By Sue Erickson, Staff Writer

Chicago, Ill.—A decision about whether tribes will be able to engage in off-reservation, treaty night hunting for deer is back in the hands of the Federal District Court, Western District. On October 9, 2014, the Seventh Circuit Court of Appeals reversed Judge Barbara Crabb’s decision late in 2013 denying the tribes’ request to allow night hunting and remanded it back to her court for further consideration. The Seventh Circuit determined that the evidence presented by the tribes showed that “night hunting for deer in the ceded territory is unlikely to create a safety problem,” but left the possibility open that the lower court may wish to hear additional evidence.

This part of the case began in 2012 when the State of Wisconsin filed a motion to confirm the night hunting prohibition while, almost simultaneously, the six plaintiff Ojibwe tribes (Lac Courte Oreilles, Lac du Flambeau, Sokaagón, Red Cliff, Bad River and St. Croix) sought an injunction to prevent the state of Wisconsin from enforcing its night hunting laws against the tribes. The tribes claimed there was no biological basis for preventing night hunting and believed safety issues were fully addressed by requiring additional safety procedures, including an advanced safety class, marksmanship testing and a shooting plan with a firing zone designation.

At the trial in 2013, the tribes pointed out to the Court that night hunting of wolves had been legislatively approved for the state wolf hunt, and the state had used night hunting to control chronic wasting disease (CWD) in certain areas. Night hunting of wolves was subsequently made illegal by the state in 2013.

In a December 13, 2013 ruling, Judge Crabb denied the tribes’ motion for relief, stating circumstances had not significantly changed since the original 1991 ruling, so there would be no reason to revisit the decision. Her decision at the time focused on public safety issues. The tribes appealed Judge Crabb’s decision and a hearing was set for September 16, 2013, before the Seventh Circuit Court of Appeals in Chicago, where safety issues dominated the discussion.

In its decision issued on October 9, 2014, the Seventh Circuit dismissed the states’ argument that night deer hunting is inherently unsafe and emphasized the importance of treaty rights to the tribes. The Seventh Circuit returned the case back to Judge Crabb, District Court, Western District, with instructions on how to further proceed.

At this time, the tribes wait for further direction from the District Court. The state has not, as yet, announced whether it will appeal the decision. The tribes’ off-reservation night hunting rules will not be implemented until the litigation is resolved.

By Dylan Jennings
GLIFWC PIO LTE

Odanah, Wis.—To many that celebrate Christmas, the iconic figure that balsam creates in the mind symbolizes cheer and holiday spirit. For some the magical balsam fir lends its boughs for a little extra spending cash around the holidays. However, for a select few people, the tree is a medicine cupboard for a plethora of ailments and traditional uses.

Balsam fir is a coniferous species of cold climate tree that grows quite well in the northern hemisphere, especially northern Wisconsin. It’s privy to moisture driven soil and humidity. Therefore, bogs and wetlands provide year round habitat for the fir, which will grow in conjunction with spruce and tamarack.

Tribal harvester and LCO tribal member Tony Price picks balsam for a variety of reasons. Tony has been harvesting for over 20 years and not only does he sell the balsam by the pound, he and his family also make wreaths. They have been making wreaths for those who have passed on to the spirit world. He reminisces, “There are a lot of deaths due to drinking and driving, and I put these cross wreaths at the site of these accidents to honor those that have passed on and to remind our youth and community members to stay drug and alcohol free.”

Tony leads the way through a thick lowland forest and finds a harvestable tree almost immediately. Armed with just a pair of gloves he says, “Some people use fancy equipment or clippers but we just use our hands so that we feel the tree and know where to take the branch. If you clip the branch too close, the tree might die.”

Steven Garske, GLIFWC forest pest project coordinator, reminds harvesters to collect boughs in a sustainable manner. He advises, “Remove boughs from the lower half of the tree. When the ends of the branch are removed, the twig behind the cut area will begin to generate a new branch within the next 5-6 years.”

Garske also explains that wild balsam growing in the middle of the woods will photosynthesize less therefore affecting their ability to regenerate at a faster rate.

In a compilation of interviews entitled Balsam Fir and Burns, MD Sara Warber interviews an elder from the Leelanau peninsula of Michigan known as Keewaydinoquay. Keewaydinoquay speaks about her childhood and a story relating to balsam. She recognizes the tree as ‘Nimisse’ in the Ojibwe language translates into ‘elder’ (See Balsam, page 10)
Giivwose dibaaajimowinan
(Hunter stories)

By Dylan Jennings, GLIFWC PIO LTE

Red Cliff Reservation, Wis.—It’s a crisp autumn day. Leaves swirl around the trees as if they are dancing to a good powwow song. Fall time nets are being set in some lakes, and the hunters begin to prepare just as Nimama Aki (Mother Earth) and all of creation prepare for the warm blankets of snow to come.

On October 20th, 2014 tribal members and elders from many Ojibwe bands gathered at Miskwaabikaang (Red Cliff) and shared a day of laughter, wisdom and memories. Red Cliff tribal members Marvin Defoe and Brian Bainbridge were two leaders who resolutely moved the event from an idea to the real deal.

A few months earlier in a hunting regulation meeting with GLIFWC Wildlife Section Leader Jon Gilbert, the group began to veer into old time stories of hunting and the joy that came with telling these stories. Marvin Defoe suggested that it would be a good idea to get a group of elders from all the bands of Ojibwe and have them sit in a relaxed environment and tell old time stories. Jon Gilbert proceeded to organize and set up the event in a good way, with asenas being brought to elders and community members. Over 40 people were in attendance representing seven tribes.

Elders and community members shared first hunt stories with relatives, many times with humor. Bad River elder Joe Rose recalled his first time hunting with his grandfather. “I grew up in a time of kerosene lamps and wood heat. When we got our deer or bear, we skinned them out and then we hung them in the shed. We didn’t have refrigerators or electricity.” Life without electricity would be substantially difficult for many people nowadays. The commodities and luxuries that electricity provides are often taken for granted. Many of the elders have lived to see the vast changes in society just over a span of 70 years.

Others reminisced on the importance of subsistence and taking care of the resources. St. Croix tribal elder Carmen Butler recalled some of the things his teachers taught him. “We take what we need, and we use what we need. We don’t waste things; we use everything. Just like the Creator, he gives us what we need and sometimes not what we want. We are Anishinaabe, and the Creator gave us hunting, fishing, and all those things we were supposed to do.”

For some, the event was a time to talk about the things that can be done to preserve Anishinaabe ways of life. For Example, Bay Mills elder Bucko Teepo remembered, “That’s where those deer will be just after dark, in those mushroom patches. I take it upon myself when a young guy wants to know, I take them through that whole process; you honor that deer with tobacco before you leave and when you take him. I try to teach young people about them old style ways of sharing.”

Sharing seemed to be a strong motif for giiwose dibaaajimowinan. The sharing of stories, the sharing of laughter and the sharing of wawaashkeshii (deer) was good medicine. The stories recollected by the elders are far and few nowadays. A big chi miigwech to the ones that made the event possible, and to the elders and community members that came and shared a little bit of wisdom with every story.

EAB arrives in Oneida County
Firewood is often the culprit

Last year the arrival of the emerald ash borer (EAB) in Wisconsin’s Douglas County was the news. This year, the voracious ash-destroying pest arrived in Oneida County. Found on public property in Rhinelander this fall, the critter was detected on one of the purple traps designed to nab EAB.

In response to the finding, Oneida County has been placed under quarantine. The quarantine makes it illegal to move ash, ash material, and hardwood firewood out of the quarantined area without a compliance agreement issued by Wisconsin Department of Agriculture, Trade and Consumer Protection.

While movement of ash, ash materials and hardwood firewood into or within the quarantined area is allowed, the WDNR believes that “overall, firewood movement is a bad idea” because firewood inadvertently carries numerous forest pests that may infect trees at the destination point. (COR)

Taking part in the 2014 off-reservation deer hunt is Kyle Oja, Bad River, who was able to bring home some meat for the dinner table. As of November 4, 2014, tribes have harvested 425 deer in the Wisconsin, Michigan and Minnesota 1837 and 1842 ceded territories. The off-reservation treaty bear harvest as of November 4, 2014 totals 39. (photo by Dylan Jennings)
As Wisconsin’s third consecutive wolf trapping and hunting season winds down, tribal wildlife biologists are pegging the late winter population at over 800 wolves, said Peter David, GLIFWC wildlife biologist. GLIFWC members are on record in opposition to the recent recreational harvest of ma’iingan, or wolf, in Wisconsin, Michigan and Minnesota.

"The overage is a reminder that the State of Wisconsin is still really operating on its learn-permit when it comes to harvesting wolves," said Peter David, GLIFWC wildlife biologist. GLIFWC members are on record in opposition to the recent recreational harvest of ma’iingan, or wolf, in Wisconsin, Michigan and Minnesota.

The Wisconsin wolf season opened October 15 across six zones within the entire state. Within days the Department of Natural Resources (DNR) announced a pair of zone closings as wolf kills took off at a blistering pace. As in previous seasons leg hold traps are proving to be the most efficient way to kill wolves, followed by hunters using firearms. Wisconsin is the only state in the US that allows hunters to use dogs to harvest wolves.

Under the DNR’s management system, 10 permits are issued for every animal in the quota. The permits are unrestricted, meaning harvesters can pursue wolves in any open zone.

The current system can be expected to provide oversubscription quotas as small,” David said. In DNR wolf zone 2—the ceded territory of northeast Wisconsin—sport hunters and trappers were permitted to kill 15 wolves, but took 29 before state officials closed the season.

With wolf mortality already high from poaching, vehicle collisions and depredation controls, GLIFWC’s Voigt Intertribal Task Force passed a motion in August 2013, laying claim to all the wolves in the Wisconsin ceded territory. In recognition of teachings that highlight the original treaty forged between ma’iingan and the Anishinaabe, the Task Force called for live wolves to remain on the landscape, performing their ecological and cultural functions. State authorities, however, were unmoved and the 2013 season produced a total wolf kill of 257, including some 215 from the ceded territory.

