# MASINAIGAN

MASINAIGAN (MUZ-IN-I-AY-GIN) A publication of the Great Lakes Indian Fish & Wildlife Commission Fall 1996

*Migizi, the eagle,*
*soaring high*
*above the earth,*
*over lakes and streams.*
*Anishinaabe, dancer of dreams,*
*traditions and life,*
*dancing to the beat*
*of the drum*
*heard from generation to generation.*
*The eagle calls to the people*
*of every nation...*
*The Earth, mother to all creation,*
*needs you, ogichidaa,*
*to care for the*
*rivers, plains, mountains, and valleys.*
*Leader, warrior, earth protector—*
*ogichidaa.*

Great Lakes Indian Fish
& Wildlife Commission
Public Information Office
P.O. Box 9
Odanah, WI 54861
(715) 682-66[illegible]





Triangle Press, Chippewa Falls, WI

# Footprints on the tracks

## *Anishinabe Ogichidaa plant firm feet/block on-rez railway*

*By Sue Erickson*
*Staff Writer*

**Odanah, Wis.**—Rail cars transporting sulfuric acid across the Bad River reservation to the White Pine Mine in Michigan have not transported hazardous materials across the reservation since July 22nd because the Anishinaabe Ogichidaa wouldn't let them.

Because sometimes there comes a time when someone has got to put a firm foot down.

Because sometimes there comes a time, when you got to make a personal stand. Sometimes you got to take action. Because sometimes talk seems too slow, and sometimes people don't really listen.

The time came for Butch Stone, Bad River, following the Bad River tribal governments' opposition to the transportation of sulfuric acid over rickety railroad tracks owned by Wisconsin Central Railway spanning the Bad River reservation, its wilderness, and the Bad River.

"It seemed the tribe kept running into roadblocks. Nothing we attempted was working. Sulfuric acid was being transported by Wisconsin Central despite the tribe's claim to unsafe tracks. In fact, the railroad provided an estimate of 30-50 tankers having already gone through," states Stone.

A group of tribal members had been talking about taking some action for sometime, according to Stone. They sought advise and consultation from Ojibwe spiritual leaders and went through ceremonies seeking direction as to what could be done.

The answer, Stone says, was "to act, not just talk." Following that, a group of four first went to the tracks on July 22nd with the intention of stopping further shipment of hazardous substances across the rez. The first thing they did was perform a ceremony before they set up camp on the tracks. They lit a ceremonial fire and gave their offerings, seeking direction, strength and guidance to do what they had to do.

The four, including Stone, Buster Coutier, Frances Stone, (all from Bad River) and Orlando Carusso from Lac Courte Oreilles, began the vigil which would last 28 days and keep the railway tankers from crossing the reservation as talks with the tribal government continued.

The four were joined by many other supporters—people from Fond du Lac in Minnesota; St. Croix and Lac Courte Oreilles in Wisconsin and Keweenaw Bay in Michigan. "When we put out a call, people came in support." Walt Bressette, Red Cliff, helped with media contacts. These people became the "Anishinaabe Ogichidaa." (Ogichidaa means warrior, protector; Anishinaabe means first people.) The Ogichidaa are responsible to preserve and protect, says Stone. "It's a responsibility and an obligation."

Their message was: "We are a sovereign people, and we care about our land, our people, the environment, and all the gifts the Creator has given us; and it is our inherent right to protect these. That right to preserve and protect goes way back before those treaties," states Stone.

"A lot of people just talk about protecting the Earth or protecting future generations. We didn't talk about it too long; we just took action," he says.

While the encampment of Anishinaabe Ogichidaa blocked the tracks, representatives from the group also participated in talks which have been ongoing between the railway and the Bad River tribe. Eddie Benton-Banai, spiritual leader and consultant from Lac Courte Oreilles was called in to help facilitate as was John Terronez, federal mediator from the Department of Justice, Division of Community Relations.
**(See Anishinabe Ogichidaa, page 21)**

*Butch Stone, spokesperson for the Anishinabe Ogichidaa, was one of the few who first decided to physically stop shipments of acid which were proceeding despite the tribal government's objections. (Photo by Amoose)*


*A sign indicates danger in the transportation of tankers filled with sulfuric acid across tracks which Wisconsin Central deemed safe for speeds no higher than 10 m.p.h. The tracks pass through the Bad River Reservation and over the Bad River, a major resource for the tribe. (Photo by Amoose)*

## *Ogichidaa*

**COVER PHOTO:** The Ojibwa word, Ogichidaa, refers to a leader, either as a warrior or a ceremonial chief. The poster reproduced by GLIFWC for 1996 suggests the contemporary need for warrior/leaders as protectors of the earth and the environment. The battle for survival is being fought in new ways and the issues are different than in the past.

The new ogichidaa, using the courage, strength and spiritual wisdom of their predecessors, are presented with the task of defending the earth and its ecosystem on behalf of those who will follow generation after generation.

Symbols used in the poster have specific meanings within the Ojibwa culture. The animals are each Clan symbols. The makwa, bear, represents a clan of protectors/police. Migizi, the eagle, is of the bird clan which represents spiritual leadership. The turtle, mizheekay, is the king of the fish clan, representing intellectuals.

Copies of the poster can be obtained from the GLIFWC Public Information Office at P.O. Box 9, Odanah, WI 54861, phone (715) 682-6619 or e-mail: pio@win.bright.net. There is no charge for the first copy of the poster, but additional copies are $1.00 each.



# On the other end of the tracks:

## *Sulfuric acid solution mining at White Pine, Michigan*

**Editor's note:** While transportation of sulfuric acid on unfit tracks pose a significant risk, at the other end of the tracks sits the White Pine Mine operated by the Copper Range Company (CRC). CRC is using sulfuric acid to leach copper ore from the old mine site at White Pine, MI. In fact they are currently operating a pilot project in two pillars. The EPA has not yet permitted the full scale project. The EPA is currently meeting with the public and beginning the process of an Environmental Analysis (EAN), which is a comprehensive study of the proposed mining project.

Below is a fact sheet produced by the Bad River Tribe which provides background information on White Pine Mine, acid solution mining, and the permitting process.

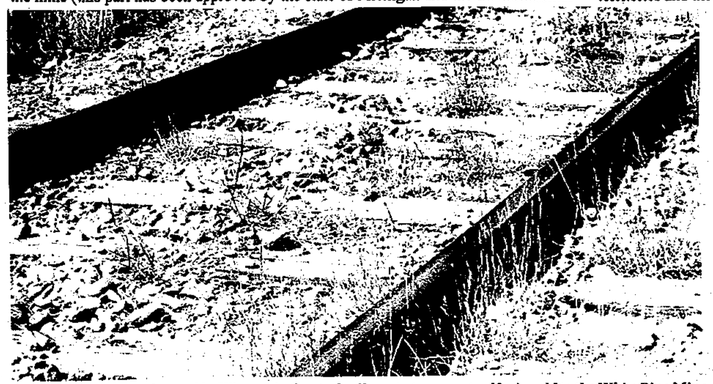
- If the full scale acid mining project at White Pine is permitted, 11 billion gallons of acid will be dumped into the earth and 1 billion gallons of almost pure acid will cross Indian lands in the next 20 years
- Sulfuric Acid burns flesh and can kill plants and animals, and render groundwater undrinkable
- Copper Range Company is the same company that polluted the Great Lakes basin with mercury for years...their smelter spewed toxins into the air, contaminating plants, animals and people and violating the Clean Air Act
- Although this project may have a huge impact on Indian country, the federal government has done little to uphold their Trust obligations and assess the potential damage to Tribal resources

### What is the White Pine Mine, and how can sulfuric acid mining impact the Tribal community?

White Pine Mine is a potential environmental threat to natural resources in northern Wisconsin and Michigan. Since the early 1900s, Copper Range Company (CRC) has been extracting copper from this large underground mine. Copper could no longer be extracted in the conventional way, so CRC shut down the Mine a few years ago. This project, which uses sulfuric acid to leach copper from the earth, has rejuvenated the Mine. It is the first and only one of its kind in the Nation. Nobody really knows what the potential for environmental damage is, but we do know that similar mining projects in other parts of the country and the world have resulted in groundwater contamination and other environmental damage.

Over the next 20 years, CRC plans to extract 900 million pounds of copper ore from the Mine. In this process, support pillars are blasted and an iron-bearing sulfuric acid solution is pumped through the rubble. These chemicals mix with the ground water which naturally flows into the mine. Solution is then circulated through the mine and pumped back to the surface, where copper ore is removed. Acid solution is recirculated until it is too weak to remove ore, then it is discharged into abandoned mine shafts. In theory, this solution will be contained by a series of concrete bulkheads, and later rendered harmless by a "pump and treat" system. There are two parts to this project: the pilot project, which will last 2 years and result in 50 million gallons of sulfuric solution being abandoned in the mine (this part has been approved by the state of Michigan and the Environmental Protection Agency (EPA)); and the full scale project, slated to last up to 20 years and result in **11 billion gallons of acid solution being pumped into Mother Earth**. The full-scale project has been approved by the state of Michigan. It is now up to the EPA to decide whether or not to let this happen.

*A drum ceremony preceded negotiating a Memorandum of Understanding between the Bad River tribe and the Ogichidaa. Above, left, Bad River Tribal Chairman John Wilmer, council members Joe Dan Rose and Mary Maday. Standing is Frances Leoso, Ogichidaa. (Photo by Amoose)*



*The safety of the tracks used by Wisconsin Central railway to transport sulfuric acid to the White Pine Mine in Michigan is being seriously questioned . (Photo by Amoose)*

Sulfuric acid used in this project is coming from the southwest, traveling across ceded territories and the Bad River Reservation. This is industrial strength stuff—almost pure 100% sulfuric acid, with a pH of less than 0 (on a scale of 1-14, 1 being most acidic). Over 1,000,000 gallons of acid may cross the Reservation this year. Over 1 billion gallons may cross in the next twenty years. **Using computer modeling, it is estimated that a spill of about 40,000 gallons of acid (the amount that will be shipped over the Rez at any one time) could kill every living thing in the Bad River for up to twenty miles downstream from the Bad River trestle.**

Acid leaking from the mine may poison ground and surface water, and plants and animals, on ceded territories. The mining company says that acid won't leak from the mine. But the only research to prove this has been done by the Company! Cracks and fissures in the rock, and old boreholes, may provide paths for contamination. Leaking acid may even reach Lake Superior.

Tribal people were promised hunting, fishing and gathering rights on these lands forever. What will happen to the natural resources of this area if they are poisoned by acid? How will this impact Tribal people and Tribal culture? The State of Michigan and the EPA did not ask these Questions before they allowed acid to be dumped into the Earth!
**(See EPA, page 20)**

***See pages 20 & 21 for more information on the White Pine Mine and the Bad River Ogichidaa.***

# Harvesting manomin (spirit food)

*By Sue Erickson, Staff Writer*

**Odanah, Wis.**—Late August and early September is ricing season for most Ojibwe reservations. In fact September is called manoominike-giizis, or wild rice moon. Throughout the summer, the lakes and rivers have been watched, with an eye for the abundance and well-being of the rice.

As fall approaches tribal rice chiefs and elders check the tender, waving stalks frequently. They are the ones who announce that the rice is ready for harvest.

Family members or long-time ricing partners take to their canoes and boats in order to get what they can of the freshly ripened rice. One person must pole the boat carefully through the rice fields while another "knocks" the rice into the bottom of the boat usually using cedar ricing sticks. Cedar is preferred because it is light, and it is easier to gently tap the tender stalks without breaking them.

Once the bottom of the boat is filled with rice, it is taken ashore to be dried and processed. Different styles of processing exist. Some tribal ricers still hand-process in the "old way," which requires parching the rice in large metal kettles over a fire, dancing the rice to crack the husks, and winnowing the rice so the empty, dry husks will be blown away.

Others have mechanized parts of the procedure. Whichever way the rice is processed, it is time-consuming and labor-intensive.

Ricing season is also a social time when families and friends may establish a "rice camp" close to the body of water they are harvesting. The days and nights during the season are spent right there.

The manomin harvest is important because it has always provided a highly nutritious source of food for the Anishinaabe people. Its name, manomin, is derived from the words "manitou," meaning spirit, and "meenum," meaning delicacy. It is not surprising that many reservations are located near the band's traditional ricing lakes or rivers.

While important in the daily diet of the Anishinaabe people, manomin is also an essential part of ceremonial feasts and community feasts, its value within the culture exceeding that of just food.

*It was a good day on the lake for ricers from the Sokaogon Band of Chippewa Indians. But the work is not done. Freshly harvested rice from Rice Lake must now be processed. One of the Sokaogon's concerns about the proposed mine site at Crandon is its potential impact on the traditional rice bed. (Photo by Amoose)*

*Loaded with freshly harvested wild rice, these ricers from Mole Lake head home. (Photo by Amoose)*

## The Discovery of Wild Rice

*By Joseph Chosa, Lac du Flambeau Ojibwe*

Winaboozhoo is an Ojibwe legend. Legend says Winaboozhoo was living with his Grandmother and was a leader of his people. Because winter was drawing near and his people often had a difficult time finding enough food for the long season, Winaboozhoo felt he had to find a way to help them.

He went into the deep woods to build a shelter and prayed to the creator fasting for three days. on the fourth day he was still pondering what to do. Walking through the woods, he came to a river bank and followed the river still wondering how to overcome his dilemma. He walked until it became dark and he was exhausted. He sat down to rest upon the bank of the river and promptly fell asleep.

He then woke up and on the shimmering moonlit water he could see the feathers of dancers swaying back and forth and the sound of shuffling feet dancing in a rhythm.

He asked the dancers if he could join them in their dance. He danced along the shore until he was again exhausted and again fell asleep. When Winaboozhoo awoke it was daytime and he saw for the first time what appeared to be grain growing along the shoreline.

He waded into the shallow water to investigate the grain. He realized it was the tassels on the stalks of grain he had seen swaying in the breeze and not the feathers of dancers and said; "how foolish I have been." But Winaboozhoo then tasted the grain and at that time knew this was the answer to his prayers and that this grain (which came to be named anishinabe manomin or Indian Rice today known as Wild Rice) would sustain his people in the long months ahead. Wild rice has since been a mainstay of the Native American diet used as a food staple and in ceremonial gatherings.

(Reprinted from **Tribal Cooking, Traditional Stories and Favorite Recipes** printed by the Minwanjigewin Nutrution Project, GLITC, 1996.)



# GLIFWC purchases six tons of wild rice for reseeding and enhancement projects

*By Sue Erickson*
*Staff Writer*

**Odanah, Wis.**—The 1996 wild rice season was good, in general, according to Peter David, GLIFWC wildlife biologist. Some western lakes were not as productive as last year, but the central and northwest regions seemed to be up.

A few lakes, such as Totogatic lake, Bayfield Co., yielded no rice. David believes this could be attributable to the high water levels.

All in all, the crop seemed healthy and tribal participation in the season was strong. In 1995, 170 tribal members held ricing permits for off-reservation ricing and harvested about 36,500 pounds of unprocessed rice.

The state sold about 400 ricing permits in 1995 and estimated the harvest at 47,000 pounds. David believes figures will be up for the 1996 season.

GLIFWC biological staff have been at rice landings on a number of reservations to purchase unprocessed rice for reseeding projects. GLIFWC, in conjunction with the Circle of Flight project, reseeds 25-30 sites in Wisconsin and Michigan each year, according to David.

The reseeding efforts, which benefit ricers as well as waterfowl, are cooperatively done with the tribes, U.S. Fish and Wildlife Service, the Wisconsin and Michigan Departments of Natural Resources, the U.S. Forest Service, and sportsmen's organizations.

For some sites, this will be the third year of reseeding. For others it will be the second, and some new locations will be reseeded as well. The efforts have met with both "success and struggles," according to David.

Probably the most difficult areas to reseed successfully are the traditional beds which have vanished. The old beds are gone because of specific problems, David says, which must first be addressed if new beds are to flourish.

Lac Vieux Desert has presented some challenges in relation to water level regulation. This year the Wisconsin Valley Improvement brought water levels up which destroyed the crop in certain areas. Beds in other areas of the lake not affected by the water level manipulation, did well.

Ideally, the tribes would like to see the Federal Energy Regulatory Commission (FERC) provide a lower maximum water level, so that the wild rice beds would be protected, David says.

In terms of reseeding, biologists try to reseed areas with rice that is native to those bodies of water. If sites have no history of rice beds, then they are not as particular as to the origin of the seed, David says.

If a remnant bed is being reseeded, biological staff check with local sources to find seed that is as similar as possible in an effort not to alter the variety of rice.

Biologists have participated in genetic studies on rice to determine the differences in plants from site to site. "Early results suggest that plants which are physically quite different are still quite similar genetically," David says.

The difference in plants might be more a product of local growing conditions than in the genetic makeup of the plant, he says.

*Mole Lake ricer, Rose VanZile, is set for a day on the lake. (Photo by Amoose)*

*Brian Poupart feeds unhusked rice into a machine that will mechanically remove the husks. (Photo by Amoose)*

*Wild rice being parched over the fire. The husks will dry and crack, leaving the tender rice kernel. (Photo by Amoose)*

## Attention ricers

✓GLIFWC will be doing its annual survey of off-reservation ricers which provides information for estimates of harvest for both state and tribal ricers in Wisconsin. Your cooperation in completing these surveys is greatly appreciated.

✓GLIFWC is updating the listing of wild rice retailers from GLIFWC member tribes, which is included in our wild rice brochure. If you are a tribal retailer for wild rice and would like to be listed, please send your name, name of business, address, and telephone number.

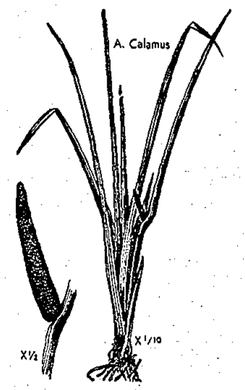
*Left photo: John "Dates" Denomie, GLIFWC wildlife technician, spent a day demonstrating wild ricing techniques at the St. Croix Youth Camp this summer. To the left, students prepare to do some practicing on their own.*

*Top photo: Joe Ackley's rice camp at Mole Lake provides the setting for gathering and processing manomin during the season. (Photos by Amoose)*

# Sweet flag & sweet grass: traditional medicines

*MASINAIGAN will be featuring plants that have been traditionally used by the Ojibwe in each issue. The value of many such plants has been lost over time and lack of use. Plant summaries are submitted by Beth Lynch, GLIFWC Botanist.*

## Sweet flag or bitter root is known as wiikenh in Ojibwe:




This sought-after plant grows in shallow water with cattail and bur-reeds. It can be hard to see sweet flag because its long, narrow leaves blend in with the surrounding cattails and bur-reeds.

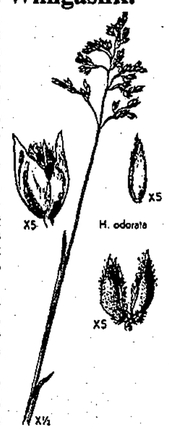
However, once you spot it in a lake or sluggish stream, it is easy to find more because of its distinctive flowering stalk that juts out at an angle part way up the stem. The flowers are very small and yellowish-brown and are on a spike-like structure that is 3 1/2 inches long.

You can be sure you have found sweet flag when you crush a leaf and smell a strong lemon odor.

Traditionally the Ojibwa used the roots in an infusion for colds, coughs, and as a physic (purging substance). It was (and still is) also used in a decoction as a gargle for sore throats, toothaches, and cold remedies.

Sweet flag has also been used for cramps and as a hallucinogen. In addition to being used by the Ojibwa, the candied rhizome (underground stem) has been a popular confection for generations in Europe, Asia, and America, and has been known for its medicinal properties in these cultures.

## The Ojibwe name for sweet grass is Wiingashk:




Sweet grass is a plant that seems to be as popular as ever. Braids of sweet grass can be purchased at pow wows and at specialty stores, yet we still receive many calls every year from people who are interested in picking or growing their own sweet grass. Many people have now started their own sweet grass gardens, either by plant plugs received from GLIFWC or by transplanting sweet grass from roadside patches. Sweet grass is used in basketry and as incense in ceremonies or simply for its pleasurable scent.

It is difficult to find sweet grass growing in the wild. I know of only a few "wild" patches growing in the ceded territories, although it is not uncommon to find it growing along roadsides. This distribution may be because sweet grass can not compete well with introduced grass species that flourish in habitats with good growing conditions. It appears that sweet grass does best where other grasses can't survive because conditions are too dry, or too salty, or the soil is not rich enough.

