



**Mashkii Ziibi Nibikaaning
Babaamaa'jimowin
Aki-Mazinaa'igan**

Story Maps of Bad River WaterWays

Dedications

This collaborative cultural atlas is dedicated to the Mashkii Ziibi Ojibwe community: to Bad River elders and culture-keepers who shared history and cultural ties to these places; to tribal members who shared family stories and personal histories; to tribal youth who shared their experiences during the summer 2013 Bad River Youth Outdoors program. Miigwech!

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Story Maps of Bad River WaterWays

A participatory atlas of Bad River Ojibwe Water and Culture



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Disclaimer about Ojibwemowin place-names: Regarding the orthography for phonetic spellings, some Ojibwemowin place names in this atlas may be written down for the first time using the double-vowel system. As such, we want to respect the local names and spellings. In featuring the places, we included all of the Ojibwe place-names and English translations that project collaborators gave to us.

Introduction

The south shore of *Gichigami* (Lake Superior) includes the Apostle Islands, the Bad River-Kakagon sloughs, pristine trout streams, and artesian wells. This freshwater paradise is the ancestral homeland of Lake Superior Ojibwe people. And it calls tourists from around the world to its shores! The Bad River-Kakagon Sloughs contribute high quality water to Lake Superior. Yet, the Bad River watershed and Lake Superior Basin face challenges that threaten water quality, cultural traditions, and tourism.

This participatory atlas shares experiences of Ojibwe cultural traditions that persist in the face of threats to water and culture. The atlas has been assembled in **layers**. As a graduate student at UW-Madison's Nelson Institute, Jessie Conaway began this cultural mapping project on the *Mashkii Ziibi* (Bad River) Reservation in October of 2011. She began her work by looking at maps of the Bad River watershed with Joe Rose, Sr., Butch Stone, Dana Jackson, Mike Wiggins, Jr., and Esie Leoso, to learn about the people and their homeland. **This was layer 1.** In May of 2013, Conaway interviewed Bad River tribal members with large poster maps that she had created of the Ceded Territory and Bad River watershed, asking about places that tell significant stories about Ojibwe water and culture. **This was layer 2.**

Conaway worked with educators and other collaborators in Bad River to incorporate these significant places into the design of Bad River Youth Outdoors (BRYO), a collaborative watershed education program. In the summer of 2013, tribal youth in the BRYO program traveled to rivers, streams, lakes, and wetlands in the Bad River watershed, as well as Madeline Island. Building on the story maps that elders and other community members had started, BRYO youth added waypoints, photo maps, and their own experiences of their homeland. **This was layer 3.**

During the spring semester of 2014, undergraduate Environmental Studies majors participated in a Nelson Institute community-based learning capstone instructed by Conaway. The Bad River tribe was the community partner for this class. For their final project, students interviewed Bad River tribal members, and tribal and state water resource experts to add more depth to these story maps. **This was layer 4.**

This booklet showcases 18 places in the watershed that are culturally and ecologically significant to Lake Superior Ojibwe. Stories of water and culture from Bad River elders, community partners, and Bad River Youth Outdoors participants are arranged on a basemap of the *Mashkii Ziibi* watershed, emphasizing connections between people and place. Story maps feature traditional ecological and scientific knowledge, inter-generational perspectives, and *Ojibwemowin* (Ojibwe language) place names.

As you explore the places and the stories of this atlas, imagine Ojibwe cultural traditions: harvesting wild rice, fishing, hunting, trapping, and boating that are part of the *waterscape*...

Ceded Territory & Indian Reservations

Ceded Territory: 1836, 1837, 1842 Treaties
Reservations: 1854 Treaty

LAKE SUPERIOR OJIBWE

In 1852, at the age of 93, *Gichiwaishki* (Ojibwe Chief Buffalo) and his delegation launched a birchbark canoe from Madeline Island heading to Washington DC, to meet with President Filmore. This was one of several trips to Washington by Ojibwe chiefs which resulted in the Treaty of 1854.

Signed by leaders of the Ojibwe nation and the U.S. federal government, the Treaty of 1854 affirmed the sovereignty of Ojibwe people as a nation within a nation. The Treaty established Ojibwe reservation boundaries, and affirmed the reserved rights for Ojibwe people to hunt, fish and gather in the Ceded Territories depicted below. Ojibwe sovereignty goes hand-in-hand with good stewardship practices, managing land and water resources, and honoring cultural traditions of the harvest.



- Highways & roads
 - Rivers
 - Ceded Territory
 - Indian reservations
 - Land cover
 - Open water
 - Developed
 - Open land, pasture, crops
 - Forest
 - Wetlands
- Tribal reservation and ceded territory boundaries are representations and may not be the actual legally binding boundaries.