In Minnesota, state officials are again moving ahead with a wolf season, split between early and late time periods. After Michigan’s 2013 inaugural season in the Upper Peninsula, a referendum drive by wolf advocates ultimately prevented the Natural Resources Commission from approving a hunt this year.

Social attitudes about ma’iingan surveyed

Favorable attitude prevails by slim margin in wolf range

Wisconsinites seem to be o.k. with the presence of brother ma’iingan (wolf), according to the results of an extensive social survey measuring Wisconsin’s attitudes towards wolves and wolf management. The survey indicates more of the state’s citizens view wolves favorably than not and are willing to tolerate the species presence at levels considerably higher than the Wisconsin’s current wolf management goal of 350 wolves.

Released in August 2014 by the Wisconsin Department of Natural Resources (WDNR), the “Public Attitudes toward Wolves and Wolf Management in Wisconsin” study measures attitudes of residents both within and beyond wolf range. While the study frequently contrasts the opinions of residents living in and out of wolf range, attitudes of various identity segments are also compared, such as favorable self-identifying as deer hunters, wolf advocates, or even Wisconsin’s species presence at levels considerably higher than the Wisconsin’s current wolf management goal of 350 wolves.

According to the study, the numbers registering favorable attitudes towards wolves were greater out of wolf range than within the range, but overall, whether in or out of wolf range, more respondents registered favorable than unfavorable attitudes towards this recently recovered resident of the state.

The survey results indicate that among individuals with an opinion, 54% of respondents within wolf range supported having as many or more wolves as are now present in the state. Similarly, another question result showed most people wanted wolf numbers maintained at current levels within their county.

According to the WDNR’s 2014 late-winter wolf count, Wisconsin had a minimum of 658–687 wolves at the time, or nearly double of the state’s 350 population goal. In addition, this count was not released until after the survey had been completed; the most recent count available at the time the survey was conducted pegged the wolf population at over 800 wolves.

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For residents outside wolf range, attitudes were even more favorable, with those favoring as many or more wolves leading those who favored population reduction by a 3:1 margin. But both in and out of wolf range, a wide spectrum of attitudes was found to exist, varying from wanting as many wolves as possible to wanting total extermination.

The study shows that deer hunters and rural residents within wolf range were least tolerant of wolves.

The survey also shows the citizens support the regulated hunting and trapping of wolves (62% in range and 51% out of range), with the highest percentage in rural counties within wolf range.

Several priority management objectives received an across-the-board majority support, including the need to kill wolves that have threatened human safety or are depredating domestic livestock.

Different self-identity groups had their own distinct management priorities. For instance seven of ten deer hunters would reduce wolf numbers in northern counties due to concerns about wolf predation on deer. On the other hand, individuals who identified themselves as wolf advocates, thought the creation of wolf refuges, the promotion diverse animal communities, and an increase in enforcement to curtail illegal shooting of wolves should be high management priorities.

Priorities for the environmental identity group included elimination of wolves from areas of livestock depredation and creation of refuge areas to protect wolves. According to David MacFarland, WDNR large carnivore specialist, the survey provides sound scientific information about Wisconsin’s values and attitudes in regard to wolves and was designed to better inform management decisions. “It is one piece of a complicated puzzle,” he says. “It is too early to tell what its impact will be or what the decision-makers will do.”
Tribes/Forest Service review MOU implementation

By Sue Erickson, Staff Writer

Lac du Flambeau, Wis.—Voigt Intertribal Task Force (VITF) representatives met with US Forest Service (USFS) staff at Lac du Flambeau on October 1 for their annual meeting to discuss issues relating to the implementation of the 1998 Memorandum of Understanding (MOU) signed by GLIFWC member tribes and the USFS. The MOU provides a vehicle to set standards by which the tribes and USFS will act on USFS lands.

The annual meetings provide a format to share information regarding numerous activities on national forests within the ceded territories, including in the Chequamegon-Nicolet in Wisconsin and the Ottawa, Hiawatha and Huron-Manistee in Michigan. It is also an opportunity to identify any new issues that the USFS and tribes can work on and to discuss potential amendments to the MOU if needed.

The annual Tribal/Forest Service MOU meeting was co-chaired by GLIFWC Policy Analyst Ann McCallum Sollits and USFS Region 9 Tribal Liaison Mary Rasmussen. (photo by Sue Erickson)

By GLIFWC staff

Law enforcement is one area where GLIFWC and USFS have partnered, completing joint survey flights and training to identify “hot spots” within the forests largely relating to illegal drug activity. A highlight of the partnership is the success of Camp Onji Akiing, where USFS staff and GLIFWC offer a week-long camp for tribal youth focusing on leadership skills, STEM learning, and Anishinaabe cultural values.

Information is also shared on tribal fee exempt campground usage in the national forests, as well as tribal harvest of wild plants and non-timber forest products during the year. Also discussed this year was tribal harvest of firewood and methods to make acquisition of firewood more efficient for tribal members. VITF representatives stressed the need for firewood in their communities especially with the price of propane soaring as it did last winter.

Updates on cooperative projects, such as the long-term American pine marten study and the understory plant project, were given as well as reports on forest resources and paper birch in the ceded territories.

The USFS consulted throughout the year with tribes on a government-to-government level in relation to USFS decisions which could potentially impact natural resources in Forest Service lands or tribal access to those resources.

WDNR creates new Wild Rice Advisory Committee

GLIFWC concerned about impacts to existing State/Tribal Wild Rice Management Committee

According to GLIFWC Wildlife Biologist Peter David, “GLIFWC looks forward to working cooperatively with all the stakeholders on the new committee, and we welcome and appreciate their commitment to manoomin. In fact, we have already worked on some aspect of rice management or education with nearly all of these groups in the past.”

Yet, David holds some concerns about the WDNR’s intent for the new committee as well:

“The Voigt stipulation defines some clear roles for the [previously existing] state/tribal management committee. For example, the stipulation indicates that the state/tribal management committee will have the task of developing guidelines and objectives for the protection and enhancement of rice, including establishing abundance objectives; we want to be certain that the state adheres to the requirements of the Voigt case and doesn’t try to reassign those roles to the new committee, where the tribes have little standing.”

These concerns do not seem to be unfounded. David noted that the state/tribal committee recently spent three years cooperatively developing a wild rice management plan for the ceded territory. As that process was concluding and the draft plan was being prepared for adoption by the state and tribes, the state indicated they no longer had any interest in the cooperative plan, but intended to task the newly formed Advisory Committee with developing a rice management plan for the state instead. The state gave no explanation for its reversal, and didn’t even identify any deficiencies in the cooperatively developed plan, David says.

It’s discouraging when politics trumps concern for the natural resources upon which we all depend,” he noted. Unfortunately, these kinds of actions serve to undermine a very positive working relationship that has existed between the state and the tribes in manoomin management for over two decades. GLIFWC understands the role of stakeholders on the state’s Advisory Committee, but it remains unclear if the state’s intent for the new committee is to improve management of wild rice, or an attempt to undermine the tribe’s responsibility to care for this cultural and ecological treasure.

Why two wild rice committees in Wisconsin? What is the purpose? These are just a couple of questions that arose when the Wisconsin Department of Natural Resources (WDNR) recently created a new Wild Rice Advisory Committee. Committee members consist primarily of WDNR staff and groups the state views as “stakeholders” in the wild rice world, including representatives from the Wisconsin Wetlands Association, Wisconsin Waterfowl Association, Ducks Unlimited, Wisconsin Lakes Association, Wisconsin Wildlife Federation, the Wisconsin County Forest Association, the Conservation Congress, the US Forest Service, and USDA Wildlife Services. The lone representative of tribal interests is a GLIFWC representative—a position that is required as part of the stipulation of the Voigt decision which upheld the existence of ceded territory treaty rights.

The purpose and role of the new committee is still in the process of being defined, a process which GLIFWC is observing with keen interest.

In a general way, committees of this nature offer a way for various interest groups to express their management desires and concerns to the state; while technically being strictly advisory in nature, they provide the member groups a greater opportunity to influence resource management in the state. What is unique in the realm of manoomin (wild rice) management, however, is that a separate state/tribal wild rice management committee has existed in Wisconsin for over two decades, a product of the Voigt decision.

The annual Tribal/Forest Service MOU meeting was co-chaired by GLIFWC Policy Analyst Ann McCallum Sollits and USFS Region 9 Tribal Liaison Mary Rasmussen. (photo by Sue Erickson)

Larry Heady, regional tribal relations specialist, USFS Region 9 (center), joined the GLIFWC Drum and sang with representatives from the Voigt Intertribal Task Force prior to the Task Force meeting on October 2 at Lac du Flambeau. (photo by Sue Erickson)
GLIFWC assessment crews survey ceded territory waters for juvenile walleye

By Mark Luehring, GLIFWC Inland Fisheries Biologist

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

In 2014, GLIFWC crews surveyed 109 lakes including 12 joint surveys with Wisconsin DNR. Surveys in Wisconsin included some of the large flowages such as 13,545-acre Turtle Flambeau Flowage and 15,300 acre Chippewa Flowage. In Minnesota, GLIFWC, USFWS, and Fond du Lac crews collaborated to survey about 95% of the shoreline on Mille Lacs Lake.

Biologists use the data collected in the fall surveys to index year-class strength and classify walleye populations as sustained through natural reproduction or stocking. These surveys also provide an early indication of potential decline in walleye populations. Natural reproduction varies widely by year even on lakes with large adult walleye populations, but if fall surveys show a number of years with poor or low reproduction, biologists have advance warning that the adult population may decline. In these cases, some management action may need to be taken to protect the walleye population and restore natural reproduction.

While most of the surveys focus on lakes with natural reproduction, some fall surveys are also used to assess the contribution of stocked fish to the year-class. Stocked fish can be marked with oxytetracycline (OTC), and fish can be examined for marks to determine the percentage of stocked fish in the year-class. Survey crews collected fish for OTC analysis from Lac Vieux Desert on the Wisconsin/Michigan border.

