goojitoon! Try it!

Goojitoon! Try it!

Translation below:

1. Baaga’akowaneyi, niimi’ idiwag gabe-giizhik.
3. Gituge, minandokinim inash niwisiniminim.

Ojibwemowin.

—Long vowels: AA, E, II, OO
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Translation below:

1. Baaga’akowaneyi, niimi’ idiwag gabe-giizhik.
3. Gituge, minandokinim inash niwisiniminim.

Translators:

Niizh—2 A. At the lake when he fishes, he is happy always my husband. B. At the river when I fish, I walk along the shore there. C. On Lake Michigan when you fish, you clean fish everyday. D. On Lake Superior when we fish, we camp on the shore also. E. In the canoe/boat when we all fish we all wear layers. It is hot weather and it is cool weather. F. In the middle of the lake when you all fish you all jump in the water. Swim! G. Today when they fish, they have fun. Yes.


Niizh—4 1. When they pound on the drum, they dance all day. 2. At the praying building/church when s/he gets legally married, I will go. 3. If we garden, we work and we eat. 4. What are you doing? In the woods when I harvest birchbark, I make a birch bark basket. 5. In the summer when/if you begin speaking Ojibwe language, you will be happy.

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

Giziibwewed sings

By Sue Erickson, Staff Writer

Spring is a time when Mother Earth wakes up to a new season. Many of nature’s voices have been silent through the long quiet winter. But now, if you go outside, you will hear the sounds of spring.

You will hear the drip, drip, drip of melting snow. If you are tapping maples, you will hear the sap “plop” and “ping” into the can beneath the tap. You may hear running water as rivers and streams break loose from the ice or the songs of robins as they return north. But if you live near ponds or marshes you will surely hear the night-time calls of the tiny giziibwewed (spring peeper frogs), fresh out of their winter sleep. Peeper frogs dig into the soft mud near ponds for the winter and then go into a partly-frozen hibernation until the weather warms up.

Peeper frogs are very tiny—about an inch or an inch and a half long. That would be about this length: |—–——–|. So they are hard to see, but they have a very BIG voice, especially the male peepers who are busy calling to their mates as the sun sets on spring evenings. Some say that a pond full of peepers can sound like sleigh bells jingling. They come out very early in the spring, often when some snow is still on the ground and ice on the ponds, so are one of the first spring voices.

Male spring peepers have large sacs under their chins. They pump these sacs full of air until they look like a full balloon, then let out a mighty “peep” as they let the air out. (Photo by Brian Lasenby)

These little frogs can be hard to find because they are so tiny, but if you are lucky you may see one sitting on or under a blade of grass or in a crevice. You will know it is a peeper by dark stripes on its back that form an X. They are usually, gray, tan or brown in color and can change color slightly to blend into the colors around them to protect themselves from being eaten by snakes or birds. This is called camouflage.

If the peepers are peeping, you may also see them fill up their neck with air, like a small balloon under their chin. When they let the air out, they make the “peeping” sound. They are also able to make that sound seem like it comes from a different place, like a ventriloquist, so animals who may like frog for dinner cannot easily find them.

Once the early spring mating season is over, peepers move into woodland areas for the summertime. We will have to wait until the next spring to enjoy their special chorus once again. To learn more about the spring peeper and listen to its call go to: www.seagrant.wisc.edu/frogs/peeper.html

Find the Peepers! There are seven peepers hiding in the picture below. Can you find them all? See how well they can camouflage themselves.
Tobasonakwut Kinew, spiritual leader and guide, walks on 
Chi migwech for his many contributions to GLIFWC’s growth

Tobasonakwut Kinew

Tobasonakwut Kaagagewanakweb Peter (Kelly) Kinew 1936–2012 Ahow ndinawemanaa-ganidngob. Tobasonakwut Kaagagewanakweb Peter Kinew (Kelly), Pizhiw O’dotem (Lynx clan), made his journey to the spirit world on the morning of December 23, 2012. He was 76.

Tobasonakwutban was a well-respected member of the Anishinaabe community, whose life and work was known throughout Canada and the United States. He was a tireless advocate and teacher of civil liberties and treaty rights, indigenous language, culture, and philosophy. He was a pipe carrier, Sundance chief, and high-degree member of the Mite’w’in.

