MASINAIGAN

MASINAIGAN (MUZ IN I AY GIN) A publication of the Great Lakes Indian Fish & Wildlife Commission Spring 1994

Congratulations to GLIFWC's eleven member Chippewa tribes on GLIFWC's tenth anniversary!

- 10 years of tribal self-regulation of off-reservation seasons
- 10 years of meaningful off-reservation harvest for tribal members
- 10 years of resource management with a tribal perspective
- 10 years towards achieving cooperation and understanding

On GLIFWC's tenth anniversary, special tribute and thanks is given to the tribal leaders who have supported GLIFWC staff and the many tribal members (all Ogichidaa) who continued to exercise their rights under tremendous social pressure and threats of physical danger.

Inside features highlights from GLIFWC's history through 1989. The next edition will continue the history through 1993.

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Religious investors group wins SEC action against Exxon Crandon project

Sinsinawa, Wis.—The Securities and Exchange Commission (SEC) ruled January 31st that the Exxon Corp. could not exclude a controversial resolution from stockholder consideration. The SEC announcement means the Sinsinawa congregation of Dominican sisters will share their concerns with fellow shareholders at Exxon's stockholder's meeting in Dallas, Texas, April 27th.

The resolution, (see sidebar) introduced by the Sinsinawa congregation, asks the Exxon Corp. to prepare a report for the shareholders on specific aspects of Exxon's mining activities: 1) the socioeconomic and environmental impact of it's operations on Indigenous communities. 2) disclosure of local resistance to Exxon backed mining projects.

Toni Harris, spokeswoman for the Sinsinawa community said, "We are deeply concerned, as investors and believe that other Exxon shareholders would want to know that certain factors may make our investments less than reliable."

Harris said, "flat metal prices are one issue, of concern. However the Company's exposure to local resistance in communities like the Crandon/Mole Lake project could create a situation of costly delays and litigation that threaten our return on investment."

Exxon's Crandon project, a partnership with Rio Algom, is facing organized opposition from statewide environmental groups and several Indian tribes.

The Mole Lake Sokaogon Chippewa, Menominee, Stockbridge-Munsee, and Forest County Potawatomi tribes have formed an Inter-Tribal Council to oppose the Crandon Project. In January the Oneida Tribe informed Mole Lake they would join in opposition to the Crandon mine.

"Obviously this kind of organization and activity, combined with treaty rights in the ceded territory suggests that the corporation may be in for a very protracted and *expensive* process," said Harris.

Mole Lake Chippewa Tribal Chairman Arlyn Ackley said, "we support the shareholder effort by the Sinsinawa and five other religious investors of the ICCR (Interfaith Center on Corporate Responsibility). We appreciate their actions on our behalf to inform the real decision makers the stockholders—about our concerns."

ICCR is a New York based coalition of nearly 250 Protestant and Roman Catholic orders, denominations, dioceses, pension funds and health care corporations. ICCR members have committed their resources, specifically their investments to holding corporations socially accountable.

"We see our shareholder actions as a vehicle to give access to corporate board rooms for communities like Mole Lake," Harris said.

"We expect Exxon's board of directors will recommend against adoption of our resolution," Harris said. "We received a draft copy of their recommendation to shareholders. It *fails to make any mention of the organized Native and environmental opposition to the Crandon project.*"

Across the way from Ni Win's new headquarters (see page 4) are no trespassing signs on lands owned by the mining interests. photo by Amoose

Stockholders resolution submitted for Exxon meeting

Mining operations

WHEREAS at least eight orebodies consisting of copper, zinc, silver and gold deposits have been identified in areas of northern Wisconsin in close proximity to several Native American communities;

WHEREAS, since 1978, more than 50,000 acres of farm and forest lands have been contracted for mineral exploration and development within this province by several corporations including Our Company;

WHEREAS Native American nations (e.g. Mole Lake Sokaogon Chippewa, Potawatomi, Menominee, Stockbridge-Munsee) and other citizen groups in Wisconsin have publicly challenged the Crandon Project because of implications for the environment and the exercise of treaty rights;

WHEREAS, local resistance to our Company's plans and activities in Wisconsin may create an unstable investment climate, jeopardizing returns to shareholders.

RESOLVED that the shareholders request the Board of Directors to provide a full written report to all shareholders within four months of the 1994 annual meeting. This report (not directly affecting the competitive position of our company) shall include the following information on specifics of our mining operations, both surface and underground.

I. Human, social and environmental concerns

A. In areas where mining is presently underway and in proposed mining operations, describe Company policies regarding:

1. Impact on indigenous peoples:
2. Impact on those elements unique to specific local environments.
3. Impact on any sacred sites of indigenous communities.

B. What is our Company's policy regarding claims by indigenous groups to lands on or near which our Company has a mining operation?

C. In view of the potential environmental risks of mining operations, what efforts is our Company making to minimize these in localities of its operations, specifically in plans for reclamation for pollution abatement?

II. Local resistance

For each current mining operation, describe our Company's relationship with the governments, with indigenous groups and with private citizens in the mining area. Describe the nature of and reason(s) for any public opposition to our Company's mining operations wherever this may occur.

Supporting Statement

Mining operations in all cases entail risk. Such risk may be exacerbated when local populations stand in opposition to the mining project. Further, such opposition from indigenous peoples can occasion publicity detrimental to the best interests of all of the Company's operations. We believe our Company should do all in its power to remove any risks by openly reporting its actions and policies in a way that will further dialogue with all interested parties.

We believe that the process of preparing such a report can lead the Company to reexamine its mining operations and to redirect them in ways which may be economically more viable and more beneficial to the people and to the environment affected by these operations.

Inauspicious along one of Crandon's main streets is the main office for the Crandon Mining project, which recently announced filing for a mining permit with the WDNR. While the office does little to attract attention, the Mole Lake band of Chippewa find the mining proposal stemming from the place threatening to the resources and the continued well-being of their reservation and way of life. (Photo by Amoose)

Of women and the water

By Sue Erickson
Staff Writer

Mole Lake, Wis.—A very particular and challenging covenant has been passed to Anishinabekwe (Chippewa women) to be the Keepers of the Water, according to Eddie Benton-Benai, Three Fires Midewin Society. "The women have been entrusted with the Water and the men with the Fire. These are two things that sustain life. If you take care of them, they will take care of you."

Respect for the Spirit of Water, that which gives life to all other beings, and special attendance to that Spirit stems from the ancient teachings of the Anishinabe people, states Benton-Benai. These teachings have been passed down from generation to generation for the benefit of the People and the Mother Earth.

The Fire comes from the center of the Earth and the Water falls from a great and beautiful lake above. In the spring and the fall the Water runs into the Lodge and through the people. When it touches the Earth, it becomes the responsibility of the women to be Keepers of the Water, Benton-Benai explains.

In the old days women used to listen for the time "when the water turns over," he says. It was a significant time, when a lake's ice would heave before break-up and a loud booming would signify its time of change. They would know that soon it would be time for spring ceremonies as the lake was purging itself, he says.

The teachings provide wisdom and understanding and values which are timeless and may even assume an even greater significance as the world faces ecological devastation today, Benton-Benai notes.

Central to the teachings has been the theme of honoring the Mother Earth, as the life giver, and caring for her and all the other forms of life before all other things. It is also a forward-thinking vision thrusting responsibility into the future and the well-being of the Seventh Generation, not just those currently inhabiting the Earth, Benton-Benai states.

"You may gain the whole world and. . .in the end lose your stocks and bonds," Benton-Benai comments, putting things into a modern situation. His question remains: "What do we intend to leave for those to come?"

Problems for the Keepers

The same question is asked daily by members of the Mole Lake band of Sokoagon Chippewa, faced today with the prospect of a major copper/zinc mine just a mile and a half from its small reservation and near to the watershed of the Wolf River.

For Fran Van Zile, Mole Lake clerk of courts, mother and grandmother, the answer is simple. She intends to leave a healthy environment for her grandchildren's children to enjoy and a reservation which is still capable of sustaining them, providing clean water and healthy stands of wild rice in the lake.

But she fears each day for the reservation and the river. . .for the water which is the blood of Mother Earth. She is drawing strength and commitment from her tradition, knowing that women have been entrusted as Keepers of the Water for the Anishinabeg.

Rivers: Fran's story

Grandma, don't talk about the mine
Because when you do,
You cry too much...Grandmother
don't cry...
But, Child, my tears are for the rivers,
and streams who are dying. . .
Child, these tears are just small rivers
of grief and its for you I am crying,
As Grandmother, Mother, the Mother
Earth Mother, giver of life, I am trying
to keep the womb clean, the blood pure
for the rush of new birth. . .and I can hear
Grandmother's Grandmother's strong, soft spirit
sighing and the voices carried in the winds
they too are crying. . .for the water,
for the water my tears flow. . .
but Child, if you take my hand,
my eyes will dry, and we will go
together to the river and listen to its wise
stories of centuries. . .for the river has many voices.

(A water ceremony will be taking place sometime in March or early April on Spirit Hill near the Exxon mine site. Fran invites all women, Indian and non-Indian, to help her with this ceremony. For information call Fran: (715) 478-2604)

Fran Van Zile, member of the Mole Lake Band of Sokoagon Chippewa, is a mother and grandmother concerned about the potential poisoning of the Wolf River watershed and the eventual impact on all life which relies on that water as a source of life. Traditionally charged as "Keepers of the Water," she feels women must act now on behalf of coming generations to prevent the pollution of the Earth's system. (Photo by Amoose)

"Women know their role," she says. "It has been given to them from the teachings and the Lodge. It is time for us to unite."

"Earth is the Mother and it needs blood (water) to give life," comments Robert Van Zile, Mole Lake and member of the Three Fires Society. "Women will be lifted up to take a position in this...There is force behind this effort to keep the water pure as Keepers of the Water."

Like the Earth, women are the givers of life, he noted. "It is not just mining, but a more encompassing need for care taking. The women will look back to the Elders for strength and wisdom as they take up and resume their role."

The women will find power from the Spirits of Water itself, he states.

For Fran the problem of the proposed mine is most immediate. She knows of no "safe" mine and recognizes that promises of reclamation and safe measures can be meaningless in ten, twenty, fifty or one hundred years, when leaks emerge and the system fails. Too many similar circumstances point to the devastation of mining efforts for Fran to put faith in a mining company's promises or even the State's permitting process.

Her charge is to be a Keeper of the Water, and her attention is directed to the River and its tributaries, to Swamp Creek, and Rice Lake, where the band's annual supply of wild rice is harvested. The impact from contamination or dewatering could devastate that fragile resource, she says.

Water, women and the force

"Water is the spark of life," explains Fred Ackley, Mole Lake tribal judge. "If you take sand and a seed, you need water to spark that life, that growth.

We are conceived in water, birthed in water. All life is hinged on water."

"Both the Water and the Fire possess a duality. They can both be givers and takers of life," states Eddie Benton-Benai.

"Our water systems are the circulatory system of the Earth. We cannot poison it," says Fran Van Zile.

To protect the well-being of the water, so critical to the lives of nations and generations is a critical, contemporary problem, affecting not only human life but all other forms of life as well.

It is natural that women, the birth-givers, have the responsibility to care for the water, although the task has assumed monumental proportions looming in the form of international corporate interests today.

The tasks for the women are heavy, notes Robert Van Zile, but the power and the force to meet the challenges will be given them this spring as the spirits of the water are summoned. "The force and the strength and the power will be there," he states.

The power of the Anishinabeg women united would be felt, according to Benton-Benai, who credits the women as the force behind all significant changes in Indian country.

"Men usually get the headlines, but the women have been the force," he states. It has been the women, pointing to the challenges and asking, "Where are the warriors?" that has instigated action, and they have been there as critical support when men have been on the front lines.

Reflecting somewhat, he adds with a smile, "If all women stand up in the same direction, they can move mountains into deserts, you know."

Ni Win purchases new headquarters

By Sue Erickson, Staff Writer

Mole Lake, Wis.—"Ni Win" means four in Ojibewa, states Louis Hawpetoss, a Menominee representative to the inter-tribal organization named Ni Win, which is a consortium of four Wisconsin tribes. They include the Menominee, Forest County Potawatomi, Stockbridge-Munsee, and the Mole Lake Band of Chippewa.

The four tribes share a common "life line," the Wolf River, which is being jeopardized by a proposed copper/zinc mine at its watershed.

Hawpetoss and Dave Grignon, Menominee Historic Preservation Program, had come to Mole Lake on Feb. 17th in order to smudge a building recently purchased by Ni Win as a headquarters for the organization. The traditional ceremony prepared the house for its new use and new owners by inviting in the good spirits and removing the bad.

"Now we have common space, common ground, and a spiritual center to carry on the tasks of the Ni Win," Hawpetoss explained.

The home was formerly private property within the boundaries of the Mole Lake Reservation. It is surrounded by land owned by the Crandon Mining Company, the front company for Exxon and Rio Algom.

Ni Win had its unofficial beginnings when the four tribes joined together in 1984 to be sure the tribes' interests were represented during the permitting process for Exxon's proposed copper-zinc mine near Crandon, Hawpetoss states.

In 1986 when Exxon announced it was abandoning the permitting process, Menominee leader Hillary Waukau had told the people that this was not a moment for celebration because the process had only been delayed. The mining company, he said, would return.

The return of Exxon in partnership with Rio Algom in 1993 proved Waukau's predictions to be true, Hawpetoss noted. And now Ni Win, as a more formal consortium of tribes established in 1992, must rekindle its activity to defeat the opening of a mine which will impact all four of the member reservations.

The new Ni Win headquarters will provide a commonly owned place for the inter-tribal consortium to meet and to hold ceremonies. Ni Win represents the Menominee, Stockbridge-Munsee, Forest County Potawatomi and the Mole Lake band of Chippewa. Above are Louis Hawpetoss, Menominee; Robert Van Zile, Mole Lake; Dave Grignon, Menominee, and Eugene Smith, Mole Lake, following ceremonies to prepare the building for its new use. (Photo by Ampose)

The threatened degradation of the Wolf River, a resource highly valued and respected by all four tribes, is one of their primary concerns.

The Menomonie reservation had been unsuccessful in gaining recognition as an affected party during the first permitting process in 1984, Hawpetoss states. The reservation lies 50 miles down river of the mine. However, Hawpetoss believes that if the river is degraded at its source, it will carry the contamination through the rest of the system.

The prevention of that possibility is the main impetus of Ni Win.

They are currently involved in the organization of a major environmental conference to be held on the Mole Lake reservation June 15-19th. It is the annual conference of the Indigenous Environmental Network (IEN), an international organization working on behalf of indigenous nations whose environments and consequently cultures are being destroyed.

Representatives from across the Americas will be present. The IENconference is being held simultaneously with the Protect the Earth Rally and the Mole Lake traditional Strawberry Pow-wow.

There will be no lack of activity at all levels, Hawpetoss states. From the spiritual to political arenas of life, participants will be immersed in the activities and thoughts required to act on behalf of Mother Earth.

Ni Win is also working with the Midwest Treaty Network in planning a rally at the Capitol in Madison at noon on March 14th. The rally is designed to bring public awareness of the mining proposal and the risks involved.

Already active and committed to the preservation of their native lands and resources, the Ni Win tribes view their new headquarters as another leg in the long and arduous process of defending the river, their land, their heritage, and their future.

Crandon Mining Company files Notice of Intent

Crandon, Wis.—Crandon Mining Company took the first formal step in February toward seeking permits from the Wisconsin Department of Natural Resources (DNR) to mine its zinc and copper orebody south of Crandon.

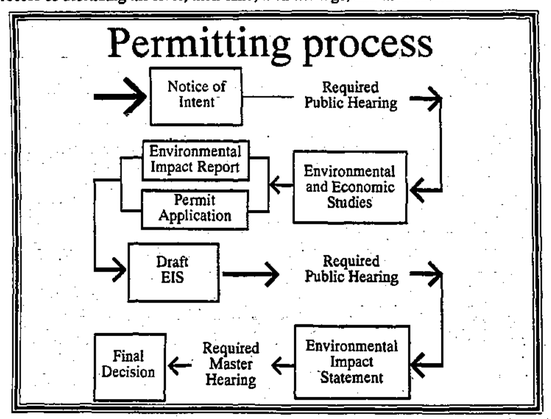
The company filed with the DNR its Notice of Intent (see sidebar) and its proposed Scope of Study, listing studies to be done on local air and water quality, fish and wildlife, social and economic conditions and other topics.

The data will be used in preparing permit applications and completing environmental reviews. Under state law, the DNR will hold a public hearing on our Notice of Intent within 45 to 90 days.

In announcing the filing, company President Jerry Goodrich called for open dialogue and invited local residents to a series of community information forums to discuss the mine proposal and the state permit process.

"This process will look at issues close to the hearts of people who live and visit here," Goodrich said. "My message to local residents is simply, 'Get involved. Over the next two or three years, you can help decide what issues are addressed and how they are resolved. Your input can make a difference.

"The permit process is built on open dialogue," Goodrich said. "It includes everyone. It welcomes all viewpoints. It's no secret there are many viewpoints about this mine, but I would venture to say we all agree on one critical thing: the need to protect the resources that make this area what it is. Economy, environment, Native American communities, tourism, scenery, recreation—all of it has to be protected. On that there is no argument.



Focus on the Lake Superior fishery

Trends in market and management discussed

By Sue Erickson, Staff Writer

Red Cliff, Wis.—The needs and issues of the tribal commercial fishermen were the focus of a conference coordinated by Jim Thannum and Sharon Nelis, GLIFWC Planning and Development Division, the evening of February 16th at Red Cliff.

Topics covered during the course of the conference included fish marketing prospects, enforcement, stocking issues, threats to the Lake Superior fishery, and current fishery management trends.

Bill Moulder, Creative Marketing Communications, Inc., provided an overview of market demands in 1993. Moulder predicts a steady and increasing market for fresh or frozen Lake Superior fish, but emphasized the need for convenience packaging both for restaurants and grocery sales.

A rising demand for fish nationally, accompanied by depleted stocks of popular ocean fish, provides an optimistic picture for Lake Superior species, according to Moulder.

Fishing for species such as ocean cod and pollack are being restricted, Moulder stated, because those species have been over-harvested. Growing public awareness of fish from contaminated waters will also make Lake Superior fish attractive to consumers, he noted.

