Clean wind energy may help fill future needs

By Charlie Otto Rasmussen
Staff Writer

Odanah, Wis.—For Great Lakes Ojibwe tribes contemplating how to meet future energy needs, one answer may be blown in the wind. In collaboration with government agencies and private businesses, tribal communities across Gichigami’s south shore are conducting viability studies into wind power production on reservation lands.

With wind energy, there are no resources being depleted and no pollution. We all benefit,” said Fond du Lac Band Environmental Program Manager Wayne Dupuis.

A regional leader in renewable energy exploration, the eastern Minnesota tribe has compiled five years of data tracking wind speed at multiple locations on the reservation. While one early test site failed to muster the minimum average wind speed of 14 miles per hour, Dupuis said prospects in the reservation’s northeast corner look very promising.

“A site near Brookston measured winds in the 16 miles per hour range. Three large capacity wind turbines intersect strong air currents with existing electric transmission lines or large facilities like casino convention centers that have high power demands. Bad River resource staff are currently maintaining five anemometer sites across the northern tier of the reservation. At Keweenaw Bay Indian Community (KBIC), tribal environmental staff are watching the mail for a recommendation based on wind data collected from a 20-meter tower that stood next to the fish hatchery from October 2006 until last summer. With pumps continuously pulling water from a deep aquifer and high power ventilation fans running nonstop, the facility soaks up lots of electricity.

“We’re looking to offset our energy demands at the hatchery and other locations on the reservation with wind power wherever it’s feasible,” said Char Beesley, KBIC environmental specialist. Beesley pointed to the tribal industrial park and a housing development as two sites where tribal officials planned to test the winds in future with anemometers.

We all have heard of the dangers that lead can pose to people, especially children. Stories of lead-based paint in old houses and lead in pipes carrying drinking water have been in the news for many years. We know that lead can cause health problems and that we should try to avoid ingesting lead when we can.

It needs to be emphasized that lead levels detected in recent venison samples posed no health risks for people. However, we do know that long-term exposure to lead does pose a health risk, and we should take care to minimize these risks.

So, how does a person take care to avoid eating lead with their venison roast? There are two major ways in which hunters can minimize the chances of getting lead fragments in their food: one is to use appropriate ammunition, and the other is to carefully field dress and clean your venison while butchering.

Lead ends up in meat when a bullet shatters and spreads lead fragments throughout the carcass of the deer. This can be eliminated by using non-toxic ammunition, or it can be reduced by using bullets that do not shatter as easily. The MNDNR is conducting research on the nature and extent of bullet shatter (See Lead in venison, page 19).

Tribes charting winds of change

By Jonathan Gilbert, Ph. D.
GLIFWC Wildlife Biologist

Odanah, Wis.—The news was enough to scare even the most ardent of deer hunters. This spring several states announced that they were suspending venison donation programs because levels of lead had been detected in several samples of venison from food pantry shelves.

At one time or another this spring North Dakota, South Dakota, Minnesota, Iowa, and Wisconsin all issued press releases urging caution in the use of donated venison to food pantries.

This came as a bit of a surprise because the only source of lead in venison would come from the bullets used to kill the deer. Well, how could bullets come to be found in venison in freezers? Don’t hunters cut the damaged meat out of the deer prior to butchering? Wouldn’t the bullets be removed with this trimming?

The reasoning went on...perhaps people donating deer to food pantries would not take the same time in field dressing and cleaning their deer as if they were eating the venison themselves. Would venison taken from hunters’ freezers have less lead than venison donated to food pantries?

The Minnesota Department of Natural Resources (MNDNR) decided to test this hypothesis. They tested venison taken from MNDNR wildlife staff that was needed for personal or family consumption.

The results were nearly the same as the samples taken from food pantries, highly variable, but some samples had detectable levels of lead present—even from people who “knew what they were doing.”

What can we do to help the situation?

“[A]nemometer pole this past year to verify winds speeds before moving forward with plans to develop the site.”

The MNDNR is conducting research on the nature and extent of bullet shatter (See Winds of change, page 22)

Lead bullet fragments in venison

By Jonathan Gilbert, Ph. D.
GLIFWC Wildlife Biologist

Odanah, Wis.— —For Great Lakes Ojibwe tribes contemplating how to meet future energy needs, one answer may be blown in the wind. In collaboration with government agencies and private businesses, tribal communities across Gichigami’s south shore are conducting viability studies into wind power production on reservation lands.

With wind energy, there are no resources being depleted and no pollution. We all benefit,” said Fond du Lac Band Environmental Program Manager Wayne Dupuis.

A regional leader in renewable energy exploration, the eastern Minnesota tribe has compiled five years of data tracking wind speed at multiple locations on the reservation. While one early test site failed to muster the minimum average wind speed of 14 miles per hour, Dupuis said prospects in the reservation’s northeast corner look very promising.

“A site near Brookston measured winds in the 16 miles per hour range. Three large capacity wind turbines intersect strong air currents with existing electric transmission lines or large facilities like casino convention centers that have high power demands. Bad River resource staff are currently maintaining five anemometer sites across the northern tier of the reservation. At Keweenaw Bay Indian Community (KBIC), tribal environmental staff are watching the mail for a recommendation based on wind data collected from a 20-meter tower that stood next to the fish hatchery from October 2006 until last summer. With pumps continuously pulling water from a deep aquifer and high power ventilation fans running nonstop, the facility soaks up lots of electricity.

“We’re looking to offset our energy demands at the hatchery and other locations on the reservation with wind power wherever it’s feasible,” said Char Beesley, KBIC environmental specialist. Beesley pointed to the tribal industrial park and a housing development as two sites where tribal officials planned to test the winds in future with anemometers.

We all have heard of the dangers that lead can pose to people, especially children. Stories of lead-based paint in old houses and lead in pipes carrying drinking water have been in the news for many years. We know that lead can cause health problems and that we should try to avoid ingesting lead when we can.

It needs to be emphasized that lead levels detected in recent venison samples posed no health risks for people. However, we do know that long-term exposure to lead does pose a health risk, and we should take care to minimize these risks.

So, how does a person take care to avoid eating lead with their venison roast? There are two major ways in which hunters can minimize the chances of getting lead fragments in their food: one is to use appropriate ammunition, and the other is to carefully field dress and clean your venison while butchering.

Lead ends up in meat when a bullet shatters and spreads lead fragments throughout the carcass of the deer. This can be eliminated by using non-toxic ammunition, or it can be reduced by using bullets that do not shatter as easily. The MNDNR is conducting research on the nature and extent of bullet shatter (See Lead in venison, page 19).
Big Johns, a family of fish decoy carvers

Keep traditional skills alive, create modern art

By Sam Maday, For Mazina'igan

Lac du Flambeau, Wis. — Their basement is filled with sawdust and scrap wood, the telltale signs of experienced wood carvers. Brooks Big John, and his dad, Jerome, from the Lac du Flambeau Indian Reservation specialize in fish decoy carving with their business, BJ’s Carvings.

Their impressive, precise skills have been honed since Jerome got his first jackknife as a boy. Today, Brooks Big John teaches his children the skills needed for carving, but he also teaches the traditional way of making and using fish decoys.

Traditionally, fish decoys were made in the shape of a tear drop. The decoys were not carved from wood back then, but made from deer bone or bear bone. Once the decoys were finished, they were used under the ice for spearing fish.

A hole was made in the ice and a belly tent was built over the hole. A belly tent is made by putting saplings around the holes and tying them off at the top, forming a tipi shape. Skins and hides are thrown over the saplings. They are called belly tents because the fisherman must lie on his belly and elbows with the decoy in one hand and the spear in the other.

The old-fashioned decoys moved around in the water like injured fish, which was very attractive to bigger fish. The fisherman must lie on his belly and elbows and hides are thrown over the saplings. They are called belly tents because the fisherman must lie on his belly and elbows with the decoy in one hand and the spear in the other.

Transforming a chunk of wood into a stunning, finished decoy replicating a specific fish species is a talent Brooks Big John, Lac du Flambeau, learned from his father, Jerome. Both Brooks, pictured above, and his father continue to skillfully create decoys and fish carvings to help fishermen catch the "big one" or simply for decorative purposes. (Photos by Sam Maday.)

Their basement is filled with sawdust and scrap wood, the telltale signs of experienced wood carvers. Brooks Big John, and his dad, Jerome, from the Lac du Flambeau Indian Reservation specialize in fish decoy carving with their business, BJ’s Carvings.

Their basement is filled with sawdust and scrap wood, the telltale signs of experienced wood carvers. Brooks Big John, and his dad, Jerome, from the Lac du Flambeau Indian Reservation specialize in fish decoy carving with their business, BJ’s Carvings.

Their basement is filled with sawdust and scrap wood, the telltale signs of experienced wood carvers. Brooks Big John, and his dad, Jerome, from the Lac du Flambeau Indian Reservation specialize in fish decoy carving with their business, BJ’s Carvings.

Their basement is filled with sawdust and scrap wood, the telltale signs of experienced wood carvers. Brooks Big John, and his dad, Jerome, from the Lac du Flambeau Indian Reservation specialize in fish decoy carving with their business, BJ’s Carvings.

Their basement is filled with sawdust and scrap wood, the telltale signs of experienced wood carvers. Brooks Big John, and his dad, Jerome, from the Lac du Flambeau Indian Reservation specialize in fish decoy carving with their business, BJ’s Carvings.

Their basement is filled with sawdust and scrap wood, the telltale signs of experienced wood carvers. Brooks Big John, and his dad, Jerome, from the Lac du Flambeau Indian Reservation specialize in fish decoy carving with their business, BJ’s Carvings.

Their basement is filled with sawdust and scrap wood, the telltale signs of experienced wood carvers. Brooks Big John, and his dad, Jerome, from the Lac du Flambeau Indian Reservation specialize in fish decoy carving with their business, BJ’s Carvings.

Their basement is filled with sawdust and scrap wood, the telltale signs of experienced wood carvers. Brooks Big John, and his dad, Jerome, from the Lac du Flambeau Indian Reservation specialize in fish decoy carving with their business, BJ’s Carvings.

Their basement is filled with sawdust and scrap wood, the telltale signs of experienced wood carvers. Brooks Big John, and his dad, Jerome, from the Lac du Flambeau Indian Reservation specialize in fish decoy carving with their business, BJ’s Carvings.
Canadian Prime Minister apologizes for “Sad chapter in Canadian History”

Ottawa, Canada—Below is the prepared text of the apology Prime Minister Stephen Harper delivered in the House of Commons on Wednesday, June 11, 2008. Paragraphs in parentheses are the House of Commons on Wednesday, Minister Stephen Harper delivered in prepared text of the apology Prime

Fred Kelly, Ojibways of Onigaming, Canada

were spoken in French:

June 11, 2008. Paragraphs in parentheses
the House of Commons on Wednesday,
Minister Stephen Harper delivered in

It is the largest and most comprehensive
court-supervised to ensure compliance.

memoration Fund; and (5) A Truth and
pute Resolution process); (4) A Com-

(3) An Independent Assessment Process
to the Aboriginal Healing Foundation;
Experience Payment; (2) An Endowment

of the package includes: (1) A Common
thoughts on the meaning of the Prime

Minister’ s apology to Indian people. His

We now recognize that, in separ-
cating children from their families, we
undermined the ability of many to ade-
quate parent their own children and sowed
the seeds for generations to follow, and we
apologize for having done this.

We now recognize that, for too
often, these institutions gave rise to
abuse or neglect and were inadequately
controlled, and we apologize for failing
to protect you. Not only did you suffer
these abuses as children, but as you
became parents, you were powerless to
protect your own children from living the
same experience, and for this we are
sorry.

The burden of this experience has
been on your shoulders for far too long.
The burden is properly ours as a govern-
ment, and as a country.

There is no place in Canada for the
attitudes that inspired the Indian residential
schools system to ever again prevail.

You have been working on recover-
ing from this experience for a long time
and in a very real sense, we are now
joining you on this journey.
The government of Canada sincere-
ly apologizes and asks the forgiveness
of the aboriginal peoples of this country
for failing them so profoundly.

(Nous le regrettons.)

We are sorry.

In moving towards healing, reconciliation and resolution of the sad
decay of Indian residential schools, implementatio of the indian resi-
(See Canadian apology, page 4)

Now, you ask for my thoughts. Very
briely: The apology was a solemn mo-
moment for the ages. It was a time of public
admission for the government. It was an
historic occasion. For the survivor, it was
a time of the deepest of reflection. We are
told that the Prime Minister personally
took the pen and rewrote the text at least
time three times before issuance. How he
would deliver the apology would be as
significant as what he would say.

My personal motivation in all
activities and negotiations was centred
on the best interests of the survivor that
was wrested from his parents, language
and culture ‘to educate the savagery out
of the pagans’ and ‘to kill the Indian in
the child.’ (The spirit of a grandmother
revealed in the shaking tent that when
children were taken away, they
saw the lines snap; that the children
would come back but they would sound
different. ‘Think about that.’

