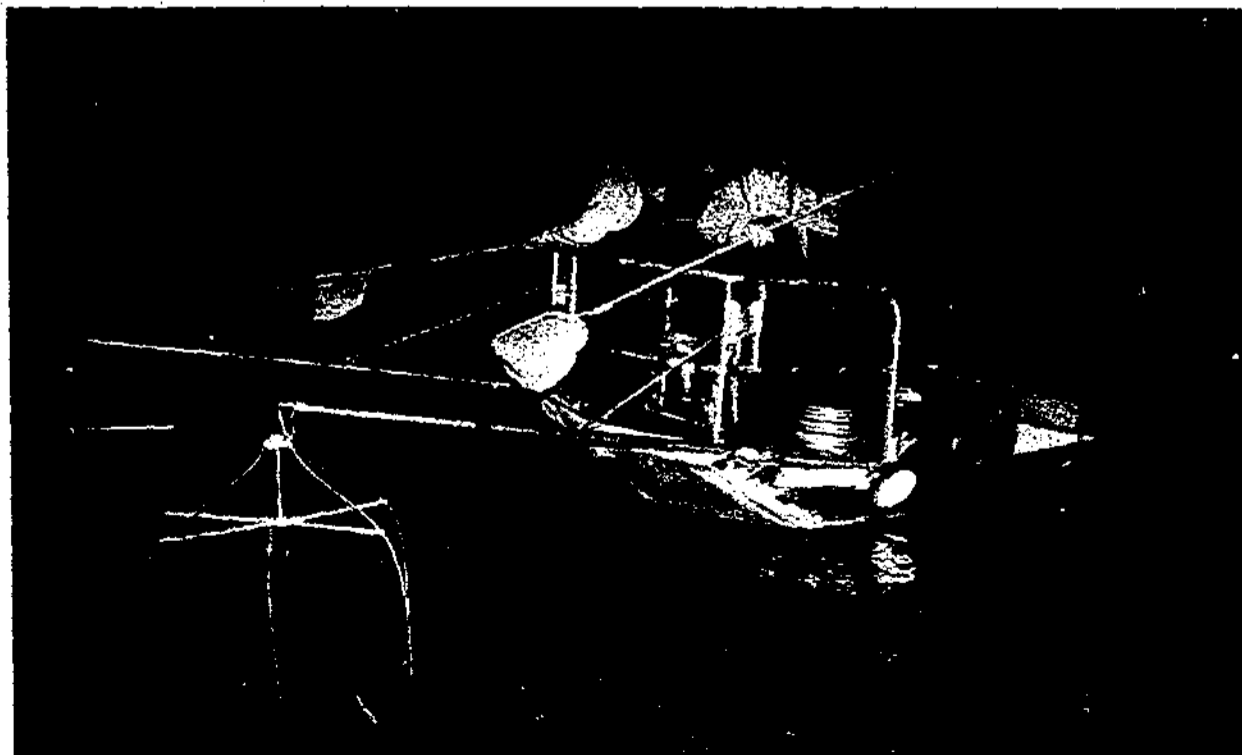


MASINAIGAN

MASINAIGAN (MUZ IN I AY GIN) A publication of the Great Lakes Indian Fish & Wildlife Commission Spring/Summer 1995



Electrofishing assessments for walleye are performed in the spring and fall. The assessments provide data for population estimates. Crews from the Wisconsin Department of Natural Resources, Great Lakes Indian Fish & Wildlife Commission, U.S. Fish & Wildlife Service, the St. Croix Band and the Bad River Band of Chippewa all share data they collect on northern Wisconsin lakes in an effort to cooperatively manage the fishery. (See story page 4) Pictured is one of GLIFWC's electroshocking crews with Dave Parisien and Tom Houle, biological technicians. (Photos by Amoose)

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Record season for Chippewa spearfishing

By Sue Erickson
Staff Writer

Odanah, Wis.—Chippewa spearers in search of walleye during the Wisconsin 1995 off-reservation, spring spearing season brought home a record number of walleye this year. A total of 30,288 went well over the previous record of 25,969 in 1988. A total of 294 muskellunge were also taken, and 422 tribal members participated this spring.

Also the Lac Vieux Desert Band harvested 2230 walleye from eight Michigan lakes this spring.

The 1995 season, the eleventh exercised by Wisconsin Chippewa under their treaty rights, proved both productive and peaceful, according to GLIFWC Chief Warden Charles Bresette, who was also able to participate in spearfishing this year. Bresette enjoyed the opportunity to bring in 134 walleye and the relief from a nightly vigil at landings as in many seasons past.

In fact, the wonderful "sound of silence" was appreciated by fishermen and enforcement personnel alike, Bresette noted. District Warden Jim Blankenheim and Woodruff Area Supervisor Tom Wrasse, North Central District, Wisconsin Department of Natural Resources (WDNR) visited a landing at Lake Tomahawk with Bresette and commented on how happy they were with the way the season had proceeded, especially in terms of landings being well-monitored and unhampered by the protest.

The season was opened by the St. Croix band on April 15th. St. Croix was followed by the Red Cliff and Mole Lake bands. The last band out this spring was Bad River whose members stayed on the lakes through May 13th, according to Bresette.

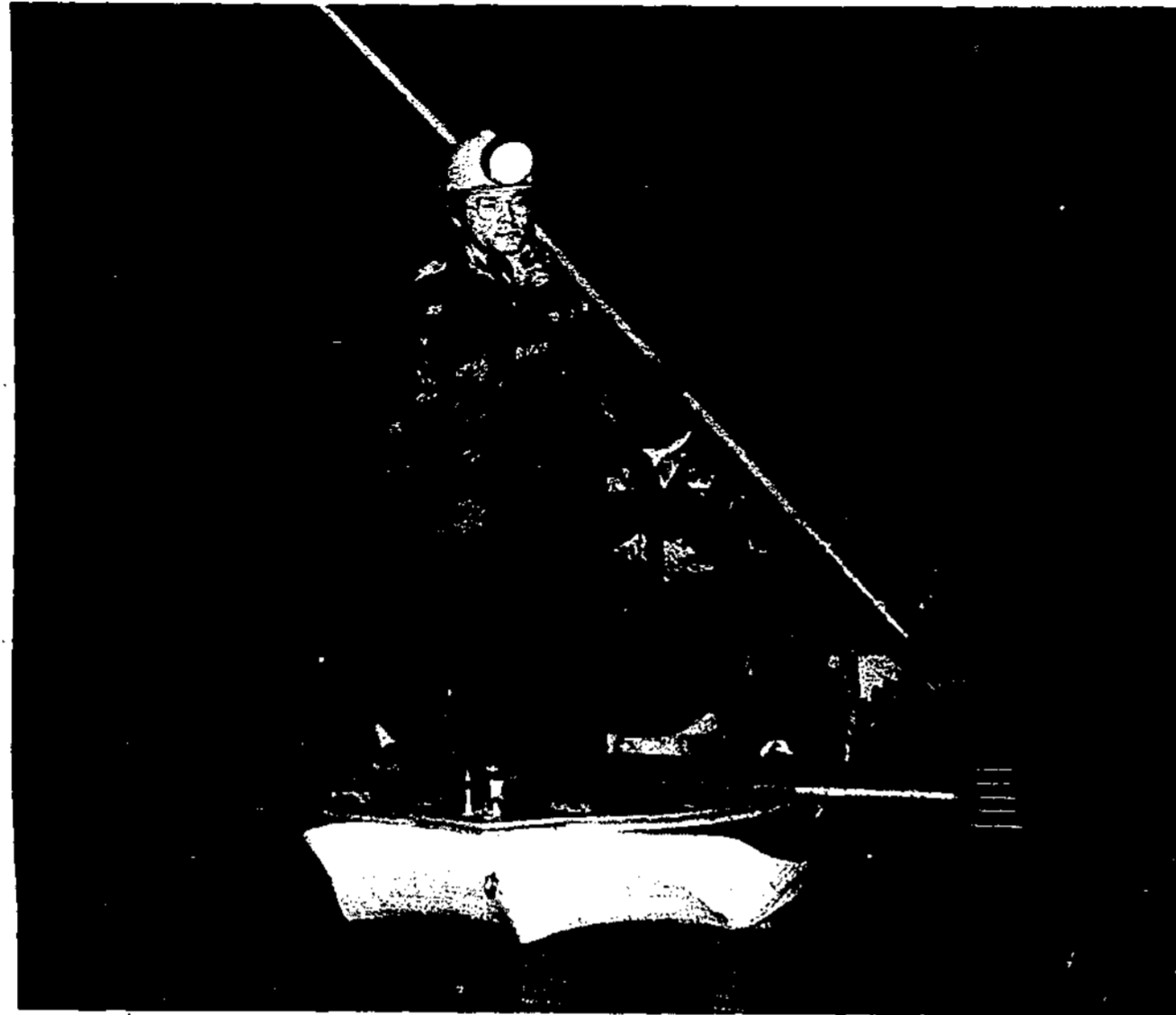
While the season passed with only two minor incidents reported throughout, the vigil is still grueling for both enforcement and biological staff who monitor each open landing on a nightly basis.

Central to the monitoring efforts are GLIFWC's full-time dispatch staff who coordinate between the main office and satellite offices on the various reservations. Dispatch opens each day at 8 a.m. and closes only when the last warden is home, which is often around sunrise or 6 a.m.

Enforcement full-time staff put in 2,862 working hours during the season, traveling 40,490 miles. Part-time enforcement staff worked a total of 1,246 hours and traveled a total of 31,074 miles. Staff spent 3,075 patrolling on the water.

During the season seventy-three citations were issued. Over-size limit and over bag limit were the most common, according to Bresette. Other violations included fishing after revocation, use of other fish harvesting devices, and no navigational lights.

Both GLIFWC's Enforcement and Biological Services Division hire temporary crews to assist in the monitoring of the two-three week season. Enforcement



LCO spearfishermen head out on a dark lake. (Photo by Amoose)

hired an additional 43 temporary wardens in 1995 with many returning for the fourth year. Biological Services hired about 60 temporary staff to serve as creel clerks at the landings.

Each tribal spearer must have a nightly permit which is shown to wardens prior to launching at a designated lake. Each spearer is also given a nightly bag limit at the time of obtaining a permit at the tribal registration station. When the fishermen return to the landing, their catches are counted, measured, and sexed prior to being taken home. The fish are also checked for tags, and all the data is recorded.

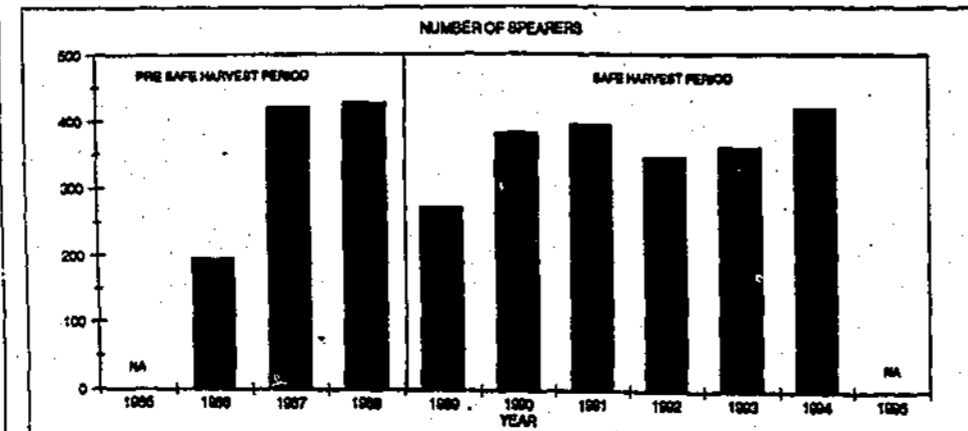
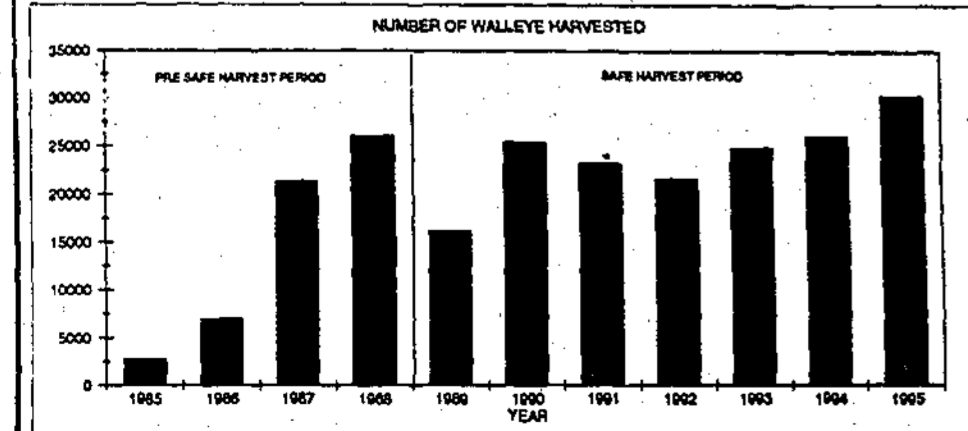
Any violations of quota or size limits are cited on the spot. Bresette states that 67 citations were issued this year. The most common citations were for over size and over bag. Regulations allowed only two walleye over 20," with one any size and one not to exceed 20-24". This limits trophy fishing as well as taking female fish which are larger

than the males. On an average, more than 80% of the walleye taken during spearing seasons are male both because of the size limits and the fact that female fish are usually in deeper water.

Neil Kmiecik, Biological Services Director, GLIFWC, could only speculate on the reason for the excellent harvest this year. He feels that the tribes have finally reached a point where seasons can be experienced peacefully, without incident or interference, and this may have a positive impact.

Also, with a number of seasons now past, tribes may be declaring lakes where tribal members want to fish and are opening them at more opportune times.

With only the springtime chorus of beeper frogs and the occasional splash of fish on a dark lake to break the silence, Chippewa fishers enjoyed fishing peacefully in '95 on waters freshly released from the icy grip of winter.



Re Memories: When the lakes turn over

By Bawdway wi dun
A.k.a. EddieBenton
Ojibwe Anishinabe

Memories are for remembering things, places, events, faces, people in one's life. Rememories is the act and imaging of certain associated things, people, places as if they are happening again. And we remember what and who it was in a good and positive way, mostly. There are bad memories too, but the Anishinabeories, which I call rememories, are of the good kind, mostly. Rememories is my own pun for remembering memories.

One of my rememories is associated with winter and storytelling. I remember all the stories, but it's the storytellers for whom I hold the greatest respect. There is a lot of humor in Anishinabe stories, even the sacred ones. Storytellers that I remember, some of 'em were old-timers, elders, men and women of Bad River, Flambeau, St. Croix, Mille Lacs, and, of course, my home Rez, L.C.O. There are certain names that stand out...Ole Man Geishkyk and Iron Cloud, Lizzie Connors, Ahwayskikie, and Henry Facico at Bad River. I still laugh...out loud...remembering some of Iron Cloud's animations and voices. Here at L.C.O., I remember Ole' Man Coon and Whiskey John Mustache, along with Bill Barber. Those guys were funny! They could change their voices, their faces, too. They could make the whole world laugh.



Ed Benton, educator and Anishinabe cultural consultant, works with GLIFWC staff on the Anishinabe language during a cultural workshop. (Photo by Sue Erickson)

When Uncle Bill told stories even the white people and the Indians who didn't understand the Ojibwe-language one bungee bit, would laugh. "Howah," he would say. Some of the old Grandmothers were powerful in their imag-

ery for us kids back in the 40s. Every bit of it was told in the language. Back then, as an Indian kid, Ojibwe was our first language. Most every house at L.C.O. and Bad River, people were Ojibwe-language fluent. Every

night was special with the Drum sounding its voice from several different places on the Rez and somewhere storytelling. Ah! it was great—no TVs, no gangs, no speeding drunken drivers.

Walkin' home at night is a rememory, too. The winter nights at Bad River were so cold and clear. And here at L.C.O., the Saturday night 49s on 49 Hill at my grandfather, Jim Hart's place. I could still hear the Water Drums and the songs long into the starlit nights while being packed on my dad's back. The sound of the crunching snow blended with the songs and the beat of the Drum in my memory.

Winter time was storytelling time. The nights were many, but they were all too short, 'specially when the good storytellers were in session. The winter seemed to fly by, and then it was the beginning of spring. Early thaw would bring changes. The winter fishing, spearing through ice, known as awkwardwinning, would end. The Chief Lake village was called Awkawaywinning. But, correctly the word describes fishing through the ice, on top of the ice, or through the ice in a shack...but it was winter fishing.

Life was healthy then. There were no such things as "commodos." We were a healthy people. We ate good, natural foods—fish, deer meat, rabbit, partridge, canned berries, wild rice. Water was pure, clean, sacred. It was that way because the Anishinabe people took care of

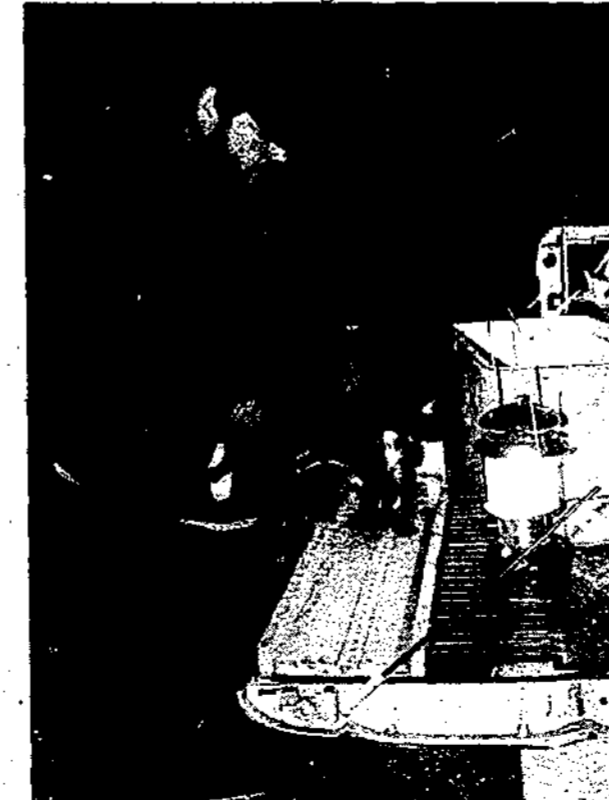
things in a good, respectful, sacred manner. Ceremonies, prayers, offerings to the Spirit of Things, elements, were a must, an obligation carried out by traditionals.

One of the stories I remember well was told by a respected Elder of Chief Lake, John Scott. He told this during a gathering at the home of Jim Bennet and Ohmayah Homesky during the early spring of 1941, I am sure. It has to do with an annual event called, "When the lake turns over."

It says that the Anishinabequay Spirit of the Water annually turns the lake over, which cleanses the whole lake, top and bottom. This event, very mysterious, strange, and was always accompanied by a loud boom. This very loud rumbling, exploding sound could be heard from many lakes at any time, night or day. It signaled a time when the bottom of the lakes were being flipped over, and for a period of time after that, all the sediment from the bottom would be at or near the top of the water, and the water itself would be murky. When the water had cleared, the ice would be gone and it would be time, then, for the spring Water Ceremonies and the beginning of spring spearing.

Somehow its not the same anymore. We don't hear the stories even though storytellers still exist. Nobody hears them, and sadly, nobody hears the lakes turn over anymore. Very sad!

I wonder...is anybody listening?



All fish are counted, measured, and checked for tags before a tribal spearer can take the catch off the landing. Above, Red Cliff creel clerk, George Newago, measures the catch. (Photo by Amoose)



Red Cliff fishermen, Sam and Don Gurnoe, set out to try their luck on Siskiwit Lake, Bayfield County. (Photo by Sue Erickson)

Picture of northern WI fishery unfolds: Joint assessments provide database

By Sue Erickson, Staff Writer

Odanah, Wis.—The status of the walleye population in a number of northern Wisconsin lakes is coming more clearly into focus for fishery managers due to a database being compiled as a result of joint electrofishing surveys performed each spring and fall.

The assessments have been coordinated over the past five years by the Wisconsin Joint Assessment Steering Committee composed of state, federal, and tribal representatives. A 1995 report from the committee, due to be released this summer, reveals and discusses the data compiled from 1989 through 1994.

According to Steering Committee Chairman Robert Jackson, biologist, Bureau of Indian Affairs, it will be available to the public shortly after release. The publication is called "Fishery Status Update in Treaty Ceded Waters."

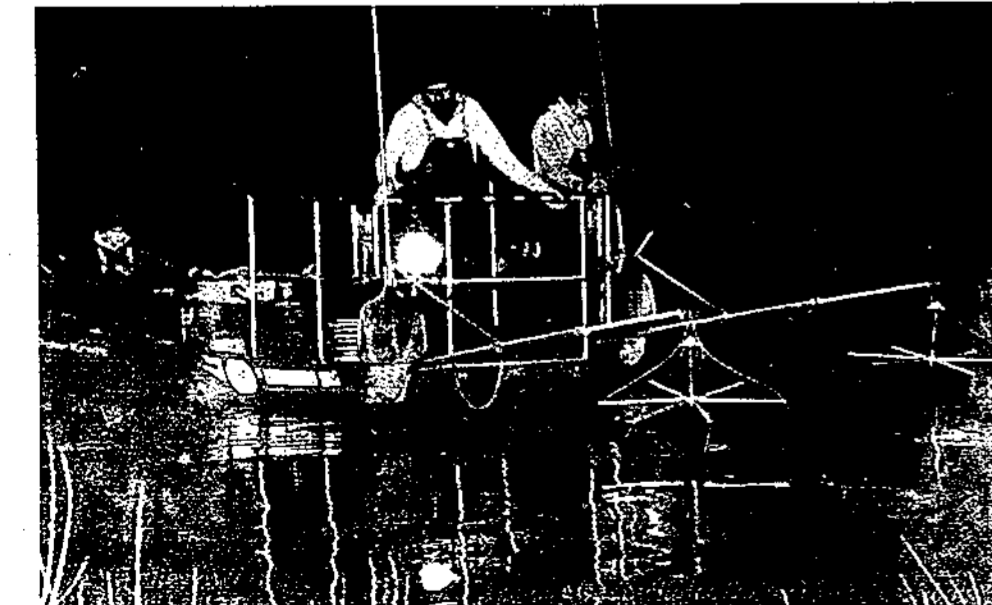
The joint study of Wisconsin lakes which are subject to both angling and spearing pressure was initiated in 1990. Due to the efforts of former Chairman of the Senate Committee on Indian Affairs Senator Daniel Inouye, tribal leaders and both state and federal political leaders, an appropriation to study the fishery was received from Congress with a directive to determine whether the walleye fishery in northern Wisconsin was healthy and if tribal, off-reservation spearing was depleting the walleye population.

