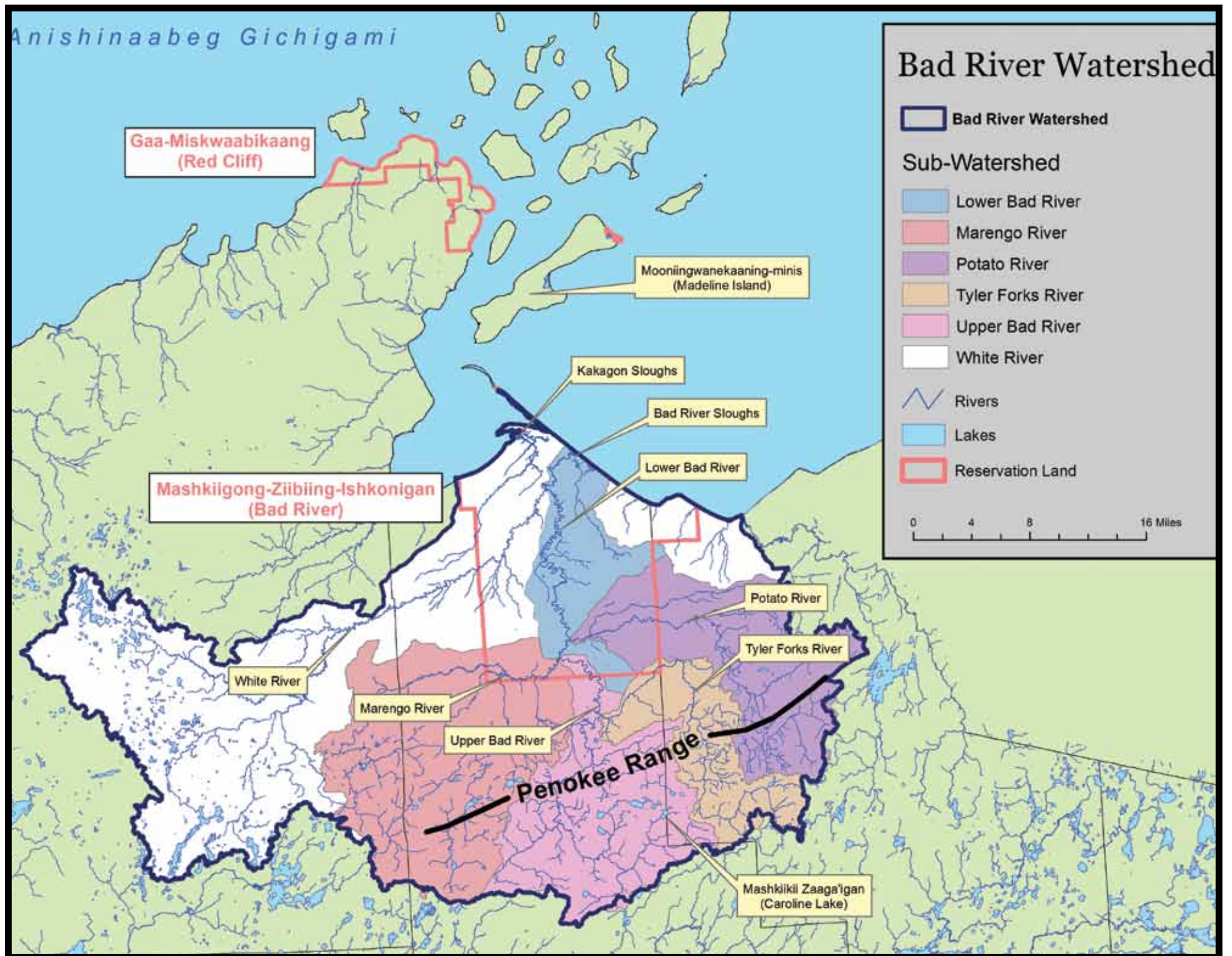


Mazina'igan Supplement

Published by the Great Lakes Indian Fish & Wildlife Commission

2014

Exploring a watershed with Tommy Sky



Map by Esteban Chiriboga, Great Lakes Indian Fish & Wildlife Commission Geographic Information Systems mapping specialist.

Ganawendan Ginibiiminaan (Taking Care of Our Water)

Boozhoo (hello)! My name is Tommy Sky. I am eleven years old, and I live on the Bad River Reservation in northern Wisconsin. I live with my sister, my mom and my dad. We call ourselves Anishinaabe (ah-nish-ih-nah-bay), meaning the original people. Some people also call us the Chippewa or Ojibwe. In Ojibwe, my reservation is called Mashkiziibii, which means Wetland Medicine River.



My family and I spend a lot of time outside. We like to do things like hunting waawaashkeshi (deer), fishing ogaa (walleye), camping, and gathering manoomin (wild rice) together. I really like doing these things with my family, but my favorite activity is fishing. What is your favorite outdoor activity?



My friend Jackson caught a nice bass.

I am pretty excited because it is almost summer. There is no school, and I get to play in nibi (water) with my family and friends. There are so many lakes, rivers and streams where I live. Gichigami (Lake Superior) is my favorite. It is so big. My favorite river is Mashkiigong-ziibii, the Bad River. It flows right by my house. I spend a lot of time by the Bad River with my friends. My dad usually comes to watch us.

stories about when they were my age. They had to work hard and even carry all their water from a well when they were young. Do your grandparents or family members tell you good stories?