Bad River Watershed Map

Red Cliff

Exploring the atlas:

Each story map features the place and place names near the center of the left-hand page. Quotes and stories of older and younger generations are intermixed with photos throughout each place page. The base map, appearing in its entirety on this page, shows elevation, land cover, and tribal lands. Waterways, water bodies, and wetlands are the featured prominently in these story maps.

Places in the watershed are identified by their English name, Ojibwemowin name, and English translation of the Ojibwemowin. Text and place names are integrated into the *waterscape*, linking the stories to the actual places.

Disclaimer:

Bad River Tribal Historic Preservation Officer (THPO) disclaimer: Places indicated in these maps represent a small portion of locations that are significant in the living history of the Bad River Tribal membership. The entire Treaty Ceded Territories, Apostle Islands and Lake Superior are recognized as Traditional Cultural Properties and are held to be highly significant to the Lake Superior Tribe of Chippewa in both the United States and Canada. A significant number of sacred and historic sites, and ancient and historic burial grounds, have been omitted from these maps to protect the integrity of those areas, and to prevent disturbance of traditional cultural practices implemented by the Anishinaabe at those places.

Watershed Boundary
Indian Reservation

LAND COVER
Open Land
Forested
Open Water
Wetland
Developed

0 5 Miles



Bad River

No one place is more important than another... the interconnected and holistic ideology stems from Native American thought and philosophy. To emphasize the entire area is most important, because it doesn't matter where you are in that area.

If something happens in the middle of Lake Superior, it can impact us over here.
— Edith Leoso, Bad River Tribal Historic Preservation Officer

LAKE SUPERIOR

Anishinaabe gichigami / Ojibwe gichigamiin

great lake of the Anishinaabe people / great lake of the Ojibwe people

Anishinaabe Gichigami: the people and the Lake share the name. Lake Superior Ojibwe identify deeply with this Lake Superior. In both the US and Canada, Ojibwe tribal reservations and reserves dot the shores and inland waterways of the Lake Superior Basin, their ancestral homeland. Bad River Tribal Chairman Mike Wiggins calls Lake Superior a “freshwater stronghold.” As enduring as the lake is, care is required to protect this vast and precious freshwater ecosystem.

“The lake is our life. It sustains us; it’s our way of life; it’s our connection... You go down there, and it’s a different feeling.”

- Aurora Conley,
Bad River Legal

“Lake Superior used to be the main way to travel. We had canoes, and we traveled across Lake Superior to Canada, to Duluth.”

- Dana Jackson, Bad River Education Director

ANISHINAABEG - GICHIGAMI LAKE SUPERIOR



Bad River Youth Outdoors



Bad River Youth Outdoors

“We absolutely love the lake, and we love that we have land on the lake, and it’s ours. And it’s our job to protect it and preserve it.”

- Aurora Conley,
Bad River Legal

In the olden days we had to dry the fish out or smoke them. In the fall, when the salmon and trout come, we smoke them up and keep them that way.

- Dana Jackson, Bad River Education Director

BAD RIVER

Mashkii Ziibi

wetland / medicine river

The Bad River begins at Caroline Lake and flows through a water-rich landscape. It bisects the Bad River Indian reservation, emptying into the Bad River-Kakagon Sloughs along Lake Superior. Elder Joe Rose, Sr. explains that the name 'Bad River' is a direct translation of the French name *Fleuve Mauvaise*, given to the river by French explorers who found it difficult to navigate because of the waterfalls! It is known to the Bad River Ojibwe as *Mashkii Ziibi*, because its wetlands and marshes are habitat for traditional plant medicines.



Bad River Youth Outdoors

"In 1692, when the French voyagers came into the area to document us, it was the end of March. It was Radisson and des Grosselliers' expedition along with 500 other Frenchmen... And they tried to navigate up the river which is known to us as *Mashkii Ziibi*. It derives from the word *mashkiki*, which means medicine or marsh or swamp. You have to remember that most of the medicines came from the swamps. And they still are in the swamps."

- Edith Leoso, Tribal Historic Preservation Officer

"There is nothing like seeing your grandson jump into the mouth of the Bad River and seeing him fish there ... My son is seventeen. He does balsam picking, fishing, [and] he hunts. You want to maintain this lifestyle for the kids. It is a personal responsibility that these young children and teenagers have this traditional way of life set up for them. They have to carry this on for Seven Generations."

- Cherie Pero, Anishinaabe Environmental Protection Alliance (AnEPA)

"It's very conscious. We pass the Bad River every day. All these waterways and creeks, they're part of our lives: we see them every day. We know what's there, and we value that."

- Aurora Conley, Bad River Legal



The Bad River

"The mouth of the Bad River is where we went for a camp stop. We told scary stories and had fun playing with the charcoal and putting it on our faces. We also drew in the sand."