GLIFWC Inland Fisheries Technician Ed White with crew member Noah Arbuckle as they prepare for a night of electrofishing. (photo by Dylan Jennings)

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

Tribal hatcheries released over 37 million fish into both on & off-reservation waters in 2013

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<th>Muskellunge Fry</th>
<th>Fgl.</th>
<th>Yellow Perch Lake Sturgeon</th>
<th>Whitefish</th>
<th>Brook/Brown Rainbow Trout*</th>
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*Total number of one or combination of trout species.
Update on GLIFWC’s ANA forest pest project

By Steve Garske, ANA Forest Pest Env. Grant Coordinator

As the third year of GLIFWC’s forest pest project gets underway, invasive forest pests continue to advance, eating their way through North America’s forests.

The pests

The emerald ash borer (EAB) attacks and kills ash trees. It almost certainly arrived here in the early 1990’s on solid wood shipping material from China. First detected in Detroit in 2002, the EAB now infests ash in 24 states and two provinces. It has already killed tens of millions of ash trees in eastern North America.

The Asian longhorned beetle (ALB) also arrived in solid wood packing material from overseas. It’s favorite food is maple, but it can also attack birch, willows, and elm. The larvae burrow through the wood before emerging through dime-sized exit holes as 1-inch long adults, riddling the tree with tunnels until it eventually collapses.

Since 1996 ALB infestations have been found in New York, New Jersey, Chicago, southern Ohio, Massachusetts, and Toronto, Ontario. The Chicago and the New Jersey populations have been successfully eradicated. The Toronto population was declared eradicated in 2013, but later that year a small population was found in neighboring Mississauga. Meanwhile infestations still exist on Long Island and in Ohio and Massachusetts. These last two populations are particularly worrisome as the quarantined areas now cover 61 and 110 square miles respectively, and include natural forest. Tens of thousands of trees have been removed to try and stop this pest.

The ALB has the potential to destroy more than half the trees in eastern North America. If it escapes the quarantined areas and becomes permanently established, it will devastate North America’s forests. The entire food web from insects and mice to predators such as martens, fishers and even wolves would be severely impacted. Soil erosion would increase, and drinking water supplies would be threatened as forests lose their ability to hold and purify water. The ALB could also put an end to the maple sugar harvest. Based on estimates by the US Forest Service and others, the economic impact of the ALB in the US alone would reach well over a trillion dollars.

Finally, oak wilt continues to show up at new sites in the Upper Peninsula, northern Wisconsin, and northern Minnesota. New infestations of the oak wilt fungus usually result from people transporting infested logs or firewood to uninfested areas. Red and black oaks are killed within a few years, while bur oak and other white oaks may slowly decline and die over a decade or more. Acorns are a valuable food source for all sorts of wildlife including turkeys and deer. And of course oak provides excellent firewood.

Known distribution of oak wilt by county, in MN, WI and MI. Oak wilt is often widely established in the southern portion of this region, while the northern counties generally have only a handful of infestations. (map compiled from MN, WI and MI DNR data)

(See GLIFWC’s ANA forest pest project, page 17)
**Following up on Phragmites**

**Early detection the key**

By Miles Falck, GLIFWC Wildlife Biologist

Duluth, Minn.—The non-native subspecies of Phragmites (Phragmites australis ssp. australis) is an extremely invasive perennial grass native to Eurasia. Phragmites thrives in wetlands and shallow waters up to one meter deep, establishing dense clonal stands which displace native plants and alter the physical structure and ecological functions of these important habitats. Freshwater estuaries along the shoreline of Lake Superior and nearby manoomin (wild rice) waters further inland are especially threatened because they contain ideal growing conditions for non-native Phragmites. In 2013, GLIFWC conducted rapid response control efforts on 30 small pioneer stands of non-native Phragmites which were detected along the western shore of Chequamegon Bay. These sites were all within 1.5 miles of a wastewater treatment plant permitted to use Phragmites to de-water sewage sludge.

In 2014, GLIFWC’s aquatic invasive species (AIS) survey focused on Phragmites detection within the Lake Superior watershed and verification of prior Phragmites reports in the ceded territory, especially those in or near manoomin waters. A total of 72 non-native Phragmites occurrences were found in the Lake Superior watershed during 2014, primarily along the shoreline of the St. Louis River in the Duluth-Superior harbor. Fortunately only one out of the 38 unverified reports was confirmed as non-native Phragmites. The rest were either native (27) or could not be located (10).

The Authority initiated the study in 2013 in the White Iron Chain of Lakes, northern St. Louis County, where reports of wild rice decline corresponded with the detection of rusty crayfish in Farm and White Iron Lakes, according to the Authority Biologist Tyler Kaspar. The project involved setting up enclosures in lake segments known to produce wild rice. The enclosures are designed to keep the “rustys” out so researchers can measure rice density differences inside the enclosure against the outside area that is infested by rusty crayfish. Traps are set inside the enclosures to capture any rusty crayfish that may be within. The enclosures are placed shortly after ice out, so wild rice hasn’t germinated yet, and the rusty crayfish would have no impact prior to their placement. Kaspar says they also try to install the enclosures from the boat to avoid disturbing the lake bed.

In 2013 on White Iron Lake, the enclosure successfully kept the rustys out but there was also low rice density and few rustys. On Farm Lake, the enclosure was removed after only a month because the rocky bottom and woody debris made it impossible for the enclosure to fully seal off the crayfish. Later observations of the area, which supported a dense stand of rice, revealed that mostly native crayfish were in the rice bed, with the rustys primarily outside in the rocky substrate.

This year, enclosures were set up in Farm Lake and Garden Lake, both with areas supporting dense wild rice stands. On Farm Lake, Kaspar reports that rusty crayfish were found mostly outside the rice beds in the rocks and fewer rustys and a few native crayfish in the soft, mucky sediment of the wild rice bed. On Garden Lake, only a few rustys were caught mostly outside the wild rice stand, and more native crayfish were caught overall, primarily in the wild rice and within the enclosure. Neither enclosure succeeded in totally keeping the crayfish out, he reports, a challenge in design that they will be looking to improve for 2015.

While the study has not revealed any definite conclusions about the rusty crayfish’s impact on manoomin as of yet, Authority researchers will continue the study. Next year they will either select different lakes or set the enclosures on different locations in the current lakes. Kaspar says they may also need to identify areas that used to have wild rice but haven’t since the establishment of the rusty crayfish.

**1854 Treaty Authority studies rusty crayfish impact on manoomin**

By Sue Erickson Staff Writer

Duluth, Minn.—Preservation of manoomin (wild rice) beds is a challenge faced by many tribes. Weather conditions, climatic change and invasive species, both plant and animal, contribute to the challenge. The 1854 Treaty Authority (Authority) is currently taking a closer look at the possible impact on manoomin as non-native Phragmites along the shorelines of the lower Great Lakes where thousands of acres have been impacted, and control costs run into the millions. In contrast, fewer than 125 small sites have been detected within the Lake Superior watershed in Minnesota, Wisconsin, and Michigan comprising less than 25 acres in total. A timely management response and continued vigilance will prevent the negative impacts Phragmites has had on many lower Great Lakes ecosystems.

GLIFWC is working with member tribes, local agencies and organizations to coordinate an appropriate response to control Phragmites in the Lake Superior watershed before it becomes unmanageable.

An enclosure designed to keep invasive rusty crayfish out of a segment of a manoomin bed on Farm Lake in Minnesota is part of ongoing research regarding the impact of rusty crayfish on wild rice. This is a research project of the 1854 Treaty Authority and is in its second year. (photo courtesy of the 1854 Treaty Authority)
Sharing info about waabizheshi

By Jonathan Gilbert, Ph.D., GLIFWC Wildlife Biologist

Krakow, Poland—The Martes Work Group was founded in 1993 and consists of wildlife researchers who study animals belonging to the genus Martes, such as fishers, American martens, pine martens and sables. The Work Group objective is to facilitate communication among people with a common interest in Martes research, conservation and management programs.

One of the significant accomplishments of this working group is the bringing together of members of the group and other interested people for international symposia. Over the years there have been five such symposia, and each has resulted in the publication of a proceedings which has contributed in a significant manner to the published knowledge of species belonging to the Martes genus. The location of the International Martes Symposium rotates among the countries of the members. Past symposia have been in Wyoming, Alberta, Newfoundland, Portugal, and Washington.

The Sixth International Symposium of the Martes Work Group was held in Krakow, Poland, July 20–24, 2001 and brought together 45 participants from 13 countries. Presentations ranged from non-invasive DNA studies of pine martens in Ireland, France and Netherlands, to GPS collarings in the USA, to the para-sites of martens in Lithuania. I found the presentation on wolves in China to be interesting. So little is known of these animals, that just the basic techniques (ie snow tracking) were used to gather much of the data presented.

A presentation of the yellow-throated marten in Korea showed these marten species to be communal and frugivorous, that is living together in large groups and feeding mostly on fruits. This was an interesting twist as marten species here in northern America are solitary and carnivorous. Presentations on the European pine marten showed how these animals live in cities and are considered pests destroying homes and vehicles. Again, such a different story as compared to the martens here which live in the deep woods and are relatively rare.

I was a founding member of the Martes Work Group at the 1993 symposium and I was fortunate to attend this symposium, marking the fourth of the six symposia this group has held which I have attended. I gave a presentation on how our understanding of martens and fisher habitat has changed over the years of research. We understand now how important some of the features of our northern forests are to martens and fishers. Especially we can now see that small pockets of hemlocks and cedars are used extensively by martens and fishers for resting and in 1993 hunting. This was a new development and was well received at the conference.

Also, Dylan Jennings and I developed a poster about the waabizheshi doodeeman, or marten clan. This was an unusual poster for this group as not many people at the symposium were aware of Ojibwe Indians, let alone their clan system. But at the poster session, many people commented on this cultural perspective and how much they appreciated the new twist on Martes research.

The last day of the conference included a field trip to the Tatra Mountains National Park, Poland. This was a beautiful mountainous area on the border with Slovakia. Many of the issues facing national parks in the USA were the same issues facing Tatra Mountains. Some marten populations are vulnerable by red deer, causing vegetation damage. Wind throw damage caused large areas of trees to be blown down, and park personnel were working to restore the forest to the area, but these animals were left to house some natural regeneration. And of course, too many people who want to visit cause their own set of issues. In the bus meeting area after the symposium the group selected the location of the next International Symposium. We in the Lake Superior region have been honored to host the next symposium. It will be held in August 2018, most likely in Duluth, Minnesota.

