

Treaties, Indigenous Knowledge, Plant Teachings and Cultural Uses of Plants Recognized by the Anishinaabe of the Great Lakes Region



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The Ancestors of the Keweenaw Bay Indian Community

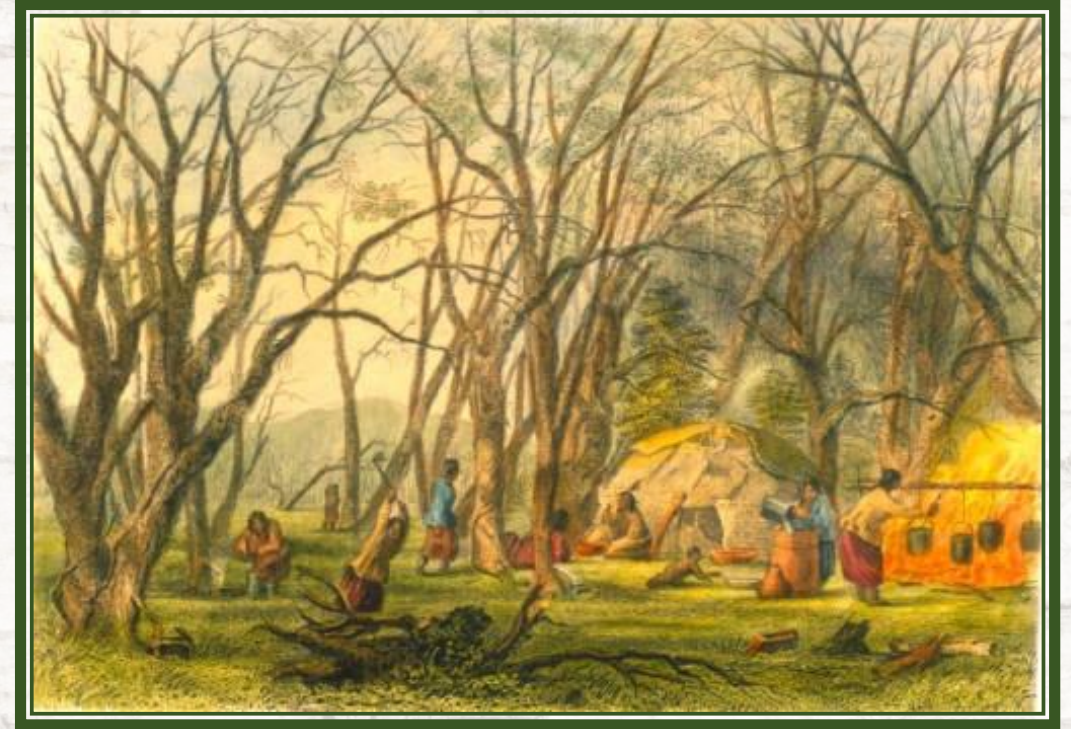
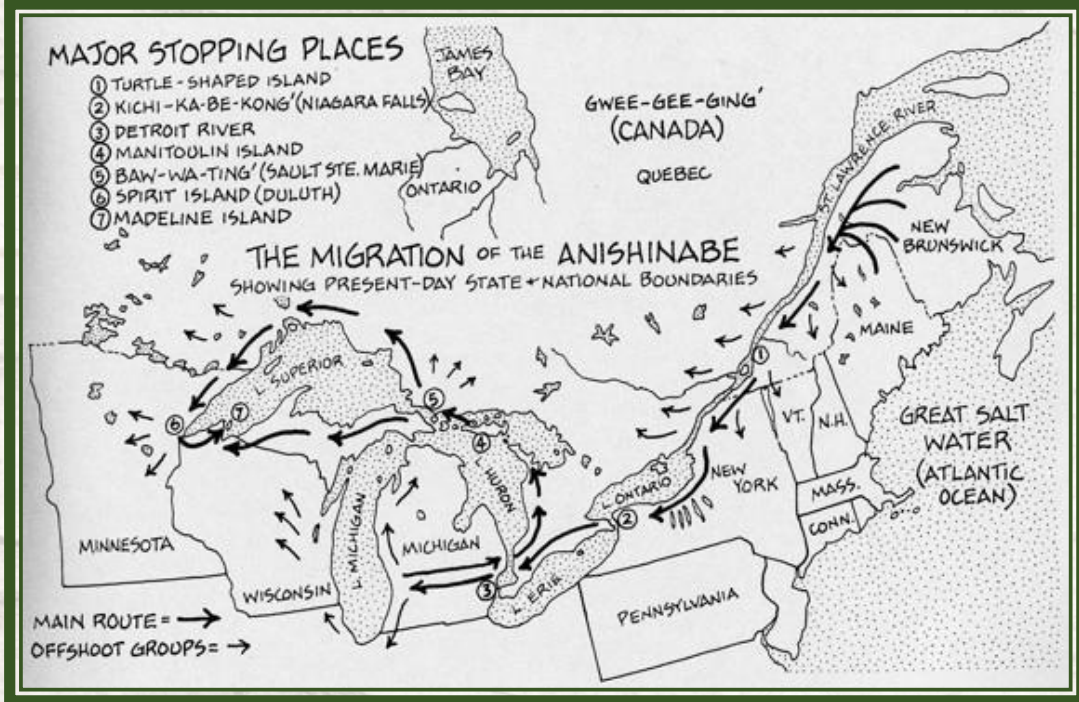