- Tia Burns, Bad River Youth Outdoors

CAROLINE LAKE

Mashkikii Zaaga'igan
medicine lake

Caroline Lake is a stunning headwater lake that is south of the Penokees, surrounded by a variety of lush wetlands. The lake and shoreline are part of a preserve that is managed by the Nature Conservancy. The “baby Bad River” flows out of the base of Caroline Lake to begin its winding journey to Gichigami, picking up other rivers and streams along the way.

“[Caroline Lake] is at the beginning, at the headwaters, and then there’s this stream that we call the baby Bad River...But then it turns into the Bad River. That’s the huge river that we see when we go past the bridge, and it turns into the falls...It’s just this little tiny stream, but it turns into this huge river!”

- Paige Wiggins, Maddie Wiggins and Kreighton Wolf,
Bad River Youth Outdoors

Mashkikii Zaaga'igan
Caroline Lake



Bad River Youth Outdoors

“I just went to Caroline Lake for the first time. And to know that’s where the Bad River starts is special.”

- Aurora Conley, *Bad River Legal*



Bad River Youth Outdoors

HEADWATER WETLANDS & CREEKS

Maajiitigweyaa Mashkii Ziibiing
place where the wetland river begins to flow

The wetlands are a natural purification system that benefits the entire ecosystem downstream. Elder Joe Rose speaks about wetlands as habitat for diverse wildlife. Tracy Hames of the Wisconsin Wetlands Association speaks about the various ecosystem services that the headwater wetlands offer: “[they] regulate the water. They keep the water clean. They keep the water cool. And they provide a sediment and nutrient balance.”

“There are a lot of messed up watersheds along Lake Superior. So when I got up to the Bad River headwater wetlands, I couldn’t believe my eyes. I never, in a hundred years, expected to see what we saw up there: one of the absolutely most intact upper watershed wetland complexes I’ve seen anywhere. And I don’t say that lightly. I was flabbergasted with the quality and quantity of wetlands there. You’ve got wetlands doing what they’re supposed to do.”
- Tracy Hames, Wisconsin Wetland Association Director

Mashkii Maajiitigweyaa ng
Headwater Wetland and Creeks



Headwater Wetlands and Creeks

“Two of the biggest impacts of the mining project [are] where they dig the hole and where they dump the waste rock. These wetlands are where they want to dump all the waste rock. Those wetlands feed the creeks and streams into Tyler Forks... and all the stuff flows downstream, eventually to Kakagon - Bad River Sloughs...This headwaters area is ecologically important for the whole watershed.”
- Tracy Hames, Wisconsin Wetlands Association Director

“There are countless organisms that live in the wetlands of the Bad River watershed, all the way from microorganisms at the bottom of the food chain, to the different plants and animals that live in the watershed, and also human beings. The Bad River watershed is a source of many foods and medicines for the Anishinaabe people”
- Joe Rose, Sr., Bad River Elder

PENOKEES

Opin Aki / Biiwaabiko Wajiwan / Opinikaan Wajiwan
potato earth, land / iron mountains / many potato mountains

At an elevation of 1800 feet, the Penokees provide a crucial high point where, historically, the Bad River Ojibwe could identify encroaching neighboring tribes, spot game animals, and observe changes in the flow of the river. This high ground provided a spiritual place where young and old went to fast, and many still do. Bad River tribal chairman Mike Wiggins, Jr., speaks about how formal workings at the federal level, as well as efforts by mining companies to obtain mineral rights, have threatened the Penokees since the 1860s. From an Ojibwe cultural perspective, the giant rocks that make up the Penokees are Mishomis, or Grandfathers, that purify the water. Wiggins explains, "The Mishomis are powerful and they have that spirit just like anything else."

"Let's look at those rocks as a delivery system of all that beauty. If they explode and start mining, they're exposing sulfide minerals. Let's just call that the wrath of those *Mishomis* being exploded up there. What would that delivery system do then? It would be essentially a lethal injection. It won't sit there and absorb the sulfide, or heavy metals; it isn't going to absorb sulfates that destroy wild rice. It isn't going to slow water down. It is going to take the wrath of that mountainside, and it will go right down onto my people."

- Mike Wiggins, Jr., Bad River Tribal Chairman

PENOAKI
PENOKEES



Penokee Hills

"A dream I had of the Penokees was [about] this old woman...and what she told me was about the *Mishomis*, *Mishomis* being Grandfathers.

The woman said, "Just like Creator can turn kinnikinnick [traditional Indian smoking blend], that's what the *Mishomis* do for that water. Just like the creator can take your biggest childhood prayer -- and in that first breath you take to say it, he's got everything that you have ever wanted to say -- and He turns it."

The old woman repeated, "That's what the *Mishomis* do for that water."
- Mike Wiggins, Jr., Bad River Tribal Chairman

"Since glacial times, the watershed has evolved to capture the 60 - 200 inches of snow melt, slow it down, and let the water soak into the ground... It's a way of storing the water."