Moulder provided several recommendations for expanding market potential. These included:

- advertising to acquaint market with Lake Superior species
- creating a value-added product
- custom packaging rather than hand processing
- consider obtaining marketing staff.

Don Gurnoe, Buffalo Bay Fish Company, a tribally-owned and operated company, reported on marketing efforts by Buffalo Bay this year. Gurnoe cited tribal casino restaurants as a target for fresh-caught fish.

He has been working with the Mystic Lake and Treasure Island Casinos in terms of providing a regular supply of fish.

Casino managers, he noted, are concerned about three things: 1) a good product; 2) a competitive price; and 3) reliability for delivery.

Gurnoe was optimistic about the arrangements with the two casinos and feels that regular runs to the southern portion of the state will make stops for smaller sales along the route more viable.

River ruffe hit Chequamegon Bay

Like the sea lamprey, the river ruffe were introduced into Lake Superior in the ballast water of foreign ships. These exotic fish flourish in friendly waters and reproduce to become a threat to the native fish stocks, such as yellow perch, whitefish and lake trout.

Tom Busiahn, USFWS fisheries biologist, provided an update on the problems related to the introduction of the tiny river ruffe. Biologists, he noted, are concerned because ruffe are spreading and have been detected in the Chequamegon Bay area, notably in the Lower Bad and Sioux Rivers.

The USFWS in conjunction with other agencies, including the Great Lakes Indian Fish & Wildlife Commission, have been studying the ruffe for the past several years and looking at effective means of preventing their spread.

Efforts, to date, have not been successful, Busiahn stated, and he feels that the use of chemical treatment in river mouths will be the only effective means of limiting their population.

Problems related with the river ruffe relate to elimination of the forage base for native fish. The ruffe, Busiahn said, reproduce explosively. Though tiny, they quickly number in the millions and consume the food base used by the yellow perch.

While use of chemical treatment is not a popular choice, Busiahn feels that it is probably the only choice available to fishery managers. Efforts at predator introduction and netting have not been sufficiently effective to control the spread of ruffe.

Chemicals, such TMF used as a lampricide, are the next option. However, those are also very costly, Busiahn stated.

Currently, the USFWS plans on chemical treatment between Saxon Harbor, Wis. and the Porcupine Mountains in Michigan. However, funding for the project is not yet available, he said.

USFWS has produced a video on river ruffe for public education purposes which is available at the USFWS office in Ashland.

Tribal fishery biologists report on studies, trends and issues

Decreased lake trout stocking proposal: Bill Mattes, GLIFWC Great Lakes biologist and section leader, reported on a proposal by the USFWS to eliminate lake trout stocking in areas of Lake Superior where rehabilitation has occurred.

Criteria have been developed by the Lake Superior Technical Committee of the Great Lakes Fisheries Commission and drafts of the criteria are available for review.

Mercury contamination: Joe Dan Rose, Bad River fisheries biologist, reported on studies in the Kakagon Sloughs. Bad River has been performing both fish stock assessments and population trend studies.

Recently, walleye have also been tested to determine the degree of mercury contamination. Rose noted that testing revealed that walleye from the Kakagon contained about .046 ppm of mercury which is comparable to fish taken from the St Louis River in Minnesota.

Rose noted that he was surprised to see such high levels of mercury in Kakagon fish as the river has not been exposed to nearly as many contaminants as the St. Louis.

Survival rates studied at Red Cliff: Besides routine fish assessments, which reveal an upward trend in lake trout reproduction, Mike Gallinat, Red Cliff fisheries biologist, has been involved in studying survival rates on fish released from nets.

Live fish released from nets are transported to tanks in the hatchery where they are tagged and observed for several days prior to release, Gallinat stated.

To date, studies have revealed that larger fish are surviving better, but most importantly that high survival rates, ranging between 89%-94% were observed for fish that arrived alive at the dock.

"Overall mortalities from fish surviving to the dock and held for 48 hours were lower in our study than those reported for hook and line released lake trout..." Gallinat stated.

Only a small difference in mortality rates was observed between seasons, with summer mortality rates being higher, and no significant difference in survival was based on the anatomical location where the fish was caught, he said.

Gallinat feels that the study is a good basis for allowing live release of lake trout into the lake from commercial fishermen's nets, a practise which is currently not allowed.

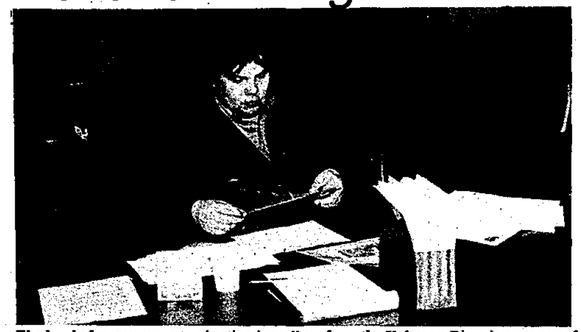
Hatchery reports: Biologists from the Red Cliff, Keweenaw Bay, and Bad River hatcheries reported on the tribal rearing and stocking programs.

Mike Donofrio, Keweenaw Bay fisheries biologist, noted that the tribe's new hatchery facility began operation in 1993.

The facility will be used to stock 100,000 lake trout yearlings into the Keweenaw Bay annually. Studies have indicated a decline in lake trout populations in the Bay, so the program is designed to bolster that fishery.

Red Cliff's new facility will be opening this spring, according to biologist Mike Gallinait. Three new rearing ponds are in the final stages before completion. The construction of the ponds has been jointly

(See Focus on the fishery, page 24)



The level of mercury contamination in walleye from the Kakagon River is a source of concern for Bad River fisheries biologist Joe Dan Rose who provided a presentation during the GLIFWC conference for tribal commercial fishermen. Above, Rose prepares materials for his presentation. (Photo by Amoose)

GLIFWC biologist Bill Mattes, Great Lakes section leader. (Photo by Amoose)

A Lake Superior for the Seventh Generation

A vision for the Great Lakes Indian Fish & Wildlife Commission

By Sue Erickson
Staff Writer

> "Many years ago, my Ojibway ancestors migrated to this area from their original homeland on the eastern shores of North America. . .Madeline Island was the final stopping place on this great migration. Here, the Waterdrum of the traditional Midewiwin Lodge sounded its voice loud and clear. Its voice traveled far over the water and through the woodlands. Its voice attracted the many bands of the Ojibway until this island became the capital of the Ojibway nation."
> **—Edward Benton-Banai, Mishomis Book**

Lake Superior has long been the homeland of the Ojibway, known as the Lake Superior Chippewa. Following European settlement of the Great Lakes region, individual bands reserved homelands through treaties near their traditional village sites.

Consequently, Ojibway reservations dot the shoreline of Lake Superior today throughout the United States and Canada, and Lake Superior continues to play an important role in the subsistence and spiritual survival of the people.

It is not surprising that the Ojibway nations are very concerned today about the status of Lake Superior as a traditional and ongoing source of food, water and a resource which has been an integral part of the Ojibway heritage.

Much of the Ojibway concern is focused on the Lake Superior fishery, a primary source of food and income, and on water quality and related issues. Today Ojibway people are confronted with problems that threaten to diminish and pollute the fishery, problems stemming, for the most part, from the industrialized world around them.

While not part of the cause, the Ojibway still seek to be part of the solution because of the importance of the Lake to the continued survival of the bands and their culture.

Consequently, they have been working cooperatively with other resource management agencies to protect the Lake and have sought a stronger voice in the various decision-making processes that effect the management of Lake Superior.

The Great Lakes Indian Fish and Wildlife Commission (GLIFWC), which represents eleven Ojibway bands in Minnesota, Michigan, and Wisconsin, is charged with the protection and implementation of the Ojibway treaty rights both in Lake Superior and the inland lands and waters.

Protection of the treaty right involves protection of the resource, because a diminished resource, or fish and game too contaminated to use, essentially diminishes the treaty right as well.

To this end GLIFWC provides both enforcement and biological staff to work on issues relating to the protection of the treaty fishery. This includes annual fish assessments to provide current information on stock abundance and trends as well as work with other initiatives such as lamprey control and river ruffe research.

Recognition of deteriorating water quality in Lake Superior and its impact on the fishery and the consumers has placed issues relating to improving water quality high on a priority list for the Ojibway bands.

GLIFWC's Board of Commissioners went on record by resolution in support of zero discharge into Lake Superior. It has also gone on record in opposition to new or increased discharges of mercury into the atmosphere or waters of the ceded territory as well supporting the curtailment of existing emissions of mercury which are causing contamination of the fishery.

It is important to remember that the Ojibway people traditionally rely heavily on the fishery for food. They may eat more fish than the general public, thus toxic substances in fish such as mercury, PCBs and chlordane may have a greater impact on the tribal public.

GLIFWC, along with representatives from individual bands, attended the International Joint Commission (IJC) meeting in Windsor, Ontario last fall in order to better learn how that process works and to seek avenues for input.

At that meeting a resolution was presented calling for a Native representative from the United States and one from Canada on the IJC to provide Indian nations with more than lip-service recognition.

Tribes seek to be recognized as distinct sovereign nations with the right to protect their own jurisdictions. As GLIFWC Policy Analyst Jim Zorn stated in a interview, the IJC is reluctant to recognize tribes at the decision-making level because it adds yet another entity to consider and because the tribes may advocate for stricter standards than state or federal governments may wish.

Currently, the Ojibway are represented on working committees of the Great Lakes Fish Commission, an international organization which seeks to coordinate the management of the Great Lakes fishery through a process of consensus.

Also, Ojibway bands, such as the Bad River Band of Lake Superior Chippewa in Wisconsin, are in the process of instating their own clean air standards, which will assist them in controlling pollutants from outside the reservation and hopefully reduce the likelihood adding to the Lake's toxic burden.

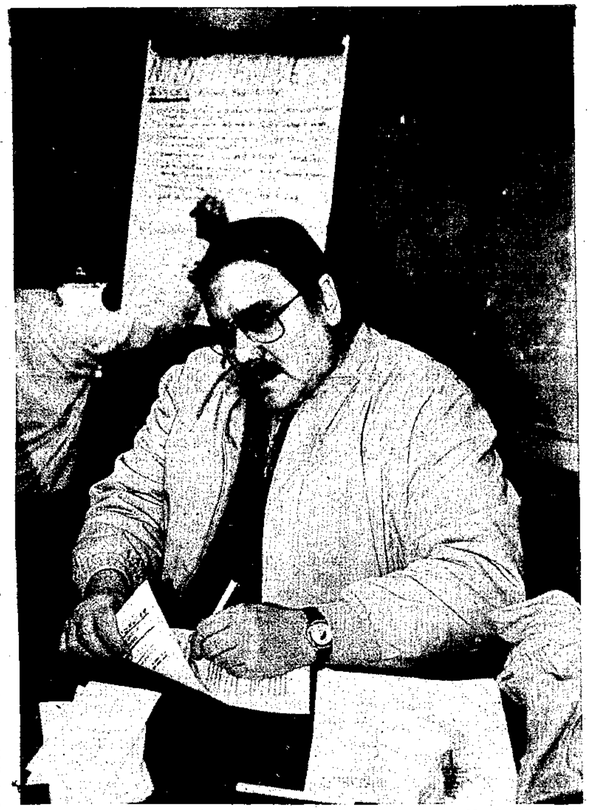
Bad River has also gone on record in opposition to industry, such as Neutralysis, being located near the Lake and presenting another possible threat of pollution to the Lake. Other bands have opposed construction of mills, mines, and other industries whose emissions would further jeopardize and pollute the Lake Superior ecosystem.

While tribal nations are just beginning to build the staff and expertise required to directly address many of the water quality issues affecting Lake Superior, they continue to assert both their right to protect the resource and a traditional, tribal viewpoint.

The Ojibway bands monitor the status of many environmental issues, provide public information to both the Indian and non-Indian public, and actively work in support of legislation and other endeavors designed to protect the environment.

Indian nations traditional thought and belief advocate for the ecosystem and a holistic approach to management. They have always recognized and respected the significance of each part, no matter how small, and its relationship to the whole.

As modern-day stewards of the resource, they are committed to the large tasks ahead which will provide a healthy environment and a healthy Lake Superior for the use and enjoyment of the seven generations to come.



A series of open houses, entitled Northern Initiatives, were sponsored by the Wisconsin Department of Natural Resources (WDNR) throughout northern Wisconsin this winter. According to WDNR public information director Dave Kunelius, the open houses were intended to provide an opportunity for public input and discussion on resource management issues. That input will be used as a guide in the WDNR's strategic planning. Above, GLIFWC planner Bill Koenen completes a questionnaire during an open house at WITC, Ashland. (Photo by Sue Erickson)

GLIFWC fisheries ready for spring

By Sue Erickson, Staff Writer

Odanah, Wis.—While the sound of waves lapping on the shore seems very remote to many northerners at this point, GLIFWC's inland fisheries crew know spring is just around the corner, and it will bring a rush of activity as the ice once again leaves the lakes.

That's why fisheries crews are using winter months to get ready for their head-on collision with spring. Ice out will send electrofishing boats into the chilly waters for spring assessments and biological staff to all the spear landings to monitor the spring walleye season.

According to GLIFWC inland fisheries section leader Andrew Goyke, GLIFWC is currently working with the WDNR to determine a schedule for electrofishing assessments this spring. Goyke estimates that 20 to 24 lakes will be assessed by GLIFWC crews, however the list is not definite.

Mile Lacs Lake in Minnesota may be included in spring walleye assessments, Goyke said, although these plans are not firm yet either.

A new electrofishing boat is under construction at the GLIFWC garage, expanding the assessment capacity of the organization. Goyke says GLIFWC will send out three crews this year to work with three crews from the U.S Fish and Wildlife Service and the assessment crew from the St. Croix band.

Biologists are also working in conjunction with the Voigt Intertribal Task Force (VITTF) on formulating walleye quota declarations and lists of lakes for the upcoming spring season. Declarations are due into the Wisconsin Department of Natural Resources by March 15, Goyke states.

The VITTF has been provided with lists of lakes, current assessment figures and quotas on each body of water. The tribes then must determine their tribal need and prepare their declarations accordingly, Goyke says.

Mille Lacs mezii (burbot) studied for mercury contamination

By Sue Erickson
Staff Writer

Netting for burbot on Mille Lacs Lake, Minn., biologists take sample fish to be used for mercury analysis. The assessment was jointly performed by biological staff from GLIFWC, Mille Lacs and the Minnesota DNR. (Photo by Glenn Miller)

Odanah, Wis.—Assessment netting on Mille Lacs Lake, Minn. at -30° is not an experience that anyone really chooses, or foresees. However, GLIFWC inland fisheries staff were joined by staff from the Mille Lacs DNR and the Minnesota DNR to do just that. During one of those horrendously cold February weeks they set assessment gill nets for burbot, hoping to catch them during their spawning season, according to GLIFWC fisheries biologist Gary Regal, stationed at Mille Lacs.

Burbot, known as mezzi in Chippewa, is not a popular game or eating fish for the larger public, but it has been traditionally speared through the edge of the ice by the Chippewa by Rainbow Island. Mezii is still enjoyed as part of their diet.

This is why the Mille Lacs band is concerned about the level of mercury contamination contained in the species. Because of the low consumption rate by the non-Indian public, no testing has been done on the burbot by other organizations, Regal says.

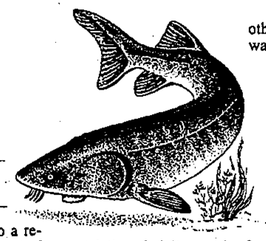
Only six burbot were gathered after setting two overnight and one day assessment nets. The two female captured were spent, so Regal believes they may have missed the spawning season.

The fish are being sent to the MN Chippewa Tribe's research laboratory for contaminant analysis. Meanwhile, Regal is hoping to obtain more burbot for study, perhaps from anglers or perhaps through continued assessment netting for the species.

Burbot, or mezzi, grow to about 25" in length, Regal says. Their Latin name is lota lota and are otherwise known as lawyer or eelpout. They have a reputation for being voracious eaters and compete with walleye for food. Mezzi are the only fresh water member of the cod family, according to Regal.

State-licensed spearing for sturgeon in progress

State biologists concerned about numbers of female taken



By Sue Erickson
Staff Writer

Madison, Wis.—According to a release from the Wisconsin Department of Natural Resources (WIDNR), an 18 day state-licensed spearing season on sturgeon is currently open on Lake Winnebago. Last year the season drew 8,137 spearers onto the lake.

State-licensed spearfishermen harvested 1,643 sturgeon during the 1993 season from Lake Winnebago. This included a 127 pound, 77 inch fish.

The WDNR release states that fisheries biologists have become concerned about the sturgeon population because information over the last three years indicates a large number of females being taken.

"Sixty to sixty-five percent of the fish speared in the last three years have been females, with about 40% of them being sexually mature," according to Ron Bruch, WDNR fisheries supervisor in Oshkosh.

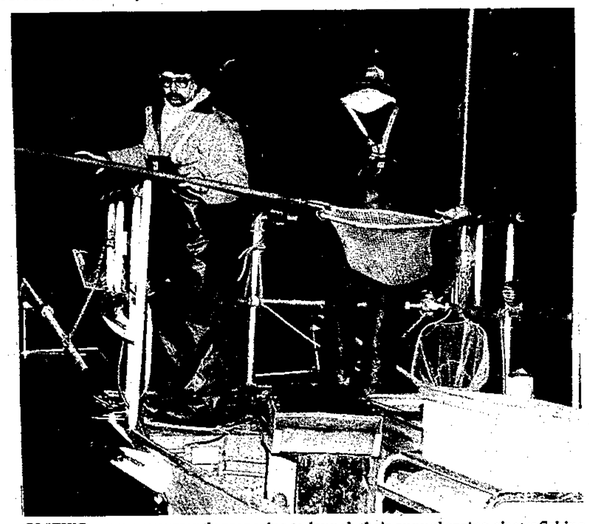
While the data indicates an increase in the sturgeon population, recent information raises concerns about the long-term population of adult spawning female, Bruch says.

Bruch noted that most state-licensed spearers prefer to harvest large, trophy-size fish, so it is not surprising that many mature females are taken. Most sturgeon over 60 inches are adult females, Bruch says.

WDNR is manning registration stations at various locations on the lake in order to determine the age and sex of the fish taken. Anyone who speared a sturgeon during the day is required to register it by 7 p.m. on the same day.