Tobasonakwutban was born on his father’s ‘trap line on Lake of the Woods in 1936 and chosen by elders as a child to be instructed and mentored in the knowledge and traditions of the Anishinaabe. His knowledge was unparalleled.

Throughout his life he loved to spend time on the lake sharing its beauty with his family and friends from all over the world.

At a young age he was taken away to St. Mary’s Residential School, which he was only allowed to attend until grade eight. Despite this, he pursued his education at the Coady International Institute at St. Francis Xavier University, University of Manitoba (BA), culminating in an Honorary Doctorate in Laws from The University of Winnipeg in 2011. He encouraged many to pursue their educations, inspiring countless people to become lawyers and doctors. He also inspired many to live a free life of drugs and alcohol.

In his political career, Tobasonakwutban served as Grand Chief of Grand Council Treaty 3 (1972 to 1975, 1991 to 1995), and as the first Ontario regional chief for AFN, as well as several terms as Chief of the Ojibways of Onigaming. He was instrumental in the establishment and guidance of many organizations that advocated for language revitalization, treaty and First Nations rights. (See Tobasonakwut Kinew, page 23)

Nick Hockings, the peaceful warrior & teacher will be missed

By Sue Erickson, Staff Writer

Winnipeg, Ont.—Spiritual leader and elder Tobasonakwut Kinew, Lynx clan, Ojibways of Onigaming, walked on December 23 at the age of 76. An endearing friend and guide to GLIFWC over many years, he encouraged the incorporation of Ojibwe traditions, language and spirituality into the heart of GLIFWC’s decision-making and activities.

His presentation of a Pipe to GLIFWC sparked the ceremonies that open GLIFWC’s meetings today. It was his suggestion that led the way to GLIFWC’s Drum. Under Tobasonakwutkwat’s guidance, GLIFWC addressed the Sandy Lake tragedy, recognizing the spirits of those who perished there with traditional ceremonies and prayers.

Tobasonakwut and his brother Fred Kelly provided spiritual guidance throughout the 1998 Treaty Conference on Madeline Island and helped find the path that led to the Waabanzung Run to Washington D.C., the run itself a prayer for the protection of treaty rights as the Mille Lacs case was heard in the US Supreme Court of Appeals. It was Tobasonakwut who helped prepare the runners for the long journey from Lac du Flambeau to D.C. through a sweat and ceremonies and also Tobasonakwut who provided GLIFWC with the Runners’ pipe.

It was Tobasonakwut who encouraged Kelly who conceived of and wrote the Anishinaabe Aki Protocol signed on Madeline Island by representatives of Canadian and U.S. Ojibwe tribes that recognized a common brotherhood not to be separated by national boundaries. The Protocol agrees to work together to protect the land, the resources, treaties and share cultural knowledge.

It is with humble gratitude that GLIFWC recognizes Tobasonakwut’s many gifts that have been a source of strength. His legacy with GLIFWC is positive and indelible.

Following is the full obituary run in the Winnipeg Free Press on December 27, 2012:

Nick Hockings, the peaceful warrior & teacher will be missed

By Sue Erickson, Staff Writer

Lac du Flambeau, Wis.—Ernest D. (Nick) Hockings, Lac du Flambeau (LdF), entered the Spirit World on November 23, 2012. Nick was an ojibigidaa (warrior) who lit many fires.

A calm voice amidst the raucous shouts at spearfishing landings when tribes began to exercise their affirmed treaty rights in northern Wisconsin was that of Nick Hockings, LdF spearfisher-man. Nick took quietly to the waters that of Nick Hockings, LdF spearfisherman—Wegimaawaadizid (role model) at a young age he was taken away to St. Mary’s Residential School, which he was only allowed to attend until grade eight. Despite this, he pursued his education at the Coady International Institute at St. Francis Xavier University, University of Manitoba (BA), culminating in an Honorary Doctorate in Laws from The University of Winnipeg in 2011. He encouraged many to pursue their educations, inspiring countless people to become lawyers and doctors. He also inspired many to live a free life of drugs and alcohol.