The moment of the apology was a
time for the victim of the residential
school system whose spirit was killed.
It was a time and remains a time for the
family that was destroyed. It was a time
and remains a time for the community
and the nation that was desegrated. It
is time to address the legacy and the
intergenerational impacts.

Personally, I sincerely regret that
my parents, my brothers, and my friends
who are now in the spirit world were
not present to bear it. Having been a
part of the negotiations that led to the
settlement, I do not nevertheless defend
the denigration of the agreement. That is
a settlement for the individual to reject
or accept.

We fought and worked tirelessly
for the apology. We had to shame the
government into making it. It was heard
the world over. But no one can accept
the apology for anyone else. The apolo-
gy must be received by the survivors,
individually and personally. Only the
survivor can do that.

As for the apology itself, will
history record simply what the Prime
Minister said? Or will history chronicle
what he meant?

Fred Kelly, left, performs a sunrise
ceremony before the Prime Minister’s
apology. (Photo by Sean Kilpatrick, AP)

Editor’s note: Fred Kelly, tradi-
tional elder, has spent a lifetime
working with tribes in both Canada
and the United States as a consultant
and Ojibway strategist. He has
worked closely on the boarding school
issue and was kind enough to share his
thoughts on the meaning of the Prime
Minister’s apology to Indian people. His
comments follow:

I had the honour of officiating at most of
the ceremonies for the ‘Indian’ aspect,
Inuit and the Metis being the other peoples.
But the whole process was driven by the
Assembly of First Nations.

Fred Kelly, Ojibways of Onigaming, Canada
reflects on the meaning Canada’s apology

Now, you ask for my thoughts. Very
briely: The apology was a solemn mo-
moment for the ages. It was a time of public
admission for the government. It was an
historic occasion. For the survivor, it was
a time of the deepest of reflection. We are
told that the Prime Minister personally
took the pen and rewrote the text at least
time three times before issuance. How he
would deliver the apology would be as
significant as what he would say.

My personal motivation in all
activities and negotiations was centred
on the best interests of the survivor that
was wrested from his parents, language
and culture ‘to educate the savagery out
of the pagans’ and ‘to kill the Indian in
the child.’ (The spirit of a grandmother
revealed in the shaking tent that when
children were taken away, they
saw the lines snap; that the children
would come back but they would sound
different. ‘Think about that.’

The moment of the apology was a
time for the victim of the residential
school system whose spirit was killed.
It was a time and remains a time for the
family that was destroyed. It was a time
and remains a time for the community

and the nation that was desegrated. It
is time to address the legacy and the
intergenerational impacts.

Personally, I sincerely regret that
my parents, my brothers, and my friends
who are now in the spirit world were
not present to bear it. Having been a
part of the negotiations that led to the
settlement, I do not nevertheless defend
the denigration of the agreement. That is
a settlement for the individual to reject
or accept.

We fought and worked tirelessly
for the apology. We had to shame the
government into making it. It was heard
the world over. But no one can accept
the apology for anyone else. The apolo-
gy must be received by the survivors,
individually and personally. Only the
survivor can do that.

As for the apology itself, will
history record simply what the Prime
Minister said? Or will history chronicle
what he meant?

Can I personally forgive? Read
my thoughts in “The Confession of a
Born Again Pagan” by Fred Kelly
“From Truth to Reconciliation” in the
Aboriginal Healing Foundation website
www.aht.ca.
LCO contemplates conversion from cranberries to wild rice

By Sue Erickson
Staff Writer

Lac Courte Oreilles, Wis.—The Lac Courte Oreilles Band (LCO) has been in the cranberry business for a long time, since around the 1930s when the tribe started producing cranberries on a 30-acre plot as a subsidiary of Ocean Spray. Since that time, the cranberry marsh has grown, and the tribe has weathered the ups and downs of the cranberry market over nearly eight decades of being cranberry producers.

Today, they are taking a careful second look at the business and contemplating converting the long-time cranberry marsh into beds of manoomin (wild rice), according to the Mic Isham, LCO Conservation Department director.

It’s a step that he believes could have positive results for the tribe economically and culturally, as well as provide a healthier habitat for humans and wildlife alike.

Optimistic about the potentials of the conversion, Isham notes several drawbacks to the cranberry business.

Like many other agricultural businesses, the small guy has a difficult time making a profit. Isham believes to be profitable, cranberry operations need to be both mega operations and be committed to the use of chemicals, neither of which suits the tribe’s operation or prerogatives.

Successful cranberry operations have to be set up for irrigation and use pesticides, herbicides, fungicides, and fertilizers, resulting in a chemical soup as discharge. The alternative, which LCO has taken, is to go organic and pull away from the chemicals, however, the operation becomes very labor intensive and costly, Isham states.

The tribe, he says, is actually fighting two cranberry growers on the Chipewa Flowage, claiming their operations are polluting Musky Bay as a result of chemical discharge from the bogs. The discharge is spoiling a valuable spawning habitat for native muskellunge, he says.

So, the tribe has turned a questioning eye to the native plant, manoomin, once the stable diet of the Ojibwe who lived in the area and once abundant along the Chipewa River. The creation of the flowage for the purpose of electrical generation wiped out the abundant manoomin beds along the river.

“Wild rice was our economy,” Isham contends. “Even the irregular shape of our rez reflects the shape of the Chipewa River system and the stands of wild rice where people harvested every fall.”

Little manoomin remains available to the tribe on rez these days, so the resurgence of manoomin beds for reservation use could make the healthy, traditional food more accessible to tribal members once again.

With the many health issues prevalent for native people, Isham believes there is a need to get more manoomin back into the native diet.

And, if the conversion was successful, there would also be opportunity to market manoomin as well as use the seed stock to regenerate rice beds in other suitable portions of the flowage.

So, how would you go about changing a cranberry bog into a wild rice bed? Much like incubating a business, LCO is looking at the feasibility of the conversion by developing a test plot.

In 2006 the project began. A one-acre plot located at the back end of the cranberry bog was prepared for the test site.

Isham contends. “Even the irregular shape of our rez reflects the shape of the Chipewa River system and the stands of wild rice where people harvested every fall.”

Little manoomin remains available to the tribe on rez these days, so the resurgence of manoomin beds for reservation use could make the healthy, traditional food more accessible to tribal members once again.

With the many health issues prevalent for native people, Isham believes there is a need to get more manoomin back into the native diet.

And, if the conversion were successful, there would also be opportunity to market manoomin as well as use the seed stock to regenerate rice beds in other suitable portions of the flowage.

So, how would you go about changing a cranberry bog into a wild rice bed? Much like incubating a business, LCO is looking at the feasibility of the conversion by developing a test plot.

In 2006 the project began. A one-acre plot located at the back end of the cranberry bog was prepared for the test site. Irrigation pipes were removed, the area excavated, and dikes were shored-up.

In 2007 seeding took place, primarily from seed from the Upper Cattaraugus River system and some regional rice obtained from the Great Lakes Indian Fish & Wildlife Commission.

Funds for parts of the project were available through the Bureau of Indian Affairs’ Circle of Flight dollars for wetlands restoration, and some seed was also obtained through the US Fish and Wildlife Service, Isham says.

“Basically, the only thing that’s not natural in the wild rice bed is the planting and hard labor control,” Isham says, quite unlike the cranberry producing process.

In late June 2008, manoomin had emerged at the test site, long leaves seemingly adrift on the water in the “floating leaf” stage of development—the rice seed had taken hold and hopes for the wild rice bed looked positive.

Plans to expand the test site are in the works as well, converting another unproductive section of the cranberry bog into a wild rice bed. Isham hopes to get rice from Barker Lake this year for seeding so it will all be of native stock.

The success of the test sites is critical for the tribe to make the decision to convert from cranberries to manoomin. Isham hopes it can happen. He envisions all forty-four acres of cranberry bog as flowing fields of manoomin with traditional families launching their canoes and boats to harvest the grain; he sees the former building by the bog converted into a wild rice processing site and obtaining seed to generate more beds at suitable sites along the flowage.

It would take time, effort, dollars, but in the end, he envisions the return of manoomin to the rez.

The return of the rice?

Canadian apology

(Continued from page 3)

Schools settlement agreement began on September 19, 2007.

Years of work by survivors, communities, and aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership. A cornerstone of the settlement agreement is the Indian residential schools truth and reformation commission. This commission presents a unique opportunity to educate all Canadians on the Indian residential schools system.

It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

Lac Courte Oreilles (LCO) summer youth workers seed the banks surrounding the newly created manoomin (wild rice) bed at LCO in an effort to prevent erosion. The new manoomin bed, in the floating leaf stage at the time of this photograph, was formerly part of LCO’s cranberry bog. (Photo by SE.)

Harvest plentiful, fish populations healthy

By Sue Erickson, Staff Writer

Odanah, Wis.—A late spring and ice reticent to forgo its hold on northern lakes characterized the onset, at least, of the treaty spring spawing and netting season. Despite the late start and sometimes troublesome conditions, tribal members were making a very successful 2008 spring season and thus, assessment crews completed their annual spring surveys on selected lakes.

In Wisconsin, the tribes’ combined harvest totaled 27,915 walleye and 270 muskellunge in 2007. This was down somewhat from the 30,700 walleye and 303 muskellunge taken in 2007 but still represents a healthy harvest.

The total finals in Michigan for 2008 were 5,901 walleye and 10 muskellunge, as compared to 5,577 walleye and 12 muskellunge in 2007.

In Minnesota’s Mille Lacs Lake preliminary calculations indicate the tribes harvested about 87,686 pounds of walleye and about 8,103 pounds of northern pike in 2008. This compares to the 2007 totals of about 87,041 pounds of walleye and about 9,938 pounds of northern pike.

Typically, fish taken during the bountiful spring season are shared with the elderly and extended families as well as provided to community feasts and ceremonies.

Assessments

GLIFWC Inland Fisheries Section assessment crews began electroshocking surveys as soon as ice cleared from the shores of lakes identified for spring surveys. Eleven spring walleye population estimates were completed on Wisconsin lakes including: Upper Turtle Lake, Barron County; Rose Lake and Sawyer Lake in Langlade County; Bearskin Lake, Squirrel Lake and Katherine Lake in Oneida County; Sherman Lake (in Cooperation with WDNR), Squaw Lake and Kentuck Lake in Vilas County; Buss-Patterson Lake in Washburn County; Butternut Lake in Forest County.

These data will be exchanged with state biologists at the August meeting of the Wisconsin Inland Fisheries Technical Working Group.

GLIFWC and tribal fisheries assessment programs have cooperated with Minnesota Department of Natural Resources to conduct an adult walleye population estimate on Mille Lacs Lake using electroshocking boats for tagging and short-term sets of graded mesh gill nets for recapture.

Results from this mark-recapture study indicate that adult walleye abundance is similar to the stock assessment model projections that were used by state and tribal biologists to develop the harvestable surplus level for 2008.

GLIFWC’s electroshocking boats and crews were joined by boats and crews from Mole Lake, St. Croix, Fond du Lac and the US Fish and Wildlife Service who all participated in the spring assessments.

Spring harvest & assessment round-up

Harvest plentiful, fish populations healthy

By Sue Erickson, Staff Writer

GLIFWC enforcement safety classes fall/winter 2008

<table>
<thead>
<tr>
<th>Class</th>
<th>Date &amp; Time</th>
<th>Tribe</th>
<th>Contact</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hunter Education</td>
<td>August 11-15, 2008 10 a.m.</td>
<td>Lac Courte Oreilles</td>
<td>Tory DeBrot (715) 292-5320</td>
</tr>
<tr>
<td>Hunter Education</td>
<td>August 18, 25 &amp; 26, 2008 3:30 p.m.</td>
<td>Lac du Flambeau</td>
<td>Emily Miller (715) 892-6789</td>
</tr>
<tr>
<td>Snowmobile</td>
<td>December 4-6, 2008 6:00 p.m.</td>
<td>Red Cliff</td>
<td>Mike Sosler (715) 209-0093</td>
</tr>
</tbody>
</table>
Peninsula, researcher Damon McCormick estimates that over 60% of loon nests are disrupted in the first round of waabizheshi scheduled to begin in northeast Minnesota around mid-September and continue later than November 1 or whenever the target number is reached. Captured animals will be translocated to release sites in the Chequamegon-Nicolet.

Since Gilbert and GLIFWC Wildlife Technician Ron Parisen began studying Wisconsin martens in 1991, they’ve documented high juvenile mortality, declining overall numbers, and an increasingly scattered population. Biologists from the Department of Natural Resources and U.S. Forest Service have made similar observations in recent years. Beginning in 2007 biologists from all three agencies—tribal, state and federal—detailed a plan to bolster the struggling marten population in northwest Wisconsin. (USFS.)

Beginning this fall, wildlife biologists will release 30 martens or waabizheshi each autumn for the next three years. GLIFWC, the Wisconsin Department of Natural Resources and US Forest Service (USFS) initiated the project to help monitor the population and to track its progress.