Photo courtesy of American Indian National Archives



- First Treaty with Creator
- The Ojibwa, one of the Three Fires
 - (Ottawa and Potawatomi are the other two)
- Algonquin ancestry from the east coast
- Seasonal movement of camps within region, woodlands lifestyle

European Contact Begins

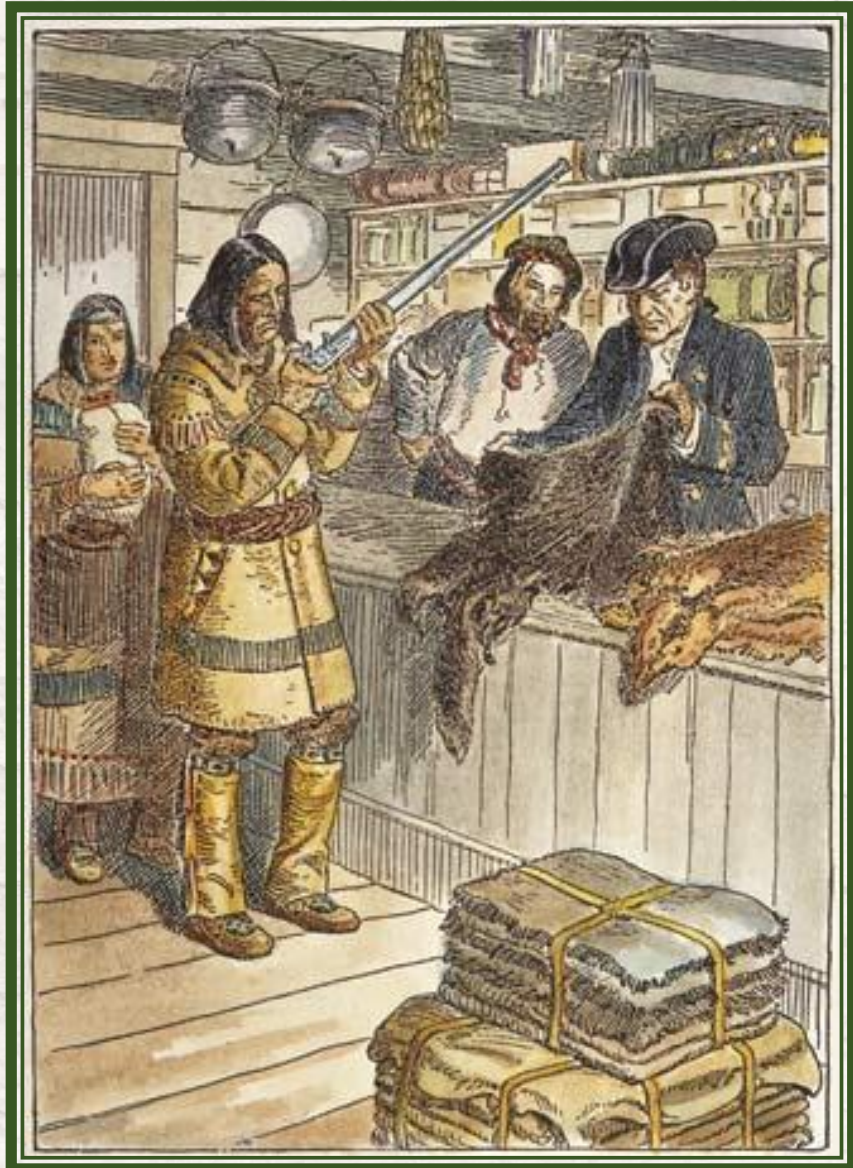
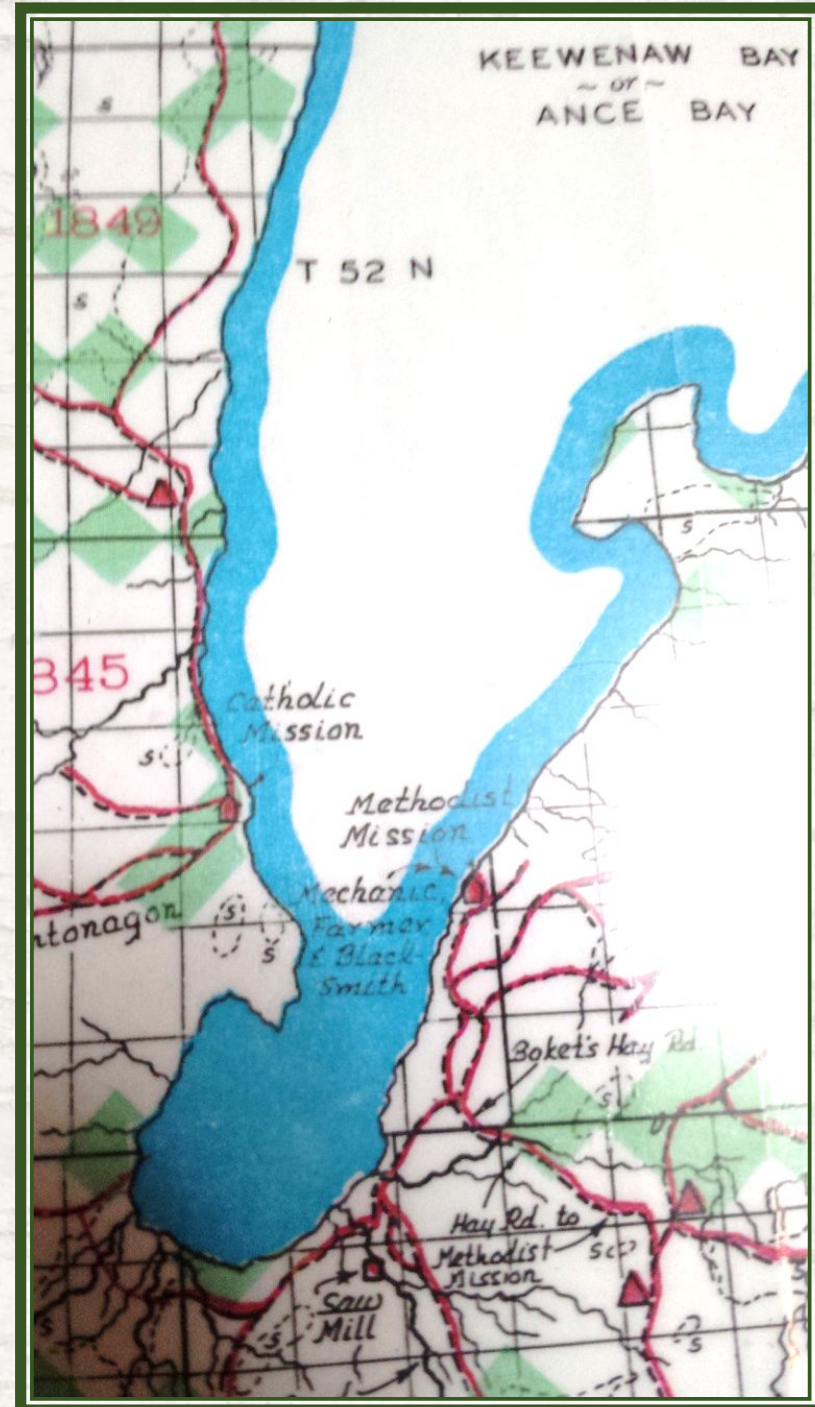