While the WDNR has monitored the spearing season for about 40 years, it has only been identifying the sex of the fish that are registered for the last three years.

(Information for this article is taken from a release in the Wisconsin Outdoors and Conservation News published by Wisconsin Department of Natural Resources, Feb. 9, 1994)



GLIFWC crews are currently preparing to launch their annual spring electrofishing assessments. Above, Butch Mieloszyk, inland fisheries technician and Mitch Soulier, fisheries aide, aboard a shocking boat. (Photo by Amoose)

Achieving zero discharge:

Hard choices for Lake Superior people

By Sue Erickson
Staff Writer

Lake Superior is the only one of the Great Lakes where the major focus does not have to be remediation and clean-up, according to Sue Gilbertson, U.S. Environmental Protection Agency (EPA) and member of the Binational Program. There is still time for preventative action.

This is why the Binational Program to Restore and Protect the Lake Superior Basin is charged with the task of setting up a "zero discharge demonstration zone where no point source discharge of any persistent bioaccumulative toxic be permitted" (International Joint Commission (IJC), 1990) in Lake Superior.

However, it was evident through the presentation that hard choices and personal responsibility for that task would confront all citizens in the Lake Superior basin and beyond.

The charge to develop a zero discharge demonstration program came from the IJC, which represents international jurisdictions responsible for the environmental quality of Lake Superior.

To that end the Binational Program have developed a draft Lake Superior Management Plan, known as the Lake Superior LaMP which specifically addresses nine identified pollutants and 43 surface-water point sources in the basin.

Ninety days, ending May 1, have been allotted for public comment on the draft management plan for the Lake Superior basin, according to Gilbertson.

The plan is known as the Lake Superior LaMP. In an attempt to stimulate public awareness and response, the Binational Program has sponsored public open houses throughout the basin. On Feb. 12 they brought the proposal to the Sigurd Olson Institute in Ashland, Wis.

Gilbertson noted that the draft plan does not have regulatory status, but rather recommends actions which will produce change. She also stated that while the primary focus is on nine identified pollutants, other critical contaminants are identified and need to be addressed in further development of management plans for the Lake.

The goal of the LaMP is defined as "to achieve zero discharge for the nine designated critical pollutants from point sources (the zero discharge demonstration program), reduce or eliminate non-point source loadings of these chemicals, and reduce point and non-point loadings of other critical pollutants."

While point sources of the nine designated pollutants have been identified, the draft plan notes that a significant amount of the yearly loads of these pollutants "appears to be from atmosphere deposition." Consequently, the plan addresses controls on air emissions, a more difficult arena to control than point sources of toxins.

Gilbertson noted that airborne contamination presents the problems of clean-up and prevention on a much larger scale as we must look for controls outside of the basin itself in order to afford protection to the Lake.

The nine designated pollutants are: 2,3,7,8-tetrachlorodibenzo-p-dioxin (TCDD), octachlorostyrene (OCS), hexachlorobenzene (HCB), chlordane, dichloro-diphenyl-trichloroethane (DDT) and its metabolites, dieldrin, toxaphene, polychlorinated biphenyls (PCBs) and mercury.

The zero discharge program addresses point sources on these nine chemicals, while the LaMP has expanded the emphasis to also address point and non-point sources of critical pollutants besides the "designated nine."

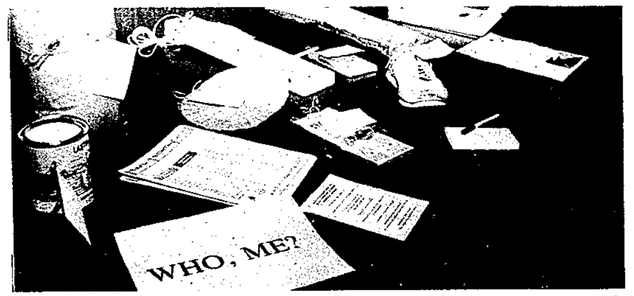
Causal pollutants

The Binational Program made use of a "beneficial-use" assessment as a yardstick to identify "causal pollutants." The (SeeDraft LaMP, page 9)

Loadings (kg/yr) of designated toxics from industrial point sources directly to Lake Superior. (ND—non-detectable, blank spaces indicate no testing)

Point Sources	TCDD	OCS	HCB	Chlor.	DDT	Dield.	Toxa.	PCBs	Merc.
Forest products									
Abitibi-Price, Fort William Div., Thunder Bay, ON	ND	ND	0.006				ND	0.09	
Abitibi-Price, Provincial Papers Thunder Bay, ON	ND	ND	ND				ND	0.33	
Canadian Pacific Forest Products, Thunder Bay, ON	ND	3.5	32.02				ND	0.53	
Domtar, Red Rock, ON	ND	0.15	0.26				ND	ND	
James River, Marathon, ON	0.0003	ND	32.8				ND	7.49	
James River, Ashland, WI	ND		ND	ND	ND	ND	ND	ND	
Kimberly Clark, Terrace Bay, ON	0.0002	ND	ND				ND	1.24	
Kimberly Clark, Munising, MI							ND		
Lake Superior Paper Industries, Duluth MN		[see WLSSD, page 11]							
Potlatch Corporation, Cloquet, MN		[see WLSSD, page 11]							
Superior Recycled Fiber Industries, Duluth, MN		[see WLSSD, page 11]							
Stone Container, Ontonagon, MI			ND	ND	ND	ND	ND	ND	ND
Superwood, Superior, WI	ND	ND	ND	ND	ND	ND	ND	ND	ND
Electrical Generating									
Cypress Northshore Mining, MN									
LTV Steel Mining Corp, MN									
M.L. Hibbard Station, Duluth, MN									
Thunder Bay TGS, ON	ND	ND	ND					0.08	0.44
Wisconsin El., Marquette, MI			ND	ND	ND	ND	ND	ND	
Mining									
Algoma, Wawa, ON		ND	ND					ND	1.15
Copper Range, White Pine, MI			ND	ND	ND	ND	ND	ND	7.31
Hemlo, Golden Giant, ON		ND	ND						0.64
Inco, Shebandowan, ON	ND	ND	ND					ND	0.15
Minnova, Winston, ON	ND	ND	ND					ND	0.066
Noranda, Geco, ON		ND	ND					ND	ND
Teck Corona, Hemlo, ON	ND	ND	ND						0.21
Williams Operations, Hemlo, ON	ND	ND	ND					0.53	ND
Miscellaneous									
Northern Wood Preservers, ON									
Murphy Oil, Superior, WI	0.015		ND	ND	ND	ND	ND	ND	0.038
Oigilvie Mills, ON									
Total Industrial Loadings (kg/yr)	0.0155	3.65	65.09					0.61	19.68

What	The Binational Program to Restore and Protect the Lake Superior Basin
Goal	To achieve zero discharge and zero emission of certain designated persistent, bioaccumulative toxic substances, which may degrade the ecosystem of the Lake Superior basin.
Strategy	1) pollution prevention 2) special designations 3) controls and regulations
Chemicals of concern	2,3,7,8-TCDD (dioxin) Octachlorostyrene hexachlorobenzene chlordane mercury DDT DDE and metabolites toxaphene PCBs



Who me? Yes, all of us need to take a better look at our own contributions to polluting the Lake Superior ecosystem. Home use materials, such as batteries, contribute significant amounts of toxics, such as mercury, to our environment. (Photo by Sue Erickson)

Household Hazardous Wastes?

Many products you use in your home and yard contain hazardous materials. Improper disposal of these products can cause fires, injuries to people and animals, and groundwater contamination. This guide will help you identify hazardous products in your home and tell you how to dispose of them properly.

Key: ■ Place in the trash / ● Pour down the drain (if connected to a sanitary sewer / ▲ Take to a hazardous waste collection site

Garage & Workshop	
Acetone	▲
Antifreeze	▲
Artist's paints and media	▲
Autobody repair products	▲
Battery acid	▲
Brake fluid	▲
Car batteries	▲
Car wax, solvent-based	▲
Contact cement	▲
Driveway sealer	▲
Fiberglass epoxy	▲
Gasoline and other fuels	▲
Glue, solvent-based	▲
Glue, water-based	■
Joint compound	■
Lighter fluid	▲
Motor oil	▲
Other oils	▲
Paint, all types	▲
Paint thinner	▲
Paint stripper	▲
Parts cleaner	▲
Photographic chemicals	▲
Rust remover	●
Shellac	▲
Stain	▲
Transmission fluid	▲
Turpentine	▲
Varnish	▲
Windshield washer solution	●
Wood filler	▲
Wood preservative	▲

Questions? Call the Western Lake Superior Sanitary District (WLSSD) Garbage Hotline: (218) 722-0761

Kitchen & Bathroom	
Alcohol-based lotions (perfume, aftershave)	●
Bleach	●
Cleaners, ammonia-based	●
Cleaners, solvent-based	▲
Cosmetics	■
Disinfectants	●
Drain cleaner	●
Floor care products	▲
Hair remover	▲
Medicine	●
Nail polish	▲
Nail polish remover	▲
Oven cleaner	▲
Permanent wave solution	●
Skin cream	■
Toilet bowl cleaner	●
Tub and tile cleaner	●
Window cleaner	●

Home & Garden	
Aerosol cans, empty	■
Aerosol cans, full	▲
Batteries, alkaline	■
Batteries, button	▲
Dry cleaning solvent	▲
Fertilizer	■
Fungicide	▲
Furniture polish	▲
Insect spray	▲
Metal polish, solvent-based	▲
Mothballs	▲
Pesticide	▲
Pool chemicals	▲
Rat poison	▲
Septic tank cleaner	●
Shoe polish	▲
Spot remover	▲
Stump remover	▲
Weed killer	▲

Buying Smart

○ Think twice before you buy! Switch to safe substitutes. For a brochure on alternatives to hazardous products, call the Hotline.

○ Read the label. Make sure the product will do what you want before purchasing. Follow label directions for safe use, storage and disposal.

○ Purchase only the amount you need, and use up what you buy.

○ Avoid aerosols. Choose pump sprays or other alternatives.

○ Select water-based over solvent-based products when available.

○ Before buying paint, check out the Paint Shelf at the WLSSD. It's free! Call the Hotline for details.

Proper Disposal

○ Stores that sell car batteries must accept them back for recycling. Call the Hotline for waste oil drop-off locations.

○ Reuse products such as paint thinner and paint. Give leftovers to someone who will use them up for their intended purpose.

○ Never pour oil, antifreeze or other hazardous materials on the ground, into storm sewers or into a septic system.

○ Bring hazardous products that you cannot use up or give away to the Western Lake Superior Regional Household Hazardous Waste Facility, 27th Avenue West, Duluth, Minn. Do not bring in hazardous wastes from businesses.

Western Lake Superior Sanitary District

Draft LaMP for Lake Superior presented

(Continued from page 8)
draft plan finds that the chemical and ecological integrity of the Lake has been sufficiently altered to cause the lakewide beneficial-use impairments associated with a variety of causal pollutants.

Those impairments include:

- fish and wildlife consumption restrictions
- degraded fish and wildlife populations
- fish tumours or other deformities
- bird or animal deformities or reproduction problems
- degradation of benthos
- restrictions on dredging activities eutrophication or undesirable algae
- degradation of aesthetics, and
- loss of fish and wildlife habitat.

The draft indicates that chlordane, DDE, toxaphene, PCBs, and TCDD equivalents (dioxins and furans) are implicated as causal agents in these impairments. Also at fault are metals (arsenic, cadmium, chromium, copper, lead, iron, manganese, nickel, and zinc), polynuclear aromatic hydrocarbons, biochemical oxygen demand, phosphorus, and pulp mill waste.

Significantly, assessments did not find that toxic chemicals have affected lake trout reproduction or productivity. However, the quality of the lake trout for consumption has been impaired by the levels of PCBs, TCDD, DDE, dieldrin, and mercury in the fish.

Assessments of point sources indicated that they are contributors of TCDD, OCS, HCB, PCBs and mercury. However, atmosphere deposition "appears to be the largest (91%) of the total source of these compounds."

Public choices and public awareness

Presenters at the open house emphasized the need for public awareness of the issues and the necessity for citizens to make informed choices.

(Continued on page 10)

GLIFWC takes a different approach to mercury testing

Skin-off samples reveal higher concentrations

By Sue Erickson
Staff Writer

Odanah, Wis.—When the State of Wisconsin issues mercury advisories for fish they are based on tests performed with the skin on. However, testing walleye samples with the skin off is revealing a higher concentration of mercury than appears in most advisories, according to Great Lakes Indian Fish & Wildlife Commission (GLIFWC) environmental biologist Karen Vermillion.

Vermillion began sampling walleye for comparative studies because she feels most of the tribal consumers eat fish with the skin off. "We suspected that mercury levels would be higher if the skin is removed," Vermillion said.

Essentially skin on samples dilute the levels of mercury, because most of it is contained in the muscle of the fish, Vermillion says. Therefore, the advisories we read are based on lower concentrations of mercury per weight than if they had been tested with the skin-off and are consequently artificially low.

Fourteen fish taken during spring of 1993 were tested for a skin on/ skin off comparison at the Lake Superior Research Laboratory, Duluth, Minn. Results showed that thirteen of the fourteen fish tested had higher mercury levels with the skin off and some of those were significantly higher, Vermillion states.

In choosing lakes for mercury assessments, Vermillion has been concentrating on lakes where Chippewa bands usually spear and lakes where the state has not tested fish for mercury levels. Vermillion will be continuing to sampling for her mercury studies by taking both spring and fall samples.

Vermillion is looking at seasonal patterns by collection in spring and fall on the same set of lakes and also a long term pattern, by looking at a set of lakes once a year over a long stretch of time.

Problems with mercury discussed on video

A video designed for use in schools is currently being developed by the Great Lakes Indian Fish & Wildlife Commission Biological Services Division. It considers the problems posed by mercury as a health risk as well as looks at inconsistencies in terms of advising on mercury content.

Funded through a grant from the Environmental Protection Agency in conjunction with a grant from the Otto Bremer Foundation, GLIFWC environmental biologist Karen Vermillion has coordinated the production of the video and involved tribal students from the Bad River, Keweenaw Bay and Fond du Lac bands in the process.

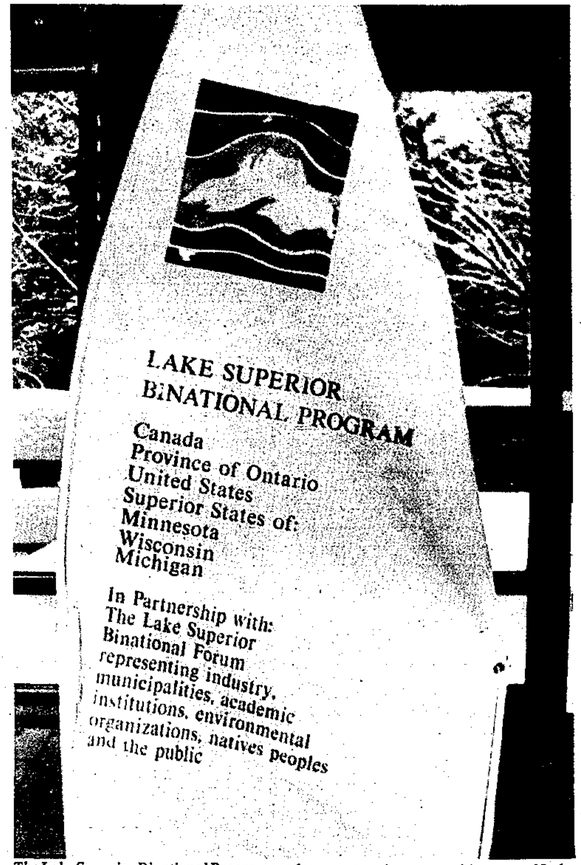
On combination educational/photographic trips tribal students visited a number of point sources of mercury, including the White Pine Smelter in Michigan and Murphy Oil and the Potlatch Company near Duluth.

The video discusses sources of mercury, how it enters the food chain and the impact on human health, emphasizing the high risk to fetuses, Vermillion states.

The variations between mercury advisories from state-to-state is also noted in the video as a matter of public awareness. The levels of mercury at which states issue advisories are different in Michigan, Minnesota, and Wisconsin. Essentially, you could be eating fish in Wisconsin that have been declared unsafe in Michigan.

Part of the question posed through the video is whether the advisories sufficiently protect tribes from mercury contamination, Vermillion noted. One of the people interviewed on the video is Marie Kuykendall, co-manager of the Lake Superior Research Institute's Environmental Health Laboratory. Kuykendall has been studying the impact of mercury consumption on tribal members using hair and blood samples.

Vermillion says the video will run 15 minutes and will be made available to member tribes, tribal schools and school districts surrounding reservations.



The Lake Superior Binational Program made many stops in communities around Lake Superior to introduce and elicit comment on the draft Lake Management Plan (LaMP) for Lake Superior. The plan targets nine identified contaminants but also identifies other serious toxins. (Photo by Sue Erickson)

Draft LaMP for Lake Superior presented

(Continued from page 9)

The finger of blame for toxic contamination cannot always be pointed outwards or strictly at industrial targets. It has to come back to the individual as well.

Gilbertson noted that many of the pollutants in the basin are coming from "home use" sources and citizens are going to need to contend with that responsibility if zero discharge is to be achieved.

Latex paint was identified as a significant source of mercury. Fluorescent light bulbs are another. New-fangled tennis shoes contain mercury lights in their heels. The environment vs. fashion may be one choice consumers will have to make, she noted.

Home-used batteries is another source of mercury. Chuck Ledin, Wisconsin Department of Natural Resources, noted that an estimated 1600 lbs. of mercury enters the Lake Superior basin from discarded home-used batteries.