In his political career, Tobasonakwutban served as Grand Chief of Grand Council Treaty 3 (1972 to 1975, 1991 to 1995), and as the first Ontario regional chief for AFN, as well as several terms as Chief of the Ojibways of Onigaming. He was instrumental in the establishment and guidance of many organizations that advocated for language revitalization, treaty and First Nations rights. (See Tobasonakwut Kinew, page 23)

An educator and artist, Nick Hockings demonstrated fire-starting to many visitors who enjoyed a tour through Waswagoning Village, an historical recreation of an Ojibwe village built by Nick and his wife, Char. (SE)

Larson became a cultural educator like Nick and maintained a family dance theater group, known as Blue Winds Dancing today. Nicole Larson, Ellen Larson and Nakai, along with Celeste, Ernest and Gage have been a source of pride for Nick.

Over the years Nick carried the Pipe from the Big Drum Society and lived his life based on Ojibwe traditions and ceremonies, but also adhered to the British Constitution.

Chi migwech to the peaceful warrior—Wegimaawaadizid (role model) minewaa gaye Gekinoo’amaaged (teacher)!
Senator Daniel Inouye of Hawaii, warrior and former Chairman of Senate Committee on Indian Affairs passes

By Sue Erickson, Staff Writer

A true friend to Indian Country, Senator Daniel Inouye (D-Hawaii) walked on at the age of 88 on December 17, 2012. A World War II combat veteran, Inouye represented the people of Hawaii since its 1959 statehood was achieved. He was a prominent and long-serving Senator and leader of the Senate Committee on Indian Affairs, serving as its chairman for a total of ten years.

Inouye played a significant role in resolving conflicts in Wisconsin during the treaty rights protest in the mid-1980s and early 1990s. As the Chairman of the Senate Committee on Indian Affairs, Inouye was successful in securing a Congressional appropriation to enable a joint federal, state and tribal assessment of the walleye fishery resource in Wisconsin’s ceded territory to determine the health of the fishery and whether tribal spearing was damaging the resource.

The final report, entitled Casting Light Upon the Waters, was released at a press conference in 1991 and indicated Ojibwe spearing was not damaging the resources. This joint report proved to be a turning point in the violent protests that haunted Wisconsin landings each spring and was successful in quelling much of the protest that hinged on the argument of resource depletion. This initiative also led to Congressional support for ongoing joint fishery assessments in northern Wisconsin lakes coordinated by the Joint Assessment Steering Committee.

The following statement was released by The National Congress of American Indians (NCAI) following the passing of this great friend and warrior for the rights of all people:

“Senator Inouye was one of the most honorable and courageous men modern Indian Country has known. He was a distinguished warrior, and he served his country and people with dignity and a strong sense of advocacy. As a member and chair of the Senate Committee on Indian Affairs he championed the rights of Native peoples, and we will always remember him for holding the line on numerous issues critical to cultural protection and tribal sovereignty. Our thoughts and prayers are with his family at this time. This country has lost a true patriot and statesman.

In the words of his mother: Our Native Hawaiian brothers and sisters we say Mahalo nui loa for his service and commitment and will forever remember this son of Hawaii as a great leader.”

Inouye served on the Senate Committee on Indian Affairs as the Chairman from 1987-1995, as Vice-Chairman from 1995-1997, and again as Chairman from 2001-2003. He would have continued his role as a committee member in the 113th Congress.

This 1991 picture of Ojibwe tribal leaders with Senator Daniel Inouye was taken when the Casting Light Upon the Waters report was released. The report released the findings of a joint assessment of Wisconsin lakes by federal, state and tribal biologists and stated that spearing did not harm the resource. The effort to realize the joint assessment was lead by Senator Inouye, and the report proved to be a turning point in the ugly protests at boat landings in Wisconsin that began in the mid-to-late 1980s until these findings quelled much of the protest. (Photo by Amoose)

Inouye worked closely with NCAI and Native tribes advocating for tribal sovereignty, tribal educational institutions, and community development, among many other issues. Senator Inouye was honored by NCAI in 1999 with the NCAI Leadership Award for his service to Indian Country.