Sweet grass is an elusive plant; one can often smell it on a hot sunny day but it is hard to locate the origin of the sweet, vanilla scent. We are surrounded by many species of grasses, so it is difficult for the casual observer to tell sweet grass from the rest except in the early summer when sweet grass flowers.

In late-May and early-June sweet grass sends up a flower stalk that extends beyond the leaves which are still short this early in the growing season. A patch of sweet grass is easy to see early in the summer because of the mass of light yellow flowers in open clusters that open before other grasses have begun to flower.

As the season progresses, the flowers turn reddish brown and the leaves grow long enough to harvest for braids. Another distinguishing feature of sweet grass is that the bottoms of the leaves are shiny, while the tops are dull. Of course, you know you've found sweet grass when you smell the base of the stem!



# Tribes enter third off-reservation plant gathering season

**Odanah, Wis.**—Eight Ojibwe bands in Michigan, Minnesota, and Wisconsin have been exercising off-reservation plant gathering rights on U.S. Forest Service lands under one-year agreements with the Forest Service.

The agreement is approved by tribal councils annually and becomes a tribal ordinance.

The agreement has remained the same each year, according to Great Lakes Indian Fish & Wildlife Commission Botanist Beth Lynch, and it is currently up for tribal councils to approve as the tribal ordinance for the 1996-1997 season.

The agreement provides for year-around harvest of any species under a general permit obtained at each reservation's off-reservation registration station.

However, a special permit is required for the harvest of commercial boughs, princess pine, and ginseng, Lynch states. This season also only applies to Forest Service lands off-reservation.

Tribes which have passed ordinances for the off-reservation plant gathering season in previous years include: Red Cliff, Bad River, Lac du Flambeau, Mole Lake and Lac Courte Oreilles in Wisconsin; Lac Vieux Desert and Keweenaw Bay in Michigan; and Mille Lacs in Minnesota.

Only the Red Cliff band has passed an ordinance for the 1996-1997 year to date.

While 372 tribal members checked off the box indicating intention to gather plants off-reservation under the 1995-96 general permit, Lynch is unsure how many actually exercised the right. Under the general permit, gathering of medicinal plants, birchbark, and firewood are some of the more popular uses.

Under the 1995-96 special permit, twenty-two tribal members received permits to harvest boughs commercially, including ten for taking princess pine, and three for ginseng last year.

Tribes are hopeful that the need for an annual renewal of the agreement and tribal ordinance will end with a more long-term agreement. Ongoing talks with the Forest Service promise a Memorandum of Understanding (MOU) between the Forest Service and the treaty Ojibwe bands exercising off-reservation hunting, fishing, and gathering rights on ceded lands.

The Memorandum of Understanding would provide a long-term agreement governing the gathering of plants on Forest Service lands. This would eliminate the yearly ordinances.

Lynch is hopeful that the MOU, which has evolved from about three years of talks, will be complete this fall.

The harvest of live trees and wilderness area gathering have been among some of the more difficult issues to resolve in the MOU, she says.

Some tribes, such as Red Cliff, in Wisconsin, also have individual Memorandum's of Understanding with the Forest Service spelling out tribal harvest rights on a tribe-by-tribe basis.

**Articles by Sue Erickson, Staff Writer**

*Norman Clark, Mille Lacs Band member, carefully peels bark from a birch tree. Many traditional items were, and still are, crafted from birch bark. (Photo by George Felix, GLIFWC warden at Mille Lacs)*

*Beth Lynch, GLIFWC botanist, provides an overview of plant gathering in the ceded territory for GLIFWC wardens during a meeting at Lac Vieux Desert, Michigan. (Photo by Francinevia Browden)*

# Long-term understory plant study

## *Look for the story in the year 2046*

**Odanah, Wis.**—Meaningful results may be available in about fifty years for GLIFWC's understory plant study, according to Beth Lynch, GLIFWC botanist. Lynch does not expect to still be working on the project at that time, but is hopeful her successors will be continue the study so data currently being collected will be useful.

Essentially, biologists want to determine the impact of current logging on understory plants which might be of importance to tribal members. In order to do this, inventories of understory plants on selected sites need to be made prior to logging.

These inventories have kept John Heim, GLIFWC wildlife technician, and Beth Hanson, a seasonal employee with the wildlife section, busy this summer. Sites are inventoried in May for early appearing species and again in late summer for later blooming plants.

Four to five sites are located near Medford, and twelve additional inventory sites are scattered in the Chequamegon, Nicolet and Ottawa National Forests, according to Lynch.

In order for the study to be meaningful some trees cannot be logged for fifty years, Lynch explains, so the Forest Service has agreed to keep some trees standing in each of the study locations in order for the biologists to compare understory species in logged and unlogged areas.

Over the past several summers GLIFWC has begun the development of baseline data necessary to initiate the study. Over thirty-five species traditionally or currently of use to the Great Lakes Ojibwe have been identified in the various sites, Lynch says. These include a wide variety of herbs and shrubs.

"It's difficult to be involved in a study over such a long-time frame, because one wants to have results to share and a story to tell which won't be available for a long time," Lynch comments.

However, there is no rushing Mother Nature, and fifty years is just a blip in her time frame. So, we may need to remind our children to look in the Fall Edition of MASINAIGAN in the year 2046 to get the results!

# Getting the "scoop" on the inland treaty fishery

*By Dr. Terry J. Donaldson*
*GLIFWC Inland Fisheries Section Leader*

Each year, the Inland Fisheries Section of the Great Lakes Indian Fish and Wildlife Commission (GLIFWC) conducts an extensive assessment survey of inland lake fish resources within the ceded territories of Wisconsin, Michigan and Minnesota.

These are done to help understand the long-term population dynamics of walleye in lakes supported by natural reproduction, stocking, or a combination of both. This understanding allows us to manage fish resources, promote tribal harvest opportunities, and set Safe Harvest limits.

There are two major kinds of assessments: spring population estimate surveys and fall recruitment surveys. "Recruitment" refers to juvenile fish born this year or the previous year. Assessments are augmented by summer gillnetting in Minnesota, tullibee (cisco or whitefish) assessment in Minnesota during late fall, and special studies.

Special studies include examination of the relationship between annual water temperature variation and recruitment strength in long-term study lakes, measurement of patterns of egg fertilization success in long-term study lakes with and without successful annual recruitment, and the identification of walleye population composition and movement in the Yellow River-Yellow Lake system.

Inland Fisheries conducts spring surveys on approximately 19-21 Wisconsin, 1-3 Michigan, and 1-5 Minnesota ceded territory lakes each year. The lakes selected for surveys include eight long term study lakes, which are surveyed every year, and a suite of waters from a list of core lakes speared by tribal members.

Lake selection in Wisconsin is made in conjunction with the Wisconsin Department of Natural Resources Treaty Unit.

Surveys are usually made at night with electrofishing equipment but some overnight fyke netting is also done. Four GLIFWC crews are assisted by crews from the St. Croix Department of Natural Resources and the U.S. Fish and Wildlife Service.

Surveys are designed to provide reliable estimates of walleye population size in a given lake. Estimates are derived by use of established "mark and recapture" techniques. Fish are captured, measured for size, sexed and assessed for reproductive condition, sampled for age (either by collecting a spine or a scale), and marked or tagged prior to release back into the lake.

*Butch Mieloszyk shows students from the Pre-College Program in Environmental Studies for Native American Students, UW-Madison, how stunned fish are measured as part of assessment work. (Photo by Glenn Miller)*

*Terry Donaldson, GLIFWC inland fisheries section leader, places a computerized temperature probe which records temperature fluctuations in Kentuck Lake, Vilas County. Data will be used to study temperature variations in comparison to walleye populations. (Photo by Francinevia Browden)*

After a few days, the lake is electrofished again and the proportion of captured fish which are marked or tagged are noted. The data are then plugged into a standard formula which provides a mathematically-derived estimate of adult walleye population size.

In addition, data on population density, sex ratio, sex at age, and size frequency distributions by sex are obtained. Population size estimate data allow us to calculate safe harvest levels. Other forms of data provide insight into population structure and dynamics.

In the spring of 1996, the Great Lakes Indian Fish & Wildlife Commission surveyed 17 Wisconsin, 2 Michigan, and 4 Minnesota lakes. In Wisconsin, population estimates for lakes with natural reproduction ranged from 307 to 8,610 fish, or 1.45 to 6.54 walleye per acre.

A density of three walleye per acre is considered healthy for this type of lake. Estimates for lakes that are stocked or natural reproduction and stocked combined ranged from 5,258 to 10,026 fish, or 5.83 to 1.99 walleye per acre.

## Fall surveys

Inland Fisheries surveys in the fall are designed to measure recruitment strength from year to year on over 110 lakes in Wisconsin, Michigan, and Minnesota. GLIFWC crews conduct these surveys with assistance of the St. Croix Unit and a unit from the Bad River Natural Resources Department.

Lakes surveyed include all long-term study lakes, lakes drawn from the core list, plus lakes of special interest. Again, the lakes surveyed in Wisconsin are done in conjunction with WDNR Treaty Unit surveys.

Electrofishing begins in mid-August and lasts until late October each year. Surveys are conducted at night and typically involve a complete circuit of the lake.

Typically, a catch per unit effort (CPE) of 35 juveniles per shoremile shocked is an indicator of a healthy walleye lake. Other data are also collected, including water temperature, and information on adult walleye and other species.

This year, approximately 105 Wisconsin, 8 Michigan, and 14 Minnesota lakes will have been surveyed by the end of October. Data obtained and analyzed allow us to determine if existing lake recruitment codes are valid or if changes are needed.

The data also allow us to make comparisons of reproductive success, recruitment, and annual year class strength between lakes with natural reproduction, stocked lakes, lakes with both natural reproduction and stocking and lakes with low density or remnant populations of walleye.

Eventually, we hope to be able to define relationships between recruitment strength and adult population health on a variety of lakes. This will allow us to understand better the nature of the resource so that we may manage the fishery to meet the needs of tribal members.

(See Special assessments and research, page 9)



# *No wetlands, no walleye*

The U.S. Army Corps of Engineers, Fish and Wildlife Service, Natural Resources and Conservation Service, and state Departments of Natural Resources are linking reductions in fishery numbers in Midwestern inland lakes to losses in wetlands.

Strong evidence that numbers in gamefish like Walleye, Northern Pike, Muskie, Small and Largemouth Bass, as well as many panfish will dwindle further if current wetland policies are weakened as planned.

It is a well established fact that the wetlands associated with surface waters play an important role in the productivity of fisheries in our lakes and streams.

Not only are wetlands critical to fish spawning and rearing, they also play a critical part in holding back excessive amounts of runoff, filtering the sediment, nutrients, and toxins, and then slowly releasing these waters. This activity keeps our trout streams clear and cool in hot summer months and keeps our lakes free of excessive weed growth.

Wetlands are also valuable as habitat for waterfowl, game, and other wildlife. But their service to us doesn't stop there, areas of wetlands not associated with surface waters usually have a direct connection with the surrounding drinking water systems. Over 2/3 of Wisconsin homes rely on this source for their personal uses.

When this country was first explored there were estimated to be in excess of 225 million acres of wetlands in the lower 48 states. Stories came back to the settled areas of beaver and muskrat so plentiful that it was a trappers paradise.

Current inventories put the amount of wetlands remaining at 100 million acres. This means we have lost acreage equivalents of three states of Wisconsin in the wetlands that have been developed.

We continue to lose wetlands at the rate of 300,000 acres per year.

Field teams with representatives from the U.S. Army corps of Engineers, the Environmental Protection Agency, the Natural Resources Conservation Service, the Fish and Wildlife Service, with the help of more than 35 state agencies and 25 private consultants estimated what the effect of this legislation would have.

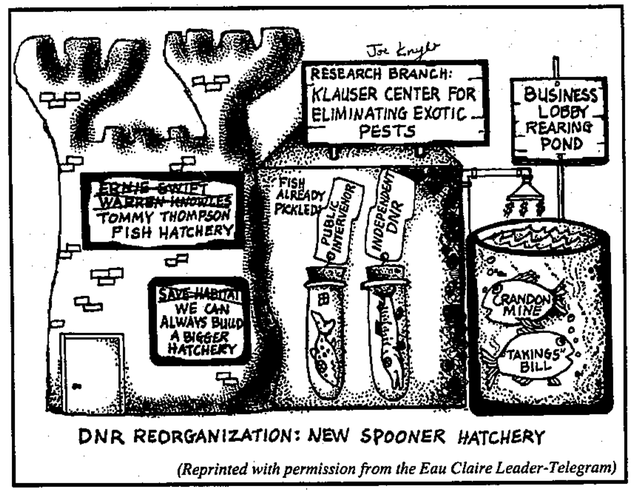
***The potential wetland losses from the Midwestern states:***

- ➡Illinois 80% of remaining wetlands
- ➡Wisconsin over half of the remaining wetlands
- ➡Michigan over 2/3 of the remaining wetlands
- ➡Minnesota approximately 1/3 of the remaining wetlands
- ➡Iowa 80%
- ➡Kentucky 80%
- ➡Ohio 80%

Losses in wetlands for the Midwest as well as other states around the country are in excess of 60% of those remaining. As this alert goes to press your Congress is planning to dismantle the Clean Water Act provisions which allowfor the protection of these valuable areas. In the House, recent passage of H.R. 961, Congressman Bud Schuster's Dirty Water Bill, will give clearance to land developers to go ahead and fill or drain these wetlands. A companion bill in the Senate S. 851, gives developers the same freedom. You have a stake in what happens here.

Congress wants to allow development on 60 to 75 million of those remaining 100 million acres. If we allow this to occur, what will you tell your children if you allow them to do so??

*(Reprinted from Citizen Campaign for Conservation (CCC), through a grant from the Sierra Club)*




*(Reprinted with permission from the Eau Claire Leader-Telegram)*

## 1996 Chippewa off-reservation spring spearfishing season

*walleye & muskellunge final results*

| Tribe | Walleye | Musky | Totals |
|---|---|---|---|
| **Wisconsin** | | | |
| Bad River | 3,087 | 7 | 3,094 |
| Lac Courte Oreilles | 2,461 | 46 | 2,507 |
| Lac du Flambeau | 15,085 | 146 | 15,231 |
| Mole Lake | 3,824 | 33 | 3,857 |
| Red Cliff | 1,970 | 3 | 1,973 |
| St. Croix | 1,900 | 319 | 2,219 |
| **Totals** | **28,327** | **554** | **28,881** |
| **Michigan** | | | |
| Lac Vieux Desert | 702 | 0 | 702 |

## Special assessments & research

**(Continued from page 8)**

Special assessment and research studies have recently been implemented by GLIFWC biologists. In Minnesota, experimental gill net assessments are made during the summer on selected lakes to gain an understanding of this proposed fishery.

In late fall, a GLIFWC crews assesses population structure and dynamics of tullibee in Lake Mille Lacs in order to better understand population health and responses to fisheries.

In Wisconsin, GLIFWC monitors adult population size and structure, patterns of recruitment, and other variables on eight long-term study lakes.

For example, GLIFWC has been measuring daily water temperatures on four of these lakes in an attempt to explain possible relationships between walleye recruitment and temperature.

Data are collected by small digital thermometers which provide 48 daily measurements from ice out until mid-November. The thermometers interface with a computer and can provide an detailed daily or seasonal profile of water temperature variation from year to year. In an attempt to measure annual reproductive success on one long-term lake with poor juvenile recruitment, GLIFWC biologists have been collecting eggs in special traps. These eggs can be sorted to determine the proportion that have been fertilized.

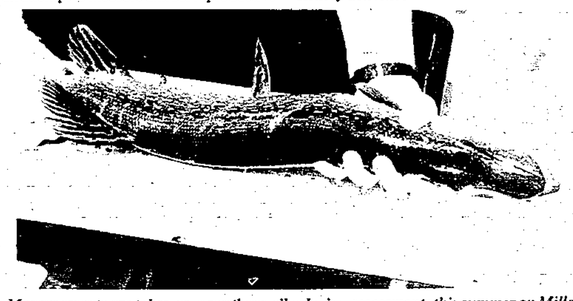
Relating to the ability of the females to reproduce allows us to estimate potential annual production, which can be compared between years on this lake or with data from a similar lakes with good recruitment over time.

GLIFWC is also interested in determining if river spawning walleye in the Yellow Lake-Yellow River system are a discrete population, separate from lake fish which spawn in the river and the lake.

Differential marking and recapture plus tracking of selected adults with radio telemetry equipment should allow us to answer this question.

Since walleye are cyclic in nature, no single year's worth of data can provide us with the information we need to manage this species and promote tribal harvest opportunities.

Data accumulated over time will allow us to track the dynamic nature of walleye populations in relation to mixed fishery activities.



*Measurements are taken on a northern pike during assessments this summer on Mille Lacs Lake in Minnesota. (Photo by Francinevia Browden)*

# The level of protection for Lake Superior from toxic pollutants in dispute

*By Sue Erickson, Staff Writer*

**Red Cliff, Wis.**—The subject of a protective designation for Lake Superior is part of the Wisconsin Department of Natural Resources' (WDNR) Great Lakes Initiative, a plan which will be presented in a series of public hearings this fall.

At issue for tribes is the designation of Lake Superior as Outstanding Natural Resource Waters (ONRW) or Outstanding International Resource Waters (OIRW). The latter is less protective.

It is no wonder that Red Cliff was one of the first Ojibwe bands to pass a resolution calling for a Outstanding Natural Resource Waters (ONRW) designation for the lake. The band has traditionally depended on the lake for survival and many of its members still do.

The designation would assure maximum protection against toxic pollutants under the federal Clean Water Act.

The Lac Courte Oreilles Band and the Great Lakes Indian Fish and Wildlife Commission (GLIFWC), representing eleven Ojibwe bands in Michigan, Minnesota and Wisconsin, followed suit with resolutions in support of the ONRW designation for Lake Superior.

The bands joined the National Wildlife Federation, Great Lakes United, the Douglas County Board, the Bayfield County Board, and individual citizens in calling for this designation.

However, the WDNR is recommending an Outstanding International Resource Waters (OIRW) designation as part of its Great Lakes Initiative, a weaker and less protective designation, according to Red Cliff Environmental Biologist Judy Pratt-Shelley.

The Great Lakes Initiative as a package plan, with the OIRW status recommended, was taken before the WDNR Board in August requesting the Board to approve a series of public hearings on the Initiative, according to Greg Hill, Wisconsin Department of Natural Resources, Great Lakes coordinator. (see side bar for scheduled hearings)

Shelley says that Wisconsin is missing the opportunity to provide maximum protection to Lake Superior and take the environmental "high road" because it has adequate citizen, county, and tribal support to take a strong lead on this issue.

Unlike Michigan and Minnesota, states with industries more likely to be impacted, Wisconsin has fewer industries discharging into the lake, she says.

However, the WDNR is billing the ONRW designation as one which prohibits all growth, Shelley says. She says the ONRW designation is being billed as one which would mean no economic growth in local communities.

Shelley feels this interpretation is premature. "Like any new rule or new law, interpretation would require further definition. Perhaps some of the interpretation of the ONRW status under the Clean Water Act would require court interpretation, but it shouldn't be interpreted as impossible or economically disastrous," Shelley states.

The differences in the designations are rather significant in that the Clean Water Act ONRW allows no new or increased discharges to the lake and covers about seventy bioaccumulative chemicals. The Lake Superior Basin OIRW, favored by the WDNR, requires industry to use the "best available technology" for new or increased discharges and lists only nine zero discharge chemicals which are detailed by the International Joint Commission.

As Shelley points out, several of those chemicals are already banned, and use of the "best available technology" allows industry to remain at the status quo. In other words, the OIRW designation would require little change and provide only a limited measure of protection for Lake Superior. ❑

### Informational Meeting Schedule*

| Date | Time | Place |
|---|---|---|
| September 26, 1996 | 1:30 p.m. | Wausau Public Library<br>300 N. First STreet<br>Wausau, WI |
| September 30, 1996 | 1:30 p.m. | DNR, GEF II, Room 027<br>101 S. Webster<br>Madison, WI 53703 |
| October 1,1996 | 1:30 p.m. | Appleton Public Library<br>225 N. Oneida Street<br>Appleton, WI 54911 |
| October 3, 1996 | 1:30 p.m. | Superior Public Library<br>1530 Tower Avenue<br>Superior, WI 54880 |

*Please not etha formal commdnts on the proposed rules are not being taken at the informational meetings. These meetings are intended for information sharing and to allow DNR staff to answer questions you may have.