Baskets from the hands of our ancestors

By Dylan Jennings

LaPointe, Wis.—“This basket making is healing. I keep doing this because it touches people in different ways. It’s healing and empowering and so it is important to carry on this work.” These are the words of craftswoman April Stone-Dahl, a Bad River tribal member. April is a wife, a mother of four wonderful children, and a basket maker, perhaps by lineage. She holds up an old picture with two of her relatives standing in front of a house and in the background sits a black ash basket. “Maybe there were basket makers in my family...I don’t know...I may never know...but maybe it’s in my family.”

April learned about this craft in the spring of 1998 with her husband, Jarrod, when the couple took classes at the North House Folk School in Grand Marais, Minnesota. At this class she learned how to felt wool while her husband learned to make an ash basket. Although very happy with her warm felted booties, she began to notice how much the basket her husband had created was being put to use. Over the following year, she watched as the basket held up and maintained its shape for many seasons. This sparked an initial interest, understanding and reverence in the material as well as the story of ash.

April spent the greater part of 2000 simply learning about ash splint basketry, the thicknesses and diameters and ratios of the splint appealed to her as she attempted making her first basket creations. At times it proved very frustrating and she longed for somebody to ask questions of. Since she could not find anybody to teach her how to make them, she persevered and so is mostly self-taught. As the years progressed, her work became more and more refined.

The process of basket making is very laborious and elaborate. The Stone-Dahl’s do everything from harvesting the ash trees from the swamps where they grow, to pounding the logs for the raw materials, to weaving the baskets to life. “The simple process of harvesting and processing the log teaches us some of those sacred teachings such as patience, humility and respect...for the work that we do, for nature and for creation.”

The process of harvesting and processing the log teaches us some of those sacred teachings such as patience, humility and respect...for the work that we do, for nature and for creation.

“Basketry” in the broad sense is older than any spoken language in the world today. As for the history of ash splint basketry in particular and in North America, there seems to be two main theories. One theory is that the Europeans brought it; while the other theory states that the natives already had it. The Europeans brought a type of (oak) splint work with them when they arrived and then taught it to the natives of the landscape. Ash splint work basketry was always here. When the Europeans came and there was an intermingling of relationships and lifestyles, a sharing took place on many levels and sharing splint basketry was one of them.

The availability of ash in the native landscape coupled with the techniques of traditional oak splint European basket making made for new perspectives on ash splint baskets and what was made. April considers these theories but remarks “it is very hard for me to believe that the first peoples of this land...as well as those that migrated and moved long distances and having such an intimate relationship with this land and nature...would not have known the ash tree. Mohawk oral traditions relating to ash splint basketry dates back well over 2000 years, making this the pre-contact.”

April specializes in utilitarian bas-kets, baskets that are going to be used and serve a purpose. She makes it clear that the style of basket she creates doesn’t necessarily reflect ancient Anishinaabe baskets; they simply reflect her own personal style. “There are only a few baskets left out of our ancestors, a few specimens here and there on the reservation. I’m always looking for stories about ash splint baskets and attempt to relate them back to Bad River. These stories are far and few.”

After spending over fifteen years mastering the craft of ash splint basketry, April’s work and expertise is in constant demand. She travels around the Great Lakes region running workshops and teaching. To those that aspire to learn the trade she insists, “It’s a really empowering feeling to make something with your hands. No matter what it is. Whether it’s carving a spoon or tanning a hide, we’ve really gotten away from empowering our own selves with this kind of knowledge. There’s so much to learn.”
Tagging critical to lake trout and whitefish assessment
Biologists urge reporting of tagged fish

By Ben Michaels, GLIFWC Fisheries Biologist

Gichigami—Autumn brings cool, crisp weather, beautiful colors, and frequent gale-force winds on Lake Superior. Despite these high winds, the Great Lakes Section’s fall assessment crew always finds a way to successfully complete their chislemore (lake trout and whitefish) gill net sampling. Since 1986, GLIFWC’s Great Lakes Section, with the help of Bad River personnel, has conducted fall gill net sampling within Michigan waters of Lake Superior with the purpose to monitor the growth, abundance, and movement of adult lake trout and lake whitefish. Obtaining data for these species is especially important because they continue to support a thriving tribal commercial fishery throughout the ceded territories of Lake Superior.

Fish are captured with 6 x 750 foot gill nets, which are deployed from GLIFWC’s survey vessel, Mizhakwad, meaning “fair weather.” These nets are set on shallow reefs where lake trout and whitefish are known to spawn. Typically, the soak time for a gill net is approximately 12–14 hours. Fish that are picked out of the gill nets are measured, sexed, examined for lamprey wounds, and tagged with tiny spaghetti-shaped tags known as “floy tags” prior to being released back into the water. The future for a tagged fish is uncertain; a tagged fish may never be seen again, or fishermen may recapture a tagged fish and submit the fish’s information to GLIFWC biologists. The recapture of tagged fish provides biologists with useful information regarding the growth, movement patterns, and abundance of lake trout and whitefish populations.

So far this season 2014, GLIFWC and Bad River personnel have completed two weeks of sampling with three weeks remaining and have tagged approximately 200 lake trout and whitefish from sites near Silver City, Michigan and Eagle Harbor, Mich. The assessment crew plans on sampling more sites near Gay, Mich. and Marquette, Mich. throughout the final four weeks of the survey.

If you catch a fish with an orange GLIFWC floy tag, please send the tag information to: GLIFWC, P.O. Box 9, Odanah, WI 54861; or use our online system to enter tag information at: www.glifwc.org/tag.html.

KBIC receives binational stewardship award for Sand Point restoration

By Erin Johnston, Lake Superior Program Coordinator Keweenaw Bay Indian Community

L’Anse, Mich.—The Keweenaw Bay Indian Community Natural Resources Department (KBIC NRD) received a binational award for their multi-year project restoring wildlife habitat at Sand Point.

A panel of U.S. and Canadian judges with the Binational Forum selected the stamp sands restoration project as a recipient of its 11th Annual Environmental Stewardship Award in the U.S. Tribal category. The judges were very impressed with the ambitious goals of the project and the use of native plants, many grown in the KBIC NRD greenhouse, to restore the natural landscape and enhance wildlife habitat and human recreation opportunities.

Funded through competitive grants in partnership with federal agencies, regional organizations, and local businesses, the KBIC NRD spread a topsoil cap to cover the toxic stamp sands. The cap was then planted with thousands of native grasses, flowers, trees and shrubs to filter the contaminants and stabilize an eroding shoreline.

Walking trails were established at Sand Point complete with exercise stations and informative signage for visitors. As of the summer of 2014 there is now a 3.3 mile trail loop in the Sand Point area.

Thannum recognized as advocate for tribal commercial fishermen

An accomplished advocate for Lake Superior tribal commercial fishermen and their families, GLIFWC’s Natural Resources Development Specialist Jim Thannum has overseen on-reservation food safety workshops and served as a creative advisor, helping promote the catch at regional markets. In recognition of his efforts and leadership, Michigan Sea Grant (MSG) awarded Thannum the 2014 Van Snider Partnership Award last September. Along with Michigan State University Extension, Thannum and MSG have collaborated to improve the quality and safety of the Great Lakes commercial fishery for 17 years, including Hazard Analysis Critical Control Point training for some 550 commercial fishers, processors and aquaculturists. Above, Jim Thannum (left) accepts the award from MSG’s Ron Kinnunen. (COR)
Balsam continued
(Continued from page 1)

Tribal leaders took the opportunity to visit with traveling senators—Senator Jon Tester (Montana), Chairman of the Senate Committee on Indian Affairs and Wisconsin’s Senator Tammy Baldwin. An October 21 reception and dinner sponsored by GLIFWC at the Bad River Lodge and Casino provided opportunity for meaningful dialogue as well as a chance to showcase some of GLIFWC’s programs. Pictured above are: Bad River Tribal Chairman Mike Wiggins; Lac Courte Oreilles Tribal Chairman Mic Isham, Senator Jon Tester, Senator Tummy Baldwin, and St. Croix Tribal Chairman Lewis Taylor. (COR)

Senator Tammy Baldwin (center) takes in an honor song offered by the GLIFWC Drum to begin the reception and welcome the senators in a good way. The senators were on a tour of Midwest tribes, stopping at a number of reservations to converse with tribal leadership about issues currently affecting individual tribes. Drummers include, from the left, Dan Powless, Bad River; Joe Dan Rose, GLIFWC; Mike Wiggins, Bad River tribal chairman; and Dylan Jennings, GLIFWC. Pictured in the background are Peter Dake, GLIFWC wildlife biologist; Lisa David, GLIFWC manoomin biologist; Senator Tammy Baldwin; and Sara Moses, GLIFWC environmental biologist. (COR)

Mike Simonson,
WPR reporter passes

Remembered for his commitment to the truth

GLIFWC was truly saddened to hear of Wisconsin Public Radio’s (WPR) Mike Simonson’s sudden passing on October 5, 2014. Mike covered many stories, often controversial, regarding GLIFWC member tribes and treaty rights. As a reporter and investigative journalist, he was always fair, thorough and accurate and did not confine his interest to negative stories.

An award-winning journalist, he served as WPR northern bureau correspondent at KUWS-FM in Superior. Mike was especially noted for his “Final Edition,” a public affairs program as well as for his talent to turn out well-equipped students to serve in the journalist world. We are sure he taught them well!

We deeply appreciate Mike’s continuous effort to work with GLIFWC and the tribes in order to relay balanced, unbiased news to a deserving public.

Balsam fir

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Balsam continued

sister,” who is said to have the highest concern for her family and relatives. It is said that when walking in the woods, the fragrance of nimissee’ (balsam) indicates the tree is giving up prayers for those that cannot pray, which is related in the following story.

“There was a man who had several little children and they were starving. He went out on the lake fishing. When he caught a big fish, the biggest he had ever seen, he was deeply grateful, but if he stopped to give thanks he might lose this important fish and his little children would go hungry yet another day. So as he worked to bring in the fish he called out ‘Nimissee’ and the balsam fir made his thanksgiving for him.”