Photo courtesy of Britanica website



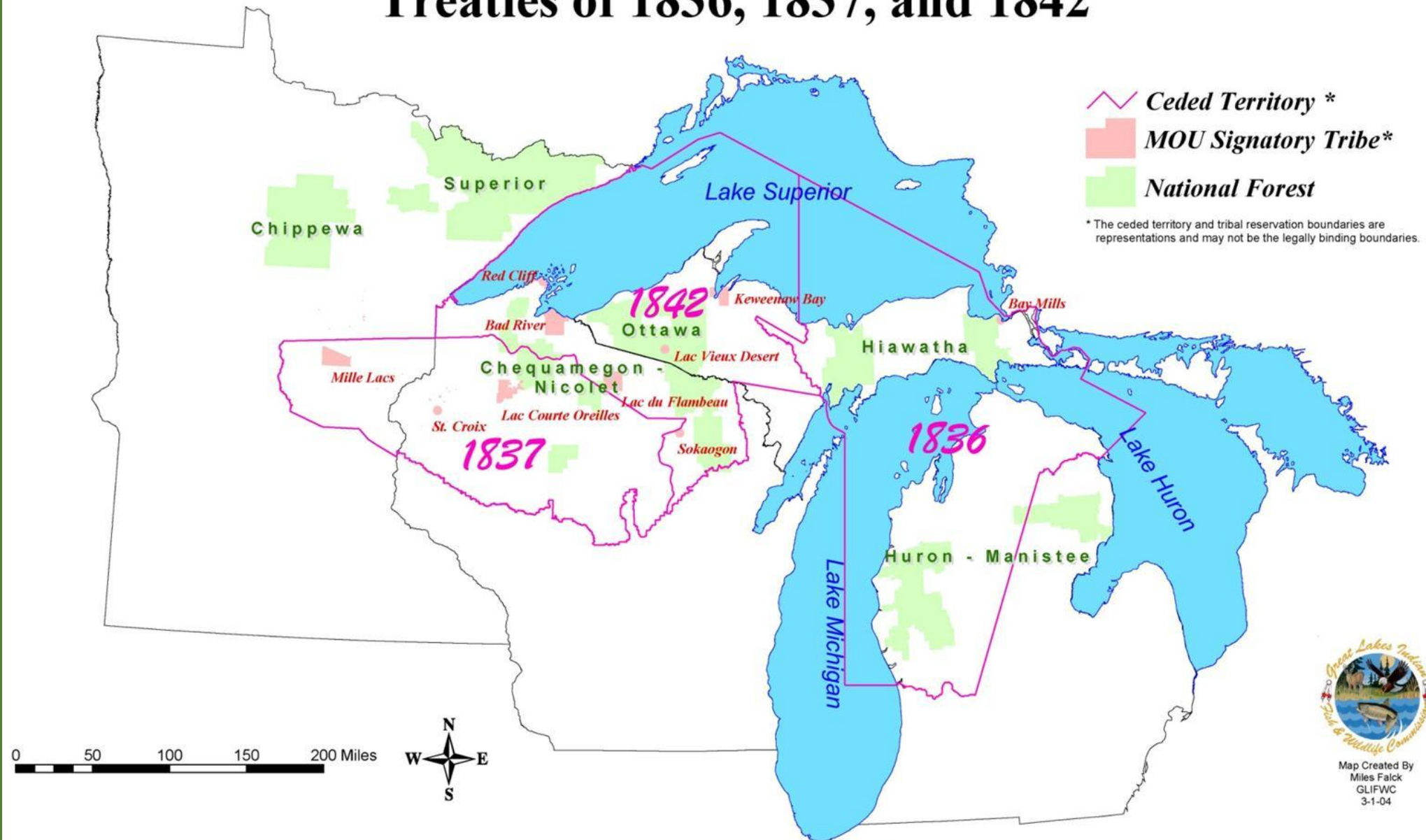
Landmark Changes for the Lake Superior Ojibwa