### Public Hearing Schedule**

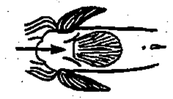
| Date | Time | Place |
|---|---|---|
| October 15, 1996 | 1:00 p.m. | GEF III, Room 041<br>125 S. Webster<br>Madison, WI 53703 |
| October 16, 1996 | 12:30 p.m. | DNR, West Central Headq<br>1300 Clairmont Avenue<br>Eau Claire, WI 54702 |
| October 16,1996 | 6:30 p.m. | Wisconsin Indian Tech. College<br>Conference Center<br>600 North 21st Street<br>Superior, WI 54880 |
| October 17, 1996 | 12:30 p.m. | Bay Beach Wildlife Sanctuary<br>Nature Center Auditorium<br>1660 East Shore Drive<br>GreenBay, WI 54302 |
| October 22, 1996 | 3:30 p.m. | Havenwoods State Forest<br>6141 N. Hopkins Street<br>Milwaukee, WI 53209 |

**Hearings are intended to receive comments on the proposed rule amendments. Written comments may be sent to Beth Goodman—WT/2, DNR, P.O. Box 7921, Madison, WI 53707 by October 31,1996.

*A dock at the Red Cliff Marina is the perfect springboard for these youth who enjoy the cool, fresh water of Lake Superior on a hot summer day. (Photo by Amoose)*

# Alien invaders

**Madison, Wis.**—The Eurasian ruffe and the round goby—two new "exotic" nuisance species—are spreading throughout the Great Lakes.



*The distinctive feature ofthe round goby is the fused pelvic (bottom) fins.*

To educate water users and help prevent the spread of these new exotics to inland waters, the University of Wisconsin Sea Grant Institute offers a variety of free publications.

"Round Gobies Invade North America" is a one-page fact sheet describing the physical characteristics, habitat and potential ecological effects of the round goby, one of the Great Lakes' most recent invaders.

"Ruffe—A New Threat to Our Fisheries" is a four-page fact sheet that details the history and habitat of the ruffe, and tells what to do if you catch one.

"A Field Guide to Exotic Plants and Animals" provides drawings and descriptions of 11 Midwest aquatic exotics and a checklist for cleaning boats to prevent transporting exotics from lake to lake.

Free wallet-size ruffe, round goby and zebra mussel "watch" cards are also available.

These and a variety of other publications are available from UW Sea Grant's Advisory Service field offices in Milwaukee, Manitowoc, Green Bay and Superior, or the UW Sea Grant Communications Office in Madison.

*(Reprinted from the Univerity of Wisconsin, Madison Sea Grant)*



# Studying Jurassic fish:

## *Can sturgeon still stand the test of time?*

*By Francinevia Browden*
*PIO Intern*

**Odanah, Wis.**—It may or may not be known that name' (the lake sturgeon) living and spawning in the Mashkiiziibiing (Bad River) Gichigammi (Lake Superior) region have been around since the days of the dinosaur. Just the same, it may or may not be known that in year 1996 the very survival of this fish species is indefinite.

Over fishing, habitat alteration, and pollution, among other sturgeon population stressing factors dating back to the mid 1800's have taken their toll on the abundance of sturgeon.

The Great Lakes Indian Fish and Wildlife Commission along with Bad River Natural Resources and U.S. Fish and Wildlife Service, in Ashland, Wisconsin, have teamed up for the third year to help gather information regarding juvenile sturgeon.

They hope to gather more data pertaining to sturgeon movement, population abundance, and, if possible, gather enough information to make an accurate estimate of the overall condition of the lake sturgeon species.

In order to obtain more information about this elusive and prehistoric fish that was at one time on the Category Two (C-2) Endangered Species list (species suspected to have depressed populations but with inadequate amount of information) until the C-2 category was dissolved by Congress in 1995. GLIFWC technicians have added radio tagging as a means to track sturgeon more efficiently.

The radio tags allow the sturgeon to be monitored for three months to help reveal why the Bad River is one of only six rivers with a spawning sturgeon population and what factors draw the sturgeon to the Mashkiziibiing area.

So far, results show that the numbers are still very low; however, there is hope as biologists in the past two years have recaptured several previously tagged sturgeon. Studying the recaptured sturgeon gives the biologists a chance to better understand the migration patterns of lake sturgeon and to continue to improve upon the methods used to monitor the progress of the sturgeon.

The information is also used to help insure the continued existence of a species that has been able to stand the test of time, but may fail the ultimate test—repopulating after the devastation of over fishing, log drives, pollution, and other man-made stressors on Gichigammi.

*Tagging sturgeon as part of juvenile lake sturgeon assessments performed by GLIFWC lakes biologists this summer at the mouth of the Bad River. (Photo by Francinevia Browden)*

*Sarah Day, GLIFWC summer intern, Bill Mattes, GLIFWC Great Lakes section leader and Mike Plucinski, GLIFWC Great Lakes technician are assisted by summer youth interns during siscowet assessments this fall. (Photo by Amoose)*

## Sea grant offers exotic aquatics learning kit

**Duluth, Minn.**—The University of Minnesota Sea Grant Program has developed a new tool in the fight against exotic species—a traveling trunk full of posters, books, and preserved exotic species. The Exotic Aquatics Traveling Trunk's fascinating treasures help teachers and agency people teach middle school-age kids through adults about the threat these plants and animals pose. Students will have fun seeing and touching zebra mussels, Eurasian water milfoil, sea lamprey, and Eurasian ruffe—all exotic aquatics that are in the news and may be in a lake or wetland near you.

Exotic species are a real environmental threat. Without natural predators, theyoften displace native species and impact recreation, water quality, pollutant cycling, and habitat.

The Exotic Aquatics trunk contains museum-quality preserved exotic species, books, maps, posters, a complete curriculum with nine lessons, and an award-winning 20-minute video produced by the University of Minnesota Bell Museum of Natural History with funding from the Minnesota Department of Natural Resources."

The video is one of the finest examples of educational tools about natural resources that's out there," said Kathe Glassner-Shwayder, Great Lakes Commission Special Projects Manager. "And that's coming from a former teacher. It's stimulating. It gets the kids actively involved in the problem and conveysimportant basic messages about aquatic nuisance species. It makes me want to goback to teaching!"

Trunk rental costs $60 for a 10-day period if shipping is required, or $45 without shipping. During the 1996-97 school year, the trunk will be free for loan in Duluth, Minn., if a completed evaluation form is returned.

The traveling trunk project was sponsored and coordinated by Minnesota Sea Grant with funds appropriated by the 1994 Congress based on the Non-indigenous Species Act. Project partners include the University of MinnesotaBell Museum of Natural History, National Park Service, U.S. Fish and Wildlife Service, National Park Foundation, and the Minnesota Department of Natural Resources.

For more information, contact Minnesota Sea Grant's Exotic Species Information Center at (218) 726-8712.

# Inland Sea Symposium stresses sustainability

*By Francinevia Browden*
*PIO Intern*

**Red Cliff, Wis.**— Keepers of the Water, a conference to organize sustainable communities within sustainable watersheds, was held in conjunction with the 9th Annual Inland Sea Symposium that took place June 20- 23.

The focus of the conference was to address the quality of the Lake Superior Watershed and the necessary measures that need to be taken in order to develop and maintain communities that are able to relate to and live in partnership with their watersheds.

The keynote speaker for the conference was author, lecturer, consultant, and facilitator, Chris Maser. Mr. Maser's keynote presentation, "Sustainability— What is it?" was targeted towards bringing about the awareness of the difference between industry's highly coveted sustained cut of timber and the more environmentally responsible concept involving the sustainable cut of timber.

Maser pointed out that **sustained cut** simply implies that one will cut timber as long as it is available, but when it has become dissipated one will then most likely find another resource to exploit. **Sustainable cut** on the other hand, embraces the notion that our resources are able to last as long as they are respected and treated with care.

Peter Lavigne, an activist, educator, nonprofit management expert, and writer, has been a long- time environment preservation advocate. Mr. Lavigne's discussion pertaining to watershed approaches and community involvement in watershed restoration served as the platform for Saturday's panel discussion.

The panel, entitled "Sustainable Visions for the Chequamegon/Lake Superior Region," invited panelists from the Alliance for Sustainability, Inland Sea Society, Lake Superior Alliance, Lake Superior Binational Forum, National Wildlife Federation— Lake Superior Biodiversity Project, River Alliance of Wisconsin, Sigurd Olson Environmental Institute, The Nature Conservancy, Whittlesey Creek Watershed Project, and the Wisconsin DNR.

Moderated by Inland Sea Society President Jay Moynihan, a primary concern of the panel was the need to get the community involved in the effort to conserve the land and the watersheds.

While there was no one way decided upon what would provide all the answers to the watershed restoration, one thing that was agreed upon was the need to learn how to live with the land and he need to respect it in order to protect it.

Edward Benton-Benai, a spiritual leader of the Ojibwe, renowned educator, and author of ***The Mishomis Book*** was on hand at the Friday morning presentation at Chautauqua to provide an Ojibwe perspective.

Benton noted that tribal teachings have always emphasized respect for the land, water, and all other creatures which is part of Ojibwe spirituality. That spiritual relationship with the Earth, Benton said, is "absent from the curriculum of the larger society."

Benton noted that differences in the value systems of the Ojibwe and the larger society have played a role in bringing the air, the water, and the land into a polluted state. The tribes lived in a sustainable fashion with their environment.

Today, the road signs that dot the highways through the north attracting tourists, depict the quest for the dollar, Benton said. To that quest regard and respect for the resources have fallen prey.

The 9th Annual Inland Sea Symposium was a fun- filled event that had activities for both the young and young at heart. The activities ranged from in- classroom presentations to on- the- water demonstrations.

Internationally known kyackers Nigel Foster and Audrey Sutherland were among the field of experts on hand to help with the presentations and demonstrations during the symposium.

Nigel is a British kyacker who has contributed to the designs of three top performance kyacks and has kyacked the British Isles and circumnavigated Iceland. Nigel led the advanced paddle to Devils Island, a night navigation clinic, and the advanced rolling techniques workshop along with expert kyacker James Loverage.

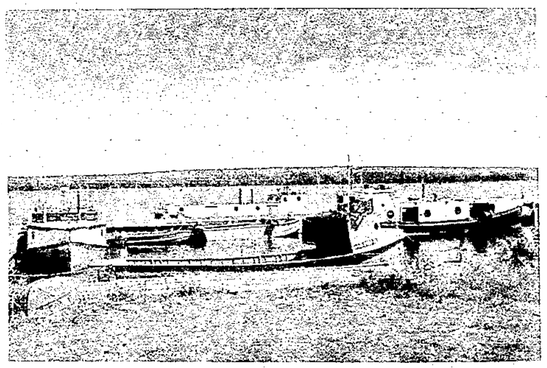
Audrey Sutherland, who describes herself as the opposite of high tech and well over 60, was present at the symposium to share with the workshop participants her savoir- faire in kyacking and to provide inspiration to those who never thought that they could embark on kyacking expeditions.

Audrey frequently paddles the frigid waters if Alaska solo in an inflatable, taking only the bare essentials. Her motto is "Don't buy anything you can make, and don't make anything you can find." She is also the author of the books, ***Paddling My Own Canoe***, and ***Paddling Hawai'i.***

Other events that took place included various in- class and on- the- water demonstrations relating to everything from how to choose a kyack to recipes and instructions for sports food preparation.

Saturday featured a feast, a Red Cliff pow- wow, and a performance by the Lamas of Sera- Je.

*Summer youth interns assist Bill Mattes, Great Lakes section leader, GLIFWC, with siscowet assessments near Keweenaw Bay. Pictured above with Bill are Shawnee Maki, intern with Keweenaw Bay Natural Resources Program, and Ezra Miranda, summer youth intern with GLIFWC. (Photo by Amoose)*



*Fishing tugs near the Red Cliff reservation. (Photo by Amoose)*



# ANA grant project provides digitized data on natural resources in the ceded territories

*By Sue Erickson, Staff Writer*

**Madison, Wis.**—Completing a fifteen month project funded through a grant from the Administration for Native Americans (ANA), Susan Klugman has provided GLIFWC with "information layers" on natural resources in the ceded territories.

Klugman began work with GLIFWC as the assistant environmental modeler in June 1995 and has been based with John Coleman, environmental modeler, in Madison.

Her job under the grant was to establish a Geographic Information Systems (GIS) database of natural resource layers in Minnesota, Wisconsin, and Michigan.

A modeler essentially presents relationships among different features in space, Klugman says. So, this job has been to show spatial relationships between natural resources.

This has required significant research to find the data available on various resources, compiling it into a readable fashion, and digitizing it for use in reports or in maps.

*Susan Klugman, assistant environmental modeler.*

Actually, the information produced is "layered" and can be overlaid on other information layers. For instance, for deer in Wisconsin ceded territory, tribal members may want to know how much public land is available for off-reservation hunting in specific deer management units.

A person could take out an information layer containing the deer management units and an information layer containing maps of public lands to lay over the management units. From this, the relationship of public land to the management units can be seen through use of the GIS layered maps.

Databases on a variety of subjects of importance to the tribes has or is being developed. Among those are predator and prey density, deer density, forest cover type, mineral exploration, hydrology, mercury contamination, and harvest statistics.

Although ninety percent of her job was research and compiling GIS data, Klugman also participated in training GLIFWC biologists on the use of GIS systems, and trained Jenny Krueger, data entry clerk, on ArchView, so she can use the system for producing spearing reports and mapping harvests.

Following completion of the project, Klugman will be heading homeward to Pennsylvania to be closer to family. Klugman holds a Master of Science Degree in Fisheries and Wildlife Science from Penn State University.

Prior to working for GLIFWC, she worked for the U.S. Wildlife Service for four years and as a GIS technician with the Wisconsin Department of Natural Resources' Bureau of Research for two years.

She will be joining her husband, Karl Kleiner, who teaches plant ecology at Franklin Marshall College in Lancaster, PA. Klugman will be looking work in the area of GIS natural resources applications.


*Joining GLIFWC staff at their picnic at Lac du Flambeau is Mary Ann Salvato, Administration for Americans (ANA), Washington, D.C. Mary pictured above with GLIFWC Executive Administrator James Schlender and ANA Coordinator James St. Arnold, also joined in the softball game. (Photo by Amoose)*


*GLIFWC's "Betty Crocker," Gigi Cloud. One of Gigi's favorite recipes appears in GLITC's new cookbook. The cookbook containing traditional stories and favorite recipes from tribal people at all eleven Tribes in the State, is now available for $10.00 plus $2.00 shipping and handling. Send checks to: GLITC Cookbook, Great Lakes Inter-Tribal Council, P.O. Box 9, Lac du Flambeau, WI 54538. Tribal Cooking contains 75 entries and numerous pictures and original drawings.*

*The grant program, the Minwanjigewin Nutrition Project, has worked with Tribes in Wisconsin since the spring of 1995. The Minwanjigewin Nutrition Project employed community nutrition assistants at six Tribes. These community members worked with tribal dieticians and provided nutrition education to the Tribes. The project taught nutrition facts and incorporated use of traditional foods, typically low in fat, sugar, and salt and healthier than the processed foods often used today. Tribal Cooking was one of the project's activities. (Photo by Sue Erickson)*

# Reservation conversation

**Masinaigan** is beginning a new opinion "column" which will feature opinions from the public on member reservations regarding specific topics. This edition's questions were: 1) What are important issues for tribal people to consider in the upcoming state and national elections? and 2) Could tribes do more to encourage voter turn-out during federal and state elections?

**Scott Smith, Lac du Flambeau**

*1) "I am not sure that the President can do much that affects Native Americans. Nationally, I think health issues are important for Indian people. At the state level, gaming issues are critical."*

*2) "Yes, very much. We need to consider BIA cuts and tribal gaming when choosing candidates. The tribe or the Great Lakes Inter-Tribal Council should do a summary of each candidate. They could have questions for each candidate and put that out in tribal news letters. This would assist tribal members in knowing how to vote for their own interests."*

**Leon Valliere, Lac du Flambeau**

*1) "I think we need to think about our tribal elders, especially long term care for Native American elders. On-reservation care is long overdue and neglected. Too often they are shipped off the reservation to old folks homes in other communities. Perhaps, we need to look at an inter-tribal facility."*

*2) "Encouraging people to vote is not up to the tribe. This is an individual right and it is up to the individual to vote. If people don't exercise their right to vote, perhaps they shouldn't be voting. The tribe, however, should be doing other things."*

**Robin Wolfe, Bad River**

*1) "A key issue for tribes, I think, is gaming. Also, environmental issues, like the tracks. Another is the Indian Child Welfare Act. A bill has been proposed where tribes might loose some of their teeth in the Act. Funding and budget cuts to tribes are also important."*

*2) "Yes. I think they need to educate people as to the importance of voting, the same as tribal elections are important. If you don't do anything, you can't say anything either. We need to show politicians that our people do care. The tribe could find out how many of our people are voting at elections to get some idea of numbers."*

**Katie Lemieux, Bad River**

*1) "Key issues are budget cuts and environmental issues."*

*2) "Yes, definitely. Tribes should be bringing out issues more on a personal level, so people can see how things would affect them. It would help to provide some insights into candidate's stands on issues and information on issues candidates are raising."*

*Photo to the left: Anishinabe youth do their share in the Protect the Earth run designed to draw attention to the potential environmental damage which could occur from the proposed Crandon mine. Top photo: These girls from the St. Croix band brought their D.A.R.E. dog with to culture camp where they learned a variety of things including how to harvest wild rice. (Photos by Amoose)*



# *Updates: Indian issues*

## Judge dismisses Indian treaty rights claim

**Madison, Wis.**(AP)—The Menominee Indian tribe gave up their hunting and fishing rights on millions of acres of eastern and central Wisconsin, a federal judge ruled Tuesday.

The 7,000-member tribe claimed in a January 1995 lawsuit that it never gave up those off-reservation rights on public lands it ceded to the federal government 150 years ago.

U.S. District Court Judge Barbara Crabb said the tribe gave up those rights in treaties signed in 1831 and 1848, even though historical records indicate that the tribe may have been misled about the ramifications of the first treaty. No matter how bad the deal, it is not within the court's province to rewrite it," Crabb said.

State officials applauded the decision, saying it would help avoid conflicts like those that resulted in the late 1980s on northern Wisconsin boat landings over Chippewa Indian treaty rights, and fishing and hunting quotas on non-Indians.

"It is one of the few cases in this century that a judge has ruled that the language of the treaty was clear on its face" and stands today, Attorney General James Doyle Jr. said. "It is one of the most significant, important decisions for the state of Wisconsin in many, many years."

Crabb said the tribe had 20 months to research the treaties and find facts to support their claims, but failed.

The tribe argued that its 19th century ancestors relied so heavily on hunting and fishing to live, that it would have never given up those rights. But Crabb ruled it did and a mistake doesn't release it from the treaty. She also said the 1831 treaty allowed the tribe to exercise its rights on lands it ceded to the government until the lands were "surveyed or sold by the president," which occurred in 1834. The tribe appeared to understand the meaning of that term, she said.

Crabb did note that historical records indicate the tribe may have been misled about the ramifications of the 1831 treaty.

Menominee Chief Gau-a-tau said during treaty negotiations in 1831 that the government told him that land west of the Fox River "would remain the tribe's as long as its members should live," Crabb wrote. However, she ruled that "even if the United States misled the Menominee on this point, this court cannot look beyond the clear treaty language and rewrite a treaty. Even treaties that are the product of bribery, fraud or duress are valid and must be enforced," Crabb wrote.

In the 1848 treaty, the Menominee agreed to cede all of their Wisconsin land to the federal government in exchange for new lands in Minnesota. The tribe later found those lands unacceptable and signed a subsequent treaty in 1854 that traded the land in Minnesota for its present-day reservation in Wisconsin.

## Menominees to appeal decision

**Keshena, Wis. (AP)**—The Menominee Indian Tribe will ask a federal judge to reconsider her decision dismissing a lawsuit that sought tribal hunting and fishing rights on millions of acres of eastern and central Wisconsin, the chairman said.

It is the first step in what could be a long process of appealing the dispute over treaties the tribe signed with the U.S. government in the 1800s.

"Historically, native and indigenous peoples have always had to battle government politics, racism and the courts to achieve justice," the tribe said in a statement.

The Menominee Legislature met behind closed doors Sunday and unanimously decided to file a motion with Crabb asking her to reconsider her decision, Tribal Chairman John Teller said.

The tribe did not expect the judge to "remake history or to expand treaties and legislation beyond her terms" but she should interpret the treaties "as our Menominee leaders understood them at the time," Teller said.