- Tracy Hames, Wisconsin Wetlands Association Director

TYLER FORKS

Gaa'aangwasagokaag Ziibiins
creek with much flood wood

As the name describes, Tyler Forks is a river that is made up of many forks, or creeks that come together upstream of the Penokees. Tyler Forks makes a gorge through the Penokee Hills, dropping over waterfalls and speeding through chutes. The water quality is very high, and diverse wildlife live in and along this waterway that is designated as both Trout Stream and Exceptional Resource Waters. The river's lack of erosion is attributed to the undeveloped, natural state of the surrounding land.

"All these little lakes and streams coming out of the high country are aerating the water for the trout."

- Dana Jackson,
Bad River Education
Director

"When we went to Tyler Forks we did oxygen tests in the water. We collected bugs too, and I think we found a crayfish. It was fun because even though we didn't know much about it when we first went, we learned a lot. We didn't know it was part of the Bad River watershed, but the Bad River actually joins it."

- Paige Wiggins,
Bad River Youth Outdoors



Tyler Forks Gorge

"A nice thing about Tyler Forks is that it doesn't have erosion and sedimentary issues that you see in other parts of the watershed. When we get a storm event, often in Bad River you see a red clay loam that comes through, but you don't see that in Tyler Forks. It is a different land use and land cover."

- Naomi Tillison, Bad River Natural Resource Department

COPPER FALLS

Miskwaabikaa Baawitgwag
red mineral or copper colored falls

After running through Mellen, Wisconsin, the Bad River flows into Copper Falls State Park, where it drops over Copper Falls and is joined by Tyler Forks. Bad River elder Joe Rose, Sr., says that copper is the precious metal of Lake Superior Ojibwe. The Midewiwin, people of the Great Ojibwe Medicine Lodge, use copper vessels in water ceremonies.

“There’s a teaching in Ojibwe culture: the Creator provided the people with everything on the surface of Mother Earth. We didn’t have to dig far into the ground. This is true because, east of the Penokee Ridge, there were pure copper nuggets that weighed many tons. My grandfather told me they found a big nugget one time, and they sold it and had enough money to pay for food and provisions for the whole winter.”

- Joe Rose, Sr., Bad River Elder

• *Miskwaabikaa baawitgwag*
Copper Falls

“In native tradition, copper, the red metal, is our precious metal. Anishinaabe people identify with the color red. Red is the same color as blood... and to us that is the color of life itself.

When our Midewiwin ladies conduct a water ceremony, they use copper vessels to contain the water.”
- Joe Rose, Sr., Bad River Elder

Copper Falls



Copper Falls



POTATO RIVER FALLS

Gaawaandag Zagaakwa Ziibi Baawiting /
Opinii Ziibi Baawiting

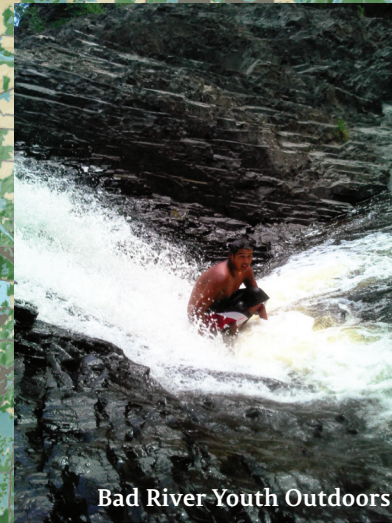
dense woods of white spruce river falls / potato river falls

Potato River Falls is very close to the eastern edge of the Bad River Indian Reservation, where the reservation borders the Gurney potato farms. The river drops a hundred feet over a series of large waterfalls, creating a powerful place where the Bad River Midewiwin do ceremonies to honor water. The base of the lower falls makes a pool to dip in, perfect for a hot summer's day.

• *Gaawaandag-zagaakwa-ziibi Baawitgwag*
Potato River Falls

“There’s a lot of things that you don’t know are out there. You just have to see it for yourself. We went swimming there, and there was this little slide, and we went down it. And when we got out we had little bugs on us; they looked like leeches. We all had to rinse off.”

- Tia Burns, Bad River Youth Outdoors



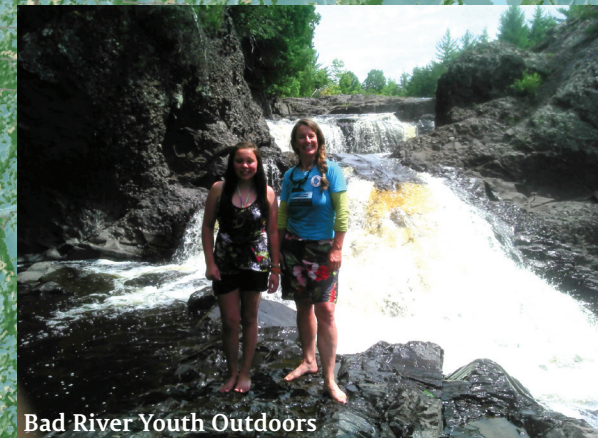
Bad River Youth Outdoors

“We climbed up these huge rocks and it was really cool... Then we took the trail down to the Potato River and the Falls.”