Approximately three martens will be held in small holding pens enclosed with tree limbs and furnished with nesting boxes. Meat and water will be provided to the waabizheshi daily until the sixth day when the caretaker will simply leave the pen door unlatched and leave the area. Biologists call it a soft-release, and it helps reduce stress as the animals acclimate to the new territory.

Apart from the translocation project, biologists are discussing how to preserve prime marten habitat. In Wisconsin’s northwoods, that includes mature forests dominated by hemlock, sugar maple and yellow birch.

Black flies drive off nesting loons

By Charlie Otto Rasmussen
Staff Writer

Nesting begins in early spring when clutches generally containing two eggs are laid. Male and female loons share incubation duties over a 28-day period. In most years, high numbers of loon flies are present for only a fraction of that time.

“With the late spring we had this year, the hatch of these flies was apparently delayed and their emergence coincided almost exactly when loons were beginning to nest and incubate eggs,” said Robert Evans, Ottawa National Forest wildlife biologist. “As a result, we believe that loons abandoned their nests and eggs on a self-sustaining level.”

Male and female loons typically live from 10-35 days. While loons are very aggressive in defending their territories from predators, the tiny parasitic flies present in their nests are not. Loon flies are approximately 30 American martens—or waabizheshi—in Ojibwemowin—each summer for the next three years.

“Our marten research and monitoring program has revealed problems due largely to low population densities,” said Jonathan Gilbert, Great Lakes Indian Fish & Wildlife Commission (GLIFWC) wildlife biologist. “We’re hoping the introduction of additional animals will bump up the population to a self-sustaining level.”

For the current project, acquiring as many female waabizheshi as possible is a primary goal. Biologists have set the minimum stocking ratio at two females for every one male over the next three years.

“We know from past reintroductions in other places that when the sex ratio is skewed to the females, the chances of success increase,” Gilbert said.

Agency wildlife officials have also fine-tuned a release strategy to help smooth the transition for captured martens. Biologists plan to both expand the number of release sites and reduce the number of animals at each location.

Some loon researchers believe that this black fly species known as Simulium annulatus feeds only on the common loon. One of 254 black fly species in North America, adult S. annulatus typically live from 10-35 days. While loons are very aggressive in defending their territories from predators, the tiny parasitic flies present a challenge to successful nesting.

Biologists have witnessed the overlap of loon nesting and black fly hatches intermittently over time. According to loon researcher Joe Kaplan, the last time it occurred in the region was in 1996, which like 2008, was marked by a late, cold spring.
Looking down on manoomin

**By Peter David**
GLIFWC Wildlife Biologist

Odanah, Wis.—“The next lake up is Pacwawong—then we’ll take a look at that flowage in Washburn County that we seeded last fall.”

The sentence I have just uttered sounds slightly forced, even to me, produced with a bit more contradiction than should be necessary. I am growing weary; we have been bouncing around in a small Cessna for several hours now, over the lakes, rivers and flowages of northwest Wisconsin. The smooth air we had earlier is being lost as the day heats up, and the noise of the small plane gets to me after a while, despite the headsets which help drown out the engine thrrob. Fortunately, I am distracted momentarily as a bright green patch comes into view below: the manoomin beds on Pacwawong.

As the pilot tilts the plane for a better view, my iron-gutted assistant in the back seat sets down the Tupperware of cold spaghetti he brought along, and we both lean over and start snapping pictures. Within a few minutes, we are past the lake and setting course to the next site. I snap on a micro-cassette recorder and preserve a few comments about the density of the rice, the percent-age of the lake that is covered, and the presence of any carp that were downstream near the inlet, while he polishes off the last of the spaghetti with great relish. It may be several days before I wish to befried with him again.

Still, despite knowing that I was likely to feel crummy by the time the ride was over, I had been looking forward to the trip, just as I have done every year for the last two decades. For we are “looking down” on manoomin only in a strictly literal sense; the information we glean is gathered in eagerness, excitement, and even reverence.

Hina Clam rebounded from last year? Did the seeding on Wilson take hold? Is the beaver control on Tranus paying off? Is it going to be worth opening Bear? Is there any truth to the rumor that there’s a bed on Casey? These are the questions that gnaw at us as we taxi for takeoff; the questions that we hope will be answered by the time we again touch earth.

It is fortuitous for us that sun-lit manoomin is a brilliant green that is quite identifiable from the air. We try to avoid flying on days with cloudless skies, and view most waters from the south to maximize this color fingerprint. In the time that would have covered a handful of waters from the ground, we can scan several counties from the skies. And the annual surveys are necessary because manoomin, an annual plant, whose abundance can vary greatly from year to year (see photos). So even if all the air surveys are, they are not the only component of GLIFWC’s annual survey efforts. Al-though air surveys are the most cost-effective, ground surveys still have their role as well. Ground crews can provide a level of detail that we cannot extract in a quick fly-by.

For example, they are better at picking up small beds, and beds where the water is shallow enough to see down to the manoomin. Thus, the air and ground data we gather complement each other, each providing what it provides best. Taken together, they offer us important insights into the annual variation of this plant, helping us determine long-term trends, how restoration efforts are faring, and how annual weather variation may im-pact the crop. They can also alert us to problems on individual waters, or help us direct our resources to the most abundant stands and away from the failures—something anyone buying gas these days can appreciate.

Back in the plane, my assistant cordially offers a couple of greasy, over-grown doughnuts up to the pilot and myself. While the smiling pilot gladly accepts, I try to aim the wide-open cold air vent even more directly on my sweat-bounded forehead and spirit-suffused “thanks” into the headset. When are we going to get to that next lake?

Manoomin recovering in the Kakagon Sloughs

Odanah, Wis.—Famous for its abundant beds of manoomin, the Kakagon Sloughs seems to have benefited from the reasonably wet spring and summer, and its uniquely tasty manoomin is making a comeback.

According to one Bad River Rice Chief Robert Powless Sr., it looks like 2008 will provide a harvesting opportunity for tribal members. After ricing was closed down last year due to the devastating impact of the low water levels that left rice beds high and dry in 2007, it will be with thanksgiving that manoomin is once again harvested this year, Powless says.

Aquaculture demo facility hosts statewide field day

Red Cliff, Wis.—On Thursday, June 12th, the University of Wisconsin Stevens Point Northern Aquaculture Demonstration Facility (UWSP NADF) along with the University of Wisconsin Extension and the Wisconsin Aquaculture Association (WAA) hosted the Aquaculture Field Day and Vendor Fair in Bayfield and Red Cliff.

The morning session was held at the Bayfield Pavilion in Bayfield and included an open discussion of bioc serieity on the fish farm, several lectures and updates. Rick Decker from Land O’Lakes—Purina Feeds spoke about feed nutrition and the price of feed; Jim Hold, aquaculture specialist with UW Extension, talked about weed control for ponds.

The NADF Facility Manager Greg Fischer gave project updates from the facility, and Sarah Kaatz, aquaculture specialist with UW Extension, gave an update of aquaculture extension programming.

The afternoon sessions and Vendor Fair were held at NADF in Red Cliff. There were eight manned vendor booths featuring products for a wide range of aquaculture activities and three information booths.

The afternoon sessions were half-hour practical skills discussions. The first two sessions were held outside, where several participants visited the hatcheries on their way home.
Under the radar: The cryptic invasion of an aggressive invasive species

By GLIFWC Staff

Cryptic, or hidden, invasion

Odanah, Wis.—When an unusual plant or animal from overseas becomes established in our area, it often gets noticed fairly quickly. But when an invader (typically a plant) looks almost the same as a species already here, it may not be discovered until it spreads across large areas, even whole continents! This type of biological invasion is referred to by scientists as “cryptic invasion.”

Common reed in North America

Common reed or aahoogigan (Phragmites australis) inhabits wetlands, shrub swamps, lakeshores, floodplains, bogs, and ditches. Our largest grass, common reed can grow to over 15 feet tall, with leaves up to 1.5 inches wide and an extensive network of underground and surface rhizomes. The small, downy seeds are easily spread by wind and water. They tend to have low viability, though, and most expansion of existing patches is by the spreading rhizomes.

As a broadly defined species, common reed may have the widest natural distribution of any plant in the world, being native to every continent except Antarctica. (Many weedy plants such as orange hawkweed and spotted knapweed have now been introduced around the world by humans.) Fossil common reed remains 40,000 years old have been found in the American southwest, and preserved rhizome fragments in peat from tidal marshes reveal that the plant has inhabited Atlantic and Pacific coastal marshes for thousands of years. Mats woven by the Anasazi people in Colorado over 1000 years ago are made partly of common reed.

The Ojibwe and other tribes wove food-drying frames out of common reed stalks and basswood twine. The frames made by the Ojibwe were typically 2 by 3 feet in size, and were used to dry berries. More recently common reed has been used for wetland stabilization, erosion control, wastewater purification, and as a biomass crop.

For centuries North American common reed grew in wetlands, coexisting with cattails (Typha weshkwayagi), sedges, grasses and many other plants. But around 150 years ago, common reed started to become noticeably more widespread and abundant, especially in the northeastern US. Stands that had coexisted with the surrounding vegetation for many years suddenly began to expand rapidly, pushing out the neighboring vegetation.

A stand of native common reed that had quietly occupied one side of a New England bog for more than 100 years suddenly grew to dominate the entire bog. Recent genetic evidence shows that these aggressive stands are a European type of common reed. This introduced type has nearly eliminated the native common reed in New England and has colonized much of the rest North America as well.

This flowerhead of the native type of common reed is much sparser than that of the introduced type. (Photo by Steve Garske.)

Though traditionally considered the same species, European and North American common reed differ substantially from each other in appearance, growth form, habitat preference and aggressiveness.

In general the European type is larger and taller than the native type; the foliage is darker with a bluish cast; the leaf sheaths are tightly rather than loosely attached; the stems are finely ribbed rather than smooth; the lower stems are usually tan rather than reddish; and the flowerheads are notably larger and denser.

The European type grows with the stalks close together, forming dense stands, while the stalks of the native type are more scattered. The European type can also grow in brackish (somewhat salty) water and can tolerate constant flooding, while the native type cannot. The two types may even be so genetically different that they are unable to interbreed.

Herbicides can be useful in controlling or even eliminating smaller patches of common reed. As with most invasive plant eradication projects, the greatest return on time and resources comes from attacking smaller outlying patches before they become large patches that spread rhizome fragments and seeds to new areas.

Research has begun into possible biological control of introduced common reed in North America. So far at least 26 insect species have been found to attack common reed here. Most of these insects have been accidentally introduced from Europe. About 140 insect species have been reported to feed on common reed in Europe, with some of these doing significant damage. The trick will be to find insects or other organisms that attack the European type and not the native type. Until such biocontrols are found (if they ever are), it is up to all of us to do what we can to avoid spreading this aggressive invader.

(See Common reed in North America, page 11)
Appreciating fall fruits: Miinensag (hawthorn berries)

By Karen Danielsen
GLIFWC Forest Ecologist

Odanah, Wis.—As summer rolls into autumn, ripening fruits pepper the landscape. Of these fruits, miinensag (hawthorn berries or thorn-apples) seem to be the most underappreciated. Few people expend time and energy to gather miinensag.

Although miinensag all look similar, at least superficially, their flavors can vary from bland to bitter to sweet, with their textures ranging from mealy to juicy. This disparity results from an incredible diversity of miinensaagaawanzh (the Ojibwe name for the entire plant), with each type—or species (all within the scientific genus Crataegus)—producing fruits exhibiting unique characteristics.

Dozens of species exist within the ceded territories (and hundreds worldwide), so finding the best tasting fruits can be challenging. Furthermore, many species have been cultivated, or have naturally hybridized, making identification nearly impossible.

Nonetheless, Red Cliff elders Joe Duffy and the late Dick Gurnoe used to enjoy picking handfuls of miinensag and eating them raw. Several years ago, while reminiscing with GLIFWC staff, they explained that, though they never gathered a lot of these fruits, they almost always liked their flavor. Snacking on miinensag was just something they did while working in the woods.

Frances Demorest, in her 1928 publication Uses of Plants by the Chippewa Indians, describes how tribal members used to prepare miinensag for winter cooking. They would crush the fruits by hand to form little cakes, which were then dried on birch bark and stored in makukoon (birch bark containers).

In their book Edible Wild Plants.—A North American Field Guide, Thomas Elias and Peter Dykeman suggest eating the sweetest miinensag fresh, while processing the others to make jelly or tea. They also mentioned that the fruits can be dried or used in pemmican, a high energy American Indian food made with meat and fat.

Sam Thayer, the author of The Forager’s Harvest, recently mentioned that he eats miinensag fresh, noting that “the best ones taste like strawberries.” Of course, he did underscore the difficulty of locating flavorsome fruit. He also commented that “approximately 95 percent of the fruits” he has gathered have a grub lurking in among the seeds. Still, he likes to eat these fruits fresh, finding it easy enough to avoid biting into the grubs.