In 1990 the Steering Committee released its first report, *Casting Light Upon the Waters*, which found the walleye fishery to be healthy and that tribal spearing was not depleting the resource.

However, the report noted that because of extensive pressure on the fishery from angling, spearing, and habitat degradation, continued monitoring and study was critical.

Consequently, electroshocking crews have launched their odd-looking shocking boats into the cold waters of Wisconsin lakes each spring shortly after ice-out. The effort includes boats and crews from the Wisconsin Department of Natural Resources (WDNR), the U.S. Fish and Wildlife Service (USFWS), the Great Lakes Indian Fish and Wildlife Commission (GLIFWC), the St. Croix Band of Chippewa, and the Bad River Band of Chippewa.

(See Joint assessments, page 5)



GLIFWC electrofishing crews launch boats on Wisconsin lakes each spring shortly after ice-out. (Photo by Amoose)



Two walleye warriors fish for musky on the Chippewa Flowage with a guide during the Partner's Fishing Outing. Center is Secretary George Meyer, WDNR & Tom Maulson, Lac du Flambeau tribal chairman. (Photo by Amoose)



At the "Partner's Fishing Outing on the Chippewa Flowage" were "Walleye Warrior George" and "Musky Marv." A.k.a. George Meyer, Sec. of the WDNR, and Marvin Moriarty, Deputy Regional Director, Great Lakes/Big Rivers Region, USFWS. (Photo by Amoose)

Third Annual Wisconsin Partner's Fishing Outing

Hayward, Wis.—In a unique gathering of leaders representing national and statewide natural resource management organizations and tribal chairs of Wisconsin's six Chippewa Indian Tribal Governments, a time of stasis over treaty rights was celebrated as part of the Third Annual Wisconsin Joint Assessment Steering Committee Partner's Fishing Outing held on June 2nd and 3rd.

Participants in the event included representatives of the U.S. Fish & Wildlife Service (USFWS), the U.S. Bureau of Indian Affairs (BIA), the Wisconsin Department of Natural Resources (WDNR), the Great Lakes Indian Fish & Wildlife Commission (GLIFWC), the Chippewa Indian Tribal governments, Wisconsin Division of Tourism and Discover Wisconsin Productions, Inc.

This partnership was originally formed in 1990 to address the spearfishing controversy. At the onset of its five year history, the Committee published "Casting Light Upon the Waters," a report which assesses fishing in Northern Wisconsin as one of the premiere spots in the country. Over the years, the group continues to keep its assessment of this area's fishery on-going.

Part of this assessment is networking between the Indian and non-Indian officials who work toward a cooperative endeavor to benefit this fishery and all its user groups.



Pictured above are, from the left: Lac du Flambeau Tribal Chairman Thomas Maulson; WDNR Secretary George Meyer; Lac Courte Oreilles Tribal Chairman gaashkibos; Associate Fisheries Manager Hannibal Bolton, USFWS, Great Lakes/Big Rivers Region; GLIFWC Executive Director James Schlender; and Fish & Wildlife Biologist Robert Jackson, U.S. Bureau of Indian Affairs. (Photo by Amoose)

Joint assessments provide database

(Continued from page 4)

The boats equipped with lights, generators, and protruding shockers, have alarmed residents along some lakes in the past, according to Glenn Miller, GLIFWC inland fisheries biologist. "Some people think the boats are spearfishing boats, probably because electroshocking begins about the same time as the spearing season starts."

Miller states there was only one incident of possible intimidation shots fired on Sunset Lake in Iron County, Mich. this spring. "For the most part, people were very receptive and interested," he says.

Shocking involves temporarily stunning the fish in the water. They are manually netted and taken aboard. Crews tag or notch fish and measure fish on board and return them to the lake, Miller notes. GLIFWC's assessment crew tagged fish in six lakes this spring as well as Huron Bay, Michigan.

Because surveying must be performed under ideal seasonal conditions in the spring and fall to be accurate and because the process is time-consuming and labor intensive, the joint effort has allowed the assessment of several hundred lakes each spring, many more than one agency alone could accomplish.

In the 1995 report, the Steering Committee states that the "overall goal has been to conduct at least one such estimate in every mixed fishery (tribal-state) lake." Of the 214 lakes where spearing has taken place, 177 have had at least one adult population estimate to date," according to the report.

Five lakes have been targeted for long-term, annual studies which provide important trend information, including Lake Escanaba, Vilas Co., where the WDNR initiated an intensive five year monitoring program.

Other lakes included in long-term monitoring are: Butternut Lake, Squirrel Lake, Kentuck Lake and Squaw Lake. These lakes are all over 500 acres.

By performing electrofishing assessments in both the spring and the fall, the relative number of walleye born in the spring which survive to the fall can be determined.

Juvenile studies involve surveying the entire shoreline of a lake in one night during late summer and the fall. Both fingerling (age 0) and yearling (age 1) walleye are collected to determine the strength of the fingerling classes.

In the long-term study lakes the report indicates that "average to very strong fingerling year classes were established during four of nine years in Butternut Lake, during six of eight years in Squirrel Lake, during only one of eight years in Kentuck Lake, during three of six years in Squaw Lake."

As the database grows from year to year, fishery managers will be able to see trends emerge and be alerted to any unusual deviations which occur, thus alerting them to the potential of problems within the fishery.

This spring GLIFWC crews performed spring population assessments in 19 Wisconsin lakes and two in Michigan. A crew shocked for the second year in Huron Bay, Michigan for a two night run tagging walleye and checking tags from 1994, Miller states.

Four new long-term study lakes were also added to GLIFWC's assessment list, according to Miller. These are lakes less than 500 acres, including Siskiwit Lake in Bayfield Co., Sherman Lake and Annabelle Lake in Vilas County, and Bass/Patterson Lake in Washburn County.



GLIFWC Corporal Vern Stone is used to long nights on duty at spearfishing landings. He knows a guy gets hungry at 4 a.m., so he comes prepared. (Photo by Amoose)

Red Cliff hatchery expands into fingerling production

By Jim Thannum
GLIFWC Natural Resource Development Specialist

The Red Cliff Rearing Pond Project was selected as a model pilot project and presented at the Resource Conservation and Development National Conference at Memphis Tennessee in June 1994.

This conference brought together organizations that created progressive natural resource protection and development initiatives established throughout the country to share information and ideas.

Considerable thought and cooperation has led to the expansion of this hatchery facility over a period of years. Support in planning and funding is a process which began in 1991 and has succeeded in producing a quality hatchery serving Lake Superior. The story of the projects development follows.

In the spring of 1991 a delegation of natural resource managers from Red Cliff, GLIFWC, and the U.S. Fish and Wildlife Service (USFWS) attended a meeting with the Pri-Ru-Ta Resource Conservation and Development Council (RC&D) to request assistance in the development, funding, and construction of walleye rearing ponds.

The proposal to expand walleye rearing ponds at Red Cliff would support cooperative walleye stocking efforts between the tribe and local lake associations by providing the capability to stock walleye fingerlings rather than walleye fry.

Walleye fingerlings have a much greater chance of survival as compared to walleye fry and therefore make a far greater contribution to fish populations on waters selected for stocking.



Gregg Fischer is responsible for managing Red Cliff's Fish Hatchery. He has completed a Bachelor of Science Degree in Fish & Wildlife Management from Lake Superior State University and in prior years worked with Lake Superior University's Aquatic Laboratory, U.S. Fish & Wildlife Service, Michigan DNR, and private biological research companies. (Photo by Amoose)



Earlier this spring, Red Cliff hatched 310,000 walleye fry from eggs collected during the tribal spearfishing season. (Photo by Amoose)

1991-1992 coordinating services and funding

The Red Cliff Fisheries Department established a hatchery development strategy that integrated its current walleye and trout egg incubation capabilities, the construction of a new trout hatchery, the construction of walleye rearing ponds, and the creation of a wetland. This was done to maximize scales of economy and minimize project costs.

With BIA 93-638 funding, the tribe drilled two 200 foot 12 inch wells and equipped them with a 500 gallon per

minute pumping system. This system enables Red Cliff to access two water sources to supply the hatchery building and/or fill rearing ponds. A 4000 square foot hatchery building is equipped with degassing and oxygen chamber, head tank, 20 rearing tanks, laboratory, and office space. The hatchery's 20 tanks provide the capacity to rear approximately 200,000 coaster brook trout fingerlings and yearlings.

The hatchery also contains a vertical tray system that provides the capabilities to incubate 1,280,000 trout eggs and three Big Redd incubation units with the capacity to incubate 3,300,000 walleye eggs. Costs for these components total approximately half a million dollars.

To construct the walleye rearing ponds Lee Hanks and Bonnie Felix, Pri-Ru-Ta RC&D Council, prepared grant proposals to the Otto Bremer Foundation and USFS. Their efforts were coordinated with Mike Gallinat, Red Cliff Fisheries, who prepared proposals to contract supplemental project funding from PL 93-638 Bureau of Indian Affairs programs. The following table details the sources of funding provided for the rearing pond construction project.

Otto Bremer Foundation	\$60,000
PL 93-638 Funding from Red Cliff	\$35,000
Red Cliff Tribal Funds	\$18,000
U.S. Forest Service	\$15,000
PL 93-638 Funding from Red Cliff	\$7,337
PL 93-638 Funding from Red Cliff	\$1,482
TOTAL	\$136,819

1992-1993 design, engineering, and package bid preparation

Engineering for the rearing pond project was completed by Tom Cogger, Paul Johnson, and Keith Sangbush of the SCS in 1992. Frank Stone, USFWS, provided information and referral services regarding fish hatchery systems and analyzed critical biological factors of the rearing pond design.

After soil type and topographical surveys were completed at the site, the design process began. Engineers attempted to utilize the land's natural contours in laying out the (See Red Cliff Hatchery, page 7)

How lakes are selected for stocking

By Jim Thannum
Natural Resource Development Specialist

While fish stocking is one of the most commonly discussed fisheries management practices, it may also be one of the most least understood. In completing a joint assessment of Wisconsin's ceded territory fisheries resource—*Casting Light Upon the Waters* in 1991, biologists from the WDNR, GLIFWC, USFWS, and Tribes determined the following justifications for stocking lakes:

- ✗to supplement populations that have poor reproduction;
- ✗to increase the diversity of species caught;
- ✗to maintain stability of the catch rates or quality of the fishery;
- ✗to control over-abundant prey and rough fish populations;
- ✗to repopulate lakes that have been removed or where pollution and winterkill have affected abundance;

✗to protect native stocks by buffering their harvest with hatchery fish;

✗and to maintain fisheries in the face of heavy exploitation.

Before lakes are selected for stocking, biologists must first assess the health of a given lake's fishery. Biologists from WDNR, USFWS, GLIFWC, and Tribes have come to a consensus that the following characteristics be used to determine if a walleye fishery is healthy:

- ✓presence of 3 adult spawners per acre;
- ✓presence of 5 year classes of females in a sample or 3 year classes in a sample of 100 females that each contribute at least 15 percent of the sample;
- ✓maximum exploitation rate of 35% for the combined harvest of walleye by sport fishers and a 27% exploitation rate for musky by tribal and sport fishers.

These standards are measured against data gained through spring population estimates and in the fall juvenile recruitment surveys. These field surveys determine lake classifications, provide the information upon which to establish harvest quotas (i.e. population estimates),

measure recruitment into the stock from natural reproduction, and provide insight into survival rates of stocked fish.

A state-tribal technical working group classified ceded territory waters into 8 primary classifications. Below is a table detailing lake classifications from page 39 of *Casting Light Upon the Waters*:

NR.—Natural reproduction only; consistent enough to result in multi-year class adult populations.

NR-2.—Natural reproduction only; inconsistent, results in year classes.

C-NR.—Natural reproduction is adequate to sustain the population even though the lake is being stocked.

C.—Natural reproduction and stocking provide more or less equal recruitment to the adult population.

C-ST.—Stocking provides the primary source of recruitment and is consistent enough to result in multi-year class adult populations.

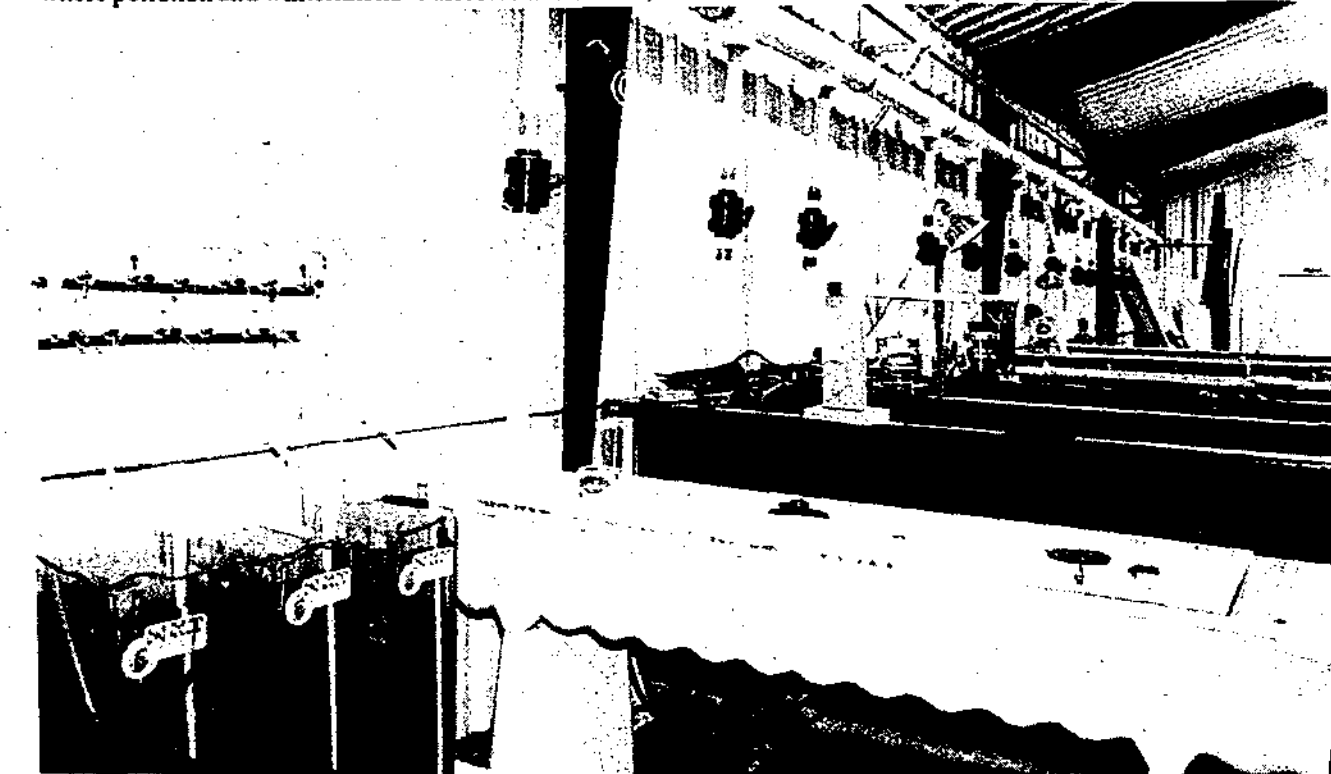
ST.—Stocking provides the only source of recruitment and is consistent enough to result in a multi-year class adult population.

REM.—Stocking provides the only source of recruitment but was discontinued. The stock will disappear at some time in the future.

O-ST.—Stocking provides the only source of recruitment by was initiated only recently and has not yet resulted in a harvestable population of adults.

In applying this system, Red Cliff made the decision to concentrate its cooperative stocking efforts with Lake Owen and Eau Claire Lakes chain. Lake Owen is classified as C- and Upper Eau Claire is classified as a C-NR lake. This approach is likely to yield greater natural resource benefits as compared to stocking fish in waters that are classified as NR, (i.e. those already having natural reproduction consistent enough to result in multi-year class adult populations.)

Red Cliff's trout hatchery will concentrate on the production of coaster brook trout. Coaster brook trout were once native to Lake Superior waters and commonly grew to more than 6 pounds. These trout were historically found in the Raspberry, Sand, and Sioux Rivers locally. Unfortunately loss of habitat and over fishing have decimated Lake Superior's earlier coaster brook trout populations. Red Cliff is currently working on a pilot project to grow 850 coaster brook trout for brood stock purposes. Once these trout become mature in 2 to 3 years, Red Cliff's Fish Hatchery will become the primary source of coaster brook trout eggs for United States' waters. This strategy is consistent with the goals and policies of the Great Lakes Fishery Commission and the Lake Superior Technical Working Committee comprised of biologists from federal, state, tribal, and provincial resource management agencies.



Red Cliff is currently using tanks to raise 75,000 lake trout. In addition 15,000 coaster brook trout are being raised under a pilot project to analyze productivity and survivability in the new hatchery. Eventually the hatchery will maintain a brood stock population in the hatchery to provide coaster brook trout eggs for all U.S. waters. (Photo by Amoose)

Red Cliff Hatchery expands

(Continued from page 6)

three one acre ponds. This was done to balance the amount of cut and fill during excavation, to use gravity to drain the ponds into the collection kettle, and to drain the ponds into a natural wetland. Red Cliff's rearing pond site contained natural clay soils. This resulted in a considerable cost savings since clay didn't have to be trucked to the site, spread, and compacted.

Soil Conservation Service engineers then designed the three one acre ponds. The pond bottoms slope toward the collection kettle providing depths of 4 feet at the back of the ponds and 8 feet at the front of the ponds. The ponds are also designed with side slopes at 3:1 to minimize aquatic weed growth. When weeds decompose the ponds oxygen levels are reduced. Lack of oxygen causes stress to walleye fingerlings and in some cases outright death.

Concrete water-inlet structures with piping are provided for each pond. A water supply pad is also provided enabling the hatchery to use a hose system to splash water into the back end of the pond. Increasing water circulation and agitation adds additional oxygen to the ponds during hot, still, summer weather.

Ponds are drained by a system of 15 inch pipes and gate valves that are emptied into a cement harvest kettle. By slowly draining the rearing ponds and adding fresh water to

the harvest kettle, the tribal hatchery can reduce stress on the fish during fingerling collection and transportation. Reducing stress on walleye fingerlings will improve survival rates when walleye are stocked into area lakes.

Bid documents were prepared by the tribe and the SCS. The advertisement for bids and final contract award was made in 1993.

Construction—summer 1993 to fall 1994

In the summer of 1993, the Red Cliff Tribe contracted with Brevak Construction, of Washburn, Wisconsin, to construct the three one acre rearing ponds, water control systems, and a harvest kettle. Selecting a local contractor with the specialized excavation and industrial plumbing experience maximized regional economic benefits from the project.

Staff from the U.S. Soil Conservation Service provided on site inspection services to insure all systems were correctly installed and in operating condition. Total construction cost was \$136,819.

(See Red Cliff Hatchery, page 27)

GLIFWC Board endorses Stage 1 LaMP for Lake Superior

Red Cliff, Wis.—The Stage 1 Lakewide Management Plan (LaMP) for Lake Superior received endorsement from the GLIFWC Board of Commissioners at their May 30th meeting in Red Cliff.

GLIFWC Policy Analyst Ann McCammon Soltis stated that the Stage 1 LaMP basically provided a definition of critical pollutants.

GLIFWC commented on the first draft of the plan, McCammon Soltis stated, and some of those comments have been incorporated.

The LaMP is a product of the Binational Task Force, a working body of the Binational Program which was formed in response to the International Joint Commission's call for a zero discharge demonstration to restore and protect Lake Superior.

The Stage 1 LaMP will be submitted to the International Joint Commission for review prior to moving on to Stage 2, which will be preparing a chemical load reduction schedule.

Basically there are four stages in meeting the goal of zero discharge: Stage 1—identification of critical pollutants; Stage 2—schedules for chemical load reduction; Stage 3—selection of remedial measures; and Stage 4—monitoring to measure if the contribution of critical pollutants to impaired uses has been eliminated.

Because GLIFWC's member tribes retain treaty fishing rights in Lake Superior, GLIFWC has supported by resolution the goal of zero discharge and provides input representing a tribal perspective into the planning process.



"The Old Man of the Sea" visited Madison this spring. Former Red Cliff Tribal Chairman and commercial fisherman takes time out during the GLIFWC-GLITC reception to enjoy a pipe. (Photo by Amoose)

Great Lakes glossary

Great Lakes Fishery Commission (GLFC): The United States and Canada established the Great Lakes Fishery Commission in 1955 through the Convention on Great Lakes Fisheries. The commission's main responsibilities are (1) to advise the two governments on fisheries issues of common concern, and (2) to control sea lamprey in the Great Lakes.

The commission runs its programs through contracts with the U.S. Fish and Wildlife Service and Canada's Department of Fisheries and Oceans. The commission also advises the two governments on problems associated with non-indigenous species such as the zebra mussel and the ruffe.

Great Lakes Water Quality Agreement: The U.S.-Canadian Great Lakes Water Quality Agreement describes the objectives of the two countries for restoring and maintaining the chemical, physical and biological integrity of the waters of the Great Lakes Basin. The agreement calls for joint initiatives in research, pollution control, problem identification and monitoring. It was signed in 1972 and modified in 1978.

The revised accord introduced two concepts—the "ecosystem approach" and "mass balance"—to Great Lakes management. In 1987, another amendment called for development and implementation of Remedial Action Plans (RAPs) to restore beneficial uses in 43 areas of the Great Lakes that suffer serious problems with water quality.

International Joint Commission (IJC): The United States and Canada

established the International Joint Commission in the Boundary Waters Treaty of 1909. The commission makes binding decisions regarding water uses that affect Great Lakes levels or flows on either side of the U.S.-Canadian border. The IJC also investigates Great Lakes issues at the request of the two federal governments; provides advice on issues of water quality and quantity, and encourages cooperation among different government jurisdictions.