- Maddie Wiggins,
Bad River Youth Outdoors



Bad River Youth Outdoors



Bad River Youth Outdoors

BAD RIVER FALLS

Mashkii Ziibi Baawitgong
wetland / medicine river falls

The falls are a main spawning site for lake sturgeon and walleye. To preserve this valuable fish habitat, the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) is currently working with the Bad River tribe to monitor and control the invasive lamprey population in the falls using lampricide and regular population assessment.

• *Mashkii-ziibi Baawitgong*
Bad River Falls

“I went there with my family a few springs ago, and we [saw] a whole bunch of Sucker Fish. We were able to catch them with our hands. It was so much fun.”
- Paige Wiggins, *Bad River Youth Outdoors*

“In the springtime the walleye and suckers come up the Bad River and spawn at Bad River Falls. Our people are up there spearing fish at night. We fish right in the river, which makes it different from most places. There are younger folks catching fresh walleye as a tradition.”
- Dana Jackson, *Bad River Education Director*



Bad River Falls

“A lot of people go fishing there in the spring when fish are spawning. Historically whole families would make fishing camps there. They would go dip netting on bridges for walleye. You lower your net from the bridge and catch fish, if you’re lucky.”
- Joseph Cadotte, *Bad River Youth Outdoors Instructor*



Bad River Falls

SUGARBUSH LAKE

Iskigamizigan Zaaga'igan
sugar boiling camp lake

Sugarbush Lake is an oxbow of the Bad River that has been cut off from the main channel. It's accessed via an old Indian trail that extends from Government Road. "Sugarbush" refers to the tradition of tapping maple syrup, a seasonal activity practiced by Lake Superior Ojibwe in the Spring. When the temperatures are freezing at night but above forty degrees during the day, the sap begins to run. Traditionally, Ojibwe collected the sap in birch bark buckets and boiled it into sugar. The maple syrup is eaten alone, mixed into other foods, or stored throughout the year.

• Iskigamizigan Zaaga'igan
Sugarbush Lake

"Joe Rose has a camp there. He shows people how to make maple syrup. His son helps him a lot."

- Joseph Cadotte,
Bad River Youth Outdoors Instructor



Sugarbush Lake

"The Bad River flats are rich in maples. I would take my students down there and tell them, 'It's going to take four of you holding hands to reach around some of those red maples.' They wouldn't believe it until I took them down there and showed them that it was true. Both sugar maples and red maples are a source of maple syrup and maple sugar for Anishinaabe people."

- Joe Rose, Sr., Bad River Elder



"The Anishinaabe use maple syrup for flavoring for just about everything, i.e. cereals, oatmeal, cornmeal, wild rice, etc. In the old days, they would boil maple sap down to syrup, then they would take it down to granulated sugar. They would store it in birch bark containers, where it would last for years. Then when you want syrup, all you have to do is take some granulated sugar and heat it in water to restore it to syrup."

- Joe Rose, Sr., Bad River Elder

HONEST JOHN'S LAKE

Debwe Jaans

Honest John's connects with the Bad River Sloughs, which then meet up with the Bad River at Gichigami. Buffered from the Lake by a barrier island, Honest Johns has dark tannin-rich waters dotted with small islands of tamarack, sphagnum, wild rose and bog laurel. According to Bad River elder Joe Rose, Sr., the lake got its name when, long ago, the Indian police went down to the lake to question an old bachelor about some goods that were missing. Insisting he wasn't responsible for the stolen goods, the old man told the police, "Me Honest John."



Bad River Youth Outdoors

*Debwe Jaans
Honest Johns*

"It's a beautiful lake that has islands and bogs, with species that you find in a wetland environment, such as tamarack trees, black spruce, etc. There is a creek that flows from Honest John's Lake into the Bad River Sloughs. You can get there in a small boat."
- Joe Rose, Sr., Bad River Elder



Bad River Youth Outdoors



Honest John's Lake

"Years ago, Honest John's Lake was rich in cranberries. When I was a teenager, I went down there with my grandfather and we would come back with a whole gunnysack full of cranberries. The cranberries are no longer as abundant as they were at that time."
- Joe Rose, Sr., Bad River Elder

"Honest John's has its own spirit...The only ways that you can get there are by water, or by walking down the beach from my home. It is a solitary place...that has its own spirit."
- Joe Rose, Sr., Bad River Elder

MADIGAN BEACH

Midekaag / Midekaa Mitaawanaang

the place where there are many Midewin ceremonies

Weddings, sweat lodges, and the Three Fires Ceremony take place at Madigan Beach on the shores of Gichigami. The Midewiwin, or Great Medicine Lodge ceremonies, include songs, stories, and rituals that embody the spiritual heritage of the Bad River Ojibwe. These ceremonies offer a “code of conduct to keep them culturally rooted” (Loew, Indian Nations of Wisconsin). Madigan Beach is a special place because its cliffs provide views of Madeline Island, the spiritual home of Lake Superior Ojibwe.

