



Wahnapiitae First Nation Community Newsletter

**Ziisibaakadake
Giizis
'Sugar Moon'
April 2013**



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1908 Roland Reed photo of an Ojibwe woman tapping for maple syrup United States [Library of Congress's](http://www.loc.gov) Prints and Photographs division

942591

Chief & Council Corner

**Next Chief and
Council meeting
is scheduled for
April 17th 2013
at 5:00 PM**

Reminder to members: submissions to Chief and Council are to be made no later than **April 8th @ 4PM**, this is a standard 7 work day review period as per our Governance Policy, failure to submit on time may result in your request being held over till the following meeting. Miigwetch for your cooperation.

Well spring is here except for the piles of snow everywhere! For many it is a busy time, whether in the sugar bush, getting ready for the final months of school, looking for employment or planning for renovations to your home. For many it is a great time. Chief and Council have been busy sorting out new staffing, getting ready to work with both Vale and Cliffs Natural Resources and helping close the Podolsky Mine. We as Council continue to learn from our partnerships with industry. We are hopeful that spring will bring more opportunities for our community with Vale and Cliffs. While times are difficult in the mining industry, we can always focus on protecting our community and the environment. Happy spring everyone!

Hans Matthews

Councillor

Attention all WFN resident children & youth up to 17 years!!

WE NEED A PLAYGROUND STRUCTURE!! You can help. Write a letter to the Dreamcatcher Fund as a member of the Wahnapitae First Nation Youth Group. You will be asking for help from the Dreamcatcher Fund to help us in building a playground structure. You can tell them what it means to you to have a safe, fun structure in your community or what it is like to NOT have one.

Marilyn Nicholls will be helping to write the proposal coming from the youth on your behalf but **WE NEED YOUR LETTERS!!** We will also have to do some fundraising towards the structure.

Drop your letter to Debbie Plain-McGregor at the Band Office by Friday, April 12, 2013 at 11 a.m. **MIIGWECH!!**

☺ THERE WILL BE A PRIZE FOR THE BEST LETTER ☺

Use your creativity & imagination.



WFN's Amnesty Day

WFN's Amnesty Day

The SD Dept will be having an "Amnesty Day" for the return of any and all Band Owned equipment and property. The Public Works Garage will be open from **9-3 pm on Saturday April 13, 2013.**

Please return any equipment as a Spring Cleaning and Inventory will be conducted for the month of April. **Chi-Miigwetch**

Farewell Podolsky Mine



KGHM Podolsky Mine has now closed.

The Mine has been in production since 2008.

The Wahnapitae First Nation Impact Benefit Agreement with KGHM is still in effect except for our community development fund, which has now ceased effective March 31, 2013.



The last ore truck left the Site on March 28, 2013.





Nutrition Bingo

Tuesday, April 23, 2013

At the Centre for Excellence—Maan Doosh Gamig hall
5:30 to 8:00 p.m (Pay as you Play, play one game or all)
Canteen Open at 5 p.m.



Congratulations to March Special winners: Robert \$25 gift card X2; Zoe Duhaime \$25 gift card; & Lorelei Janveaux \$100 gift card & to all the winners of the Nutrition food bundles in the 12 regular games.

Chi-Miigwech to the WFN Cultural Committee for running the bingo canteen at the March bingo. The spaghetti & Meatball, Caesar Salad & Garlic Bread was delicious! The carrot cake dessert was yummy!

Congratulations to the Penny Sale winners. Crystal Osawamick brought out a fundraising penny table fundraising for the International Water Day event on March 22 in Ottawa! The table was also set up at the Friendship Centre in Sudbury and in WFN. WFN had several lucky winners.





NICKLE CITY REBELS WIN PLAY-OFFS AND SEASON

Local Teen Paul Little Bear Recollet



Tried out and made the AA Nickel City Rebels Midget team for the 2012-2013 season. Paul is 17 years old and this the last year playing for Midgets. Paul says “ it was good experience as he was able to travel to Chicago where we placed 2nd in the tournament”. Favourite hockey quote “ when hell freezes over ill play hockey there too “

MIDGET AA REBELS RECEIVED AWARDS THIS PAST TUESDAY IN RECOGNITION OF THEIR ACHIEVEMENTS DURING REGULAR SEASON PLAY. THE TEAM WAS AWARDED A TROPHY FOR FINISHING FIRST OVERALL DURING REGULAR SEASON GOING 30 WINS 1 LOSS AND 2 TIES, 13TH IN ONTARIO. AIDAN BYRNE CAPTURED TOP SCORER AND BEST PLAY MAKER JUSTIN HEBERT WAS AWARDED BEST GOAL TENDER DURING THE COURSE OF THE SEA-

STATS:

Paul Little Bear Recollet

- 9 goals**
- 10 assists**
- 19 points**
- 27 +/-**
- 55 penalty minutes**
- 1 short handed goal**

Iskigamizigan (Sugarbush) A Story About Growing up Ojibwe



Note: Anishinaabemowin differs from region to region. And to does the spelling of certain words, this has long since been an issue for linguists.