The IJC's Great Lakes Water Quality Board and Science Advisory Board report on progress toward goals outlined in the Great Lakes Water Quality Agreement, and its Regional Office provides administrative, technical and public information services.

Environmental Protection Agency (EPA): Established in 1970, the EPA sets and enforces standards for air and water quality and the management of solid and hazardous waste. It also regulates pesticides and toxic substances, examines the causes and effects of environmental problems, and helps states and local governments deal with environmental issues.

The EPA is charged with restoring and maintaining the physical, biological and chemical integrity of the Great Lakes ecosystem. It operates a regional office and the Great Lakes National Program Office in Chicago; it also operates an environmental research laboratory in Duluth, Minnesota.

Great Lakes Commission: Eight states—Illinois, Indiana, Michigan, Minnesota, New York, Ohio, Pennsylvania

and Wisconsin—formed the commission in 1955 to help them manage the Great Lakes. The commission provides the states with research, advice and advocacy on issues of development, use and protection

of water and land resources in the Great Lakes basin.

(Reprinted from *Great Lakes Glossary* by Richard Hoops and Mike McCauley, UW Sea Grant Institute.)

Tests show popular treaty water fish species low in contaminants

Sault Ste. Marie, Mich.—Test results show average contaminant levels in two 1836 Treaty water fish species—whitefish and lake trout—are within federal and state consumption guidelines, providing further evidence of successful regulations reducing the discharge of toxic substances into the Great Lakes according to Tribal authorities.

The Inter-Tribal Fisheries and Assessment Program (ITFAP), based in Sault Ste. Marie, Michigan, annually monitors fish species from 1836 Treaty-ceded waters of Southeastern Lake Superior, and northern Lakes Michigan and Huron.

Lake trout and whitefish were collected from the Naubinway area of Lake Michigan in 1994. Chemical testing was performed by Canada's Department of Fisheries and Oceans. The fish ranged in size from 17 to 27 inches. "This year's test results showed that Lake Michigan whitefish were well below Michigan's fish consumption guidelines, good news for everyone that likes to eat whitefish," says Amy Owen, Environmental Scientist for ITFAP. "It's encouraging to see further evidence that contaminant levels appear to be stabilized or decreasing across the Great Lakes."

ITFAP also tested whitefish and lake trout from the St. Ignace area of Lake Huron in 1993 and the Whitefish Bay area of Lake Superior in 1992. Fish contaminant levels varied only slightly between the upper Lakes, with Superior the lowest, followed by Huron and Michigan. "Average contaminant levels in Treaty waters fish are below established guidelines for all three lakes," stressed Tom Gorenflo, ITFAP Program Director. "We believe increased regulations restricting the discharge of toxic substances into the Great Lakes has led to this success, and expect the trend of declining contaminants to continue." For more information, contact Amy Owen at (906) 632-0072.

Elders describe Great Lakes ecology when the water was clean enough to drink

By Sue Erickson
Staff Writer

Odanah, Wis.—A project that truly brought the past into the future took place this spring when elders from around the Great Lakes basin were able to share stories about the environment "the way it was."

Tribal elders from five far-reaching communities participated in the gathering through the technology of interactive classrooms and television linkages.

"It was like a garden paradise. We only had to reach out for our needs...but that can't happen today."

—Canadian Elder

Coordinated by the Grand Traverse Band through a grant from the Environmental Protection Agency (EPA), the gathering was designed to provide a recorded oral history of the region and to preserve environmental stories for children to come.

Participants came from the Grand Traverse Band of Ottawa and Chippewa Indians, the Red Cliff Band of Lake Superior Chippewa, the Bay Mills Chippewa Indian Community, the Walpole Island First Nation and the Akwesasne Mohawk Tribe.

Many of the accounts reflected on personal experiences of the elders as they were growing up close to the Great Lakes. A common theme was a substantial dependence on the fishery for food and economic survival at the time. Several recalled cutting ice for the ice houses which kept blocks of ice available throughout the summer months as the only method of refrigeration.

The dramatic changes in the ecosystem across several generations was apparent. Many of the elders recalled drinking and getting their drinking water directly from the lake with no fear of pollutants. It was crystal clear, cold and clean. According to Esther Koon, age 81, from Grand



Elders networked through educational television during a conference to gather information about the way the Lake Superior ecosystem used to be. Above, Red Cliff participants listen to speakers from other tribal communities. From the left is Marge Newago Pascale, Madeline Shryer, Roseanne Buffalo, and Idelle Burgess at the CESA office in Ashland, WI. (Photo by Sue Erickson)

Traverse, then there came a time "when we could no longer trust the water."

Koon and her husband Lewis believe changes occurred when the cherry growers came and began using

pesticides to treat their trees. It contaminated the water and poisoned farm animals, Esther stated.

Irene Otto, from Grand Traverse, recalls a great variety of bird life which no longer inhabits the area. "There were lots of frogs that are no longer here," she said, "and the brook trout that was abundant is now gone."

The nature of the fishery has changed from a time when the set of a net in the shallows would easily bring home dinner, to the present when catching fish at old haunts is difficult to do, according to Art LaBlanc, Bay Mills. He attributes the decline to chemical pollutants in the water. Species such as herring, now gone, were abundant, he said.

Many elders spoke of the absence of fish in the lakes and rivers, and also the disappearance of abundant blueberry patches, black ash trees for basketry, and wild rice stands.

Marge Pascale, Red Cliff, recalled being taken by boat to a remote blueberry camp where she picked blueberries for sale. She can remember the people talking there and the wolves answering them. But the wolves are gone now. Pascale also recalled drinking "river tea," which was good with a unique flavor.

Also of Red Cliff, Idelle Burgess remembers caring for fallen flying squirrels as a youth, but she has not heard of or seen flying squirrels for years. "And the snowbanks in winter were much, much higher. . .," she said.

These are but a few of the observations made by the participants during the gathering, which opened and closed with Drum ceremonies. It was obvious, painfully so, that much is now missing from the Great Lakes ecosystem. As one speaker from Canada stated, "It was like garden paradise. We only had to reach out for our needs. . .but that can't happen today."



Bay Mills elders listen to the opening Drum Ceremony at Bay Mills reservation prior to beginning the television-linked gathering of elders at five reservations. (Photo by James St. Arnold)

Tribes move to control reservation water and air quality

By Sue Erickson
Staff Writer

Mole Lake, Wis.—About a month after the Menominee Indian Tribe in Wisconsin held public hearings on proposed clean water standards for the Menominee reservation, the Sokaogon Chippewa (Mole Lake band), held similar hearings in compliance with the federal procedure to establish clean water standards for the reservation.

GLIFWC's Voigt Intertribal Task Force (VITTF) went on record in support of both the Menominee and the Sokaogon proposed clean water standards. The VITTF noted that water quality standards are necessary because the tribal lifeway depends on clean and healthy natural resources for cultural sustenance and economic purposes.

Because the Chippewa believe that decisions regarding natural resources must be judged on how they will protect the seventh generation, harmful toxins cannot be allowed to contaminate the environment.

The VITTF also recognizes the establishment of on-reservation water quality standards to be an appropriate act of tribal self-regulation and exercise of tribal sovereignty.

John Griffen, environmental specialist for the Sokaogon, explained the hearing fulfilled public participation requirements of the federal Clean Water Act.

The standards set by the tribes will impact not only on-reservation activities which might pollute the water, but also any degradation of on-reservation water from off-reservation sources.

If approved by the Environmental Protection Agency (EPA), more stringent regulations than the state now imposes could be required of industries and facilities currently discharging into upstream waters of the reservations.

The standards define tribal designated use of water, describe criteria used to define tribal water quality standards and set forth an antidegradation policy.

The antidegradation policy provides "for the maintenance and protection of Designated and Existing Uses through designating all Tribal Waters as Outstanding National Resource Waters (ORW)."

The standards support the ORW designation as necessary to maintain the existing high quality of the tribe's water and to protect the tribal designated uses.

It also states that protection of the waters on the reservation is part of the federal trust responsibility as these areas "serve as the last refuge for tribal members to continue to practice a life that exemplifies sustainable economic development, and that preserves the resources critical to cultural integrity and survival of the tribe."

The public hearing was attended by about 50 persons who provided testimony. According to Dave Anderson, water quality specialist for the Sokaogon band, the tribe would record the testimony and respond. Written testimony would be accepted through May 29.

Participants were from both the tribal and non-Indian community and were unanimously in favor of the standards. Many were concerned about the protection of the entire Wolf River watershed and felt that tribes should take the lead in prescribing standards that will adequately protect the water quality.

Ann McCammon Soltis, GLIFWC policy analyst, indicated that the Voigt Intertribal Task Force had passed a resolution in support of the clean water standards as necessary for the protection of the ecosystems and the Wolf River Watershed. GLIFWC also submitted written comment.

In a related area, the Forest County Potawatomi applied for a Class 1 air quality status designation on the reservation. The Potawatomi's applied to the U.S. Environmental Protection Agency for a redesignation last fall, stating that the change will assist the tribe in protecting its air quality and to develop land use plans compatible with tribal cultural beliefs and its renewable resources.



Denny Sheppard, Forest County Potawatomi, speaking at the hearing on Sokaogon's Clean Water Standards, holds a bottle of water purchased for \$94, reminding all present that pure water could become a priceless commodity. (Photo by Sue Erickson)

A state vanishing act: WI public intervenor's office scheduled for a budgetary wipe out

Mole Lake, Wis.—In a public discussion session prior to the Clean Water Standards hearing at the Sokaogon Chippewa Community last month, Al Gedicks, sociology professor, UW-LaCrosse and president of the Wisconsin Resource Alliance, expressed his concern over both state and political events which are both jeopardizing environmental protection nationally as well as the protection of public interest.

Gedicks noted that the Wisconsin Governor's budget calls for the elimination of the Public Intervenor's Office. This is a branch of government designed to protect public interest. Gedicks feels strongly that such a move would seriously impair the ability of the public to intervene on issues of government which may negatively impact them.

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provide comments on the proposed Crandon Mine permit.

The comments raised serious questions as to the adequacy of protection provided for Wisconsin communities from being negatively impacted by the proposed mine.

Shortly after, the Governor's budget proposed axing the office entirely. The bill is currently being considered in the senate.

Gedicks also commented on the potential of the federal amendments proposed to the Clean Water Act and "similar efforts to gut the Clean Air Act," as significant threats to tribal environmental protection efforts.

Letters are being circulated to county boards about the Clean Water and Clean Air Acts, Gedicks stated, encouraging county board members to oppose retaining current protective standards because it will stop economic development in the North.

"The purpose of this ordinance is to protect and maintain life on the Mole Lake Indian Reservation by enacting minimum standards for water on the Reservation. Water is a sacred thing to us, as it has always been to our most revered ancestors, through all time. It has been taught to us by our revered elders that water is sacred. It is our blood. It is the blood of our children and ancestors. It is the life-supporting blood of Mother Earth."

—Statement of Purpose from the Sokaogon Chippewa Community Water Quality Standards

A federal vanishing act

Hard-won environmental protection laws poised to disappear under the magical wand of Congress

By Sue Erickson
Staff Writer

Red Cliff, Wis.—While tribes such as the Menominee and the Sokaogon Chippewa are endeavoring to put clean water standards in place for their reservations and protect delicate ecosystems and watersheds, politicians are busy amending the laws to undercut tribal efforts.

In a report to the GLIFWC Board of Commissioners meeting at Red Cliff on May 30th, James Zorn, GLIFWC policy analyst, pointed to current federal bills that would impair the ability of tribes to implement clean water standards on reservation.

Specific attention was drawn to House Bill 961 which would repeal and recreate section 404, regarding the Army Corps of Engineers regulatory responsibilities in regard to wetlands, and amendments to section 518, which limit the applicability of tribal water quality standards on reservation.

Zorn stated that the bill has passed the House, and he does not anticipate much opposition in the Senate.

Specifically, Section 518 would be amended so that on reservation water quality standards would only apply to trust lands, not to all land within reservation boundaries. This would exclude fee lands from the standards and act as a major obstacle to tribal efforts at establishing uniform standards and control of activities on reservation.

Section 404 would be revised to completely change the system for classifying and regulating wetlands, significantly decreasing the amount of protection available for wetlands and areas that are defined as wetlands.



Ron Smith, Sokaogon Chippewa Community member, testifies at a public hearing held by the U.S. Army Corps of Engineers regarding Crandon Mining Company's request for a 404 permit. (Photo by Amoose)

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If altered, this whole process will be disrupted and subjected to the redefinition which would more than likely favor Exxon/Rio Algom's interest.

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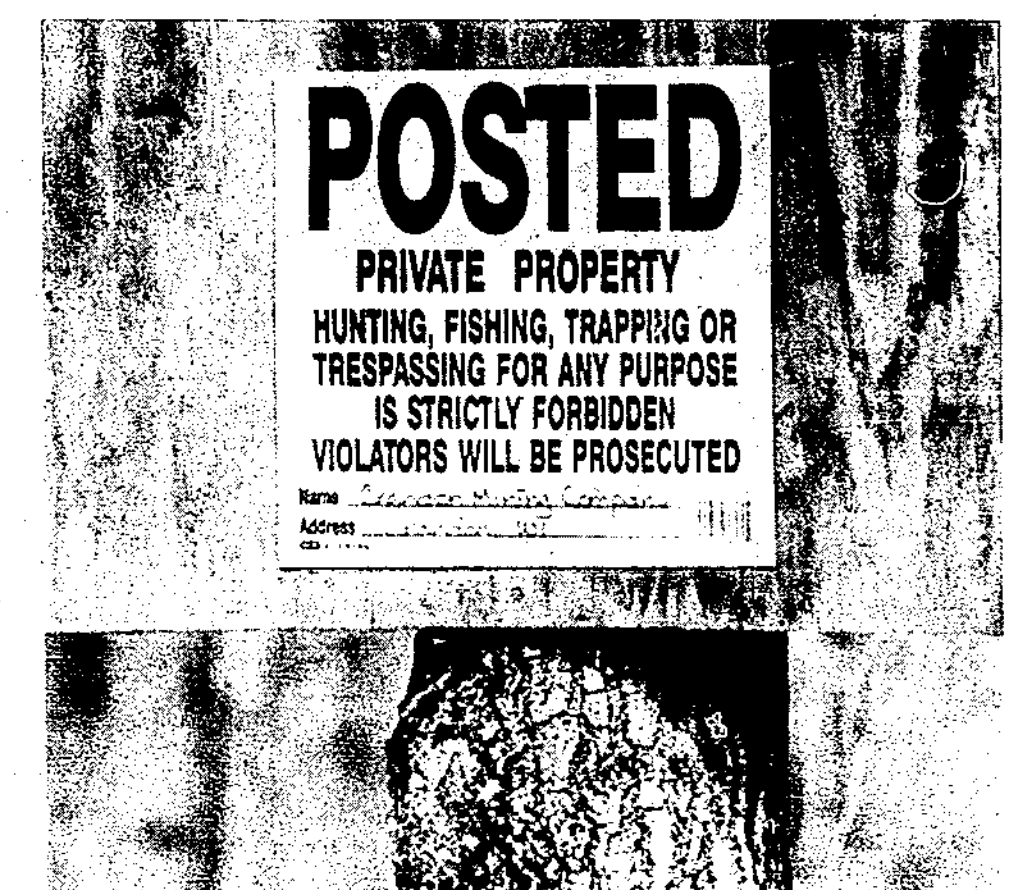
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One of the many "unwelcome" signs tacked on trees surrounding land owned by Crandon Mining Company. (Photo by Amoose)

Wolf River among nation's 20 most threatened rivers

Madison, Wis.—A new statewide citizen advocacy for rivers lent its support to bi-partisan efforts to reform Wisconsin's weakened mining laws. A spokesperson for the river Alliance of Wisconsin joined state Representatives Spencer Black (D) and Marty Reynolds (R) at a press conference announcing a proposed four-part mining reform package.

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The national river conservation organization American Rivers released its annual list of our nation's 10 most endangered and 20 most threatened rivers. Included on its list of 20 most threatened rivers is Wisconsin's Wolf River, a state-designated Outstanding Resource Water and part of our country's Wild and Scenic Rivers System.

"With these state and federal protection mechanisms in place, one might be led to believe that the Wolf is safe, that it has sufficient protection to remain in pristine condition for generations to come," said Johnson. "Undoubtedly, many people be-

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"But this is not the case with the Wolf River," continued Johnson. A copper and zinc mine proposed near the Wolf River would be the largest of its kind on this continent.

"The Wolf is threatened because Wisconsin's once-stringent mining laws have been severely weakened, and today simply are not strong enough to ensure protection of our natural resources. The package of mining law reform bills proposed by representatives Black and Reynolds is sorely needed to provide this greater protection."

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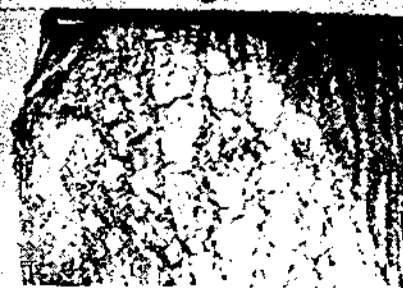
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**PRIVATE PROPERTY
HUNTING, FISHING, TRAPPING OR
TRESPASSING FOR ANY PURPOSE
IS STRICTLY FORBIDDEN
VIOLATORS WILL BE PROSECUTED**



One of the many "unwelcome" signs tacked on trees surrounding land owned by Crandon Mining Company. (Photo by Amoose)

Wisconsin River designated for mine discharge rather than Swamp Creek and Wolf River

By Sue Erickson
Staff Writer

Crandon, Wis.—In a recent edition of the "Crandon Chronicle," a publication of the Crandon Mining Company (CMC), a change in plans for discharging waste water from the mine was announced.

The Wisconsin river has been picked as "the preferred place for discharge..." according to the report. Previously the proposed mining plan called for discharge into Swamp Creek, which is tributary of the Wolf river. The Wolf River, north of the Menominee county line, is listed as one of Wisconsin's Outstanding Resource Waters (ORW).

The new plan for discharging mine water calls for a 37 mile long pipeline transporting the waste water from the mine site to the Wisconsin River near the Hat Rapids Dam, which is south of Rhinelander. The proposed pipeline follows close to Highway 8 from Crandon to Rhinelander and would be built during the three-year construction period expected to commence in 1997.

The other alternative still being considered is discharging into seepage basins on the mine property. The water would be pumped into engineered ponds and then allowed to trickle into the groundwater.

Of course, all water discharged would be treated to meet the "quality standards set by the Wisconsin Department of Natural Resources," the Crandon Chronicle states.

According to Jerry Goodrich, CMC president, "High-quality treated water from the Crandon mine" will not affect the positive trend in the rehabilitation of the Wisconsin river.

New plan does not protect the Wolf river watershed

Despite the plans to pump mining waste water elsewhere, several big problems still remain unsolved.

For one, the Wolf River watershed is still in jeopardy, according to Sandy Lyons, media consultant for the Sokaogon Chippewa. The long-term and substantial problems caused from the tailings pond is not resolved by the pipeline plan.

Acid drainage from the tailings will seep into the groundwater contaminating the Wolf River watershed, she states. Seepage from mine tailings, particular metallic sulfide mines such as proposed by CMC, continues to occur for thousands of years, essentially until a new rock formation is formed.

Talks of reclamation and technological assurances cannot be accepted as guarantees, because there has been no successfully reclaimed metallic sulfide mines to date, Lyons states.

The pipeline does not address the issue of water drawdown either, according to Lyons. With approximately 750 gallons of water per minute being piped over to the Wisconsin river, there is likely to be an impact on water levels in the region.

The drawdown of water levels can impact the ecosystem in many ways, but the Sokaogon are particularly concerned about the impact on wild rice beds which are fragile and vulnerable to water level changes.

Wild rice is very important to the Sokaogon (Mole Lake) community as a traditional subsistence food which is closely tied to their cultural and spiritual existence.



Ashland Elementary students examine eggs in Bell jars at the Bad River Hatchery. (Photo by Sue Erickson)

Assembly Bill 150: An attack on Wisconsin's environment

Submitted by State Representative
Spencer Black

Madison, Wis.—Assembly Bill 150 is the Republican state budget bill. It will be voted on later this spring. If this bill passes, it will do great damage to our system of protecting outdoor Wisconsin. Assembly Bill 150 will pass unless the state Legislature hears from citizens who care about conservation of our outdoors.

Our state is considered one of the best in the nation when it comes to protecting our environment. However, if Assembly Bill 150 passes the Legislature, our system of environmental protection will be fatally undermined.

Political appointees will be calling the shots regarding pollution and other conservation decisions. Our state parks will be managed for the money they can generate rather than the natural values they protect. Our landmark recycling law will be gutted.

Assembly Bill 150 will transfer management of our state parks to an offshoot of the Department of Development. Our state parks are more than outdoor amusement parks. They contain some of the most special natural features of the Wisconsin landscape.

State parks protect wilderness areas, provide critical fish and wildlife habitat, help preserve endangered species and teach environmental education. This will all be threatened by the proposed transfer of control. The Department of Development has absolutely no experience in natural resource management.

Our state parks are the jewels of outdoor Wisconsin. The value to us and our children of places like Copper Falls, Devil's Lake or the Kettle Moraine goes far beyond just making a buck.

Assembly Bill 150 would allow the Governor to appoint and fire the Department of Natural Resources (DNR) Secretary. Currently, the DNR Secretary is ap-

pointed by a seven member citizen board. Our system of keeping the DNR separate from day to day politics is a key reason why Wisconsin has one of the best conservation records in the nation.

The law that keeps direct political influence out of the DNR goes all the way back to 1927 when Aldo Leopold led the fight to end political control and cronyism in natural resource decisions.

AB 150 would take us back to the days when political pressure, not concern for our resources, decided environmental regulations.

Our landmark recycling law has been extremely successful in keeping garbage out of landfills. Assembly Bill 150 will severely weaken that law. It would raid the Recycling Fund by taking the \$25 million collected specifically for recycling and use it for totally unrelated purposes.

Raiding the recycling fund would reduce funds used to develop strong markets for recycled materials.