“It sustains us. It’s culturally important.”

- Aurora Conley, Bad River Legal



Lodge at Madigan Beach

Midekaag
Madigan Beach

“One of the elders from Canada told me that the word Madigan derives from *Midewigan*. *Midewigan* is the Initiation Lodge of the Grand Medicine Society. Generations ago, there was a vision that *Midewigan* should be within view of the sacred island *Mooniingwanekaaning Minis*, which is Madeline Island. At Madigan Beach, there are big cliffs that rise up high over the water, and from there you can see Madeline Island and the Apostles. It’s a powerful place where the Midewiwin from the US and Canada conduct their spring ceremonies each year.”

- Joe Rose, Sr., Bad River Elder



Cliffs at Madigan Beach

“It’s one of my favorite places to go to on the reservation because there is a 50 foot clay cliff. You can walk down a small trail and get to the beach right on Lake Superior.”

- Joseph Cadotte,
Bad River Youth
Outdoors
Instructor



Bad River Youth Outdoors

WAVERLY BEACH

Bapateyaashkaang

waves are breaking

Waverly Beach provides access to Gichigami for tribal members. This is a spot for a swim in the waves, or a campfire and cookout. A creek comes in here, winding through the red cliffs to flow into Gichigami. This beach has a long view to the northeast, out over miles of open water. Waverly Beach is the one place in the world where concretion stones wash ashore—and the Ojibwe gather these for use in ceremonies.

*Bapateyaashkaang
Waverly Beach*

“From the mouth of the Bad River to Marble Point, that is the place where the sacred stones come ashore. Most are perfectly round stones and are used by the Anishinabe for ceremonial purposes. For these and other reasons, these shores are considered sacred by the Anishinabe people.”

- Joe Rose, Sr.,



Waverly Beach

“It’s really nice because some days you’ll catch the waves really big, and it’ll be super warm water...It’s my favorite beach. I don’t like Ashland beaches as much because when you go [there] they have this black crummy stuff on the bottom. But when you go to Waverly and Madigan, it’s just peaceful.”

- Paige Wiggins, Bad River Youth Outdoors

“We [Bad River Youth Outdoors] paddled from Honest Johns, and we camped out there. We learned a lot from Joe Rose - he taught us the Creation Story and [how] that little strip of land is important because you can see Madeline Island.”

- Paige Wiggins, Bad River Youth Outdoors



Bad River Youth Outdoors



Waverly Beach

MARBLE POINT

Waawiyeyaabikad Neyaashi / Nemaab Neyaashing
point of round stones

Marble Point is near the eastern edge of Bad River Indian Reservation. It is named for the round stones that are found along the beach that stretches from the mouth of the Bad River to Marble Point. This beach is exposed to open water with no buffer islands, so there is a lot of wave action from Gichigami. Along the banks of the point, there are several spring-fed creeks that trickle over small waterfalls and flow into the Lake.

Waawiyeyaabikad Neyaashi
Marble Point



Graveyard Creek

Here in the East, this is called Marble Point. The cliffs rise way up out there, and on the bottom there are big rocks. This is Graveyard Creek where, a few hundred years ago, the Fox attacked the Island while the Ojibwe men were off fighting the Sioux. When they got back, the Fox had beat up many women, old men, and children.

The Ojibwe chased the Fox and caught them at Graveyard Creek, in the fog. The Ojibwe finished the battle and dishonored the Fox warriors by not giving them proper burials. We don't go around Graveyard Creek at night because they say those wandering spirits are still there.

- Dana Jackson, Bad River Education Director



Cliffs of Marble Point

"This inside corner and Marble Point has beaches and rock beds...Powerful medicine in that inside pocket. [In] this rock bed and this whole area, there is cedar overhanging. Powerful, powerful medicine."

- Mike Wiggins,
Tribal Chairman

KAKAGON RIVER

Ogaakaagaang Ziibi / Niinataasowiniing

full of walleyed pike river / my cupboard or place where food was readily available

The Kakagon River supports wild rice beds and the Bad River NRD fish hatchery. The rice along the channel of Kakagon ripens earlier than in the rest of the sloughs. Elders take tribal youth out on Kakagon to learn the traditions of harvesting wild rice. The Bad River tribe is working to inhibit and remove aquatic invasive species along Kakagon, to provide more habitat for wild rice.