Boozhoo (hello)! My name is Tommy Sky. I am eleven years old and live on the Bad River reservation with my mom, dad and little sister. We are Ojibwe Indians. Some people call us the Chippewa. We call ourselves Anishinaabe (ah-nish-ih-nah-bay), meaning the original people. I'm lucky because my mom and dad do a lot of things outdoors, like hunting, fishing, camping, and gathering. You probably do some of those things too. So, of course, I get to go along to learn and help. So does my little sister, Dawn. But she's only five and gets in the way a lot of times.

My sister and I both have Ojibwe names. Mine is Makoons, meaning "bear cub," and my sister's name is Biidaaban, meaning "dawn comes." We were given our names during a special ceremony. I try to learn new Ojibwe words every day. I will use a few as I talk to you. Not many people still speak Ojibwe today, so we are trying to learn and use Ojibwe as a family.



Gathering maple sap. Sharon Nelis, Bad River tribal member, and helps Austin Nelis and Rena LaGrew check the sap buckets at their sugarbush on the Bad River reservation. Of course, the helpers get a taste of the sweet sap. (Photo by Sue Erickson)

One of my favorite times of the year is in the early, early spring, just when that old Spirit of Winter is about to lose his grip on the Earth. In Ojibwe we call the Earth "Aki" (Ah-kih), and spring is called "ziigwan." This is the time when the sap starts to loosen and flow in the trunks of trees, and the ice that covers the rivers and lakes starts to melt, too.

When we begin to feel that warming in the air, my dad always says it's time to clean the sap buckets and take out the taps, because pretty soon we'll be needing them to collect ziinzibaakwadwaaboo— Maple sap!

Iskigamizigan (Sugarbush) - A Story About Growing up Ojibwe cont.



You need a drill to make a small hole in the bark.

If sap is flowing, it's time to tap the tree.

This is a sugar maple tree. My sister's friend, Shania whose Indian name is Mashikawizikwe (strong woman), shows where a tap will be placed.

It's usually in late March, called onaabani-giizis (hard crust on the snow moon) in Ojibwe or early April, called iskigamiige-giizis (maple sugar moon). (The Ojibwe broke the year into moons. So we called months "moons." I bet the word month somehow comes from the word moon also.)



You need a hammer to pound the tap into the tree.

The sap tastes sweet already.

Maybe I like this time of year so much, because then I know spring is finally on its way, plus we get to go out in the woods to our sugar camp and begin to make maple syrup and sugar. That stuff is soooo good! Let me tell you how we make zhiwaagamizigan (maple syrup) and ziiga'iganan (maple sugar cakes). It's a whole lot of work, but it's worth the time and trouble!



The tap is a small, hollow spout made from wood or metal.

Our sugarbush is on the Bad River reservation in Wisconsin. Sugarbush is called iskigamizigan in Ojibwe. My family has been using the same maple stand for a very long time. My dad says he can remember going out there when he was my age with his parents and grandma and grandpa, doing just about the same things we do today. Some people, like my friend, Joey, have sugar camps off the reservation, like in the Chequamegon-Nicolet National Forest.

Iskigamizigan (Sugarbush) - A Story About Growing up Ojibwe cont.

My mom says that Ojibwe people have always collected maple sap. It was the Indians who taught white settlers how to tap sugar maple trees—one of many things they taught settlers coming to the “new” land so they could live. In the old days, the sap was made into granulated maple sugar and sugar cakes, because it was easier to store and carry than maple syrup. Back then the Ojibwe people used the maple sugar to flavor food like we do today. They used it with fruits, vegetables, cereals, fish, and meats and even mixed it with water for a good, cool drink.

Have you every tasted *real* maple syrup or maple candy? If not, you should try some!!