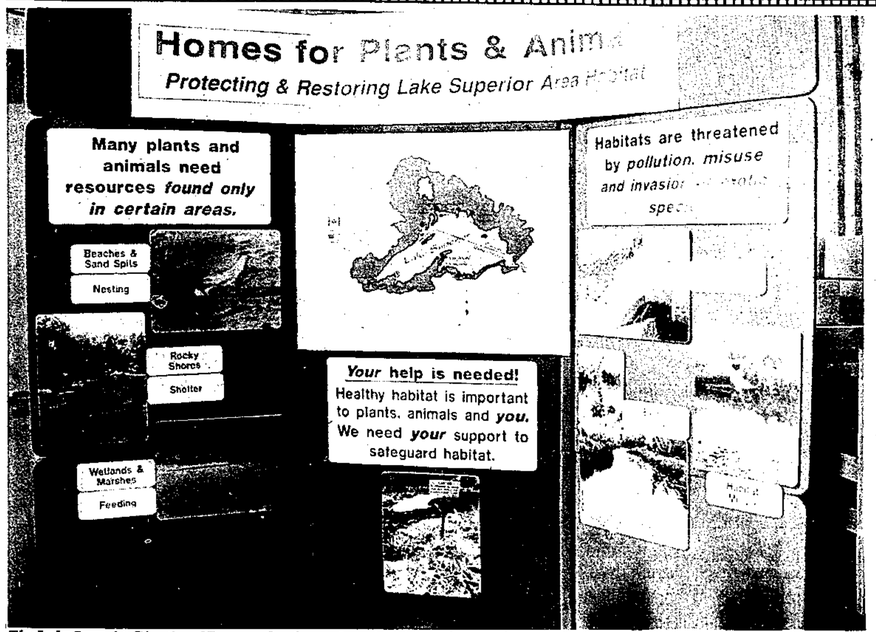
Difficult issues confront consumers who must begin to make the choices—sometimes ones which will be costly. Sometimes answers are not simple. For instance, if we refuse to use fluorescent bulbs and go to incandescent bulbs, we are putting more pressure on the energy source, so probably burning more fuel and emitting more pollution on that end. No win???

Another problem raised during the public discussion was inadequate means of disposing of home use materials that are toxic. Tires, batteries, paints and so forth pose monumental problems to individuals in terms of safe disposal. Fees associated with disposal may promote disposal direcrectly in the lake, the forest or ditches, Gilbertson commented.

These are issues which need to be addressed in the heart of every person, in every household and in each community. The long term welfare of Lake Superior and the entire ecosystem of the area will depend on individuals' choices and commitment.

Copies of the draft plan can be obtained from:

Jeanette Morris-Collins, Environmental Protection Assistant, Water Quality Branch, U.S. Environmental Protection Agency, Region 5, 77 West Jackson Boulevard, Chicago, IL 60604; phone (312) 886-0152. ❐



The Lake Superior Binational Program has been educating citizens in regard to environmental issues threatening the Lake Superior basin while also soliciting comments on the draft management plan. (Photo by Sue Erickson)

Loadings (kg/yr) of designated toxics from municipal dischargers directly (waterborne) to Lake Superior. (ND - non detectable)

Municipal Point Sources	TCDD	OCS	HCB	Chlor.	DDT	Dield.	Toxa.	PCBs	Merc.
Ashland, WI	ND		ND	ND	ND	ND	ND	ND	ND
Gogebic-Iron, MI									
Hibbing, North, MN			ND	ND	ND		ND	ND	
Hibbing South, MN			ND	ND	ND		ND	ND	
Ishpeming Area, MI			ND	ND	ND	ND	ND	ND	ND
Marathon, ON									
Marquette, MI			ND	ND	ND	ND	ND	ND	ND
Nipigon, ON									
Portage Lake, MI			ND	ND	ND			ND	
Red Rock, ON									
Schreiber, ON									
Superior, WI	ND		ND	ND	ND	ND	ND	ND	ND
Thunder Bay, ON	ND	ND	ND	ND	ND	ND	ND	ND	3.89
Two Harbors, MN									
Virginia, MN			ND	ND	ND		ND	ND	
Western Lake Superior Sanitary District (WLSSD), Duluth, MN	ND		ND	ND	ND		ND	ND	ND
Total Municipal Loadings (kg/yr)									**3.89**

(The table on page 8 and the above are being reprinted from the State of the Lake Superior Basin Reporting Series, Volume II. A publication of the Lake Superior Binational Program)

EPA announces major gains in underground storage tank cleanup

The U.S. Environmental Protection Agency (EPA) Region 5 said that some 25 percent (or 12,500) of the 50,000 known leaking underground storage tanks in the Midwest have been cleaned up. And almost 85 percent of the remainder (32,000) are undergoing cleanup.

Regional Administrator Valdas V. Adamkus said: "We have been working closely with the States in the Region in cleaning up these sites. We are concerned about the drinking water, soil, and air contaminated by these leaks."

Adamkus said another important benefit of the cleanup is the saving in valuable energy resources. "We estimate that in Region 5 alone, we have prevented the release into the environment of over 900,000 gallons of petroleum daily," he pointed out. "At current prices, this is a daily savings of about $990,000."

He said regional efforts have cut hazardous chemical leaks by over 3,600 gallons a day; the price tag is not known due to widely varying costs of these substances.

In 1993, over 453,641 gallons of gasoline and other petroleum products were recovered from the top of the ground-water table. In addition, 6.3 billion gallons of contaminated ground water and 8 million tans of contaminated soil were estimated to have been removed from high priority sites in the Region and cleaned up.

EPA launched its cleanup program for leaking underground storage tanks in 1988, under the Hazardous and Solid Waste Amendments to the Resource Conservation and Recovery Act.

In Illinois, 2,151 (or 20.4 percent) of the 10,524 confirmed releases were cleaned up by the end of fiscal year 1993. Despite its efforts, EPA estimates that confirmed releases will continue to increase well into the next century. They could go as high as 100,000 due to the deterioration of older tanks that were installed without the necessary corrosion protection.

EPA said it will focus limited resources on high-risk environmental sites and cleanup options that best protect the public and the environment at each particular site. EPA estimates the average cost of cleaning up one underground facility is $100,000. The projected cleanup costs in Region 5 alone could go as high as $10 billion. Much of the cleanup costs are being paid for by State petroleum tax funds set aside for this purpose. Many of these funds are feeling the strain of this effort.

To cut cleanup costs and speed up the process, EPA, the States, and the petroleum industry are looking at improved and more cost-effective technologies.

EPA has already begun cooperative technology demonstration projects with the State regulators and industry. For example: A project with the Ohio Department of Commerce and BP Oil Co. has demonstrated a process that can cut cleanup time from 2 years to 8 months.

GLIFWC through the decade

Highpoints in GLIFWC history

GLIFWC celebrates a decade of growth

By Sue Erickson, Staff Writer

Filled with the color and drama of a people's struggle for recognition of their rights, the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) proudly celebrates its first decade as an inter-tribal organization. Proud of the Chippewa nations which it represents and their commitment to protecting their rights and the natural resources, GLIFWC's successes during its first ten years are a result of the tribal leadership which has stood behind its growth.

GLIFWC's mission is:

✖To provide assistance to member tribes in the conservation and management of fish, wildlife, and other natural resources throughout the Great Lakes region, thereby, insuring access to traditional pursuits of the Chippewa people;

✖To facilitate the development of institutions of tribal self-government so as to insure the continued sovereignty of its member tribes in the regulation and management of natural resources;

✖To extend the mission to ecosystem protection, recognizing that fish, wildlife, and wild plants cannot long survive in abundance in an environment that has been degraded;

✖To infuse traditional Anishinabe culture and values as all aspects of the mission are implemented.

GLIFWC recognizes that tribal rights can be jeopardized not only by social and political movements opposing Indian treaty rights, but also by destruction of the resources upon which the Chippewa people have traditionally relied for subsistence.

Therefore, GLIFWC continues to monitor the status of the resources in the ceded territory and be watchful for the continuing welfare of those resources. The goal of GLIFWC reflects that of its members—to guarantee that seven generations to come will be able to enjoy and harvest the gifts of a healthy Mother Earth.

GLIFWC's Member Tribes

Michigan

Bay Mills Indian Community
Route 1, Box 313
Brimley, MI 49715
(906) 248-3241

Keweenaw Bay Indian Comm.
Route 1
Baraga, MI 49908
(906) 353-6623

Lac Vieux Desert Band
P.O. Box 466
Watersmeet, MI 49969
(906) 358-4722

Minnesota

Fond du Lac Chippewa Band
RBC Building
105 University Avenue
Cloquet, MN 55702
(218) 879-4593

Mille Lacs Chippewa Tribe
HCR 67, Box 194
Onamia, MN 56359
(612) 757-3261

Wisconsin

Bad River Chippewa Band
P.O. Box 39
Odanah, WI 54861
(715) 682-7111

Lac Courte Oreilles Band
Route 2, Box 2700
Hayward, WI 54843
(715) 634-8934

Lac du Flambeau Band
Box 67
Lac du Flambeau, WI 54538
(715) 588-3303

Mole Lake Chippewa Band
Route 1
Crandon, WI 54520
(715) 478-2604

Red Cliff Chippewa Band
Box 529
Bayfield, WI 54814
(715) 779-3700

St. Croix Chippewa Band
P.O. Box 287
Hertel, WI 54845
(715) 349-2195

VITTF and GLIFC merge

In March 1984, one decade ago, the Great Lakes Indian Fisheries Commission (GLIFC), led by former executive director Henry Buffalo Jr., and the Voigt Intertribal Task Force, headed by VITTF chairman James Schlender merged to form the Great Lakes Indian Fish and Wildlife Commission (GLIFWC). Both were inter-tribal organizations and both concerned with the protection and implementation of off-reservation treaty rights.

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From December 1983 MASINAIGAN: Members of the Voigt Inter-Tribal Task Force during one of their working sessions. Pictured above: standing, from the left: Lewis Taylor, St. Croix; Howard Bichler, St. Croix attorney; James Schlender, VITTF chairman, LCO; James Janetta, lead attorney for Voigt under Judicare; Kathryn Tierney, Lac Courte Oreilles attorney. Front row: Dewey Schwalenberg and Gilbert Chapman, Lac du Flambeau; Arlyn Ackley, Mole Lake; Mike Chosa, Lac du Flambeau; David Siegler, Bad River attorney; Ray DePerry, Red Cliff attorney. (Staff photo)

Self-regulation capabilities first priority

(Continued from page 12)

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Pending a series of further court hearings which would determine the scope of the treaty rights and resolve outstanding questions of regulation, tribal off-reservation seasons depended on negotiated agreements with the state. These were called interim agreements.

Negotiations were fraught with problems as the tribal and state representatives pounded out agreements to govern the seasons amid a bombardment of political and social pressure and with the specter of further litigation always clouding the table. Endless hours of preparation and negotiating consumed the time of tribal representatives, tribal attorneys, and biological staff.

Henry Buffalo, Jr., GLIFWC's first executive administrator. (Staff photo)

Meanwhile, GLIFWC continued to grow, expanding the technical capacity of tribes for self-regulation of the treaty harvest. By July 1984 a staff of six biologists and twelve conservation officers plus support staff were working together towards the implementation of the off-reservation rights.

A 1984 ERFE (Equal Rights for Everyone) meeting in Hayward in 1984. ERFE was one of the first anti-treaty organizations to form in Wisconsin. (Staff photo)

Deer registration station manned at Lac du Flambeau for one of the first off-reservation deer seasons. (Staff photo)

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A result of Judge Doyle's advice the Technical Working Group (TWG) with state and tribal representatives was formed to study the impact of traditional methods on the resources. This included gillnet assessments of Escanaba Lake as well as the development of a walleye population model to predict impacts of traditional methods, including spring spearing.

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Political pressures were also being brought upon the tribes as they moved towards a conservative and tightly regulated implementation of their off-reservation rights. For instance, the Wisconsin Counties Association passed a resolution to limit treaty rights and a referendum in Sawyer County opposing treaty rights was passed. Communications from political leaders to the tribes indicated disapproval and sometimes threatened to cut financial support for tribal programs.

Meanwhile, GLIFWC continued on its task—the protection of tribal rights and resources. Informational forums were sponsored by GLIFWC's Public Information Office in order to provide accurate information on treaty rights to a confused and hostile public, and publications with factual information, including the **MASINAIGAN**, were begun.

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In a less controversial arena, the state and tribes formed the Wild Rice Technical Working Group. Tribal involvement in wild rice management initiated a much greater effort towards enhancing wild rice management in the state.

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(See Anti-Indian, page 14)

GLIFWC through the decade

Highpoints in GLIFWC history

GLIFWC celebrates a decade of growth

By Sue Erickson, Staff Writer

Filled with the color and drama of a people's struggle for recognition of their rights, the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) proudly celebrates its first decade as an inter-tribal organization. Proud of the Chippewa nations which it represents and their commitment to protecting their rights and the natural resources, GLIFWC's successes during its first ten years are a result of the tribal leadership which has stood behind its growth.

GLIFWC's mission is:

✖To provide assistance to member tribes in the conservation and management of fish, wildlife, and other natural resources throughout the Great Lakes region, thereby, insuring access to traditional pursuits of the Chippewa people;

✖To facilitate the development of institutions of tribal self-government so as to insure the continued sovereignty of its member tribes in the regulation and management of natural resources;

✖To extend the mission to ecosystem protection, recognizing that fish, wildlife, and wild plants cannot long survive in abundance in an environment that has been degraded;

✖To infuse traditional Anishinabe culture and values as all aspects of the mission are implemented.

GLIFWC recognizes that tribal rights can be jeopardized not only by social and political movements opposing Indian treaty rights, but also by destruction of the resources upon which the Chippewa people have traditionally relied for subsistence.

Therefore, GLIFWC continues to monitor the status of the resources in the ceded territory and be watchful for the continuing welfare of those resources. The goal of GLIFWC reflects that of its members—to guarantee that seven generations to come will be able to enjoy and harvest the gifts of a healthy Mother Earth.

GLIFWC's Member Tribes

Michigan

Bay Mills Indian Community
Route 1, Box 313
Brimley, MI 49715
(906) 248-3241

Keweenaw Bay Indian Comm.
Route 1
Baraga, MI 49908
(906) 353-6623

Lac Vieux Desert Band
P.O. Box 466
Watersmeet, MI 49969
(906) 358-4722

Minnesota

Fond du Lac Chippewa Band
RBC Building
105 University Avenue
Cloquet, MN 55702
(218) 879-4593

Mille Lacs Chippewa Tribe
HCR 67, Box 194
Onamia, MN 56359
(612) 757-3261

Wisconsin

Bad River Chippewa Band
P.O. Box 39
Odanah, WI 54861
(715) 682-7111

Lac Courte Oreilles Band
Route 2, Box 2700
Hayward, WI 54843
(715) 634-8934

Lac du Flambeau Band
Box 67
Lac du Flambeau, WI 54538
(715) 588-3303

Mole Lake Chippewa Band
Route 1
Crandon, WI 54520
(715) 478-2604

Red Cliff Chippewa Band
Box 529
Bayfield, WI 54814
(715) 779-3700

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Anti-Indian protest begins

(Continued from page 13)

1985: A prelude to violence

As in 1984 negotiations of interim agreements dominated the scene. Three interim agreements were successfully hammered out between the tribes and the state, including a deer agreement, a ricing agreement, and a spring fishing agreement.

In addition the first off-reservation migratory bird season was negotiated with the U.S. Fish and Wildlife Service, a process which was without the controversy or problems encountered with state level negotiations. Three inter-tribal agreements were also signed to govern the trapping, small game and ice fishing seasons for 1985.

However, attention was focused on negotiating a spring spearing season for the tribes. The spring spearing agreement was, according to VITTF chairman James Schlender, "so restrictive that it was alternately characterized by tribal leaders as 'ridiculous' or a 'joke.'"

Both Lac Courte Oreilles and Bad River refused to ratify the agreement and chose not to exercise off-reservation spearing rights under those limitations.

At a joint press conference, the WDNR chose to make statements denouncing spearfishing, providing the tribes with a preview of their statement only five minutes before the press conference. George Meyer announced: "Because of the long term biological impacts and because of the certainty of serious social conflict if it continues, it is the position of the Department of Natural Resources that this practice should not continue in the future." This surprise tactic during a prearranged "joint" press announcement seriously challenged any good faith between tribal negotiators and the state.

Negotiations were further troubled by outside groups pushing for involvement in the process. The WDNR called for "open negotiations," allowing for public observation. However, the tribes resolutely refused, stating the negotiating process was subject to enough pressure and misinterpretation without the presence of media and observers and because it was between litigants and not subject to public involvement.

The 1985 spring spearing season brought a harvest of 2,761 walleye and 86 musky. Much to the credit of the tribes and GLIFWC, the off-reservation season was totally monitored by GLIFWC enforcement and biological staff.

There was little public knowledge or recognition of this fact, however. Rather there were scare stories on the depletion of the resources and the imminent demise of the tourism industry running rampant through the north. These were only encouraged by statements forthcoming from the WDNR, such as George Meyer's statement: "There is no use in anyone pretending that the use of spears for fishing game fish will ever be acceptable in the north."

The season was marked by protest and ended with the tribes first brush with mob force on the last night of spearing in Vilas County. Over one hundred people were at the landing with about twenty law enforcement officials. Meyer noted that they were fortunate to keep the peace that night: "We hung on by our fingernails the last night to keep peace. If there had been ten more people on each side, we might not have been able to keep the situation under control."

Outside the federal court building in Madison tribal attorneys listen to an Honor Song before going to trial in 1985 on the scope of the treaty right, also known as Voigt Phase I. In the foreground are Kathryn Tierney, lead attorney and Lac du Flambeau attorney, James Schlender, Lac Courte Oreilles attorney. (Staff photo)

Disillusionment with the negotiating process and problems with "good faith," brought the VITTF to a point where they left the table in the fall of 1985. The tribes came to an inter-tribal agreement to regulated and provide a 1985 deer hunt. The WDNR responded with its Board of Directors issuing Emergency Rules for the hunt which conflicted with the inter-tribal agreement.

Bad River sought an injunction to overrule WDNR's emergency rules, but the injunction was denied. Negotiations resumed shortly after the 1985 deer agreement was singed between the tribes and the WDNR.

1985 also brought environmental issues into the forefront for the tribes with the Department of Energy's (DOE) proposed sites for radioactive waste repositories within the ceded territories. GLIFWC received funding from DOE to review the Draft Area Recommendation Report (DARR) in 1985, initiating in-depth involvement for the next several years.

Continued litigation also consumed hours of GLIFWC staff time as preparation was made for trial dates. The Voigt tribes reentered the court room for Phase I of the Voigt litigation in December 1985, the first in a series of trials to determine the scope of the rights and the scope of state regulation. A team of lawyers representing the tribes in court was led by Kathryn Tierney, Lac du Flambeau attorney. The team included: Jim Janetta, Lac du Flambeau; Howard Bichler, St. Croix; Candy Jackson, Bad River; Milton Rosenberg, Red Cliff; Jim Zorn, Lac Courte Oreilles; and Earl Charlton, Mole Lake.