Summer is also when I get to spend time with my grandparents. They take care of me when mom and dad are at work. I really like spending time with my mishomis (grandfather) and nookomis (grandmother). I love hearing

My favorite story is one my nookomis (grandmother) told me. It is the story about the journey of a raindrop. The story is really about the importance of water to the Ojibwe people. In the Ojibwe culture women are considered to be "Keepers of the Water." It's their job to protect the water and keep it clean. She tells me that we need to respect our watershed. Do you know what a watershed is? Nookomis showed me on a map that all water in the area leads to my favorite lake, Gichigami, meaning great water, (see front cover map). She said that our watershed is shaped like a great big bowl. All nibikaaning (waterways) and everything they carry leads into Gichigami. She told me that the quality of our lives depends on the quality of the waters where we live.



In 2011 Waterwalkers came carrying water from four directions and arrived on the shores of Lake Superior. Waterwalkers call attention to the need to respect our water and keep it clean.

Nookomis said that we need to make sure that every little raindrop that comes down from the sky and flows from the little streams high-up in the Penokee Hills brings clean water as it travels downhill and through our reservation into Lake Superior. Water, she said, is the source of life. All animals, plants and people, like my family, need clean water to survive. I tried to imagine what our reservation would be like without any water. I couldn't think of life without fishing, swimming or seeing all of the different kinds of animals. I began to understand why clean water is so important.

Help Rainy the raindrop find her way to the lake.





Mashkiikii Zaaga'igan (Caroline Lake)

One day my mishomis took me out to think more about the journey of the raindrop. First we went high up into the Penokee Hills that surround part of our reservation. This is where water starts its journey down through the watershed. We stopped at Caroline Lake, where the Bad River begins. He used to fish with his dad at this lake. He learned everything he knows about fishing from his dad, though some of his stories are probably whoppers!

At Caroline Lake we caught giigoonh (fish) that we would share with our family and eat for dinner. We also saw a wazhashk (muskrat), two maangwag (loons) and a waawaashkeshi (deer). While we were fishing, I asked grandfather about a mine that might be built close to Caroline Lake. I heard my mom and dad talking about it one day, and they seemed worried.

My mishomis told me that a mine could be built very close to Caroline Lake. He told me that the mine could pollute the water that runs down from the hills, and this would not be good for the animals and people who live in the watershed. The animals, the fish and people all need clean water to survive on the reservation.



Deer—waawaashkeshi. (Photo by Travis Novitsky)



Muskrat—wazhashk. (Reprinted from Wikipedia)



Loons—maangwag. (Photo by Travis Novitsky)

Ojibwe language review

Let's see if you can remember the Ojibwe words you have learned. Draw a line to the matching words.

- | | |
|-----------------------|---------------|
| Gichigami | loons |
| nibikaaning | Caroline Lake |
| ogaa | muskrat |
| manoomin | Lake Superior |
| wazhashk | waterways |
| maangwag | walleye |
| giigoonh | deer |
| waawaashkeshi | wild rice |
| Mashkiikii Zaaga'igan | fish |

Answers on page 12.





The baby Bad River rushes down the Penokee Hills to join the Bad River.

As we left Caroline Lake we saw the baby Bad River (also known as the Upper Bad River) flowing out on its way to Gichigami and my mishomis told me that water flows and grows as other rivers join it. He explained how the baby Bad supports the big Bad River by flowing into it and helping it grow. (Find the Upper Bad River on the map on the cover)

Futhermore, he said every raindrop is important. When one raindrop is polluted, it could flow to the next water source and pollute that as well. There are many sources of pollution. Some of it even comes from dirty air my grandfather told me.

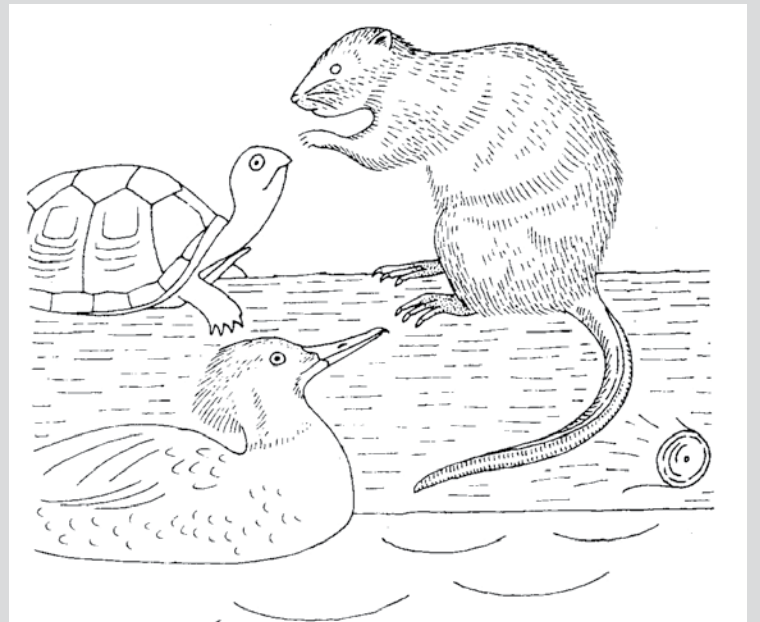


Waynaboozhoo and the Great Flood

Adapted from **The Mishomis Book** by Edward Benton-Banai

Long ago the world was filled with evil. Men and women lost respect for each other. The Creator, Gitchie Manito, was unhappy about this and decided to cause a great flood to purify the earth. Waynaboozhoo was the only person who survived along with the animals.