The grubs, however, have discouraged him from using miinensag for jellies and other cooked products. He has not yet figured out a method to process the fruit without the grubs becoming part of the concoction. The hard seeds can be easily removed using a strainer, but not so the soft-bodied grubs.

While people may not necessarily covet miinensag, wildlife species devour them. Animals preferring these fruits include waawaashkeshi (deer), makwa (black bear), wabooz (rabbit) and esiban (raccoon). Birds, such as bine (ruffed grouse) and giizhikaandomineshii (cedar waxwing), also depend upon these fruits as a food resource.

In addition, miinensaagaawanzh provides excellent wildlife habitat. Growing as a bush or small tree, miinensaagaawanzh is armored with sharp thorns, offering especially safe lodging for small animals. Actually, centuries ago, the English used this plant to create defensive hedgerows as deterrence against enemies. The common English name “hawthorn” evolved from the Old English term “haga,” meaning hedge.

Even the wood offers a means of protection. Extremely hard and fine-grained, the wood resists breakage. Its genus name, Crataegus, comes from the Greek work “kratos,” which means strength, referring to the hardness of the wood. This innate solidity and beauty makes the wood popular for carving tool handles, combs and other cooked products. He has not yet figured out a method to process the fruit to avoid biting into the grubs.

As a bush or small tree, miinensaagaawanzh grows in open fields and along streams. Sam Thayer believes it to be most common in the red clay near Lake Superior, but it can survive in all types of soils. It blooms in late spring to early summer with clusters of white or pink flowers, giving an appearance of a small apple tree, which botanically-speaking is a distant relative.

By late summer or early fall the fruits change color from green to red or deep purple (rarely yellow) and often look like tiny miniature apples. Not surprisingly, this resemblance gives rise to the other common English name “thorn-apple.”

The Ojibwe name also comes from the fruits. “Min” means fruit or seed, while the suffix “ens” is the diminutive. Thus, minens (singular form) means little fruit, with miinensag being the plural form. The suffix “aaawanzh” refers to the entire plant.

Even though this little fruit may often be disregarded, given it inconsistent flavor and texture, it still has much to offer. Successfully locating a miinensaagaawanzh with sweet, juicy fruit can quickly rouse a new sense of appreciation. It might even prompt the gathering of enough miinensag to make jelly, tea or pemmican.

Invader Crusader Award recognizes efforts of Northwoods Cooperative Weed Management Area

 Madison, Wis.—Dara Olson, GLIFWC aquatic invasive species coordinator, recently accepted a 2008 Invader Crusader Award on behalf of the Northwoods Cooperative Weed Management Area (NCWMA) for the group’s work to integrate the programs of agencies and organizations within a four-county area, essentially creating a “weed management area” or WMA.

The Invader Crusader Awards are annually presented by the Wisconsin Council on Invasive Species and recognize the efforts of organizations as well as individual volunteers who work to control and prevent both aquatic and terrestrial invasive species.

The Northwoods Cooperative Weed Management Area creates a forum for collaboration and information-sharing among management agencies in northern Wisconsin with the common goal of preventing and controlling invasive species. Essentially, it helps prevent duplication of effort and helps maximize staff and volunteer time and funding dollars.

GLIFWC is one of about 25 organizational cooperators in the NCWMA, with both Olson and GLIFWC Wildlife Biologist Miles Falck actively participating in the NCWMA activities.

The NCWMA was specifically mentioned for its ability to target projects that have high impact without huge expenditures. They were also noted for “an impressive number of projects with only small inputs of grant funds by mobilizing and training volunteer work groups.”

Also mentioned was the NCWMA website (www.northwoodsdcwma.org), considered a valuable resource to similar organizations which are beginning to form in other regions.

In addition to the Invader Crusader recognition, NCWMA was recognized along with seven other CWMA’s for outstanding achievement at a recent National CWMA Conference.

Recipes for Miinensag
Reprinted from Edible Wild Plants, A North American Guide

Hawthorn Jelly
Crush 3 pounds of miinensag (2 pounds if a juicy type). Place in a pot, cover with water, and cook until soft. Add more water if necessary. Strain juice through a jelly bag. Bring 4 cups of juice to a boil. Unless fruits are unripe, add 1 package of pectin, stir, add 6 to 7 cups sugar, stir and bring to a rolling boil. If no pectin is added, boil to 240 degrees Fahrenheit. Remove from heat, stir, add more sugar, if needed, and then boil for 10 minutes. Skim foam, cool, and store.

Hawthorn Tea
Steep 2 to 3 tablespoons crushed fruit and sprig of mint in a cup of boiling water for 5 to 10 minutes.
VHS found outside Great Lakes basin but not in ceded territory

By Matt Hudson, GLIFWC Great Lakes Section Leader

Cleveland, Ohio—Possibly the most telling message during the 53rd Annual Meeting of the Great Lakes Fishery Commission (GLFC) which took place June 3-4, 2008 on the shores of Lake Erie in Cleveland, Ohio, was from a veteran sea lamprey control person who talked about a 20-plus year career fighting sea lampreys, and the lampreys didn’t go anywhere. This was contrasted with his sea lamprey control person who talked about a 20-plus year career fighting sea lampreys, and the lampreys didn’t go anywhere. This was contrasted with his

GLIFWC staff teamed with tribal natural resource departments and the U.S. Fish and Wildlife Service’s La Crosse Fish Health Center, with funding from the U.S. Department of Agriculture’s Animal and Plant Health Inspection Service (APHIS), to test fish for viral hemorrhagic septicemia (VHS) in wild fish from nine waters within the 1837 and 1842 ceded territories during spring harvest 2008 (see Table 1).

In order to help stop the spread of VHS—as well as a host of aquatic invasive species—boaters are strongly encouraged to drain all water from boats, containers and fishing equipment before leaving waterways. All aquatic plants and debris should also be removed from boats, trailers and motors.

Table 1. Results of samples submitted to the La Crosse Fish Health Center for VHS testing by GLIFWC and tribal natural resources departments during spring 2008.

<table>
<thead>
<tr>
<th>Date Collected</th>
<th>County (State)</th>
<th>Lake</th>
<th>Species Collected</th>
<th>Test Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>4/18/08</td>
<td>Iron (WI)</td>
<td>Lake Superior</td>
<td>Whitefish</td>
<td>Negative</td>
</tr>
<tr>
<td>4/28/08</td>
<td>Ashland (WI)</td>
<td>Kakanong River</td>
<td>Walleye</td>
<td>Negative</td>
</tr>
<tr>
<td>4/29/08</td>
<td>Polk (WI)</td>
<td>Big Round</td>
<td>Yellow Perch</td>
<td>Negative</td>
</tr>
<tr>
<td>5/6/08</td>
<td>Bayfield (WI)</td>
<td>Owen</td>
<td>Walleye</td>
<td>Negative</td>
</tr>
<tr>
<td>5/8/08</td>
<td>Vilas (WI)</td>
<td>Lac Vieux Desert</td>
<td>Yellow Perch</td>
<td>Negative</td>
</tr>
<tr>
<td>5/28/08</td>
<td>Mille Lacs (MN)</td>
<td>Mille Lacs Lake</td>
<td>Northern Pike</td>
<td>Negative</td>
</tr>
<tr>
<td>5/8/08</td>
<td>Vilas (WI)</td>
<td>Little Trout</td>
<td>Walleye</td>
<td>Negative</td>
</tr>
<tr>
<td>5/15/08</td>
<td>Forest (WI)</td>
<td>Metonga</td>
<td>Yellow Perch</td>
<td>Negative</td>
</tr>
</tbody>
</table>

The wildcard in sustaining a viable fishery in the Great Lakes is invasive species, including diseases like VHS (viral hemorrhagic septicemia). VHS may have come in with migrating fish from the Atlantic Coast, or may have hitch-hiked in ballast water from ships. Bills pending in Congress were discussed that intend to stem the flow of invasive species arriving via ship ballast water (water stored in the belly of a ship to help keep it upright on the high-seas). The verdict is still out on whether they will pass or not, and if they do, how long it will take to enact controls on ballast water discharge.

For now, the threat of current and new invasive species to the long term sustainability of the Great Lakes remains uncertain.

Impact of invasives major concern at GLFC annual conference

By Bill Mattes, GLIFWC Great Lakes Section Leader

The threat of current and new invasive species to the long term sustainability of the Great Lakes remains uncertain.

VHS is a virus that affects fish. Physical symptoms found in fish are: hemorrhaging, bulging eyes, unusual behavior, anemia, bloated abdomen, rapid onset of death. (Photo reprinted from www.odgfp.info/Wildlife/AquaticNuisance/ANS/Pics/VHS.jpg.)
GLIFWC crews capture record number of sea lampreys in Bad River

By Bill Mattes, GLIFWC Great Lakes Section Leader

Odanah, Wis.—GLIFWC’s Great Lakes Section’s 2008 sea lamprey trapping season got off to the latest start ever with the first spawning sea lamprey showing up at the Bad River Falls on May 12—a full two weeks later than the normal start of the spawning run. However, after showing up, the lampreys came on with gusto. The crew lead by Great Lakes Fishery Technician Mike Plucinski captured 2,052 sea lamprey in just six weeks. Normally the run extends eight to 10 weeks.

2008 saw the largest catch in the Bad River since GLIFWC began trapping in 1986 and the third consecutive year of record catches (see graph). This is partly due to increased numbers of sea lampreys in the river, but is also because the crew made more of an effort to remove lampreys from the Bad River by emptying sea lamprey traps every day versus only three times per week as was done prior to 2002.

The estimated population in the Bad River for 2008 was 13,316 down 2,215 sea lampreys from 2007’s estimated population size of 15,531. Currently, 20% of the daily catch is marked and released back to the river to obtain this mark-recapture population estimate. In the past up to 100% of the daily catch was released.

Mark-recapture information from the Bad River is integrated into a lake-wide model which generates an estimate of spawning sea lamprey abundance for all of Lake Superior. This estimate is used to guide management decisions regarding the future of sea lamprey control in Lake Superior and the Great Lakes basin.

Sea lamprey abundances are above target in Lake Superior. The Great Lakes Fishery Commission and its agents have responded to this by increasing the level of lampricide treatments in Lake Superior in an attempt to drive the number of lampreys down to the target level of 30,000 spawners lake-wide.

In 2007, the lake-wide estimated spawning population size was 65,483. Effects of increased lampricide treatments in 2007 will be seen in 2009 because most surviving larval lampreys will leave streams in the fall of 2007 and will return as adult spawning lampreys in the spring of 2009 after eighteen months of feeding on fish. In 2007 an estimated 980,000 pounds of fish fell to lamprey predation as compared to 945,000 pounds of lake trout harvested by all user groups in Lake Superior.

Lampricide kills larval lamprey living in Lake Superior streams prior to their transformation into a parasite which feeds on fish for 18 months. While in the streams, larval lampreys are not a problem for fish, however, they may displace native lampreys some of which do not feed on fish and others which feed on fish but do not kill the fish. Once transformed, sea lampreys move into Lake Superior and each lamprey kills 10-20 pounds of fish before returning to spawn and die in a river as an adult.

Graph by Bill Mattes.
Touring BIA official visits western Gichigami

By Charlie Otto Rasmussen, Staff Writer

Ashland, Wis.—During a summer tour of Bureau of Indian Affairs regional offices, Director Jerry Gidner exercised his executive prerogative and eased into top seat at the Great Lakes Agency for about a week in late August.

“I’m trying to better understand what a superintendent’s life is like,” said Gidner, BIA Director since September 2007. Boss to nearly 5,000 employees, Gidner’s nationwide circuit brought him to some of the agencies’ regional offices where he’s learning first-hand the issues and challenges superintendents deal with on a daily basis.

Gidner made a field visit to the Red Cliff reservation July 23, meeting with tribal natural resources staff and spending time with tribal wardens on Gichigami. The following day Great Lakes Indian Fish & Wildlife Commission officials spoke with Gidner at the Great Lakes office, discussing regional natural resources programs and their impact on tribal communities and the environment.

“Tribes in this region have done great work in reaffirming and successfully implementing treaty rights,” said GLIFWC Executive Director James Zorn. “Meeting with the director was an important opportunity to highlight our successful resources programs which are both fiscally accountable and provide long term environmental benefits.” GLIFWC division heads Gerry DePerry, Ann McCammon Soltis and Fred Maulson joined Zorn and Gidner.

During Gidner’s visit to the western Lake Superior region, Great Lakes Agency Superintendent Diane Rosen made a trip to Washington DC on a reciprocal review of BIA offices.

Gidner is a Sault Ste. Marie tribal member and holds degrees in Zoology from Michigan State University, a natural resources management masters and a Juris Doctorate from the University of Michigan and most recently, a Master of Business Administration from the American University Kogod School of Business in Washington, DC.

Common reed invasion

(Continued from page 7)

For more information

Excellent websites by the two foremost researchers of introduced common reed in the US are available online. The first is by University of Maryland researcher Kristin Saltenstall, and posted on the Alien Plant Working Group site: www.nps.gov/plants/alien/fact/j-plus1.htm. The second is by Cornell University Professor Bernd Blossey, and is at www.invasiveplants.net/common/reed/Default.asp. Both sites include side-by-side photos showing the various differences between the two types.