1986

This year was highlighted by involvement in the Department of Energy (DOE) siting proposals, environmental initiatives by the tribes; the "Star Lake" incident; development of treaty support groups; litigation, and the turmoil of election year rhetoric.

Essentially, the tribes were on the front lines in all directions during 1986, with staff working at maximum levels to keep up with the demands of court, public education, negotiations, media, and resource management activities simultaneously.

It was during this year that VITTF chairman James Schlender stepped down from that position to assume leadership of GLIFWC subsequent to DePerry. The VITTF elected Tom Maulson, Lac du Flambeau spearing coordinator, to replace Schlender as VITTF chairman.

In the environmental arena, GLIFWC staff were busy responding to the DOE's proposed radioactive waste sites in the ceded territory. In January the DOE announced the Puritan Batholith as a backup site. GLIFWC and tribal representatives were involved in hearings, public meetings, and preparation of comments. Under the leadership of Jim Schlender, a coalition of organizations and tribes formed called Citizens Concerned about Radioactive Waste. The coalition was actively involved in coordinating responses and pubic education activities regarding the issue.

In regard to environmental issues the tribes also took the lead by banning the use of lead shot for waterfowl hunting in Jan. 1986.

A grant from the Environmental Protection Agency (EPA) Council of Energy Resources Tribes (CERT) provided funding for an inventory of tribes' environmental needs. However, GLIFWC ended up performing the actual work under a subcontract with CERT.

(See Doyle, page 15)

GLIFWC's energies turned to environmental issues soon after its formation when the Department of Energy (DOE) announced that it was looking at proposed sites in the ceded territories. (Staff photo)

Doyle rules on scope of rights

(Continued from page 14)

While DOE announced the curtailment of its plans in June, GLIFWC continued to be involved in monitoring the issues and supported the first Protect the Earth Rally at Mole Lake, an appropriate site because of the proposed Exxon mine near the reservation. Exxon also withdrew its proposal in December citing low metal prices at the time.

In regard to negotiations and the spring spearfishing agreement—the subjects of most public rhetoric and debate, the VITTF voted to resume negotiations with the state in February due to concerns for tribal members' safety.

Star Lake dominated the spring spearing news. Concerns about spearers' safety stemming from the mob activity witnessed at the close of 1985, made spearfishermen group together rather than spread out on lakes in small numbers.

This phenomenon precipitated the "Star Lake" incident where Lac du Flambeau spearers exceeded their quota on Star Lake. Provisions in the agreement had not addressed the probability of large numbers of spearfishermen on one lake, nor the need to close a lake during a night's harvest. Spearfishermen had requested to open another lake and split the group, but were denied that opportunity by the WDNR. Consequently, many boats launched on Star Lake.

The fishermen exceeded their quota when 792 walleye were taken from the lake that night. While this harvest did not exceed the TAC for the lake, so did not harm the fishery, it exceeded the tribal quota of 10% of the TAC.

As Jim Schlender observed, "The uproar over the collective harvest exceeding the quotas was greater than any harm to those lakes. The harvest above the quotas did not exceed 1,000 fish, yet the under harvest in other lakes targeted for spearing totaled more than 18,000 fish."

GLIFWC had in place a system for self-regulation of the spearfishing season, including conservation officers as well as biological staff to count and record data on fish taken at each landing on a nightly basis. This was a major accomplishment for GLIFWC, requiring the hiring of additional seasonal crew for enforcement and biological monitoring.

Negotiations continued for other seasons. Significantly, the Wisconsin Counties Association (WCA) gained a representative to the WDNR team, with the representative's status determined by the WDNR.

Meanwhile negotiators succeeded in providing agreements for the fourth off-reservation deer season. Bear, waterfowl, ice fishing and trapping agreements were also negotiated during the year.

Waterfowl surveys in the Chequamegon Bay and Kakagon Sloughs were completed during the year as well as wild rice surveys on the water and from the air.

Fish assessments relating to the Lake Superior treaty fishery were completed, and plans for electrofishing surveys of 33 lakes were also in the works during 1986.

GLIFWC introduced electrofishing for assessment purposes on inland lakes and was threatened with felony arrest by WDNR for capturing fish with illegal gear (Electroshocker). The objection was withdrawn provided field work plans were reviewed with the inland fisheries technical working committee.

In September 1986 GLIFWC gained representation on the Lake Superior Technical Committee of the Great Lakes Fisheries Commission, an international body with management responsibilities on the Great Lakes. This seat had been sought after by the Lakes tribes for some time and was a stride towards tribal involvement in policy recommendations for Lake Superior management activities.

Biologists also worked with sea lamprey assessment project, and trapping lamprey in tributary rivers.

The Natural Resources Development Division came into being during the year, following the initiation of a comprehensive planning process for the Commission and formulation of a five year overall plan. The Commission began to look at the issues relating to the economics of tribal harvests and provide member tribes with technical assistance in this area.

While election year rhetoric brought treaty rights to the political platforms of candidates and provided a forum for some to actively elicit the support of anti-treaty organizations, 1986 also saw the rise of pro-treaty voices. A spring press conference involving the Wisconsin Council of Churches, the Wisconsin Indian Resource Council and GLIFWC made the first of several public presentations in support of treaty rights.

Former Gov. Anthony Earl formed the Tribal Community Relations Committee in an effort to resolve tensions between Indians and non-Indians. While Earl took a firm stand in support of government-to-government relations with the tribes, election results favored candidate Tommy Thompson (R), who had made promises to do something about the spearing problem.

Veterans of press conferences by 1987, VITTF representatives meet the press at Lac du Flambeau. From the left are: Mike Allen, Lac du Flambeau tribal chairman; Tom Maulson, VITTF chairman; gaiashkibos, LCO chairman; James Schlender, GLIFWC executive administrator; Arlyn Ackley, Mole Lake chairman; Fred Ackley, VITTF rep., Mole Lake. (Staff photo)

1986, an election year, had treaty rights on political platforms throughout the north. Gov. Anthony Earl shown above with Rick St. Germaine, former LCO tribal chairman, supported government-to-government relationships with the tribes. (Staff photo)

1987

A court decision from the 1985 trial greeted the year. Federal Judge James Doyle issued his decision on the scope of the treaty rights in February. Essentially, he ruled that the tribes had a right to harvest every species of fish, wildlife and plants found in the ceded territory and that tribal members could harvest those resources using modern methods as well as sell their harvest in order to achieve a modest standard of living.

Although this ruling settled questions regarding the scope of the treaty right, further litigation was forthcoming on the regulation of the right, so interim agreement negotiations continued in process.

The spring spearing agreement contained significant changes, raising the tribal quota from 10% to 20% of the TAC and increasing the number of lakes available to tribal spearers to include lakes over 1000 acres.

Also to prevent a reoccurrence of Star Lake, a flexible bag limit was incorporated into the permit system. A size limit provision designed to protect spawning females was also included. It is also notable that electrofishing assessments of Star Lake revealed that the tribal harvest in 1986 had done no biological harm to the lake.

However, 1987 witnessed a continued escalation of anti-treaty activity, ranging from problems in schools to large rallies in opposition to treaty rights. It was following a PARR Rally on April 25 that between 200 and 500 protesters arrived at Butternut Lake where Lac du Flambeau members were spearing.

(See Treaty support & cooperation, page 16)

Treaty support & cooperation emerge

(Continued from page 15)

Rocks were thrown at Indians and an elderly Indian woman was knocked to the ground. The mob forced Indian people, enforcement personnel and monitoring crews onto a peninsula near the launch site with law enforcement officers and GLIFWC's wardens forming a line of defense while they radioed for assistance. More officers arrived in riot gear and were ultimately able to dispel the mob.

In July the introduction of Treaty Beer by a new organization, Stop Treaty Abuse-Wisconsin (STA) at a rally at Butternut Lake served to keep the momentum going and also introduced Dean Crist to the anti-Indian front.

Politically, a movement was afoot to introduce federal legislation to abrogate treaty rights. However, the Wisconsin Delegation was told by the House and Senate Committees that the only legislation which would pass through these committees would have to be approved by the tribes.

At GLIFWC's 4th annual conference in Duluth, the problems of racism being experienced in Wisconsin were directly addressed as such. The Lutheran Human Relations Association under the leadership of Sharon Metz directly denounced Treaty Beer and stood in support of treaty rights.

The Wisconsin Equal Rights Council sponsored a treaty rights forum at Nicolet College, and the year came to a rather quiet conclusion with eight people fasting on the steps of the State Capitol Thanksgiving Day in support of the Chippewa's Treaty rights.

As in previous years, GLIFWC had continued to grow in a professional/technical capacity during 1987. The Ojibwa Lady was purchased for on-water patrol in Lake Superior, greatly enhancing enforcement capabilities for treaty commercial fishery management.

Protests on the boat landings escalated in 1988 & 1989 requiring massive enforcement efforts to protect Chippewa fishermen. (Staff photo)

The Enforcement Division had increased staff to eight wardens plus a chief warden and a full-time dispatcher and secretary. During 1987 all the wardens received certification and training through state academies and the federal training center in Marana, Ariz.

As the staff increased and further growth was anticipated, the Division introduced the rank system in 1987, refining its organization and providing a chain of command.

Wild rice reseeding projects were also begun and the Technical Working Group identified a need for a wild rice management plan which GLIFWC biologists began to prepare.

GLIFWC was also awarded a grant from the Administration for Native Americans (ANA) for assistance with public information objectives, including production of public information materials on treaty rights.

The Division of Development and Planning focused on program development, particularly to increase the law enforcement capabilities with plans for satellite enforcement offices at the six Wisconsin reservations and at Keweenaw Bay, Michigan. Work was also initiated in marketing treaty-harvested furs, wild rice and Lake Superior fish.

Pulling lamprey traps are Mike Plucinski, GLIFWC biological technician, left, and Mark Ebener, former GLIFWC lakes biologist. One of the first cooperative endeavors was GLIFWC's work with the USFWS on their lamprey control program. (Staff photo)

1988

Further definition of the treaty rights through court was sought in a federal court hearing on the amount of resources the Chippewa may harvest to achieve a "moderate living."

A ruling from Judge Barbara Crabb determined that "modest living needs cannot be met from the present available harvest even if they were physically capable of harvesting, process and gathering it." This essentially made 100% of the harvestable resources available to the tribes within limits required for resource conservation.

The 1988 spring spearing season was launched with massive law enforcement in place. With the specter of the mob from 1987 looming as a shadow over future spearing seasons, a coordinated enforcement effort between federal, state, county, municipal and tribal law enforcement agencies was instituted for mob control.

Landings saw the yellow-ribbon police lines cordoning off areas for spearfishermen to launch and pockets for media representatives. Riot squads with dog teams were available and a helicopter even circled over Butternut Lake.

Wisconsin had been resistant to escalate law enforcement, expressing concerns about protesters' legitimate right to free speech. That attitude changed at Butternut Lake when law enforcement and spearers alike were scorned by lawless mobs. When spearers alone were the object of protesters' anger, little sympathy could be found.

This expanded effort effectively controlled physical outbreak of the crowds, but the racial hatred continued in terms of threats, racial epithets, and on-water harassment of spearers. Wakes caused by speedboats driven by protesters swamped several Chippewa boats and sometimes rammed spearers' boats.

Spring rallies sponsored by PARR in Torphy Park in Minocqua and propaganda from anti-treaty organizations kept citizenry riled and angry with misinformation and fear tactics.

Meanwhile, GLIFWC kept the self-regulatory system working. The 1988 season provided another successful example of tribal self-regulation at work.

Under the nightly permitting system three lake quotas were exceeded by only a few fish each. One lake was one fish over; another 18 due to a bag limit violation and on one lake 14 fish were taken over quota due to an administrative error.

GLIFWC worked with pro-treaty groups such as HONOR, a treaty support organization, under the leadership of Sharon Metz and with numerous organizations in terms of soliciting understanding and support.

(See Safe Level of Harvest, page 17)

Safe Level of Harvest confuses Indian and non-Indian public

Checking tribal I.D.s at the boatlandings in 1988, GLIFWC enforcement and biological staff work together to monitor each landing in use on a nightly basis. Achieving total self-regulation was one of GLIFWC's major accomplishments. (Staff photo)

(Continued from page 16)

On the Great Lakes, biologists were continuing with the fishery assessment, spring and fall; working with the USFWS sea lamprey control program and turning their attention to the impact of river ruffe in Lake Superior, a new exotic invader.

A few glimmerings of cooperation also began to appear. A joint walleye stocking project between the St. Croix band, the WDNR, GLIFWC and the USFWS to stock walleye and bass near the St. Croix reservation was one. Mole Lake and GLIFWC also stocked 2,700 walleye fingerlings in Pine Lake, Forest County.

Enforcement instituted warden training in conjunction with the UW-Stevens Point, an intensive two week training session, and also participated in the presentation of hunter safety classes on reservations in 1988.

The year saw GLIFWC biologists in the field continuing wild rice studies, active in purple loosestrife control; completing a fisher management plan; and continuing with the annual fall waterfowl surveys, to mention a few ongoing management activities of the biological staff.

The first report evaluating the wild rice harvest in Wisconsin was written by biologist Peter David, and wild rice was seeded in the fall and spring in accordance with a reseeding plan.

The Division of Intergovernmental Affairs continued to be active in litigation coordination and the ongoing negotiation process. Nine agreements were signed during the 1988 season.

The Development and Planning Division was rapidly expanding services to member tribes in terms of preparing requests for specific tribal needs, such as hatchery construction, loosestrife control, and wildlife habitat rehabilitation.

1989

1989 witnessed several major changes that influenced GLIFWC. For one, on March 3 Judge Crabb ruled on the regulation of the walleye and muskellunge harvest, so that an agreement was no longer needed. Similarly, trials were scheduled during the year on small game hunting and trapping and wild rice gathering, but the parties reached a stipulation for regulation.

Trials were held in August on the deer season with the decision published in 1990. Each of these rulings ended the need for further interim agreements and the era of negotiations began to close.

As a result of the ruling for the walleye and muskellunge, GLIFWC assumed 100% monitoring of the actual tribal harvest. Although they had previously performed the abundance of that work, the State had also held a role. In 1989 state conservation officers were involved in managing the protesters while GLIFWC rightfully managed the tribal harvest.

During litigation over walleye/muskellunge regulation, the WDNR introduced a new concept in fisheries management by surprise and Judge Crabb sanctioned the WDNR's Safe Level of Harvest system. The Safe Level of Harvest method incorporates a series of complex mathematical calculations to set allowable harvest levels on lakes that are speared. The Safe Level of Harvest is less than the formerly used measure of Total Allowable Catch (TAC). Bag limits for sport fishermen are adjusted according to the quotas declared by tribes, causing bag limit reductions on some lakes.

Few people understood the new system and little effort to explain it was made by the WDNR. Nor had the 1979 WDNR management plan predicting bag limit reductions been well advertised. Consequently, a confused and ill-informed public was confronted with new figures, new systems and a reduction of bag limits. This only aggravated an already volatile situation.

Protest and racism peak

Prior to the 1989 spring spearing season PARR and STA had been active in sponsoring community meetings and rallies throughout the north, and PARR was encouraging people to appear at the landings. The result was mobs at boat landings and the worst display of racism to be seen in the North yet.

Many spear fishermen were subjected to rock throwing, gunshots rang out across lakes; a pipe bomb was found planted at Upper St. Croix Lake; protesters carried racist signs and symbols, such as Indian heads mounted on poles. Crowds of several hundred gathered nightly at landings and taxed the abilities of enforcement personnel who formed long defense lines between the crowds and spear fishermen. Many arrests were made.

The Midwest Treaty Network, a coalition of treaty support organizations, had arranged for witnesses at the landings in order to record events as they occurred. GLIFWC public information also covered as many landings as possible in order to establish a record.

However, the final night of spearing, once again at Butternut Lake, signaled a turn. Indian people united and supporters from around Wisconsin, Minnesota, Michigan and across the nation gathered at the landing at Butternut Lake. Treaty supporters finally outnumbered the protesters. Estimates said 1,600 people were present that night a Butternut Lake.

By the conclusion of the season enforcement costs to curtail the protesters was estimated to be two million dollars.

The ugliness of the season began to turn heads of the public, and many began to recognize the racist element in the movement. The protest received national publicity, making an ugly scar in northern Wisconsin's image.

The U.S. Civil Rights Commission held hearings in Wausau that spring where GLIFWC's executive administrator James Schlender provided testimony regarding the violation of civil rights of tribal members. He also testified before the House Subcommittee on Civil and Constitutional rights that year.

In June a walk entitled "Walking Together for Peace and Justice," was coordinated with GLIFWC playing a major role. Walking from Lac du Flambeau to the steps of the State Capitol, participants were successful in providing a public message regarding the violation of civil rights in Wisconsin.

Similarly a Solidarity Run connecting the various reservations took place in the summer. Both events provided support, encouragement and a healing process for Indian people and treaty supporters.

1989 was the year when "co-management" began to be heard as a topic of discussion. Biological Services Director Tom Busiahn published a chapter in a book, *Cooperative Management of Local Fisheries*, on "The Development of State/Tribal Co-Management of Wisconsin Fisheries."

At GLIFWC's 6th annual conference co-management became the theme of a well-attended event in Madison. Bringing in speakers from the Northwest who shared the story of cooperative management from both the state and tribal perspectives, the idea made eyebrows rise—some with interest others with consternation.

Among those embracing the concept of co-management was Secretary of Administration James Klauser, while the WDNR was more aloof.

GLIFWC responded to the issues at hand with an intensified public information effort. The Division of Planning and Development assisted by compiling a report entitled, "The 1989 Spring Spearing Season—Separating Myth from Fact," closely examining many of the popular statements regarding the impact of spearing. GLIFWC's Public Information Office also compiled a booklet on "Treaty Rights and Racism" which pointed out the obvious element of racism in the protest movement.

GLIFWC also made its controversial debut at the Milwaukee Sentinel Boat, Sport and Travel Show with an informational booth. Public reaction was mixed from very hostile to very glad to see information more available from the tribes.

Mercury studies were introduced during 1989 following reports of contaminated fish issued by the WDNR. GLIFWC's environmental biologist collected walleye from three lakes and samples sent to labs for analysis. Studies to measure mercury levels in tribal members were also initiated in conjunction with UW researchers. This was the beginning of ongoing mercury contamination studies by GLIFWC biologists.