After floating around on a log for many days, Waynaboozhoo dived into the water and attempted to grab a handful of Earth to help create a new world. The water was too deep for him, and he could not make it to the bottom. Maang (loon) then tried to swim down to the bottom and grab some of the mud. Sadly maang could not swim all the way down. The next to try was Zhing-gi-bis' (the helldiver). He was gone a long time and said he also could not reach the bottom. Zhon-gwayzh' (the mink) then tried, but could not make it. Ni-gig' (the otter) and Mi-zhee-kay' (the turtle) also tried unsuccessfully.



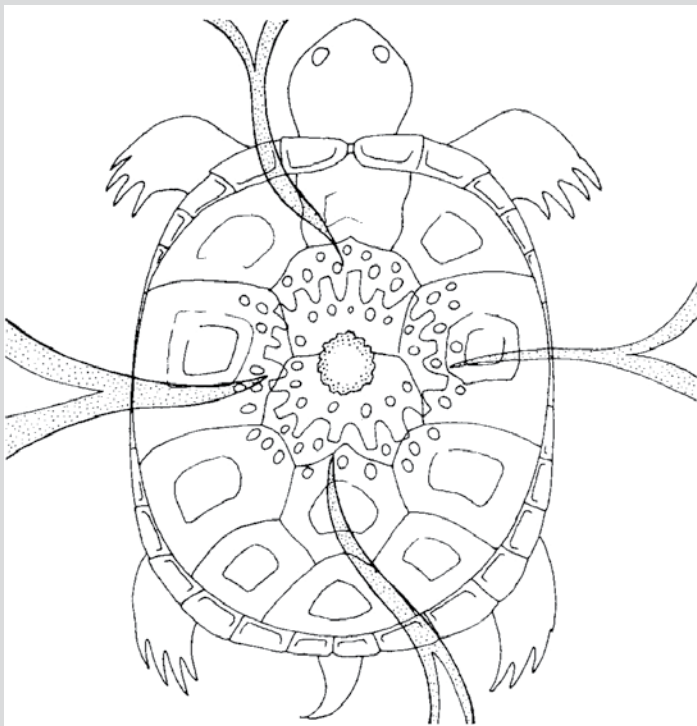
Then the little wa-zhushk' (muskrat) said he would try. Waynaboozhoo and the other animals didn't think he could do it, but let him try anyway. After waiting for a long time, wazhashk finally floated up to the surface where Waynaboozhoo grabbed him and realized he was dead. But with him he brought up a handful of mud from the old earth.

Waynaboozhoo took the mud from muskrat's paw and placed it on the strong shell of Mi-zhee-kay'. The winds from all four directions blew and blew and stretched the mud that was on turtle's back. The earth grew and grew until it formed an mi-ni-si' (island) in the water.

Waynaboozhoo then sang a song and the animals danced in a circle on the island as it continued to grow. Finally the winds stopped blowing and the water became still. A huge island sat in the middle of the great water.

Since wazhashk sacrificed his life to create the new world he has forever since had great honor among the animals.

Waynaboozhoo decided that because mikinak held the new earth on his back that he would be able to live in both worlds; land and water.



Mashkiiziibii Baawitgong (Bad River Falls)