“Me and my older brother would set nets and just watch. We would pull pike in that were longer than width of the boat. The fish back then were much bigger.”
- Ed Leoso,
Bad River Natural Resources Department



Ogaakaagaang-zibi
Kakagon River



“The Kakagon River is affected by a tidal flow. They call it a seiche because it flows both directions.”
- Dana Jackson,
Bad River Education Director

“[My grandmother] lived next to the Kakagon River. Growing up there was a sense of safety and security. It was from [my grandmother] that I learned respect for the water, and the water spirits that live in that river. And it’s a source of our livelihood. We lived off the walleye that came every spring; the rice that came every fall; and then fishing all summer long. Kakagon is a vibrant place to this day.”
- Essie Leoso, Bad River Social Services Director

BAD RIVER - KAKAGON SLOUGHS

Mashkii Ziibi - Ogaakagaang Biitooshkobaashan
wetland medicine river sloughs of plentiful walleyed pike

The Bad River - Kakagon Sloughs are diverse wetlands, home to productive manoomin - wild rice - beds, migratory birds, and sturgeon spawning habitat. This ecologically vibrant place also serves as a cultural landscape because food and medicine have been gathered here for centuries by Ojibwe people. Bad River elder Joe Rose, Sr. reminds us that the sloughs include both river deltas. The Bad River - Kakagon Sloughs are hydrologically interconnected as a wetland system.

“When I was a kid, we used to paddle our canoes down the river, bring our camping gear, and camp out during ricing season. We would spend a week down there ricing and then paddle back.”

- Ed Leoso, Bad River National Resource Department



Bad River Youth Outdoors

Ogaakaagaang
Biitooshkobaashan
Kakagon Sloughs

Mashkii-ziibi
Biitooshkobaashan
Bad River Sloughs

“Bad River Slough is a source of wild rice, as well as many other species of plants and animals that are harvested and used by Bad River tribal people.”

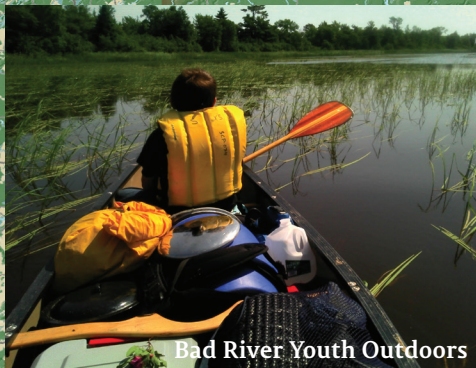
- Joe Rose, Sr., Bad River Elder

In 2012, the Kakagon-Bad River Sloughs were the first tribally-owned wetland to be recognized under the Ramsar Convention, which is a global environmental treaty that designates Wetlands of International Importance. There are only thirty-four other Ramsar sites in the U.S.

- Tracy Hames, Wisconsin Wetlands Association Director

“There was a young man here who was in his 20’s who had skin cancer and larynx, nose, and face cancer...The doctors said that he was in the final stages of cancer, and he wouldn’t live beyond three months. His grandfather took him down to the Kakagon Sloughs, and he found medicine. And with that medicine, he healed his grandson.”

- Edith Leoso, Tribal Historic Preservation Officer and Midewiwin



Bad River Youth Outdoors



Bad River Youth Outdoors

LONG ISLAND

Zaagawaamikong Neyaashiing

oblong-shaped shallow place where the waves break

Depending on Lake Superior water levels, Long Island is either an island or part of a peninsula that is connected to the mainland. Ancient arrows found on the island point to the many battles that took place here. The curve of the island creates a calm and shallow refuge from the open waters of Gichigami. Long Island is one of the only nesting sites used by a small shore bird called the Piping Plover, a state endangered species.

*Zaagawaamikong-neyaashi
Long Island*



Piping Plover Nesting Area

“There is a bird, the Piping Plover, that is protected because Long Island is one of the only places [in Wisconsin] where it breeds.

Scientists from our tribe monitor and protect it because it is so rare and endangered.”

- Dana Jackson, Bad River Education Director

“[Long Island] runs right along the Northern edge of the reservation, across from Madeline Island. Long ago, when we lived on Madeline Island, we did not get along with the Sioux people, so we battled on and off for a thousand years....Now they have found a lot of ancient arrowheads on the island.”

- Dana Jackson, Bad River Education Director

We spend a lot of time on boats during the summer. The lake is kind of rough but when you get in the inside of Long Island, it is calm. The island protects the water so we come out and fish off the island and the kids play in the shallow water.