Many people tend to recognize the contemporary uses of balsam fir; however the traditional uses, some of which have been documented in GLIFWC’s interac-

tive CD-ROM entitled “Onjiakiing,” are a lost knowledge. The CD highlights the purposes for several indigenous plants that date back several generations. For instance, elders (on the topic of balsam) relate that the pitch from the bark was good for chewing gum, sealant, and even burns, according to Keewaydinoquay. Also saplings were good lodge poles and fence posts. During the maple syrup season, a branch of balsam could be placed in boiling sap to cut down the foam.

Whether it’s a Christmas tree, a few hundred dollars in boughs, or a prayer by fragrance, no matter what the context, balsam fir (nimissee’) continues to gift its wonderful resources to the people. As long as harvesters and stewards of natural resources continue to protect and respect the forest, the resources may still thrive.

Tribes wrestle with climate change adaptation

By Jen Burnett, GLIFWC Outreach Specialist

Keshena, Wis.— The Sustainable Development Institute at the College of Menominee Nation invited tribes, academicians, and state and federal agencies from across the United States to the Shifting Seasons Summit to talk about various issues of climate change adaptation. The summit focused on building tribal capacity to plan and implement a strategy plan for climate change and its effects on natural resources.

Many resources that tribes rely on for cultural purposes are especially vulnerable to the predicted changes in temperature, rainfall events, invasive species introduction, and other environmental factors. These resources may no longer be available to tribes if a particular species’ range moves out of the tribes’ reservations or ceded territories. Therefore, implementing plans that ensure climate change effects have minimal impact is important since tribes cannot move from their lands.

The summit offered an opportunity for tribes to share their challenges and successes that they have had with climate change adaptation. Many tribes are in different stages of planning climate change adaptation strategies while others have already begun to implement ways to lessen effects.

Other agencies and academia can help tribes, and several models served as case studies for tribes to consider. The Grand Portage Band of Lake Superior Chippewa shared some highlights of their adaptation strategies to cope with the predicted changes, such as warmer winters with increased precipitation falling as rain instead of snow in the Lake Superior basin, while GLIFWC’s Memorandum of Understanding with the U.S. Forest Service was showcased as a successful model of cooperation between tribal and non-tribal agencies.

Save the Date

2014 Women & Water Benefit

When: November 29, 2014 (9:00 am–10:30 pm)
Where: LCO Casino Convention Center
What: Guest speakers, panels, raffles and vendors
Why: Benefit for the “Women and Water Coming Together Symposium” August 2015
Registration Fees:

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For more information contact mbakers866@charter.net

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For more information contact mbakers866@charter.net
By Charlie Otto Rasmussen, Staff writer

Lac du Flambeau, Wis.—Drawing natural resources professionals from across the Upper Midwest, the 27th Great Lakes Regional Native American Fish & Wildlife Society (NAFWS) Celebration spotlighted an impressive cross-section of work underway in Indian Country September 15-18.

“All the areas that are covered, the level of the presenters, the professionalism, it seems like the conference gets better every year,” said William Bailey NAFWS regional director and chief conservation officer with the Grand Portage Band.

Biologists detailed research on subsistence resources from walleye to wild rice to moose along with keystone species like wolves; environmental researchers highlighted studies on pollution and climate change; in the nearby Lac du Flambeau forest, conservation officers refined their skills with weapons and emergency vehicles, and also trained to take on illegal marijuana growing operations.

Red Lake walleye stewardship in the 21st Century

Seventeen years after Red Lake tribal fishers voted to close their commercial fishery due to low walleye numbers, a new heyday of fantastic fishing is underway in the United States’ sixth largest lake. From the surface of two huge basins in northern Minnesota—Upper Red Lake and Lower Red Lake—tribal members angle under an $300,000-pound annual walleye quota and their state-licensed counterparts are allotted a four-fish daily bag limit. Everyone is catching fish on the 285,000-acre jewel, which includes 237,000 acres treaty-reserved since 1889 for Band members.

“Red Lake is home to a healthy walleye population,” said Pat Brown, Red Lake Band fisheries biologist. “The Band and the state sample for walleye every year. We use the same survey methods, and all that data is shared.”

Brown said the walleye crash and dramatic recovery helped stakeholders better understand Red Lake’s tremendous potential. Without the marked down-turn, decision-makers may have remained more or less satisfied with an under-performing fishery.

“I think we needed to hit bottom to be where we are today,” Brown said. The Band, Minnesota Department of Natural Resources, and Bureau of Indian Affairs collaborated to rebuild the fishery from 1999-2006.

Under pressure from tribal and state law enforcement officers, public attitudes about the walleye resource also experienced a significant shift. “On the reservation side, there was a black market for selling walleyes to restaurants and other places, and on the state side there was the practice of “tripping”—catching a limit of fish, taking them back to the cabin, then going back out for more,” said Brown. “Increased law enforcement has really helped combat that illegal fishing.”

Today, the tribal fishery provides supplemental income for Red Lake members in addition to full-time employment at the Band’s Red Lake Nation Fisheries processing plant. Tribal anglers may sell up to 100 walleye daily to the plant, which is an enrolled Lac du Flambeau Ojibwe and Williams, an Oglala Lakota and Northern Cheyenne, is former President of the American Indian College Fund. (photo by Charlie Otto Rasmussen)

Training, technology enhances law enforcement

With 34 years of experience tucked under his duty belt, Grand Portage Band Chief Warden William Bailey has witnessed a great many advances in Indian Country law enforcement. From innovative equipment to specialized training, 21st Century wardens patrol northern woods and waters with a modern edge. The improvements from just 5-10 years ago are pretty significant,” Bailey said. “It wasn’t long ago wardens were hauling car batteries back into the woods to power surveillance equipment. Battery life is so much better now; cameras are smaller; you can just walk in, a quick set-up and walk out.”

Motion-activated cameras are a customary choice for investigating illegal marijuana operations in remote, rural areas. These so-called “grows” oftentimes appear in National Forests, damaging woodlands and creeks, and invariably result in pollution from an assortment of agricultural waste and trash left behind by men who live on-site. In just the past few years, tribal, state and federal law enforcement teams have raided several grows in northern Wisconsin.

“Ninety percent of the suspects at these grow sites are armed with handguns, some with automatic weapons,” said Fred Maulson, GLIFWC Chief Warden. “As illegal marijuana operations move into Indian Country, it’s important for tribal officers to know what to look for and be prepared if they encounter a grow site.”

After NAFWS Great Lakes wardens finished a competitive shoot at the Lac du Flambeau gun range, GLIFWC instructors set up a backwoods training scenario on how to deal with a “grow.” Following clues like unusual roadside markings, tribal officers took on suspects armed with blank-shooting weapons and used tracking skills in fugitive apprehension.

According to the veteran warden Bailey, information sharing is one of the hallmarks of successful tribal law enforcement programs. “It takes participation from different departments to get all those ideas out there, to get people thinking about what type of equipment is really necessary and what equipment is more for a wish list. Thanks goes out to GLIFWC. Helping create this kind of awareness can really make a difference.”

Tribal law enforcement departments who participated in the shoot and/or illegal marijuana training include: 1854 Treaty Authority, Bad River Band, Bay Mills Indian Community, Grand Traverse Band, GLIFWC, Lac du Flambeau Band, Oneida Tribe, Little River Band, Little Traverse Band, and White Earth Band.
2014 Manoomin season

Ricing thoughts—the give and the take

By Lisa David, GLIFWC Manoomin Biologist

2014 season good in some lakes, not so in others

By Charlie Otto Rasmussen, Staff writer

No boundaries manoominike

By Dylan Jennings

At Wisconsin’s Island Lake during the 2014 manoomin harvesting season. (photo Brennan Corbine, Bad River tribal member, age 14, knocks rice for the first time was willing to share all it could.

With storms unevenly impacting beds throughout the growing season—yet the rice my family was able to replenish our manoomin supply with a couple ricing trips.

Winter in the sediments, to fuel another cycle of abundance the following spring.

Heads over the open boat. Inevitably those totally ripened grains, the ones you most canoed, and the knocker (perhaps a better title would be “coaxer”) bends the ripened bottom was soft and flocculent; the water was clear, cold, and not too deep.

And now another ricing season has come to a conclusion. Like others in the north, Reciprocity. The rice benefits the harvester; the harvester benefits the rice.

It is also said we give back as we harvest rice. The person who poles guides the "Manoomin is the reason we’re here. It’s one of the original foods that has allowed Ojibwe people to flourish,” Bisonette said.

"Curriculum and cultural identity can be integrated. Science, engineering, and traditional Ojibwe knowledge are together—not compartmentalized.”

—Jason Bissone, LCO School

Attention Tribal Ricers

Want to be listed as a retail outlet for finished manoomin? GLIFWC would be happy to add your contact information in our wild rice brochure. Contact us at: 715-685-2150 or e-mail pio@glifwc.org.
Education focuses on gill net issues

By Sue Erickson
Staff Writer

North is 2014 Officer of the Year

By Charlie Otto Rasmussen, Staff Writer

A grant funded by the National Oceanic and Atmospheric Administration’s Sea Grant program aims at diminishing the number of damaged or lost nets in Lake Superior. Above, GLIFWC Warden Heather Naigus is pictured with a ghost net marker. Ghost nets can be reported to GLIFWC at: http://glifwc.org/ghostnet.html or by phone (715) 685-2114. (photo by Dan North)
waders as instructors pointed out a variety of water sets used for trapping muskrat and racoons. Later, students practiced making their own grand sets, a common type of dry land set utilized primarily for trapping fox and coyote. A demonstration of fleshing out and stretching a raccoon hide taught students how to care for and handle fur after trapping an animal.

Throughout the course the instructors stressed the importance of ethical trapping. McGeshick, repeatedly emphasized that trappers should only set traps if they could check them daily, or as frequently as required by law. McGeshick underscored the responsibility that the trapper has to the animal he or she has trapped.

He encouraged students to utilize as much of the animal as possible. A total of nineteen students completed the course, which is required to obtain a Wisconsin state trapping license. Though Trapper Education is not required for tribal members to trap on public land in the ceded territory, many of them choose to take the course to further their trapping knowledge and in case they opt to trap on private land under state regulations.