AB 150 would also allow the DNR Secretary to repeal the requirement that Wisconsin communities recycle. Since AB 150 would also make the DNR Secretary a political appointee answerable only to the Governor, these changes would allow the Gov. to unilaterally gut our recycling law.

The Republican budget bill would also eliminate the Public Intervenor. The Public Intervenor is a lawyer in the Department of Justice with the duty of protecting water quality. Their watchdog role has been essential to the quality of life we enjoy in Wisconsin.

We take for granted that Wisconsin is a leader in environmental protection. That will change if AB 150 passes.

Tell your legislators to vote NO on Assembly Bill 150.

Your help is essential. AB 150 is likely to pass the Legislature unless there is an outpouring of citizen opposition. Call or write both your state Senator and Representative today.

10th Annual Protect the Earth Community Gathering

"Building Community for the 7th Generation"

July 21, 22 & 23

Mole Lake Sokaogon Reservation

Camping Workshops
Talking Circles
Musical Performances
Childrens Entertainment
Networking
Spirit Rite
Speakers
Food
Fun

For more information call
Anishnabe Nijil 715-766-2725



The Wise Use Movement not a wise move for tribes

An interview with Sharon Metz, HONOR

Sharon Metz, executive director of HONOR, a national organization which advocates for the rights of indigenous people, has been alert to the anti-Indian nature of the Wise Use Movement for the past several years.

Because environmental, land use, and jurisdiction issues are intertwined with issues of tribal rights and justice, "wise use" policies have become a major concern. Below, Metz responds to some questions from MASINAIGAN regarding the movement:

Q: What is Wise Use?

A: The Wise Use Movement is a well-funded, national movement to undo all environmental regulation. The term "wise use" comes from the concept of exploitation of resources for personal gain as being the wisest use of the resources. Wise Use is, more-or-less, a common or slang name. The real entity is the Center for Defense of Free Enterprise which is located at 12500 NE, 10th Place, Bellevue, WA 98005.

Q: Who makes up the Wise Use Movement?

A: Ostensibly, or on the surface, it seems to be a grassroots movement composed of private property owners, ranchers, cattlemen, counties, and town governments. But when you peel away the surface, the funding is coming from other sources, board members of organizations, such as People for the West! and Sagebrush Rebellion, which were predecessors to Wise Use.

Wise Use became an umbrella organization for several small ones. Many of these board members were CEOs of interests such as mining, timber, ranching/cattle-growing, oil, and real estate who have obvious profit motives for providing financial backing to such a movement.

Q: What is the Wise Use mission?

A: The mission of the movement is to lobby. They are set up legally to lobby under Americans for Free Enterprise. The movement pops up under various subnames or activities, such as the National Land Conference, which is part of it. It's a big stealth movement which considers environmentalists as dangerous and which would like to eliminate or substantially weaken the Clean Water and Clean Air Acts.

Q: Why do you consider it a "stealth movement?"

A: The name leads people to think it is an environmental organization or group, and it is just the opposite. It is purposefully elusive, difficult to pin down, but "wise use" rhetoric pops up everywhere.

It is perfect time for the Wise Use Movement because most people don't devote more than two minutes to a subject, expecting a news brief to explain in a short clip, but with this you have to put things together and consider them. It requires more thought.

Q: Is the movement in the Midwest?

A: I have found statements in the PARR newsletter and previously from STA that have used wise use language.

Q: Are there specific spokespersons for Wise Use?

A: Chuck Cushman, who was active in the 1970s opposing the Indian fishing rights in the Northwest is one of the principal actors. There is also Alan Gottlieb, who was under federal indictment for connections with the Unification Church Movement. And then there is Ron Arnold who manages to get time spots on public radio. Gottlieb was publisher and Arnold the editor of the "Wise Use Movement."

Q: What is Wise Use rhetoric/what do they say?

A: Mostly they pound on themes like the federal government is trying to impinge on rights to use property the way you want. They oppose many federal land management programs. Another Wise Use tune is that environmentalists are dangerous and infringing on private property rights.

In Nye County, Nevada, one Wise-User took a bulldozer through a federal land management project and the people there because he had been told he couldn't build a road through federal forest land. He had all his pals with guns with him. There is also the county theory that the federal government has no authority over any land, only counties do.

Q: How successful has the Wise Use lobby been?

A: They got a bill passed on in the House "takings" legislation. That is now before the Senate. "Takings" is dangerous because it will undercut environmental protection in place since Earth Day twenty-five years ago.

Under "takings," for example, if you own 1000 acres and want to put a uranium tailings dump on it, and the federal government says you cannot because it is dangerous to people's health, then the federal government (taxpayers) have to pay the landowner for his loss. Three years down the pike, the same landowner could propose a dam or something. If refused, he could get paid again.

Other items they are lobbying for include opening the Arctic National Wildlife Refuge for oil exploration; doing away with the Clean Air and Clean Water Acts; and they don't want tribal/communal ownership of property or sovereignty exercised over those lands.

(See Wise Use, page 19)



How many hats does Hannibal wear? Hannibal Bolton, Fisheries Associate Manager, USFWS, Great Lakes/Big Rivers Region, at the Partner's Fishing Outing, ready to catch walleye on the Chippewa Flowage. (Photo by Amoose)

Mille Lacs treaty case in Phase II

Odanah, Wis.—Challenge to intervention of six Wis. Chippewa bands fails. Defendant-intervenors in the Mille Lacs treaty case, including individual landowners and nine counties, sought a reversal of U.S. District Court Magistrate Judge Lebedoff's March 22nd order permitting the intervention of six Wisconsin Chippewa bands in the Mille Lacs litigation. However, the effort failed.

An order from the U.S. District Court, District of Minnesota, Third Division, filed on April 26th affirmed the intervention. According to U.S. District Court Judge Michael J. Davis, Magistrate Lebedoff's Order was neither "clearly erroneous nor contrary to law." Therefore, no basis for reversal was found.

The six intervening bands include: the St. Croix Chippewa Indians of Wisconsin, the Lac du Flambeau Band of Lake Superior Chippewas, the Bad River Band of Lake Superior Chippewa Indians, the Lac Courte Oreilles Indians of Wisconsin, the Sokaogon Chippewa Community and the Red Cliff Band of Lake Superior Chippewa.

The off-reservation treaty rights on ceded lands of the six bands above were affirmed in the 1983 Voigt decision. The bands were signatories of the 1837, 1842, and 1854 Treaties in which the right to hunt, fish and gather on ceded lands was reserved.

The Mille Lacs band is litigating a similar case against the State of Minnesota on the basis of the 1837 Treaty to which is also a signatory. A favorable decision from U.S. District Court on August 24, 1994 affirmed the treaty right of the Mille Lacs band.

The Band seeks to maintain its own hunting, fishing and gathering codes and exercise self-regulation throughout the 1837 ceded territory, subject to reasonable provisions for resource conservation and public safety.

Litigation is currently entering Phase II which will determine the extent of the right, or how much of the harvestable resource will be available to the Mille Lacs band.

According to GLIFWC Policy Analyst Jim Zorn a new trial schedule has been issued with trial now set to begin on September 16, 1996 rather than in March 1996.

Currently, parties are involved in identifying expert witnesses to be used in case and preparing legal arguments, Zorn states.

Although the treaty right has been affirmed, the Mille Lacs Band did not hold a spring spearing or netting season in 1995. As in many seasons past, some Mille Lacs members exercised their treaty right in the Wisconsin spring spearing season under the St. Croix permit and quotas.



Mille Lacs Tribal Chairwoman Marge Anderson declares 1995 Year of the Child for the Mille Lacs Band at the State of the Band assembly. Anderson emphasizes tribal sovereignty, self-regulation, and community growth. (Photo by Amoose)

Menominee sues WI for treaty rights

Odanah, Wis.—The Menominee Indian Tribe of Wisconsin has filed a complaint against the State of Wisconsin in U.S. District Court, Madison. The complaint, with legal issues that parallel the Chippewa's Voigt case, "seeks a declaration of its rights and an injunction to prevent defendants from interfering with the exercise of these rights."

Included in the suit are claims for off-reservation rights in an area of Wisconsin totaling about 9 million acres, including a portion of Lake Michigan and Lake Winnebago.

The Treaties involved include the Treaty of 1831 which provided for usufructuary right in Green Bay; the Treaty of 1836 which pertains to an area in and along the Wisconsin River; and the Treaty of 1854 which secured the right to harvest sturgeon in an "ecosystem which sustained the sturgeon population that historically returned to the reservation waters of the Wolf River."

The complaint seeks relief not only in the form of affirmation of the right but also to exercise the rights exclusively under tribal regulations.

Stevens Treaty shellfish rights upheld

In a decision from the U.S. District Court, Eastern District of Washington, issued on December 20, 1994, tribal shellfishing rights reserved under the Stevens Treaties were upheld.

According to Great Lakes Indian Fish & Wildlife Commission Policy Analyst James Zorn, significant holdings in this case include:

• Staked and cultivated beds include only artificial beds. Natural beds, even if located on privately owned tide lands, are not staked or cultivated and are part of the tribal fishery.

• The court rejected treaty interpretations which would lead to the gradual exclusion of Indians from natural shellfish beds. The court found that "the only type of development that extinguishes the tribes' right to take shellfish... is that develop-

ment which also extinguishes the shellfish beds." Therefore, in any area where natural shellfish beds remain, whether privately owned, leased or in other use, the tribes' right to take fish remains.

• The moderate living standard should not limit the tribal shellfishing rights.

• Time related defenses (such as laches, waiver, estoppel and adverse possession) were rejected based on clear precedent established by the Supreme Court and other federal courts.

The court also rejected the argument that Indian Claim Commission (ICC) payments extinguished the claim to the shellfish right. The court noted "the claims resolved by the ICC were claims for compensation based upon the unconscionable sum provided in the treaties in exchange for the Indian cession of their lands."



A "Special Guest" at the Ann Arbor pow wow, Michigan. (Photo by Amoose)

Articles written by Sue Erickson, Staff Writer

The Snow Walker

By Farley Mowat

Farley Mowat is a Canadian ethnologist—a student of cultures different from our own. When Mowat was fourteen, a great-uncle introduced him to Canada's vast Arctic territories. After serving in the Canadian army in World War II, Mowat lived for two years among the Ithluut tribe of the Eskimo, or Inuit, of the North. His *People of the Deer* (1952) was highly critical of the Canadian government's treatment of the dying tribe. In *Never Cry Wolf*, Mowat championed the cause of a species threatened with extinction. The following is the lead story of his *The Snow Walker* (1975), a collection of stories about the native peoples of the Arctic. This story makes us reexamine one of the cherished myths of Western civilization—the myth of European cultures bringing the blessings of civilization to the backward peoples of the world.

Thought Starters: In this story, what is the life of the native peoples before the arrival of the white man? What is their relationship with nature? What does the arrival of white civilization bring for the peoples of the North?

After death carried the noose to Angutna and Kipmik, their memory lived on with the people of the Great Plains. But death was not satisfied and, one by one, he took the lives of the people until none was left to remember. Before the last of them died, the story was told to a stranger and so it is that Angutna and Kipmik may cheat oblivion a little while longer.

It begins on a summer day when Angutna was only a boy. He had taken his father's kayak and paddled over the still depths of the lake called Big Hungry until he entered a narrow strait called Muskox Thing. Here he grounded the kayak beneath a wall of looming cliffs and climbed cautiously upward under a cloud-shadowed sky. He was hunting for Tuktu, the caribou, which was the source of being for those who lived in the heart of the tundra. Those people knew of the sea only as a legend. For them seals, walrus and whales were mythical beasts. For them the broad-antlered caribou was the giver of life.

Angutna was lucky. Peering over a ledge he saw three caribou bucks resting their rumbling bellies on a broad step in the cliffs. They were not sleeping, and one or other of them kept raising his head to shake off the black hordes of flies that clung to nostrils and ears, so Angutna was forced to crawl forward an inch or two at a time. It took him an hour to move twenty yards, but he moved with such infinite caution that the bucks remained unaware of his presence. He had only a few more yards to crawl before he could drive an arrow from his short bow with enough power to kill.

Sunlight burst suddenly down through the yielding grey scud and struck hot on the crouched back of the boy and the thick coats of the deer.

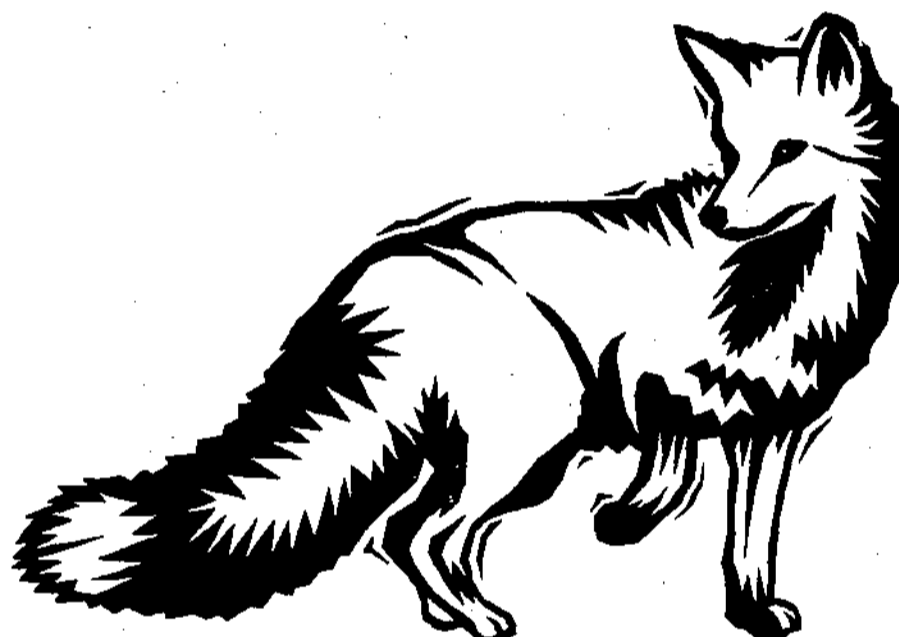
The warmth roused the bucks and one by one they got to their feet. Now they were restless, alert, and ready to move. In an agony of uncertainty Angutna lay still as a rock. This was the first time that he had tried to stalk Tuktu all by himself, and if he failed in his first hunt he believed it would bode ill for his luck in the years ahead.

But the burst of sunlight had touched more than the deer and the boy. It had beamed into a cleft in the cliffs overhanging the ledge where it had wakened two sleeping fox pups. Now their catlike gray faces peered shortsightedly over the brilliant roll of the lake and the land. Cloudy black eyes took in the tableau of the deer and the boy; but in their desire to see more, the pups forgot the first precept of all wild things—to see and hear but not to be seen or heard. They skittered to the edge of the cleft, shrilling a mockery of the dog fox's challenge at the strange beasts below.

The bucks turned their heavy heads and their ears flopped anxiously until their eyes found the pups scampering back and forth far over their heads. They continued to watch the young foxes, and so they did not see the boy move rapidly closer.

The hard twang of the bow and the heavy thud of an arrow striking into flesh came almost together. The deer leapt for the precipitous slope leading to the lake, but one of them stumbled, fell to his knees, and went sliding down on his side. In a moment Angutna was on him. The boy's copper knife slipped smoothly between the vertebrae in the deer's neck, and the buck lay dead.

The curiosity of the pups had now passed all bounds. One of them hung so far out over the ledge that he lost his balance. His hind legs scabbled furiously at the smooth face of the rocks while his front feet pushed against air. The rocks thrust him away and he came tumbling in a steep arc to pitch into the moss almost at Angutna's feet.



The pup was too stunned to resist as the boy picked him up by the tail. Angutna put a tentative finger on the small beast's head, and when it failed to snap at him he laughed aloud. His laughter rang over the hills to the ears of the mother fox far from her den; it speeded the flight of the two surviving bucks, and rose to the ears of a high-soaring raven.

Then the boy spoke to the fox:

"Aye! Kipmik—Little Dog—we have made a good hunt, you and I. Let it be always this way for surely you must be one of the Spirits-Who-Help."

That night in his father's skin tent Angutna told the tale of the hunting. Elder men smiled as they listened and agreed that the fox must indeed be a good token sent to the boy. Tethered to a tent pole, the pup lay in a little grey ball with his ears flat to his head and his eyes tightly shut, hoping with all his small heart that this was only a dream from which he would wake to find solace at the teats of his mother.

Such was the coming of the white fox into the habitations of men. In the days that followed, Angutna shared most of his waking hours with Kipmik who soon forgot his fears: for it is in the nature of the white fox to be so filled with curiosity that fear can be only a passing thing.

While the pup was still young enough to risk falling into the lean jaws of the dogs that prowled about the camp, he was kept tethered at night; but during the days, fox and boy travelled the land and explored the world that was theirs. On these expeditions the pup ran freely ahead of the boy over the rolling plains and hills, or he squatted motionless on the precarious deck of a kayak as Angutna drove the slim craft across the shining lakes.

Boy and fox lived together as one, and their thoughts were almost as one. The bond was strong between them for Angutna believed the fox was more than a fox, being also the embodiment of the Spirit-Who-Helps which had attached itself to him. As for Kipmik, perhaps he saw in the boy the shape of his own guardian spirit.

The first snows of the year came in late September and soon after that Kipmik shed the white mantle of the dog fox. His long hair was as fine as down and the white ruff that bordered his face framed glistening black eyes and the black spot of his nose. His tail was nearly as long and as round as his body. He was small compared to the red foxes who live in the forests, but he was twice as fleet and his courage was boundless.

During the second winter they spent together, Angutna came of age. He was fifteen and of a strength and awareness to accept manhood. In the time when the nights were so long they were almost unbroken, Angutna's father spoke to the father of a young girl named Epeetna. Then this girl moved into the snowhouse of Angutna's family and the boy who was now a man took her to wife.

During the winters life was lived without much exertion in the camps of the barren-land people for the deer were far to the south and men lived on the fat and meat they had stored up from the fall slaughter. But with the return of the snowbirds, spring and the deer came back to the plains around the Big Hungry and the camps woke to new and vigorous life.

In the spring of the first year of his marriage, Angutna went to the deer-hunting places as a full-fledged hunter. With him went the white fox. The two would walk over the softening drifts to reach rocky defiles that channeled the north-flowing deer. Angutna would hide in one of the ravines while the fox ran high up on the ridges to a place where he could overlook the land and see the dark skeins of caribou approaching the ambush. When the old doe leading a skein approached the defile, she would look carefully around and see the little white shadow watching from above. Kipmik would bark a short greeting to Tuktu, and the herd would move fearlessly forward believing that, if danger lurked, the fox would have barked a cry of alarm. But Kipmik's welcoming bark was meant for the ears of Angutna, who drew back the arrow on the bent bow and waited.

Angutna made good hunts during that spring and as a result he was sung about at the drum dances held in the evenings. The fox was not forgotten either, and in some of the songs the boy and the fox were called the Two Who Were One, and that name became theirs.

In the summer, when the deer had passed on to the fawning ground far to the north, the fox and the boy sought other food. The Two Who Were One took the kayak down the roaring rivers that debouched over the scarred face of the plains, seeking the hiding places of the geese that nested in that land. After midsummer the adult geese lost their flight quills (See *Snow Walker*, page 16)

The Snow Walker

(Continued from page 15)

and had to stay on the water, and at such times they became very shy. The kayak sought out the backwaters where the earthbound geese waited in furtive seclusion for the gift of flight to return.

While Angutna concealed himself behind rocks near the shore, Kipmik would dance on the open beach, barking and squealing like a young pup. He would roll on his back or leap into the air. As he played, the geese would emerge from their hiding places and swim slowly toward him, fascinated by this peculiar behavior in an animal they all knew so well. They had no fear of the fox for they knew he would not try to swim. The geese would come closer, cackling to one another with necks outstretched in amazement. The Angutna's sling would whirl and a stone would fly with an angry hiss. A goose would flap its wings on the water and die.

It was an old trick Kipmik played on the geese, one used by foxes since time began . . . but only Kipmik played that game for the benefit of man.

So the years passed until there were two children in the summer tent of Angutna—a boy and a girl who spent long hours playing with the soft tail of the fox. They were not the only young to play with that white brush. Every spring, when the ptarmigan mated on the hills and the wild dog foxes barked their challenges as an overture to the sonorous singing of the wolves, unrest would come into the heart of the fox that lived in the houses of men.

On a night he would slip away from the camp and be gone many days. When he returned, lean and hungry, Angutna would feed him special tidbits and smilingly wish good luck to the vixen secreted in some newly dug den not far away.

The Vixen never ventured into the camp, but Kipmik saw to it that she and her pups were well fed, for Angutna did not begrudge the fox and his family a fair share of the meat that was killed. Sometimes Angutna followed the fox into the hills to the burrow. Then Angutna might leave a fresh fish at its mouth, and he would speak kindly to the unseen vixen cowering within. "Eat well, little sister," he would say.

As the years slipped by, stories of the Two Who Were One spread through the land. One of them told of a time when Angutna and his family were camped alone by the lake called Lamp of the Woman. It was a very bad year. In midwinter there was an unbroken month of great storms, and the people used up all the meat stored near the camp, but the weather was too savage to permit the men to travel to their more distant caches. The people grew hungry and cold, for there was no more fat for the lamps.

Finally there came a day without wind. Angutna hitched up his team and set out for a big cache lying two days' travel to the west. The dogs pulled as hard as their starved muscles would let them while the fox, like a white wraith, flitted ahead, choosing the easiest road for the team. The sled runners rasped as if they were being hauled over dry sand, for the temperature stood at fifty or sixty degrees below freezing.

On the second day of the journey the sun failed to show itself and there was only a pallid grey light on the horizon. After a while the fox stopped and stared hard into the north, his short ears cocked forward. Then Angutna too began to hear a distant keening in the dark sky. He tried to speed up the dogs, hoping to reach the cache, which lay sheltered in a deep valley, before the storm broke.

But the blizzard exploded soon after, and darkness fell with terrible swiftness as this great gale, which had swept a thousand miles south from the ice sea, scoured the frozen face of the plains. It drove snow before it like fragments of glass. The drifting granules swirled higher and higher, obscuring the plodding figures of man, fox and dogs.