By 1989 GLIFWC was also participating actively on many natural resource management committees, providing avenues for tribal input in an unprecedented matter. GLIFWC was represented on five of the Great Lakes Fishery Commission interagency committees; committees for Great Lakes Remedial Action Plans; and the technical section of the Mississippi Flyway Council.

Two working committees between GLIFWC and the WDNR, the Fisheries Technical Working Group and the Wild Rice Management Committee, continued to be active.

Responding to the need for conservation enforcement for all off-reservation treaty seasons, the Enforcement Division continued to grow. By 1989 the Division had 20 full-time personnel and 32 part-time temporary staff, with the latter being employed during the spring spearing season.

Cross-deputization of eight GLIFWC officers as Special Deputies for Bayfield County was one of the first breakthroughs in an extended effort to receive cross-deputization with county officers and state conservation officers.

(GLIFWC's history from 1990-1993 will be continued in the next edition of the MASINAIGAN.)

Indigenous Environmental Network
in alliance with
Midwest Treaty Network

sponsors the

5th Annual IEN
Protecting Mother Earth Conference

(an International indigenous grassroots gathering)

and the

9th Annual (MTN)
Protect the Earth Gathering

(a Great Lakes indigenous and non-Indigenous gathering)

June 15-19, 1994
at
Mole Lake Sokaogon Chippewa Community
(south of Crandon, Wisconsin)

[support Mole Lake in their opposition to Exxon/Rio Algom's proposed Crandon/Mole Lake zinc-copper sulphide mine which would leave acidic wastes that would poison Mole Lake's productive wild rice beds, fish in the nearby Wolf River and their sacred sites]

Hosted by: Nii Win Intertribal Council–Mole Lake Sokaogon Chippewa, Forest County Potawatomi, Menominee and Stockbridge-Munsee

Workshops and council meetings on environmental issues and strategies, sustainable community development, local and international forums, and many other community-based meetings.

elder and youth circles

✳a campout gathering ✳limited travel scholarships for indigenous grassroots individuals and organizations ✳environmental fair ✳traditional pow-wow June 18-19 ✳traditionally-based

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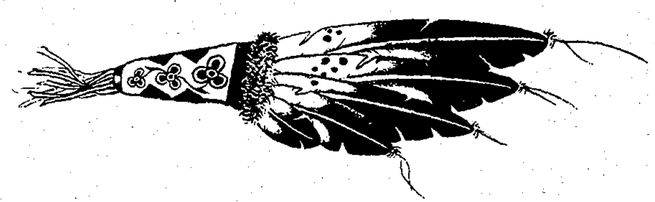


A dance demonstration by Winnebago dancers was one of the highlights during the Eliminating Racism Conference in Milwaukee this winter. (Photo by Amoose)

Introducing Indian Nation Network

HONOR's electronic bulletin board system—Indian Nation Network (INN) is now open for business. HONOR's long-held belief that supportive advocacy can be accomplished with quality background information inspired the start-up in December 1993 of HONOR's Indian Nation Network, an on-line information service for and about American Indians.

As a result of the tireless efforts of Dianne Wyss, a member of HONOR's Board of Directors, HONOR's information sharing and receiving capabilities have been honed as HONOR stands ready to meet the rigors of the twenty-first century. Wyss designed and now operates and updates the bulletin board from a Washington, D.C. office, a location which allows HONOR to closely monitor relevant and significant legislation and issues which affect Indian country.

A wide array of information is accessible through INN. Current available information includes:

✗Telephone numbers and address for members of U.S. Congressional Committees which consider Indian Country issues;
✗Write-ups of all major hearings in the House and Senate;
✗Status of bills before the House and Senate;
✗Action alerts
✗Telephone numbers and addresses for federally-recognized tribes.
✗List of resources available through HONOR's Milwaukee office;
✗E-Mail and much much more.

HONOR is accepting subscriptions for $50 per year. For those interested in logging on for shorter periods of time, there is a five-day access fee of $15.00. Downloads are charged as marked. VISA and Mastercard are accepted on-line as well as by telephone at 414-963-1324.

Court rules that racial animus motivated protestors at spearfishing landings

By Sue Erickson, Staff Writer

Odanah, Wis.—Racism motivated the actions of Dean Crist and STA during years of anti-spearing protests in Wisconsin, according to Federal Judge Barbara Crabb.

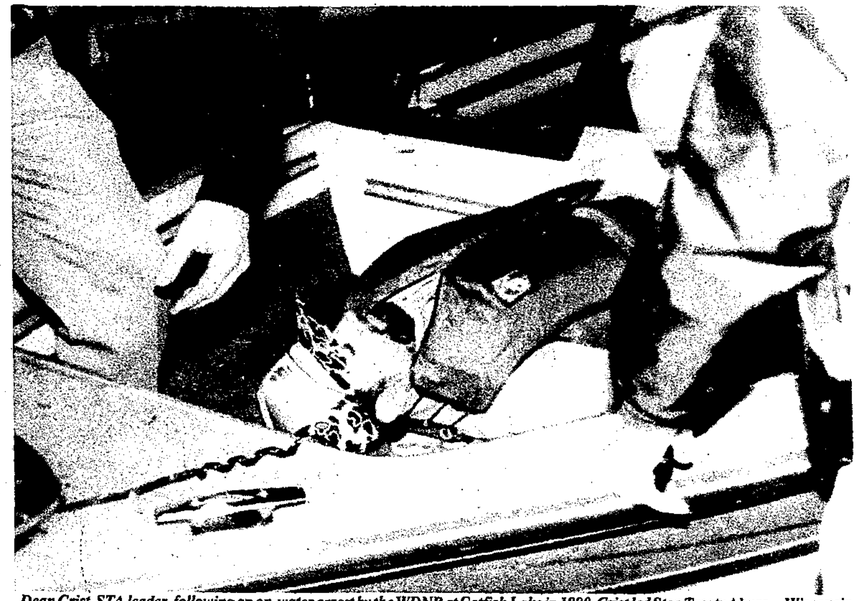
In a recent court ruling, Crabb reinstituted a permanent injunction banning STA and Dean Crisi from physically interfering with the exercise of spearfishing rights. Crabb also held Crist and STA liable for the attorney's fees of the Lac du Flambeau Chippewa band, which amounts to approximately $180,000.

"The animosity for Indians as a group is what provided the fuel that kept protesters warm at the landings at ice out time. Defendant Crist knew this and he employed it to his own ends deliberately," Judge Crabb stated in her opinion.

Crabb had placed an injunction against STA and Crist in 1992, but it was temporarily lifted pending an appeal and resulting trial. Hearings last summer during a trial provided testimony to the court to determine the motivation of Crist and STA.

Crist may opt to appeal the decision, according to GLIFWC policy analyst Jim Zorn, but an appeal to the 7th Circuit Court of Appeals has not yet been filed. Zorn believes the scope of appeal would be very limited because the Seventh Circuit has already dealt with the majority of legal issues that STA has raised.

According to Zorn, the trial court found substantial evidence to uphold the rulings, and it would be unlikely for the appellate court to overturn them. Petitioning the Supreme Court might be an option Crist will consider, but the chances of success there are slim, in Zorn's opinion.



Dean Crist, STA leader, following an on-water arrest by the WDNR at Catfish Lake in 1990. Crist led Stop Treaty Abuse—Wisconsin in organizing protests at Chippewa spearfishing landings and promoted on-water interference with the Chippewa's spearing activities. On-water interference included making large wakes and leapfrogging with fishermen's boats. Many of the protests were marked with the ugliness of racial slurs and threats of violence. Judge Barbara Crabb recently ruled that the STA protests were motivated by racial animus. (Photo by Amoose)

VITTF asks for Murphy's resignation

By Sue Erickson, Staff Writer

Odanah, Wis.—Francis (Bill) Murphy, Chairman of the Wisconsin Conservation Congress was told he has "no other choice but to resign" by the Voigt Intertribal Task Force (VITTF) Committee of the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) in a letter dated Feb. 3.

Anything less than resignation would serve to damage the credibility of the entire Congress, according to VITTF Chairman Thomas Maulson.

Letters from the VITTF to Murphy and to the Congress delegates, calling for Murphy's removal should he not voluntarily resign, were in response to his "demeaning and derogatory comments" about Chippewa people at a November meeting of the WCC in Marshfield, Wis.

Maulson told Murphy that his credibility as a leader of a public body sanctioned by the Legislature to advise the Natural Resources Board has been destroyed by his "insensitive, offensive and inappropriate" comments. "As long as you remain at the Congress helm, its positions and motives on matters of mutual tribal/state interest will be presumptively invalid and suspect," he said.

Behavior such as Murphy's only serves to rekindle the atmosphere of racism and hatred experienced at the boat landings and undercuts the progress made between the tribes and the state in repairing damage caused by "racist and anti-Indian activities," according to the letter.

"Quite simply, you have so offensively and inappropriately violated your obligations as a public official that you have no other choice but to resign," Maulson told Murphy.

In a separate letter to the delegates, the VITTF called on the Conservation Congress to exercise the moral leadership required to repudiate Murphy's statements and to seek his removal from the Conservation Congress.

Star Tribune to drop "offensive" Indian team nicknames

Minneapolis, Minn., (AP)—A decision by the Minneapolis Star Tribune to stop using "certain offensive Indian team nicknames" won immediate praise from an Indian spokesman.

"I think when a major newspaper such as the Star Tribune takes that position, it puts a lot of emphasis on the issue," said Clyde Bellecourt, a founder and national director of the American Indian Movement.

"In the long run, it will put pressure on some of these teams to make the same decision," added Bellecourt, who helped form the National Coalition On Racism in Sports and the Media.

Tim McGuire, Star Tribune editor, and Julie Engebrecht, executive sports editor, said in a published statement January 25th, "We have come to believe that discontinuing the use of these offensive nicknames is the right thing to do. And we believe newspapers make decisions about language all the time," they wrote. "Many racist and sexist terms have been eliminated over the years."

The newspaper had not planned to make a public announcement yet but was prompted by "community conversation," they wrote.

Sports staff at the Minneapolis-based Star Tribune will soon develop specific guidelines.

The Portland Oregonian made a similar decision about two years ago.

There are 49,909 American Indians living in Minnesota, according to the 1990 Census.

"I think we're starting to accomplish some of our overall goals and sensitizing America to some of these offensive nicknames," Bellecourt said.

The issue of sensitivity in using mascots and nicknames has caused many schools across the country to change or review their use of their school mascots.

Racism: Learning to be the solution, not the problem?

By Betty Martin
Freelance Writer

Milwaukee, Wis.—Racism is a problem that has haunted this country since its inception, leaving scars across the lives of generations. While the 60s seemed to confront racism head on and greatly increased public awareness to some facets of racism in the U.S., this social "disease" continues to eat at the heart of American communities.

Judge Crabb's recent ruling on the activities of Dean Crist and Stop Treaty Abuse (STA) as being motivated by a "racial animus" may give proof to some who doubt the existence of the problem in Wisconsin.

It is the malaise of racism that was directly addressed at a conference, entitled "Eliminating Racism—Building Communities," in Milwaukee on Jan. 29th. Both aspects—recognition and healing—were addressed by the keynote speaker, Dr. Barbara J. Love, Assoc. Professor, University of Massachusetts.

Love's principle theme was that racism stems from separation and division. To confront racism and rise beyond its hurt, one has to eliminate the separation and division. In other words, people have to get to know each other and be willing to learn from each other. While this sounds simple, it is not.

"Getting to know" people, especially from other groups or races, requires a great deal of courage, an open mind, and an awareness of our own prejudgements, Love stressed.

To be a full human being, Love says we must be willing to interact with other people, not only those similar to us, but also those who are different.

From those interactions, people learn the truths about other cultures and races, often changing misconceptions previously held. We need to get rid of the "gaps" and significant omissions, lies, and attempt to correct the distortion while we expand our knowledge base with the truth in order to rise above the racism within us.

Youthful participants at the Eliminating Racism Conference in Milwaukee this winter. The conference, sponsored by the YWCA, drew about 600 participants, including many children. (Photo by Amoose)

Breaking down barriers—both children and adults were involved in activities that helped recognize racial barriers and dissolve them. (Photo by Amoose)

Interestingly, Love noted that understanding privilege and power in our society will help us sort out why racism continues and how privilege and power in our communities prevent racism from being clearly understood, challenged and eliminated. Racism, is after all, another form of oppression, Love commented.

Disinterest in confronting our own racism and racism within the society is simply becoming part of the problem. In Love's opinion, either you are part of the solution or part of the problem where racism is concerned.

For the many people who have been hurt by the impact of racism, Love teaches that acceptance and acknowledgment of the pain is the first step towards healing.

Currently involved in research on the experience of women and people of color in organizational settings and the problems they encounter, Love believes that people must learn from the constraints and oppression they have experienced in order to go beyond them. If those painful experiences are ignored or buried, they cannot be healed, nor can the individual effectively be part of a healing process.

While theory is good, Love also incorporated experiential activities into her presentation. She was able to teach the participants through doing as the workshop proceeded.

In another setting, children were being exposed to a multicultural day—one that opened their eyes to understanding both themselves and their different neighbors.

Storytelling, music, and art were some of the mediums used to express similarities and appreciate differences between people of various cultures and races.

An American Indian pow-wow, Hmong dance group, and an African storyteller were among the traditions demonstrated and shared during the conference.

Learning to value and appreciate all the good things that other cultures can bring to our own lives is a step towards achieving the unity needed to be a be to celebrate a truly multicultural society.

IT RIPPLES aasijiwan ©1994 SHELLY CEGLAR

Ziigwan — It is spring

Iskigamizigan, Ziinzibaakwadaaboo, Ziinzibaakwad, Ningizo, Aandeg, Zaagibagaa, Anit, Aamiwag, Ogaa

(Maple sugar camp, Maple sap, Sugar, He or she is thawing, Crow, It buds, Fish spear, They are spawning, Walleye)

Bezhig—1 OJIBWEMOWIN (Ojibwe Language)

Double vowel system of writing Ojibwemowin

Alphabet vowels: A, AA, E, I, II, O, OO

Consonants: B, C, D, G, H, J, K, M, N, P, S, T, W, Y, Z, glottal stop'

Double Consonants: CH, SH, ZH

—A glottal stop is a voiceless nasal sound as in mazina'igan.

—Generally the long vowels carry the accent.

—Respectfully enlist an elder for help in pronunciation and dialect differences.

DOUBLE VOWEL PRONUNCIATIONS

Short vowels: A, I, O

Idash — as in about

Ingiw — as in tin

Ningizo — as in only

Long Vowels: AA, E, II, OO

Omaa — as in father

Nindede — as in jay

Ziigwan — as in seen

Goon — as in moon

Niizh—2

Circle the 10 underlined Ojibwe words in the letter maze. (translations below)

A. Gegapii ningizo, a'aw goon, ziigwang.

B. Naawakweg, gizhoozi, a'aw giizis.

C. Zhakaagonagaa dash bakadewag ingiw makwag.

D. Odayaan anit dash odayaan jiimaan, Nindede.

E. Baagwaa omaa aamiwag ingiw ogaawag.

F. Ziigwang, zagaswe'iwe, Nimishoomis.

N	Z	X	T							
R	A	N	I	T	U					
M	G	A	N	K	J	Z				
L	A	T	W	B	O	I	N			
C	S	K	X	A	L	I	I	N		
D	W	I	W	F	K	G	N	G	G	
H	E	O	I	A	L	W	D	J	I	
A	'	A	W	V	G	A	E	N	I	
G	I	O	M	A	A	N	D	G	Z	V
R	W	Q	S	A	I	G	E	T	I	I
G	E	G	A	P	I	I	M	O	S	U

Niswi—3

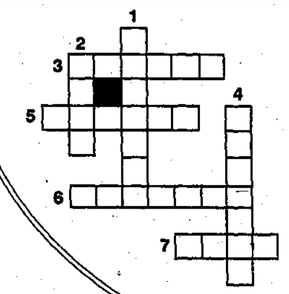
IKIDOWIN ODAMINOWIN (word play)

Down:

1. Sap flows
2. Spear
4. It is spring

Across:

3. Crow
5. S/he flies
6. Walleyes
7. That, (a living thing).



Niiwin—4

Ojibwemowin

1. Inashke! Bimise aandeg.
2. Naagaj apii wii-kimiwan.
3. Iskigamizigewag, ingiw Anishinaabeg.
4. Iskigamiziganing nimiijin i'iw ziiga'igan.
5. Onjigaa.

YUM →

Translations:

Niizh—2 ***A.*** *Eventually s/he melts, that snow when it is spring.* ***B.*** *When it is noon, S/he is warm, that sun.* ***C.*** *The snow is mushy and they are hungry those bears.* ***D.*** *He has a fish spear and he has a boat, my father.* ***E.*** *It is shallow here they are spawning those walleyes.* ***F.*** *When it is spring, he gives a ceremony, my grandfather.*

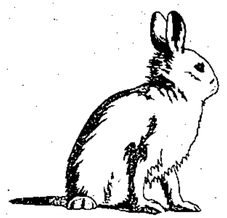
Niswi—3 ***Down:*** ***1.*** *Onjigaa* ***2.*** *Anit* ***4.*** *Ziigwan.* ***Across:*** ***3.*** *Aandeg* ***5.*** *Bimise* ***6.*** *Ogaawag* ***7.*** *A'aw.*

Niiwin—4 ***1.*** *Look! He flies the crow.* ***2.*** *Later in time it will rain.* ***3.*** *They boil sap, those Ojibwe people.* ***4.*** *At the sugar bush I eat that sugar cone.* ***5.*** *Sap is flowing, dripping.*

There are various Ojibwe dialects, check for correct usage in your area. Note that the English translation will lose it's natural flow as in any foreign language translation. This may be reproduced for classroom use only. All other uses by author's written permission. All inquiries can be made to ***MASINAIGAN****, P.O. Box 9, Odanah, WI 54861.*

The many shades of a snowshoe rabbit

By Simon Otto, Freelance Writer



The cotton tail has a cousin who is much larger than he is and who is protected by coloration. He changes colors from brown to white, according to the season, brown for spring, summer and fall and white for winter. He also is provided with larger hind feet, enabling him to walk on top of the snow. This is the reason that he is called the snowshoe rabbit. Now, he was not always able to change color. At one time, he was brown all year long, until a certain event occurred.