The Trapper Education course is one of the most popular courses offered by GLIFWC game wardens. Students travelled from as far as four hours away to attend the class. Mole Lake/Sokaogon Chippewa tribe and the Potawatomi tribe were represented, as well as many non-members. McGeshick teaches the class each year on the first weekend of the State of Wisconsin trapping season, adding to its popularity. This year the course filled up within a couple of days from the time it was first listed online.

The Trapper Education course was taught by McGeshick with assistance from GLIFWC Warden Lauren Tuori and DNR Warden Brad Dahlquist. GLIFWC Warden Daniel Perrault also attended the course as a student.

GLIFWC Warden Roger McGeshick demonstrates snauling a hide as part of his popular Trapping Education class, which takes participants through the trapping experience from start to finish. (photo by Lauren Tuori)
Ogichidaag (Warriors) in the classroom:

Celebrating 25 years of Act 31

By Dylan Jennings, GLIFWC PIO LTE

Madison, Wis.—The sounds of Mishomis Dewei’gan (Grandfather Drum) and the mingling of academic professionals blended well the evening of August 19th. A grand entry song followed by a flag and veteran’s song began the evening’s ceremony. It’s been 25 years since the beginning of Act 31, a law set into place for Wisconsin school districts mandating the implementation of American Indian culture and history into classroom curriculum—a giant leap forward in countering racism and misunderstanding.

Buck Martin, state government relation’s specialist and tribal liaison, served as the master of ceremonies for the evening session. Invited guest speakers included Superintendent Tony Evers, Wisconsin Department of Public Instruction ( DPI), Alan Caldwell, retired educator; Dr. JP Leary, University of Wisconsin-Green Bay; Priscilla Cleveland, Tomah School District; Dr. Patty Loew, University of Wisconsin-Madison; Finn Ryan, Wisconsin Media Lab; Aaron Bird Bear, University of Wisconsin-Madison, and Mik Derks, Wisconsin Public Television.

Act 31 passed in response to a racist backlash following the 1983 LCO Decision (also known as the Voigt Decision) affirming Ojibwe treaty rights to hunt, fish and gather. The backlash led to protests and threatening demonstrations in the mid-80’s and early 90’s. These acts of violence towards tribal people created tension felt across the country. Tribal harvesters found themselves amongst hundreds of protestors each night at the boat landings while trying to provide ogaa (walleye) for their families.

Unfortunately, many children become mirror images of their parents. Native American students in Wisconsin schools became subject to the very racism their parents had felt at boat landings. Native children of this era had to cope with insurmountable racism and prejudice. This course of events sparked the movement to help change the situation, and attention was turned to the education system, realizing some of the backlash was a result of ignorance about tribes and treaties. Educators were genuinely worried about what was being taught, or not being taught, in the schools regarding American Indian history and culture. Recognizing the formidable challenges to educators, Allen Caldwell, elder, veteran and retired educator, told the audience, “I am proud to be a veteran and to have served my country as an ogichidaa (warrior). However, I have always considered the teachers and educators that work with our youth on a daily basis to also be ogichidaa.”

One challenge is recognizing and incorporating cultural knowledge into the curriculum, knowledge that is sometimes not given recognition because those who carry it may not have the academic credentials demanded by society today. Robin Carufel, consultant, was one of the invited guest speakers for the evening who recalled the struggle to make others realize the importance of the elders and the knowledge that they carry. Carufel explained that a PhD doesn’t necessarily make somebody an expert as we are always learning. He stressed that the traditional knowledge that is learned from our elders is just as valuable as the things taught in schools and universities. “Our elders never had PhD’s in wigwam making,” he said, but the knowledge was there.

The work of teachers and educators is no easy task. The struggle to keep American Indian history and culture within the schools will continue; however the next generation of educators and leaders seem ready and more equipped to pick up the slack and accept the challenge ahead of them. Act 31 has provided a valuable impetus to carry this challenge forward.

Chi-miigwech to Brian Jackson, Wisconsin Indian Education Association, and David O’Connor, Department of Public Instruction, present superintendent Tony Evers with a beaded medalion for his years of service and commitment to Act 31. (photo by Dylan Jennings)

The work of teachers and educators is no easy task. The struggle to keep American Indian history and culture within the schools will continue; however the next generation of educators and leaders seem ready and more equipped to pick up the slack and accept the challenge ahead of them. Act 31 has provided a valuable impetus to carry this challenge forward.

Chi-miigwech to Brian Jackson, Wisconsin Indian Education Association, and David O’Connor, DPI, and all who helped to put on the wonderful event. Just as a warrior, a true ogichidaa knows that the work is never finished.

Sandy Lake ceremonies draw record numbers

McGregor, Minn.—Sandy Lake ceremonies drew record numbers to the Sandy Lake Recreation Site near McGregor, Minnesota to remember the 1850-1851 Sandy Lake Tragedy and the Ojibwe ancestors who perished there. About 350 people participated in the July 14 remembrance.

An annual GLIFWC-sponsored event, the Sandy Lake Ceremonies began with a morning ceremony and a symbolic paddle across Sandy Lake to the Army Corps of Engineers Recreation Site, where the Mikwendaagoziwag (They are remembered) Memorial stands. Constructed in 2001, the monument is a sacred memorial to the sufferings endured by thousands of Ojibwe who were lured to Sandy Lake late in the fall for an annuity payment that was late to arrive. Hoping it would be too late in the winter season for the Ojibwe to return, those who arranged the payment wanted to force the Ojibwe to permanently relocate to Minnesota.

While hundreds died on the site due to deplorable conditions and lack of food as they waited for the annuity, hundreds also perished as those ancestors resolutely made their way home on foot through the ice and snow. About 400 stones are embedded in the monument as a tribute to those who died.

During Sandy Lake Ceremonies, once the paddlers have landed, noon ceremonies are held at the monument site along with drumming by the Mole Lake Drum. A feast and social time follows.

(Sue Erickson)
National conf. highlights tribal challenges to protect Native lands/sacred sites

By Dylan Jennings, GLIFWC PIO LTE

Milwaukee, Wis.—Put over 170 tribal historic preservation officers (THPO), federal reps and community leaders together and what do you get? The 2014 convention of National Association of Tribal Historic Preservation Officers (NATHPO) of course. This year’s national conference was held at the Potawatomi Casino in Milwaukee, Wisconsin. Sounds of Mishomin Dewe’igan (Grandfather Drum) rang throughout the casino as the 2014 conference was underway with a grand entry, flag song and a prayer. NATHPO was founded in 1998 as a non-profit membership association for THPO. NATHPO’s purpose is to support preservation, maintenance and revitalization of the culture and traditions of Native peoples of the United States. The necessity for this organization came from the increasing pressure to build and expand in areas of spiritual and cultural value to Native American groups throughout the United States. NATHPO consists of all the THPOs who work nonstop to preserve language, culture, and heritage.

For many tribes, the natural resources and landscape in which they reside allow for the practice of invaluable traditions and ceremonies. This inherent tie to the land makes it absolutely necessary to question mining projects, railway construction, and foreign energy intrusions into the earth.

Bad River THPO Edith Leoso outlines one common issue. “This year an overall concern from THPOs nationwide dealt with mining and mining processing impacts on environment and historic properties and sites,” she states. “By consensus, mining seems to be negatively impacting indigenous groups throughout Indian Country.”

One of the issues that concerned Leoso the most dealt with the Advisory Council on Historic Preservation (ACHP) and their designation to develop a streamline process to review landscapes. She is concerned that this attempt to hasten the process for industrial development on landscapes could be extremely detrimental to tribes and the historic preservation currently taking place.

On Friday of the conference, a power point displayed 50 verbs describing THPO responsibilities. However, most tribes only maintain funding for a THPO staff of one. In many cases, this one person handles consultations, meetings with developers, conferences and a vast array of other responsibilities. Sometimes these individuals are left with no other choice than to prioritize a project over other projects due to limited assistance. However, after many years of underfunding and exhausting responsibilities, ACHP announced its proposal to increase funding which currently comes from offshore oil leases. The idea stems from the necessity to give back to environmental and cultural programs as a trade off for oil drilling.

“The NATHPO conferences are always inspiring, and they always offer many teachings to bring back to your own community,” says Leoso.

Hearing over 50 different languages and introductions was truly empowering. Every representative stood and introduced him or herself according to where they came from. It’s not everyday that so many wonderful, dedicated people are able to sit down together and share thought, progress and a good laugh or two.

GLIFWC was honored to have a presence at such a groundbreaking conference and recognizes the serious challenges to the preservation of culture and tribal sites.

GLIFWC’s ANA forest pest project

(Continued from page 6)

The project

On a happier note, the highlight of the year was the meetings held with elders, gatherers and natural resource staff from all eleven GLIFWC member tribes. Participants braved early spring rain, sleet and snow to share their knowledge and concerns.

They told us about their use of ash, oak, maple, birch, balsam fir, hemlock, cedar and other trees as well. They talked about the quality of materials they need, how these materials are harvested, and how this harvest relates to and strengthens Ojibwe traditions. They talked about the critical role these trees play in the environment, and how they must be cared for and respected. They also showed us where they and their families harvested these trees.

This information will be invaluable as we develop risk models to try and predict where these pests are most likely to show up within the ceded territory, and where they may do the most damage. The recordings of these meetings have been carefully transcribed by our two persistent project secretaries, and will be retained by the tribes for future reference.

Chi-migwech to all who participated!

Acknowledgments

We would like to thank the Administration for Native Americans, ACF, US Department of Health and Human Services for funding this project. And we can’t thank the tribal elders and other participants enough for sharing their knowledge, stories and advice. At every meeting we learned things we hadn’t known before, and that opened our eyes to new ways of dealing with these serious threats to the forest.
By Sue Erickson  
Staff Writer

Crystal Falls, Mich.—Bright yellow leaves formed a soft mat around the Spirit Houses resting on the crest of a hill that descends to Chicaugon Lake in Crystal Falls, Michigan. The scene was once of a vibrant Ojibwe community, whose village spread over the hillside bordering the lake. Tucked deeply in the woods, today it is a county-owned park called Pentoga Park, managed by Iron County.

“I feel safe here today,” states Giiwegizhigookway Martin, Lac Vieux Desert’s (LVD) tribal historic preservation officer (THPO), “but when I first came here in 2007, I felt sad, very sad and troubled!”

