

**Title: What Lives in Wetlands**

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**Name of Tribe whose culture is presented:** Turtle Mountain Band of Chippewa Indians

**Introduction or Overview of what will be covered:** The cultural unit explore the different habitat of the wetlands around the world. Students will learn what lives in the wetlands and why they do. Also, will talk about not only the animals by the vegetation around the wetlands. By looking at the sights around you, you can see the amazing transformation of the land and what is seen there.

**Glossary:**

Nibi (water)

Ginebigooog (snakes)

Awensiwig (animals)

Zagimeg (mosquitoes)

Obodashkwanishi (dragonflies)

Amik (beaver)

Wajashk (muskrats)

Mikinok (turtles)

Gigo (fish)

Bineshi (birds)

Muskikii (medicines)

Weweg (geese)

Zhiishiib (duck)

Opichi (robin)

**Cultural Supplement Narrative:** History of the tribe and how this was taught to me: Oral tradition is very important to us all but at times when we did not receive this, we learned it by listening to elders who knew the historical perspective. The Anishinabe/Ojibwa/Chippewa told by our elders that our genesis began along the St Lawrence River called the Great Sea water in the east. We migrated for many years across Canada and northern section of the US. Many of our people lived in the eastern shores of North America and travel to and by the Great Lakes: Lake Ontario, Erie, Huron, Michigan, Superior. The origins of the Pembina Chippewa are associated with the trading post established at Pembina in the northeastern corner of ND in 1801. This was the focal point for many Chippewa hunting and trading in the region. Native tribes have always had strong leadership systems and made treaties for peace or commercial trade. Tribes have always maintained constitutions and codes to govern themselves, but these doctrines were generally unwritten. Our treaties began in 1858-1863, Then in the mid 1880's President Chester A. Arthur issued three executive orders in reference to the Turtle Mountain Reservation.

As result of the McCumber Agreement, the traditional tribal form of gov. went through a transition. A

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committee of 32 was formed and recognized by US Gov., which specifically called for 16 full bloods, 16 mixed-bloods (Ojibwa/Cree/ Mitchif) and was headed up by Chief Kakenowash-maintained leadership for many years. And in 1930's Tribal Chairman Kanik-Walking with Thunder, became leader of the governance body of TMBCI. He also headed up an Advisory Council that adopted a written tribal constitution on 10/8/1932. Today, the TMBC which consist of 30,000 tribal citizens, occupies two townships in north central ND, about 7 miles south of the US/Canadian border.



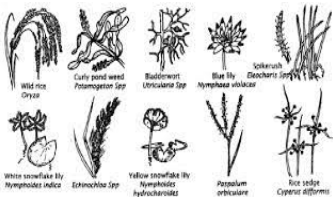
This subject I love because I live in area that Nibi (water) is all around me. In my travels to Japan, Guam, Louisiana, Kentucky, Tennessee, West coast, and East coast I surrounded myself around water and observing what was in it. I also have eaten many of the Awensiwag (animals) that comes from those wetlands and water ways.



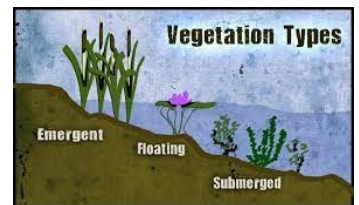
The wetlands provide valuable habitat for all sorts of native animals including amphibians, birds, mammals, reptiles, fish, insects and many other invertebrates. All these animals may depend on wetlands for food, shelter, breeding and nesting sites for part or all of their lifecycle. These wetlands provide a diverse wildlife habitat and support complex food chains. At least 150 bird species and 200 fish species are wetland-dependent. About 900 terrestrial animal species use wetland habitats of the United States. So, I asked myself more questions.



### What kind of plants are found in wetlands?



Several thousand plant species grow in wetlands, ranging from mosses and grasses to shrubs and trees. Such as swamp mahogany, paperbark, she-oak, and shrubs like the swamp banksia, tea trees and ferns. Saltmarshes feature plants such as pigface, sea rush, marine couch, creeping brookweed and swamp weed, all of which are adapted to saltier conditions.



These are the animals that live in the wetlands of Florida, Kentucky, Tennessee; alligators, Ginebigoo (snakes), turtles, newts and salamanders are among the reptiles and amphibians that live in wetlands. Invertebrates, such as crayfish, shrimp, Zagimeg (mosquitoes), snails and Obodashkwanishi (dragonflies), also live-in wetlands, along



with birds including plover, grouse, storks, herons and other waterfowl. And some of these live right here on the Turtle Mountains.

I found while cleaning my lake around my home found snails for the birds to eat, dragonflies who eat mosquitoes and also the birds, barn sparrows who can clean out a lot of mosquitoes, these I knew about except the snails.



In my travels to the southern states which have lot of wetlands as well; I had a meal with my ex-brother-in-law mother who cooked us a big pot of stew. When we were done with the meal, I asked her what was in the stew because it was so delicious. She pulled me aside because she didn't want anyone else to hear her; crayfish, shrimp, alligator, flying squirrel, muskrat, beaver, turtle, potatoes, corn and a creamy broth. These were small pieces of meat which for years she had made for her family. She was an elder in her



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family and shared with me that their animals come back every year to have their family then prepare for their journey going south.