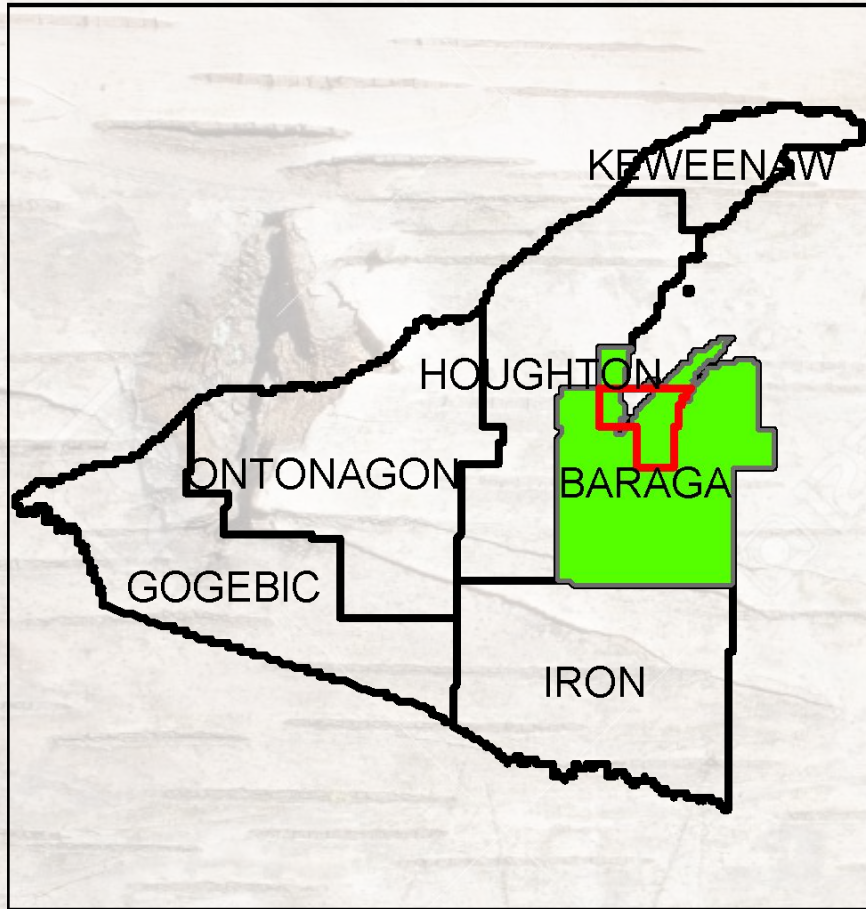
Photo courtesy of wikispaces

- **1825 Treaty of Prairie du Chien**
 - US Government attempt to stop warring between Tribes, one of which was Sioux and Ojibwa.
 - Began boundaries used in later treaties.
 - Established the precedent that a few could decide for everyone in the community.
- **1837 State of Michigan**
- **1842 Treaty of LaPointe**
 - Pertained to western U.P.
 - Ceded lands to U.S. government with stipulations.
 - Began annuity payments.
 - Potential of removal by U.S. President.
- **1843 US Government Land Agency Office Opens in Copper Harbor**

Lake States National Forests and Chippewa Ceded Territories: Treaties of 1836, 1837, and 1842