University of Wisconsin—Green Bay professor Gary Fewless has a nice fact sheet with excellent photos and information specific to Wisconsin. See www.twogbc.edu/biodiversity/herbarium/invasive_species/phragmu01.htm.

A detailed fact sheet on common reed biology and possible biocontrol organisms is available at: www.invasive.org/eastern/biocontrol/9CommonReed.html.

Lac Courte Oreilles hosts annual Partners event

Fishing professionals and administrators from tribal, state and federal agencies gathered at the Chippewa Flowage June 11-12 for the annual Partners in Fishing event. The Lac Courte Oreilles Band hosted the informal gathering comprised by members of the Joint Assessment Steering Committee which conducts ceded territory fishery surveys across northern Wisconsin each year. (Photo by Charlie Otto Rasmussen.)

Wisconsin Department of Natural Resource’s Steve Hewett with a Chippewa Flowage walleye. (Photo by Charlie Otto Rasmussen.)

NAFWS—Great Lakes Region 2008 Fall Conference

The Native American Fish & Wildlife Society (NAFWS)—Great Lakes Region 2008 conference on September 15-28, 2008. The conference will be hosted by the Leech Lake Band of Ojibwe Indians at the Northern Lights Casino near Walker, Minnesota. The theme for this year’s conference will be Climate Change, including impacts and solutions for Great Lakes tribes. Focus areas for the conference will include Conservation Enforcement/Training, Environmental Protection/Training, Trust Issues, and Wildlife Diseases.

Call for papers

NAFWS requests paper submissions addressing climate change impacts and solutions in relation to wildlife, fisheries, habitat, and natural resource management. Papers of a non-climatic topic will also be considered. We invite papers from tribal natural resource managers as well as tribal college educators and students. For more information and to submit paper abstracts contact John Ringle, Leech Lake Division of Resource Management, jringle@lldrm.org, 218/335-7421. Submissions are due by August 1, 2008.

Awards nominations

We are currently seeking nominations for the four annual awards: Patricia Zakovek Conservation Officer of the Year Award, Glen T. Miller Tribal Leadership Award, William Eger Biologist of the Year Award, and the Great Lakes Technician of the Year Award. If you wish to nominate someone, please contact Regional Directors Don Reiter at (715) 799-3116 djreiter@mitw.org or Bill Bailey at 231/534-7500 william.bailey@gthindians.com.

Reservations

Please call the Northern Lights Casino & Hotel at (866) 652-4683 to make reservations. You must request rooms under the block “Great Lakes NAFWS.” Rate will be $60.00/night.
Making Gloves.
This pattern is color coded and should be easy to follow. This is a basic pair of gloves with no lining. The lining can be added later by duplicating this pattern using a pelt then stuffed up inside the glove then sewn together at the base. Bead work can be added on the glove or on the cuff. Make sure you do all beadwork before sewing the glove together.

When you sew ALWAYS sew inside out, that way the seams are hidden. Make the seams tight and firm. We recommend a whip stitch like this diagram

STEP 1.
Trace glove cutouts onto the leather. Cut out a total of 10 pieces, make sure that you have a left and a right glove. Be sure to mark on the inside L and R

STEP 2.
Sew A. and C. Together starting at the RED dot and ending at the RED dot.

STEP 3.
Sew A./C. to B. Starting at the PURPLE and ending at the PURPLE

STEP 4.
Starting at the GREEN spot and ending at the GREEN spot

STEP 5.
Sew D and E together along the sides. Sew them to the base of the glove

STEP 6.
Repeat steps 1 - 5 using your inner lining. Push it up into your gloves. Sew it around the base. If you want to add a strip of hide below the glove and near the base now is the time.

( Photo)

TO CUT ONIKODAN
A. B. C.

FLOWER WAABIGWAN
D.

TO SEW GASHKIGWAASO
E.

BEAD WORK MANIDOOMINSENSIKAAN

THESE PATTERNS CAN BE COPIED AND RESIZED ON A SCANNER OR COPIER TO ENSURE PROPER FIT. EMAIL: biskakone@yahoo.com
GLIFWC Enforcement targets youth education

Understanding treaties and learning outdoor skills

By Sue Erickson, Staff writer

Odanah, Wis.—Treaty education and outdoor activities, especially for youth, became a major emphasis for the GLIFWC Enforcement Division this summer. “Contacting and communicating with our tribal youth and interfacing more with our communities were among Enforcement’s primary priorities this season, along with our routine conservation enforcement duties,” says GLIFWC Chief of Enforcement Fred Maulson.

It takes education for youth to know and understand what their treaty rights are about, where they came from and how to exercise them. So, if the rights are going to be meaningful in the future, we need to focus on education, Maulson says.

To this end, GLIFWC enforcement officers offered a variety of safety courses, including boating and ATV or ATV/Snowmobile classes as well as Hunting Safety on some reservations. New to the safety class offerings this summer was canoe safety as well as training in wild rice harvesting techniques.

Canoe safety and wild rice harvesting went hand-on-hand to some extent. The classes are being promoted as part of a wild rice grant from the Administration for Native Americans (ANA) and are designed to promote more interest in young people to procure and eat manoomin (wild rice), a very nutritious, longstanding part of the traditional Ojibwe diet.

Wardens Mike Wiggins and Vern Stone offered both the wild rice harvesting and canoe safety courses at the Bad River reservation. Students got hands-on experience using the push pole and the ricing sticks, plus instruction on how to care for the rice beds and stalks while harvesting. “Careless harvesting can do a great deal of damage to our wild rice beds,” Wiggins comments, “so we try to encourage respect for the plant, its benefits and also how to gather so as maintain the beds and help ensure good regeneration in the future.”

The wild ricing and canoe safety courses are scheduled to be offered in GLIFWC’s Western District this year, including classes at Bad River, Red Cliff, Lac Courte Oreilles, St. Croix and Mille Lacs. In 2009 similar classes will be offered in the Eastern District at Mole Lake, Lac du Flambeau, Lac Vieux Desert, Keweenaw Bay, and Bay Mills.

Besides on-reservation safety and outdoor education classes, GLIFWC Enforcement participated in two youth camps at Michigan’s Camp Nesbit as a cosponsor along with the Hanabahville Indian Community. Part of the National Indian youth Leadership Project, Michigan Section, GLIFWC wardens assisted in two weeklong camps. Wardens Mike Wiggins and Adam McGeshick worked with middle school youth at a leadership camp for five days while Wardens Roger McGeshick and Dwayne Parrish assisted with the math and science camp for four days.

In addition, wardens also highlighted kids during several youth fishing days this summer at Lac du Flambeau, Bad River and Bay Mills, teaching youth the skill of fishing and promoting more youth involvement in this and other outdoor pursuits.

It was all bullseyes for this tribal youth pictured with GLIFWC Warden Adam McGeshick in Upper Michigan’s Camp Nesbit in mid-June. (GLIFWC photo.)

Emily Miller, GLIFWC officer at Lac du Flambeau, helps tribal kids rig fishing poles on Pokegema Lake. (GLIFWC staff photo.)

A Lac du Flambeau youth displays a panfish caught during Youth Fishing Day, June 23. (GLIFWC staff photo.)

Bad River youth and GLIFWC wardens head downstream on the Kakagon River during an outdoor skills development program that centered on canoeing, fishing and harvesting wild rice. (Photo by Mike Wiggins.)

GLIFWC warden Vern Stone poled a canoe on Bear Trap Creek for Bad River youth Scott Bender during a manoomin harvesting instructional for tribal kids. (Photo by Mike Wiggins.)
Culture & technology meet at charter school

By Sam Maday, For Mazina’igan

McGregor, Minn.—Four miles south of Mc-
Gregor, Minnesota on Highway 65 sits the future of
Anishinaabe education. The Minisinaakwang Leader-
ship Academy is a year-round charter school packed
with state-of-the-art technology, a curriculum based
largely in the culture and an eager staff and faculty.
This school started with a dream, literally. Twenty-
two years ago, Dale Greene Sr. had a dream that there
was a place for native students to learn more about
themselves and their culture.
From that point on, he and other founders,
Dorothy Aubid, Dawn Aubid, Candia Aubid, Tabatha
Boyd, Henry Flocken, and Chrissy Howes, worked
toward attaining this school for Native American stu-
dents. The fact that many native students were having
a hard time learning in the public school environment
spurred the group to get the school up and running.
The Minisinaakkwag Leadership Academy is a place
the students can be their cultural selves.
While the school receives state funding as a
charter school, the Mille Lacs Band of Chippewa is
the school’s main benefactor. The tribe even gener-
ously leased the school a building for one dollar.
In September 2007 Dale Greene Sr.’s dream became
a reality when the charter school opened its doors
for the first time to 97 students from kindergarten to
12th grade.
The grades are actually separated by wings in
the building. There is an early childhood development
wing, kindergarten and elementary school, as well as a
separate wing for high school students. A media center
and cafeteria occupy the center of the school.
Although students are required to wear uniforms,
they still have a choice of what colored t-shirt to
choose: red, black, or white. The students wear khaki
pants or shorts.
The day begins at nine in the morning and gets
done at 3:15 in the afternoon; with a lunch in the
middle. The academy sees fewer students during the
summer months due to local schools’ summer break
schedules. The Academy also encourages community
members to come in and take advantage of the media
center and its resource as well as to come and observe
the students.
The technology used in the Minisinaakwang
Leadership Academy is state-of-the-art. Large LCD
flatscreen TVs fill the hallways and keep students
informed about upcoming events and also display
the students’ work. A master board in the media center
controls what is shown on the TVs. This technology
allows students to create powerpoints, commercials,
and even movies for classroom assignments.
Each classroom is equipped with a “smart board.”
This board looks like an everyday dry erase board,
but it is much more. It is connected to a projector
that displays input from a laptop to a DVD player to a VCR
onto the board.
What makes the board unique is that in is interac-
tive. Using special pens or even a finger, students can
touch the board and calculate fractions, write, and in-
teract with software without a keyboard or mouse. “The
technology is so advanced, our staff and faculty are
still learning how to utilize it a year later,” says Dale
Greene Jr., Academy
counselor.
The technology is unique, but so is
the curriculum. Because
it is a charter school, there are state regula-
tions and assessments,
but the school can arrive at these regulations and as-
sessments by their own standards. Their curriculum
is being formed and revised as they find out what
works best.
The academy recognizes the student as an indi-
vidual. This is the reason they are very hands-on. They
want the students not just to learn, but to experience
what is being taught. “We do not just teach science;
we teach the science of cultural practice. We teach the
science of riceing, spearing, maple syrup gathering,
and so on,” says Greene Jr.
The students are taught by demonstration. They
are taught how their actions affect everything around
them. The faculty and staff want to create leaders
who make good and healthy decisions. Some of the
primary themes are learning from elders, knowing the
seasonal way of life, leadership, and basic survival
skill development.
The Minisinaakwang Leadership Academy’s
mission is to prepare today’s youth with leadership
skills and academic excellence to meet tomorrow’s
challenges in a culturally-based environment and com-
munity. All this is implemented and taught along with
math, history, science, art, music, physical education,
 geography, and social studies.
There are also unique subjects such as Ojibwe
language and culture and community role models,
using local role models in the community to motivate
the youth. One student is Harvey Goodsky, the first
graduate of the Academy. He is also the student coun-
cil president. Goodsky will be attending Fond du Lac
Tribal and Community College this fall and appreciated
his experience at the Academy because of its unique,
culturally-based instruction.
The Academy’s technology prevents limitations
to learning. Its curriculum opens up a new education to
native youth. Its students offer new hope for the future
of the Anishinabe. The Minisinaakwang Leadership
Academy is a dream come true for one man. With the
hope it offers, students may also learn to dream and
pursue bigger dreams.

Ojibwe canoe builders head to D.C.

Canoe will become permanent at NMAI

Cloquet, Minn.—For the third year in a row the Fon
du Lac Reservation (FdL) Museum & Cultural Center sponsored
a symposium this summer on building a full size Anishinabe birch bark canoe
(wigwaasi-jiimaan).

Marvin Defoe, a master birch bark craftsman from Red Cliff, taught a group
of community members from FdL how to
build the wigwaasi-jiimaan. The canoe is
the product of about three weeks work.
Joining Defoe were Museum Director
Jeff Savage and FdL community members
Norman Sutton Jr., Phillip Savage, Bob
Danielson, Jerry Ojibway and Daniel
Barney.
The FdL Cultural Center Museum and
the National Museum of the American
Indian (NMAI), Washington, DC, will be
collaborating on a Native Boat Building
Traditions: Birch Bark Canoe Project at
the NMAI, from August 9 through August
21st.
Savage contacted the NMAI on col-
tributing to bring the Anishinabe style
of world famous birch bark canoes to the
NMAI. The assembled canoe will remain
at the NMAI in the Museum’s Potomac
Atrium.