In the old days, Ojibwe people had sugar camps and would move to them in the early spring. They would leave a lodge there all year and return to it. They would also have a store-house in which they kept many of the things needed to make maple sugar, like buckets, made of birch bark used to collect and carry sap.

Come along with me and I’ll tell you how we still make maple sugar today. First of all, you must choose a place in the woods that has a lot of maple trees close together. There are different kinds of maple trees. You want good-sized *sugar* maple trees. You can tell a maple tree by its bark, and, of course, by its leaves if you are looking in the summer or fall. You want the trees fairly close together. That’s called a stand. Having the trees close together is important because you have to go from tree to tree to put in taps and then later, carry buckets full of sap from the trees to your camp. So, if you don’t want to walk for miles and miles, find a good stand of maples close together, like my great grandpa did years ago.

You will probably also want to have a pair of snowshoes—not necessary—but helpful when trying to move around the snow-covered forest.



CREDIT: Science Museum of Minnesota

My family goes into our sugarbush on our ATVs, hauling a sled with buckets, drills, taps and stuff, but before we had ATVs, my dad said the family always walked from the road about a mile into our sugarbush, carrying pots and things we needed on a sled. If there is still a lot of snow, I bring my snowshoes because its easier walking around in the snow. You don’t sink.



Iskigamizigan (Sugarbush) - A Story About Growing up Ojibwe cont.

Before we start to tap our trees, we put down a little ase-maa (tobacco) on the ground in respect to the trees we are about to use. We are thankful for the sugar maple trees and their gift to us. Mom and Dad say we should be thankful to anything in nature that we use, like when we hunt deer or even pick berries.

At our sugarbush we tap about 40 trees, but we can put two or three taps into the bigger trees. So we have about 100 taps. The taps are like small wood or metal spouts that we carefully put into the tree trunk just beneath the bark. We have to make new holes each year, so it's good to bring a drill along. Once the tap is firmly in the tree, we hang a bucket below and the sap from the tree flows from the tap into our bucket. A long time ago, the taps were carved from wood and the buckets, called biskitenaagan, were made from birch bark. We use two-pound coffee cans or one gallon plastic milk jugs.



You can put more than one tap into large maple trees. (Photo by M.J. Kewley)



You have to tap many trees in order to gather enough sap to make maple syrup and maple sugar. (Photo by Ron Parisien)

When we first start, the sap usually runs very slowly. But once it warms up, you have to check the buckets fairly often, like once or twice daily. Sometimes, the weather warms and the sap starts to flow, then it gets cold again, and the sap stops until the next thaw. So, you have to pay good attention to the weather.

One thing that is really weird is that the sap runs up the tree. My dad told me the sap is stored in the roots of the tree through winter. In spring the sap runs up to the branches so that leaves can grow.

There's other work to do at the campsite. We have a huge metal pot that needs to be cleaned. All the sap we bring from the trees is poured into the big pot that hangs above a wood fire. There's another job—gathering wood to keep a fire going for several days as we boil down the sap. "Makoons, put some more wood on the fire!" I hear that a lot during sugar time. We usually have it all stacked and ready to go before we start boiling down the sap, because then you will be busy enough.



The steady dripping of sap slowly fills the bucket. (GLIFWC photo)



Iskigamizigan (Sugarbush) - A Story About Growing up Ojibwe cont.



Once you tap the trees, you have to keep checking the buckets and emptying them. Sharon Nelis and her young crew of sugarbush helpers peek inside the buckets. (Photo by Sue Erickson)



Ron Parisien, Bad River, empties fresh maple sap into a larger bucket in order to carry it back to his sugar camp. (Photo by Charlie Rasmussen)

The sap runs out of the tree trunk like light brown water at first. It's taste is slightly sweet early in the season. But later, it turns darker brown and tastes even more strongly of maple. Dad says there is more sugar in the sap later in the season. But we can't drink much of it because it is also used as a traditional medicine and we need all we can get to make syrup and maple sugar.

You have to collect lots of sap to get a little syrup and sugar, so we try not to waste any! It takes about 40 gallons of sap to make one gallon of syrup—that depends on how much sugar is in the sap. You could need more. So there's lots of sap to haul. Dad thinks you can get anywhere from five to fifteen gallons of sap from each tap—depending on things like how cold it is and the size of the tree.

We take a large bucket and empty the sap from the small buckets on each of the trees into that one. When it is nearly full, or as much as we can carry, we bring it to the campsite, and it goes into the huge pot.