He added, "Contrary to Judge Crabb's opinion, we don't believe the treaty language ws clear to the chiefs who signed the treaties. . . .This decision is a slap in the face to the Menominee peole."

The tribe's lawsuit filed in January 1995, claims off-reservation rights to fish, hunt and gather food on up to 10 million acres. The area stretches from Upper Michigan south to the Milwaukee River and west to central Wisconsin. Included in the are are GreenBay, Lake Winnebago, the Wolf River and parts of Lake Michigan and the Wisconsin River.

Chippewa off-reservation rights were upheld by the 7th U.S. Circuit Court of Appeals in 1983, and later defined first by the late federal Judge James E. Doyle Sr., then by Crabb.

(Reprinted from the Daily Press, Ashland, Wis.)

## Trial date set for Mille Lacs and Fond du Lac cases

**Odanah, Wis.**—March 17, 1997 is the date set for the recently consolidated cases regarding the 1837 treaty rights of the Mille Lacs and Fond du Lac bands of Chippewa in Minnesota. This changes the September 16, 1996 trial date previously set in the Mille Lacs case prior to the consolidation of the two cases.

The Landowners and Counties who were granted intervention in the Mille Lacs case, have filed Motions to Intervene in the Fond du Lac case regarding 1837 issues as well. The Motion is currently being considered.

## The destiny of Strawberrry Island remains unsure

**Lac du Flambeau, Wis.**—The fate of Strawberry Island on the Lac du Flambeau reservation remains caught in a maze of county decisions and politics. Owner/developer Walter Mills is battling for necessary building permits, while the Lac du Flambeau band remains committed to preserving the culturally-significant site.

At issue is the county zoning committee's decision to overturn its original decision to deny Mills the permit.

The matter was recently before the Vilas County Appeals Board. The position taken by the Appeals Board, according to Tribal Chairman Tom Maulson, was that the Administration could not just overturn the original decision before going to Circuit Court.

The matter will be heard in Vilas County Circuit Court, according to Carol Brown, Attorney for the Lac du Flambeau band. The Circuit Court will review the Board of Adjustment's decision to uphold the Zoning Committee's first decision to not grant a permit to Walter Mills for construction on Strawberry Island.

The Circuit Court decision, once made, can also be appealed by either party to the Court of Appeals and eventually the matter can be taken to the Supreme Court, Brown says.

Meanwhile, the Lac du Flambeau Band has made an offer to purchase the property. However, there has been no response from Mills beyond acknowledging receipt of the offer.

## Turtle regs to be considered by WDNR Board

**Odanah, Wis.**—The Wisconsin Department of Natural Resources (WDNR) is considering rules to govern turtle harvest due to concerns that turtle populations are diminishing. GLIFWC comments on the issue urge the WDNR Board to investigate the issue in order to determine if the turtle populations are actually in decline and, if so, to determine the cause of the decline prior to establishing rules. A public hearing was held on September 25th.

Meanwhile, the Bayfield County Zoning Board has granted Joseph Chaudoin a extension on his permit to harvest turtles and permission to build another pond for expansion of the business. GLIFWC urged the Board to postpone the permit until the WDNR had established turtle harvest regulations.


*The new resort and casino at the Bay Mills Indian Community in Michigan. (Photo by Amoose)*

# GLIFWC wardens patrol land and water during off-reservation seasons

*By Sue Erickson, Staff Writer*

**Lac du Flambeau, Wis.**—As summer breaks into autumn, the schedule for GLIFWC conservation officers picks ups its pace. The off-reservation bear and deer hunting seasons open the day after Labor Day as does small game for many species. In addition, wild rice usually ripens for harvest in late August, bringing people out onto the lakes.

It is not surprising that no two days are the same for Sgt. Larry Mann and Corp. Frank White, both stationed at the Lac du Flambeau reservation. During hunting season their days begin anywhere from 5 a.m. to 7 a.m. "During deer season, I like to be out at the break of day, when the deer become visible," says Mann, an eight-year veteran with GLIFWC's Conservation Enforcement Division.

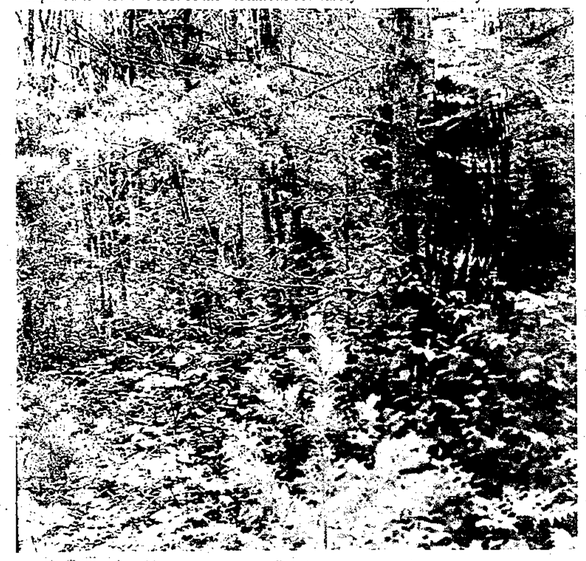
Mann generally chooses more popular hunting areas for patrol, but varies his route daily. Old logging sites and new logging areas where clearing has taken place and deer might be moving around are typical places for him to check as are back roads leading off the reservation.

During the late fall Mann is more likely to be out in the afternoon checking for car tracks, looking for places where hunting is taking place.

Currently, the wardens also check out posted ricing lakes. "There are not many violations during the ricing season, but we check for restrictions on canoe size, size of sticks, and time restrictions. There are no limits on the quantity of rice that can be taken," Mann explains.

Hunting violations are much more frequent. Shooting from the vehicle and uncased, loaded weapons in the vehicle are the most common violations, Mann states. Occasionally, there is an untagged deer or a deer not exposed to view. "Most of the violations are safety violations," he says.

*A decoy deer looks lifelike behind Corp. Frank White, who just placed the decoy in a spot visible from the road. (Photo by Amoose)*



*Can you find the warden? Forest foliage provides a nice camouflage for Sgt. Larry Mann who watches the road for people who attempt to illegally shoot the decoy deer. (Photo by Amoose)*

Both Mann and White are cross-deputized with the State of Wisconsin so they can, and do, enforce state conservation laws on non-Indian hunters as well. The cross-credentials are updated and renewed each year. This involves an annual twenty-four hour training session.

This year's session focused on DWI (Driving While Intoxicated) detection and checking for "field sobriety." This relates to hunting while intoxicated. Mann explains that hunters are allowed to drink while hunting; however, they cannot be intoxicated. Sometimes officers must draw the line on whether the hunter is or is not "intoxicated." This can be a matter of a fine line.

"We catch quite a few non-tribal members, especially for safety violations," Mann says. The cases are usually pretty cut and dry, although a few hard luck stories are attempted, he says.

GLIFWC wardens employ decoy deer during off-reservation deer season. This involves placing a stuffed deer in a position visible from the road. Some of the deer are outfitted with remote control, so officers can move their heads or tails, providing a more live-appearing decoy.

All GLIFWC officers use decoys from time to time. Mann and White usually hide in the woods near the decoy. They also keep their truck hidden nearby in case of a chase, a situation which has occurred in the past.

Patience and waiting is the key for much of the enforcement activity. . .finding a location and waiting. Some days there is no activity and the wardens move on.

In the case of the decoy deer, the wardens hide in the woods, sometimes for hours in the snow and cold.

Approaching vehicles can usually be heard, so the officers have time to duck down. "You can hear the vehicle stop and back up," states White. The attention of the driver and passengers is usually so focused on the deer that they don't even see or hear us coming up to the vehicle as they shoot."

The officer usually taps on the vehicle window and identifies himself.

"One car full of guys were so excited about seeing the deer, that when I knocked on the window, one guy just turned to me and pointed excitedly at the deer. It didn't even register that I had just walked up to the car out of nowhere or that I was a conservation officer," White says.

While not always appreciated out in the field, neither Mann nor White have had any serious incidents when citing people, tribal or non-tribal members. Generally, people are pretty cooperative, they say.

Tribal members are cited into tribal court and non-members into state courts. This is a entirely different facet of the warden's job. Incident reports have to be filed and frequently officers have to appear in court.

(See GLIFWC wardens, page 17)



# Six new officers join GLIFWC Enforcement Division

*By Sue Erickson*
*Staff Writer*

**Odanah, Wis.**—The job began with a one week orientation at the GLIFWC main office in Odanah for six newly hired conservation wardens last August. After one week, they scattered to their separate satellite offices on member reservations in Minnesota, Wisconsin and Michigan.

The six new employees were given the opportunity to meet all GLIFWC staff, complete paperwork, and join some of the biological staff in field surveys such as purple loosestrife eradication, fisher-martin-bobcat surveys, and electrofishing.

The purpose of the orientation at the main office was to give the new employees a good picture of GLIFWC's diverse activities and the nature of the organization as a whole, says Charles Bresette, GLIFWC chief warden. "Because conservation wardens are located on member reservations, they are not always as familiar with other staff or with the whole scope of GLIFWC work. However, because they are working in local communities, they are often approached with questions regarding many aspects of GLIFWC, so it is important to keep field staff updated on activities outside of enforcement as well," Bresette says.

George Felix and Brett Haskin are currently stationed at the Mille Lacs reservation in Minnesota. James Mattson is stationed at the St. Croix reservation in Wisconsin. James Rasanen and Tim Tilson are at the Keweenaw Bay Indian Community in Michigan; and Paul Baragawanath is located at the Bay Mills Indian Community also in Michigan.

Four of the new wardens, including Rasanen, Tilson, Baragawanath, and Felix, are currently at basic recruit training at the Chippewa Valley Technical College, Eau Claire, Wis. They will complete a ten week, 400 hour basic recruit training course before returning to their stations. ■

*Coming in from checking ricers on Aurora Lake, an off-reservation ricing location, is Sgt. Larry Mann, GLIFWC warden stationed at the Lac du Flambeau reservation.*

## Off-reservation hunting seasons

Numerous off-reservation hunting, fishing and gathering seasons are running concurrently through the fall. Open seasons include:

**Wild Rice**—No set open and close. Check with on-reservation registration station. Some lakes are regulated with opening and closing on the basis WDNR-tribal decision.

**Small game hunting**—Day after Labor Day–March 31st. Includes: bobwhite quail, Hungarian partridge, pheasant, raccoon, red and gray fox, ruffed grouse, sharp-tailed grouse.

**Turkey**—Day after to December 31st

**Bobcat**—October 1-March 31st.

**Year around small game includes:** rabbit; coyote; beaver; red, gray and fox squirrel; snowshoe hare, and any other unprotected species.

**Bear**—Day after Labor Day through October 31st

**Deer**—Day after Labor Day through December 31st

**Waterfowl seasons**—Wisconsin and Minnesota (1837 treaty area)
**Duck** Sept. 15 - Nov 7
**Goose** Sept 15 - Dec. 1
**Michigan**—parallels state season

**Open water fishing**—Year around

**Plant gathering**—Year around on Forest Service land if a tribal ordinance has been passed. Check with the on-reservation registration station.

**Wild rice**—Fall season, check with local registration station

*Practice shoots are part of GLIFWC wardens' annual training. Above, participants practise shooting from the ground. (Photo by George Felix, Mille Lacs warden)*

# GLIFWC wardens continued

**(Continued from page 16)**

Mann and White also participate in the WDNR-GLIFWC cooperative fall aerial enforcement activity, which occurs around all the reservations in Wisconsin.

Essentially, GLIFWC and WDNR conservation officers are on the ground, but guided by a pilot who is surveying the area at night. For the most part, they are observing for people shining deer.

If a suspected activity is noticed from the plane, the ground officers are given a location, and they check out the area by truck or ATV, if necessary. Again, some nights have little activity, while others may be more busy than the ground crew can keep up with.

While patrol and enforcement of season regulations consumes most of the time for GLIFWC wardens, other activities also come with the job. Mann just completed a hunter safety course, which is offered annually on reservation. GLIFWC wardens instruct hunter safety courses on all member tribes' reservations. They also provide boating, ATV, and snowmobile safety courses on-reservation.

They may be called on to participate in a search-and-rescue, man public information booths at community events, or even speak to a class of students regarding treaty rights and conservation enforcement.

For Mann and White, no day is exactly the same. Their lives and schedules are guided by the nature and number of off-reservations seasons.

They switch from trucks into canoes, or ATVs, or snowmobiles, doing what has to be done to effectively enforce off-reservation codes. ❑

# Circle of Flight:

## *Model tribal wetland & waterfowl enhancement initiative*

**Minneapolis, Minn.**—Spanning three northern states including Minnesota, Michigan, and Wisconsin, the Circle of Flight initiative is completing its sixth year of cooperative wetland and waterfowl enhancement projects. The goal is to maintain a stable waterfowl habitat in the Great Lakes region.

In 1996 thirty-five Circle of Flight projects on twenty reservation and treaty ceded areas were funded through a Congressional appropriation for $600,000, according to Robert Jackson, biologist for the Minneapolis Area Office (MAO) of the Bureau of Indian Affairs (BIA).

Circle of Flight provides a tribal and inter-tribal strategy for cooperation to preserve and enhance wetland ecosystems and associated habitats that benefit waterfowl, non-game, and threatened and endangered species, Jackson says. The tribal initiatives have also involved other state, federal and county governments and private conservation organizations such as Ducks Unlimited.

Projects include wild rice restoration, purple loosestrife eradication from wetland areas, wetland and prairie restoration, water control structure installation and repair, and installation of nesting structures for waterfowl.

The Great Lakes region provides critical habitat for waterfowl, Jackson says, particularly during drought periods in the prairie pothole regions. Stable habitat must guarantee adequate feeding and nesting areas.

Currently, the Circle of Flight programs manage over 200,000 acres of natural wild rice beds, which provide significant waterfowl feeding and nesting areas unique to the Great Lakes region, Jackson states.

Circle of Flight was featured in an award-winning video presentation produced by Discover Wisconsin TV Productions. Two half-hour programs featuring Circle of Flight projects on Wisconsin reservations received the national Telly Awards in 1996.

For a complete copy of the **Circle of Flight** publication, contact the GLIFWC Public Information Office at P.O. Box 9, Odanah, WI 54861 or phone (715) 682-6619.

Summaries of various 1996 Circle of Flight enhancement projects are below.

### *Michigan*

**BAY MILLS INDIAN COMMUNITY**

**Waterfowl Enhancement Projects**—Wild rice seeding, waterfowl nesting structure monitoring and the repair of two impoundment water control structures on the Hiawatha National Forest in cooperation with the U.S. Forest Service.

**KEWEENAW BAY INDIAN COMMUNITY**

**Mud Lakes, Keweenaw Bay Slough and Pinery Lakes Access Improvement Project**— Construction of floating docks at all three management areas for access over bog areas.

**Net River Flooding Project**—Create an access road to a nesting island and goose pasture within the Net River. The island will be mowed and planted with native grasses.

**LAC VIEUX DESERT**

**Wild Rice Establishment**—Purchase and plant 1,500 pounds of wild rice in Lac Vieux Desert, Crooked and other area lakes in cooperation with the Great Lakes Indian Fish & Wildlife Commission and U.S. Forest Service.

### *Minnesota*

**BOIS FORTE**

**Waterfowl Enhancement Projects**—Waterfowl nesting structures, wild rice seeding and noxious weed control on Nett Lake.

**FOND DU LAC**

**Rice Portage Wetland Management**— Wetland and wild rice lake restoration project which includes the restoration of a 634 acre wild rice lake with extensive associated wetlands.

**Deadfish Wetland Management Project**—To increase and improve waterfowl migratory and production habitat by creating impoundments and restoring a 101 acre wild rice lake.

**FOND DU LAC CEDED TERRITORY**

**Hay Lake Waterfowl and Rice Enhancement Proposal**—Installation of a water control structure to regulate water levels and encourage reestablishment of wild rice. Cooperative project with Minnesota DNR and Ducks Unlimited.

**Kettle Lake Wildlife Management Area**—Installation of a water control structure to create a 10-15 acre impoundment. Excavation of 3-4 dugouts, 15 acres of brush sheering and wild rice seeding. Cooperative project with Minnesota DNR.

**GRAND PORTAGE**

**Dutchman Lake Project**—Completion of 200 acre impoundment project.

**LEECH LAKE RESERVATION**

**Sugar Point Rice Paddy Renovation for Waterfowl**— Renovation of this 500 acre paddy complex to create waterfowl habitat.

**Gull and Pelican Islands Sanctuary**—Sanctuary improvements to enhance the nesting success of the common tern which has a C-Z status under the Endangered Species Act.

**Waterfowl Nest Structure Project**—Construction and installation of over 1200 waterfowl nest structures.

**Prescribed Burn Habitat Improvement**—Cooperative program with U.S. Forest Service and Minnesota DNR to improve approximately 3,000 acres of upland habitat for waterfowl nesting.

*Rice Lake on the Sokaogon Chippewa Reservation is one of the many lakes which have been enhanced through wild rice reseeding as part of Circle of Flight. (Photo by Amoose)*



# Bizhibayaash

***The Circle of Flight program has provided significant help in removing purple loosestrife from wetlands in the ceded territory. The exotic plant can literally take over a wetland area, choking out many other plant species, such as wild rice. (Photo by M.J. Kewley)***

### *Minnesota continued*

**Winnie Wildlife Ponds Educational and Interpretive Area**—Develop an interpretive program for the Winnibigoshish Wildlife Pond Complex.

**MILLE LACS**

**Wetland Enhancement Project**—Engineering and construction of one to three acre open water areas in existing wetland to promote waterfowl production; along with construction, installation, and maintenance of waterfowl nesting structures.

**RED LAKE**

**Red Lake Farm and Kiwosay Wildlife Area Enhancement Project**—Wetland Restoration and Moist Soil Management on 624 acres . Establishment of 380 acres of wildlife food plots. Native grass seedings and dense nesting cover enhancement on 989 acres. Construction, placement and maintenance of 119 nesting structures.

**UPPER/LOWER SIOUX**

**Lower Sioux Wetland Restoration Project**— Continue development of wetland complex on the gravel pit site including water control structure placement, dikes and vegetation establishment.

**Upper Sioux Wetlands Education Project**—Construction of a boardwalk and trail system on 283 acres of restored wetlands and adjacent uplands along the Minnesota River.

**WHITE EARTH**

**Prairie/Wetland Restoration**—Clipping and maintenance of 1,445 acres of land placed in wetland and prairie restoration, in the Perch Lake Area. Improve nesting cover, habitat and increase feeding areas. Construction of wetland basins and plug ditches.

**1854 AUTHORITY**

**Crane Lake Lookout Tower Impoundment**—Design, engineering and construction of a dam to create a 30-acre wetland management area; followed by vegetation control, wild rice establishment and construction and installation of nesting structures.

**La Croix Interpretive Site Phase II**—Cooperative environmental education and interpretive project between U.S. Forest Service, Minnesota Department of Natural Resources, Bureau of Indian Affairs and the 1854 Authority.

### *Wisconsin*

**BAD RIVER**

**Waterfowl Habitat Improvement on the Bad River**—Enhance wild rice production in the lower Bad River by seeding and placement of 50 nest boxes.

**Trumpeter Swan Reintroduction and Monitoring**—Restore a sustainable population of trumpeter swans within the Reservation and in surrounding wetland areas.

**HO-CHUNK NATION**

**Prairie Restoration**—Restore to native prairie grass to complement bison reintroduction.

**LAC DU FLAMBEAU**

**Birch Lake Wetland Enhancement Project**—Flood approximately 7 acres of wetlands by installation of a water control structure.

**Powell Marsh Wetland Enhancement Project**—Develop another 15 acres of land to be used as food plots. Conduct a controlled burn. Levee repair and maintenance.

**MENOMINEE**

**Wild Rice Restoration**—Establish, maintain and increase wild rice in S.E. Pine Lake (175 acres); Rice Lake (31 acres) and Minnow Creek Waterfowl Management Areas (154 acres).

**ONEIDA**

**Waterfowl and Wetland Management**—Build two ponds, approximately 100,000 square feet of surface area with an island in the middle.

**RED CLIFF**

**Habitat Enhancement Projects**—On-going enhancement projects of wild rice and millet seeding and nesting structure placement.

**SOKAOGON CHIPPEWA**

**Rice Lake Enhancement Project**—Protection and enhancement of the Rice Lake system through wild rice reseeding and water quality monitoring.