Creation of L'Anse Indian Reservation

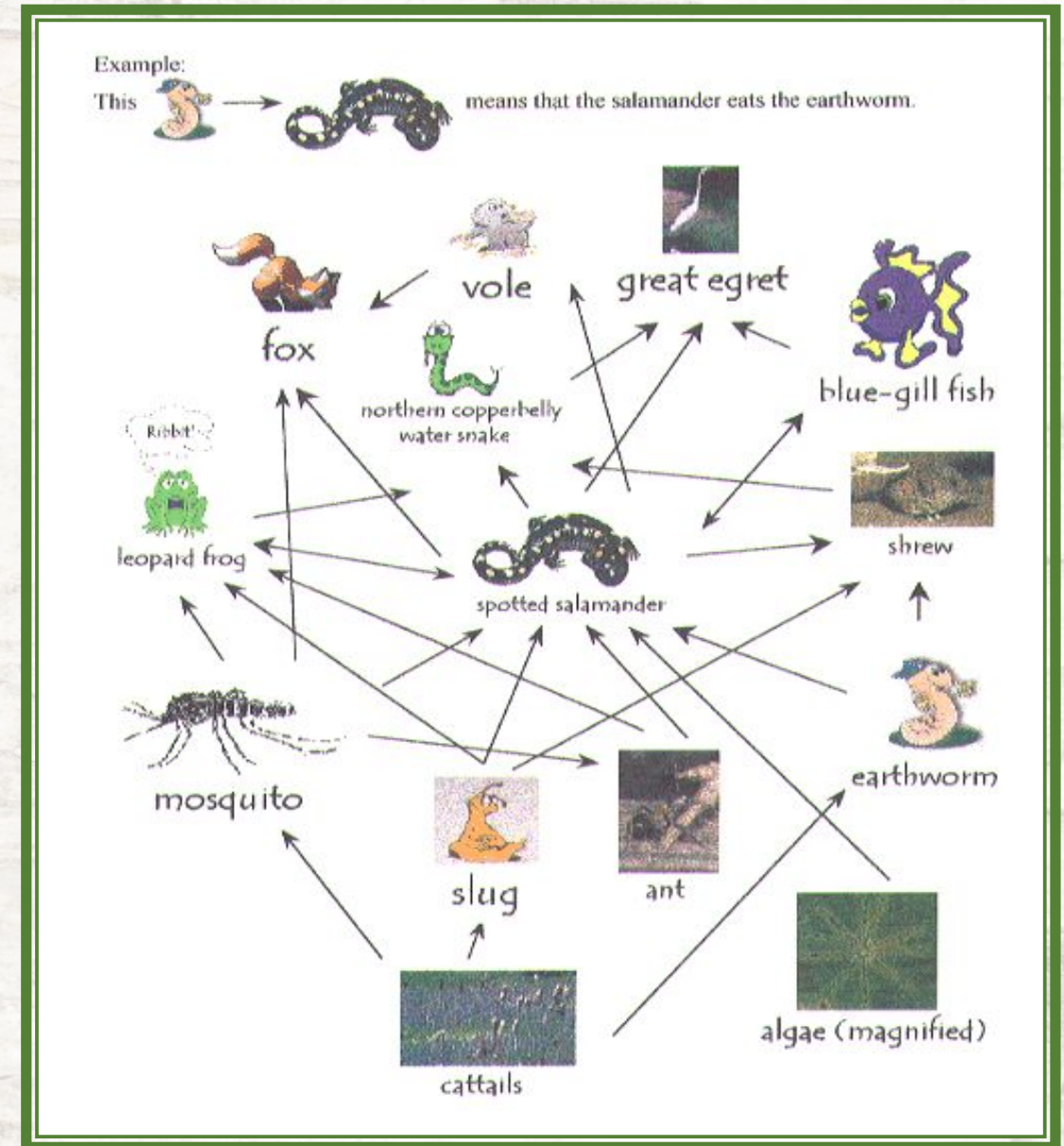


- **1850 Presidential Removal Order signed by Zach Taylor**
- **1851 Presidential Removal Order Suspended**
- **1854 Treaty**
 - **Formally established permanent homelands**
 - **Unsold ceded lands within exterior boundaries of reservation returned**

Management Holistic Approach


“To live in harmony while enhancing and sustaining the resources of the Keweenaw Bay Indian Community for the Seventh Generation.”

- 2003 Integrated Resource Management Plan
- 2013 Tribal Strategic Plan
- 2014 Wildlife Stewardship Plan
- 2016 AISMP (Aquatic Invasive Species Management Plan)
- 2018 TISMP (Terrestrial Invasive Species Management Plan)



The IRMP emphasizes the importance of protection of native species to sustain the Anishinaabe lifeways of Tribal members.





Now we turn toward the Plants. As far as the eye can see, the Plants grow, working many wonders. They sustain many life forms. With our minds gathered together, we give our thanks and look forward to seeing Plant life continue for many generations to come.

(Extracts from Haudenosaunee Thanksgiving Address)



Four Sacred Plants ~~

The Medicines for all People

Wiingashk Sweet
Grass



Giizhik Cedar



Mashkodewashk Sage



Asemaa Tobacco



Kinnikinnik

that which is mixed


Apaakozigan Bearberry

Miskoobimizh Red-osier Dogwood

Wiiniziikens New England Aster

Baak waanibag Staghorn Sumac





With one mind, we turn to honor and thank all the Food Plants we harvest from the garden, especially the Three Sisters who feed the people with such abundance. Since the beginning of time, the grains, vegetables, beans and fruit have helped the people survive. Many other living things draw strength from them too. We gather all the Plant Foods together as one and send them our greetings and our thanks.

Food Plants

Three Sisters

- Corn
- Beans
- Squash



Edible roots

- *Apakweshkway* Cattail
- *Waabiziipin* Arrowhead
- *Aandegopin* Bugle-weed
- *A'skibwan* Jerusalem artichoke