Kipmik still moved at the head of the team but he was invisible to Angutna's straining, snowcaked eyes, and many times the anxious white shadow had to return to the sled so that the dogs would not lose their way. Finally the wind screamed to such a pitch that Angutna knew it would be madness to drive on.

He tried to find a drift whose snow was firm enough for the making of a snowhouse, but there was none at hand, and there was no time to search. Turning the sled on its side facing the gale, he dug a trench behind it with his snowknife—just big enough for his body. Wrapping himself in his robes he rolled into the trench and pulled the sled over the top of the hole.

The dogs curled abjectly nearby, noses under their tails, the snow drifting over them, while Kipmik ran among them snapping at their shoulders in his anxiety to make them continue on until some shelter was found. He gave up when the dogs were transformed into white, inanimate mushrooms. Then the fox ran to the sled and burrowed under it. He wormed in close, and Angutna made room so that he might share the warmth from the little body beside him.

For a day and a night nothing moved on the white face of the dark plains except the snow ghosts whirling before the blast of the gale. On the second day the wind died away. A smooth, curling drift shattered from within as Angutna fought free of the smothering snows. With all the haste his numbed body could muster, he began probing the nearby drifts seeking the dogs who were sealed into white tombs from which they could no longer escape by themselves.

He had little need of the probe. Kipmik ran to and fro, unerringly sniffing out the snow crypts of the dogs. They were all uncovered at last, and all were alive but so weak they could barely pull at the sled.

Angutna pressed on. He knew that if no food was found soon, the dogs would be finished. And if the dogs died, then all was lost, for there would be no way to carry the meat from the cache back to the camp. Mercilessly Angutna whipped the team on, and when the dogs could no longer muster the strength to keep the sled moving, he harnessed himself into the traces beside them.

Just before noon the sun slipped over the horizon and blazed red on a desolate world. The long sequence of blizzards had smoothed it into an immense and shapeless undulation of white. Angutna could see no landmarks. He was lost in that snow desert, and his heart sank within him.

Kipmik still ran ahead but for some little while he had been trying to swing the team to a northerly course. Time after time he ran back to Angutna and barked in his face when the man persisted in trudging into the west. So they straggled over that frozen world until the dogs could go no farther. Angutna killed one of the dogs and fed it to the others. He let them rest only briefly, for he was afraid a new storm would begin.

The sun was long since gone and there were no stars in the sky when they moved on; therefore Angutna did not notice as, imperceptibly, Kipmik turned the team northward. He did not notice until late the next morning when the dawn glow showed him that all through the long night they had been traveling into the north.

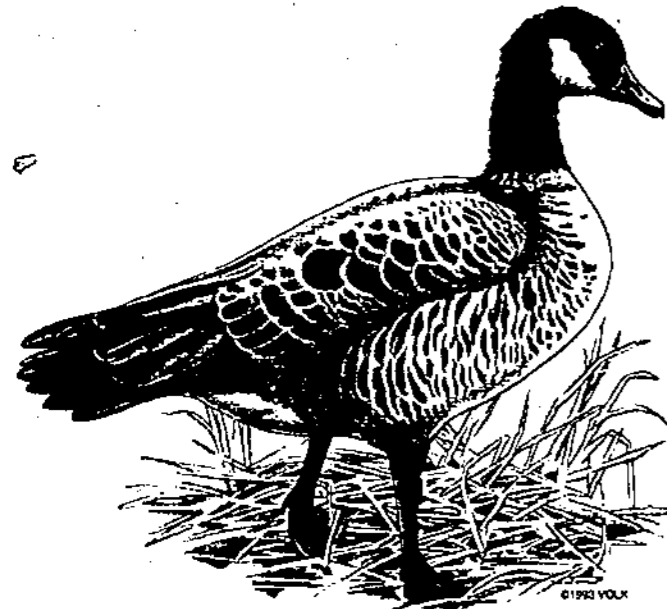
Then Angutna, who was a man not given to rage, was filled with a terrible anger. He believed it was all finished for him and his family. He seized his snowknife from the sled and with a great shout leapt at the fox, his companion of so many years.

The blow would have sliced Kipmik in two but, even as he struck, Angutna stumbled. The blade hissed into the snow and the fox leapt aside. Angutna stayed on his knees until the anger went from him. When he rose to his feet he was steadfast once more.

"Ayorama!" he said to the fox who watched him without fear. "It cannot be helped. So, Little Pup, you will lead us your way? It is a small matter. Death awaits in all directions. If you wish, we will seek death to the north."

It is told how they staggered northward for half a day, then the fox abandoned the man and the dogs and ran on ahead. When Angutna caught up to Kipmik it was to find he had already tunneled down through the snow to the rocks Angutna had heaped over a fine cache of meat and fat in the fall.

A year or so later a great change came to the world of the plains dwellers. One winter day a sled drove into the camps by the Big Hungry, and a man of the sea people came into the snowhouses. Through many long nights the people listened to his wondrous tales of life by the salt water. They were particularly fascinated by his accounts of the wonders that had been brought to that distant land by a white man come out of the south. Their visitor had been commissioned by the white man to acquaint the plains people with the (See Snow Walker, page 17)



The Snow Walker

(Continued from page 16)

presence of a trading post on the eastern edge of the plains and to persuade them to move closer to that post and to trap furs for trade.

The idea was much talked about and there were some who thought it would be a good thing to go east for a winter, but most of the people were opposed. By reason of his renown as a hunter, Angutna's opinions carried weight and one night he spoke what was in his mind.

"I think it is to be remembered that we have lived good lives in this land, knowing little evil. Is it not true that Tuktoriak has fed and clothed us from before the time of the father's fathers? Eeee! It is so. And if we turn from the Deer Spirit now to seek other gifts, who can say what he may do? Perhaps he will be angry and speak to his children, the deer, and bid them abandon our people. And then of what value would be the promises made by this man on behalf of the Kablunait? . . . Those promises would be dead sticks in our hands."

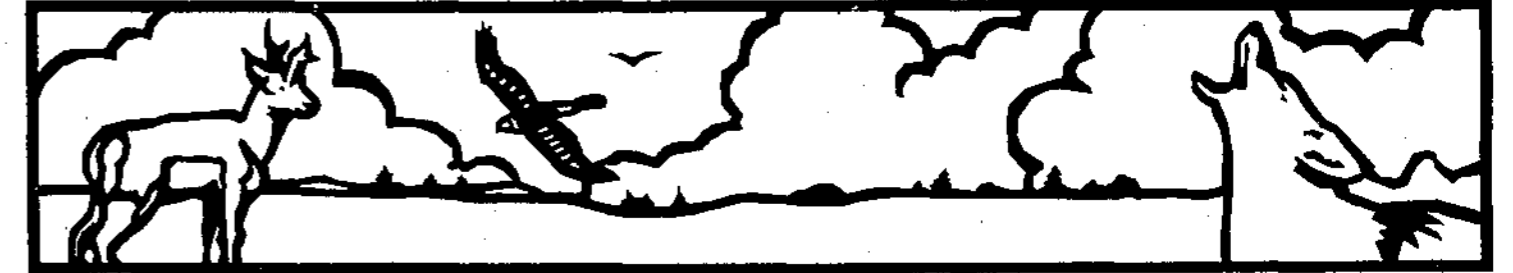
So spoke Angutna, and most agreed with him. Still, when the stranger departed, there were two families who went with him. These returned before the snows thawed in the spring and they brought such wealth as a man could hardly credit: rifles, steel knives, copper kettles and many such things.

But they also brought something they did not know they were bringing. It was a sickness that came into men's lungs and squeezed the life from their bodies. It was called the Great Pain and it flung itself on the plains people like a blazing wind. In one season it killed more than half of those who lived in that land.

Panic struck many of the survivors who, believing the land was now cursed, fled to the east to seek help from the white man. From him they learned a new way of life, becoming trappers of fur and eaters of white man's food. And, instead of Tuktu, the beast they now pursued was Terriganiak—the white fox. During all the time that had been, the plains people had known the white fox as a friend in a land so vast and so empty that the bark of the fox was often the only welcoming sound. Since time began, foxes and men had shared that land and there had been no conflict between them. Now men turned on Terriganiak and lived by the sale of his skin.

For a time Angutna and a few other men and their families tried to continue living the old life in the old places, but hunger came more often upon them and one autumn the deer failed to appear at all. Some said this was because of the great slaughter of deer resulting from the new rifles in the hands of all northern people, Indian and Innu; but Angutna believed it was due to the anger of Tuktoriak. In any event, the last few people living on the inland plains were forced to follow those who had already fled to the east and become trappers of fox.

When the survivors of that long trek came to the snowhouses which stood a few miles away from the house of the trader at the mouth of the River of Seals, they expected to be



greeted with warmth and with food, for it had always been the law of the land that those who have food and shelter will share with those who have not.

Disappointment was theirs. White foxes, too, were scarce that winter and many traps stood empty. Those people who had chosen to live by the fox were nearly as hungry as the people who journeyed out of the west.

Angutna built a small snowhouse for his family, but it was a dark place filled with dark thoughts. There was no fuel for the lamps and almost no fuel for the belly. Angutna, who had once been such a great hunter, was now forced to live on the labours of others because, even if he had so wished, he could not have trapped foxes.

He could not have done so because Terriganiak was his Spirit-Who-Helps, and, for him, the lives of all foxes were sacred. Other men went to their traps and, when they were lucky, caught foxes whose pelts they bartered for food. Sometimes a portion of that food was given to Angutna's wife; but Angutna had nothing to give in return.

The new way of life was as hard for Kipmik as for Angutna. The fox who had always been free now lay, day and night, tethered to a stick, driven into the floor of the snowhouse. All around that place steel traps yawned for his kind and there were many men with rifles who, to help feed their families, would not have hesitated to put a bullet through him, for although Kipmik was growing old, his pelt was still thicker, softer and longer than that of any fox that had ever been seen before.

As the winter drew on, the remaining foxes deserted that part of the country, and then hunger was the lot of all who had tried to live by the fox. There were no more gifts to the family of Angutna, who had himself become so emaciated that he could do little but sit like a statue in his cold house, dreaming of other times, other days.

Sometimes his gaze would fix on curled ball of white fur that was Kipmik, and his lips would move, but silently, for he was addressing a plea to the Spirit-Who-Helps. Sometimes the fox would raise its head and stare back into the eyes of the man, and perhaps he too was pleading. . . for the freedom that once had been his.

The trader heard about the fabulous fox who lived in the houses of men, and one day he drove his dogs to the camps of the people to see for himself whether the stories were true. He entered Angutna's snowhouse, as soon as he saw Kipmik curled up on the floor he wished to possess that magnificent pelt.

It distressed him to see the big, staring eyes and the swollen bellies of Angutna's children. He felt pity for the people who were starving that winter. But what could he do? He did not own the food that lay in his storehouse. It belonged to the company that employed him, and he could not part with a pound unless there was payment in fur.

Angutna greeted the visitor with a smile that tautened the skin that was already stretched too tightly over the broad bones of his face. Even though he be in despair, a man must give a good greeting to those who visit his house. It was otherwise with the fox. Perhaps he smelled the death stink from the skins of so many of his kind this stranger had handled. He pulled away to the side of the snowhouse as far as his tether would reach and crouched there like a cat facing a hound.

The white man spoke of the hard times that lay on the people; of the shortage of foxes and the absence of deer. Then he turned to look at Kipmik again.

"That is a fine fox you have there. I have never seen better. If you will sell it to me, I can pay . . . as much as three sacks of flour and, yes, this I can do, ten, no, fifteen pounds of fat."

Angutna still smiled, and none knew the thoughts that swirled behind the masked face. He did not answer the white man directly, but spoke instead of trivial things while he wrestled with himself in his mind: food. . . food enough to ensure that his wife and children would live until spring. Perhaps he even believed his Spirit-Who-Helps had something to do with the miraculous hope the white man extended. Who will know what he thought?

The trader knew better than to say anything more about Kipmik, but when he went outside to his waiting sled he ordered his Eskimo helper to take the small bag of flour into Angutna's snowhouse. Then he returned to his trading post at the mouth of the River of Seals.

That night the woman, Epeetna, made a small fire of willow twigs in the tunnel entrance and she and her children ate unleavened bread made of flour and water. She passed a cake of it to Angutna where he sat unmoving on the sleeping ledge, but he did (See The Snow Walker, page 31)



GLIFWC botanist to study impact of logging on understory plants used by the Ojibwa

By Sue Erickson
Staff Writer

Odanah, Wis.—GLIFWC Botanist Dr. Beth Lynch is initiating a study of the impact of logging on understory plant populations in the ceded territories this summer. She, along with John Heim, summer research assistant, targeted June to begin the field work on the study.

The work will focus on plants used currently and traditionally by the Ojibwa people in the Great Lakes region.

The original forest cover in the ceded territories of northern Wisconsin and the western portion of the Michigan's Upper Peninsula was largely hardwood, Lynch notes, containing trees such as sugar maple, hemlock and yellow birch. The plant community, including herbs and shrubs prevalent in the understory of such a forest, includes many plants that have been traditionally important to the Ojibwa bands.

Current timber management practices have greatly altered the original forest regime due to the creation of large openings from clear cutting and shelterwood cuts, compaction of soils during summer log-

ging, and the introduction of exotic plant species.

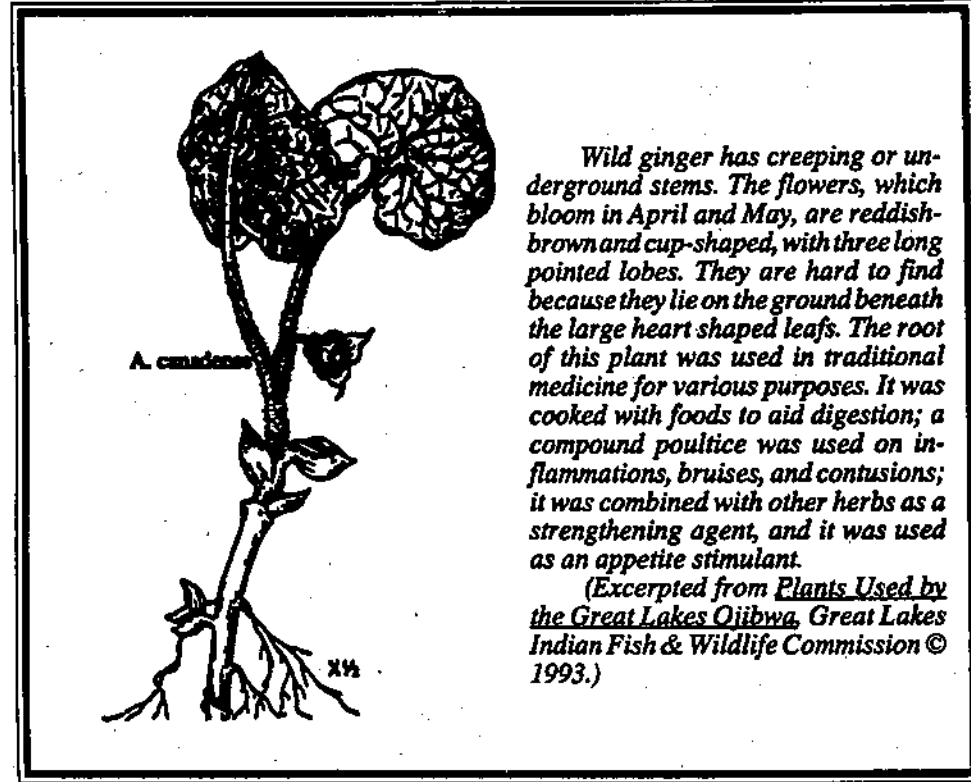
Lynch and Heim intend to determine if logging activities are affecting the populations of understory plants used by the Ojibwa.

This summer Lynch and Heim will be selecting sites for the study on the Chequamegon, Nicolet, and Ottawa National Forests. They will have to locate northern hardwood stands that have not been cut in the last 70 years and stands on similar sites that were logged 10-20 years ago.

After sampling the sites and preparing a scientific description of each, they will also identify understory herb species that show a strong response to past logging and have been traditionally used by the Ojibwa, Lynch states.

From this a sampling strategy will be developed which will be capable of detecting, with 90% confidence, population changes of at least 20% in the targeted species.

Lynch adds that while the project is being initiated this summer, it will be a long-term study; however, the study itself will be using the sampling strategy chosen from their initial research.



Wild ginger has creeping or underground stems. The flowers, which bloom in April and May, are reddish-brown and cup-shaped, with three long pointed lobes. They are hard to find because they lie on the ground beneath the large heart shaped leaves. The root of this plant was used in traditional medicine for various purposes. It was cooked with foods to aid digestion; a compound poultice was used on inflammations, bruises, and contusions; it was combined with other herbs as a strengthening agent, and it was used as an appetite stimulant.

(Excerpted from *Plants Used by the Great Lakes Ojibwa*, Great Lakes Indian Fish & Wildlife Commission © 1993.)

Tribes oppose crow hunt and trophy musky fishery

By Sue Erickson, Staff Writer

Red Cliff, Wis.—Wisconsin Conservation Congress proposals for a 25 daily bag crow hunt and a 50" musky size limit in Grindstone Lake and Whitefish Lake in Sawyer County caused concern for Lac Courte Oreilles Tribal Chairman gaiashkibos who brought the issues before the Great Lakes Indian Fish & Wildlife Commission (GLIFWC) Board of Commissioners at their May 30th meeting in Red Cliff. The GLIFWC Board went on record opposing both proposed rulings.

The proposals were passed by the Wisconsin Conservation Congress at their spring hearings held April 10th. From there, they were considered at the May meeting of the Wisconsin Department of Natural Resources Board, and both items were passed by the WDNR Board.

According to WDNR Public Information Officer Dave Kunelius, both rules will undergo legislative review and more than likely be enacted as law in 1996.

gaiashkibos became concerned when attending the Sawyer County Wisconsin Conservation Congress annual spring hearing. The proposed 25 bag crow hunt for 124 days, gaiashkibos feels, is only a license for a meaningless kill, since the hunters have no subsistence or other use for their prey.

The proposed rule does state that all crows taken must be recovered and utilized, but the actual utility of 25 crows a day is dubious. While there has been no crow season in Wisconsin, Kunelius says there is a Wisconsin Crow Hunting Association claiming about 1,100 members who say they eat the birds.

gaiashkibos feels strongly that the crow plays an important ecological role as a scavenger and helps significantly in cleaning up roadsides. To unnecessarily kill the crows which are performing a useful function could ultimately be damaging to the ecosystem.

gaiashkibos also noted that identification of crows might pose a problem and cause other bird species to be destroyed as well. One opponent of the proposal at the Hayward hearing raised the issue—If people have difficulty distinguishing between crows and deer, hawks and eagles, black bears and black labs, how are they going to distinguish between crows and ravens?



The Voigt Intertribal Task Force (VITTF) and the Wisconsin Department of Natural Resources discuss issues in Madison. The VITTF addresses inland fishery and wildlife resource management issues in ceded lands. (Photo by Amoose)

50" musky limit

In regard to the proposed 50" musky limit gaiashkibos felt such a ruling was aimed at establishing a trophy muskellunge fishery and could result in placing the tribes in a bad light.

In addition to the Sawyer County lakes, Grindstone and Lac Courte Oreilles, Lake Namekagon in Bayfield County was also included in the 50" length limit proposal.

Since tribal members often prefer to take smaller size muskellunge because they make better eating, their harvest may be taken as undermining the trophy fishery effort and cause unnecessary ill will, gaiashkibos stated. He, as well as other GLIFWC Board members, felt this situation would be best avoided on behalf of social harmony for all communities.

McKnight Foundation supports wild rice enhancement

By Peter David
GLIFWC Wildlife Biologist

What do the St. Croix Tribe, the Mille Lacs Band, the Great Lakes Indian Fish and Wildlife Commission and the Mississippi River's wild rice resource all have in common? All have benefited from a grant provided by the McKnight Foundation designed to enhance the wild rice resource in the Big Muddy's watershed.

Wild rice is a unique natural resource of tremendous cultural significance to the Anishinabe. It also has great ecological significance. Wild rice is famous as a food for waterfowl, but it provides nutrition to muskrats and other animals as well.

Blackbirds feed upon the "rice worms", a moth larvae found in most stands; the plants provide important fish cover; the stalks provide a physical structure used by aquatic insects and small mollusks; the ecological relationships go on.

Wild rice can also effect water quality. Wild rice's high nutrient level is what makes it such a valuable wildlife (and human) food. These nutrients are drawn out of the sediments. Wild rice can tie-up nutrients that might otherwise support high populations of less desirable species, such as algae blooms.

Wild rice also helps to reduce wild action across the faces of shallow lakes. On these lake, winds can stir the sediments, moving nutrients into the water column, where they can again feed algae and reduce water quality. Wild rice beds can reduce the effect of wind across these lakes, helping keep the nutrients in the sediments.

Despite all of its cultural and ecological values, wild rice and the shallow wetlands it inhabits have not been well appreciated by those set on "taming the wilderness". Although early European explorers in northern Wisconsin and Minnesota found wild rice growing in great quantities, its abundance today is markedly reduced. Pollution, competition with exotic species, large boat traffic, wetland drainage, and artificial manipulation of water levels have all contributed to the decline of wild rice.

Fortunately, there are signs that a new appreciation for wild rice is growing, and producing a brighter future for wild rice. Leading in that effort is the McKnight Foundation, which brought together its interests in Native American culture and the stewardship of the Mississippi River in the form a grant designed around the wild rice resource.

The grant has not only the multiple recipients listed above, but multiple goals as well. Like wild rice itself, this grant has both ecological and cultural values.

Ecologically, McKnight is supporting research by the Mille Lacs Band on the rice resource in the Rum River system in Minnesota. It has also funded surveys of rice beds along the St. Croix, Yellow and Clam rivers (which all eventually drain into the Mississippi) near the St. Croix Chippewa in Northwestern Wisconsin.

It has also promoted surveys and re-seeding activities with the greater Mississippi watershed, in an effort to re-establish

some historical rice beds that have been lost, and to establish new ones in areas of suitable habitat.

For example, in Polk County, Wisconsin, there is a lake that currently has more rice in its name than in its waters. Rice Lake, near Milltown, is a classic example of many rice beds in the area. As the name suggests, this shallow lake once supported extensive beds of wild rice and provided a home for furbearers, waterfowl, and fish as well. But the lake was not well cared for.