The official statement released by Inouye’s office describes his long history of military service:

“Senator Inouye began his career in public service at the age of 17 when he enlisted in the U.S. Army shortly after Imperial Japan attacked Pearl Harbor on December 7, 1941. He served with ‘E’ company of the 442 Regimental Combat Team, a group consisting entirely of Americans of Japanese ancestry. Senator Inouye lost his arm charging a series of machine gun nests on a hill in San Terenzo, Italy on April 21, 1945. His actions during that battle earned him the Medal of Honor.”

Inouye was sworn in as the 51st Secretary of the Interior on April 12, 2009, and served in the position until his death on December 17, 2012. Jewell leads an agency with more than 70,000 people, including national parks, national wildlife refuges, and other public lands; oversees the responsible development of conventional and renewable energy supplies on public lands and waters; is the largest supplier and manager of water in the 17 Western states; and upholds trust responsibilities to the 566 federally recognized American Indian tribes and Alaska Natives.

EPA clamping down on ballast water

New regulations imposed by the Environmental Protection Agency (EPA) add requirements to treat ballasting ship’s ballast water with chemicals or ultra-violet light to kill organisms in the water prior to releasing it. Current regulations also require ballast water to be dumped 200 miles from U.S. shores. However, the regulation only applies to vessels longer than 79 feet and does not pertain to ships that do not leave the Great Lakes. Some environmental groups are disappointed in the exclusion of Great Lakes vessels, fearing they could help further disperse invasive species throughout the Great Lakes system.

Mobile farmers’ market targets tribal communities

A new take on “Meals on Wheels” will be out and about this summer in some tribal communities. This time it’s a mobile farmers’ market. It won’t be rolling up to individual houses, but will arrive at central locations in tribal communities, loaded with fresh and traditional produce with a goal of making healthy, whole-some food more accessible to tribal members.

The Mobile Farmers Market project is an initiative of the Intertribal Agriculture Council (IAC) and is in the “pilot” stage during the summer of 2013, according to Dan Cornelius, IAC technical assistance specialist. The project will target northern Minnesota and northwest Wisconsin tribes primarily during the first year, hoping to include more tribal communities as the project grows.

The Mobile Farmers Market intends to vend traditional foods such as wild rice, maple syrup, hominy corn along with fresh produce, Cornelius says, hoping for weather conditions that lead to bountiful harvests this year. But the project has another aspect and goal. The mobile market will also give an opportunity for family growers to sell their produce, providing them with an incentive to grow and harvest foods locally.

It will also develop an intertribal food network of buying and selling fresh, traditional foods, building regional food distribution capacity. “We’d like the farmers’ market to be a community event,” Cornelius says. “We’d eventually like to partner with other groups and draw the community out.”

Cornelius is currently working on a schedule for summer stops and hopes to have a regular schedule for the mobile farmers market to be in designated communities. For updated information, go online at: www.nativefoodnetwork.com.
Fond du Lac Reservation, Minn.—Taking a different tack at tapping time, the 13 Moons Fond du Lac Tribal College Extension Program held a workshop on tapping birch trees. Jim Lease, Onamia, Minnesota, talked about his first year experience tapping birch trees. After an unsuccessful year of maple syrup in 2012, Jim decided he couldn’t lose trying to tap the birch trees because the sap is known to run after the maple sap or sometime in April. He found the best birch trees for tapping are healthy and at least 8” in diameter at breast height or “old growth.” Unlike maple sap, which takes about 40 gallons of sap to make one gallon of syrup, it takes 100 gallons of birch sap to make one gallon of syrup. Not necessarily an economical venture most are willing to go after, tapping birch does have benefits that outweigh the costs in the value of medicinal properties.

When I asked a plant knowledgeable person at Fond du Lac about using birch syrup, he said the Ojibwe used the sap for medicine, not necessarily as a food source. After a quick Google search I found that birch syrup is used as a beverage syrup, he said the Ojibwe used the sap for medicine, not necessarily as a food source. After a quick Google search I found that birch syrup is used as a beverage syrup, he said the Oldjwe used the sap for medicine, not necessarily as a food source.