Manoomin Wild Rice



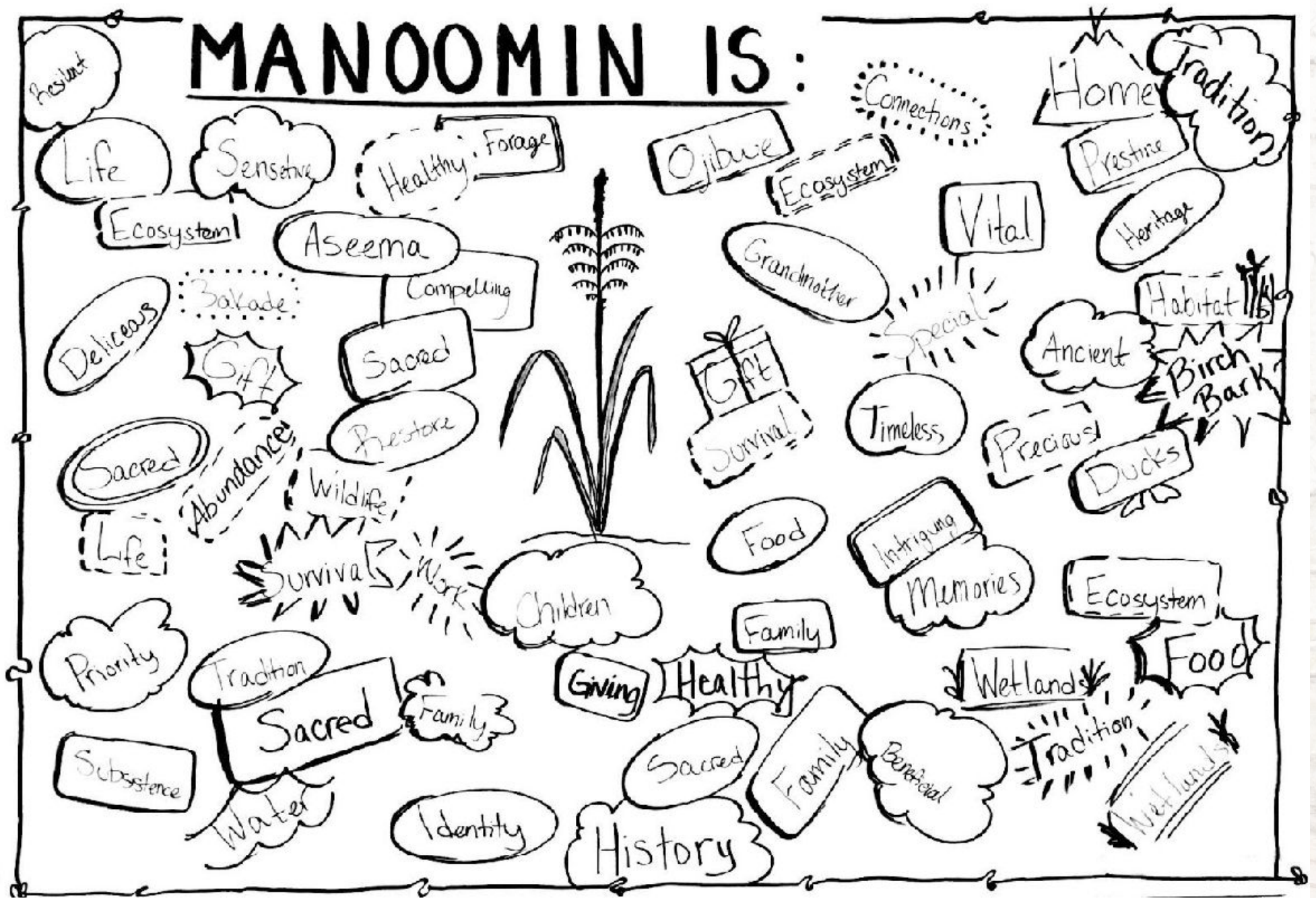
Ojibwa prophecies underscore the importance and reverence held for wild rice – *manoomin*


As Edith Leoso, of the Bad River Band explains:

“The history of Wild Rice grounds us to this place that we were guided to for our survival, for our livelihood. We were guided to follow the path to the place where the food grows on water. We are to take care of that good seed so that the good seed takes care of us.”



MANOOMIN IS:





When we look about us, we see that the berries are still here, providing us with delicious foods. The leader of the berries is the strawberry, the first to ripen in the spring. Can we agree that we are grateful that the berries are with us in the world and send our thanksgiving, love, and respect to the berries. Now our minds are one.

Living in the Land of Dark Fruits

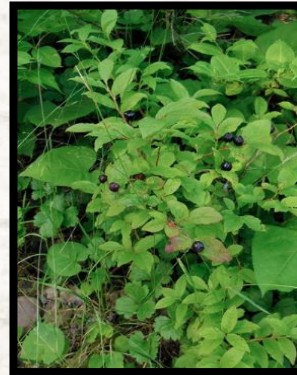
The region where we are is abundant with fruits and berries that are richly colored in purples and midnight blues.