When the big pot is nearly full, we start to boil the sap down. This takes a steady fire and lots of watching and stirring. Mom and dad take turns watching the pot. If the sap starts to froth, you can brush it gently with cedar branches. The air smells sweet with maple as the white steam rises up out of the big vat. There's always a cloud of steam rising from our campsite at sugar time. Mom says all the boiling is done outside because it makes too much steam to do in the house. Besides, we would have to carry all the sap a long way back to our house. But if you are just boiling syrup into sugar, you can do that in the house because there is not so much steam, and you no longer need such big pot.

Iskigamizigan (Sugarbush) - A Story About Growing up Ojibwe cont.

I really have fun during sugar time because we usually get visitors at the camp who come and sit around the fire with us. They help with the stirring, tell stories and laugh and joke a lot. Mom always has a coffee pot going over the fire and a cooler full of sandwiches and snacks for everybody. Grandpa always comes to help, and my cousins come out every spring. We play hide-and-seek in the woods or we track waabooz, rabbit. We don't go too far from camp though, because makwa, bear, is just waking up from a winter's nap, and so is zhigaag, skunk. We don't want to meet either one of them! They say ma'iingan, wolf, also calls the Bad River reservation his home. So, it's best to be safe and stay close to camp.



Above: Outside, over the fire a pot holds fresh maple sap ready to be boiled down into maple syrup or even sugar. You have to watch the pot and be ready to stir. (Photo by Karen Danielsen)



Help at sugar camp comes in all sizes. Stirring the sap as it boils over an open fire is Harold Knowlen, Mille Lacs Band member. (Photo by Amoose)

Sugar camp usually lasts from two to five weeks, depending on the weather. Of course, we can't stay out there all the time. I have to go to school and can only help during the weekends. Both mom and dad have to work too, but dad usually tries to take a few days off to keep the sugar camp going.

Sometimes we just check our sap buckets, empty them and store the sap until we have time to boil it down.

Right: Making maple syrup is a family affair. Inside their sugar shack on the Bad River reservation, brothers Sam and Gene Maday pour sap into their boiling vat. They will boil it down into syrup. (Photo by Sharon Nelis)





Iskigamizigan (Sugarbush) - A Story About Growing up Ojibwe cont.

You know what's the very best part of sugaring? The sugar cakes! That's when mom takes the last of the syrup and keeps boiling it down into maple sugar. This takes a lot, and I mean a lot, of stirring! It gets so stiff, I can hardly stir it, and Dad and Mom take turns stirring as the syrup loses more water and finally turns into sugar. Mom puts the sugar into a pan. Once it cools and becomes hard, she cuts it into small squares to store as sugar cakes. She uses it in special foods during the year, although my sister and I get a piece of maple sugar candy every once in awhile.



The maple syrup becomes thick and heavy and hard to stir. Soon it will be poured into a pan or molds to make maple cakes or candy. (Photo by Sharon Nelis)



Finished maple sugar cakes are a tempting sweet treat. (Photo by Amoose)

Auntie Jean has some molds she puts the hot sugar into that look like little maple leaves. When the sugar cools, she takes it out of molds and the candy looks like leaves. She has them out as special treats at Christmas time. She says that in the old days, Ojibwe women used to carve wooden molds shaped like people, animals or even the stars.

Mom stores the maple syrup in glass canning jars. She puts hot syrup into jars and then seals the jars tightly. That way we have syrup to use on our pancakes all year long. Grandma said that in the old days, the people would store maple sugar cakes in birch bark baskets that were kept cool in special underground storage places called caches (pronounced kash-ez).

We make maple syrup in the old way, pretty much. Some of our friends have fancy equipment now that makes it a lot easier. But, I enjoy the time that we spend in the sugarbush, and all the work is also fun.

Now you know all about sugar camp and how to make maple syrup and sugar. Maybe someday you will try it, too. *End.*



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



ZIISIBAAKADAKE GIIZIS—SUGAR MOON APRIL 2013

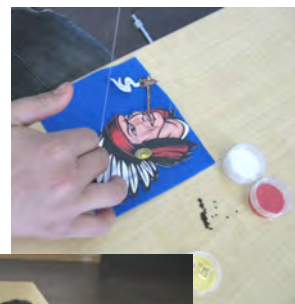
Craft Night



Chi-Miigwech to Peter Recollet who volunteered to teach Craft Night each Wednesday starting March 13, 2013. The group has grown to 16 strong. Peter generously provided a light dinner for the crafters. On March 20 a Native language component was added to craft night. This is a short lessons on words relating to the crafts so that the language learners can practice while doing. Miigwech to Sandra Corbiere who provides the language instruction.