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With more searching on “birch medicinal properties,” I found that birch syrup can be used as a diuretic, for joint pain, and has molasses-like than maple syrup, yet still very tasty. (Photo by Nikki Crowe)

Val Turchotte (left) and Jeff Savage tasting birch syrup. Jim Lease brought some of the birch syrup he bottled last year to taste test at the workshop. The syrup is more woodsy and molasses-like than maple syrup, yet still very tasty. (Photo by Nikki Crowe)

Learning about birch syrup

By Nikki Crowe, for Mazina’igan

Val Turchotte (left) and Jeff Savage tasting birch syrup. Jim Lease brought some of the birch syrup he bottled last year to taste test at the workshop. The syrup is more woodsy and molasses-like than maple syrup, yet still very tasty. (Photo by Nikki Crowe)

Honoring Leo

WHEREAS, Leo LaFernier has been a Voigt Intertribal Task Force representative for the Red Cliff Band of Lake Superior Chippewa since 1985; and

WHEREAS, Leo LaFernier plays an important role in securing affirmation and implementation of a number of court cases and intergovernmental agreements, including providing testimony in the Fond du Lac Oireilles v. Wisconsin case in 1990 as an expert on the Tribes’ governmental capacity and ability to exercise sovereign authority over the exercise of members’ ceded territory treaty-reserved; rights; and

WHEREAS, Leo LaFernier works diligently to defend and implement all aspects of treaty rights, tribal sovereignty, and tribal natural resource and environmental management prerogatives; and

WHEREAS, Leo LaFernier is a leader in efforts to protect ceded territory natural resources and ecosystems, including efforts to assess the potential impacts of radioactive waste storage in the ceded territory; and

WHEREAS, Leo LaFernier always provides thoughtful and wise perspectives on the wide range of issues considered by the Voigt Intertribal Task Force and facilitates intertribal co-management and unity.

NOW THEREFORE BE IT RESOLVED that the Voigt Intertribal Task Force of the Great Lakes Indian Fish and Wildlife Commission recognizes the many contributions and enduring legacy of Leo LaFernier, expresses its sincere gratitude and appreciation to him for his lifetime of achievement as a member of the Task Force, and commends him for his leadership in and commitment to the protection and implementation of tribal sovereignty and treaty-reserved hunting, fishing and gathering rights.
Ishpaagoonikaa (Deep Snow Camp)

By Holly Berksresser
GLIFWC Warden

Lac Vieux Desert, Mich.—Would you know how to survive in the wilderness when it’s 20 degrees and snowing? Over 25 students who participated in this year’s Ishpaagoonikaa (Deep Snow Camp) knew how.

This year’s cultural winter camp program brought middle school students from around the Great Lakes Basin for a weekend of education and fun in the snow, guided by indigenous knowledge.

Hosted by Lac Vieux Desert and sponsored by GLIFWC, the camp’s mission to “promote treaty rights through traditional teachings and adventure-based learning” was successfully led by Camp Director and GLIFWC Outreach Officer Heather Naigus. The second annual Ishpaagoonikaa taught students a range of activities from spearing to surviving in the harsh Midwestern winters.

Saturday’s activities consisted of spearing through the ice, traditional tip-ups and snow-pack classes. Roger LaBine, Lac Vieux Desert member, showed students the traditional way of catching tip-ups for ice fishing, and participants were thrilled to catch huge walleyes and northern pikes using this indigenous method from their environmental surroundings. Roger later showed the students the proper way to clean and cook these fish, giving everyone an opportunity to taste them.

Dr. Mary Hindelang, of Michigan Tech University, shared her wisdom on lessons we can learn by watching wildlife’s adaptations in the snow pack. The experience consisted of how animals use the snow for survival. Students also studied snowflakes and how to determine snowfall by the layers in the snow.

On Sunday, GLIFWC wardens led workshops on winter survival and sustainability. Students were treated to trapping and animal identification, and how to get food when it depends on survival. They learned how to properly handle traps, while respecting Mother Earth and all her relatives. The students also got to identify and handle several different furs.

Camp Onji-Akiing
July 22-26, 2013

GLIFWC is excited to announce our 2013 cultural summer camp program: Camp Onji-Akiing for grades 5-8!