- Dana Jackson, Bad River Education Director



View from Long Island



Long Island

MADLINE ISLAND

Mooniingwanekaaning Minis

yellow shafted flicker island / yellow woodpecker island

In the Ojibwe origin story, the people migrated from the shores of the Atlantic Ocean, up the St. Lawrence River to Lake Superior. During the 500 year migration, they searched for “the place where food grows on water.” The tributary watersheds of Lake Superior, rich in wetlands and plentiful manoomin beds, became their homeland. Madeline Island was the final stopping place of the Great Migration. Today, the island consists largely of private land holdings; though the Bad River tribe holds tribal lands at Amnicon Point, the island’s northeast end.

*Amnicon Neeyashi
Amnicon Point*

*Mooniingwanekaaning-minis
Madeline Island*



Bad River Youth Outdoors

“[Madeline Island] was a lookout; it was the strongest part of the Ojibwe nation because you can see in all directions. If a different nation would try to fight, [the Ojibwe] were able to see them coming from miles away.”

- Maddie Wiggins and Kreighton Wolf, Bad River Youth Outdoors

“The way it’s told, all Ojibwe people have been to Madeline Island. It’s like our place of pilgrimage...it’s extremely important that we get back to that.”

- Aurora Conley, Bad River Legal



Amnicon Point



Amnicon Point

“People don’t realize that there’s an Indian Reservation on Madeline Island... It was incorporated into the 1854 Treaty as a fishing camp. It’s on the north end of the island where you can’t put a dock in...The lake didn’t open up [to commercial fishing] until the 1854 Treaty was signed, and that is when the commercial fishing boats came in, and they devastated the sturgeon population in the lakes. Now, in the past decade, they figured out that we need these sturgeon in the lakes because they’re filtering the lake and cleaning it...But in 1854 it was said among our people that the sturgeon was the Chief of the Fish, and it was one of the most important fish for the lake. But nobody listened. Nobody understood the importance of interconnectedness.”

- Edith Leoso, Tribal Historic Preservation Officer, Midewiwin

Conclusion

“I’ve heard Elders in the Grand Medicine Lodge stand up and make a statement: *All Creation stories are true.* And what I understand from that is that we have to be tolerant of other belief systems. Every human being was given their own path of life, and nobody else has a right to interfere with that.

It’s a strong teaching of tolerance and independence.

But yet, on the other hand, you’re taught to share and cooperate with everyone. When we talk about the Creation, we don’t think of it as an event that happened say, 3.5 billion years ago, with the Big Bang. We think of the Creation as a process rather than an event.

**So, as we live and breathe,
we are a part of that ongoing process.”**

- Joe Rose, Sr., Bad River Elder

To contact the Bad River Tribe:

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715-682-7111
<http://www.badriver-nsn.gov/>

Metadata

Wisconsin elevation: Wisconsin Department of Natural Resources (WI DNR) Public GIS FTP site

Michigan elevation: National Elevation Dataset

Shaded relief: Daniel Huffman of somethingaboutmaps

National Land Cover Data, 2006. Land cover data is generalized for this map.

Lake Superior Bathymetry: Great Lakes Information Network, 2007

Michigan hydrology data: Hydrography, Michigan Geographic Data Library

Wisconsin hydrology data: WI DNR Public GIS FTP site

Reservation boundaries: GLIFWC

Bad River Watershed HUC 8 Boundary: BR NRD, GIS Division*

Projections: North American Datum 1983; North America Lambert Conformal Conic

*The Bad River Tribe and the Wisconsin DNR modified the boundary of the Lower Bad River watershed (10-digit HUC) to include the Beartrap Creek subwatershed. Ecosystem management decisions are based on this revised watershed boundary, such as the Bad River Tribe’s Non-point Source Management Plan. For more information, please see: <http://dnr.wi.gov/water/watershedDetail.aspx?key=924673>

Sources

Austin, Joel. Photographs of Penokees, Copper Falls: Used with permission.

Cherie Pero interview:

YouTube (May 8th, 2013)- Jeremy Solin

<http://youtu.be/LI2wIkNEa-k>

Conaway, Jessie and Bad River Youth Outdoors. Photographs for story-maps.

Gidakiiminaan, Our Earth: An Anishinaabe Atlas of the 1836 (Upper Michigan), 1937, and 1842 Treaty Ceded Territories. Odanah, WI: GLIFWC, 2007.

Loew, Patty. *Indian Nations of Wisconsin: Histories of Endurance and Renewal.* Madison: Wisconsin Historical Society Press, 2001.

WI DNR, Ashland County Classified Trout Streams

<http://www.badriverwatershed.org>

<http://www.wiparks.net/topic/fishing/trout/viewer/ashland.html>

WI DNR Surface Water Data Viewer

<http://dnrmaps.wi.gov/sl/?Viewer=SWDV>