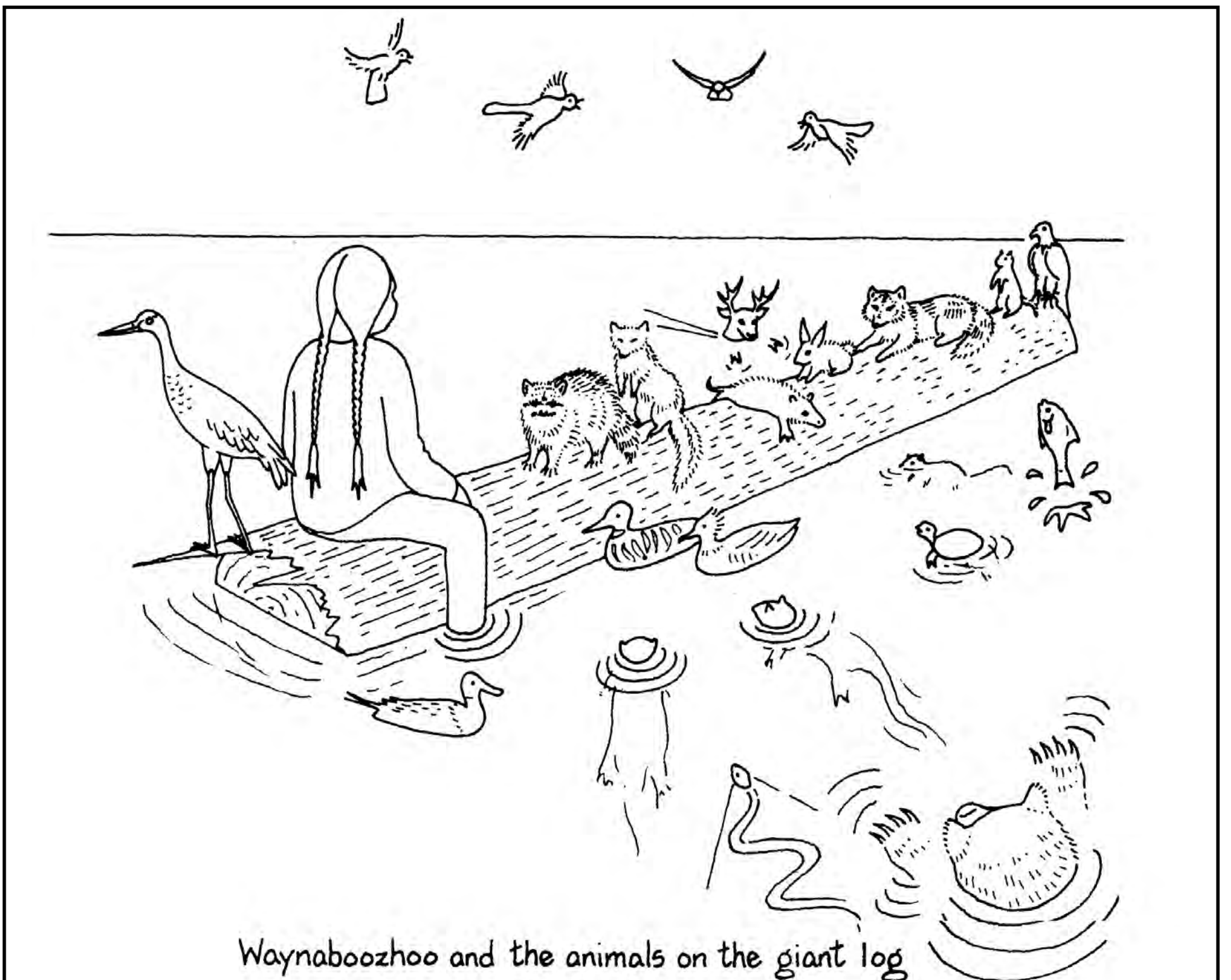
For our next stop on the raindrop journey, my mishomis took me to Bad River Falls and told me about spearfishing here when he was my age. He would go out with his father and grandfather like I do and stand in the rapids watching for fish. Mishomis and I went there and walked around. This is where the little raindrop is part of a rushing river rolling downstream. It mingles with millions of other raindrops and races over rocks. He told me about one day when his dad and he were spearfishing here they saw a huge ogaa (walleye) in the water, but before they could spear it, it swam away! I hope someday I can catch a really big fish. That way I could feed my whole family! Nookomis had packed a nice picnic lunch, so we sat on the banks of the river and ate our sandwiches, but we were careful to take our garbage with us. I am not going to throw garbage in the river!

Grandfather reminded me of the wild animals we saw earlier, waawaasheshki (deer), maang (loon) and wazhashk (muskrat), and how they all use the water. If the water is poisoned then they might not be able to live here anymore. This made me think about how much I love these animals and how important the nibi (water) is to them. He also told me about the water song that my grandmother sings. I never



The lower Bad River Falls where many of our wild friends live.

knew what the song was for, but now the words make more sense. The song is about how we need to love the water and take care of it for everyone. It calls water the "blood of Mother Earth."



Color the pictures from the Great Flood story. (Reprinted with permission by Edward Benton-Banai)

Ogaakaagaang Biitooshkobaashan (Kakagon Sloughs)

After a long day together my mishomis decided to stop by the Kakagon Sloughs to see how the manoomin (wild rice) was growing. This is at the bottom of the watershed, where the raindrop is almost ready to enter Gichigami. Here is where our manoomin grows. He said that the rice here ripens first, so this is where people start harvesting the rice in early fall. My mishomis said that he used to go ricing with his father and uncle at the Kakagon Sloughs. When he was a kid, he would sit in the canoe and his father would push them through the water with a long pole. Then his uncle would use sticks called knockers to gather the rice into the canoe. We do the same today.



Learning how to rice at Bad River. Last year, some of our tribe's ricers took the time to teach youth how to rice. It looks easy, but it is not. You want to use a canoe so it can slip easily through the rice beds without hurting the rice, and canoes are tippy. So you have to be careful standing back there poling the canoe, and you have to be strong. We were taught to be very careful knocking the rice—to just bend it gently with one of our rice knockers and tap it gently into the canoe. You don't want to smash or break the plant or waste the rice!

Now that sounds like hard work! And it is. Grandfather taught me how last year. But it is worth it because manoomin is one of my favorite foods. Sometimes my nookomis cooks it and sweetens it up. She calls this glorified wild rice. It is her secret family recipe, but she said I could share it with you (see page 7). I love it that way. You should try it!

My mishomis told me that manoomin is very sensitive to changes in the water. He said that polluted run-off from a mine could be harmful to the rice beds. Mishomis told me that there are a lot of ways that the water could be harmed. He said that climate change can also harm the rice beds. Climate change is when the earth gets hotter or colder. When people pollute the air, that can cause climate change.