If you are interested in learning a craft and the language come on out. Classes continue each Wednesday from 5- 8 in April in Maan Doosh Gamig hall / Centre for Excellence.



← Anishinaabemdaa!!
The crafters take a break from crafts for a language circle with Instructor Sandra Corbiere. Participants learned to say Aanii, and words related to the crafts.

Fundraising Bake Sale & Canteen



Date: Tues April 23, 2013

Time: 5—8 p.m.

At the Nutrition Bingo

Donations welcome!!

The WFN Cultural Committee is hosting a Bake Sale at the next Nutrition Bingo. Feel free to bring in your donations. Proceeds toward this years powwow. Drop off donations at the hall. Miigwech!

Canteen!!

Soup and Hot Dogs will be on the menu! Come out and purchase food. You can take out or eat in and stay & play at the Bingo.

**IN THE MAAN
DOOSH GAMIG HALL
AT THE WFN
CENTRE FOR
EXCELLENCE**

Tasty Treats

Customers Wanted:

Come and purchase your homemade baking for your home, gift or entertaining pleasures.



Mark your calendar



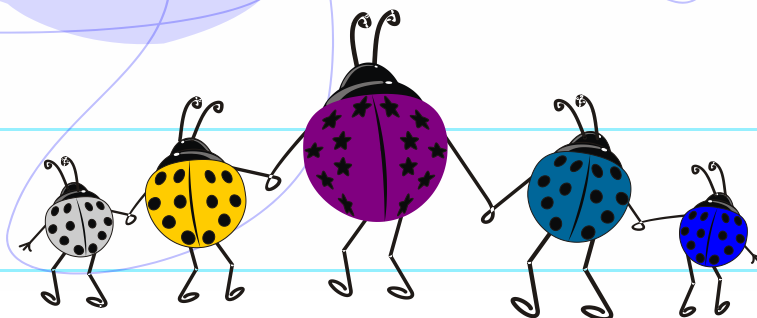
STEPS & STAGES

For 0-4 Parents & children

Where: upstairs @ Capreol Library
When: FRIDAY, APRIL 12, 2013
2nd Friday of each month
Time: 10-11:30 a.m.



- **April 12 Theme: “Couponing”**
(Different theme each month)
- **Support/information re: child development/connect with other parents**
- **Healthy snack and childcare provided by Our Children, Our Future**
- **Call Debbie to book, (van leaves at 9:30 a.m. and returns at noon)**





CRAFT NIGHTS

Craft Nights

Each Wednesday night in April
5-8 p.m. in the Maan Doosh Gamig hall

Facilitated by: Peter Recollet

Language Instructor: Sandra Corbiere



Beadwork by Samantha Corbiere



Peyote stitch keychain by Angie Kratky

Craft Ideas to make:

Beadwork; leather work; sewing . . . Come out and discuss your ideas with Peter

Any questions, call Debbie Plain-McGregor at 705-858-0610 ext. 221



Pow Wow Regalia Making Workshop

Saturday April 20th 2013
9 AM—6 PM

Maandosh Gamig (Gathering Place)

Aambe....let's start sewing, beading...creating in the making of regalia, ribbon shirt/skirt...etc. that we all can be proud of when we wear in celebration of life!

This event is opened to all. There is no cost. Participants can bring their own material and supplies or there will be some material, beads...etc. available for purchase on-site.

**Join us for part
Niizh (2)**



CONTACT INFO.

HOST: Crystal Osawamick 705.923.4227
MAIN FACILITATOR: Hiawatha Osawamick
hosawamick@nativebebe.com



SEWING FEST ~ REGALIA MAKING



Ziigwang— Spring Time

Ziigwang, nebaajig, goshkoziwag. Gigoshkozimin. Gibaapinakamigizimin. Gimin-wedaamin, aabawaag.

Maajigaa. Gitigaanan gitigaadewan. Ozhaawashkwaa. Gaawiin waabishkaasinoon ag-wajjiing.

Giiwednong bineshiiyag bimisewag, aandegwag, opichiwag, migiziyag, idash gekek-wag.

Makwoonsag, waagoshensag, ma'iinganensag, dazhitaawag waanzhang.