### *Great Lakes Indian Fish & Wildlife Commission*

**CEDED TERRITORY WILD RICE ENHANCEMENT**—Planting four tons of wild rice seed in Wisconsin, Michigan and Minnesota in cooperation with member tribes, and state, federal and private agencies.

**Nicolet National Forest Bluegill Creel Impoundment**—The Great Lakes Indian Fish & Wildlife Commission will be cooperating with the Nicolet National Forest, the U.S. Fish & Wildlife Service and other cooperators in the development of a 60-acre impoundment.

**Barron County Impoundments**—Work on a cooperative project with the WDNR and Barron County in the restoration of 20 acres of impoundments.

**Grassland Restoration**—Restore 200 acres of habitat to grassland nesting cover on the Ackley Wildlife Area.

# Negotiations continue between Bad River Tribe and railway

*By Sue Erickson, Staff Writer*

**Odanah, Wis.**—The Bad River Tribal Government resumed negotiations with representatives from Wisconsin Central Railway regarding transportation of sulfuric acid across the Bad River reservation on September 10, according to Bad River Tribal Chairman John Wilmer.

Wilmer says that extensive repairs have occurred on the railroad tracks. The condition of the tracks and bridge have been one serious concern for the Tribe. While cars are moving over the tracks, no hazardous material is being transported; and the Environmental Protection Agency (EPA) has agreed to do an Environmental Assessment on the Copper Range's White Pine Mine which would include transportation safety issues.

The Bad River Band is concerned about two separate but related issues, one involving the safe transportation of sulfuric acid, or other hazardous materials through the reservation. While separate from the transportation issue, the tribe has also expressed its concern over the use of sulfuric acid at the White Pine Mine site to leech copper. The process involves pumping millions of gallons of sulfuric acid into old mine tunnels.

The Tribe feels that the acid could enter the underground water system and eventually enter Lake Superior, just a few miles from the site, Wilmer states. Bad River and other Chippewa tribes have expressed serious concerns and would like the EPA to perform an Environmental Impact Statement (EIS) rather than the proposed Environmental Assessment (EA), which is not an in-depth analysis.

*Anishinabe Ogichidaa were honored during an Honor Song at the Bad River annual pow-wow. (Photo by Amoose)*

# White Pine Mine fact sheet continued

Continued from page 3)

## What is the EPA doing about White Pine?

The EPA regulates both underground solution mining and underground waste disposal under the Safe Drinking Water Act. Most underground waste disposal and solution mining requires a permit from this Agency. However, the EPA allows solution mining and underground disposal of toxic mining wastes in conventional mines without permits. This is not because these activities don't pollute ground and surface waters. Experience shows that they cause extensive pollution.

After the Agency was sued over its failure to regulate, the EPA responded with a promise to require permits on an individual basis when needed. However. the EPA still refuses to require a permit for the White Pine solution mining project.

Instead, the EPA has said it will conduct what it calls an "Environmental Analysis" to look at the potential environmental problems that might occur if the solution mining and disposal of waste is allowed. The EPA has promised that this Environmental Analysis will be the equivalent of an Environmental Impact Statement (EIS) under the National Environmental Policy Act (NEPA). According to the EPA, NEPA does not apply to its environmental regulatory actions, so a formal EIS is not required.

*Negotiating a Memorandum of Understanding with the Bad River tribe, the Ogichidaa made sure their concerns would be represented before leaving the tracks. (Photo by Amoose)*

The EPA is conducting an Environmental Analysis because Tribal governments, environmental organizations, and individuals have expressed concern that this project is not safe and has not gotten a thorough review from the EPA. So far, the EPA has done almost nothing to fulfill its Trust responsibility to protect Tribal resources. The EPA has promised that it will research and analyze the potential impacts of the mine and the acid transport on Tribal resources and culture.

## What are the Tribes doing to protect Tribal members and their resources?

Bad River and Keweenaw Bay have filed a lawsuit in federal court, challenging the EPA's decision not to require a permit for or conduct an environmental review of the pilot project. Keweenaw Bay has filed an administrative appeal of the Michigan permit. Tribes continue to research legal action against Copper Range Company and the EPA. Red Cliff has been in contact with Indian and national environmental legal organizations to get help with legal strategies.

Tribal members have been a major force in helping to protect the Bad River Reservation. In June, the Ogichidaa Warriors, fearing the tracks were unsafe, closed down the rail line that runs through the Reservation, stopping the shipments of acid. Because of federal interstate commerce laws, the Tribe cannot stop acid trains from crossing the Reservation. Ogichidaa and Tribal officials negotiated extensively with Wisconsin Central, owners of the track, to insure that shipments across the Reservation would be made as safe as possible.

Wisconsin Central has agreed to limit tank cars to three at a time (about 40,000 gallons). They have also agreed to make the necessary repairs to track and trestles, and to do regular maintenance. An emergency response plan has been developed. As of this date, acid trains are not crossing the Reservation. Bad River has hired an independent engineering firm to analyze the condition and safety of the tracks and trestle on Reservation. Tribes will push to have this done throughout the ceded territories.

The EPA would not be doing an Environmental Analysis without pressure from the Tribes. Tribal staff will work closely with EPA to make sure that Tribal and community concerns are actually addressed by this process. Among other things, Tribes want to make sure that:

- An analysis is done of potential impacts to Tribal natural resources from the acid mining and transport, as well as Tribal culture and economies should these resources be damaged
- The feasibility of the proposed pump-and-treat system to operate for "perpetuity" is analyzed
- A multi- media investigation of the White Pine Mine site is done, to assess any potential hazardous waste disposal and Clean Water/Clean Air law violations
- An independent hydro/geological analysis is done to determine leakage potential of the Mine



# Citizens express distrust and concerns about White Pine Mine during an EPA informational meeting at Bad River

*By Sue Erickson, Staff Writer*

**Odanah, Wis.**—Representatives from the U.S. Environmental Protection Agency (EPA), Region V, arrived in Odanah on September 23 for a community meeting regarding the Copper Range Company's solution mining project.

Approximately 75 community members attended the session at the Bad River Community center, expressing a unanimous distrust of the proposed solution mining project, the permitting process, and the pilot mining currently in operation.

"Who will profit from this mine? Not Indian tribes." was one of many question/comments posed to the EPA representatives throughout the meeting. People spoke from their hearts about their fears not only of the mine but lack of trust in the bureaucratic process.

Facilitated by Don de Blasio, EPA Office of Public Affairs, the meeting was billed as informational and an opportunity for the EPA to establish a dialogue with the community.

The meeting was opened to questions from the community which the EPA would address. This precipitated a stream of questions and concerns that lasted the full length of meeting.

Some of the concerns which were most predominant dealt with the inability of CRC to guarantee that contamination of groundwater and Lake Superior will not occur at some point as a result of the solution mining process. Community distrust of technical jargon and promises of safety was obvious throughout the meeting. Little was said to mitigate the fear of the proposal to inject billions of gallons of sulfuric acid into old mine pillars at a site close to Lake Superior.

Community members noted that White Pine Mine smelters had been one of the largest sources of mercury contamination to Lake Superior in the past. James Cha, EPA Office of Regional Counsel, concurred. "We believe they were in gross violation of air quality standards," he said. The case against CRC filed by the National Wildlife Federation was settled out of court with CRC agreeing to pay $4.8 million dollars, Cha said.

Another source of confusion, concern and distrust was the difference between an Environmental Impact Statement (EIS) and an Environmental Analysis (EAN). EPA is proposing to do an EAN, which EPA representatives say is equivalent in scope to an EIS.

The difference is related to the classification of solution mining as the operation of a "well" which falls under the Underground Injection Control (UIC) program of the EPA. Legally, the UIC program cannot require an EIS, Jodi Traub, Director, EPA Region V Water Division, explained.

Therefore, the EPA is proposing an EAN, which will follow the same technical procedures as an EIS and involve public participation through hearings. According to the EPA, the EAN will consider the potential for discharge to ground water and Lake Superior, the potential impact on tribal culture, and transportation safety of acid to the mine site.

Other questions of concern dealt with issues such as worst case scenarios, alternatives to solution mining, examples of successful solution mining, and the trust responsibility to the tribes and their treaties.

These are only a few of the questions put to the EPA representatives. Perhaps the sentiments at the meeting were best expressed by Orlando, who spoke to the EPA representatives: "I see all the false faces...while the water is being poisoned. Who are you putting it on for? You want safe water for your kids.....We want the same for our kids....So who you putting it on for?" ■

*Sylvia Cloud, Bad River tribal member, joined in support of the Ogichidaa's blockade on the tracks. (Photo by Amoose)*

# Anishinabe Ogichidaa

(Continued from page 2)

Representatives of the Ogichidaa eventually left the talks, acknowledging that any agreement had to be with the tribal government. However, prior to leaving, the Anishinaabe Ogichidaa entered into a Memorandum of Understanding (MOU) with the Bad River Tribal government which contained a list of things the Ogichidaa felt needed to be accomplished in negotiations.

According to Stone, one item on the list related to inspecting cars that go through the reservation. "I believe it is our right to inspect whether it is on the tracks, on the roadways or the waterways," Stone states.

Another concern was the Emergency Response Plan presented by the railway, which the Ogichidaa felt was "just a piece of paper, full of loopholes, and unable to stop catastrophic damage to our land and people," Stone says.

The Anishinaabe Ogichidaa spent 28 days encamped on the railway track. They left on August 18th. They received state and national attention for their stance. According to Stone, the Anishinaabe Ogichidaa is a society that is just now coming back which has been forgotten about for a long, long time.

Those Ogichidaa who spent their days and nights on the track are now going on with their lives and their jobs. But if a need arises, they would act again. They knew no fear when out there on the tracks those days and nights. "If you believe what you are doing is right, there is no reason for fear," Stone says. ❑

*The Anishinabe Ogichidaa and the Bad River tribe are protecting their reservation and its resources so that coming generations will enjoy pure water, edible fish and bountiful rice beds. (Photo by Amoose)*

# 11th Annual Protect the Earth Gathering

*By Francinevia Browden*
*PIO Intern*

Crandon, WI—The Mole Lake reservation was the gathering place for the 11th annual Protect the Earth Gathering to Help Protect the Land and the Wolf River last summer. Over a hundred participants from all over the country, and even some from Italy and England were unanimous in voicing their opposition to the proposed copper sulfide mine near Crandon, Wis.

According to speakers at the gathering, the proposed mining plan would most likely render the Wolf River and other nearby creeks into virtual sewage lines from the waste waters of the mine, despite claims from mining company officials that the damage done to the rivers and streams will be reversed.

In addition to the environmental concerns associated with the mine, speakers also noted that there has not been a significant demand for copper for quite some time, and therefore, it would not only be environmentally unwise to mine in the Crandon area, but economically unwise as well.

The rally included a memorial to Evelyn Churchill and Hillary Waukau, who both passed away this past year and who were extremely active in the efforts to stop environmentally unsafe mining and protect the environment.

Protect the Earth coordinators, Walter Bressette of the Lake Superior Alliance and Sandy Lyons of W.A.T.E.R., provided a varied agenda for the weekend event. Saturday's activities included numerous workshops and networking to help find effective ways to stop the mining from proceeding as proposed.

The day consisted of "talking circles" in which people exchanged ideas and opinions regarding the environment and ways to terminate Exxon's 20 year bid to mine the land in Crandon for copper using a sulfide process.

The event began with a 37 mile relay run from Rhinelander to the Mole Lake Reservation. Friday night featured a talent show in which those present were given the opportunity to showcase their talents and express their feelings about land preservation. The show concluded with a performance by Floyd "Red Crow" Westerman who played Chief Ten Bears in the movie Dances with Wolves .

Despite cool temperatures, rain, and lots of mud during the majority of the weekend, the support for the gathering was strong and the desire to protect the earth was the common link between all of those present.


*Earth advocates: Floyd Westerman accepts a gift of asemma (tobacco) and wiingashk (sweet grass) from Fran VanZile during the Protect the Earth gathering at Mole Lake. (Photo by Amoose)*

# Threats to America's environment in Congress

The 104th Congress has sought to enact legislation that would weaken, repeal, and undermine America's landmark environmental protection laws—laws that over the last 25 years have made our air and water cleaner, reduced toxics in our environment, and preserved our natural heritage.

Most of the direct attempts to weaken or repeal our environmental protection laws have failed thus far, but the action has shifted to the Congressional budget process where, in the last year, more than 50 separate anti-environmental policy "riders" were attached to various larger funding bills. In addition, these bills slashed funding for environmental programs. Fortunately for our environment, only a few of these budget riders have been enacted.

However, when Congress returns from the spring recess, it will send the president the Omnibus Fiscal Year 1996 Appropriations bill (H.R. 3019), which will contain a great many of these previously rejected riders. Riders that are expected to be in the omnibus appropriations bill are shown with a ▼.

*The importance of clean, pure water is emphasized annually at the Protect the Earth gathering as participants bring water from each of their homes. Above, a child contributes her water to the large pot. (Photo by Amoose)*

**Cripple Clean Water Act Enforcement (H.R. 961 and S. 851)**
Would reduce treatment requirements for sewage discharge, eliminate wetlands protections, ease water quality standards, relax requirements aimed at controlling industrial pollution, and slow progress in controlling agricultural runoff and urban stormwater pollution. Passed the House; stalled for now in the Senate.

**Cut Environmental Protection Budget (H.R. 3019, Omnibus Fiscal Year 1996 Appropriations bill)**
Would slash the Environmental Protection Agency budget more than 20 percent, ban issuance of new drinking water standards for radioactive radon ▼, halt wetlands protection programs ▼, and prohibit listing of new hazardous waste sites for cleanup ▼. House and Senate bills have been incorporated into the omnibus appropriations bill, which is in conference; the president has threatened a veto.

**Reduce Protection for Endangered Species (H.R. 2275 and S. 1364)**
Would allow developers to destroy habitat critical to the survival of species and require taxpayers to pay landowners to protect endangered species. Action proposed in the House and Senate in 1996.

**Risk Your Health (H.R. 9 and S. 343)**
Dubbed "regulatory reform" bills, they would actually give polluting industries the ability to challenge and eliminate existing environmental protection programs, and would set up expensive and time-consuming bureaucratic hurdles before any new environmental safeguards could be adopted Passed the House; currently stalled in the Senate. Appears dead for the year.

**Repeal Clean Air Act (H.R. 479)**
Would repeal the entire 1990 Clean Air Act, including programs that control urban smog, toxic air pollution, ozone depletion, and acid rain. No action yet.

**Taxpayer Funding for Polluters (H.R. 925 and S. 605)**
Would force the federal government to pay polluters for compliance with environmental protection requirements or allow environmental "bad neighbors" to continue to degrade the environment. Passed the House; may move soon in the Senate.

**Tongass National Forest Destruction ▼ (H.R. 3019, Omnibus Fiscal Year 1996 Appropriations bill)**
Would increase logging in Alaska's Tongass National Forest to an unsustainable level that would damage the forest and cause significant harm to fish and wildlife. House and Senate bills are in conference; the president has threatened a veto.



# Clean water is our true treasure

*By Rep. Spencer Black*

Mining is emerging as one of the major issues in the upcoming legislative elections. EXXON's Wolf River mine is one of several potential mines being proposed in sulfide ore bodies in northern Wisconsin.

A broad coalition conservation and environmental groups is fighting for a moratorium on sulfide mines until it can be shown that they will not pollute our rivers, lakes and drinking water.

Wisconsin will be the big loser if EXXON's proposed Wolf River mine ends up polluting our waters. For that reason, I have proposed the Sulfide Mining Moratorium Bill.

My bill will prohibit the opening of a new mine in a sulfide ore body until a similar mine has been operated elsewhere for at least 10 years without causing significant environmental damage.

More than 60 conservation groups are now asking legislators to pledge to vote for the mining moratorium bill when the Legislature reconvenes next year. Already, over 90 candidates for the state Legislature have pledged to the voters to protect our environment by voting for the mining moratorium. In almost every legislative district in the state, voters will have the opportunity to vote for a candidate that has signed a pledge to vote for the mining moratorium bill.

Here's why a mining moratorium is needed. The ore in the proposed EXXON mine contains a high percentage of sulfide minerals. In order to extract the copper, zinc and other metals, the mining operation pulverizes the sulfide rock. While the valuable minerals would be shipped to Canada, the ground up sulfide minerals called tailings would be left near the mine in what would become Wisconsin's largest toxic waste dump.

The tailings dump would be 90 feet high and cover an area equivalent to 350 football fields. When these waste sulfide tailings mix with air and water, sulfuric acid is created. This gigantic toxic waste dump, the largest in the state by far, would be in the headwaters of the Wolf River.

In addition to putting the state's largest toxic waste dump in the headwaters of the Wolf River, EXXON also is planning to build a 38 mile long pipeline across northern Wisconsin to the Wisconsin River. Their plans call for dumping up to a million gallons of wastewater a day in the Wisconsin River outside Rhinelander.

The reason that EXXON wants to go to the expense of building this pipeline is that their wastewater is too polluted to legally dump in the Wolf River. So, now they want to threaten the water quality of two of Wisconsin's great rivers—the Wisconsin and the Wolf.

Across the country, sulfide mining wastes have caused extensive environmental damage from acid draining into rivers, lakes and drinking water supplies.

A great many rivers in Appalachia and the Rocky Mountains remain lifeless due to acid drainage from mines. EXXON cannot cite even one example of a mine in a sulfide ore body similar to the Wolf River deposit that has not caused extensive pollution.

EXXON lobbyists admit that past mines have caused great environmental damage, but now claim that new technologies will prevent that damage. However, those technologies are unproven. In fact, the Summitville mine in Colorado, which opened only 10 years ago, had to be shut down after polluting many miles of trout streams and poisoning water supplies in southern Colorado.

Taxpayers in that state will pay as much as $150 million to try to clean up the damage. EXXON says mining problems are all in the past, but as the Summitville mine disaster shows, recently opened mines continue to cause grave environmental damage.

EXXON lobbyists say that we should just rely on the Department of Natural Resources to regulate mining. However, the DNR is now a politically controlled agency. Until last year, the DNR was run by an independent citizens board.

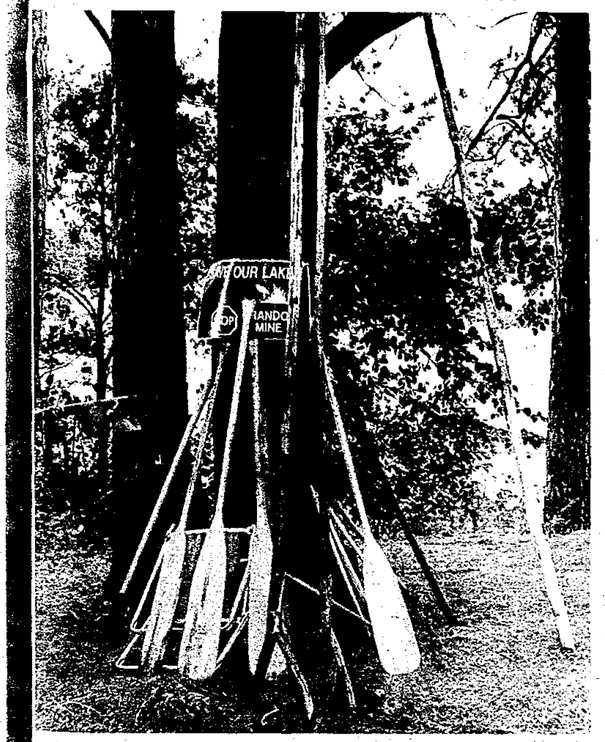
However, changes made by the Republican Legislature have put the DNR under the control of the Department of Administration Secretary James Klauser. Before his present position, James Klauser was a lobbyist for EXXON. The Legislature also eliminated the Public Intervenor, whose job it was to watchdog the DNR's regulation of mining.

Not surprisingly, it was mining lobbyists that led the lobbying campaign at the Capitol to put the DNR under Klauser's control and to get rid of our environmental watchdog, the Public Intervenor.

It is up to you, the voters, to ask the candidates for the Legislature in your area if they have signed the pledge to vote for the mining moratorium bill. If they have not, call them up and ask them to sign. If they refuse, support a candidate who is willing to put the interests of Wisconsin citizens and our beautiful outdoors first—before the interests of EXXON.

The Mining Moratorium Bill is a common sense approach to prevent mining operations from polluting our drinking water and rivers and lakes. Our greatest wealth in Wisconsin is not copper or zinc—it is our plentiful supply of clean water.