Wild rice word search

E O N A C T C V N Y
 W A T E R R J D I A
 S R E K C O N K M R
 A Q E L O P N R O C
 W I L D R I C E O A
 N O G A K A K H N T
 O O P C N P A T A T
 O J I B W E L A M A
 S R E C I R C G K I
 W B S L O U G H U L

- | | | |
|---------|----------|-----------|
| Canoe | Knockers | Ricers |
| Cattail | Manoomin | Slough |
| Gather | Ojibwe | Water |
| Kakagon | Pole | Wild Rice |



We also helped remove cattails from the rice beds in the Kakagon Sloughs. There is a new kind of cattail that isn't supposed to be there. It has pushed out our rice plants. I think they call it an invasive plant. Well, those all have to be pulled up by hand, so we had to really work hard for several days trying to get rid of those invaders. If we didn't, our manoomin beds would no longer be there.

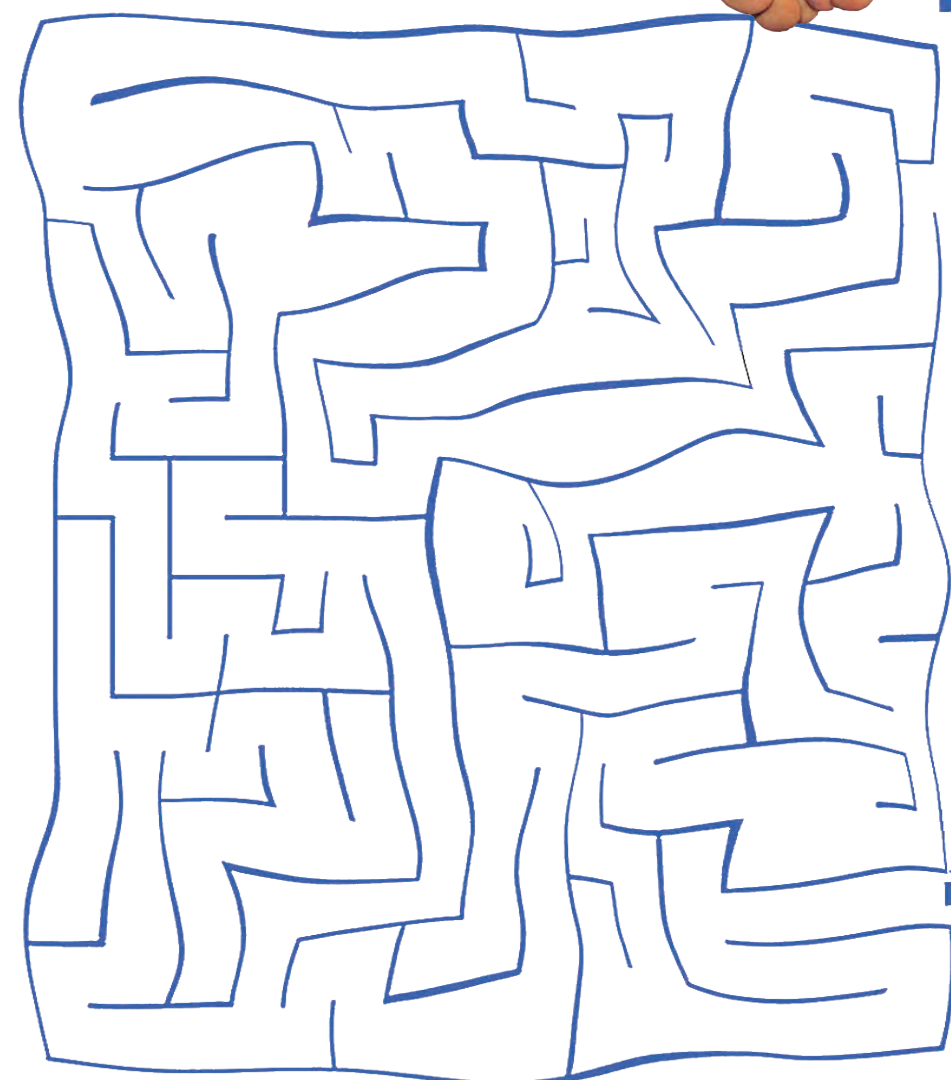
Besides wild rice, fish in the lakes and rivers can be hurt. Our tribe cares a lot about the fish in the Bad River and in Lake Superior. I know because I visited our tribal hatchery last spring. They raise millions of baby walleyes there. I saw all the eggs in special jars with water going through, and then we saw great big ponds where the babies, called fry, are placed to grow before being put back into the river. My people have always eaten wild rice and fish. Those are part of every feast and celebration. If our fish are sickened with pollution or because the water gets too warm, then we could not eat them anymore.



Walleye eggs are hatched in Bell jars. The baby fry are raised in big ponds to be fingerlings, then removed with seine nets to be stocked back into the Bad River and Lake Superior.



Help the walleye fingerlings find their way to Gichigami



Nookomis's Glorified Wild Rice

- 2 cups cooked wild rice
- 2 cups drained crushed pineapple
- 1 cup miniature marshmallows
- ½ cup grapes*

Mix all ingredients together and chill for at least two hours. Before serving, fold in 1 cup whipped cream or cool whip and serve. Serves about 10 people.

*May substitute Maraschino cherries for the grapes





Gichigami (Lake Superior)

Next, my mishomis and I stopped by Gichigami on the way home. I love being on my favorite lake. Our people call it Gichigami which means "Great Water." I always like to look across and see Mooningwanekaaning (Madeline Island). Madeline Island is one of the original places that the Ojibwe people lived and still is a sacred place today. They came there looking for the "food that grows on the water," which is wild rice.