Miskwaadesiwag idash omakakiig goshkoziwag. Gizhiibiimin. Gizhoomiingwenimin.

When it is spring, those who sleep, they wake up. We all wake up. We are excited. We are happy, when it is warm weather. The sap starts to run. Gardens, they are planted. It is green. It is not white outside. To the north birds they fly, crows, robins, eagles, and hawks. Cubs, baby foxes, wolf pups they play in the den. Turtles and frogs, they wake up. We all stretch our bodies. We all smile :)

Bnaajaansag maampii maampiikiing miinwaa chi-mookmaankiing

Bnaajaansag

Little animals that can be found in Canada or the U.S.



Dgakoons



Maangoons



Makoons



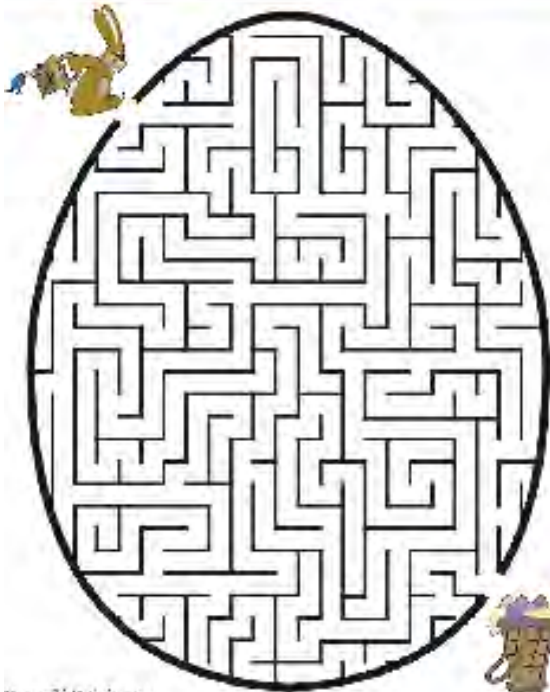
Waaboozoons



Myhiingaans



Moozoons



Everything Easter

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| B | _____ | J | _____ | R | _____ |
| C | _____ | K | _____ | S | _____ |
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| Y | _____ | Z | _____ | | |

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Easter Word Hunt

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

- | | | |
|--------|---------|--------|
| BASKET | FLOWERS | PAI M |
| BUNNY | GRAVE | PARADE |
| CHICK | HIDE | PASK I |
| DYE | LUNI | SEARCH |
| EASTER | LAMB | SPRING |
| EGGS | FIL M | SUNDAY |
| FIND | NEST | LI JHS |



OPPORTUNITY

DibAAJIMOOWINAN
Gezhtoojig Employment & Training

APRIL WORKSHOPS

- Interview Skills.....**Wed. April 03, 2013
- Programs & Services.....**Thurs. April 11,2013
(Second Careers & Apprenticeships)
- Resume & Cover Letter.....**Thurs. April 18, 2013
- Job Search.....**Thurs. April, 25, 2013



(10:00 a.m. - 12:00 p.m.)

**Monthly Draws... Fifty Dollar-
Wal-Mart Gift Certificate
Refreshments
Snacks**

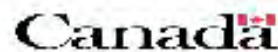
Stay Current & Updated... Register Today!

Contact: Colleen...705-524-6772
(cwebkamigad@gezhtoojig.ca)

WE ARE LOCATED NEXT TO...

**HardRock42-Gastro Pub, Day's Inn
117 Elm St., Unit 102, Sudbury**

Parking Available





WAHNAPITAE FIRST NATION

ENVIRONMENTAL REVIEW COMMITTEE MEMBER POSTING

Environmental Review Committee Member Posting

Committee Member: Wahnapitae First Nation & Cliffs Natural Resources
Environmental Review Committee - Community Member

LOCATION: Wahnapitae First Nation

REPORTS TO: Wahnapitae First Nation & Cliffs Natural Resources Environmental Review Committee

WAGES: Honorarium Per Meeting

DATE PREPARED: March 11, 2013

GENERAL ACCOUNTABILITY

The Wahnapitae First Nation (WFN) and Cliffs Natural Resources (Cliffs) recognize the importance of WFN’s active participation and involvement in the environmental review process for the Cliffs Chromite Project Ferrochrome Production Facility (FPF). The parties have agreed to the establishment of a joint Environmental Review Committee (ERC). The ERC is developed for the purpose of developing a thorough environmental baseline framework, promoting active participation within the environmental review process and to promote the sharing of data and information to ensure informed decision making. The ERC is accountable to the Relationship Committee.