The story of LVD’s struggle over Pentoga Park began in 2006, when a tribal member who had camped at the extensive park called Martin’s attention to the Spirit Houses there and the fact that camping was allowed in very close proximity to them.

This led Martin to an investigative visit in 2007 to see for herself the condition surrounding this old Ojibwe burial site. “There was a path right through the middle of the site. Kids were riding their bicycles through there. Campers and hook-ups abutted Spirit Houses. Someone even had a sun-shower strung on a tree over-hanging one of the old burial houses,” she states. The scene was deeply troubling for Martin who also wondered what other burials might be beneath the surface of this now popular playground.

Thus began her journey to restore honor and respect to those laid to rest there some centuries ago and to protect, at least, the site of those Spirit Houses that still gave witness to a once flourishing Ojibwe community, the home of ancestors to LVD members, as well as Lac du Flambeau and Keweenaw Bay members.

Martin’s first step was to contact the Iron County Board (Board). Iron County purchased the land in the 1920’s with the purpose of preserving the burial sites and recognizing these early inhabitants with the establishment of a park. The name, Pentoga, recognizes the wife of Chief Edwards, the last chief of the Chicaugon Lake community who received a patent for the land and sold it in 1801. Pentoga, also, lies buried in the park, separate from the existing Spirit Houses and adjacent to area designated for children’s burials.

Martin approached the Board in 2007 hoping to establish a cooperative care agreement by which the LVD Tribe through the THPO would assist with the protection and maintenance of the site, particularly around the Spirit Houses. Among a number of provisions, the agreement called for fencing that would encompass the entire site and a fifty-foot buffer from camping sites and hook-ups as well as continued coordination with the Tribe’s THPO. It also indicated the Tribe would be willing to share with some of the expenses and requested signage, “Respect these Sacred Grounds,” that would remind visitors that the area is, after all, a cemetery.

Although the Board listened to her proposal at a December 2007 meeting, she was ultimately unsuccessful in gaining cooperation from the Board to move forward. Further overtures in coming years also failed despite determined efforts by LVD tribal members Kevin and Carol White and Ashley White who expressed concerns about the disarray in the cemetery. Martin attributes the reluctance to possible expenses, Martin attributes the reluctance to possible expenses, the possibility of loosing five campground sites, and the prospect of sharing some control with the Tribe.

Disappointed but undeterred, Martin kept looking for support and investigated possible avenues to gain protection for the site. Because no federal dollars were invested in the park, federal intervention was not possible. It wasn’t until this year, 2014, that new faces appeared on the Iron County Board that cooperative action began. Martin credits the Board and especially County Administrator Sue Clusch for the effort and dedication that, after eight years, finally led to passing a Cooperative Care Agreement by the Board to move forward. Further overtures in coming years also failed despite determined efforts by LVD tribal members Kevin and Carol White and Ashley White who expressed concerns about the disarray in the cemetery. Martin attributes the reluctance to possible expenses, the possibility of loosing five campground sites, and the prospect of sharing some control with the Tribe.

In her letter to the Board, thanking them for their cooperation, Martin states, “Execution of the Cooperate Care Agreement by the parties solidifies the Tribe and County’s government-to-government relationship and marks the beginning of a new era as the parties jointly coordinate and manage the care and preservation of the Burial Grounds at Pentoga Park where the Tribe’s ancestors were laid to rest more than a century ago.”

This cooperative agreement has led to the new fencing that now encompasses the Spirit Houses with funds provided by the Tribe. A row of large boulders on the outside of the fencing forms an additional barrier from intruders into the area. A buffer zone that required moving hook-ups and campsites further away from the burial grounds prevents camping gear and campers from intermingling with the Spirit Houses. Dead trees and debris have been cleared from enclosure, and finally the ancestors were recognized with a ceremony, and the burial site meticulously smudged.

Tribal members who wish to visit and honor their ancestors can be admitted to the site with permission through the THPO. For Martin, she walks the grounds respectfully, fully aware that more burial sites may lie, unidentified, beneath her feet. Looking out over Chicaugon Lake, she can imagine the sprawl of a once bustling village here, whose own ancestors may very well also lie beneath our feet at Pentoga Park. “But I feel good here now. I feel safe,” she states.

An historical marker near the Pentoga Park Spirit Houses tells the story of the park’s acquisition from the last Chicaugon Lake leader, Chief Edwards. The park is named after Chief Edwards’ wife. (photo by Sue Erickson)

The Spirit Houses and burial grounds at Pentoga Park, Crystal Falls, Michigan, were open to the public. People walked through the area; children even biked through, and campers abutted some of the delicate burial structures. Thanks to a cooperative agreement between the Lac Vieux Desert Band and the Iron County Board, the burial grounds have been cleaned of debris and are now protected by a fence and boulder barrier. (photo submitted)

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Philomena Kebec
one-time GLIFWC
intern takes up post
as policy analyst II

By Sue Erickson, Staff Writer

Philomena “Phoebe” Kebec, Bad River tribal member, stepped into the position of policy analyst II with GLIFWC in August, taking on the sometimes daunting legal responsibilities of protecting and implementing the treaty rights of GLIFWC’s eleven member tribes. The position and work flows rather naturally from her history of involvement in the rights of indigenous people.

Raised in Minneapolis, Kebec graduated from South High School’s All Nations Program in 1996, having been exposed to Ojibwewomini and native studies through the Indian magnet program there. She enrolled at the University of Minnesota (U of M) where she continued studying the language under Dennis Jones and proceeded to obtain a bachelor of arts degree in Native American Studies in 2002. While attending the University, she also served as an intern with GLIFWC’s Division of Intergovernmental Affairs.

Taking time off from her studies, she worked for a few years in a variety of capacities, including “slinging” books at Birch Bark Books, tutoring native students with the St. Paul Indian Education Program, and with the St. Paul Indian Education Program, and writing articles for The Circle and other miscellaneous mapping tasks. “It’s hard to keep up some days!” he says.

Chiriboga indicates that upcoming projects will include more mining tasks for those that have never been to this particular GLIFWC office located in the basement of UW-Madison’s Sternebeck library, it may seem small and desolate, however the samecheen and friendly GLIFWC atmosphere is felt upon entering the premises. Immediately I was welcomed with a friendly smile and handshake by a gentleman named Scott Cardoff. Scott is a PhD candidate and research assistant with GLIFWC’s Environmental Section.

Cardoff’s research primarily focuses on mapping surface water relative to mining activity. Currently he works on interpreting cumulative effects of mining on surface water by compiling data and number crunching in conjunction with mapping. “These things need to be documented so that upcoming project proposals are understood in context,” Cardoff says.

The crew works hard to educate both the public and student populations, and conducts research related to the environment. Most recently mining and water quality have been huge issues. Staff utilizes advanced software such as ArcGIS to aide in the mapping and depiction of various phenomena. While Cardoff is pretty steadily crunching numbers in the office, other staff have been out and about collecting data at various locations of concern.

Esteban Chiriboga, GIS specialist, and John Coleman, Environmental Section leader, have been reviewing the Polyemt EIS in Minnesota, working on various issues related to the proposed GTAC mine in the Penokee Hills in Wisconsin. Chiriboga reports, “We have been trying to assess the damage from sedimentation at the road construction site by the Eagle mine in Madtown’s eleven member tribes.” The project includes more mining tasks located in all three states and other potential pipeline issues, climate change issues and other miscellaneous mapping tasks. “It’s hard to keep up some days!” he says.

After a long day of number crunching and computer work, Cardoff has one-time GLIFWC PhD candidate and GLIFWC research assistant with the Environmental Section located on the UW-Madison campus. (Photo by Dylan Jennings)

Madison, Wis.—For those that have never been to this particular GLIFWC office located in the basement of UW-Madison’s Sternebeck library, it may seem small and desolate, however the samecheen and friendly GLIFWC atmosphere is felt upon entering the premises. Immediately I was welcomed with a friendly smile and handshake by a gentleman named Scott Cardoff. Scott is a PhD candidate and research assistant with GLIFWC’s Environmental Section.

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After a long day of number crunching and computer work, Cardoff has one-time GLIFWC PhD candidate and GLIFWC research assistant with the Environmental Section located on the UW-Madison campus. (Photo by Dylan Jennings)
Dewe'iganikkedaa
Let’s make a drum!

Our frame was put together from gizhik (cedar) boards. Mishomis and I sand every rough spot on dewe’igan. We then paint the frame. Mishomis says that dewe’igan likes to look nice too. I paint him with a floral design, to represent the Anishinaabe (Ojibwe) style. The dewe’igan that my mishomis uses has the colors of our medicine wheel: yellow, red, black, and white. Yellow is the color of the east; red is for the south; black is for the west, and white is the color for the north. (Can you help me paint the drum frame?)

It’s time to lace the drum! Mishomis uses a knife to cut holes a few inches apart on both sides of the hide. I follow mishomis and begin to lace dewe’igan. We go from bottom to top in a diagonal way. (Can you lace the drum by following the numbers in order?) Mishomis warns me to not pull the laces very tight; so I listen.

Next we cut the lacing with a pair of heavy scissors. The lacing holds both hides together and makes them nice and tight. Holy smokes cutting deer hides is tough work! We cut out two circles for the drumheads and use the rest to cut lacing. Dang! I dropped my scissors. (Can you help me find my scissors in the maze of lacing?)

Once we finish, we go around four more times and tighten the lacing on dewe’igan. We smudge dewe’igan down with sage and sweet grass and let him dry for a whole month. Smudging is when we burn sage and sweet grass and create smoke. The smoke from these mashkiikiwig (medicines) helps to cleanse our dewe’igan and cleanse us from any bad feelings. The slower dewe’igan dries the better. Once dewe’igan dries, we will have a feast for him, and soon we will be able to drum and sing!

Matching
Connect the Ojibwe words with the correct English word!