A collaborative effort between GLIFWC and the US Forest Service, Onji-Akiing (From the Earth) is a cultural outdoor adventure-based camp that focuses on natural resource career exploration and treaty rights. This camp is held at beautiful Camp Nesbit, nestled in the heart of the Ottawa National Forest in Sidnaw, Michigan, also home to the calling loons of Lake Nesbit.

Leadership and service learning activities are important aspects of this program. Activities also focus on group cooperation and communication, problem-solving, self-confidence, leadership, physical exercise, spiritual growth, social skills, as well as respect and responsibility to self and community. Hands-on activities include a group obstacle course, high ropes course, sweat lodge, fishing, archery, swimming, canoeing, cultural exploration, and cooperative games.

From one of the coldest areas in the country, warmth and protection is paramount. Students experimented with various hands-on techniques including fire-building, safety, and what should be packed in their emergency survival kits. Additionally, students were shown how to build shelters using only the resources surrounding them, digging tunnels in the snow and used balsam boughs as insulation and roofing.

“It’s exciting to see so many of our tribal youth getting outside, reconnecting with their traditions, respecting those who came before them, and most of all, having fun. I can see the discovery in their spirits. They are leaders and they are care-takers of the Earth. We (GLIFWC) are here to foster their abilities and support them,” stated Naigus.

The staff and the students really enjoyed the camp and are already preparing for our summer camp program, Onji-Akiing. “My favorite part of camp was probably making the shelters,” said Connor Beaulieu, Lac Courte Oreilles member. “This is the best camp I’ve been to.”

GLIFWC’s summer camp program, ONJI-AKIING, July 22-26, is accepting applications at this time (see article below). For more information on this camp and GLIFWC’s youth programs, please contact Outreach Officer Heather Naigus at hnaigus@glifwc.org or (906)458-3778.

Ishpaagoonikaa (Deep Snow Camp) tried their hands at a variety of skills, including fishing through the ice with tip-ups and spears. Besides acquiring food, students learned about fire-building and making shelters. Lessons in snow science were also incorporated along with information on trapping and fur identification. (Photo by Heather Naigus)

Camp Onji-Akiing
July 22-26, 2013

GLIFWC is excited to announce our 2013 cultural summer camp program: Camp Onji-Akiing for grades 5-8!

A collaborative effort between GLIFWC and the US Forest Service, Onji-Akiing (From the Earth) is a cultural outdoor adventure-based camp that focuses on natural resource career exploration and treaty rights. This camp is held at beautiful Camp Nesbit, nestled in the heart of the Ottawa National Forest in Sidnaw, Michigan, also home to the calling loons of Lake Nesbit.

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Students were accepted on the basis of their essays, recommendations, and by what they think you should attend the camp and how you will benefit from it.

For questions or concerns, please contact:
Heather Naigus, GLIFWC, 906-458-3778
Dr. Mary Hindelang, Michigan Tech University, 715-682-6619 ext. 113
Fred Maulson, GLIFWC Outreach Officer, fmaulson@glifwc.org
Mail application, essay and letter of recommendation to: GLIFWC, Attn: Camp Registrations, PO Box 9, Odanah, WI 54861

Deadline for accepting applications is June 21, 2013.
Reuben Bigjohn

You wouldn’t guess it from a look at his resume, but Reuben Bigjohn recently seized a vacant conservation warden post in his own duty territory.

Once back in Wisconsin, he enrolled at Viterbo College, earning a Bachelor of Science in English. At nearby University of Wisconsin-La Crosse, Bigjohn tackled another four-year degree onto his portfolio—this one in math. More recently, a drive to enter law enforcement had Bigjohn scouting various jurisdictions including the Nicolet territory with GLIFWC. “It’s a way to connect with some of the traditional ways I was exposed to growing up,” Bigjohn said.

From the late 1980s into the 90s, Bigjohn and his siblings made the four-hour drive to enter law enforcement had Bigjohn scouting various jurisdictions including the Nicolet territory with GLIFWC. “It’s a way to connect with some of the traditional ways I was exposed to growing up,” Bigjohn said.

“I want to help make sure natural resources are here for future generations,” he said.