Last year Savage and Defoe trav-
elled to Duluth, Minnesota’s Sister City,
Petrozavodsk Karielia, Russia, to put on
a traditional boat building symposium and
constructed a birch bark canoe which
was donated by the Fond du Lac Band
of Lake Superior Chippewa to the youth
groups of Petrozavodsk for water quality
projects.

For more information about canoe
building or the museum, contact Savage
at jeffsavage@fdlrez.com.
Dagwaagin—It is Fall


(What number of hours is it/What time is it? It is one o’clock afternoon. At this time we shall go to the garden. They are fully grown, these garden-foods. They are ripe, those great tomatoes and potatoes. They are ripe, those pumpkins. They are there plenty over there those beans. Come here! Behold! It is so big this ear of corn. I am gathering these ears of corn. I love corn in Grandmother’s garden.)

Bezhig—1

Ojibwemowin (Ojibwe Language)

Double vowel system of writing Ojibwemowin.

—Long vowels: AA, E, I, OO
Aanin—as in father
Migwch—as in jay
Njibowa—as in seen
Ngongam—as in moon
—Short Vowels: A, I, O
Idgsh—as in about
Omaa—as in only
—A glottal stop is a voiceless nasal sound as in A’aw.
—Respectfully enlist an elder for help in pronunciation and dialect differences.

Niizh—2

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

A. Apeghish menoseyeg manoominikweyeg noongom.
B. Ninjiibaakwaadnaa manoomin daso-naano-gizhigak.
C. Minwendamoog ingiw abinoojiiyag, mitijimowaad.
D. Manoominikweyeg waviba. gidaa-kikinooc ‘amawag abinoojiiyag.
E. Nimaamaa dash Nimdede gii-manoon. kweyeg.
F. Apegan gitigaaning, ngii-anokikinim gwey.
G. Okaadaakoona ninzaagitoonian gitigaaning.

Niwin—4

VTI Conjugation Practice

Plurals: add “an” or “n” (also pluralize noun)
Niponaabandaan waawangon. I pick eggs.
Odaanabandaawaa waawangon. They pick eggs.
Use rule with both verb classes.
Waabandan!—See it.
Ganawaabandan!—Watch over it!
Aabajitoon!—Use it!
Naadin!—Get it!
Ninaadin.—I get it. Ginaadin.—You get it.
Onaadinaawaa.—They get it.
Ondaaninaawaa.—They get it.

Goojitoon! Try it!
Translation below.

1. naadin nibi imaa zaaga’iganin.
2. ojihitoon ina dagaa wiigwaasi-makak noongom?
3. waaband bi-awaaabiiko-jiiinan.
4. manoomikeyeg niin wiige miinagi gichi-Ziibinga.
5. niisimikwaami ojihitoon gichi-Ziibing.

Transitions:

Niizh—2
A. Waan ojikwaak kwaasiiyeg noongom.
B. I cook it wild rice every fifth day (Friday). They are happy those children, when they eat it.
C. Always in the garden we worked.
D. When you go ricing, you should teach children.
E. My mother and my Father they riced.
F. I see it. I drink that birch bark canoe on the Great-River (Mississippi).
G. It is so big this ear of corn. I am gathering these ears of corn.

Niisi—3

Down:
1. Here
2. How or in what way
3. They are ripe.
4. My grandmother
5. Go get it!

Across:
5. Pick it!
6. Water
7. Thanksgiving
8. Now, today
9. Please
10. Those (inanimate things)

Translations:

Niizh—2
B. I cook it wild rice every fifth day (Friday).
C. They are happy those children, when they eat it.
D. Always in the garden we worked, too.
E. I wish you good things as you all go ricing today.
F. Goojitoon! Try it.

Niisi—3

Down:
1. Here
2. How or in what way
3. They are ripe.
4. My grandmother
5. Go get it!

Across:
5. Pick it!
6. Water
7. Thanksgiving
8. Now, today
9. Please
10. Those (inanimate things)
Gaag: A northwoods night prowler, the prickly porcupine

By Sue Erickson, Staff Writer

One of our northwoods neighbors is known as gaag in the Ojibwe language. Gaag (g-ah-g) means porcupine, or “porky” for short. Sometimes if you look high up in a tree, you may see a little round ball on one of the large tree branches. That is probably gaag taking a daytime nap because he (or she) was busy all night looking for food. This is often called foraging for food. Gaag is nocturnal, doing most things at night, and a herbivore, which means eating plants.

Leaves, twigs, skunk cabbage and clover make very good meals for gaag’s breakfast, lunch and dinner, and gaag especially likes oak, aspen and white pine bark and leaves.

Gaag is a rodent—an animal with long front teeth used for gnawing. Like other rodents, gaag’s teeth always keep growing, and gaag’s teeth are a light orange. There are many other rodents, like squirrels, rats, mice, and woodchucks. Gaag is one of the larger rodents. Gaag is usually about two-and-a-half feet long with a tail about eight inches long.

Gaag has a small head and a body covered with quills. Quills are hollow, stiff “hairs” that come to a sharp point and have a barb (a backwards hook in them) that make them hard to remove. Gaag can have up to 30,000 quills.

Gaag cannot “shoot” or spray its quills, but if an animal touches gaag, the quills can be stuck in the animal’s skin. Gaag has long quills on the back and tail. Gaag will swat at an enemy if they are close. If something tries to bite or grab gaag, it will likely get a face and mouth full of quills that are very difficult to remove. Only gaag’s stomach is unprotected by quills.

With only short, little legs, gaag is slow-moving on the ground but can climb trees quickly. Long, sharp, curved claws help it climb. Gaag has four toes on the front feet and five on the back.

Native Americans have long used gaag’s quills for many things. The quills also have been used to decorate many items, such as knife handles, baskets and clothing.

Quillwork is one of the oldest forms of Native American embroidery and was used by the Great Lakes Ojibwe people and Plains Indians. Today Ojibwe people still do beautiful quillwork on clothing, baskets and special bags.

(Information used from Wisconsin Department of Natural Resources website: EEK!, Enchanted Learning.com, and NativeTech website.)

Vocabulary words

Can you remember the meaning of these words?

forage (forage)
nocturnal (nocturnal)
herbivore (herbivore)
rodent (rodent)
quill (quill)
barb (barb)

Some Ojibwe words

Tree~mitig
Porcupine~gaag
Squirrel~adjidamoo
Woodchuck~akakojiish
Foot~inzid
Tail~inzow
Night~dibikad

Can you find gaag in this photo? (Photo by Charlie Otto Rasmussen)
Native American images 2009 calendar

GLIFWC’s first-ever flip calendar features 13 of GLIFWC’s past annual poster images, including the popular Anishinaabe baby poster, Ogichidaa (warrior), Nibi (water), Doodem (clan), and How-ah! (Great!) Anishinabeg poster images. Names of months appear in Ojibwemowin (Ojibwe language) and English.

Most of the posters are titled in Ojibwemowin and have artwork or photography by Native American artists.

There have been many requests for GLIFWC’s past posters which are now out-of-print. The 2009 calendar makes many of those images available once again.

GLIFWC will have only a limited supply of the 2009 calendar, so get your order in early!!!

The full-size, flip calendars will be available through GLIFWC’s Public Information Office (PIO) beginning August 8th.

Calendars are $12.00 each. GLIFWC does not charge any shipping fees to orders shipped within the US. Postage will be added to orders shipped outside of the US. Send your check, money order or purchase order payable to GLIFWC at:

GLIFWC, P.O. Box 9, Odanah, WI 54861 (order form below).

For more information or discount pricing on multiple calendars contact GLIFWC PIO at pio@glifwc.org, or by phone at (715) 685-2150.

Educational Resources

Indinawemaaganidog (All My Relations) CD

This interactive Anishinaabe language CD identifies the names of animals, birds, fish, reptiles, insects, and plants. The CD utilizes voice links to allow the user to hear the name while viewing photographs of the species.

In addition, traditional knowledge is passed along through stories in the Anishinaabe language with partial translation. This is a resource that both beginning and advanced language students can use to increase their knowledge of Anishinaabemowin—$12.00.

Gidakiiminaan (Our Earth) atlas

The Gidakiiminaan atlas is an 80-page atlas that identifies the Anishinaabe (Ojibwe) names of lakes, rivers, islands, bays, and other locations in northern Wisconsin, the Upper Peninsula of Michigan, and east central Minnesota. Some of these are the pre-European names. Included in the atlas is a translation of the original name and a table that identifies the modern location name with the Anishinaabe name—$12.00.

Gidakiiminaan (Our Earth) CD

The Gidakiiminaan CD is an interactive CD that identifies the Anishinaabe (Ojibwe) name of lakes, rivers, islands, bays, and other locations within northern Wisconsin, the Upper Peninsula of Michigan, and east central Minnesota, some of these are the pre-European names. The CD incorporates voice links to the names so the user will be able to hear how they are pronounced and provides a translation of the Anishinaabe names—$12.00.

Special purchase: Gidakiiminaan atlas & CD $18.00
SAVE the DATE
July 28-30, 2009
Mark your calendar now for
Minwaajimo—Telling a Good Story: Preserving Ojibwe Treaty Rights
An Ojibwe treaty symposium in celebration of GLIFWC’s 25th anniversary:
• An educational event, looking back and looking forward
• A community event and reunion
• A celebratory event: 25 years of exercising Ojibwe treaty rights

At the Bad River Convention Center
Odanah, Wisconsin
For more information: www.glifwc.org
call GLIFWC at 715-682-6619
or e-mail to pio@glifwc.org.

Lead in venison
(Continued from page 1)

(Continued from page 1)
tering by examining the results from tests conducted on sheep carcasses. Sheep carcasses were shot with several varieties of bullets: two types were designed to expand rapidly (soft-point and ballistic tip bullets), two others were controlled expansion bullets (one a lead-bonded bullet and the other a copper bullet with lead core), and the fifth type was an all-copper bullet. Both a .50 cal. muzzlesloader ball and a 12-gauge slug were tested as well.

Although the results are not as of press time, they should be available prior to the September opener of the treaty deer season. Using bullets that do not shatter, or are non-toxic (i.e. copper) will greatly reduce or eliminate chances of lead being found in meat destined for the table.

The other action that hunters can take to reduce the incidence of lead in venison is to take care in the field dressing and butchering of harvested deer. All meat surrounding the wound should be cut off and discarded (even if there are no visible signs of wounding). All viscera (internal organs) should be discarded as these may hold lead fragments.

We have seen over the years that careful cleaning and butchering deer is really important to ensure the venison we keep is safe to eat. Taking care of the harvested deer is the hunter’s responsibility. No meat is safe if it is treated badly. On the other hand, if you treat harvested deer with care, the risks associated with poor quality meat will be minimized.

We have seen advisories on safe deer butchering as a result of disease issues. We have seen videos and publications advising on how to safely butcher and store venison to protect the consumers from bacteria. And now we see advisories on safe butchering to reduce the incidence of lead in meat. The overall message is be safe with your deer meat. Take care of it, and it will take care of you.

The final point to be mentioned on this issue is that it is people are not the only ones exposed to risks from eating lead in dead game. Wildlife species, especially scavenging birds, are susceptible to lead poisoning.

The lethal action of lead in carcasses has been identified as a major cause of mortality in California condors and has lead to the prohibition of lead ammunition in areas populated by condors. Bald eagles have also died due to ingestion of lead fragments from wounded deer or gut piles from harvested deer.

Biologists have known about the dangers that lead ammunition pose to wildlife species from many years. It is this concern that prompted the change from lead-based shot to steel shot in waterfowl hunting.

There is a similar concern about lead from fishing sinkers that has stimulated the call for non-toxic fishing tackle. These animals are at risk because the things that hunters discard (i.e. gut piles and carcasses) are often times the place where the lead bullet remains and is available to animal scavengers.

Manoomin~The Good Berry
GLIFWC’s 2008 annual poster now available

“Manoomin—The Good Berry,” GLIFWC’s new poster, features wild rice—both the gathering and the processing. An explanatory sheet explaining the importance of manoomin to the Ojibwe and the various steps of traditional processing accompanies the 24” x 18”, full-size poster.

One copy is available free; additional copies are $2.50 each.

Also hot off the GLIFWC press are new wild rice brochures which explain the ecology and management of manoomin, contain recipes and contacts for wild rice processors, and discuss the traditional gathering and processing of manoomin. The brochures are free upon request.

Both of these publications were produced through a grant from the Administration for Native Americans.