<table>
<thead>
<tr>
<th>Ojibwe Word</th>
<th>English Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boozhoo</td>
<td>Deer</td>
</tr>
<tr>
<td>Mishomis</td>
<td>Medicine</td>
</tr>
<tr>
<td>Dewe’igan</td>
<td>Hello</td>
</tr>
<tr>
<td>Waawashkeshii</td>
<td>Drum</td>
</tr>
<tr>
<td>Gizhik</td>
<td>Cedar</td>
</tr>
<tr>
<td>Mashkiikiwi</td>
<td>Grandfather</td>
</tr>
</tbody>
</table>

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Biboon Anishinaabewakiing. It is Winter in Indian Country.


("Snow it is coming. Today it snows. Yesterday it did start to snow.
S/he is pretty/beautiful snow. When it is winter, it begins to snow. Outside there is a lot of snow. How much is it snowing? Too much.
S/he is eating snow. It is dirty snow. Don’t eat snow! Slow down! On the road there is a slippery snow.
The snow lets up. It is sunny. There is bright snow. Behold, look! It is snowing big flakes.
You have snow on you. It is a soft snow. They deer come around in the snow. It stops snowing. It comes to an end. Thank-you!")

Bezhig—1

OJIBWEMOWIN (Ojibwe Language)

Double vowel system of writing Ojibwe.

—Long vowels: AA, E, I, O
—Short Vowels: A, I, O
—A glottal stop is a voiceless nasal sound —O as in only
—Respectfully enlist an elder for help in pronunciation and dialect differences.

Niizh—2

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

A. Makizinataage. Nimaakizinataage dash gikamizinataage.
B. Niniwiiwag iwidi. Makizinataage-nagamon i’iwinonoodaam.
C. Wii-makizinataadwig: Aanin waa-makizinataagewaad.
D. Bizaan, biziadawishin! Bizindan!
E. Giwiik-kikinawaab mewaan-makizinataagewaag. Eya’.
F. Boonipon daa giwiin-nandakigikendaan.
G. Ojibwewi-ikdowin.

Niwin—4

VAI Action Roots/Inflections

—Anokii. —S/he works. Nindaanokii.
Gidanokii. Anokiwiwag.
Gii-past tense: did. Wi-future: will
Ninanaa’ige. Ginanaa’ige.
—Nanaa’ige. —S/he fixes things.
Giiwii-kikinawaab megwaa-nmanisewag.
Eya’.
Gii-makizinataadiwag. Aaniin wi-wakizinataagewaad?

Niiswi—3

IKIDOWIN ODAMINOWIN (word play)

Down: 1. snow
2. S/he is eating snow.
4. It starts to snow.
5. You cut wood.

Across: 4. S/he works.
5. too much, excessive
6. 2nd word, question marker
7. It stops snowing.

Translations:

Niizh—2

A. S/he plays the moccasin game. I play the moccasin game and you play the moccasin game. B. They are dancing over there. That is the moccasin game song I hear it. C. They will play the moccasin game together. How do they play the moccasin game? D. Quiet, listen to me! Listen to it! E. You will learn by observing while they play the moccasin game. F. This winter please you want to seek to learn Ojibwe words. G. Ojibwe language, always, it is fun! It is highly very using.

Niiswi—3


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

Odanah, Wis.—GLIFWC’s “Mino Wiisinidaa!” (Let’s Eat Good!) project funded by ANA. The project was completed this fall. The project is being led by LaTisha Coffin, project coordinator, Jill Kane, ANA program specialist, and Joshua Marshall, program analyst H. (Photo by Dylan Jennings)

Bringing healthy eating to tribes
“Mino Wiisinidaa!” cookbooks distributed far and wide

By LaTisha Coffin
ANA Project Coordinator

Odanah, Wis.—GLIFWC’s “Mino Wiisinidaa!” (Let’s Eat Good!)—Traditional Foods for Healthy Living” three-year grant ended in September with the visit of a first speaker to ensure authenticity in regards to the language and culturally oriented materials produced. The grant was funded by Administration for Native Americans (ANA) language grant. Tadgerson, hired as a language specialist assistant for three years, will be helping develop a series of four language booklets geared to K-5 learners. The monolingual booklets will be accompanied by a bilingual, teacher’s edition.

Jadgerson to assist with K-5 language booklets

By Sue Erickson
Staff Writer

Levi Tadgerson, Bay Mills, Sault Ste. Marie and Wkewmekong, Ontario, is a板 LiGBFWC’s “Mino Wiisinidaa!” Project Coordinator, and a common thread of concern is that there is a lack of culturally relevant language materials currently available focused on young school-aged children. As a result, these four booklets will be centered around the seasons starting with bii-biwin–winter, then moving to zigwaj–spring, then jis–summer, and finally luzi–autumn. Concentration on the seasons allows us to promote the language while encouraging traditional cultural activities.

“Mino Wiisinidaa!” cookbooks: “It was really uplifting to see the excitement tribal members had when we brought the booklets to the community. We are happy to provide them with healthy recipes that remind them of meals their grandmothers’ made for them when they were kids. Tribal members were eager and enthusiastic to get into their own kitchens to try out some of the recipes.”

When asked what recipe would be good for an amateur in the kitchen, Moroney said: “Mole Lake lobster is a great beginner recipe. A home cook can sauté, bake, or even microwave the whitefish. So if you have only two minutes to cook dinner, Mole Lake lobster is your winner!” Find it on page 102 in the “Mino Wiisinidaa!” cookbook.”

Cookbooks are available for purchase through GLIFWC’s website (www.glifwc.org) and mail order for $14.90 plus shipping ($2.75 for one/two books, $4.75 for three/four books, $6.75 for five/six books, etc.).

Additional kitchen safety videos can be viewed on GLIFWC’s YouTube channel: www.youtube.com/user/glifwc.
Grandma Genny, lifelong learner, teacher and friend, walks on

By Sue Erickson, Staff Writer

Over many years Grandma Genny typically greeted GLIFWC’s Healing Circle runners as they entered the Red Cliff community. Herself a lifelong walker, she briskly led the way as the oldest resident of the community, and bright-eyed-and-bushy-tailed, she would often join the group at early morning ceremonies. Sadly this year Grandma Genny wasn’t there as the run went through Red Cliff. There was a deep emptiness with that, but everyone knew Grandma Genny, at the age of 94, was weak and in Washburn’s Northern Lights Nursing Home receiving the care she needed. Then, on August 15, Grandma Genny gently walked on, leaving a trail of inspiration and memories of the community, and bright-eyed-and-bushy-tailed spiritual journey to be with our relatives in heaven. She was born in Ashland County on July 12, 1920, the daughter of Martin Peterson and Angeline Gordon Peterson.

Grandma Genny always believed in the power of education; she instilled that same inherent trait in her children and grandchildren. Her relentless pursuit of education; she instilled that same inherent trait in her grandchildren. Her relentless pursuit of education and providing strong leadership as GLIFWC grew,” states Mic Isham, current chair and Lac Courte Oreilles tribal chairman. “I also remember him as a defender of treaty rights. As a commissioner who was there from the beginning, he was totally engaged in strengthening GLIFWC as an organization and providing strong leadership as GLIFWC grew,” states Mic Isham, current BOC chairman. Later he was elected BOC chairman. By Sue Erickson (photo by Dale Thomas)

Chi-miigwech to Chairman Ackley, a defender of treaty rights

By Sue Erickson, Staff Writer

Arlyn Ackley Sr., 62, recently walked on to the spirit world having served his tribe, the Mole Lake/Sokaogon Band of Chipewa, over a span of 35 years. In his capacity as tribal chairman, he also served on GLIFWC’s Board of Commissioners (BOC).

One of GLIFWC’s original BOC members, Ackley was a leader committed to the preservation and implementation of treaty rights and helped stay the course through the turbulence engendered by the implementation of treaty rights in the 1980s. He served on the BOC from its inception in 1984 through 1988, when he was also elected BOC chairman. Later he served on the BOC from its inception in 1993 and 1997, and again from 2007-2009.

“Arlyn was a tribal leader totally committed to GLIFWC and implementing the treaty rights of member tribes. As a commissioner who was there from the beginning, he was totally engaged in strengthening GLIFWC as an organization and providing strong leadership as GLIFWC grew,” states Mic Isham, current BOC chair and Lac Courte Oreilles tribal chairman. “I also remember him as one of those people who could crack a joke just at the right time, relieving a lot of tension! We are thankful for the commitment of leaders, like Arlyn, who had the strength, vision and perseverance necessary to protect our rights when under siege,” Isham said.

Arlyn’s voice was always a strong voice not only for his own tribe, but also for all Native people. In part his legacy is one of lengthy and continued resistance to the proposed Exxon mine adjacent to his reservation. Protecting the Earth, the tribe’s rice beds, and their water from the potential threat of contamination from the mine was always paramount.

We are thankful for his long and committed service to GLIFWC, its member tribes and to the preservation of the rights of all Native people.

His obituary reads as follows:

Ackley, Arlyn David Sr. age 62, of Mole Lake (Crandon), passed away Sunday, September 14, 2014 at Aspirus Wausau Hospital. He was born in Milwaukee on November 19, 1951 the son of Fred and Norma (Randall) Ackley. Arlyn graduated from Custer High School in Milwaukee. He owned and operated a roofing business in Milwaukee until moving to Mole Lake [where he served in tribal government]. He enjoyed harvesting wild rice, making rice sticks and mechanical work.

Arlyn is survived by: Daughters: Nickol Felo, Wausau; Carlene Felo, Wausau; Crystal Ackley, Crandon. Sons: Arlyn Ackley Jr. (Chrissy Weber), Mole Lake, and Jonathan Ackley, Antigo. He is also survived by sisters: Judith Polar, Mole Lake; Joanne Antone, Watersmeet, Michigan and brothers: Fred Ackley, Mole Lake’s Tom (Linda) Smith, Mole Lake, and James Smith, Rhinelander; six grandchildren and five great-grandchildren. He was preceded in death by his parents, Fred & Norma (Linda) Smith, Mole Lake, and James Smith, Rhinelander; six grandchildren and three great-grandchildren. He was preceded in death by his parents, Fred & Norma (Linda) Smith, Mole Lake, and James Smith, Rhinelander; six grandchildren and three great-grandchildren. He was preceded in death by his parents, Fred & Norma (Linda) Smith, Mole Lake, and James Smith, Rhinelander.

Chi-miigwech to Chairman Ackley, a defender of treaty rights.
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.

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