- We need our traditional foods to stay healthy**
- Plants must be protected in their original form**
- Put into practice Tribal Food Sovereignty**
- We are required to be stewards of the lands that grow these plants**
- Recognize that people the world over may need these fruits for healing**



Fruit and Berry Plants

- *Ode'imín* Strawberry
- *Miinagaawanzh* Blueberry
- *Miinan* Huckleberry
- *Miin* Bilberry
- *Aniibimin* Cranberry
- *Mashkiigimin* Lingonberry



Fruit and Berry Plants

- *Gozigwaakomin* Saskatoon
- *Tsa lht'eth* Crow Berry
- *Kinepikominanahtik* Buffalo Berry



- *Shkiizhigomin* Thimbleberry
- *Miskominagaawanzh* Raspberry
- *Odatagaagominagaawanzh* Blackberry




Fruit and Berry Plants

- *Bawa'iminaan* Pin Cherry
- Aronia
- *Bibigwemin* Elderberry



- *Oginiiminagaawanzh* Rose Hip
- *Waaboozojiibik* Currant
- *Makonagizh-ojiibik* Squashberry





Now we turn to all the Medicine plants of the world. From the beginning they were instructed to take away sickness. They are always waiting and ready to heal us. We are happy there are still among us those special few who remember how to use these plants for healing. With one mind we send our greetings and our thanks to the Medicines, and to the keepers of the Medicines.

Medicine Plants

-- a sampling

- *Zasgogmizh* Willow
- *Ajidamoowaanow* Yarrow
- *Sasap-kwanins* Monarda




- *Meskwijiibikak* Bloodroot
- *Bezhigojiibik* Blue Cohosh
- *Ozaawaajiibik* Gold Thread

Medicine Plants

-- a sampling

- *Waabashkikiibag* Labrador Tea
- *Baakwaanaak* Sumac
- *Jisens* Ginseng
- *Namewashkoons* Self heal
- *Zhawaseshkoohnsa* Blue vervain
- *Giizisobagoons* Ox-eye daisy





Standing around us we see all the Trees. The Earth has many families of Trees who each have their own instructions and uses. Some provide shelter and shade, others fruit and beauty and many useful gifts. The Maple is the leader of the trees, to recognize its gift of sugar when the people need it most. Many peoples of the world recognize a Tree as a symbol of peace and strength. With one mind we greet and thank the Tree life.

Tree Plants

- *Ininaatig* Sugar Maple
- *Wiigwaas* White Birch
- *Wiisagaak* Black Ash
- *Mashkode-miizhimizh* Red Oak
- *Zhingob* Balsam Fir
- *Gaawaandag* White Spruce



Tree Plants

- *Apakwanagemag* Red Pine
- *Zhingwaak* White Pine
- *Wadoop* Speckled Alder
- *Giizhikenh* Northern White Cedar
- *Maanazaadi* Balsam Poplar
- *Aniib* Elm





Take home messages

Our First Treaty is with the Plant Nation

- **We must respect and honor the whole nation of plants**
- **Plants are our Kin – ki (not it!)**

Need to practice reciprocity toward the Earth and 7th generation

Some plants are more commonly used, yet ALL are important

We don't have to justify why all plants are important, they just are

- **We may not yet have received the teachings on their significance**
- **People the world over may need our plants for healing**
- **We must safe-guard them**



Take home messages

All about relationships and building relationships takes time

- **All plants have a purpose**
- **Adoption of plants is gradual**
- **Acceptance – e.g. plantain**

**As humans we don't know what all the nations need,
therefore we must dedicate ourselves to protect:**

- **Biodiversity**
- **Pristine Environments – water, air, soil, ourselves**
- **Our relationship to the Earth**

**We do not advocate an eradication mentality, or use of herbicides –
rather hold invasive plants in check to offer protection for the native
species.**



Take home messages

We are a checkerboard Reservation – needs to be remedied

We have studies across the lands for plant protection/habitat restoration

boundaries affect plants used for gathering – loss of continuity

Plants do not recognize these boundaries, yet impacted negatively

We have Traditional Medicine Clinic and members who actively practice subsistence lifeways – fishing, hunting, gathering

The rights of Manoomin include: *“the right to clean water and freshwater habitat, the right to a natural environment free from industrial pollution, the right to a healthy, stable climate free from human-caused climate change impacts, the right to be free from*