Forest Service warns of illegal grow sites

Asks for caution & reports of suspicious activity

Rhinelander, Wis.—Over the last three years the Chequamegon-Nicolet National Forest (CNFF), in cooperation with interagency enforcement agencies, has eradicated dozens of marijuana grows that were cultivated by large Drug Trafficking Organizations (DTO). These grow sites were located on the Nicolet land base (2010/2012) and the Chequamegon land base (2011); all were first reported by hunters and fishermen.

The illegal activity of growing and harvesting marijuana on public lands is expected to continue. The safety of the public and employees is the top priority for the U.S. Forest Service. The CNFF and other public lands are being used for these illegal operations as they are often vast, uninhabited acres the growers find for their illegal operations.

Typically planting occurs in the spring, and the plants are harvested in late summer. Even with the late snow melt in much of Northern Wisconsin, activity is already occurring by these illegal grows. These DTO marijuana growers are dangerous and are known to carry firearms! The CNFF asks that visitors be aware of their surroundings and know what to do to remain safe. Although it is unlikely you will come across one of these sites, knowing how to recognize them is vital.

Indicators of illegal marijuana grow sites include:
- Isolated tents in the forest where no other recreational activity is present
- Garden tools, bags of fertilizer, and large amounts of garbage
- Signs of cultivation/soil disturbances (many holes) in unlikely areas
- 1 to 2 acres (or smaller) cleared areas with stumps up to approximately 3 feet tall

If you encounter a site, or unusual circumstances you should take these actions immediately:
- Leave the area as quickly and quietly as possible
- Do your best to know your location by use of landmarks or waypoints
- Notify GLIFWC wardens or other local law enforcement authorities. If on national Forest lands, you can also notify the local Ranger District Office.

Authorities will continue to work together to decrease this unlawful and damaging activity. Your assistance is important to help stop marijuana growing in your National Forest.

CLIP & SAVE

2013 GLIFWC enforcement youth activities/education

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For updated information on these events and others please be sure to check our website at www.glifwc.org or visit us on Facebook.
Experience on display at GLIFWC staff meeting

Red Cliff, Wis.—In 2013 Commission employees are reaching the 30-year milestone for the first time. Jim Zorn, GLIFWC Executive Administrator, recognized a dozen Commission employees for their work on behalf of tribes and treaty rights during the February 13 All Staff meeting. Heading the list—Lynn Plucinski, hired by the then Great Lakes Indian Fisheries Commission in 1983 and Neil Kmiecik, first hired by the Voigt Intertribal Task Force in 1983. Less than a year later, its creation, the Task Force merged with the Great Lakes Indian Fisheries Commission to form GLIFWC in early 1984.

"Lynn and Neil epitomize dedication and commitment to quality work," said Zorn. "They are exemplary professionals and respected colleagues who serve GLIFWC and its member tribes well. I am honored to be one of their co-workers."

Lynn is assistant director of Public Information, responsible for development and dissemination of treaty information and budget management. Neil, a fisheries biologist, is Director of Biological Services, which includes Inland Fisheries, Great Lakes Fisheries, Wildlife and Environmental sections.

Zorn announced awards to all GLIFWC staff celebrating anniversaries based on five-year increments.

Marking 25 years at GLIFWC, Jim St. Arnold, Leanne Thannum and Vern Stone with Pendleton blankets presented by Executive Administrator Zorn. (COR)

Mining specialist tracks mining developments in ceded territories


By Sue Erickson, Staff Writer

With the expansion of mining in the ceded territories, GLIFWC brought on Dawn White, Lac Courte Oreilles (LCO) tribal member, as a mining specialist in January 2013. Her tasks involve tracking mining exploration and drilling in the ceded territories as well as reviewing and preparing comments on those applications to state and federal agencies. This involves site visits, geographic information system (GIS) mapping skills, and discovery of tribal use in areas potentially impacted by mining activities.

White returned to her home region from Montana where she was recently employed as the water quality coordinator for the Clean Water Act 106 Program with the Chippewa Cree Tribe’s Rocky Boy’s Reservation for over a year. Prior to that she worked as a Natural Resource Specialist and GIS Instructor/Lab Manager for the LCO Ojibwe Community College, conducting research in natural resources, mentoring students in their research and instructing GIS mapping and GPS. She also was employed three years in southwest Oregon as a botanist for the Bureau of Land Management.