The ERC requires a Wahnapitae First Nation community representative to participate on the committee and to actively contribute to the environmental review of the Ferrochrome Processing Facility - Cliffs Chromite Project.

NATURE AND SCOPE OF POSITION

The ERC’s mandate is to participate and advise on the development of sound and complete environmental baseline monitoring program and environmental review process related to the FPF. Over the duration of the Environmental review processes, the ERC will advise on developing an environmental baseline database and determining how the data can be integrated into project planning, design and mitigation measures.

The ERC will ensure that the environmental review process is carried out in a manner which respects technical, economical and regulatory needs of Cliffs and the socio-economic, cultural and spiritual practices and needs of the WFN.

SPECIFIC ACCOUNTABILITIES

- 1) Administrative tasks: to assist the ERC and ensure that the committee operates and follows all WFN/Cliffs policies and procedures.
- 2) Desktop reviews: assist and provide insight on desktop studies to ensure the most accurate up-to-date information is used through the environmental review process.
- 3) Fieldwork: assist in the development of effective fieldwork parameters and methodologies to ensure that the FPF environmental review are comprehensive.
- 4) General: provide information to the WFN community through the desired consultation process and to ensure that the ERC work is based on the principles of prevention, mitigation and reclamation.

OPPORTUNITY

RELATIONSHIPS

External: - Cliffs Natural Resource Environmental team
Internal: - Wahnapitae First Nation community

DIMENSIONS

The candidate may have prior experience in conducting baseline environmental studies and been involved in environmental assessments related to mining projects.

- Experience in committee setting related to natural resource management.
- Experience working in a First Nation environment.
- Knowledge of environmental management best practices;
- Awareness of the mining industry.
- Possess strong, analytical, and interpersonal skills; excellent communication skills both verbal and written;

WORKING CONDITIONS

- Office setting
- FPF site visits.

CLOSING DATE:

Friday, April 26, 2013 @ 4:30 p.m.

Please forward your letter of interest by fax, email or regular mail to:

CHERYL RECOLLET, Environmental Coordinator
Wahnapitae First Nation, 259 Taighwenini Trail, WFN, Capreol, ON, P0M 1H0
cheryl.recollet@wahnapitaefn.com



Shkagamik- Kwe Giizhgat

Earth Day 2013 falls on April 22nd watch for an upcoming Earthday event in your community.

Spring has sprung, although it's still under the snow. But the snow won't last long and it will be soon time to get the cleaning underway. Our waste diversion team in WFN wishes to remind you that composting and garbage should not be going into the recycling. As Anishinaabek we are the stewards of our lands, please show some RESPECT and help us protect the land, airs, and waters for our future generations.

Miigwetch! From WFN's waste diversion team

WFN Calendar April 2013



Ziisibaakadake Giizis Sugar Moon

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|----------------|--|--|--|--------------|---|-----------------------------------|
| 'NAKE GIZHGAT' | 'NTAN GIZHGAT' | 'NIZH GIZHGAT' | 'NSWI GIZHGAT' | 'AABTA-YING' | 'NAAMAN GIZHGAT' | 'NGODWAASWI GIZHGAT' |
| | 1 Bezhik <i>Easter Monday</i> | 2 Niizh | 3 Nswi <i>Weightloss Challenge 1-3 p.m</i> Craft Night w Peter 5-8pm | 4 Niwin | 5 Naanan | 6 Ngodwaaswi |
| 7 Niizhwaaswi | 8 Nshwaaswi | 9 Zhaangswi | 10 Mdaaswi Craft Night w Peter 5-8pm | 11 | 12 Steps and Stages van leaves 9:30 returns noon | 13 |
| 14 | 15 ZUMBA 6:30-8:30 Capreol | 16 | 17 Craft Night w Peter 5-8pm | 18 | 19 Movie Night for 6 p.m.- 8 p.m | 20 Sew Fest Niizh 9am - 6pm |
| 21 | 22 Earth Day  | 23 Food Bank 9:30 am Nutrition BINGO 5:00 - 8 PM | 24 Craft Night w/ Peter 5-8pm | 25 | 26 | 27 |
| 28 | 29 ZUMBA 6:30-8:30 Capreol | 30 | 31 Craft Night w/ Peter 5-8pm | | | |