*(Rep. Spencer Black is the Democratic Leader on the Assembly Natural Resources Committee. He was Chairman of the Natural Resources Committee from 1986 to 1994. He is the author of many environmental laws including the Stewardship Fund, and the Recycling Law and has been the leading advocate in the Legislature to close loopholes in Wisconsin's mining laws.)*




*Canoe paddles belonging to Mole Lake ricers are perched under a sign indicating the Band's ongoing fear that the Crandon Mine will destroy the cherished rice stands. (Photo by Amoose)*

# DNR denied authority to ban sulfide mining

Earlier this year, in an effort to prevent Exxon/Rio Algom from mining near Crandon Wisconsin, the Rusk County Citizen Action Group asked the DNR to issue a ban on sulfide mining. The DNR said they lacked the power to do so. The Citizens, however, were not to be dismissed that easily. They went to County Circuit Judge Frederick A. Henderson and presented their case to him. He ruled that the DNR did indeed hold the power to issue a ban.

On June 11, the 3rd District Court of Appeals ruled that the Wisconsin DNR does not have the authority to ban sulfide mining. "There is little dispute that historically, sulfide mineral mining operations have caused significant environmental problems," said Judge Gordon Myse, who wrote the unanimous decision. "The wisdom of the requested rule banning sulfide mineral mining, however, is not the issue before us. The issue is whether the Legislature empowered the DNR to issue a rule that would ban all sulfide mineral mining in Wisconsin," Myse said.

EPA
STOP - Acid Trip
Across Our Land
Save
Lake Superior

According to the mining act, the DNR is responsible only for setting standards, granting permits, and then making sure mining companies meet the standards. No sulfide mine has ever been successfully reclaimed. What kind of standards does the DNR plan on setting in order to get around this fact? Never mind that they are the state agency responsible for protecting the environment. It's obvious that somebody knows how to prevent them from doing their job.

Since the judges ruled that it is up to the state legislature to decide on whether or not to ban sulfide mining, please write to your representative and senator in the Wisconsin legislature and let them know what you think about the impact of sulfide mining on the environment.

# CERA lobbies against Indian rights

Citizen's Equal Rights Alliance (CERA) is an anti-Indian umbrella 2 organization claiming members in 37 states. Many of your local anti-Indian groups are members.

Alliance for America is a "wise use" anti-environmental umbrella group. The closeness of these groups and interlocking leadership was emphasized in the CERA newsletter that says, Four annual meeting this year will be held in Washington, DC, starting on June 14, in parallel with the Alliance for America annual meeting, a (see box, Newt's Advice")

CERA's is lobbying Congress, the Administration, Band anybody else who can help correct the numerous inequities that currently exist" on Indian policies. CERA also published a recent paper called Indian Reservations: American's Models of Destruction".

Following are excerpts from the March issue of CERA NEWS.

CERA believes that the a dependent sovereign nation" status of Indian tribes must be recognized for the charade it is! It is illogical to assume that Indian tribes possess sovereign powers if the federal government must act as their trustee. It is ludicrous to insist that tribes which receive over four billion dollars a year in government handouts are independent entities. It is criminal to permit a tribal government, participation in which is racially restricted, to exercise any jurisdiction whatsoever over person not presented by that government.

We are seeing more and more indications that Congress, the T courts and many states are starting to acknowledge that the policy of separate, dependent "nations within a nations" doesn't work. Our perseverance is beginning to pay off! Obviously, it is much too early to celebrate the recent turn of events. Tribal leaders, sensing the gravy train may be coming to a halt, travel to Washington D.C. on a regular basis to lobby their liberal friends and the press...We are being heard in Washington and statehouses around the country. Now, more than ever, we must ensure that our message reaches those who can help defend our Constitutional rights.

## CERA's (partial) agenda for Congress:

✔Through legislation, deny tribes any criminal or civil jurisdiction over non-members, particularly those non-members who live on fee land within the boundaries of a reservation.

✔Eliminate the Bureau of Indian Affairs, Indian Health Service and other agencies created to serve tribes and their members.

✔Certify state court jurisdiction over all off-reservation transactions involving tribes or tribal members. Remove tribes "sovereign immunity" in such transactions.

✔ Prohibit tribal claims that treaties entitle tribal members to harvest natural resources outside the reservation beyond the scope available to other Americans.

✔Prohibit the expansion of reservations. Discontinue the practice of taking lands into trust on behalf of tribes and individuals.

✔Provide for federal court review of tribal court decisions.

Here are the names on CERA's Board or Advisory Board:

| | | |
|---|---|---|
| Jim Mitchell, Pres.<br>Charlotte Mitchell<br>Jemez Pueblo, NM | Jay Sandstrom, Vice-Pres.<br>NewTown, N.D. | |
| Sam E. Davis<br>Parker, AZ | Hale Jeffers<br>Lodge Grass, MT | Wisner Kinne<br>Ovid, NY |
| C.J. "Bud" Korger<br>Franksville, WI | Shirley v. Lawatsch<br>Seneca Falls, NY | Verna Lawrence<br>Sault St. Marie, MI |
| Wallace Pheiffer<br>Waubun, MN | Mary Bishop<br>Fairbanks, AK | Bill & Gene Covey<br>Kalispell, MT |
| John Cramer<br>Polson, MT | Gordon Dahl<br>Sloan, IA | Howard B. Hansen<br>Minneapolis, MN |
| Dayle Henson<br>Flagstaff, AZ | Kristine Heintz<br>Bellingham, WA | Lee Jacobsen<br>Cut Bank, MT |
| Robert Monfore Lance<br>Wagner, SD | Betty Morris<br>Kingston, WA | Neal Nelson<br>Winnebago, NE |
| Larry Peterson<br>Park Falls, WI | G. B. Saucerman<br>Sun Lakes, AZ | Darrel Smith<br>Mobridge, SD |
| Kathy Thole<br>Willamina, OR | Larry Wilson<br>Gallup, NM | |

*(Reprinted from HONOR Digest)*

## Newt's advice

Chamber of Congress, CERA, and Alliance for America members got this advice from Newt Gingrich (R-GA) in Washington, mid-June.

There are not enough ranchers, miners, and foresters in the Congress by themselves to move a bill out. . .We've got to find a way to build a bigger coalition that understands what we are trying to do," Gingrich said.

The Alliance for America, is pushing for changes to the Endangered Species Act, which it says infringes on property rights by curbing logging and other destruction of habitat needed to protect threatened wildlife.

While Gingrich defended the softer rhetoric he urged his party to take on environmental issues (in this election year) he said he hoped the Senate would act soon on a bill, S.605 (the Omnibus Private Property Rights Act) to compensate owners if government regulations diminish their property values.

*Great Lakes Watch, #21, wk. of 6/24/96*

## *Menomonie school board scraps controversial Indian logo*

**Menomonie, Wis. (AP)—**After three years, some student leaders have succeeded in having the high school's Indians nickname and logo dropped as offensive to some people.

"Incredible. Relieved. Overwhelmed," Brooke Skinner of her reaction after the Menomonie School Board voted 6-3 on August 12, 1996 to scrap the nickname beginning in the 1997-1998 school year and find a new one.

"It's been uncertain and very scary at times. We've examined our own values," said Skinner, president of the high school student council last year.

The student council started the discussion of changing the Indians nickname with a goal of developing community consensus on the issue.

School Board President Jim Welch favored the change.

"We're elected to make the tough decisions. It's about time we stand up and make it," he said.

But one of the opponents Lloyd Harnish, predicted the decision would "tear the community apart."

After the vote a crowd of students attending the meeting flooded out into the parking lot where they joined in a circle of celebration.

"It's a chance for a new beginning," said Ryan Thomas, co-president of the student council this fall. "We hope to create a tradition as solid as what the Indian was for our school for so many years."

Tina Dahlke, who will serve with Thomas, could not control her emotions.

"We've been working so hard on this. I'm shaking. The feeling now is so unexplainable," she said.

Jenny Walker, an Indian who just graduated from Menomonie High School, said she was embarrassed by the logo. "We're happy. It's what we've been working towards," she said.

A committee of students, alumni, parents, coaches and others will design criteria for a new nickname, logo and mascot, with a goal of announcing the winner in February.

In 1994, state Superintendent of Public Instruction John Benson sent letters to about 60 school urging them to change their sports mascots to ones that are ethnic- and gender- sensitive.

Some of the names he called into question, besides Indians, were Warriors, Blackhawks, Red Raiders, Redmen, Chiefs, Braves and Flying Arrows.

(Reprinted from the Ashland Daily Press.)



# MNR tries to license Nawash

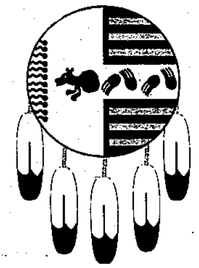
The MNR has tried to impose a license on the Chippewas of Nawash and Saugen. In a letter to Chief Ralph Akiwenzie, Natural Resources Minister, Chris Hodgson, laid out the terms of the communal license, which includes:

- no Native fishing in Colpoy's Bay or Owen Sound
- no Native fishing around "the Fishing Islands" in Lake Huron
- no lake trout allocation for 1996
- regular reporting of catches to MNR

The license comes three years after Judge Fairgrieve ruled the community license Ontario had imposed on Nawash since 1984 was unconstitutional in that it was an unfair restriction of the Band's aboriginal and treaty rights to fish commercially in the waters seven miles out, all around the Bruce Peninsula.

It comes in spite of a by-law passed by the Band and approved by the Department of Indian Affairs. By-Law #13-96 has the effect of federal law and enables the Chippewas of Nawash to regulate its fishermen in reserve waters. It addresses issues of conservation, saying that allocations would be arrived at after a trade of information and discussions with the MNR. It also obliges Nawash fishermen to take part in an assessment of their catch for the purposes of gathering data.

In his response to the Minister, Chief Akiwenzie wrote: "We are of the view that federal and provincial laws which conflict with the provisions of By-Law #13-96 do not apply to Nawash fishermen. . .We also note that your attempt to restrict our fishermen from fishing within areas of recreational activity are in contravention of the Fairgrieve decision as well as *Nikal*. As such, we are of the view that your purported license in invalid. Unconstitutional and unenforceable."



The overall effect of these license's terms is to hand the benefit of the fishery to sportsman.

### Nawash Rejects License

While rejecting the license, Nawash has left the door open for dialogue. As Chief Ralph Akiwenzie put it in a press release: "Ever since Judge Fairgrieve instructed the Province to negotiate a 'new arrangement' for fisheries management with us, we have been trying to get Ontario to talk to us about an agreement that would achieve three goals: first, to ensure conservation of the Bruce fishery; second, to ensure everyone's constitutional rights are respected, third, to ensure we could rebuild our ancient, fishing-based economy.

It's a nasty bit of dejav vu. "This is how we lost our livelihood in the first place," says Chief Akiwenzie, ". . .by the gradual encroachment of nonnative fishermen and governments on our fisheries and our authority. It has taken us 150 years to regain what we never surrendered. The MNR's attempt to license our rights is nothing but history repeating itself. We will fight this latest encroachment if it takes another 150 years."

The authority under which the MNR purports to issue a license to Nawash is the Aboriginal Communal Fishing Licenses Regulations (ACFLR). These are federal regulations.

The authority to issue a license under the regulation was granted to Ontario in 1994 only for the Williams Treaty First Nations. That, and the fact Ontario lost the Fairgrieve decision should tell the MNR that Ontario has no authority to use the ACFLR against the Chippewas of Nawash.

This may be the beginning of a larger battle to license all First Nations. The Minister has said, in earlier correspondence with Nawash that communal licenses will be issued "in other appropriate situations as well, even if agreement (with First Nations) is not reached."

If you want to write, write to the feds—Harris and company only feed on protest. The feds should be reminded that they have a fiduciary responsibility to First Nations and that they still have the ultimate responsibility for inland fisheries. When the feds gave Ontario authority to issue communal licenses, it was *only* to apply to the Williams Treaty First Nations.

- Hon. Sheila Copps — fax: 613-992-2727
- Hon. Ethel Blondin-Andrews — fax: 819-953-0944
- Elijah Harper — fax: 613-996-5817

Mail can be sent to:
**House of Commons, Ottawa, Ontario K1A OA6**

*"Oh, look at that."*

# Walpole Island First Nation continues protest of ICI dump

Last year ICI, a large chemical manufacturer announced plans to dump "pond water" that had accumulated at its closed plant on the St. Clair River. It was full of benzenes, chlorines and other carcinogens but the company cleaned it up and deemed it safe enough to dump into the River.

The company bought off Wallaceburg with a million dollar reservoir (presumably so the town would not have to drink contaminated river water). Wallaceburg removed its objections to the dump, but Walpole Island FN did not, in spite of an offer of a million dollars worth of monitoring equipment.

Walpole Island's objections have been reviewed by a Consolidated Board for the Water Resources and Environmental Assessment Acts. This is a provincial body, but Walpole Island has requested the federal Minister of the Environment, Sergio Marchi, to do a full-scale assessment of the proposed dump.

At this writing, Ontario's decision is pending. But the First Nation is lobbying the feds to get them involved. For this they especially need international support.

Following Ontario's decision, the Ministry of Environment may order a full blown environmental assessment, which hasn't been done by Ontario.

The US is just across the river from ICI's Canadian site. Any toxic effects of the dump will affect US residents as well. The potential international impact of the dump will encourage Canada to order a full-scale assessment

The matter started out as a simple request from ICI to Ontario for the discharge of sewage. The First Nation forced it to an environmental hearing.

With the weakening of environmental legislation by the Provincial government (Bill C-26 was debasing in this regard), the role of First Nations as strong, independent voices in dence of natural resources is becoming more and more important. Walpole Island is a good case in point.

**For more information on the dump, contact:**

Dean Jacobs at the Walpole Island First Nation Heritage Centre phone: 519-627-1475; fax: 519 627-1530.

Send letters of support to: Hon. Sergio Marchi, Minister for the Environment, House of Commons, Ottawa, Ontario K1A OA6 fax: 819-953-3457.

***Articles have been reprinted from DIBAUDJIMOH, a publication of the Chippewas of Nawash.***

***For more information, please phone 519-534-5133.***

# Dagwaagin — It is fall

**Zasakwaa, Gashkadin, Okosimaan, Ozaawikosimaan, Mandaaminashkoon, Zhiishiibag, Zhiishiibikojigan, Gikinoo'amaadiiwigamig, Manoomin, Dakaayaa**

**(There is a heavy frost, It is frozen over, Squash, Yellow Squash/ Pumpkin, Corn Stalks, Ducks, Duck Decoy, Learning Bldg./School, Wild Rice, It is cool weather)**

## Bezhig—1 OJIBWEMOWIN (Ojibwe Language)

*Double vowel system of writing Ojibwemowin*

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

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

Double Consonants: CH, SH, ZH

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

—Generally the long vowels carry the accent.

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

DOUBLE VOWEL PRONUNCIATIONS

**Short vowels: A, I, O**

Dash — as in about

Iniw — as in tin

Ozaawaa — as in only

**Long Vowels: AA, E, II, OO**

Zasakwaa — as in father

Bezhig — as in jay

Zhiishiibag — as in seen

Gegoo — as in moon

## Niiwin—2

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

A. Inashke! Zasakwaa akiing agwajiing.

B. Nimishoomis odozhitawaan zhiishiibikojiganan.

C. Gigizheb gikinoo'amaagoziwag, niniijaanisag.

D. Eshkam gakina gegoo dagwaaging anwebimagad.

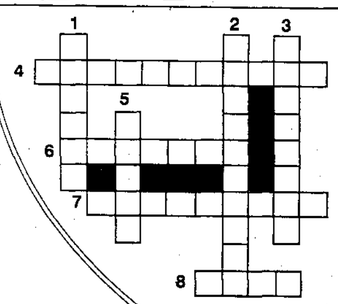
E. Manoominikewag, ingiw ikwewag idash ininiwag.

F. Onaadinan iniw okosimaanan gitigaaning, Ninoshe.

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

## Niswi—3

### IKIDOWIN ODAMINOWIN (word play)



*Down:*

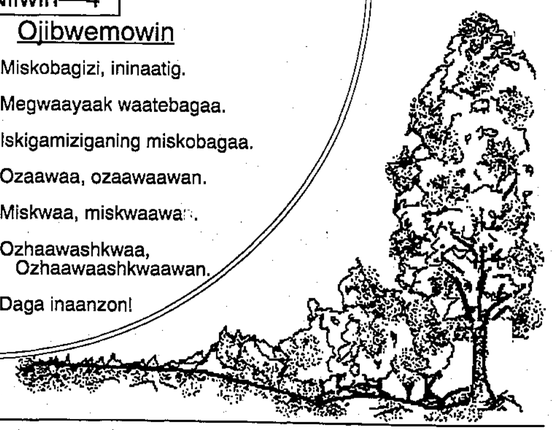
1. On the earth
2. There are bright colored leaves
3. Wild rice
5. Man

*Across:*

4. Pumpkins, squash
6. My aunt (my mom's sister)
7. Maple tree
8. Please

## Niiwin—4 Ojibwemowin

1. Miskobagizi, ininaatig.
2. Megwaayaak waatebagaa.
3. Iskigamiziganing miskobagaa.
4. Ozaawaa, ozaawaawan.
5. Miskwaa, miskwaawa[illegible].
6. Ozhaawashkwaa, Ozhaawaashkwaawan.
7. Daga inaanzon!



**Translations:**

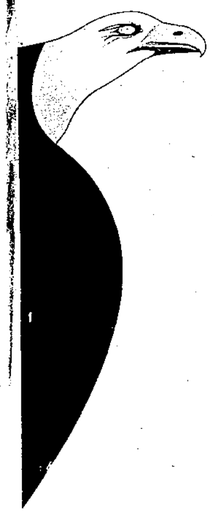
***Niizh—2*** ***A.*** *Look! There is a heavy frost on the earth outside.* ***B.*** *My grandfather he makes a duck decoy.* ***C.*** *In the morning, they go to school, my children.* ***D.*** *Gradually every something in the fall rests.* ***E.*** *They harvest/process wild rice, those women and men.* ***F.*** *She fetches those pumpkins in the garden, my aunt/mom's sister.*

***Niswi—3*** ***Down:*** ***1.*** *Akiing.* ***2.*** *Waatebagaa.* ***3.*** *Manoomin.* ***5.*** *Inini.* ***Across:*** ***4.*** *Okosimaanan.* ***6.*** *Ninoshe.* ***7.*** *Ininaatig.* ***8.*** *Daga.*

***Niiwin—4*** ***1.*** *S/he has red leaves, maple tree.* ***2.*** *In the woods there are bright colored leaves.* ***3.*** *In the sugar bush there are red leaves.* ***4.*** *It is yellow, they are yellow.* ***5.*** *It is red, they are red.* ***6.*** *It is green/blue, they are green/blue.* ***7.*** *Please you color! There are various Ojibwe dialects, check for correct usage in your area. Note that the English translation will lose it's natural flow as in any foreign language translation.* 



# We, the Anishinabe People



*Baw dway we dun,*
*aka Eddie Benton-Banai*
*Mide 5th Degree Anishinabe*

I am of the Ojibwe Anishinabe Nation. My orientation of life and philosophy is spiritual, historical and traditional. My personal view is rooted in all of it. I, being a full-blooded Fish Clan Ojibwe language speaker and having been born and raised in a traditional environment and by vocation a professional educator, writer and historian, declare that opinions herein expressed are mine and do take full responsibility thereof.

Further, this article is apolitical and is intended for the advocacy and encouragement of self-determination of Native American People and other Humans who yearn for self identity and fulfillment.

Now, today, on the threshold of the year 2000, is a crucially important time for the Anishinabe and all people who are in the process of healing and cultural or spiritual recovery. We must realize that the Human World Family is related by Creation.

While many structures of so called civilization reel and tremble from it's own corruptions, the children of the Creator and our Mother the Earth are at great risk from the fallout. We need not look any further than our own communities to see and feel the sickness of racism, hatred, greed, and self-interest of individualism, which promotes ethnic divisions.

Where is that emanating from, principally? Turn on the TV and listen as you watch politicians and other leading Americans spill their personal views and their political party's interest upon us, the People. Even though they claim to speak for "the American People," it is total self-interest. and misinformation.

The trickle down effect is what? By simple observation it is not "Love They Neighbor" or "Justice and Equality for all." The negative effects on the People who are not a part of the so-called "American People," is us, the minority segment of the population, no matter our ethnic reality, neighborhood, or reservation. We are not a part of their dialogue or concern.

The "Contract with America" should read, "Contract with White America," which excludes even segments of poor, disadvantaged, older, single parent white people.