After a series of ecological stresses, including years of enrichment with nutrients from untreated waste and a period of high water levels, the rice beds were lost. Without rice to break the wind across this shallow water, the nutrients were stirred into the water column. This Effectuated water clarity and other plant growth, and the fish population began changing. The negative impact was not limited to Rice Lake, either. The outlet from Rice Lake drains into Balsam Lake, bringing its excessive nutri-

ents and other water quality problems with it. (For an interesting and detailed look at the story of Rice Lake, see "Restoring Rice Lake at Midtown, Wisconsin, Technical Bulletin No. 186, Wisconsin DNR, 1994.)

In a cooperative effort with the Wisconsin DNR and the Balsam Lake Association, efforts have been undertaken to re-establish the historic rice beds on this lake. Although the effort will be a difficult one, some small signs give reason for hope.

In 1994, several acres of rice once again graced the northwestern part of the lake, the most extensive bed seen in many years. If this bed can be successfully expanded, Rice Lake may once again be well on its way to restored ecological health.

Restoration efforts such as this, in particular, have linked the ecological and cultural components of the McKnight grant. The growing interest in wild rice by many northland inhabitants is being used to cross the cultural bridge between Indians and non-Indians in the area.

This past fall, a mailing was sent to

local lake associations and other groups in the northland, distributing information about the ecological and cultural significance of wild rice, in an effort to find local organizations interested in wild rice management.

This lead to face-to-face meetings between tribal representatives and the local organizations, in small, comfortable "coffee-cup" settings. These meetings were used to determine where mutual interests could be used to not only to promote the wild rice resource, but to promote effective working relationships between two cultural groups that can be expanded to other arenas as well.

Similarly to ecological "edges," places where two habitat types come together to form areas of great diversity and productivity, it is hoped that the cultural edge forming through these interactions will be a highly productive environment.

Thanks to the McKnight Foundation grant, the outlook for both rice and those it affects is a bit more promising.



GLIFWC Wildlife Biologist Peter David talks about wild rice and ricing to Ashland elementary school students. (Photo by Sue Erickson)

Wise Use Movement

(Continued from page 13)

Q: How does the Wise Use Movement impact tribes?

A: They talk a lot about federal land, which refers to tribal land. . . those lands being held communally. They dislike this because they can't use the land for "wise use," or exploitation. You see this talk in anti-Indian newsletters opposing tribes exercising sovereign powers to protect the resources.

Q: What can people concerned about this movement do?

A: Public education and understanding of what's happening needs to occur first. People don't see it or recognize it. The public

must understand that actions which we may take for granted and not think about. . . like the privatization of public parks. . . may lead to their disappearance. They will be gone.

Also, the environmental community needs to come together with the tribes as having a common goal in preserving natural resources. There is not a concerted coalition challenging it or letting people know.

Some good resources exist. A publication called New Voices follows the Wise Use Movement. HONOR also carries a publication on Wise Use and the Anti-Indian Movement. HONOR can be contacted at (414) 963-1324.

UW-Madison/GLIFWC cooperative agreement seeks complementary use of parties' expertise

By Sue Erickson, Staff Writer

Madison, Wis.—“By working together GLIFWC and the University will be able to strengthen their programs relevant to resource management and analysis,” states the Cooperative Agreement between the GLIFWC and UW-Madison which was formally signed last January in Madison.

GLIFWC Wildlife Section Leader Jonathan Gilbert and Dr. Donald Field, Associate Dean, School of Natural Resources, UW-Madison have been designated as representatives of their respective organizations in the implementation of the agreement.

According to Gilbert the agreement essentially provides a framework from which other more specific agreements can be developed. GLIFWC and the University recognize that they have mutual interests in some areas and their programs can often be complementary, he says.

Currently, GLIFWC and the University are concluding one of their first cooperative projects which involved using the University's technology in Geographical Information Systems (GIS) to predict suitable fisher and martin habitat in the ceded territories. Basically, the project is one in habitat suitability modeling, Gilbert states.

Other projects being implemented include several with the Land Information and Computer Graphics Facility (LICGF) at the University. GLIFWC Environmental Modeler John Coleman works at the University developing a cooperative Geographical Information System (GIS), which produces maps, charts, and provides spatial observation and analysis of data.

The Administration for Native Americans (ANA) also provided the funding for the development of a training program on the use of GIS. ANA Program Director Jim St. Arnold is implementing this program and providing training on GLIFWC member reservations.

In the area of research GLIFWC and Professor Don Waller, Department of Botany, UW-Madison are studying genetic variation in wild rice to see if there is a unique population in certain lakes which varies from the rice in other lakes, Gilbert says.

The cooperative agreement does not identify these specific projects, but rather broadly defines areas of anticipated cooperative activity. These areas are defined in the agreement as:

- Development and implementation of studies on regional ecological systems, biological diversity and sustainable resource use
- Exchange of technical information related to natural resource management and planning
- Technical assistance related to studies in natural resources, resource management and analysis



Signing off on the cooperative agreement between GLIFWC and the University of Wisconsin-Madison were GLIFWC Executive Director James Schlender and Dr. Don Field, Associate Dean, School of Natural Resources, UW-Madison. (Photo by Amoose)

- Joint development of strategies for cooperative resource management
 - Development of training programs for University and tribal employees
 - Development of cultural training programs for University personnel
- Gilbert is optimistic about the potential provided for the agreement for both organizations to more effectively pursue jointly identified resource management goals through cooperative efforts.

1994 off-reservation ceded territory harvest results

Tribe	Species				
	Deer	Bear	Fisher*	Otter*	Bobcat*
Bad River	291	12	70	0	0
Lac Courte Oreilles	773	0	9	5	1
Lac du Flambeau	898	4	1	4	0
Mole Lake	478	5	15	0	2
Red Cliff	513	13	40	3	1
St. Croix	507	6	4	4	0
Mille Lacs	177	0	0	0	0
Lac Vieux Desert	60	0	0	0	0
TOTALS	3,697	40	139	16	4

*1994/1995 Seasons

Good listening skills required to survey frogs/toads in ceded territories

By Sue Erickson, Staff Writer

Odanah, Wis.—One of the earliest signs of spring in the northwoods is the chorus of peeper frogs breaking the nighttime silence of wetland areas. These calls or songs of various toads and frogs in the ceded territories are the subject of studies being performed by GLIFWC biological staff.

Frogs and toads are good “bioindicators,” according to GLIFWC Wildlife Biologist Lisa Dlutkowski. By that she means, changes in their population can be used as an alert that other environmental changes are occurring.

Frogs and toads, like other aquatic organisms, are sensitive to changes in water quality and adjacent land use practices, Dlutkowski states, so their populations can be used as an index to environmental quality.

Last year Dlutkowski set up frog and toad survey routes at Bay Mills and Keweenaw Bay in Michigan and at the Mole Lake reservation in Wisconsin. This spring she is establishing one at Lac Vieux Desert in Michigan.

A route contains ten identified wetland sites which will be surveyed three times each year. From the survey she will develop a database by which changes can be observed.

According to Dlutkowski, the ceded territory is home to twelve native species of frogs

and toads. However, in recent years observers have become concerned about an apparent scarcity of several species, which may indicate a cause for concern.

Frogs and toads are surveyed through listening. The frog and toad species, Dlutkowski says, are identified through their call or song. Each survey site is visited in the early spring, late spring, and summer and a simple estimate of abundance made on a “call index” value of 1, 2, or 3, she states.

Both Bay Mills and Keweenaw Bay have taken over the routes Dlutkowski established last year. She has composed a field data sheet to be completed and a list of tips for surveyors in regard to effectively performing the study, including a short description of appearance and qualities of voice. Surveyors must be able to accurately recognize the voice of a wood frog from that of a western chorus frog for instance.

Both the Red Cliff and Lac du Flambeau bands in Wisconsin have asked for information on frog/toad surveys and seem interested in establishing their own routes, Dlutkowski commented.

The study must be performed consistently over a period of years, so Dlutkowski considers it to be a long term study. Only data gained through a period of years can begin to produce a picture of population changes, she states.

Wildflower information hotline

The USDA-Forest Service is repeating their agency effort for a dedicated national wildflower hotline. The hotline will provide the public a readily accessible means of finding out about the progress of wildflower bloom, special events, recreational and interpretive opportunities, as well as opportunities for volunteer action across the nation.

Growing segments of the public are becoming keenly interested in the vital role native plants play in biodiversity management. Aesthetic appreciation of plants and traditional nature study is also increasing. Demographic trends toward a more urban, educated, and environmentally aware public suggest the need for agency outreach.

The Forest Service has one of the nation's leading botanical work forces which, in cooperation with other agency staff, can help deliver an important new program.

The national forests and grasslands are truly America's wildflower gardens. These areas provide natural habitats for approximately 10,000 native plant species. These areas are the major refuge for 94 threatened and endangered plants and another 1,600 sensitive plant species requiring extra management attention.

The hotline is available as of April 21 and will run through the end of July, with updates every Thursday. The number to call is: 1-800-354-4595.

(News release from the USDA-Forest Service.)

Brothers welcomed home Elk returned to Wisconsin

By Sue Erickson, Staff Writer

Clam Lake, Wis.—Eugene Begay, Lac Courte Oreilles Chippewa and spiritual leader, welcomed a herd of 25 elk back to Wisconsin with a welcoming song for the elk and a pipe ceremony.

For over 100 years the elk have been absent from an area they once inhabited and shared with Anishinaabe people, and the traditional welcome home for the elk brothers and sisters was moving and powerful.

As gaiashkibos, Lac Courte Oreilles tribal chairman, indicated, the elk were received as long lost relatives returning at last to a homeland, not to be part of a hunt or an economic endeavor, but just to return as a rightful and respected inhabitant of the Great Lakes region. It was with a spirit of thankfulness that they were welcomed back.

The herd, including nine pregnant cows, was donated by the Michigan Department of Natural Resources and released into a holding area in the Chequamegon National Forest near Clam Lake, Wisconsin on May 3rd.

According to Jack Troyer, supervisor of Wisconsin's two national forests, the herd is part of a four-year study being conducted by the University of Wisconsin—Stevens Point on the feasibility of

reintroducing elk to Wisconsin. No one knows if the elk will survive or prove compatible with other species.

At a press conference following the release, Governor Tommy Thompson praised the event as something that “everybody is happy about” and has resulted from contributions and cooperation from numerous people and agencies.

Thompson presented a plaque to Michigan Department of Natural Resources Director Roland Harnes for the states generosity and assistance in providing the herd to Wisconsin.

Dr. Ray Anderson, UW-Stevens Point, is in charge of the four-year study of the herd. Anderson stated the elk are in excellent condition. They will be tracked through two radiation transmitters on each elk, one solar powered and one on a battery pack for use at night.

The elk, Anderson stated, will be followed 24 hours a day for six months or until established. If a transmitter becomes inactive for over three hours, it will either indicate that a transmitter has fallen out or that the animal is dead.

No changes are being made in the forest's management plan to accommodate the elk, Anderson said. Everything will be left as it is; no predators will be removed or recreation limited. “Either the elk will make it or not,” he stated.

Credit for the return of the elk goes to the Rocky Mountain Elk Association, UW-



Twenty-five elk were released in the Chequamegon National Forest near Clam Lake, Wisconsin on May 3rd. The herd included nine pregnant cows and was donated by the Michigan DNR. (Photo compliments of Ashland Daily Press.)

Stevens Point, the U.S. Forest Service, the Wisconsin and Michigan DNRs, and a multitude of individuals who have provided support and funding for this effort.

Otto Bremer Foundation addresses racism head-on

"We find Racism especially prominent in our time and culture, where divisions among cultures and heritages tear at us and appear to threaten the very core of our democracy."
—excerpted from "Racism: Everyone's Concern, Everyone's Problem," notes from the gathering on racism convened by the Bremer Foundation

By Sue Erickson
Staff Writer

St. Paul, Minn.—Step one in addressing the issue of racism is admitting its presence. This was part of the process at a February 1995 workshop convened by the Otto Bremer Foundation entitled "Combating Racism."

The Foundation called together over a hundred people from diverse races, communities and organizational backgrounds to both define the problem as it exists in their communities, urban or rural, and discuss practical solutions.

According to a conference summary, the Otto Bremer Foundation convened the workshop because one of the Foundation's first priorities is overcoming racism.

Racism has been a difficult topic to address, partly because there is a great deal of denial regarding racism. As one of the keynote speakers, Dr. John Powell, Professor at the University of Minn. Law School bluntly stated, race and racism do exist.

It must be recognized as a social reality, he said, and in addressing it we must consider other realities in that social context, such as distribution of resources, work, the environment, and expressed fears of other races.

Work groups spent part of the morning identifying specific issues relating to racism. The Foundation reports these as follows:

Systems

◆The problem of racism is intensified by the need for new or redistributed resources for those in poverty.

◆The problem of racism is intensified for those who also have disabilities or other problems such as mental illness or retardation.

◆All of our systems of government and church are dominated by white power and privilege; those institutions that should be helping are many times participating in perpetuating racism reactions.

◆Change must come at all levels of the system, both individual and structural. The struggle for identity is at the bottom of both the problem and the solution for racism.

◆The funding system presents a problem; pits one group against another resulting in less effective action on racism.

◆The new advances in technology provide one more way in which power and discrimination may be used; the educated and affluent white middle class has more opportunity to learn and use these new tools resulting in a new advantage.

Communities

◆Immigration into rural areas is generating racism in areas not previously experiencing this problem.

◆Communities as a whole, and especially their educational systems, need to address the issue of racism; schools disempower students of minority cultural groups.

Individuals

◆When people have power, or perceive themselves as having power, they have a difficult time giving it up. It becomes a self-perpetuating system.

◆Some people speak of 'empowering' others, especially Indian tribes. But how can someone empower someone else? By definition it means people taking their own power. Indian persons must take their own power, then tribes will become powerful, then it will extend outward. We must do this for ourselves.

◆There is a strong denial system; we like to think of ourselves as 'Minnesota nice' and therefore disguise racism as some other problem (e.g., a response to new people).

◆Attitudes of denigration toward others start with children.

◆Unless we deal with the 'why' of racism, we will never begin recovery.

◆Cultural diversity approaches may be used to avoid doing the tough work on underlying racism.

◆Changing racist attitudes starts with self-awareness.

◆Liberals and those who are 'politically correct' need to be more honest about underlying attitudes; some are finally discussing racism honestly.

◆Goals for overcoming racism often are not clear; What do we want to achieve, and when do we know we have it?

◆How do we get differing cultures to speak about racism from their individual perspectives? Native American, Asian,

African-American experiences are all different.

◆How can we overcome our fear of change?

Solutions identified by the workshops focused on the need to establish the elimination of racism as a long-term goal, recognizing that the problem has haunted society for hundreds of years and there are no quick fixes.

Emphasis was placed on the fact that racism changes faces, its fluid and adapts itself to the times, thus can be difficult to recognize. However, its impacts continue to be felt.

Use of the educational system to build different attitudes, using foundations for creating forums for discussion on institutional racism, and organizational structures geared to evaluate racism within were several methods suggested towards achieving a solution.

Power sharing in communities and on organizational boards vs. tokenism were also mentioned as part of the solutions as was the need to address economic inequity within our society where 75% of the wealth goes to 25% of the people.

Because racism is a fearful issue for people and because change is also frightening, the topic should be dealt with in comfortable, non-threatening environments when possible.

However, as the last keynote speaker of the day, Cynthia Meyeda, former Chair of the Dayton Hudson Foundation, stated, people must also learn to be direct about racism. "In an age where 'cultural diver-

sity' is a mantra, it is refreshing to see the use of the direct term, racism," she said.

We must continue to care and to be vigilant and speak up when necessary, politically and personally. Meyeda's final advice was: "When you are in a conversation and someone says something offensive, don't just roll your eyes silently. Open your g-ddam mouth and say something!"

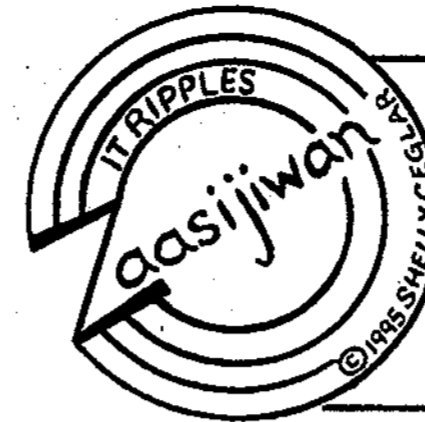


Crist denied appeal

The U.S. Supreme Court denied Dean Crist's petition to appeal the Seventh Circuit Court of Appeals ruling, which upheld Judge Crabb's decision that Crist and Stop Treaty Abuse were racially motivated in their protest activities.

The Seventh Circuit Court had earlier rejected Crist's claim that he was motivated to save the fishery and that his attack on spearing was not an attack on Indians. The Court concluded that there was a large difference between attacks on the tribe's right to exercise a treaty right and those carried out against individual members.

It also concluded that "the evidence of racial animus presented... readily supports the district court's judgment..."



Ziigwan — It is spring

Omakakiig, Miskwaadesi, Mikinaak, Ma'iingan, Manidonsag, Bineshiiyag, Iskigamizigan, Wiigwaasi-makak, Aabawaa (Frogs, Painted Turtle, Snapping Turtle, Wolf, Insects, Birds, Maple Sugar Camp, Birchbark Basket, It is warm weather)

Bezhiig—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 A'aw.

—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

Apane — as in about

I'iw — as in tin

Omaa — as in only

Long Vowels: AA, E, II, OO

Omaa — as in father

Ambe — as in jay

Ziigwan — as in seen

Noongom — as in moon

Niizh—2

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

A. Apane gimiwang mashkosiwan minoginon.

B. Waabashkiking omakakiig nagamowag.

C. A'aw mikinaak abaaso bangii agamiing.

D. Bineshii onitaawitooon i'iw wadiswan mitigong.

E. Ambe omaa noongom daga iskigamiziganing.

F. Ziigwan, aabawaa dash gimiwang.

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

Niswi—3

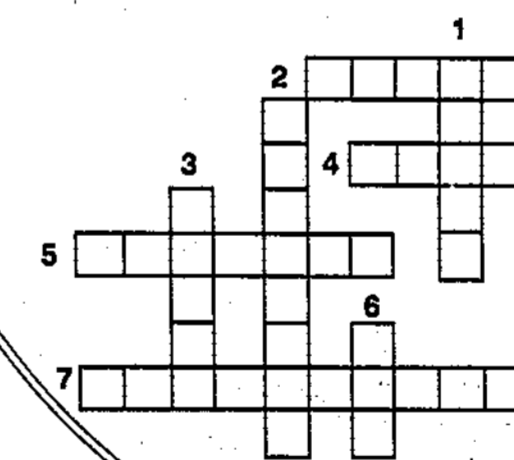
IKIDOWIN ODAMINOWIN (word play)

Down:

- 1. Always
- 2. Snapping Turtle
- 3. Tree
- 6. Yes

Across:

- 2. Basket/Container
- 4. Here
- 5. S/he eats
- 7. In the woods



Niiwin—4

Ojibwemowin

- 1. Miskwaadesi wiisini.
- 2. Ma'iingan bimose megwaayaak.
- 3. Waabigwaniin bizaanigaabawiwag.
- 4. Inaazon i'iw nagweyaab.

Eya, miigwech.



Translations:

Niizh—2 A. Always when it rains grasses grow well. B. In the swamp frogs sing. C. That snapping turtle warms in the sun a little on the shore. D. A bird skillfully makes that nest in the tree. E. Come here now please to the sugar camp. F. When it is spring, it is mild weather and it rains.

Niswi—3 Down: 1. Apane. 2. Mikinaak. 3. Mitig. 6. Eya. Across: 2. Makak. 4. Omaa. 5. Wiisini. 7. Megwaayaak.

Niiwin—4 1. Turtle is eating. 2. A wolf is walking in the woods. 3. Flowers are standing quietly. 4. Color that rainbow. Yes, thank you.

There are various Ojibwe dialects, check for correct usage in your area. Note that the English translation will lose its 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.

Bad River students opt for culture based schooling

By Sue Erickson
Staff Writer

Mashki Shiging (Bad River) School, housed in the log building of the Bad River Heritage Center on Highway 2, became the fulfillment of a dream on January 23rd, when the school held its first day of class. But no magic wand created it or will keep it going. The school is a community project, begun with the support of the tribal council, and will operate on the basis of community support and cooperation, states Darla O'Claire, school coordinator.

The new school promises a better alternative to the public education system for Bad River youth who choose to attend, according to Latisha Medina, one of the eighteen high school students who left Ashland High School and came to Mashki Shiging School last January.

For Medina, a high school sophomore, the atmosphere at Mashki Shiging is supportive, happy, and directed towards providing the basics in education. Significantly, a grounding in her Anishinaabe traditions, values and lifestyle are an important part of her new educational environment.

The unfunded school is being run on willpower, determination, and loads of cooperation between students, staff, parents, and community members. Driven by the desire to see Bad River students complete a well-rounded, culturally-based education, school supporters look toward graduating youth with a strong academic skills, self-confidence, and a sound understanding of being Anishinaabe people.



Mashki Shiging students made the choice to move from public school to a culturally-based school on the Bad River reservation. (Photo by Amoose)

A reservation school has long been a goal of the Bad River Educational Committee, states Star Aimes, parent and school supporter.

In 1985 funding for a school seemed imminent, however, it ultimately did not come through, she says. Concern over high drop-out rates, discipline problems, and a negative learning environment have troubled the Bad River community for years.

Parents as well as the Bad River Education Committee have actively tried to work with the Ashland Public School system over the years, but have been disappointed.

Star states that recommendations were often unheeded and that many Indian students were treated unfairly. "There were lots of suspensions and accusations of lying and a lack of caring and respect for the students."

Her ninth grade son, Thor, has found a more supportive atmosphere within the new school. She sees an improvement in attitude and study habits. "The kids are even working

on homework together in the evening...there's a lot of bonding between the kids," she says.