Grandfather stated that all water that we saw in the watershed today flows into Gichigami. We need to protect it and keep it clean. I remember overhearing my friend's dad, who is a great fisherman on Lake Superior, talk about something called mercury. I had no idea what mercury was or why it was in the lake. I asked my grandfather what it was.

He told me that mercury is one of the harmful materials that could come from mining and other sources, like big smoke stacks. Mercury in our waters can hurt the fish that live in those waters and make them unsafe for us to eat. He said if people eat fish with lots of mercury in them they can get really sick. It is important when fishing to read warning signs about fish with mercury. He walked me to a sign, and we saw a map showing the amount of mercury in the lakes. To protect ourselves we need to protect our waters.

Mishomis told me that our people, the Anishinaabe (ah-nish-ih-nah-bay), need clean water to fish, rice, hunt and gather for today and many years to come. He again told me how important it is that every raindrop is pure because it gives us and everything around us life. My day with my mishomis and nookomis was really fun, and I learned a lot! You should always take the opportunity to spend a day with your grandparents or any other family members forever.

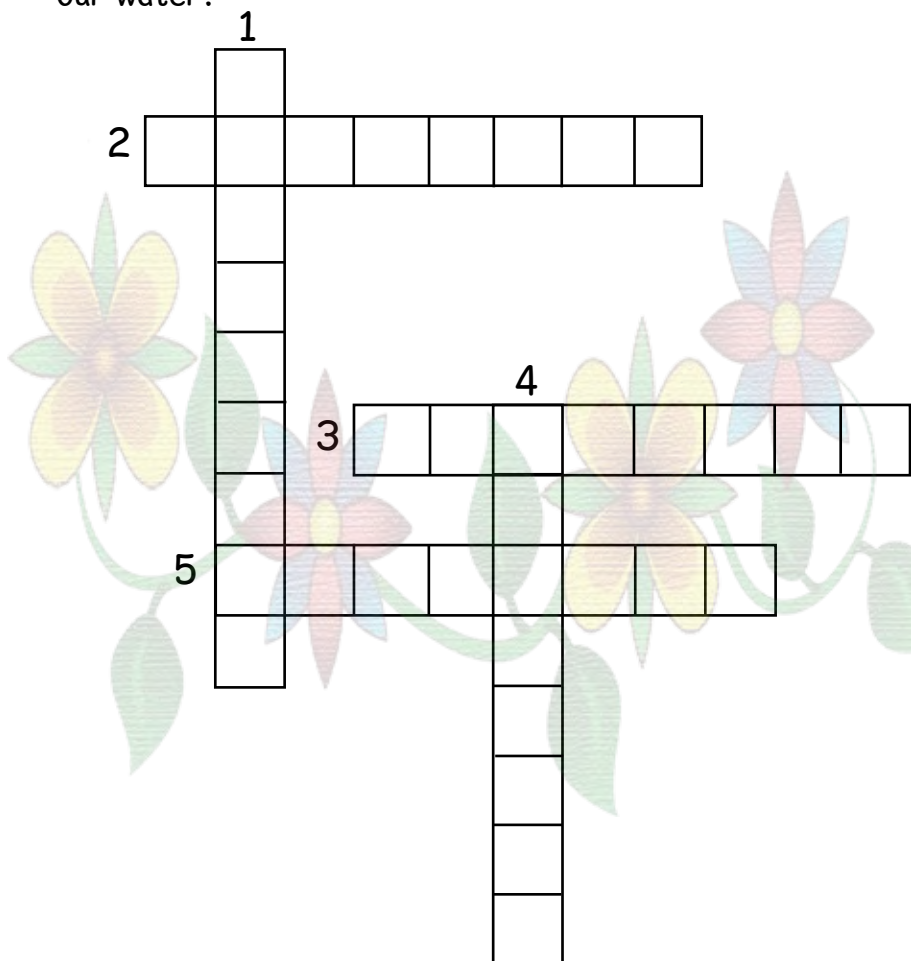
Nibi crossword puzzle

ACROSS

- 2. Ojibwe word for fish.
- 3. What is the food that grows on the water?
- 5. Who told Tommy about mercury and pollutants in our water?

DOWN

- 1. Ojibwe word for Lake Superior.
- 4. Who told Tommy about the Keepers of the water?



Fun facts about Gichigami!!

- 1. It is the largest freshwater lake in the world by surface area.
- 2. It is the coldest, deepest, and highest in elevation of any of the Great Lakes.
- 3. Weather and climate of the surrounding areas are moderated by the lake; winter is warmer and summers are cooler.
- 4. Over 300 streams and rivers empty into Lake Superior with the largest source being the Nipigon River in Canada.
- 5. Lake Superior contains 10% of all the earth's fresh surface water that is not frozen in a glacier or ice cap.
- 6. Lake Superior is about 10,000 years old.
- 7. Lake Superior contains as much water as all the other Great Lakes combined, even throwing in two extra Lake Eries.
- 8. The Lake Superior shoreline, if straightened out, could connect Duluth, Minnesota and the Bahama Islands.



Kayakers enjoy a break on a Lake Superior beach.



Sandy beach along the shores of Lake Superior.