It was during the time when the Mother Earth was in her infant stage and all animals could talk. It was the time when the first snow appeared and the cold came. It was the very first winter on Mother Earth.

A certain family of rabbits lived near a meadow bordering a swampland. They were a happy bunch, living in their snug nest. Plenty of sweet clover and tender grass grew nearby.

Their only enemy was the hawk (pe-nay-se), who had a hunger for rabbits. Their eyes were always skywards, watching for brother hawk. Their color hid them in the tall grasses and logs, blending in with their surroundings. Brother hawk (pe-nay-se) often went hungry.

Then one day the weather began to change. The rabbits had never seen snow and they dug holes in the ground to shelter themselves. They had to adapt to living underground. They ventured out to feed in the meadow, but their food supply had turned brown and was no longer tender and tasty.

They started looking for food. They ran far from their nests and then brother hawk (pe-nay-se) had the advantage. They were clearly seen in the white snow. Life was getting dangerous and hectic for them.

Finally the rabbit (waboose) said, "Lets ask Nana-boo-shoo." They scampered up to the hill of Nana-boo-shoo, ever watchful of brother hawk (pe-nay-se). They quickly explained to Nana-boo-shoo what had happened; how their food supply had dwindled and how brother hawk was always near. Nana-boo-shoo told them, "You'll have to adjust to this situation."

So, the rabbit went home wondering how they could adjust. They pondered it over and decided to move their homes. They chose a hill side facing the swamp, because they figured if they wandered far from their burrow they could at least head for the swamp.

Everything worked out fine for a time. They used the cover of the swamp as planned. They were content, even to the point of laughing at hawk, because, he couldn't catch them. Rabbit (waboose) again went to Nana-boo-shoo, but this time he boasted about his good fortune. He even laughed about brother hawk being outsmarted. Nana-boo-shoo told him not to laugh at hawk being outsmarted. He again laughed about it and Nana-boo-shoo cautioned him again.

One warm day the rabbits were out, far from their burrow. Brother sun was shining brightly. The snow became sticky and the rabbits had to shake it off constantly. Brother hawk saw them feeding and decided to sneak up on them. He swooped low to the ground. The rabbits saw him and ran quickly to the swamp. As they scampered, the snow stuck to their feet. They tried to run faster, but the snow kept building up on their feet. They tripped, falling over and over in the snow.

They thought the end was surely near. They lay very still, waiting for hawk to pounce on them, but he flew on by. They couldn't understand what had happened. They ran into the swamp and then noticed that the snow had stuck to their fur. They were all white and they blended in with the snow. That's why hawk couldn't see them.

From that day on, every time they went out, they would roll in the snow covering themselves. This became their new defense against hawk. Nana-boo-shoo, hearing this told them, "from this day on, when the snow comes each year, you will turn white and live near the swamps." And so evolved the first snowshoe rabbit.

"Walk in Peace."

A river reduced to a memory

By Simon Otto
Freelance Writer

I was a lucky kid. A river ran behind our house and lit offered a lot for me to do: fishing, swimming, catching turtles, chasing otters, but above all there was winter and skating. The "rink" was wide at that time, some 100 feet, and it was right in my back yard.

Each winter, we kids anxiously awaited the freezing over of the river. It seemed back then, winters were longer than they are now. The snow came more quickly and we were usually sliding by Thanksgiving. We were cautioned to stay away from the river until it was safe, so we would wait until someone was brave enough to venture out to test the ice.

My dad walked to work every day one and a half miles. He worked across town on Park Avenue, near the Perry Hotel, which is now the Perry-Davis. He walked this as long as I can remember. Wind, rain, snow he walked that route every day.

Usually dad was the first one to try the ice out. When he did this, he would come into the house and announce that it was time to go skating. After the chores were done, we would go skating.

My first skates were clamp skates. You clamped them to your shoes, they had a strap that went around your ankles. If you didn't clamp them on tight, while you were skating the skates would come off your shoe and it seemed to happen when you were skating fast.

A neighbor kid and I had these clamp skates at the same time, and we only had one key between us, so we left the key in the stump where we put on our skates. The next year Santa Claus left me a pair of shoe skates (hockey skates). They were second-hand skates, but they were new to me. I cherished them.

This river wound around where there was an ice skating rink. I wasn't supposed to be there, but like all boys, I ventured out to other places. My mother thought I was skating farther on down the river where other kids skated. At night most of the Indian kids in the neighborhood would meet on a little island in the river and build a fire to keep warm. We even kept a place there cleaned off to skate on.

When the snow got too deep to skate, there was a game we played called Foxes and Hounds. It consisted of a huge circle with one dog to begin with, trying to catch the "foxes." We spent many days playing this game.

One time after winter was waning, I walked across the ice to go to school and when I returned home that afternoon to cross the ice, there was an open space of water where I had walked on ice that morning. After that, every winter when it started to get warm, I carried a stick along with me to test the ice. No one ever fell in and I wasn't going to be the first.

Now that river is only a small trickle of a stream, about 20 feet across—about three or four feet deep. All the fish are gone, the pike and bass gone, because their spawning grounds are gone because the dams have been torn out. No more water for the playful otters.

The muskrats are no longer there, because someone wanted to make room for the salmon and rainbow trout to get up a river.

A hundred years of river gone in a couple years. This is progress for man? But the end of a natural fishery. Happily, lots of memories are enjoyed by those who played on the Bear River of long ago.

Simon Otto is a resident of Indian River, Michigan. He is a Native American who, through storytelling and freelancing, tries to alleviate misconceptions and prejudices about Native Americans. Simon is also the author of "Walk in Peace" a book containing legends and stories of Michigan Indians.

638 regulations to be published, comments sought

Close to 400 pages of proposed regulations implementing the Indian Self-Determination Act and the Self-Determination and Education Act of 1988 (P.L. 638) will soon be published in the Federal Register.

The Bureau of Indian Affairs and the Indian Health Service have been working on the proposed regulations for six years. The two agencies held a series of meetings around the country to seek the opinions of tribal officials on the regulations. The document was also reviewed by the Office of Management and Budget prior to its release for publication.

"To get these regulations published and in the hands of Indian tribes for public comment has been a personal priority of mine and this Administration. And I am glad we were able to do it within my first six months in office," said Ada Deer, Interior's Assistant Secretary for Indian Affairs.

Speaking to Indian News, Deer said, the regulations, a joint effort of the BIA and the IHS, will cut paperwork and other duplications by Indian tribes and other contracting organizations.

The proposed rules cover every aspect of contracting with the BIA and the IHS including what work may be contracted under P.L. 638, Indian preference in training and employment, record retention, access to records, and the monitoring of 638 contracts by the Secretary of the Interior.

Written comments on the proposed regulations will be accepted for 120 days after they are published in the Federal Register. Comments may be sent to Betty J. Penn, Indian Self-Determination Amendments Regulations Comments, Regulations Branch, Office of Planning, Evaluation and Legislation, Indian Health Service, 5600 Fishers Lane, Parklawn Building, Room 6-34, Rockville, MD 20857 or James Thomas, Division of Self-Determination Services, Bureau of Indian Affairs, Department Interior, 1849 C St. NW, MS 4627-MIB, Washington, DC 20240.

Articles on this page are reprinted from American Indian Report, a publication of the Falmouth Institute.

Legislative news briefs

Clinton signs court bill

Nearly six years after it was first proposed, legislation to assist tribal courts has been signed into law by President Clinton.

Under the new law, two or more tribe may form a judicial conference that can receive up to $500,000 per year to cover judicial administrative costs. The legislation does not limit the number of conferences that can be formed.

A judicial conference could assume any or all of the duties of the tribal courts office, which is to be created within the Bureau of Indian Affairs. The Secretary of Interior would treat the conferences like tribal organizations and allocate grant money or enter into contracts with them.

Tribes may also choose to contract directly with the BIA for court services.

The courts office will provide training and technical assistance, conduct a survey of tribal needs and direct research and studies of tribal judicial operations.

The bill authorizes $50 million a year for the next six years to be used for funding various support services, including personnel salaries, reporting, record management, acquisitions for law libraries, computer research, revision of tribal codes and rules of procedure, and facilities construction or renovation.

Bill boosts tribal environmental programs

Tribes may receive up to $15 million in grants to develop their own environmental programs, under a new law signed by President Clinton on December 1.

The legislation sponsored by Sen. John McCain, R-Ariz., allows the Environmental Protection Agency to award grants to tribes that want to develop their own clean-air, clean-water or other environmental regulations.

The law is intended to give tribes the flexibility to develop environmental programs that meet the needs of their reservation.

Tribes are now bound to meet the standards and guidelines of several different federal environmental laws. The new law allows them to coordinate responses to environmental concerns that may fall under the jurisdiction of several different EPA programs. ❑

Status of Major Indian Legislation 103rd Congress—Second Session

Number of Bill	Title	Reported in House	Passed House	Reported in Senate	Passed Senate	Date Approved	Law No.
H.R. 1267	A bill to grant state status to Indian tribes for the purpose of enforcement of the Solid Waste Disposal Act.	House Conference held 9/28/93 Senate Conference held 8/6/93					
H.R. 1425	A bill to improve the management, productivity and use of Indian agricultural lands and resources.	9/22/93	11/16/93	11/19/93	11/19/93		
H. R. 334	Lumbee Recognition Act	10/14/93					
H.R. 478	Amendments to Internal Revenue Code of 1986 allowing credit against income tax for severance and personal property taxes paid to a tribal government.	Referred to Ways and Means Committee January 6, 1993					
H.R. 1846/ S. 295	Native American Trust Fund Accounting and Management Reform Act	Referred to House Subcommittee on Native American Affairs June 2, 1993 Referred to Senate Committee on Indian Affairs April 22, 1993					
S. 100	A bill to provide incentives for the establishment of tax enterprise zones and for other purposes. (Contains tribal provisions)	Referred to Finance Committee January 21, 1993					
S. 162	A bill to Amend the Internal Revenue Code of 1986 allowing Indian tribes to receive charitable contributions of inventory	Referred to Finance Committee January 21, 1993					
S. 184	Utah Schools and Lands Improvement Act of 1993	8/2/93	8/2/93	6/16/93	6/24/93	10/1/93	103-93
S. 211	A bill to amend the Internal Revenue Code of 1986 to provide tax credits for Indian investments	Referred to Finance Committee January 26, 1993					
S. 260	Indian Education Assistance Under Title IV of the Arizona-Idaho Conservation Act of 1988	Referred to Committee on Indian Affairs January 28, 1993					
S. 278	A bill authorizing the establishment of Chief Big Foot National Memorial Park and Wounded Knee Memorial	Referred to Energy and Natural Resources Committee February 2, 1993					
S. 284	Amendments to the Food Stamp Act of 1977 permitting state agencies to require households residing on reservations to file periodic income reports . . .	3/31/93	3/31/93	3/29/93	3/29/93	4/1/93	103-11

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Staff Writer

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"I am very proud to report that the state of the Band is sound, and growing stronger and better with each passing day. Our accomplishments are both numerous and impressive. Our most recent accomplishments include the following.

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Anderson also noted that Mille Lacs is only at the beginning of rebuilding and stands at the fulcrum of change:

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⇒We will work with those who will work with us, but we will vigorously fight those who oppose our success and try to take it from us.

The rebuilding of a nation is not something that can be accomplished by a government or by citizens alone. In order to rebuild our nation, Mille Lacs Band members and their government must work together."

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Focus on the Lake Superior fishery

(Continued from page 5)

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Plants Used By The Great Lakes Ojibway

New GLIFWC book released

A commentary by Joe Rose, Sr.
Bad River Tribal Member

Plants Used By The Great Lakes Ojibway (440 pp.) is a recent publication of the Great Lakes Indian Fish and Wildlife Commission (GLIFWC). The majority of the research for this book was conducted by Dr. James Meeker who was formerly employed by GLIFWC and is currently with the Native American Studies Program at Northland College in Ashland, Wis. Jim was assisted in his field work by his wife, Joan and GLIFWC Plant Technician, John Heim who is a Northland College student and member of the Bad River Tribe.

Anishinabe Ojibwe speakers consulted for the plant names were: Eddie Benton Banai, Spiritual Leader of the Three Fires Midewiwin (Grand Medicine Lodge) and Maude Kegg of Mille Lacs, Minn. Dr. John Nichols, a University of Manitoba Linguistics Specialist, assisted in transposing research materials to the double vowel spelling system for the Ojibwe words.

The first time I opened the book, it took me back to my boyhood on the Bad River Reservation when I spent a good part of my time in the company of my grandfather, Dan Jackson Sr., who was a full blooded Ojibwe and very knowledgeable regarding the identification and uses of wild plants. Our family made maple sugar in the springtime, picked many different kinds of berries during the summer, harvested wild rice in the early autumn, and cut our winter's supply of firewood when the leaves began to turn color.

Joe Rose, Sr. and his grandfather Dan Jackson, Sr. (Photo submitted)

After the snow had fallen, my grandfather and I often gathered wild teas from the winter woods. Most elders, including my grandfather at that time, did not drink coffee, referring to it as black medicine water or ma-ka-de-mish-ki-kii-waa-boo.

We spent many days and nights camping out in the woods or fishing on the waters. We relied on wild game for almost 100% of the meat in our diet at that time. On some occasions we were unsuccessful in our hunting or fishing efforts, so we usually gathered some kind of edible or medicinal plants. We rarely came home empty-handed.

I remember many of the remote areas that we visited and how each had its own soul or essence which reflected the unique mood of that very special place. For example, there were large stands of American elm on the river bottoms mixed in with the basswoods and sugar maples at that time. The live elms are gone now due to an infestation of Dutch elm beetles. Also, a large part of the reservation lands have been alienated to large corporate interests who now engage in the practice of clear cutting, which destroys biodiversity as well as the pristine beauty of the land.

Many of the plant species that lived in these areas have long since disappeared. Most of the once remote areas are now accessible due to the construction of logging roads. Snowmobiles and ATV's now give one almost instant access to these areas. On the lake shore, the sound of ghetto blasters often drowns out the songs of birds as well as the natural sounds of wind and water.

The mood or soul of these wild places has definitely been altered so they are no longer the same. I often feel sorry for our young people for they will never know those places as the people of my generation once knew them.

My grandfathers first language was Ojibwe, and he knew the plants and animals by their Ojibwe names. The succeeding generations of Ojibwe people on our reservation have lost their language due to the strongly enforced assimilation policies of the Christian missionaries and the U.S. Government.

The people of my generation could still identify most of the various plant species using common names in the English language. The present generation of young Indian people no longer possess this kind of knowledge. In just three generations, our people have lost something that was once considered to be common knowledge. The present situation is somewhat disturbing, if not threatening, since it is necessary to know the natural world before one can love and protect it.

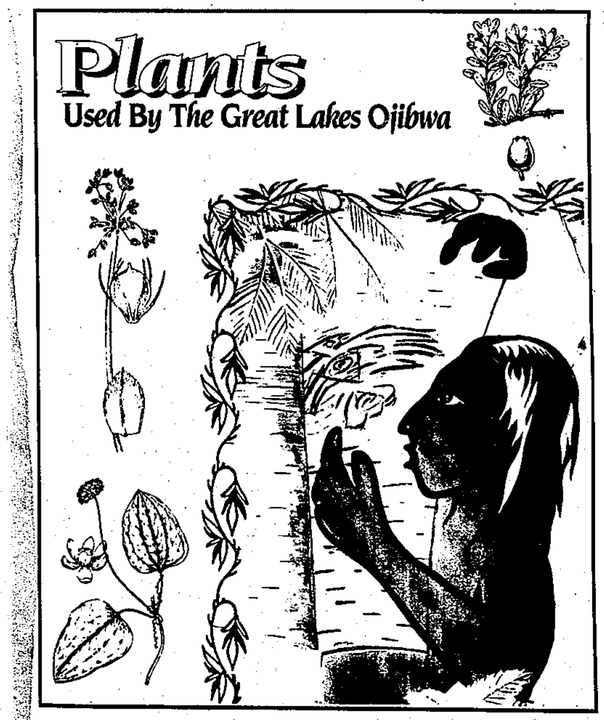
This knowledge and responsibility of living in harmony and balance with the natural world was given to the Anishinabe people by the Great Spirit when Original Man first walked the earth. My grandfather's life style was based on a strong Ojibwe ethic of love and respect for the land and its creatures. He never took more than he needed and always left a surplus of plants and animals to grow and flourish. He was not one who was inclined to preach these values but they were often reflected in the stories that he told. As a role model, he has always had a dramatic impact on my philosophy of life. This legacy he left to me in hopes that I would pass it on to succeeding generations.

This book is not intended to provide a quick course in Ojibwe shamanism. There are no recipes for preparation of medicinal cures and care is taken not to divulge any rituals or secrets pertaining to Ojibwe medicine that could be exploited by satanic cults, commercial interests, or anyone else.

Instead, this book gives some insight into the vast stores of knowledge possessed by Ojibwe people. It can be used as a resource in recapturing and preserving that part of the Ojibwe language that pertains to the plant world. It can also serve as an authoritative legal resource in preserving the treaty reserved gathering rights of the Lake Superior Chippewa (Ojibwe) as well as a convenient field guide for those who are interested in the study of Ojibwe ethnobotony.

It will serve as a resource for the development of data base systems for environmental research which could strengthen tribal efforts to prevent environmental degradation on lands in the ceded territory. In closing, I would like to express my heart felt gratitude to all of those who have contributed to this project.

(Joe Rose Sr. is the Director and Associate Professor of Native American Studies at Northland College, Ashland, Wis. and a Bad River Tribal Member.)



Copies of the book are available in unabridged (440 pages) and abridged (42 pages) versions through the Wildlife Section of the Biological Services Division of GLIFWC. The unabridged version is $29.00 for the first copy and $27.00 for each additional copy; the abridged version is $6.25, all prices include postage. Send order to: Great Lakes Indian Fish & Wildlife Commission, Attention: John Heim, Biological Services Division, P.O. Box 9, Odanah, WI 54861 or phone (715) 682-6619.

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The people of my generation could still identify most of the various plant species using common names in the English language. The present generation of young Indian people no longer possess this kind of knowledge. In just three generations, our people have lost something that was once considered to be common knowledge. The present situation is somewhat disturbing, if not threatening, since it is necessary to know the natural world before one can love and protect it.