Posters can be obtained by contacting GLIFWC at pio@glifwc.org; phone to (715) 685-2150, or write to GLIFWC Public Information, P.O. Box 9, Odanah, WI 54861. Orders shipped within the United States are not charged shipping charges. Please call for out-of-country mailing fees. All orders must be prepaid prior to shipping. Purchase orders are accepted.
Annual ceremony recalls the 1850 Sandy Lake tragedy
Blue sky, fair winds & soaring eagles marked the day

By Sam Maday
For Mazina’igan

Sandy Lake, Minn.—An early morning ceremony started off this year’s Sandy Lake Ceremony on July 23. The ceremony was held in honor of the Ojibwe people involved in the 1850 Sandy Lake tragedy which claimed the lives of about 400 Ojibwe people at the time. The day began with a symbolic canoe paddle across Sandy Lake to the Army Corps of Engineers Recreation Site where the Mikwendaagoziwag (They are remembered) Memorial now stands. Probably unlike the ancestors who paddled from their homelands in Michigan, Wisconsin and Minnesota, the 2008 canoe paddlers enjoyed a quick and easy trip across Sandy Lake with the wind at their backs and the sun shining down. The Smells of the feast, along with friends and coworkers welcomed them on the other side. A pipe ceremony arose from the Mikwendaagoziwag monument recognized those who had fallen at Sandy Lake and on their way back home. About 100 people gathered to honor these ancestors. Everyone was given asemaa (tobacco) to pray with which was then returned to be smoked in the pipes. For the remainder of the day, people were recognized, who perished from disease and exposure at Sandy Lake or en route to their homelands. Lured to Sandy Lake to receive promised annuities in an attempt to remove Wisconsin and Michigan Ojibwe into the Minnesota territory, the Ojibwe remained steadfast in their commitment to their homelands. We say “mitwewch” for their courage, strength and sacrifice.

Information on the annual Sandy Lake ceremonies can be found on GLIFWC’s website at www.glifwc.org.

Anishinaabe art & lifeways celebrated on Madeline Island

By Lorraine Norrgard, For Mazina’igan

LaPointe, Wis.—Touching the ground of Madeline Island, Moongazing-menis, often has a special feel for Ojibwe people, whose ancestors once inhabited a thriving native community there. Spoken of in a number of Ojibwe teachings and stories: Moongazing-wanekenaam-menis holds the graves of many of the Ojibwe as ancestors.

These deep, cultural connections to the Island made a special occasion even more special for eight Ojibwe artists invited to display their crafts and skills and share their stories at the Madeline Island Museum, LaPointe, Wisconsin on the weekend of June 26-29.

A special weekend event entitled, “Traditions and Transformation: Celebrating Anishinaabe Art and Lifeways” became a part of the Museum’s 50th Anniversary summer celebration. Ojibwe artists demonstrated and displayed traditional and modern arts to a large crowd of museum visitors. The event provided an opportunity for the artists to exhibit, explain and sell their work.

Wildred (Tinker) Schuman set a good tone for the weekend on the evening of June 27 with a poetry reading and cultural talk on “Bimadiziwin,” a good, balanced way of life. Throughout the weekend, all the artists shared information about their unique skills. Rita Vanderventer, Red Cliff, demonstrated working with birch bark and painting scenes on the bark as well as creating unique birch bark jewelry. Also from Red Cliff, Kurt Buffalo demonstrated stunning beadwork jewelry using a bead loom, and Michael Charette entertained with his flute music and displayed large dream catcher sculptures made from red willow.

Gail Belling demonstrated working with leather and created a bag made of badger fur with beaded edging, while Bad River’s Sharon Nelis taught visitors about traditional beadwork utilizing the two-needle method of bead appliqué. Her exceptionally beautiful regalia on display attracted admiring gazes.

The art of black ash basketry was shared by both Renee Dillard, Little Traverse, and Edward Peterson, Lac du Flambeau. The two talked about the entire process of making black ash baskets from pounding an ash log, to preparing the splints and weaving the unique baskets. Renee had an amazing display of black ash basket designs and engaged the public with stories and information.

The pair also educated the public on the black ash tree destruction by the emerald ash borer and the necessity of not transporting firewood across sate lines in order to keep the destructive insect in check. Also demonstrating basketry was Rose Schumate who exhibited black ash basketry, beadwork, and birch bark baskets decorated with scratching, beadwork, and quills.

Talking about traditional methods, Mary Vanderpoel demonstrated the unique art of birch bark biting and making cording from various plants such as basswood and nettle. Everyone had a chance to try their teeth at making a bit design in the birch bark. The weekend was educational and inspiring with all the beautiful artwork on display. Band members who are interested in being an artist in residence of traditional or modern arts on the Island should contact the Madeline Island Museum at www.madelineislandmuseum.org.
Planting seeds of change

Raspberry camp provides Ojibwe language experience

By Sam Maday, For Mazina’igan

Red Cliff, Wis.—For the sixth year in a row, Andy Gokee, coordinator of the language immersion camp, held at Raspberry Campground in Red Cliff, Wisconsin, from its beginning, the camp has been rich with Ojibwe language and culture. Gokee believes that his life purpose is to work with the language. “I like to do it in my own way,” says Gokee who tries to use the language and teach it as often as he can.

Gokee started the language camp with an offer from the University of Wisconsin-Stevens Point, where he works. The university approached him about starting a pre-collegiate camp to preserve the language. There was no hesitation on his part. The university made start-up funds available more-or-less to see if the camp would work out, and Gokee took care of the rest.

A master shares his knowledge. Jim Northrup, Fond du Lac, well-known for his work with the Ojibwe language and traditional ways of life. It is Gokee’s hope that he will see babies learn that language at home instead of in the classroom, what Andy Gokee calls a language nest. For him when two children are talking to each other in playful in the Ojibwe language, it is a sign of a healthy language.

Aazhoomog (birch basket) with Wanda Baxter during the Red Cliff language camp.

Mary Assinewie, Sagamok, Canada, begins a new pair of makazin. Assinewie has worked with the language camp for the past three years.

Red Cliff, Wisconsin. From its beginning, the camp has been rich with Ojibwe language and culture. Gokee believes that his life purpose is to work with the language. “I like to do it in my own way,” says Gokee who tries to use the language and teach it as often as he can.

Gokee started the language camp with an offer from the University of Wisconsin-Stevens Point, where he works. The university approached him about starting a pre-collegiate camp to preserve the language. There was no hesitation on his part. The university made start-up funds available more-or-less to see if the camp would work out, and Gokee took care of the rest.

The first camp, in 2002, was difficult, he says. There were many mistakes, but they learned what worked and what did not and built on that.

There have always been many people willing to volunteer their skills, and the camp was no different this year. Six Wiggins, from Bad River, brought in tan deer hides. Not many people tan deer hides anymore, making the existence of the art very fragile and the resulting soft, tanned hide (asekaam) precious.

Frank Dickinson from Red Lake, has been helping out with the day-to-day management of the camp from the beginning. He helps students make traditional makizinan (moccasins). People like Rose Tainter from Lac Courte Oreilles, Margarette Poiter, and Larry Smallwood share their amazing stories, life experiences, and language knowledge of Ojibwemowin (Ojibwe language) throughout the week-long camp.

“Sometimes we find people in small discussion groups sharing stories and having laughs,” says Gokee.

It is Gokee’s hope that he will see babies learn that language at home instead of in the classroom, what Andy Gokee calls a language nest. For him when two children are talking to each other in playful in the Ojibwe language, it is a sign of a healthy language.

“The old ones tell us that if that sound, the Ojibwe language, is not heard, we won’t exist. We will become something different. Our culture and our language are one in the same,” says Gokee.

“Even if we only teach a few things, our main purpose is to spark that interest. If we touch just one person, that is enough. That person will commit and dedicate themselves to the future,” Gokee concluded.

Leaving the legacy of language

Ojibwe couple creates curriculum resources

By Sam Maday, For Mazina’igan

Hinckley, Minn.—Leonard and Mary Moose want to bring back the Ojibwe language. Both fluent speakers, they have been busy in their Hinckley, Minnesota home for the past four years writing books, making CD’s, and even making a video or two.

The material is about the Ojibwe language and traditional ways of life. It is their attempt to help create and maintain a cultural future for the Anishinaabe youth.

Leonard was born in a wigwam in Isle, Minnesota. He grew up in Aazhoomog, or Lake Lena. In English, Aazhoomog stands for “the crossing.” That is where people would cross into Wisconsin from Minnesota by way of the St. Croix River, he says. Mary was born near Canada’s James Bay area in the woods. Raised there by her grandparents, her experiences provide the base for much of her current writing.

Together they have written over twenty-five books, only one of which is in print. It is called Wenabahnoong and “the Bullruss.” They also have CDs and videos made for language preservation, hoping to use the revenue to publish their books.

A long look at the tribes and tribal youth inspired many of their goals, primarily to teach the Ojibwe language. One of the reasons they started to write was because they understood that schools lacked materials to teach the language, and they recognized a need for a language curriculum. Assembling materials for students to learn at schools became one of their goals.

“There are a lot of things to learn. Not just the language, but spiritual things. The kids need to learn the spiritual side of things to carry on traditions,” says Leonard Moose.

The creative and fun-loving couple has come up with nursery rhymes and songs entirely in Ojibwe to help teach the younger children what they need to know. The books Mary and Leonard are writing are for the next generation to take into the future. Leonard and Mary want to help this generation to teach their children. Right now there is little to guide them.

“We have to do something now,” said Mary. “We need to continue to learn the language and spiritual ways. Bring it all back; it is very important to have the teachings to know how and keep doing things the right way. We need more speakers to keep saying it.”

Right now, the Mooses are making material for the Mille Lacs Band of Ojibwe and its schools. While they are currently paying for all of this out of their own pocket and trying to get a grant to publish all of their books, eventually they hope to have the books available at pow-wows, more schools, and even universities. “We want children to have something down the road, when the elders are gone,” says Leonard. “It’s for the kids to know about what’s happening today, why it is happening, and what should be done about it.”

Leonard Moose is talking about the contamination of the fish, birds, water, animals, and environment. This is very important to Leonard and Mary Moose, and to the Anishinabe. Their work is not for money; they are doing this for preservation.

Mooses’ books cover a wide spectrum of subjects, such as signs, history, planets, legends, and spirits. One important Ojibwe tradition is that there must be snow on the ground when anyone is reading or talking about legends. Ojibwe people do not tell legends when there is no snow on the ground, says Mary, who intends to put a discussion in the books explaining this practice. Currently, she is working on a book about the planets.

The active and dedicated couple are also working on a packet that anyone can download from a website where people can reach them. As for the future, there is no end in sight. “We want to reach our children, so they can learn and think about the things we are trying to do. They need to focus on what they’re reading and do something about it,” says Leonard.

“We will make hundreds of books if we can. There is so much to learn. We are going to do whatever we can, for as long as we are on this earth. We are trying to leave them (tribal youth) with something instead of nothing.”

For the sixth year in a row, Andy Gokee, coordinator of the language immersion camp, held at Raspberry Campground in Red Cliff, Wisconsin, from its beginning, the camp has been rich with Ojibwe language and culture. Gokee believes that his life purpose is to work with the language. “I like to do it in my own way,” says Gokee who tries to use the language and teach it as often as he can.

Gokee started the language camp with an offer from the University of Wisconsin-Stevens Point, where he works. The university approached him about starting a pre-collegiate camp to preserve the language. There was no hesitation on his part. The university made start-up funds available more-or-less to see if the camp would work out, and Gokee took care of the rest.

The first camp, in 2002, was difficult, he says. There were many mistakes, but they learned what worked and what did not and built on that.

There have always been many people willing to volunteer their skills, and the camp was no different this year. Six Wiggins, from Bad River, brought in tan deer hides. Not many people tan deer hides anymore, making the existence of the art very fragile and the resulting soft, tanned hide (asekaam) precious.

Frank Dickinson from Red Lake, has been helping out with the day-to-day management of the camp from the beginning. He helps students make traditional makizinan (moccasins). People like Rose Tainter from Lac Courte Oreilles, Margarette Poiter, and Larry Smallwood share their amazing stories, life experiences, and language knowledge of Ojibwemowin (Ojibwe language) throughout the week-long camp.

“Sometimes we find people in small discussion groups sharing stories and having laughs,” says Gokee.

It is Gokee’s hope that he will see babies learn that language at home instead of in the classroom, what Andy Gokee calls a language nest. For him when two children are talking to each other in playful in the Ojibwe language, it is a sign of a healthy language.

“The old ones tell us that if that sound, the Ojibwe language, is not heard, we won’t exist. We will become something different. Our culture and our language are one in the same,” says Gokee.

“Even if we only teach a few things, our main purpose is to spark that interest. If we touch just one person, that is enough. That person will commit and dedicate themselves to the future,” Gokee concluded.

The creative and fun-loving couple has come up with nursery rhymes and songs entirely in Ojibwe to help teach the younger children what they need to know. The books Mary and Leonard are writing are for the next generation to take into the future. Leonard and Mary want to help this generation to teach their children. Right now there is little to guide them.

“We have to do something now,” said Mary. “We need to continue to learn the language and spiritual ways. Bring it all back; it is very important to have the teachings to know how and keep doing things the right way. We need more speakers to keep saying it.”

Right now, the Mooses are making material for the Mille Lacs Band of Ojibwe and its schools. While they are currently paying for all of this out of their own pocket and trying to get a grant to publish all of their books, eventually they hope to have the books available at pow-wows, more schools, and even universities. “We want children to have something down the road, when the elders are gone,” says Leonard. “It’s for the kids to know about what’s happening today, why it is happening, and what should be done about it.”