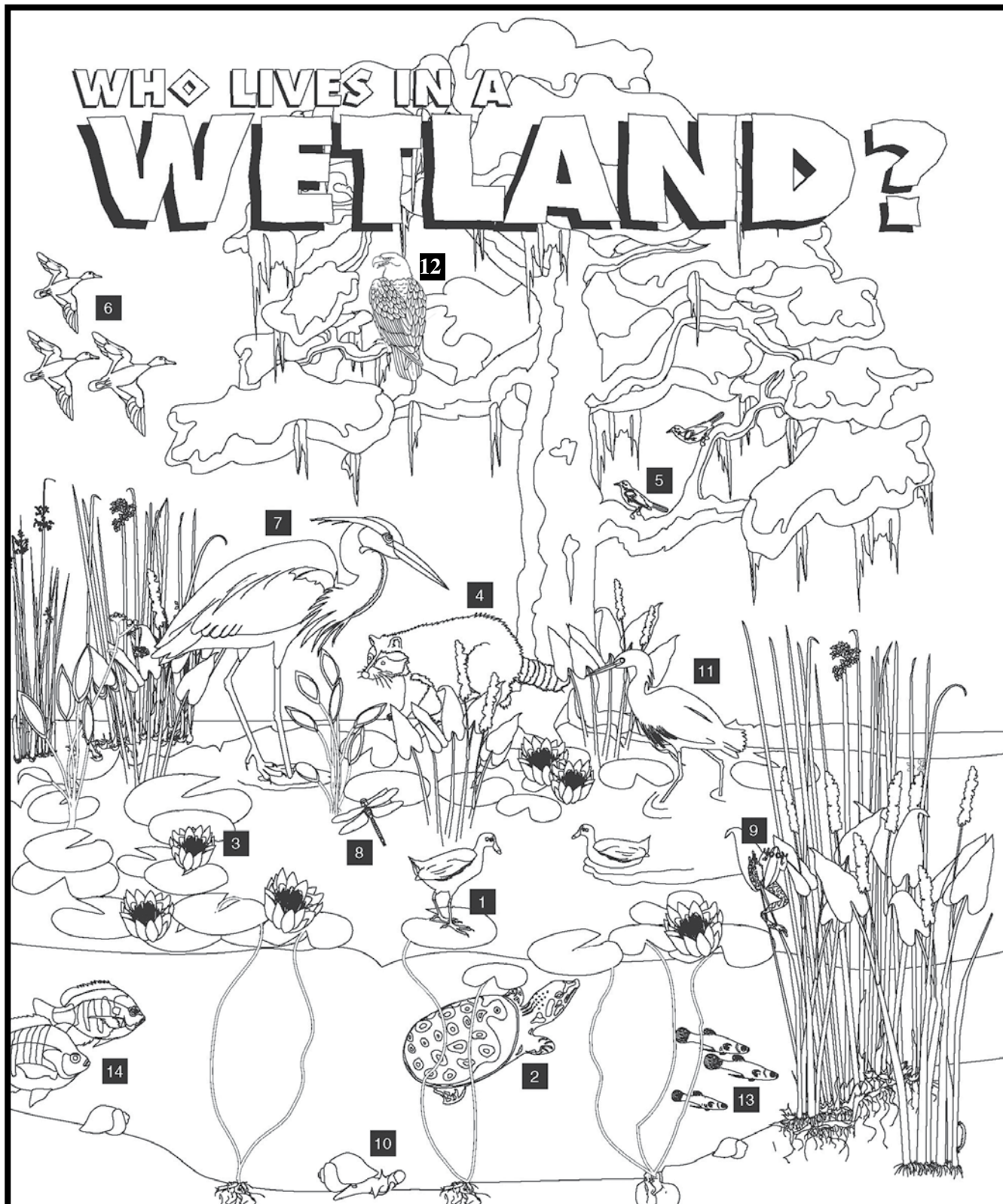
Everybody lives in a watershed

I have shown you around the Bad River watershed, but everybody lives in a watershed somewhere. That's why it's important for all of us to take care how we treat our water.

You may live in a city and not by a river like me, but you use water in your house, and rainwater runs through your streets and flows down storm drains. Sometimes, if we use chemicals, like to clean our cars or spray our lawns, those chemicals can run into the street and go down the storm drain, polluting our ground water. So we all have to take care of our water!



Circle 11 things that are wrong with this picture. Everyone needs to do their part to keep Gichigami clean.



Wetlands vs. Watershed

What is a wetland? Wetlands are low-lying areas between dry land and aquatic systems such as rivers, lakes or oceans. Once thought to be useless, wetlands really do many important things, such as holding extra floodwater, purifying water and giving plants and animals a place to live.

What's the difference between a wetland and a watershed? Well, you're probably not sitting in a wetland right now, but you're definitely sitting in a watershed. A watershed is an area that drains to a common waterway, like a creek or stream — which then drains to a larger body of water, like Lake Superior.

Wetlands provide a link between watershed and water. Wetlands filter the water running into the stream, river or ocean, cleaning it of toxins that could cause pollution in major waterways.

As you color the picture, see if you can name these plants and animals by matching the number to the correct name below.