While student enthusiasm is high, the workload and responsibility for school staff and volunteers is heavy. Actually all staff serve on, a volunteer basis, as the school has no funding. Parents are required to donate work time or donate a lunch and are readily included in problems which may arise in school, states Darla O'Claire, school coordinator.

The school will be running through the summer as it must be in operation for 181 days in order to be eligible for funding, states O'Claire. It's a long time to operate on donations and the school is always on the look out for equipment and supply donations or volunteer staff time. However, they are undaunted by large challenges as long as they can continue to provide a more positive learning experience for the youth.

Currently, the school has five teachers donating their time and talents who work under the supervision of Dorie Wolfe, a certified teacher and Bad River tribal member. Bad River has also been working closely with the Lac Courte Oreilles Ojibwe School, a K-12 school which had its beginnings in under similar circumstances.

Besides providing culturally-based classes and Ojibwe language class, the school's curriculum also applies culture to mainstream studies. For instance, Essie Leoso, one of the teachers, explains that a history course will also include an emphasis on Indian history and specifically as it may relate to Bad River people.

"Our students have lost a lot of cultural identity and they are only the first

generation exposed to modern-living," Leoso states. She is concerned that the lack of cultural education will eventually lead to the total loss of the culture if youth are not equipped to carry it on. The students, too, are anxious to learn. "When we talk about Ojibwe history and teachings, this school is so quiet you could hear a pin drop," Leoso states.

The school is also involved in testing to determine students' levels of competence and provide a base of measure for the future. Leoso sees a broad range of ability and achievement within the student body. "Many people think that only the trouble-makers came here. But that's not true."

Noting that half of the challenge of education is providing an environment in which students are comfortable and confident, Wolf states that the kids feel like equals at Mashki Shiging. "They are not lost in the sea," she explains.

"The school provides ownership, cooperative learning and the responsibility to work as group," notes Leoso, who has been pleased with the amount of support students are providing to each other and with the regular attendance.

True to the Anishinaabe way, Mashki Shiging also teaches traditional respect—respect for each other, for parents, staff, and for the "old ways" and teachings. Each school day starts with a tobacco ceremony—with respect and with thankfulness—for a new day and a new beginning.

The school was proud to graduate senior John Wilmer this spring and eighth-grader Rebecca Rzepenski. Summer school will be in session, and they look forward to another good year come fall.



Darla O'Claire (left), volunteer school coordinator and Essie Leoso, voluntary teacher, discuss curriculum. (Photo by Amoose)

Indigenous diet and healing is theme for gathering of elders

Submitted by Elizabeth Martin

Turtle Lake, Wis.—The St. Croix band of Chippewa hosted an in-service for the Great Lakes Inter-Tribal Council's (GLITC) Foster Grandparents and Senior Companions this spring. Approximately 150 participants from Wisconsin and Michigan shared in learning about diet and health.

Presenters Ms. Lee Maracle, British Columbia, and Mr. Brian "Mike" Meyers, Seneca, NY, provided the "over 60" group with affirmation that a traditional diet is healthier than modern convenience foods.

Elders learned that unhealthy eating practices have contributed to a high rate of diabetes among Indian people, and that "foreign" food is related to all kinds of medical problems experienced among the Indian population.

The traditional diet of the Anishinaabe, including wild rice, fish and wild game, is still much more likely to provide a healthy Indian population.

The nutrition and versatility of wild rice, in particular, was emphasized. Elders learned that wild rice could be prepared like popcorn. After it is popped in a hot frying pan, maple syrup can be stirred in to make a taste similar to caramel corn.

Elders were encouraged by Ms. Maracle to make an effort to start adding traditional foods back into their diets.

Two elders, Grace Artishon 83, and Delia Smith, 85, both from Lac du Flambeau, were honored during the two-day event for their years of service to the elders in the Lac du Flambeau area. Both have served in the Senior Companion Program.



Delia Smith (left) and Grace Artishon, both of Lac du Flambeau were honored for their many years of service provided to elders in the Lac du Flambeau area. (Submitted photo)

Artishon and Smith feel they want more time available to spend with their children and grandchildren. They said they were getting too old...when really they are just youngsters.

Also honored was St. Croix Tribal Chairman Lewis Taylor, who received a plaque in appreciation for the many gracious contributions to GLITC's program for elders. The St. Croix band provided accommodations in the Turtle Lake Hotel for all participants and provided delicious and nutritious meals throughout the two days.

A poem by Elizabeth Martin for her beautiful friend and co-worker Naomi Russell, who recently returned to work after being diagnosed with bone cancer last year, was read by Martin. Many teary-eyed elders shared a special joy in being able to know and share in each other's lives.

(Elizabeth Martin is the Aging Programs Deputy Director at GLITC)

Book Review

Ojibwa Chiefs 1690-1890

An annotated Listing

By John A. Ilko, Jr.

\$6.50 (paper) 78 pp. Illustrated ISBN 0-87875-462-8
The Whitston Publishing Company (518) 283-4363

More and more people are becoming interested in, enthralled with, and aware of Native Americans. Their culture, their legends, their symbols, their beliefs, their craftsmanship, and their chiefs seem to be in today's spotlight. More and more people are attending and participating in "Pow Wows." Not just Native Americans, but people from all ethnic backgrounds, all with one similar interest—Native Americans.

John Ilko's *Ojibwa Chiefs* will arouse additional interest and will also be an excellent source of educational information. Ilko's study examines approximately 800 Ojibwa chiefs from ca. 1690-1890 and includes the early French contact, British influence and finally the American acculturation and alienation. The geographic area inhabited by the Ojibwa involved in this study includes Illinois, Michigan, Wisconsin, Minnesota and Southern Ontario, Canada. The names in the main listing are in alphabetical order, with the most popular name listed first. Many of the chief's names are followed by the interpreted English name, the importance of each chief, their resident locale, dates, and many contain a short biographical sketch.

This book will be of interest not only to scholars but to the "average" person, historical societies, colleges, high schools, national, state and provincial parks, scholars, and Indian reservations.

(John Ilko has studied the Ojibwa for some 30 years through books, manuscripts, native American friends and pow wows. He has a B.S. degree in secondary education and an A.S. degree in nursing. Through the years he has worked as a lumberjack and trapper in northern Minnesota with several Ojibwa friends.)

SHE CAME BACK

Sweet, sweet gentle anishinabekway
You inspire me, you guide me
You untangle my thoughts
You console me in the old ways

The Creator said she comes to you during her path
And during her walk into the winter of her life
She arrives as gently as the feathers in the wind
She is the one who speaks as softly as the running water in the creek
And smells as good as the beautiful spring flowers

She knows many places and she knows many things
When I look up at the clouds I see her resting there
When I see the thunder clouds I see her fighting for her strength
And after the rain her Spirit arrives in the wind and dances all around me
And I rejoice and see her smiles in the rays of the sun

Once again we meet and the words of the old ways she tells me
Respect and honor others in your walk on Mother Earth
Be proud and strong, and you will become a fighter just like me

She reaches out to me in the mist of the morning
And will never refuse to see that I am given some of her strength
A woman, a life force, she teaches all who come near her the values of life
She need not even speak, as her eyes can make you understand
Spirit healing in her walk, and in this circle of life
She is dancing through it, surely, softly and strongly

Making me think that she is a dream
I watch her leave and I feel a longing and regret
I follow her through the dream and wonder
When she will reappear and her Spirit will be shimmering
All this magic and beauty is what she has made
For in that beauty are wisdom and pride

As I voice these words I know full well her journey here
Has yet a long way to go. I am happy to share in a little of her journey
And I will turn my back to the wind and let it carry me down the dance
Of life into my own journey where a woman can dance on in beauty
And I know I will never, ever forget my dear friend
Let us walk side by side.

—Elizabeth Martin

GLIFWC tribes pow wow schedule

Honor the Veterans Pow Wow
Bay Mills Indian Community
Brimley, Michigan
June 10 & 11
(906) 248-3241

10th Annual Strawberry Moon Pow Wow
Sokaogon Chippewa Tribe
Mole Lake, Wisconsin
June 16, 17 & 18
(715) 478-2604

17th Annual Red Cliff Traditional Pow Wow
Red Cliff Band of Chippewa
Bayfield, Wisconsin
June 30, July 1 & 2
(715) 779-3700

Bear River Pow Wow
Lac du Flambeau Chippewa Tribe
Lac du Flambeau, Wisconsin
July 7, 8 & 9
(715) 588-3303

22nd Annual Honor the Earth Pow Wow
Lac Courte Oreilles Chippewa Tribe
Hayward, Wisconsin
July 14, 15 & 16
(715) 634-8934

Second Annual Fond du Lac Veterans Pow Wow
Fond du Lac Chippewa Tribe
Cloquet, Minnesota
July 21, 22, 23
(218) 879-4691 or (218) 879-4593

Honor Our People Pow Wow
Keweenaw Bay Indian Community
Baraga, Michigan
June 21, 22 & 23
(906) 353-6623

Lac Vieux Desert Traditional Pow Wow
Lac Vieux Desert Band of Chippewa
Watersmeet, Michigan
August 11, 12 & 13
(906) 358-4577

Bad River Manomin Celebration
Bad River Band of Chippewa
Odanah, Wisconsin
August 11, 12 & 13
(715) 682-7111

Mille Lacs 29th Annual Pow Wow
Mille Lacs Band of Chippewa
Onamia, Minnesota
August 18, 19 & 20
(612) 532-4181

St. Croix Wild Rice Pow Wow
St. Croix Band of Chippewa
Danbury, Wisconsin
August 18, 19 & 20
(715) 349-2195 ext. 251



Negunee Migizzi recently returned as first runner-up in the Miss Indian World Contest. (Photo by Amoose)

LVD's Negunee Migizzi takes 1st runner up in Miss Indian World contest

Former Sobriety Princess wins "Miss Congeniality" and "Best Talent"

By Sue Erickson
Staff Writer

Lac Vieux Desert, Mich.—Tired, but happy Negunee Migizzi (meaning Leading Eagle), also known as Toni Edwards, returned from the Miss Indian World contest in Albuquerque, New Mexico this April just shy of the big title.

Out of twenty-two contestants from the United States and Canada, Negunee Migizzi, a Lac Vieux Desert tribal member and Lac du Flambeau's Sobriety Princess, made first runner-up to the title and walked away with

the honors of "Miss Congeniality" and "Best Talent." This is certainly a credit to her tribe and the Anishinaabe people.

She is thankful for the support of her tribe, which funded her trip to New Mexico, to the support of family and friends, and to Mr. Tom Winter, a songwriter who provided moral support when she was performing at the contest in New Mexico.

Participating in the contest has been a long-time dream, but Negunee Migizzi waited until she felt mature enough to do justice to the challenge. Her talent was jingle dress dancing. She danced to song from Whitefish Bay and explained the dance and why she danced in her jingle

dress. She also gave a teaching from the Medicine Lodge.

While the future remains somewhat uncertain, Negunee Migizzi plans to return to the pageant next year. However, this June she will be traveling to Chicago and interviewing with modeling agencies in regard to a career.

Whether she returns or not the memories and experiences will always be with her. She made many new friends, including the twenty-two "new sisters" who participated in the contest, and also met many Big Drums. It was a time and opportunity she will carry through life.

The mystery killer, blastomycosis

The tale of a survivor

By Sue Erickson
Staff Writer

Odanah, Wis.—Indian Country was shocked with the news of former Menominee Tribal Chairman Glen Miller's death this spring, and mourned the loss of such strong and vital leader.

His killer was a fungal disease known as blastomycosis, also known as Gilchrist's disease or Namekagon fever. Blastomycosis also took the lives of two young women near Clintonville, WI this spring. They had been treated for pneumonia at a regional medical facility according to news reports.

GLIFWC's photojournalist Amoose survived a near deadly bout with the mysterious infection over a year ago. Problems relating to early diagnosis brought Amoose to the point of critical illness before receiving appropriate medication.

Amoose is especially concerned about the susceptibility of Indian people to the infection because so many live in the woods or near wetlands and Indian people camp and pow-wow routinely in the forests of the north where the disease is most likely to occur.

Blastomycosis is caused by a fungus that lives in soil with high organic content, such as in decaying wood. Ground disturbances, such as digging, or moisture can release the fungal spores that invade the body.

The first symptoms of the malaise for Amoose was a tenderness in one hand. Later swelling occurred with intermittent

fevers. Similar spots developed in his ankles in the late fall of 1993. Ashland area doctors took x-rays and began treatment for an arthritic condition. However, the medication did little to relieve the symptoms; rather they continued to grow worse.

About a month later, flu-like symptoms were added. Amoose noticed upper respiratory problems developing in addition to the painful joints. X-rays were taken and pneumonia-like spots were noticed on the pictures. The treatment changed to one for pneumonia. This was not effective. The condition worsened.

Lumps appeared on his body; fevers raged; respiration was exceedingly difficult; he was coughing up blood, and he could hardly eat.

Some suspicions related to the existence of lung cancer. Amoose requested a referral to a lung specialist in Duluth.

At this point, he was not able to transport himself, so he had to be taken to the clinic for the testing which was performed on a Friday. He returned home with a temperature of 103 degrees and a worsened ability to breathe. By Sunday he was forced to call for emergency help because his breathing had deteriorated so dramatically.

He was placed on oxygen and transported to Duluth where he was admitted to the intensive care unit. The physician who performed the tests already suspected blastomycosis but was waiting for laboratory results for confirmation.

By Monday the results confirmed that blastomycosis was causing the problem, and Amoose was immediately put on a strong dose of medication which would



Amoose won the battle over the mystery killer, blastomycosis, an often-fatal fungal disease. (GLIFWC photo)

specifically counteract the fungal infection.

Following a two week hospital stay, Amoose was allowed to return home, but he had a long road to recovery. He remained on oxygen for another month and still feels the impairment caused by scar tissue in his lungs.

Amoose feels that some of the medications administered for arthritis or pneumonia not only didn't help, but may have aggravated the disease. Drugs such as prednisone, he says, sometimes actually accelerate such infections.

Due to this disease's rarity and similarity to other conditions,

it is difficult for family physicians in regional facilities to diagnose blastomycosis.

But Amoose also wonders how many deaths from blastomycosis have been attributed to other causes in past. Perhaps it occurs more frequently than the medical records show.

Red Cliff Tribal Hatchery continued

(Continued from page 7)
Project Implementation

Red Cliff has established a policy that it shall take great pains to make sure that the genetic integrity of local lakes are maintained and has established its 1995 walleye stocking goals accordingly:

Lake	Number, Size, Species
Lake Owen	13,000 extended growth walleye fingerlings 5-8 inches in length
Upper Eau Claire	100,000 two inch walleye fingerlings cropped from the pond and 11,000 extended growth walleye fingerlings of 5-8 inches in length

Earlier this spring, Red Cliff hatched 310,000 walleye fry from eggs collected during the tribal spear fishing season.

As the eggs were incubated in the tribal hatchery, the rearing ponds were filled and fertilized. This was done so zooplankton would be available for feed young walleye fry stocked into ponds after hatching.

Red Cliff planted 60,000 walleye fry from Lake Owen into one pond and 150,000 walleye fry from the Eau Claire Lakes Chain into a second pond. The hatchery also provided an additional 100,000 walleye fry for stocking a rearing pond operated by the Eau Claire Lakes Association.

The third pond has been designated for minnow production to provide forage for extended growth. It is estimated that 4 pounds of minnows will be required to produce each one pound of extended growth walleye. If purchased, minnows would cost the tribal hatchery approximately \$17,000 in 1995 with plans to stock 24,000 extended growth walleye into area lakes.

Furthermore, plans to gather forage (i.e. minnows) from Lake Superior is no longer feasible due to efforts to prevent the spread of European River Ruffe from Lake Superior waters. □

Red Cliff students bring home honors from National American Indian Science Engineering Fair

By Sue Erickson
Staff Writer

Milwaukee, Wis.—Five students from Red Cliff participated in the National American Indian Science and Engineering Fair in Milwaukee this winter and came home with medals for their projects.

At the national level, first place winner in Team Physical Sciences Division, level 7-8 were Summer Newago and Michelle Gauthier for their project, "Hooked on Ponics." In Math Competition, level 11-12 Joshua Newago received second place

and that winning team, Michelle and Summer took a third place in Math Competition, level 7-8.

Wisconsin regional awards went to Chris Livingston for his project "Solar Car" in the Engineering division, grade 9-10. Summer and Michelle received a regional first place for their "Hooked on Ponics" project in Team Life Science division, grade 7-8; and Nathan Gordon and Josh Newago were awarded a second place for "Zizibakwad," a Team Life Science project, grade 9-10, on maple sugar preparation.

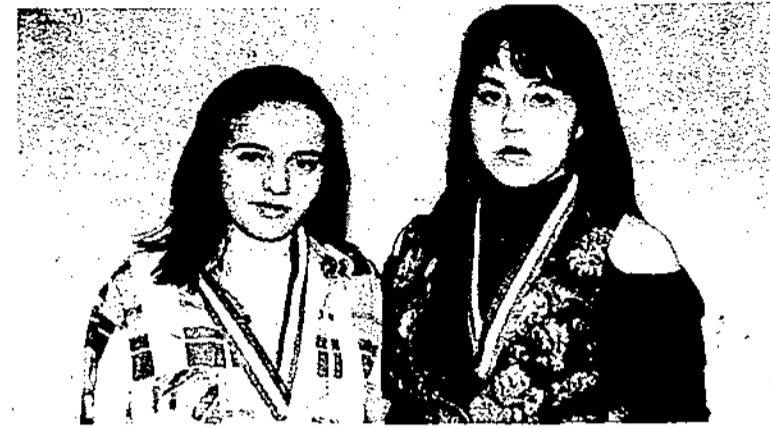
Their trip to the national event was coordinated by Diane and Marvin DeFoe, Red Cliff,

who accompanied the students on the trip along with teachers Karen DePerry and Dave Doering.

Over 800 students in grades K-12 representing American Indian communities nationally participated in the fair, which is sponsored annually by the American Indian Science and Engineering Society (AISES).

One of the goals of the American Indian Science and Engineering Society is to support the advancement of American Indian students in the fields of mathematics, science, and engineering.

Next year's fair will be in Bismark, North Dakota, March 21-23, 1996.



Taking national and regional honors at the American Indian Science and Engineering Fair was a team from Red Cliff, Summer Newago and Michelle Gauthier. They took first place in Team Physical Sciences nationally, and in Team Life Science regionally for their project "Hooked on Ponics." (Photo by Amoose)



The victorious Red Cliff contingency at the AISES fair in Madison. Front row left to right: Josh Newago, Nathan Gordon, Karen DePerry, Dave Doering, Nicholas DePerry. Back row left to right: Vinnie Gordon, Summer Newago, Michelle Gauthier, Diane DeFoe, Marvin DeFoe Jr., Angela DeFoe, Chris Livingston. (Photo by Amoose.)

Wolf River continued

(Continued from page 11)

"Why should the mining industry be allowed to poison Wisconsin's groundwater?" continued Johnson. The Mining Groundwater bill would simply require mining companies to comply with the same laws that every other industry in the state must comply with."

"What do you do if a law says you can't do something? If you're a mining company, you seek a variance—you go around the laws if they're inconvenient." The Mining Variance bill ensures that mining companies would have to comply with standards established by law to protect our environment.

"And the Protect our Parks bill would make explicit what most citizens probably believe is the law anyway—no mining allowed in the areas our state has set aside for conservation purposes."

In poll after poll, citizens indicate clean water and a clean environment are top priorities. A recent poll of Wisconsin residents by a respected national survey firm indicated that 59% believe mining should not proceed because of potential damage to the environment. Last year the mostly conservative Conservation Congress voted to support major mining law reform.

Not only is there strong bi-partisan support for mining reform, but studies show that protecting the environment makes good economic sense—the Institute for Southern Studies' recent "Green and Gold" reports dispelled the old "jobs vs. the environment" myth. It shows that good environmental records offer the best job opportunities and eliminate for long-term economic development. Wisconsin scored high—#9 in gold (economic performance) and #6 in green (environmental conditions).

"We need to keep these scores high in Wisconsin," said Johnson. "But with as many as 18 mineral deposits already iden-

tified and 16 prospecting permits being used, our water resources rich North Woods is fast moving toward being a major mining district," she continued. "We must move now to close up the loopholes that allow rivers like the Wolf to be so threatened that we hear about it on the national news."

The River Alliance is a statewide non-profit citizen advocacy organization for rivers. The organization is leading the effort to develop a statewide grassroots effort to protect, enhance and restore Wisconsin's rivers for their ecological, recreational, aesthetic and cultural values.

(River Alliance news release)



Penny Bonney was named as employee of the year at the Great Lakes Agency of the Bureau of Indian Affairs, Ashland, Wisconsin. (Photo by Amoose)

NAFWS brings tribal resource management from lower 48 to Alaska

By Sue Erickson
Staff Writer

Anchorage, Alaska—The Native American Fish and Wildlife Society (NAFWS) held its 13th annual convention in Anchorage, Alaska this spring.

According to NAFWS Executive Director Ken Poynter, it was the second best attended conference sponsored by the Society and felt its success lay in the networking opportunities and shared technical knowledge in areas of resource management.

The location alone drew many participants, Poynter thought. Alaska is one of NAFWS's seven regions and each region takes its turn in hosting a conference.

Poynter felt this conference was unique and particularly meaningful in that it brought much of the expertise in tribal resource management from the lower 48 states to Alaska, where tribes have not developed their resource management capacity as fully.

Poynter said he also feels the conference was helpful in acquainting participants with the unique situations and issues faced by Alaska natives, particularly relating to Alaskan Native Land Claims and what they are facing in terms of sovereignty.

Among many speakers nationwide, GLIFWC Executive Director Jim Schlender provided an overview of GLIFWC's inter-tribal resource management program, emphasizing the role of biological expertise and the progress

toward co-management with the State of Wisconsin.

Hereviewed the development of the Commission and the struggles encountered in reaching the point achieved today, when tribal members can exercise their treaty rights during the spring spearing season without harassment or threat of danger.

He also noted that a part of the struggle relates to the State's fear of co-management. "They don't like Indians to have a say in resource management," he said.

"There's no magic in the term 'co-management' or in 'cooperative management'," he said, "just so long as it isn't co-opted management." On the whole, Schlender said, involvement of tribal resource management has improved the State's walleye management as more extensive data regarding the fishery has been necessary to effectively manage a shared fishery.