This knowledge and responsibility of living in harmony and balance with the natural world was given to the Anishinabe people by the Great Spirit when Original Man first walked the earth. My grandfather's life style was based on a strong Ojibwe ethic of love and respect for the land and its creatures. He never took more than he needed and always left a surplus of plants and animals to grow and flourish. He was not one who was inclined to preach these values but they were often reflected in the stories that he told. As a role model, he has always had a dramatic impact on my philosophy of life. This legacy he left to me in hopes that I would pass it on to succeeding generations.

This book is not intended to provide a quick course in Ojibwe shamanism. There are no recipes for preparation of medicinal cures and care is taken not to divulge any rituals or secrets pertaining to Ojibwe medicine that could be exploited by satanic cults, commercial interests, or anyone else.

Instead, this book gives some insight into the vast stores of knowledge possessed by Ojibwe people. It can be used as a resource in recapturing and preserving that part of the Ojibwe language that pertains to the plant world. It can also serve as an authoritative legal resource in preserving the treaty reserved gathering rights of the Lake Superior Chippewa (Ojibwe) as well as a convenient field guide for those who are interested in the study of Ojibwe ethnobotony.

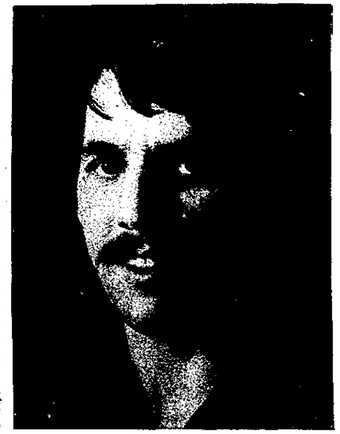
It will serve as a resource for the development of data base systems for environmental research which could strengthen tribal efforts to prevent environmental degradation on lands in the ceded territory. In closing, I would like to express my heart felt gratitude to all of those who have contributed to this project.

(Joe Rose Sr. is the Director and Associate Professor of Native American Studies at Northland College, Ashland, Wis. and a Bad River Tribal Member.)

Copies of the book are available in unabridged (440 pages) and abridged (42 pages) versions through the Wildlife Section of the Biological Services Division of GLIFWC. The unabridged version is $29.00 for the first copy and $27.00 for each additional copy; the abridged version is $6.25, all prices include postage. Send order to: Great Lakes Indian Fish & Wildlife Commission, Attention: John Heim, Biological Services Division, P.O. Box 9, Odanah, WI 54861 or phone (715) 682-6619.

Lines between cultural & biological diversity

By Jonathan Gilbert
GLIFWC Wildlife Biologist



Jonathan Gilbert, GLIFWC wildlife biologist. (Staff photo)

In January 1994 the Great Lakes Indian Fish and Wildlife Commission published a book entitled ***"Plants Used by the Great Lakes Ojibwa"*** by Jim Meeker Joan Elias, and John Heim. The book documents 384 varieties of plant species which are used by the Ojibwa people for food, medicine or other ceremonial purposes.

It was originally written for ethnobotanists and the plants are arranged by habitat. For each species there is a plant description and a range map for the counties of the Ojibwa Ceded Territories of 1837,1842 and 1854 in Michigan, Wisconsin and Minnesota. Although this book is the culmination of more than 5 years of work, it is really seen as just the beginning.

Each of the 384 species has listed with it the Ojibwa name for the plant or, in some cases, parts of the plant. It is the addition of the Ojibwa name which makes the book unique and offers a starting point for further research. Why did we put the Ojibwa name for each plant? For those who might suggest that this was our attempt to be culturally correct and that the name adds nothing to the value of the work. This is completely untrue.

I would like to offer a different perspective on the reason for incorporating the Ojibwa name into the book. The names of plants (and other things) have special meanings in the Ojibwa culture. There are reasons for each name and the name of each plant or animal tells a story about that species. According to the Ojibwa Creation Story the names of all things came from the Original Man.

> *"After Original Man was placed on the Earth, he was given instructions by the Creator. He was told to walk this Earth and name all the o-way-se-ug' (animals), the plants, the hills, and the valleys of the Creator's gi-tigan' (garden).*
>
> *Original Man had no name of his own yet. Later, people would refer to him as Anishinabe and, still later, Way-na-boo'-zhoo. But at this early time, he who had no name would name all the Creation."*
>
> **The Mishomis Book, by Eddie Benton-Banai**

Way-na-boo'-zhoo did not name the plants, the animals and the hills and valleys with out reason. Each species and each place received a name for a special reason. The name may reflect the place or the manner in which the plant was growing, or it may refer to a special use of the plant, or the name may reflect a dream Original Man may have had, but for whatever reason, the name of the plant incorporated a portion of Original Man's view of the world.

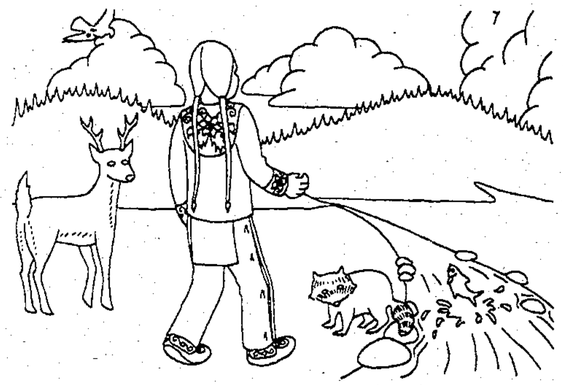
Therefore, an understanding of the name of the plants will give us a greater understanding of the nature of these species according to the Ojibwa culture. I believe that we will not have a complete understanding of the nature of a species until we understand the meaning of its Ojibwa name.

This is not the first time that ethnobotanists have attempted to document the uses native peoples have put to the local flora and attach names to each species. We read about such work in some of the popular literature taking place in far away and exotic places and almost always there is an explicit, benefit which is accrued to humanity at large because of the research.

Either we read of a potential cure for cancer, new genetic material which will revolutionize agriculture, or the discovery of a new primate species. But rarely do we read of the preservation of the culture of the local peoples as an integral part of the preservation of biological diversity of the area.

The maintenance of cultural diversity is important to the maintenance of biological diversity is impossible. I make this statement for two primary reasons. The indigenous people of an area affect the local biological communities as surely as the climate and other biophysical factors. To remove the indigenous people, and their effects, alters the system and will negatively impact biological diversity.

In addition to the loss of physical effects on the biotic communities, the loss of cultural diversity will reduce our ability to fully understand the biotic community.



The Mishomis Book, The Voice of the Ojibway, by Edward Benton-Banai.

Indigenous people have a different view of the world in which they live. It is not a wrong or mistaken view of the world, it is just as valid as the "western view," but different. If we miss this view of the world then we are diminishing our view of the biological diversity of the world.

Let us look at an example. Who is to say that our "scientific" ordering of species as designed and implemented by Linaeus is the only proper ordering of species. Ojibwa people believe that the Creator or Kitche Manitou brought the world into being as told by the following story.

> "Out of nothing he made rock, water, fire and wind. Into each one he breathed the breath of life. On each he bestowed with his breath a different essence and nature. Each substance had it's own power which became its soul-spirit. From these four substances Kitche Manitou created the physical world of sun. stars, moon and earth.
>
> To the sun Kitche Manitou gave the powers of light and heat. To the earth he gave growth and healing; to waters, purity and renewal: to the wind, music and the breath of life itself.
>
> On earth Kitche Manitou formed mountains, valleys, plains, island, lakes, bays and rivers. Everything was in its place: everything was beautiful.
>
> Then Kitche Manitou made the plant beings. These were four kinds: flowers, grasses, trees, and vegetables. To each he gave a spirit of life, growth, healing and beauty. Each he placed where it would be the most beneficial, and lend to earth the greatest beauty and harmony and order.

After plants. Kitche Manitou created animal beings, conferring on each special powers and natures. There were two-leggeds, four-leggeds, wingeds, and swimmers.

Last of all he made man. Though last in the order of creation. least in the order of dependence, and weakest in bodily powers, man had the greatest gift, the powers to dream.

Kitche Manitou then made The Great Laws of Nature for the well being and harmony of all things and all creatures. The Great Laws governed the place and movement of the sun, moon, earth and stars; governed the powers of wind, water, fire, and rock; governed the rhythm and continuity of life, birth, growth, and decay. All things lived and worked by these laws."

Ojibwa Heritage, by Basil Johnston

There are many interesting references in this passage. We can see that there are four orders of things in the Ojibwa world view; the physical world, the plants, the animals and humans. Each order is further divided into units. To the Ojibwa people this is the correct classification system, not the binomial classification of Linaeus.

Also notice that humans are the most dependent of the four orders. The Ojibwa people believe that humans are dependent on the physical elements, the plants and the animals and that these three orders are independent of humans. This, too, is a different world view than that of the dominant society. Is it any less valid? I think not. Can it add to our understanding of the biotic community? Undoubtedly, yes.

No one should be surprised that indigenous peoples have a different perspective of the natural world than non-indigenous peoples and that these different perspectives have often times been embraced by the dominant society many years after first being articulated by the indigenous population. Chief Seattle said in 1854; "This we know; the earth does not belong to man, man belongs to the earth. All things are connected like the blood that unites us all. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself." All things are connected, what we do to one strand of the web, we do to all of the web. These are ideas taken up by many in recent years when advocating for new "ecosystem management" programs or "new perspectives" in forest management: But these are not new ideas. Indian people knew about interconnectedness long ago.

The Ojibwa people of the upper Great Lakes region knew also of the importance

(See Biological diversity, page 27)

Maengun returns to the Upper Peninsula

GLIFWC biologist joins Michigan Wolf Recovery Team

By Sue Erickson, Staff Writer

Unlike European culture that has tended to view maengun (the wolf) as an enemy or the "big bad wolf," the Anishinabeg have found a brotherhood with the wolf and look to many of the wolf's qualities as a model. In fact, maengun represents an important totem, or clan, in the culture. People of the wolf clan are protectors of the nation.

It is not surprising that the Voigt Intertribal Task Force (VITTF) welcomed the opportunity for GLIFWC biologist Lisa Dlutkowski, stationed at the Keweenaw Bay Indian Community, Baraga, Michigan, to join the Michigan Wolf Recovery Team. As a member of the team she will be assisting with research on the wolves in the Upper Peninsula (UP) and working with other professionals in establishing a management plan.

Dlutkowski says she has been attending meetings of the Team as an associate, but because of the cultural importance of the animal to the tribes, requested full team membership. The Team is lead by the Michigan Department of Natural Resources (MIDNR) with members from the U.S. Forest Service, the U.S. Fish and Wildlife Service, and the National Park Service.

Currently, they are monitoring an approximate thirty-three wolves in the UP, all of which are naturally occurring in the area, Dlutkowski says. An earlier attempt by the MIDNR to reintroduce the wolf in the 1960s was unsuccessful.

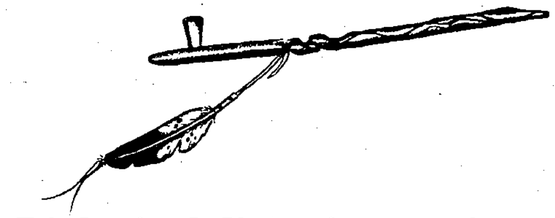
Biologists believe the current wolf population was probably originated in Minnesota and Canada and migrated to the UP. While there are a number of loners, biologists are encouraged by the existence of several packs which have produced pups this past summer.

Much of the information on the wolf population comes from reported sightings, Dlutkowski states. People call and provide times and locations. She will be assisting with some wolf tracking records, which will involve visiting areas where wolves have been seen and looking for further evidence of their presence.

As the team approaches the task of developing a wolf management plan, they will be considering the various problems which confront the wolves' continued existence in the UP and develop strategies to assist maengun in his return to the homelands.

Results of the 1993-94 off-reservation treaty deer season in Wisconsin

Tribe	Antlered	Antlerless	Total
Bad River	54	151	205
Lac Courte Oreilles	140	368	508
Lac du Flambeau	131	464	595
Lac Vieux Desert	1	0	1
Mille Lacs	33	55	88
Mole Lake	97	311	408
Red Cliff	86	157	243
St. Croix	135	281	416
TOTAL	**677**	**1,787**	**2,464**



Biological diversity continued

(Continued from page 26)

of burning to the regeneration of some of their berry crops. They complained bitterly to the land management agencies in the early 1900's about fire suppression. They realized that the suppression of fire was reducing the availability of blueberries on the barrens habitat.

Now, years later, we are hearing much talk of barrens restoration and the role of fire in that restoration by several land management agencies. Indian people knew of the importance of fire to barrens maintenance long ago.

We can continue to learn of the ecology species by studying Ojibwa language and the names of plants. The Ojibwa name for canada yew (Taxus canadensis), for example, is ne'bagandag.' This name translates into "that which sprawls about everywhere."

Those who are familiar with the vegetation of the upper Great Lakes region know that ne'bagandag' does not sprawl about everywhere anymore. It is rare to find yew sprawling about anywhere, except on a few islands in Lake Superior and a few other isolated areas, which have no deer.

The abundance of deer in the north has greatly reduced the amount of yew present in the area. We have learned something about the changed condition of the biotic community in the north from the name of one plant species. I believe that there are countless other examples of this.

And so we come full circle and return to the names of plants and to the publication of the book ***"Plants used by the Great Lakes Ojibwa."*** I stated above that this work represented the beginning of further research.

It is hoped that we can expand on this book. That we can begin to explore the stories and dreams behind the names of these 384 plants. If we can begin to better understand the reasons behind the names of these plants, we will be in a better position to more truly understand the nature of our local biotic communities.

Our ability to preserve and protect our biological diversity depends on our ability to understand the nature of our world and this depends on our incorporating the world view of indigenous people into our natural resource planning. ❑

Ethnobotanical thoughts

By Dr. James Meeker
Associate Professor, Northland College

With the northern lights pulsing across the night's sky and single-digit temperatures, it is hard to believe that we are turning the corner on winter. The sound of frost cracks, however, coming from the edge of the woods reminds me that the trees will be awakening soon, and that sugaring time is only a month away.

Not too long after the sap runs the rest of the plant world again comes alive, beginning their seasonal cycle. Following a similar rhythm I hope to awaken and revisit the discussion as I left it in the last article I wrote for these pages.

I left the discussion on the topic of local plant extinction. By this I suggested that there may be a number of plant species that have fewer populations or groups today than there were before the cut-over of the last century and the land use practices that followed. Canada yew, or ne'bagandag' in Ojibwe, is good example of a species that was evidently much more common at one time, and most likely has experienced local extinction.

I posed the question last time of whether or not we need to be concerned about local extinction even if we know the species are not gone from the total landscape. I suggest we do need to be concerned.

Dr. James Meeker.

We know that plants, like animals, exist in groups that we call populations. Often it is difficult to tell where one population ends and another one begins unless they are bounded by obvious barriers like a river, lake, hillside or wetland. I like to imagine that these populations (often large clumps or clones) are growing and dying off over time.

When viewed over a longer time period they might be imagined as blinking on and off much like the lights of some Christmas trees. Each time a light goes out it represents the dying off of a population, and each time a light flashes, it is the rebirth of another.

In reality, unlike the Christmas tree example, these plant populations also move around the landscape. Imagine if you will a group of trilliums, one of my favorite spring wildflowers, just reaching maturity (producing seed) as a large tree crashes down on top of the colony, "putting out its lights" so to speak.

Since these trilliums have evolved a relationship with ants and even offer the ants a special treat in the form of a protein-rich food particle attached to their seed, the ants return the favor and disperse the seed to another spot. After germinating and a number of years developing, another group or population of trilliums "lights" up the forest in another spot. All populations blink on and off like this on different time scales.

The problem is that no one has any idea how much the land management practices that occur on about 95% of our region's landscape affect this natural process of birth and death of populations. Let me use a few examples where we can be envision how landscape management might affect these population processes. Before European settlement much of the north woods was covered by northern mixed hardwood forests (mixtures of sugar maple, hemlock, basswood and yellow birch with lesser amounts of pine, spruce, fir, aspen and white birch).

Most of this was logged over and forests regrew. In many of these regrown areas the second cut (often a clear cut) has already taken place and has been much more efficient than the first. These clear cuts favor aspen for its sought-after fiber. In other areas, pines were planted in relatively homogeneous patches, often called monocultures.

Imagine both the aspen and the pine plantations as "oceans" surrounding smaller tracts of land ("islands") that have recovered since the cut-over and not yet been cut for the second time. Within these "island" tracts the aspen have started to die back giving way to perhaps maple, yellow birch and basswood which have reached 8 to 12 inches in diameter.

Many changes like this have occurred in the region since settlement. These have resulted in a much more fragmented landscape, with small "islands" of mature forest like the example above, set in an "ocean" or matrix of short rotation forest, one that is scheduled to be cut between every 40 and 60 years.

These situations have resulted in two factors that may reduce the ability for plant populations to continue to blink on and off across our landscape.

First, these practices have dramatically increased the amount of edge habitat in our landscape, which often affect our smaller forest fragments. With increased edge, light now penetrates further into the patches, favoring different plant species.

Also, increased deer populations along these edges can mean greater than normal browsing of the wild plants within the patches. Both of these situations can increase the mortality of plants within our island patch.

Secondly, as populations within the patch die off, dispersal rates from outside areas and hence the rebirth of populations back into the patch may be reduced. Remember our ant dispersing seed. It is likely that if an ant gathered a seed from the nearest island patch, and deposited the seed in the middle of a large clear cut, the trillium may not survive for lack of moisture or increased competition from other plants.

Finally, the distance between the remaining islands of mature forest may increase to a point where dispersal is less and less likely, making it very difficult for the original species composition of the patches to be maintained. Over the long term then, local extinctions may mean regional extinctions, and plants may be relegated to the very few large areas where we, as a people, have decided to live "lightly."

The scenario that I have painted above has probably not happened yet, but the point is that we do not know! One of the biggest threats to loss of the wild plant component across our landscape may not initially be the land use practices at all, but a lack of people who know enough about these plants to point out problems. Who is going to be there to come to the plants' aid when there are problems?

(Dr. Meeker is a professor in the Native American Studies Program at Northland College, particularly the Natural Resource Technology Program. This program is designed for Native Americans to study natural resource issues.)

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(Pronounced MUZ IN I AY GIN)

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