That is also true on the part of the other institutions that daily affect our lives and the lives of our children and elders. America is growing more and more divided by class, poverty, opportunity and race. Open negative racial or class attitudes and dialogue is printed, aired, and televised and is touted as being American, healthy and good for us?

The Million Man March by Black men was mocked and trivialized as having no meaning. America is sick. We all know it or should know it.

Recently, America was witness when the Congress and Senate, including the President, were told by one of their prominent preachers of it's sickness. The symptoms? Self interest, racial intolerance. What is new? The same old thing, only it is out in the open, popular and "the American way," now. Remember the neighbors at the landings in Northern Wisconsin opposing our treaty rights to hunt, fish and spear? Remember Wounded Knee? Winter Dam? The Indian students walk out from the Hayward High school? And do you remember the Abbey. . .Menominee Warriors? And why?

Where are we, the Anishinabe, the Original People of the Great Turtle Island, we the Native, First Nations? We are part of the victims, not the only victims, but significant victims of colonialization through its processes and exclusion. What is the answer, we ask, what can we do? Alcohol and drugs, violence and dissension are rampant in our communities and in our families. Where do we turn, to whom do we turn for help, for direction? The White preacher said, "America must turn back to God." Even as Black Christian Churches are being fire bombed. I wholeheartedly agree, but I choose to call Him/Her Citchi Manitou, My/Our Creator. We, the Anishinabe, know through our teachings, our original teachings, which is the Midewiwin Lodge, that there is one Creator and that the Earth is the Mother of all manifest creation.

This, believe it or not, includes humanity, all of creation. We are blessed with unequivocal love. We do not inherit sin; we inherit original blessing. Gitchi Manitou, the Creator, is patient, forgiving, loving and healing. When and whatever we ask is always forthcoming as inspiration, motivation or in some cases, as a vision.

Why? Because the Creator loves and loves and forgives and forgives. Gitchi Manitou, The Creator, is not a vengeful God who is always looking for fault and wrong doing, and is ever ready to punish or seek revenge. We are not automatically going to hell for being human. In fact, hell is not part of our teachings, neither is the devil. Both of those concepts were absent in this part of the world prior to 1492.

But, now that we are "civilized," both of those fear-based concepts are a part of our thinking and guilt trip. Anishinabe reality, spirituality is based on original blessing and balance in the duality of being. We are spirit and physical. Balance is the truth and faith that the Red Road is physical reality and the spiritual fullness of life. We, the Original People, of this part of the world need to ask ourselves a serious question and we cannot be afraid of the answer. The question is, who brought those concepts to this part of the world and Why? America's sickness is the result. Manifest destiny is the motivating force. Manifest destiny, in its proper interpretation is the human journey to peace, love, equality of all creation. Such a destination could only have been conceived in original blessing, total love of creation, within and without. To fear God is wrong, to love and respect the Creator as we love and respect our Grandmother and Grandfather is natural, nourishing and reciprocal.

We, the Anishinabe, and other people who love the Earth and all of creation, hear a different drum, dance to a different song. We thrill to the drumbeat of brother and sisterhood and know the freedom of peace and know the taste of the sacred water of life. We seek our own answers and our own healing. We need not deny any other ways nor should we rebuke any other beliefs or practices. We must always respect other ways and other people, even though they may never give us or our ways any respect. Respect is at the very core of our beliefs and traditions and will continue to be so. We should not be surprised if that respect is not reciprocal. Racism may not be abated or dealt with by "the American people" which should read, "white American people."

That is the way it is! Given that, is all the more reason we need to seek, recover for ourselves and our children the message and teachings that were given to us thousands of years ago. Those are the teachings and ways that sustained us for at least fifty thousand years, before the coming of the immigrants, their institutions, their laws, their values, their history. One of the Prophecies regarding the light skinned race refers to "Beware that they shall bring their own weakness and downfall." What can that be, we might ask?

We, the Original People, must return to sanity, a mental, physical well-being. We must, through our traditional ways, seek healing, recovery, and balance. There is a way given to the Original People through their teachings whereby we can recover, heal, and once again, walk, live, dance, and work in balance. We, individually, must make the effort, it does not come in a ten easy step program nor is it available through videos, the BIA, the schools, or tribal council. Certainly it is not part of any political party. Ask and you shall receive is a universal teaching, as is "seek and you will find." These are valid tenets of all teachings and they are as valid to the Anishinabe as they are to other people and cultures.

We, of the Midewiwin Lodge urge, encourage a seeking, returning to our own teachings, lifeways that sustained us, in the lodge, teepee, kiva and upon the plains, mountains, lakes and valleys of the sacred Turtle Island for thousands of years, generation to generation. Once recovered, self-esteem, health and balance can be maintained and nourished indefinitely through the sacred ways. The spirit within you waits—waits for the real you. Migwetch, thank you.

*Butch Stone, Anishinabe Ogichida, greets Edward Benton-Banai, Ojibewa spiritual leader, who also facilitated in negotiations with Wisconsin Central railroad. (Photo by Amoose)*

# When its hard to heal:
## *A personal account*

*By Sue Erickson*
*Staff Writer*

**Odanah, Wis.**—Too often the vigor and brightness of May is suddenly shadowed, darkened by a large black wall brought by the unexpected death of a teenager, a young person on the springboard of life. Spring and its promises of life and renewal transform without apologies into death and grief.

Death is never easy to face. But the sudden, unexpected passing of a teen, no matter what events surround it, leaves families and communities facing a particularly unexplainable void. There's no rationale for why a youth must pass on before most of his or her life has begun. They leave us here on Earth holding a beautiful bud that will never fully bloom, remembering beauty and potential that will never be fully realized. Such an emptiness is stark and unforgiving to realize.

Sandy Kolodziejski and the Bad River community lost Judy, a high school senior, last spring. In May 1995 Bill Gordon and the Red Cliff community lost Kathy Jo Gordon. Five years ago, GLIFWC's Deputy Administrator Gerry DePerry, his wife Sue, and the Red Cliff community lost Mark, a senior. Patsy Ruth and Ron DePerry and the Red Cliff community lost their daughter, Melissa Rose.

The passing on of a child or young person leaves parents, friends, families, and communities here, wondering what we could have done to change the turn of events, events that never will and never can be changed. It leaves us angry, sorrowful, guilty, blaming, desperately facing an unchangeable event. It leaves us wishing, hoping for the impossible possibility of change—the one split second of something different that would have avoided this death, this vacuum—that would have left us with a person not a picture to hold.

"I was totally unprepared for her dying. I never dreamed in my wildest dreams that I would bury one of my children. I stayed after the funeral to physically bury her. It was my duty as a father," says Bill Gordon, whose path to healing has been rutted with anger, guilt, and substance abuse.

The question is how do you heal? How does a family go on and confront the rest of their lives beyond this point of devastation? Where is the comfort, the strength to move forward for the sake of the living?

Bill Gordon and Madrika (Mud's) ordeal has been shattering, and only recently, have they found the strength to begin the healing process.

Kathy Jo, 14, was struck and killed by a car on Blueberry Road on the Red Cliff reservation in May 1995. Mark Soulier, driver of the car, "failed to perform duties required by law after striking another person with an automobile." Nearly a year after her death, Soulier was sentenced. The judge imposed and then stayed a three-year prison term, ordering a two year probation and 60 days in jail with credit for thirty days already served.

For Bill and Mud and friends of the family, the sentence was an outrage, hard to conceive as being punishment for the death of a 14 year old girl. As Bill points out, people with far less severe crimes sit longer in jail than this. The sentence was bitterly ironic and seemed to evade even the sense of justice for Gordon. "I felt like a victim of a system that doesn't seem to respond," he says.

It is an understatement to say it was difficult to live in the same community with the person who struck Kathy Jo. It was difficult to live and re-live the accident and the anger and the grief through the process of a trial and court hearings. Rather than difficult, it was devastating, paralyzing.

"Kathy Jo was out of treatment in Ashland for about a month. She was doing what she had been told to do. She was staying sober. She wanted to be a beautician. She was getting her life together. And still she was killed," Bill recounts.

At the time of her death she was living in a foster home. Bill had hoped she would be able to return home, a goal that never was achieved. It was during her stay in treatment that Kathy Jo and her dad had their first and only real adult talk, Bill relates, cherishing that talk and wishing their could have been more.

Bill's first path to solace was drinking. Today, he knows Kathy Jo's death was just an excuse for the plunging escape into drink. But, that is where he turned first, not heeding his traditional values. "I knew I was throwing my tradition and family away. I was neglectful and abusive. I hurt the ones I loved most."

His family, two young children Kyla 3, and Kyle 2, and partner Mud, bore the brunt of his anger and violence, day in and day out. Mud drank as well. Bill quit work. He drank and he vented his guilt, his anger, his sorrow, and his rage at home.

Madrika took the first step and sought treatment, Bill says. Their lives were being engulfed in sorrow, and she knew she was being destroyed. Today, she has been sober seven months and plans to go into alcohol/drug abuse counseling.

Later Bill decided to follow into treatment after a dream where his grandmother appeared and told him everything was going to be all right.

In sobriety he began to find healing and to once again listen to his traditional teachings. He found his ancestors as his "higher powers," the ones who could guide him.

Looking back, Bill recognizes that he shunned the support available in the community and through friends. People tried to help, but he was so deep into his own anger and drinking that he was unreceptive. He was unavailable to be helped

Today, he offers an apology to family, to friends, and to the tribe, who were there, who tried to help and show him a better way, but on whom he turned his back. "I slammed the door as they tried to help," he relates.

Today, the pain is still there, the anger will probably never leave, but Bill will not let that destroy him and his family anymore.

He is accepting support and reaching out. He has decided to live and give what he can to the children who are still here who need his love and guidance.

He is going to heal. In fact, he headed out to the Rocky Mountains for a three-day healing event. He had decided to deal with all the angei and pain and guilt, as person, as a father, as veteran. He is facing those issues, those feelings with help.

Kathy Jo, bright and vivacious in her picture on the Gordon's living room wall, smiles out at everyone in the room. As Bill says, "She's still here. Her spirit is. She is with her grandmother and maybe in a better world than we have."

And somehow a person gets the feeling that her eyes and smile betray a knowing beyond ours. And that, yes, her spirit is here and helping, not with hate and vengeance, but with healing and bring wholeness, because she knows Bill has a lot, a whole lot of love, wisdom, and strength to share. He just had to find out how to do it.

*Neebageshig (Archie Mosay), an Ojibwe elder, teacher, spiritual leader, consultant, and friend, passed on this summer at the age of 94. Well known and respected throughout the Great Lakes region, Mosay shared his knowledge of the Ojibwe language and traditions generously with young and old. Mosay, a member of the St. Croix Band of Chippewa, was on his way to participate in the St. Croix Summer Youth Culture Camp when he suffered a heart attack. Neebageshig is recognized as the presiding elder of the Great Lakes Ojibwe Midewin Lodge. We are thankful for all that he shared and taught throughout his life. (Photo by M.J. Kewley)*



# When the Eagle Feather is passed from son to father

*By Sue Erickson*
*Staff Writer*

Most of us think about what we can pass on to our children after our death. . .something to challenge them, to give their lives meaning, something as a remembrance. But for Gerry DePerry, GLIFWC deputy administrator and Red Cliff tribal member who lost his son in May 1991, the opposite is true. Rather his son, Mark, passed something to him. It was an Eagle Feather presented to Mark posthumously.

As a high school senior about to graduate as valedictorian of his class, as an outstanding athlete, and a youth who had already shown the qualities of leadership, Mark earned the Eagle Feather before he had the opportunity to mature.

That Eagle Feather has been carried by his father since the time of its presentation. For DePerry it is Mark's challenge to him; Mark continuing to have an impact through him. DePerry carries it modestly but with commitment.

"At first you try to make sense of it," says DePerry, recalling the turmoil surrounding the sudden, tragic death. Mark died as a result of a car crash. He was the lone driver and the single victim of a drunk driving accident. He was leaving one of those notorious, clandestine, spring parties which frequently accompany graduation.

As a parent, stunned beyond belief, DePerry says that at first you go through all the "what if" questions, all the "whys," and "what could I have done different" questions that hammer you as a parent trying to find some sense, some reason, some rationale when faced with the totally irrational and untimely death.

It was only three days after Mark's death that DePerry talked to a classroom of equally stunned students and classmates. "I was in a state of shock, but I carried the Eagle Feather he had been given," DePerry relates. "At a prayer service when the Feather was presented, I was told that I would have to carry it for him."

A friend of DePerry's, Diane Defoe, Red Cliff, had dreamed of the Eagle Feather the day before Mark's death. In this dream Mark was holding on to this feather and surrounded by teenagers, parents and grandparents, they were looking to Mark for advice.

Approximately a week later, DePerry found himself with the Feather standing before this classroom of students dealing with and sharing the grief, helping in the best way he could, to ease the pain of Mark's classmates and a community wrestling with grief.

"The only way through the experience was to take each hour, sometimes each minute, one at a time," states DePerry. "Anything beyond this is too much."

Several months later, DePerry was invited to a sweat lodge conducted by Bill Blackwell, Ojibwe spiritual leader from Grand Portage. It was there he was told that his job was to tell about the consequences of drinking, that he must go wherever called and tell the story.

"I am not a public speaker," DePerry states, but the calls started coming. In the fall of 1991 the Wisconsin Department of Transportation asked permission to use Mark's graduation picture in a film regarding drinking and driving.

In January 1992 DePerry was invited to the premier showing of the film and asked to speak at break-out sessions. "I could hardly make it through," DePerry recalls. "But I talked from the heart. I tell about the dreams, the sweat and the all-new finding of my culture. I tell kids to make good decisions."

"I also tall:, he continued, about the strong spirits in alcohol—the destruction. I ask them to look at the impact of alcohol on their own lives—things like abuse, separations, death."

*migizi (photo by Amoose)*

He often tells the story about the young boy and the rattlesnake, comparing the charm and deceit of the snake to those of alcohol.

The boy is fasting up on the mountain. He has spent three or four days praying when he hears a voice. "Help me, help me. . .I'm freezing." The boy looks around and sees a rattlesnake. "Help me climb down to the bottom of the mountain where I can get warm," the rattlesnake pleads. The boy is cautious and afraid at first, but the snake assures him he will not harm him. Finally, the boy gives in and carries the snake to the bottom of the mountain. When the boy sets the snake gently on the ground, the snake turns on him and bites him. The boy is fatally wounded. In a similar way, the seemingly harmless alcohol can turn into a vicious, deadly snake.

Since Mark's death DePerry has answered innumerable calls to speak to parents and to many high school students. He also reaches out to parents dealing with grief whenever asked or approached, spending many hours as moms and dads wrestle with this unimaginable pain and slowly find a path beyond grief.

DePerry continues to carry Mark's Eagle Feather. In it he feels the presence of his son, Mark. "My best reward is if a kid tells me I have made a change in his or her life."

"All have to find their own avenues," DePerry says. He found his healing in returning to his culture, in carrying the Eagle Feather and answering to its demands.

When dealing with such circumstances as death of a child, DePerry advises people to seek help and accept help. It is too much to bear alone.

## The importance of vision

"No man begins to be until he has received his vision" perhaps best expresses the Anishinabegs' fundamental understanding of man's purpose in life and by distinguishing between living and being posits the existence of a moral order. In turn, this basic understanding is predicated upon the concept of the essence and nature of a human being.

. . .In the physical order, "vision" was a dramatic revelation of purpose, character and sometimes avocation. In the moral order, "vision" was a birth, a becoming. According to the Anishinabeg, from the moment of vision, a man began "to be," he was no longer a youth but an adult.

At that moment, a man's acts and conduct assumed quality; purpose conferred character. Having received a vision, a man had then to live it out: considered in yet another aspect, a man had to be true to his vision.

. . .Living out the vision was not less difficult than the quest. Men made errors in judgment; they forgot. That the Path of Life was tortuous was portrayed on birch bark scrolls—seven and sometimes nine branches digressed from the main road.

Men and women straying from the main road were considered to have betrayed their vision; such a state was tantamount to non-living in which acts and conduct had no quality. To avoid such a state, men and women went on annual retreat to review their lives to find where they had strayed, and to resume the true path.

Man in the last phase of life, old age, was considered to have acquired some wisdom by virtue of his living on and by fidelity to his vision. Wisdom was knowing and living out the principles of life was understood."

—excerpted from **Ojibway Heritage**, by Basil Johnston

# Bizindaa weweni gichi Anishinabeg
# *(Listen to the Elders)*

*By Beth Tornes, Freelance Writer*

Maintaining health and well-being depends on healthy eating habits. For Native Americans, this includes using those traditional foods which have been hunted, fished and gathered for centuries.

For elders especially, who may suffer from diabetes, heart disease, cancer and other ailments brought on by diet, using indigenous foods and natural resources can help to prevent disease, to heal, and to maintain harmony and balance.

Today, traditional foods have been largely replaced by the dominant culture's eating habits. Processed foods containing high levels of sugar, fat, cholesterol, additives, and other chemicals have contributed to the rise of disease among Indian people.

Diabetes is an example: this disease, like many others, did not exist on this continent before the arrival of Europeans. Native Americans now are three times as likely as Americans of other races to develop diabetes, due to changed eating habits.

*Betty Martin, Coordinator of the Wisconsin Tribal Elders Natural Resource Project. (Photo by Beth Tornes)*

Today, over half of Native Americans over 63 have diabetes. To combat diabetes and other diseases, the elders recognize the importance of going back to those indigenous foods that kept them and their families strong for generations.

For the past two years, Betty Martin has been listening to the elders as they address their needs for traditional foods and other natural resources. As the Coordinator of the Wisconsin Tribal Elders Natural Resource Project, she and Leon Valliere, Jr. have surveyed elders from the 11 Wisconsin tribes about the foods and resources they need to maintain their health and to keep in balance, emotionally, spiritually, physically and mentally.

"The elders know that the foods are important because of all the cancer, diabetes, the high rates of all those things come from diet, from the processed foods. They say, what we want are all those natural things that kept us healthy and strong, kept us away from those diseases," said Martin.

She said that while the traditional diet is what elders need to stay healthy, those natural foods are harder and harder for them to come by. They are not always provided by the young people as they once were. "In the traditional way, the young men would go and hunt and take elders things. In the world today, that's not how it is. They have their families, their work. Not many young people hunt or do ricing anymore."

*Freshly harvested manomin. (Photo by Amoose)*

One Ho-Chunk elder, Alberta Day, who was suffering from stomach cancer, dedicated the last years of her life advocating for elders. At a Great Lakes Inter-Tribal Council (GLITC) Elders gathering, she stressed the importance of eating traditional foods, saying that "diet is 90% of our well-being" and "we have to hold onto those things that are strong." Five days later, she passed on to the spirit world. It is a message which Betty Martin hasn't forgotten, and one she's working hard to get across.

In their extensive survey, Martin and Valliere asked elders about their needs for traditional foods—fish, venison, rabbit, beaver, turtle, duck, geese, maple sugar, wild rice, berries, nuts, etc. They also asked them about other resources such as sweetgrass, sage, cedar, black ash, kinnicinick, birch bark, medicinal plants and roots, quills, sinew, and hides.

After gathering the data, they travelled to meet again with elders from the different Wisconsin tribes. They provided them a traditional meal and discussed the survey results. As a follow-up, they are now writing a needs assessment statement for each tribe and delivering it to each Tribal Council and Conservation Department.

"We're going to show them the specifics, let them know these are the types of things their elders need to maintain a healthy life-style and balance," said Martin. "We'll ask specifically, What are you going to do now for the elders?"

"You told us you'd do whatever it takes to supply those needs. If not, then we're going back to the elders and say, what do you want us to do? We're not going to just gather data and let it go, we'll keep pushing. Maybe it'll be a little bit at first, but to the elders it's a lot. Even if it's just getting venison. Birch bark can come later."

Martin has several ideas for helping elders get what they need. One way is for each community to establish a central location, with a large freezer and storage area, where elders could go to obtain the foods and resources they desire.

Tribes could also help elders by revising the tribal codes, changing the language for hunting and fishing regulations so as to encourage tribal members to gather resources for their elders. She gave the example of the Lac Vieux Desert band, which issues separate hunting and fishing permits for the elders. "If a hunter would say their grandma wanted a deer, a permit is issued in the elder's name, to get him or her that deer. During spearing, each member can spear their quota, plus 20 walleyes for their grandma. Every reservation should do this."

She also suggests that tribes adopt the Red Cliff band's custom of putting aside a day of hunting just for the elders and the nutrition site. All deer harvested on that day go to feed the elders. Red Cliff also has a deer processing plant where venison is processed, packaged, and delivered to the elders' homes.