- | | |
|--------------------------|----------------------|
| ___ sandpiper | ___ turtle |
| ___ water lily | ___ frog |
| ___ raccoon | ___ bald eagle |
| ___ egret | ___ dragonfly |
| ___ duck | ___ snail |
| ___ minnow | ___ bluegill |
| ___ red winged blackbird | ___ great blue heron |



After my day with my grandfather and all the places we have been, I realized the importance of protecting the whole watershed. I can now imagine a raindrop flowing throughout these nibikaaning (waterways). I understand how the water quality can affect the animals, plants and even people like me. I now believe that the quality of our lives depends on the quality of the waters. I will try hard to

use less water and keep the water clean. I will follow the Seven Values my nokomis taught me and that the Ojibwe have followed forever. Those values include wisdom, love, respect, bravery, honesty, humility and truth. When I told nokomis about my day she reminded me that women are the keepers of the water. Here are some tips that my nokomis and I came up with to help take care of the water.

Tips to care for nibi



1. Help clean up the rivers and lakes. Pick up any garbage you see on the ground; help remove invasive species and always make sure you don't leave trash wherever you go.

2. Do not flush anything down the toilet that does not belong there.

3. Turn the water off when you are brushing your teeth.



4. Carry your own reusable water bottle rather than buying a new one everywhere you go.

5. Respect the water around you; give thanks that it is there for you.





There are many ways to take care of our water. One way is to honor and respect the water with a water ceremony in the spring, like some of our women do each year. We also study the water. Last summer, youth helped with some of the water studies, taking samples of water for testing and making a list of what we found in the water. We also took the water's temperature. That's called getting "baseline data." I learned that when we were out helping.



The Gichigami watershed

The Gichigami watershed is huge!!! (see map) My watershed, the Bad River watershed, is just one small watershed that is part of the Lake Superior watershed. Over 300 streams and rivers empty into the big lake from both the United States and Canada. Gichigami is the world's largest freshwater lake! It also has 10 percent of the world's fresh surface water.

These are things my Nookomis told me about the big lake, and because it is such an important resource, we must respect the lake and always take care to keep her waters clean. That means all of us who live in watersheds that empty into Gichigami must keep that water clean too!

Can you find the Bad River watershed on the map? Look for a place called "Odanah."



What have you learned!!

1. What is the Ojibwe name for Tommy Sky's favorite lake?

2. Where does the Bad River begin?

3. What are the animals that Tommy and his mishomis saw in the watershed?

4. What does the Ojibwe word nibikaaning mean?

5. What are some of the threats to water that Tommy's Mishomis told him about?

6. What land areas filter water in a watershed?

7. What watershed does Tommy Sky live in? Do you know what watershed you live in? If not, you can find out by going to: <http://cfpub.epa.gov/surf/locate/index.cfm>.

Answer to crossword puzzle on page 8

Across

2. giigoonh
3. manoomin
5. mishomis

Down

1. gichigami
4. nookomis

Who lives in a wetland, page 9

- | | | |
|---------------------|-------------------------------|---------------------------|
| <u>1</u> sandpiper | <u>13</u> minnow | <u>8</u> dragonfly |
| <u>3</u> water lily | <u>5</u> red winged blackbird | <u>10</u> snail |
| <u>4</u> raccoon | <u>2</u> turtle | <u>14</u> bluegill |
| <u>11</u> egret | <u>9</u> frog | <u>7</u> great blue heron |
| <u>6</u> duck | <u>12</u> bald eagle | |

Let's see what you have learned, page 12

1. Gichigami 2. Caroline Lake 3. giigoonh (fish), wazhashk (muskrat), maangwag (loons) and waawaashkeshi (deer) 4. waterways 5. mercury, mining, pollution 6. wetlands 7. Bad River watershed

Supplement Credits:

Text: Carly Snider and Kelly Holmes, UW-Madison Bad River Capstone Students (Nelson Institute) & Sue Erickson, *Mazina'igan* Staff

Editing: Sue Erickson & Lynn Plucinski *Mazina'igan* Staff & Jessie Conaway, UW-Madison Instructor (Nelson Institute)

Photography: Bad River Youth Outdoors with Jessie Conaway & GLIFWC Staff

Artwork: Eva Pratt, Tommy Sky drawing Wesley Ballinger, Emily Nelis & biskakone Johnson florals

Layout: Carly Snider, Kelly Holmes & Lynn Plucinski

Mazina'igan (Talking Paper) is a quarterly publication of the Great Lakes Indian Fish & Wildlife Commission (GLIFWC), which represents eleven Ojibwe tribes in Michigan, Minnesota, and Wisconsin.

Additional copies of this supplement can be ordered online at: glifwc.org; by email lynn@glifwc.org; by phone (715) 685-2150 or by mail GLIFWC, P.O. Box 9, Odanah, WI 54681. One copy of this supplement is free. Additional copies will be 30¢ each, plus postage.



What's wrong with the picture, page 9



Ojibwe language review, page 3

- | | |
|-----------------------|---------------|
| gichigami | loons |
| nibikaaning | Caroline Lake |
| ogaa | muskrat |
| manoomin | Lake Superior |
| wazhashk | waterways |
| maangwag | walleye |
| giigoonh | deer |
| waawaashkeshi | wild rice |
| Mashkiikii Zaaga'igan | fish |

Menawaa!



Gigawaabamin

(See you later!)

Thank you for listening to my stories. I hope you come back next time!