Also from the Great Lakes Region, Ferdinand Martineau, Director of the 1854 Authority, provided insights into cross-deputization as it has occurred in Minnesota, where eight tribal con-

servation officers are cross-deputized. Martineau explained that this allowed for tribal officers to enforce state codes as well as vice versa.

Gary Rankel, Office of Trust Responsibility, Bureau of Indian Affairs, addressed an issue arising for tribal conservation officers. There is a possibility that conservation enforcement now under the Division of Trust Responsibility may be shifted to the Office of Indian Law Enforcement.

Rankel said he feels that this may have been a result of some

misinterpretation of the Native American Fish and Wildlife Bill which was reviewed by tribes last year.

Currently, ninety-five percent of the funding designated for tribal conservation law enforcement is going directly to the tribes, Rankel stated, with little retained for administrative purposes. He expressed apprehension over the funding for strictly conservation purposes, should it fall under the Office of Indian Law Enforcement.

Rankel also announced the opening of a new national tribal conservation enforcement training program in Artesia, New Mexico, which will be providing a very comprehensive and new program geared to tribal conservation enforcement needs.

The 14th Annual NAFWS conference will be hosted in the Great Lakes Region. However, details such as dates and location have not yet been decided.

Following the Alaskan conference, twenty-two new tribes joined NAFWS. Poynter said this brings their tribal membership up to ninety-two.

The Native American Fish & Wildlife Society strives to provide technical assistance and support in resource management for member tribes. They also have outreach and educational programs for tribal youth designed to encourage more students into resource management careers. □



Demonstrating a traditional game, "The Blanket Toss," an Alaskan native drew conference participants into the game. The "blanket" is actually a moose skin. (Photo by Amoose)



Archery was included in the NAFWS "shoots" during the conference in Alaska. Marksmen/women with bow and gun competed during the conference. (Photo by Amoose)



Rock musician Ted Nugent provided a keynote address at the NAFWS conference banquet in Alaska. He also participated in bow and pistol competitions. (Photo by Amoose)

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By Sue Erickson
Staff Writer

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Wolf River continued

(Continued from page 11)

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"And the Protect our Parks bill would make explicit what most citizens probably believe is the law anyway—no mining allowed in the areas our state has set aside for conservation purposes."

In poll after poll, citizens indicate clean water and a clean environment are top priorities. A recent poll of Wisconsin citizens by a respected national survey firm indicated that 59% believe mining should not proceed because of potential damage to the environment. Last year the mostly conservative Conservation Congress voted to support major mining law reform.

Not only is there strong bi-partisan support for mining reform, but studies show that protecting the environment makes good economic sense—the Institute for Southern Studies' recent "Green and Gold" reports dispelled the old "jobs vs. the environment" myth. It shows that good environmental records offer the best job opportunities and eliminate for long-term economic development. Wisconsin scored high—#9 in gold (economic performance) and #6 in green (environmental conditions).

"We need to keep these scores high in Wisconsin," said Johnson. "But with as many as 18 mineral deposits already iden-

tified and 16 prospecting permits being used, our water resources rich North Woods is fast moving toward being a major mining district," she continued. "We must move now to close up the loopholes that allow rivers like the Wolf to be so threatened that we hear about it on the national news."

The River Alliance is a statewide non-profit citizen advocacy organization for rivers. The organization is leading the effort to develop a statewide grassroots effort to protect, enhance and restore Wisconsin's rivers for their ecological, recreational, aesthetic and cultural values.

(River Alliance news release)



Penny Bonney was named as employee of the year at the Great Lakes Agency of the Bureau of Indian Affairs, Ashland, Wisconsin. (Photo by Amoose)

NAFWS brings tribal resource management from lower 48 to Alaska

By Sue Erickson
Staff Writer

Anchorage, Alaska—The Native American Fish and Wildlife Society (NAFWS) held its 13th annual convention in Anchorage, Alaska this spring.

According to NAFWS Executive Director Ken Poynter, it was the second best attended conference sponsored by the Society and felt its success lay in the networking opportunities and shared technical knowledge in areas of resource management.

The location alone drew many participants, Poynter thought. Alaska is one of NAFWS's seven regions and each region takes its turn in hosting a conference.

Poynter felt this conference was unique and particularly meaningful in that it brought much of the expertise in tribal resource management from the lower 48 states to Alaska, where tribes have not developed their resource management capacity as fully.

Poynter said he also feels the conference was helpful in acquainting participants with the unique situations and issues faced by Alaska natives, particularly relating to Alaskan Native Land Claims and what they are facing in terms of sovereignty.

Among many speakers nationwide, GLIFWC Executive Director Jim Schlender provided an overview of GLIFWC's inter-tribal resource management program, emphasizing the role of biological expertise and the progress

toward co-management with the State of Wisconsin.

He reviewed the development of the Commission and the struggles encountered in reaching the point achieved today, when tribal members can exercise their treaty rights during the spring spearing season without harassment or threat of danger.

He also noted that a part of the struggle relates to the State's fear of co-management. "They don't like Indians to have a say in resource management," he said.

"There's no magic in the term 'co-management' or in 'cooperative management'," he said, "just so long as it isn't co-opted management." On the whole, Schlender said, involvement of tribal resource management has improved the State's walleye management as more extensive data regarding the fishery has been necessary to effectively manage a shared fishery.

Also from the Great Lakes Region, Ferdinand Martineau, Director of the 1854 Authority, provided insights into cross-deputization as it has occurred in Minnesota, where eight tribal con-

servation officers are cross-deputized. Martineau explained that this allowed for tribal officers to enforce state codes as well as vice versa.

Gary Rankel, Office of Trust Responsibility, Bureau of Indian Affairs, addressed an issue arising for tribal conservation officers. There is a possibility that conservation enforcement now under the Division of Trust Responsibility may be shifted to the Office of Indian Law Enforcement.

Rankel said he feels that this may have been a result of some

misinterpretation of the Native American Fish and Wildlife Act which was reviewed by tribes last year.

Currently, ninety-five percent of the funding designated for tribal conservation law enforcement is going directly to the tribes, Rankel stated, with little retained for administrative purposes. He expressed apprehension over the funding for strictly conservation purposes, should it fall under the Office of Indian Law Enforcement.

Rankel also announced the opening of a new national tribal conservation enforcement training program in Artesia, New Mexico, which will be providing a very comprehensive and new program geared to tribal conservation enforcement needs.

The 14th Annual NAFWS conference will be hosted in the Great Lakes Region. However, details such as dates and location have not yet been decided.

Following the Alaskan conference, twenty-two new tribes joined NAFWS. Poynter said this brings their tribal membership to ninety-two.

The Native American Fish & Wildlife Society strives to provide technical assistance and support in resource management member tribes. They also do outreach and educational programs for tribal youth designed to encourage more students into resource management careers.



Demonstrating a traditional game, "The Blanket Toss," an Alaskan native drew conference participants into the game. The "blanket" is actually a moose skin. (Photo by Amoose)



Archery was included in the NAFWS "shoot" during the conference in Alaska. Marksmen/women with bows and guns competed during the conference. (Photo by Amoose)



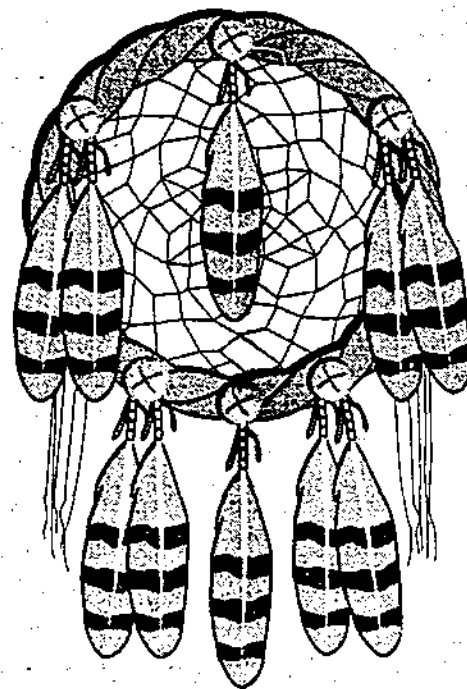
Rock musician Ted Nugent provided a keynote address at the NAFWS conference banquet in Alaska. He also participated in bow and pistol competitions. (Photo by Amoose)

Legislative Update

Number of Bill	Title	Most Recent Action
H.R. 4	Personal Responsibility Act of 1995	Measure passed house by roll call vote (3/29/95) Referred to Senate Committee on Finance (3/29/95)
H.R. 95	Interstate Child Support Act of 1995	Referred to the Subcommittee on Human Resources (1/20/95)
H.R. 111	Minority Enterprise Development Act of 1995	Referred to House Committee on Small Business (1/4/95)
H.R. 226	Safe Drinking Water Act Amendments of 1994	Referred to House Subcommittee on Commerce (1/4/95)
H.R. 401	National Policies Toward Gambling Review Act of 1995	Referred to Subcommittee on Native American and Insular Affairs (1/23/95)
H.R. 497	National Gambling Impact and Policy Commission Act	Referred to Judiciary Committee (1/11/95)
H.R. 671	Indian Federal Recognition Administrative Procedures Act of 1995	Referred to Subcommittee on Native American and Insular Affairs (1/31/95)
H.R. 742	Amendments to Federal Advisory Committee Act	Referred to Subcommittee on Government Management, Information and Technology (2/16/95)
S. 1	Unfunded Federal Mandates Bill	Public Law 104-4 (3/22/95)
S. 49	Alaska Wetlands Conservation Credit Procedure Act of 1994	Referred to Committee on Environment and Public Works (1/4/95)
S. 113	A bill to amend the Internal Revenue Code to allow Indian tribes to receive charitable contributions as inventory	Referred to Committee on Finance (1/4/95)
S. 199	A bill to repeal certain provisions of law relating to trading with Indians	Referred to Committee on Indian Affairs (1/11/95)
S. 285	A bill to grant authority to provide social service block grants directly to Indian tribes	Referred to Committee on Finance (1/26/95)
S. 312	A bill to provide for an assistant administrator for Indian lands in the Environmental Protection Agency	Referred to Committee on Indian Affairs (2/1/95)
S. 436	Native American Financial Services Organization Act of 1995	Referred to Committee on Indian Affairs (2/16/95)

Reprinted from American Indian Report, a publication of the Falmouth Institute, Inc. May 1995.

Inouye & McCain decry budget cuts to Indian programs



Sens. John McCain (R-Ariz.) and Daniel K. Inouye (D-Hawaii) promised that they will fight a \$17.1 billion rescission bill passed in March in the House because they believe it will cut social programs for Native Americans.

The package of spending cuts would sharply reduce or completely eliminate a wide network of job, housing and education programs promised tribes and reservations.

McCain and Inouye noted that the spending cuts come after years of steady decline in cuts for Native American programs and they vowed to work to kill the cuts when the bill reaches the Senate floor.

The bill would cut almost \$4 billion from programs for Native Americans or 3 percent of federal funding for this year.

"It is fundamentally and morally wrong" said McCain, chair of the Senate Committee on Indian Affairs. "This would diminish the already declining resources."

McCain and Inouye expressed their opposition to Capitol Hill hearings on how the cuts would affect Native American programs. The bill also proposes a host of other cuts, including cuts in the public broadcasting system, arts programs, and housing projects.

Inouye noted that the movement of House Republicans to put domestic spending programs into large block grants to the state was consistent with the trend in Indian Country for the last 20 years.

He and McCain said it would be unfair to give block grants to the states and not the

tribes. If that occurs, they said, Indian tribes will be at a disadvantage because they will be lobbying the states for fewer allocations.

Ada Deer, assistant secretary for Indian affairs in the Interior Department, told the panel that the cuts in the House bill would mean scaling back on special tribal courts, and eliminating large housing construction projects, capital improvement programs and economic development programs.

"The need out there is great," Deer said, "and the population of Indians is increasing."

(Reprinted from American Indian Report, a publication of the Falmouth Institute.)

Legislation from 103rd Congress impacts tribes

Substantial Indian legislation was enacted into law by the 103rd Congress. The following is a partial listing of the Indian Affairs bills which were passed by the 103rd Congress (1993-1994) and signed into law by President Bill Clinton. To obtain a complete listing of Congressional legislation, contact the U.S. Senate Committee on Indian Affairs at (202) 224-2251 and/or the Subcommittee on Native American Affairs of the U.S. House of Representatives at (202) 226-7393.

Indian Tribal Justice Act (Public Law 103-176) was enacted on December 3, 1993. This new tribal courts law was supposed to provide nearly \$60 million annually for Indian tribal justice systems.

Indian Religious Freedom Legislation (Public Law 103-344) was enacted on October 6, 1994. It amends the 1978 American Indian Religious Freedom Act (AIRFA) to provide for the ceremonial use of peyote by Indian practitioners. This law serves to overturn the 1990 Supreme Court decision in Employment Division v. Smith, 494 U.S. 872 (1990), which held that the ceremonial use of peyote is not covered by the constitutional protections of the First Amendment.

This law will create a statutory basis for the religious use of peyote by Indian practitioners now found in Federal regula-

tion (21 C.F.R. 1307.3 1) and under the laws of 28 states, and will allow federal agencies to promulgate regulations concerning "reasonable" limitations on the use of peyote by on-duty law enforcement and public safety personnel.

Despite the passage of this measure, three remaining critical elements involving religious freedom (protection of sacred sites, prisoners fights, and access to eagle feathers and animal parts) have yet to pass Congress.

Indian Self-Determination Act Amendments (Public Law 103-413) was enacted on October 25, 1994. This law is designed to address the pending rule-making on regulations to implement the 1988 Amendments to the Indian Self-Determination and Education Assistance Act (Public Law 93-638).

This measure establishes "model contracts" for all tribes and negates the need for most of the 400+ pages of proposed regulations by restricting the authority of the Departments of the Interior and Health and Human Services to issue regulations in connection with the Act.

This law will permit the tribes to circumvent bureaucratic delays and agency interpretations of clear congressional intent, and was adopted together with tribal self-governance legislation in the waning days of the 103rd Congress.

Tribal Self-Governance Legislation (Public Law 103-413) was enacted on October 25, 1994. This law is intended to encourage the tribes to govern themselves and to avoid excessive reliance on the BIA this measure will make permanent the self-governance framework, and will permit the tribes to enter into funding agreements for all services offered by the Department of the Interior. (Note that provisions of self-governance bill—H.R. 3508 were added to the Self-Determination bill—H.R. 4842—before it was enacted as Public Law 103-413.)

Indian Agricultural Legislation (Public Law 103-177) was enacted on December 3, 1993. This legislation was passed in the first session of the 103rd Congress, and it was designed to have positive effects on Indian agriculture and management of Indian farm-and rangelands. The Indian Agricultural Resources Management Act provides a statutory basis for the Federal government's trust responsibility to the tribes with regard to management of their agricultural and rangelands.

There are currently 33,000 Native American families in agriculture and ranching, and some 45,000 Native Americans grow agricultural goods for subsistence. Nearly 75% of the 54 million acres of Indian trust lands are used for agriculture,

ranching, and pastoral activities. This law establishes a program for Indian tribes to develop management plans for their agricultural and rangelands.

The act finds that tribal governments, not the local BIA agency, should be the primary decision makers in regard to the management and use of Indian lands. Tribal governments will have the opportunity to pass ordinances and resolutions defining zoning and land use. The Act also authorizes scholarship and training opportunities to encourage Indian students interested in careers in natural resource management.

Indian Environment General Assistance Program Act (Public Law 103-155) was enacted on November 24, 1993. Adopted in the first session of the 103rd Congress, this measure authorizes \$15 million in multi-purpose grants annually for FY94 through FY03 to assist in environmental protection and restoration in Indian country. This law requires the Environmental Protection Agency (EPA) to issue annual progress and status reports on environmental clean-up of Indian lands.

Pokogan Band of Potawatomi Restoration Act (Public Law 103-323) was enacted on September 21, 1994.

Little Traverse Band of Odawa Act (Public Law 103-324) was enacted on September 21, 1994.



A new tribal judge was sworn in at Lac Vieux Desert on May 10th. Above, Roxann Bain takes the oath from Judge Franklin Hazen. (Photo by Amoose)

The Snow Walker

(Continued from page 17)
not taste it. Instead he threw it to the fox. Kipmik bolted it down, for he too was starving. Then Angutna spoke, as it seemed to himself.

"This is the way it must be." Epeetna understood. The woman let her hair loose so that it hung down over her face. The acrid smoke from the fire clouded the four figures sitting on the high ledge. The small flames gave hardly enough light for Angutna to see what he was doing, but his fingers needed no light as he carefully plaited the Noose of Release.

When it was finished, Angutna slipped Kipmik's tether, and the fox leapt up to the ledge and stood with its paws braced against the chest of the man—free once again. The black eyes were fixed on the eyes of the man, in wonder perhaps, for the fox had never seen tears in those eyes before. Kipmik made no move when the noose fell over his neck. He made no move until Angutna spoke.

"Now, Little Pup, it is time. You will go out onto the plains where the deer wait our coming."

And so Kipmik passed into that country from which nothing returns.

Next morning when the trader open his door he found the frozen pelt of the fox suspended from the ridge of his porch by a

strangely plaited noose. The pelt swayed and spun in the breath of the wind. The trader was delighted, but he was uneasy too. He had lived in that land long enough to know how little he knew. He wasted no time ordering his helper to load the promised food on a sled and take it to the snowhouse of Angutna.

The payment was received by Epeetna. Angutna could not receive it, for the Noose of Release was drawn tight at his throat. He had gone to join the one he had lost.

His grave still stands on the bank of the River of Seals. It is no more than a grey cairn of rocks with the decayed weapons of a hunter scattered among the quiet stones. Inside the grave lies Angutna, and beside him lies the fox who once lived in the houses of men.

The two are still one.

Editor's Note: Masinaigan ran this story as one which eloquently states a native perspective on man's relationship with nature and depicts the differences between native and European values which come into play in making resource management decisions.

(The Snow Walker is being reprinted from American Voices, Mayfield Publishing Company, 1240 Villa Street, Mount View, California 94041 © 1993.)

Ethnobotanical thoughts

Stalking the wild plants

By Dr. James Meeker
Associate Professor, Northland College

Do any of you remember Euell Gibbons? He wrote books about collecting plants in the wild, books with titles like "Stalking the Wild Asparagus." (As I remember, Euell was maybe better known for his promotion of Grape Nuts, a cereal that he said tasted "like wild hickory nuts" and for which he was the butt of many jokes, for reasons I never understood!).

Gibbon's books taught me there was more to search for than just blackberries and raspberries. I grew up in the shadows of the growing suburbs of Chicago, yet there was still some farmland, isolated oaks groves, and wetlands to explore with remnant wild places to discover.

There is a point to all this—combing the landscape looking for special plants is fun, something akin to an adult version of an Easter egg hunt. Being rewarded by actually finding the subject of your search makes these excursions extra special. Finally, after being successful a few times you build search images for select plants.

Search images are based on a number of factors including the time of year, associated plants and characteristics of the landscape like soils and topography. One search image based on the time of year (phenologically based) I described previously in this column, suggesting that the yellow leaves of wild sarsaparilla (*Aralia nudicaulis*) make it stand out against the forest green most vividly in late summer.

The same is true in spring for the group of understory plants called spring ephemerals (ephemeral = short lived). Spring beauty (*Claytonia caroliniana*), toothwort (*Dentaria laciniata*) and dutchman's breeches (*Dicentra cucullaria*) are vibrant on the forest floor beginning in the third week in May, yet by mid-June they die back and are dwarfed by the flush of green.

People have always used plant associations as clues to sharpen their search images: rich woods with numerous spring wildflowers + a rich soil organic layer created by decomposing leaves = a likely place for leatherwood (*Dirca palustris*, used as a diuretic). Native people, as they tracked their seasonal economies, had considerable knowledge of plant associations, and were constantly aware of which community types they were passing through.

Moving from one place to another, they knew that changes in plant communities could signal the increased possibility of game, or the whereabouts of a medicinal plant that needed replenishing.



Dr. James Meeker

Sometimes the lay of the land is the best clue in finding a certain species. Up in our neck of the woods, for example, buffalo berry (*Shepherdia canadensis*, its twigs and berries have been used for stomach ailments) is not abundant in our region. However, if you find yourself in the Lake Superior clay plain, on the edge or on the slopes of ravines overlooking rivers, look down! If you see an odd looking shrub with scaly brown twigs, you are looking at buffalo berry.

Starry Soloman's Seal (*Smilacina stellata*, used as a system cleanser) is another plant that is not widespread across that landscape, yet it can be seen growing on sandy areas like old beach ridges and shorelines of rivers in our region.

Musclewood (*Carpinus caroliniana*, inner bark is used as an urinary aide) is another example of a plant species that is not commonly found in our region, yet has a type location. Musclewood is a tall shrub that looks a lot like Juneberry, but with distinct sinuous ridges on the smooth bark suggesting its common name. Musclewood is found on the base of slopes and on shelves of land next to major rivers in the Lake Superior clay plain. There are numerous plants that are not common, yet once you build the search image and find the right spot, they are found just where you expect them.

So, how does one look for a specific plant species? Before the modern era, people relied on first hand experience (having already walked through an area and remembered its location) or the knowledge passed from one individual to the next.

Indigenous people may have had an advantage over us today, in that they were constantly living within, moving through, and observing the landscape, a countryside with many fewer disturbances and exotic species than we have today. However, in this modern age, we have a wealth of collected knowledge about the region.

For example, people interested in plants and their protection use a number of assessment tools, including topographic maps, aerial photos, and records of plant locations gathered from local herbaria (herbaria, or herbarium as the singular, are places where dried and pressed plants are studied, cataloged and stored). This information can be helpful in determining the likely locations for certain plant species, but if you really want build up your search images, beat the bushes, the enjoyment is in the process.

(Jim Meeker is an Assistant Professor of Natural Resources at Northland College, Ashland, Wisconsin and is active in regional conservation. Jim received his PhD in Botany from the University of Wisconsin at Madison and his research interests include studies of Great Lakes wetlands and investigations in regional ethnobotany, including joint authorship of "Plants Used by the Great Lakes Ojibwa," published by GLIFWC.)

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