Leonard Moose is talking about the contamination of the fish, birds, water, animals, and environment. This is very important to Leonard and Mary Moose, and to the Anishinabe. Their work is not for money; they are doing this for preservation.

Mooses’ books cover a wide spectrum of subjects, such as signs, history, planets, legends, and spirits. One important Ojibwe tradition is that there must be snow on the ground when anyone is reading or talking about legends. Ojibwe people do not tell legends when there is no snow on the ground, says Mary, who intends to put a discussion in the books explaining this practice. Currently, she is working on a book about the planets.

The active and dedicated couple are also working on a packet that anyone can download from a website where people can reach them. As for the future, there is no end in sight. “We want to reach our children, so they can learn and think about the things we are trying to do. They need to focus on what they’re reading and do something about it,” says Leonard.

“We will make hundreds of books if we can. There is so much to learn. We are going to do whatever we can, for as long as we are on this earth. We are trying to leave them (tribal youth) with something instead of nothing.”
Reflections from Fred Ackley

Spirituality, academics & building a tribal court

By Charlie Otto Rasmussen
Staff Writer

Mole Lake, Wis.—Originally hired to a six-year term when modern day treaty harvests were just getting underway in northern Wisconsin, the Honorable Fred Ackley has reached the venerable quarter century mark as Sokaogon tribal judge. After hundreds of decisions that included leveling a fine against his mother for killing a goose, Ackley says his faith and a strong support network of legal professionals has kept him both grounded and an effective public servant.

“I prepare my mind everyday with sweet grass and tobacco. I put on my robe, come into court, and put the Great Spirit on my back and ask for help,” Ackley said. “That’s how you keep yourself from being over other people and other things.”

Sacred items for the Ojibwe and many other tribal groups, sweet grass, tobacco and oftentimes sage are used in ceremonies and daily prayers. Ackley said spirituality, legal doctrine and cultural factors all play a role in how he runs the Sokaogon courtroom.

“I’m not a prosecutor; I’m an interpreter. I give my people a fair shake and let them talk. They’re frustrated and mad sometimes; I can understand that,” he said. “But how do we work this out to achieve justice?”

In addition to his judicial career, Ackley was a leader in the successful battle to prevent construction of a metallic sulfide mine on the edge of his home reservation that had the potential to devastate ground water as well as the region-wide ecosystem. He served as Vice Chairman of the Voigt Intertribal Task from 1984 to 1997—the same year he received the Tribal Leader of the Year award from the Native American Fish & Wildlife Society. A lifelong wild rice harvester, Ackley continues to be a powerful advocate for conserving manoomin waters across the ceded territory.

The following excerpts from a June 2008 interview highlight Ackley’s beginning as a tribal judge following the landmark ruling by the US Court of Appeals for the 7th Circuit (January 1983) that upheld the continued existence of Ojibwe ceded territory.

WISCONSIN’S five other Ojibwe “treaty” tribes immediately began discussions about joining LCO as the case moved toward a new phase that would define the scope of tribal rights, hunting and sovereignty. We had to work with all these different laws: state laws, federal laws and Coast Guard regulations—stuff we never thought about working with.

When they first appointed me judge, I guess I was the 2nd or 3rd thought in a lot of people’s minds. I had already read Indian law books, and some federal books and cases because [the Sokaogon tribe] was at the same time suing for a promise [made by the US government to establish a 12-mile square reservation around Mole Lake].

So I wasn’t a judge before I read that [a Sokaogon judiciary] would more likely prevail if we would regulate our people with an Anglo-Saxon type court. My thought was to try and get this court established here on the reservation. First the BIA (Bureau of Indian Affairs) didn’t want it because of the funding—they didn’t want the tribes to all have separate courts for off reservation regulations. They wanted us to have a circuit presiding judge where he’d go to all the reservations. But [most] everybody wanted their own tribal courts, their own regulations for their own members. So we had to work on all that.

At Lac du Flambeau they were just starting. Honorable Phyllis White and Honorable Tom Maulson were judges in their court. They gave me the first idea of what the tribal courts could do, and I came back to Mole Lake, and I told my government we could set it up.

COR: So, you’re seeing what other tribes are getting in place and figuring what’s going to work for Mole Lake?

FA: We established ours early, but they appointed other people as judges initially. Then when it came down to the day, the week before they had to begin, something in their lives held them back—their children in schools or their jobs or professions. Then they appointed me along with Deborah Van Zile.

My first case was over at Lac du Flambeau and I used Phyllis White’s robe. After that I got the tribe to establish a courtroom at Mole Lake, and Earl Charlton was helping us form court rules, and we copied a lot from Katherine Tierny and [from what] the people from GLIFWC [were] sending down to us. We also worked with attorneys like Jim Zorn, Dave Seigler, Howard Bichler, I can’t remember them all. We all got together and worked out the rules.

I used Black’s Law Dictionary a lot. I got a book from two guys [David Getches and Charles Wilkinson], professors on Indian Law called Federal Indian Law. It has really helped me to understand. I met both of those people at my trainings. I think their edition came out in ’83, and they were offering it at Mt. Scenario College over in Ladysmith. So I took the course. It helped me understand fishing rights, hunting and sovereignty. We had to work with all these different laws: state laws, federal laws and Coast Guard regulations—stuff we never thought about working with.

When they first appointed me judge, I guess I was the 2nd or 3rd thought in a lot of people’s minds. I had gone through a part of my life working in the city. I was working on the war. Making war equipment for the Vietnam War. But that was my life before I came back up here to Mole Lake in 1980. In 1981 I went to Ashland Memorial and straightened up my life from hitting it hard, messing up when I was younger. So I left that aside for two-three years. People were watching. One old gentleman, Archie McGehshick, said well look at Fred there. If he could stay sober [for several years] make him a judge. He was watching me. I said I’ll give it a try.

Twenty-five years later, Ackley is going strong. Two additional judges appointed in that era also hold the distinction of maintaining their seat in tribal courts: Bad River’s Ervin Soulier and Sokaogon’s Deborah Van Zile. Both were formally seated in 1984, one year after Ackley.

We were also trying to figure out with our lawyers how we fit in with the structure of the regulations. I had already read Indian law books, and some federal books and cases because [the Sokaogon tribe] was at the same time suing for a promise [made by the US government to establish a 12-mile square reservation around Mole Lake].

Can you ID this photo?

Fred Ackley, Sokaogon tribal judge. (Photo by Roger McGeshick.)

We need your help. Can anyone identify the children in this photo taken at Lac Courte Oreilles in the early 1950s by photographer Fred Morgan? If you know their identities, please e-mail serikson@glifwc.org or call Sue Erickson at (715) 682-6619 ext. 105.

Tribes explore use of wind energy

(Mills Indian Community installed an anemometer only to learn that a desirable site is unsuited for a wind turbine. Bay Mills resource officials are now making plans to test wind speeds at alternative locations. Staff at Red Cliff are exploring the possibility of placing offshore wind turbines on the surface of Lake Superior. And a task force created by the Lac Courte Oreilles Tribal Governing Board is laying the groundwork to study wind resources inland from Gichigami in northwest Wisconsin.

Tribal efforts have received technical and financial support through a combination of different sources including the U.S. Department of Energy, (DOE) Bureau of Indian Affairs and independent utilities.

The DOE’s Wind Energy Program loans anemometers to tribes seeking to quantify on-reservation wind resources and also makes towers ranging from 40 to 90 meters available.

For more information on the web, go to DOE Wind Powering America—Native Americans: www.eere.energy.gov/windandhydro/windpoweringamerica/native_americans.asp.
Reaffirming a relationship with Aki central to the Healing Circle Run

By Sam Maday, For Mazina’igan

Lac Courte Oreilles, Wis.—The course of the 2008 Healing Circle Run connected eight Ojibwe reservations in Michigan, Wisconsin and Minnesota, much the same as it has done each summer since 2001, but with a strong show of support, the approximate 550 miles were covered in record time.

Participants, some who were part of the core group and present from start to finish as well as those who joined for a day or even an hour along the way, completed each leg of the run with ease.

The run, intended to be “a prayer for healing,” kept to that mission. Fueled by prayer; the participants ran or walked the miles for more than themselves. Throughout the seven-day run, they had in their minds and hearts friends and relatives who needed healing.

Each morning started at 8:00 am with a ceremony and prayer. The unique fragrance of burning sage filled the ceremonial circle and wafted through the air beyond.

Each member of the circle was carefully smudged with the smoke produced by the embers of the burning sage—a process which cleanses and clarifies the heart and mind. Everyone was given a pinch of asemaa (tobacco) to pray with. Later the asemaa was gathered into a bowl, which was then used to fuel the pipe. The pipe carriers passed around the pipe for anyone to pray and smoke.

Each participant also received nibi, water, served from cooper bowls. The importance of water was acknowledged as an element needed for all life. It is essential that it is acknowledged in the ceremony and that the relationship between the water and the runners is also recognized and respected. The bit of water that everyone took drank helped them throughout the day.

Also passed around were ode’iminan (strawberries), important because they are the heart berry. Offered to break the fast in the morning, the strawberry symbolizes the heart in color and in shape. For the runners and walkers, they symbolized the veins and pumping of blood through the body as well.

Understanding the relationship between the strawberry and one’s self as well as man’s dependence on pure water exemplify how the Ojibwe people are connected to the earth. This connection made through the run helps heal the Ojibwe people and those who participate, therefore this unique run’s name—The Healing Circle Run.

Following seven days of being on the road, the Healing Circle Run’s final leg took runners and walkers to the Lac Courte Oreilles reservation. A number of participants gathered for a final group shot near Radisson, Wisconsin as the 2008 run/walk came to a conclusion.

GLIFWC Policy Analyst Jason Stark and daughter, Zaagachiiwegaabawik, joined the Healing Circle Walk/Run on the leg between Red Cliff and Fond du Lac.

Micah Cain onboard as GLIFWC’s new wildlife tech

By Sue Erickson Staff Writer

Odanah, Wis.—Micah Cain’s tenure at GLIFWC began as early as 1998. He first came aboard as part of the seasonal electrofishing crews that prowl the shorelines of ceded territory lakes for about a two-week, nightly tour each spring and fall for walleye population assessments.

Since then, he’s pretty well run the gamut of GLIFWC seasonal positions—creelmg fish harvest at Mille Lacs lake, assisting with the Lake Superior whitefish marketing grant activities, helping out on the “bug waters” during the often grueling fall assessments in the Michigan waters of Lake Superior, and more recently assisting with spring fishing harvest data entries.

But recently he crossed the line from fisheries work to the Wildlife Section, taking on the position of GLIFWC wildlife technician as of June 9th. This time the work isn’t seasonal or part-time, rather a full-time permanent staff position.

However, like his work with fisheries, he’ll be sampling a spectrum of projects within the section. Most recently, Cain’s been occupied with preparing all the permits, tags and regulation booklets that must go out to GLIFWC’s member tribes in preparation for the upcoming hunting and trapping seasons.

Besides making sure all the tribal registration stations have necessary materials, he’ll be assisting in the implementation of a computerized system for managing wildlife permitting and registration.

“If we can get computers to each station, it’s going to really streamline the data management process,” Cain says, enthusiastic about the project. Data can be recorded and entered as it occurs, he explains, rather than having a mound of data needing computer entry at the end of each season. He has already also assisted with entering data from GLIFWC’s long-term understory plant study and with doing aerial shots during wild rice surveys this summer.

Cain is a Bad River tribal member, but grew up in Oahu, Hawaii and southern California, moving north in 1998. Since then, he’s acclimatized—not to the extent of being an ice fishing enthusiast, but he enjoys the northwoods, fishing, ATVing and spending a lot of time with his six-year old daughter named Madeline and their new pooch, Bea.
Mazina'igan

A Chronicle of the Lake Superior Ojibwe

MAZINA'IGAN (Talking Paper) is a quarterly publication of the Great Lakes Indian Fish & Wildlife Commission, which represents eleven Ojibwe tribes in Michigan, Minnesota and Wisconsin. Subscriptions to the paper are free. Write: MAZINA'IGAN, P.O. Box 9, Odanah, WI 54861, phone (715) 682-6619, e-mail: pio@glifwc.org. Please be sure and keep us informed if you are planning to move or have recently moved so we can keep our mailing list up to date. Due to increasing postage costs we must charge a $5.00 per issue fee for our readers outside of the United States and Canada.

Although MAZINA'IGAN enjoys hearing from its readership, there is no "Letters to the Editor" section in the paper, and opinions to be published in the paper are not solicited. Queries as to potential articles relating to off-reservation treaty rights and/or resource management or Ojibwe cultural information can be directed to the editor at the address given above. For more information see our website: www.glifwc.org.

Printed by: EAU CLAIRE PRESS COMPANY, EAU CLAIRE, WI 54701

RETURN ADDRESS:
GLIFWC
P.O. BOX 9
ODANAH, WI 54861