Other things besides foods—birch bark, medicinal plants, roots, etc.—are also important to elders, and Martin believes tribes need to provide them as well. She would like to see Native American students working in a coordinated effort with tribal leaders to gather plants and medicines.

"What it's going to take is the real involvement of young people to go out and learn what those plants are. Hook them up with an elder. Tell them, Go and learn as much as you can. If they don't, no one's ever going to know. Those things are going to be lost."

Each tribe would design a plan to supply these resources according to their specific situation. For example, the Ho-Chunk Nation, which has no reservation or ceded territory, will meet with the Wisconsin Department of Natural Resources to ask if they could provide food and other resources for elders. The Great Lakes Indian Fish and Wildlife Commission (GLIFWC) is also involved in the project, and will look at how they might help to accommodate the elders.

Martin is optimistic that tribes will pay attention to the elders' needs identified by the project, and will act to fulfill them. "I'm excited about how it turned out and where we're at. But I know how tribal government works and how they look at needs. Given how thorough we've been, they're going to have to do something."

The Wisconsin Tribal Elders Natural Resource Project is funded by a University of Wisconsin Cooperative American Indian Health grant, as well as by GLIFWC, GLITC, and the 11 Wisconsin tribes. For more information contact Betty Martin at GLITC, 715-588-3324.



# Legislative Update, 104th Congress

**House Committees:** APR=Appropriations; COM=Commerce; EE=Economics & Education; JUD=Judiciary; RES=Resources; SB=Small Business; TI=Transportation & Infrastructure; WM=Ways & Means **Senate Committees:** ENR=Energy & Natural Resources; ENV=Environment & Public Works; FIN=Finance; GA=Governmental Affairs; LHR=Labor & Human Resources; SCIA=Senate Committee on Indian Affairs; +=Multiple Committees

| Bill No. | Title | House Committee | House Hearing | House Passed | Senate Committee | Senate Hearing | Senate Passed | P.L. Date | P.L. No. |
|---|---|---|---|---|---|---|---|---|---|
| H.R. 4 | Personal Responsibility Act of 1995 | + | | 3/24/95 | FIN | | 9/19/95 | Vetoed 1/9/96 H.Doc. 104-164 | |
| H.R. 101 | Land Transfer for Taos Pueblo of NM | RES | | 2/1/95 | ENR | | | | |
| H.R. 517 | Amendment to P.L. 96-550 | RES | | 3/14/95 | | | 4/27/95 | 5/18/95 | 104-11 |
| H.R. 961 | Amendments to Water Pollution Control Act | TI | 5/23/96 | 5/16/95 | ENV | | | | |
| H.R. 1617 | Consolidate and Reform workforce development and literacy programs | EE | | 9/19/95 | LHR | | | | 9/21/95 |
| H.R. 1670 | Federal Acquisition Reform Act of 1995 | + | | 9/14/95 | GA | | | | |
| H.R. 2040 | A bill to Provide for Treatment of Indian Tribal Government | WM | | | | | | | |
| H.R. 2239 | Mixed-Blood Ute Indian Tax Status Act | + | | | | | | | |
| H.R. 2623 | Amendments to Indian Self-Determination Act making provisions for contracts applicable to to Indian Self-governance compacts | RES | | | | | | | |
| H.R. 2631 | American Indian Trust Fund Management Reform Act of 1995 | RES | | | | | | | |
| H.R. 2747 | Water Supply Infrastructure Assistance Act of 1995 | TI | H.Rept. #104-515–3/29/96 | | | | | | |
| H.R. 2766 | Federal Lands prioritization Act of 1995 | + | | | | | | | |
| H.R. 2800 | Education Trust Fund Act | + | | | | | | | |
| H.R. 2807 | Youth Development Community Block Grant Act of 1995 | + | | | | | | | |
| H.R. 2854 | Freedom to Farm Bill | + | | 2/29/96 | | | 3/12/96 | 4/4/96 | 104-127 |
| H.R. 2977 | Administrative Dispute Resolution Act | JUD | | 6/4/96 | | | | | |
| H.R. 2997 | A bill to establish certain criteria to extend federal recognition to certain Indian groups | RES | | | | | | | |
| H.R. 3034 | Amendments to Indian Self-Determination and Education Assistance Act | RES | | 4/16/96 | | | 4/18/96 | 4/25/96 | 104-133 |
| H.R. 3049 | A bill to amend section 1505 of the Higher Education Act to provide for the continuity of the board of trustees for the Institute of American Indian and Alaska Native Culture and Arts Development | EE | H. Rpt. # 104-505 3/28/96 | 4/23/96 | LHR | | | | |
| S. 377 | A bill to amend provisions of Part A, Title IX relating to Indian education | | | 2/9/95 | SCIA | | 2/16/95 | 3/29/95 | 104-5 |
| S. 479 | Indian Federal Recognition Administrative Procedures Act of 1995 | | | | SCIA | 7/13/95 | | | |
| S. 487 | Indian Gaming Regulatory Act Amendments of 1995 | | | | SCIA | 7/25/95 | S. Rept. #104-241 3/14/96 | | |
| S. 510 | Bill to extend authorization for certain programs under the Native American Programs Act of 1974 | EE | | | SCIA | 3/7/95 | 5/11/95 | | |
| S. 764 | Indian Child Welfare Improvement Act of 1995 | | | | SCIA | | | | |
| S. 814 | BIA Reorganization Act | | | | SCIA | S. Rept. #104-227 — 1/26/96 | | | |
| S. 1303 | Indian Reservation Jobs and Investment Act of 1995 | | | | FIN | | | | |
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# Bizindaa weweni gichi Anishinabeg
# *(Listen to the Elders)*

*By Beth Tornes, Freelance Writer*

Maintaining health and well-being depends on healthy eating habits. For Native Americans, this includes using those traditional foods which have been hunted, fished and gathered for centuries.

For elders especially, who may suffer from diabetes, heart disease, cancer and other ailments brought on by diet, using indigenous foods and natural resources can help to prevent disease, to heal, and to maintain harmony and balance.

Today, traditional foods have been largely replaced by the dominant culture's eating habits. Processed foods containing high levels of sugar, fat, cholesterol, additives, and other chemicals have contributed to the rise of disease among Indian people.

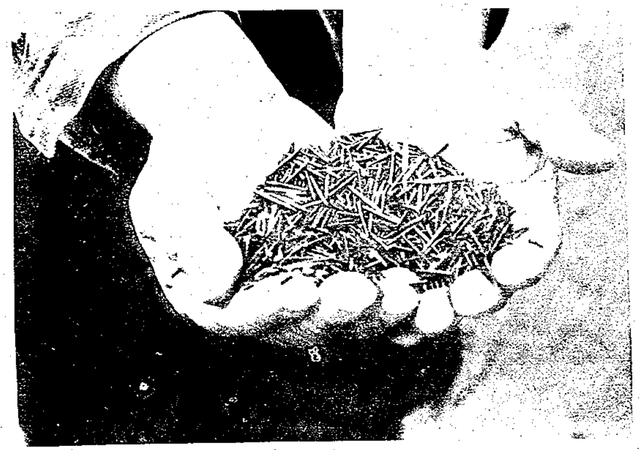
Diabetes is an example: this disease, like many others, did not exist on this continent before the arrival of Europeans. Native Americans now are three times as likely as Americans of other races to develop diabetes, due to changed eating habits.

Today, over half of Native Americans over 63 have diabetes. To combat diabetes and other diseases, the elders recognize the importance of going back to those indigenous foods that kept them and their families strong for generations.

For the past two years, Betty Martin has been listening to the elders as they address their needs for traditional foods and other natural resources. As the Coordinator of the Wisconsin Tribal Elders Natural Resource Project, she and Leon Valliere, Jr. have surveyed elders from the 11 Wisconsin tribes about the foods and resources they need to maintain their health and to keep in balance, emotionally, spiritually, physically and mentally.

"The elders know that the foods are important because of all the cancer, diabetes, the high rates of all those things come from diet, from the processed foods. They say, what we want are all those natural things that kept us healthy and strong, kept us away from those diseases," said Martin.

She said that while the traditional diet is what elders need to stay healthy, those natural foods are harder and harder for them to come by. They are not always provided by the young people as they once were. "In the traditional way, the young men would go and hunt and take elders things. In the world today, that's not how it is. They have their families, their work. Not many young people hunt or do ricing anymore."



*Freshly harvested manomin. (Photo by Amoose)*

*Betty Martin, Coordinator of the Wisconsin Tribal Elders Natural Resource Project. (Photo by Beth Tornes)*

One Ho-Chunk elder, Alberta Day, who was suffering from stomach cancer, dedicated the last years of her life advocating for elders. At a Great Lakes Inter-Tribal Council (GLITC) Elders gathering, she stressed the importance of eating traditional foods, saying that "diet is 90% of our well-being" and "we have to hold onto those things that are strong." Five days later, she passed on to the spirit world. It is a message which Betty Martin hasn't forgotten, and one she's working hard to get across.

In their extensive survey, Martin and Valliere asked elders about their needs for traditional foods—fish, venison, rabbit, beaver, turtle, duck, geese, maple sugar, wild rice, berries, nuts, etc. They also asked them about other resources such as sweetgrass, sage, cedar, black ash, kinnicinick, birch bark, medicinal plants and roots, quills, sinew, and hides.

After gathering the data, they travelled to meet again with elders from the different Wisconsin tribes. They provided them a traditional meal and discussed the survey results. As a follow-up, they are now writing a needs assessment statement for each tribe and delivering it to each Tribal Council and Conservation Department.

"We're going to show them the specifics, let them know these are the types of things their elders need to maintain a healthy life-style and balance," said Martin. "We'll ask specifically, What are you going to do now for the elders?"

"You told us you'd do whatever it takes to supply those needs. If not, then we're going back to the elders and say, what do you want us to do? We're not going to just gather data and let it go, we'll keep pushing. Maybe it'll be a little bit at first, but to the elders it's a lot. Even if it's just getting venison. Birch bark can come later."

Martin has several ideas for helping elders get what they need. One way is for each community to establish a central location, with a large freezer and storage area, where elders could go to obtain the foods and resources they desire.

Tribes could also help elders by revising the tribal codes, changing the language for hunting and fishing regulations so as to encourage tribal members to gather resources for their elders. She gave the example of the Lac Vieux Desert band, which issues separate hunting and fishing permits for the elders. "If a hunter would say their grandma wanted a deer, a permit is issued in the elder's name, to get him or her that deer. During spearing, each member can spear their quota, plus 20 walleyes for their grandma. Every reservation should do this."

She also suggests that tribes adopt the Red Cliff band's custom of putting aside a day of hunting just for the elders and the nutrition site. All deer harvested on that day go to feed the elders. Red Cliff also has a deer processing plant where venison is processed, packaged, and delivered to the elders' homes.

Other things besides foods—birch bark, medicinal plants, roots, etc.—are also important to elders, and Martin believes tribes need to provide them as well. She would like to see Native American students working in a coordinated effort with tribal leaders to gather plants and medicines.

"What it's going to take is the real involvement of young people to go out and learn what those plants are. Hook them up with an elder. Tell them, Go and learn as much as you can. If they don't, no one's ever going to know. Those things are going to be lost."

Each tribe would design a plan to supply these resources according to their specific situation. For example, the Ho-Chunk Nation, which has no reservation or ceded territory, will meet with the Wisconsin Department of Natural Resources to ask if they could provide food and other resources for elders. The Great Lakes Indian Fish and Wildlife Commission (GLIFWC) is also involved in the project, and will look at how they might help to accommodate the elders.

Martin is optimistic that tribes will pay attention to the elders' needs identified by the project, and will act to fulfill them. "I'm excited about how it turned out and where we're at. But I know how tribal government works and how they look at needs. Given how thorough we've been, they're going to have to do something."

The Wisconsin Tribal Elders Natural Resource Project is funded by a University of Wisconsin Cooperative American Indian Health grant, as well as by GLIFWC, GLITC, and the 11 Wisconsin tribes. For more information contact Betty Martin at GLITC, 715-588-3324.



# Legislative Update, 104th Congress

**House Committees:** APR=Appropriations; COM=Commerce; EE=Economics & Education; JUD=Judiciary; RES=Resources; SB=Small Business; TI=Transportation & Infrastructure; WM=Ways & Means **Senate Committees:** ENR=Energy & Natural Resources; ENV=Environment & Public Works; FIN=Finance; GA=Governmental Affairs; LHR=Labor & Human Resources; SCIA=Senate Committee on Indian Affairs; +=Multiple Committees

| Bill No. | Title | House Committee | House Hearing | House Passed | Senate Committee | Senate Hearing | Senate Passed | P.L. Date | P.L. No. |
|---|---|---|---|---|---|---|---|---|---|
| H.R. 4 | Personal Responsibility Act of 1995 | + | | 3/24/95 | FIN | | 9/19/95 | Vetoed 1/9/96 H.Doc. 104-164 | |
| H.R. 101 | Land Transfer for Taos Pueblo of NM | RES | | 2/1/95 | ENR | | | | |
| H.R. 517 | Amendment to P.L. 96-550 | RES | | 3/14/95 | | | 4/27/95 | 5/18/95 | 104-11 |
| H.R. 961 | Amendments to Water Pollution Control Act | TI | 5/23/96 | 5/16/95 | ENV | | | | |
| H.R. 1617 | Consolidate and Reform workforce development and literacy programs | EE | | 9/19/95 | LHR | | | | 9/21/95 |
| H.R. 1670 | Federal Acquisition Reform Act of 1995 | + | | 9/14/95 | GA | | | | |
| H.R. 2040 | A bill to Provide for Treatment of Indian Tribal Government | WM | | | | | | | |
| H.R. 2239 | Mixed-Blood Ute Indian Tax Status Act | + | | | | | | | |
| H.R. 2623 | Amendments to Indian Self-Determination Act making provisions for contracts applicable to to Indian Self-governance compacts | RES | | | | | | | |
| H.R. 2631 | American Indian Trust Fund Management Reform Act of 1995 | RES | | | | | | | |
| H.R. 2747 | Water Supply Infrastructure Assistance Act of 1995 | TI | H.Rept. #104-515-3/29/96 | | | | | | |
| H.R. 2766 | Federal Lands prioritization Act of 1995 | + | | | | | | | |
| H.R. 2800 | Education Trust Fund Act | + | | | | | | | |
| H.R. 2807 | Youth Development Community Block Grant Act of 1995 | + | | | | | | | |
| H.R. 2854 | Freedom to Farm Bill | + | | 2/29/96 | | | 3/12/96 | 4/4/96 | 104-127 |
| H.R. 2977 | Administrative Dispute Resolution Act | JUD | | 6/4/96 | | | | | |
| H.R. 2997 | A bill to establish certain criteria to extend federal recognition to certain Indian groups | RES | | | | | | | |
| H.R. 3034 | Amendments to Indian Self-Determination and Education Assistance Act | RES | | 4/16/96 | | | 4/18/96 | 4/25/96 | 104-133 |
| H.R. 3049 | A bill to amend section 1505 of the Higher Education Act to provide for the continuity of the board of trustees for the Institute of American Indian and Alaska Native Culture and Arts Development | EE | H. Rpt. # 104-505 3/28/96 | 4/23/96 | LHR | | | | |
| S. 377 | A bill to amend provisions of Part A, Title IX relating to Indian education | | | 2/9/95 | SCIA | | 2/16/95 | 3/29/95 | 104-5 |
| S. 479 | Indian Federal Recognition Administrative Procedures Act of 1995 | | | | SCIA | 7/13/95 | | | |
| S. 487 | Indian Gaming Regulatory Act Amendments of 1995 | | | | SCIA | 7/25/95 | S. Rept. #104-241 3/14/96 | | |
| S. 510 | Bill to extend authorization for certain programs under the Native American Programs Act of 1974 | EE | | | SCIA | 3/7/95 | 5/11/95 | | |
| S. 764 | Indian Child Welfare Improvement Act of 1995 | | | | SCIA | | | | |
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# Ethnobotanical Thoughts

## *"Wild" wild rice*

*By Dr. James Meeker*
*Associate Professor, Northland College*

Along with maple sugaring and berry picking, the gathering of wild rice ranks high among wild plant gathering activities. Wild rice is arguably the upper midwest's most interesting and important native grass, and it has provided a major staple for indigenous people for thousands of years.

I like to distinguish what I call "wild" wild rice, that found growing in its natural lake and stream habitats from the domesticated variety, also called paddy rice. Both the wild type and paddy rice are in the grass Genus *Zizania*, and both are thought to be northern wild rice, or *Zizania palustris* (meaning of the swamps). However, they are not identical.

*Dr. James Meeker*

Most wild grains have gone through a very similar process in the course of domestication. Individual plants chosen in this process are those that tend to concentrate their ripening over shorter time periods than their wild relatives, and plants with this tendency are often said to be non-shattering (as opposed to the wild types that drop their grain over a longer time span).

With the Eurasian grains such as wheat and barley, this process took place somewhat inadvertently over long time periods. People merely tended to favor those plants that had the most ripened grain on them at any one time. These favored strains or genotypes were then the very ones to pop up the next season around the camps, by accident, from seed accidentally dropped the year before.

Since species like wheat can survive storage in a dry environment for several years, it is not difficult to imagine that some of stored grain remained viable long enough to be accidentally "planted" in the trash heap near the camp.

Wild rice, however, could not have been domesticated by chance, as any grain that was taken to the camp and not eaten would not survive a long dry period, and it was very unlikely for the grain to get back to the water. So due to its adaptation to water habitats, wild rice was not domesticated until recently in a very intentional process.

The first step in this taming of the grain began in the 1950's when harvesters in Minnesota began to actively look for plants that tended to hang onto their grain and ripen more uniformly. (Actually, since male flowers of wild rice are separated from the female flowers on the same flowering stalk, these rice tamers gathered grain of those plants that held onto the male flowers longer after ripening, hoping the same tendency would be exhibited in the female flowers.)

The desire for non-shattering plants is understandable. If one was planning to use a harvester, you only get one chance to collect grain, and it better hold as much ripe rice as possible. This is unlike knocking rice in the wild where two or three passes in the same rice bed are possible over a two week period. The originally selected plants appeared to have some of these desired qualities, and they proved to be the genetic stock for most of the early paddy rice industry.

"Wild" wild rice is certainly different from these domesticated varieties, if only in these characteristics. How this translates to taste is, well, up to each individual's taste.

Most of the Kakagon ricers that I know won't touch the paddy variety and call it mud rice, often while very deliberately spitting out the word mud.

Many folks will tell you that the key difference between the paddy variety and the wild type is in the processing. It appears that the nicely packaged paddy rice is processed over a longer time period to produce a uniform shiny black sheen, far different from the mottled light green to dark wild harvest that you get by processing it quickly. This results in a much longer cooking time for the industrial variety, more akin to the domesticated white rice.

A few years back I visited some of the large rice-producing factories in California and saw rows and rows of parching ovens (used to dry out the rice and shrink the grain away from the husks), tumblers (that separate the grain from the husks, and semi-truck loads of empty husks being shipped off site for disposal.

This California paddy rice was being "cured" (the initial drying process) in long windrows on asphalt parking lots. Other than the blackbirds that I saw in the alternately drained and flooded rice fields, nothing reminded me of the harvest back here in Wisconsin. The whole California operation was a far cry from our local processors' set ups, like those at Bad River.

Why, it might be asked, did the domestication of wild rice take place? Just like any wild harvest, there are good and bad years. To entice large buyers like Uncle Ben's to get into the market, there needed to be a stable yield from one year to the next. Wild gathering was just too "iffy" and labor intensive.

On this note, however, I have to chuckle every time I drive down U.S. Highway 2 near Odanah, the site of an attempt to produce paddy rice in the late 1960's. Just a stone's throw away from the relic paddies one the most reliable natural rice beds in the area thrives. The choice there for Bad River members was obvious, and mud rice didn't win out.

*(Jim Meeker teaches Natural Resources at Northland College, Ashland Wisconsin, and is active in regional conservation issues. Jim's dissertation research was conducted on "wild" wild rice in the Kakagon Sloughs of the Bad River Reservation. Jim received his Ph.D. in Botany from the UW 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.)*

**MASINAIGAN STAFF:**
**(Pronounced MUZ IN I AY GIN)**

**Susan Erickson ..... Editor**
**Lynn Plucinski ..... Assistant Editor**
**Amoose ..... Photographer**

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## *GLIFWC MEMBER TRIBES*

### Michigan

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

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

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

### Minnesota

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

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

### Wisconsin

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

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

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

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

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

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