White holds a Master of Science degree from the University of Montana, Missoula, with a major in plant biology and ecology with an emphasis on conservation. She earned her Bachelor of Science degree from the University of Great Falls with a major in biology.

White has a great affinity and appreciation for the outdoors and has particularly enjoyed working with GIS mapping throughout her career.

Concern for the conservation and protection of natural resources was one draw that brought her to the position with GLIFWC as a mining specialist. Another incentive was the opportunity to join a team that she views has been effective in conservation and resource management.

Although she enjoys fostering a special relationship with many of nature’s gifts, nibi (water) stands out as a critical resource and one with which she maintains a unique relationship.

White has two daughters, Sierra, 21, currently residing in Montana, and Chelayne, 15, living in Hayward.

Fishes, wildlife, law enforcement and Ojibwemowin outreach are all represented in this group recognized for years employed at the Commission. From left: Bill Mattes (20), Wesley Ballinger (5), Micah Cain (5), Jim Stone (10), and Roger McGeshick (15). Missing from the photo: Ann McCammon Soltis (20) and Esteban Chiriboga (15). (Photo by Charlie Otto Rasmussen)

Tobasonawitobin Kinew

(Continued from page 18)

In the quest to find healing after the loss of his two sons Darryl and Danny, he continued in the Mite’iwin and other Anishinaabe ceremonies, and embraced the Lakota Sundance, becoming a powerful teacher and mentor to many in these traditions. As part of his life journey, Tobasonakwutibin strove for meaningful action and carried out traditional Anishinaabe ceremonies in the name of reconciliation, with emphasis on the residential school experience. This included giving Pope Benedict XVI an eagle feather in 2009, adopting the Archbishop of Winnipeg James Weingerger as his brother in 2012, and sharing the Anishinaabe worldview with all peoples, Native and non-Native. Tobasonakwutibin was a profound thinker. He connected western intellectual traditions and scientific inquiry with Anishinaabe philosophy and cosmology. It was his life’s work to share the depth and beauty of Anishinaabe wisdom with the world. He was a founding member of the Native American Science Academy. He was a beloved son, brother, husband, father, grandfather and great-grandfather. He joins his mother, father, sons Darryl and Danny, twin Bineshii, and brothers Edwin and John. He is survived by his wife Kathi, brother Fred, sister Nancy, children Pat (Herman), Diane, Wabanakwut, Shawon Kiwetinashik (Jesse), Nemaa’ikizihukok, grandchildren Devon, Derek, Melissa, Jennifer, Daniel, Wendy, Jason, Matthew, Lisa, Peshanakwut, Mike, Dominik Oshiki’anang, Bezhigomiigwaan and numerous great-grandchildren and adopted relatives.

(As published in the Winnipeg Free Press on December 27, 2012)
MAZINA'IGAN (Talking Paper) is a publication of the Great Lakes Indian Fish & Wildlife Commission, which represents eleven Ojibwe tribes in Michigan, Minnesota, and Wisconsin. Subscriptions to the paper are free to United States and Canadian residents. Subscribe online at: www.glifwc.org; write MAZINA'IGAN, P.O. Box 9, Odanah, WI 54861; phone (715) 682-6619; or e-mail: pio@glifwc.org.

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Although MAZINA'IGAN enjoys hearing from its readership, there is no "Letters to the Editor" section in the paper, and opinions to be published in the paper are not solicited. Queries as to potential articles relating to treaty ceded areas, Ojibwe culture, and/or resource management or Ojibwe cultural information can be directed to the editor at the address given above. Queries as to potential articles relating to treaty or treaty ceded areas, Ojibwe culture, and/or resource management or Ojibwe cultural information can be directed to the editor at the address given above. Queries as to potential articles relating to treaty ceded areas, Ojibwe culture, and/or resource management or Ojibwe cultural information can be directed to the editor at the address given above.

For more information see GLIFWC’s website: www.glifwc.org and our Facebook page.