In Japan I saw many wetlands surrounding Japanese temples that we were shown by our friend and tour guide for a week. I was able to see the smallest deer, different wild life as we traveled into the mountain's areas. I was asking about the Buddha while I was there and wanted to see the temple. There is where we saw the deer and the lotus plants in the water. It was amazing country of the different species that live in the wetlands of Japan.



What kinds of organisms live in wetlands and how do they interact?



Primary consumers from crustaceans, mollusks, and aquatic insect larvae to muskrats, geese, and deer rely on the abundance of algae, plants, and detritus for food. Wetlands also support a variety of carnivores, including dragonflies, otters, alligators, and osprey.



Our food here on Turtle Mountains comes from the wetlands, Amik (beaver), Wajashk (muskrats), Mikinok (turtles), waterfowl, Gigo (fish), also some of the Bineshi (birds) live in the brush around the water to hide from the predators. Some of our muskikii (medicines) also comes from the wetlands.



I use my lake water for the Weweg (geese), Zhiishiib (duck), and other Bineshi (birds) who need to have a place to nest, safe environment, and to be watched by me. This year the geese that had their babies came back before they left for their journey and brought their little ones. One of things I was taught is that if any of the animals, water or nesting birds such as the Opichi (robin); come back to the place they feel safe and secure to have their little ones that is a good sign you are trusted.

**Websites, if any:** Goggle for what lives in wetlands for the info away from here. And picture used.

### Author Biography:

#### Frances Allard

Boozhoo, my name is Miigizi Ikwe, Wapski Makwa indoodem, Mikanock Wajii. My other name is Frances Allard, I'm from the Turtle Mountain Chippewa Reservation in Belcourt, ND. I am Anishinabe Ikwe (Ojibwa)/Cree/Mitchif and the eldest of 8 siblings. I have two sons, an adopted daughter, a foster daughter and an adopted grandson. I have seven grandchildren and one great-granddaughter. I raised two other young men as well; one lives here in Belcourt and the other lives in Colorado. My father was a marine, my mother was a beautician, and when I was a child, we traveled throughout the US/Guam/Japan before returning to the Turtle Mountain home of my parents in 1959 when I was 14 years old.

I have had a lot of educational experiences, both formal and informal. I graduated from Turtle Mountain Community High School in 1963; got an LPN degree in 1974 through the Lake Region Jr. college in Devils Lake, ND and was trained in Belcourt; completed a BA in Communication/Dance in 1985 (Missoula, Mt) during the summers I worked as a woodland fire fighter, added an AA in Chemical Dependency in 1993 and an AA in Child Abuse/Neglect in 1994 from Lummi Community College (which later became Northwest Indian College) in Bellingham, WA; and then went back to TMCC for an AA in Commercial Art/Graphic Design in

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2005; and picked up many certificates along the way. During those years, I was educated also by many Elders from different tribal nations and finally came home in 1995 and began my studies with all the Elders in the Turtle Mountains. I learned a lot and was honored to sit with them and learn from them. I also went to Canada to learn from the other half of my blood line, the Cree Nation. My travels took me across the US/Canada and across the ocean to Guam and Japan, learning many cultures along the way. The very first teachings I learned were the Seven Teachings of the Ojibwa, which came from my Aunt Edna Cloud who began this journey for me.

While I was in college, I learned to do research and found that very interesting. That training has become even more useful now that I am a board member of the Turtle Mountain Chippewa Tribal Nations Research Group, a board that reviews and approves all research done on the Turtle Mountain Chippewa Reservation. There are individuals from various universities who want to do research with our Turtle Mountain people, and the board makes sure they are following the guidelines of the Tribal Nations Research Group. We are the protectors of our people in the research/data arena.

I learned to sew in high school and loved it. This is one of my gifts that I have. I design all of my regalia (the traditional clothing/accessories) that I wear for Ceremonies/Pow Wows/special occasions. Since I have moved home, I have designed and made regalia for my grandchildren and other young people as well as others who request it of me.

I am a Cultural Advisor for TMCC and ND EPSCoR. I work with 6-12 graders in ND EPSCoR NATURE camps during the summer months and ND EPSCoR NATURE Sunday Academies during the school year. I write cultural supplements for each of the STEM topics covered in the various STEM activities. If I am not familiar with the STEM topic, I do the research on the topic so that I can figure out which cultural information fits best with it. This I have been doing for 22 years. I work for TMCC as an instructor, and was asked by the TMCC president and vice president to develop an archives for our artifacts by our people (clothing, tools, baskets, sculptures, etc.) for the college, which I did for 6 years. I am also currently working for the Turtle Mountain Chippewa Heritage Center for the last 3 years as an archivist/assistant for our artifacts and the tour guide to explain the historical way of life of our people here on the Turtle Mountain Chippewa Reservation. I also do research on various artifacts in our collection to find the importance/year/geographic origin of the items. I realize that my passion is all about what I have learned and how to give back to our families, relatives, friends, and those who want to know who we are as Anishinabe people. I am grateful for the teachings of our elders, our young people of today and my children. I am also a sponsor for those who are struggling with alcohol/drugs on a one-on-one basis, as well in the sweat lodge. I work with the youth, adults, and the elders, outside this community in all four directions.

As I look at my journey throughout my life, my vision is to work with my people in any way I can to teach what I know, and pass it on to all that are interested in our Native way of life. I live simply so that I can live in peace.