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State over-harvest of furbearers in WI continues to concern tribes

By Sue Erickson
Staff Writer

Odanah, Wis.—"Five times in the past seven years the state has exceeded its quota on a furbearer species, sometimes by as much as 100 percent, yet they continue to maintain that they have an adequate management system," says Dr. Jonathan Gilbert, Great Lakes Indian Fish & Wildlife Commission (GLIFWC) Wildlife Section leader, frustrated with a problem that should, but doesn't, go away.

The furbearers in reference include fisher, otter and bobcat. Gilbert says we are fortunate that the populations of these animals have not been severely harmed, but fears "it is only a matter of time before the right combination of events occur together and result in a catastrophic decline in one or several of these valuable species."

In 2002, the state exceeded harvest quotas for both fisher and otter. For fisher, the state exceeded the quota by 43 percent. The state quota was 1008 fisher, and the harvest was 1441. Otter were over-harvested by 11 percent. The quota for otter was 1500 and the harvest was 1659.

GLIFWC has expressed concern to the Wisconsin Department of Natural Resources (WDNR) on several occasions, Gilbert says, asking the WDNR to institute a more adequate management system on the harvest of these furbearers.

In response to criticism from the tribes, the WDNR Board (NRB) approved changes in regulations in 1999, authorizing the WDNR Secretary to close a harvest season early if a quota was to be exceeded. However, Gilbert says this authorization did not include any method of monitoring the harvest so that the over-harvest determination could be made.

"The tribes pointed this out to the state," Gilbert says. "The NRB then passed a rule changing the registration requirement from five days after the close of the season to five days after the month of harvest. The tribes contend that this continues to be inadequate for proper monitoring, and the continued over-harvest indicates that."

GLIFWC staff fit a radio collar on a fisher, a furbearing species which continues to be signifiant to Ojibwe trappers. (Photo by M.J. Kewley)

Looking back at the problem, in 1996, the state over-harvested fisher in Zone A by 60 percent of the quota. This, Gilbert says, resulted in a declining population and a reduced quota for Zone A.
(See Tribes, page 10)

2003 Circle Run brings healing to Ojibwe Country

By Charlie Otto Rasmussen
Staff Writer

Odanah, Wis.—More than one hundred children, elders and generations in between turned out for the 2003 Healing Circle Run linking Ojibwe communities in Wisconsin, Michigan and Minnesota. From July 11-17, participants carried staffs, asemaa (tobacco) and eagle feathers along ceded territory roadways on a 520-mile journey that focused on healing for individuals, families and communities.

"We had a lot participation this year, especially from the St. Croix, Red Cliff and Lac Vieux Desert communities," said Jim Schlender, run co-organizer and Great Lakes Indian Fish & Wildlife Commission (GLIFWC) Executive Administrator. "I heard a lot of laughing along the way, and I think a lot of good feeling was generated. Laughter is a strong form of healing."

People traveled hundreds of miles to take part in the annual event including the Milwaukee Walkers and Native Styles Runners from southeast Wisconsin. While some joined the Run for a day or two, nine men and women spent the full week on the road, finding lodging with friends, at campgrounds or in motels.

The Run started and finished at Pipestone Falls, a sacred piece of ground on the Lac Courte Oreilles (LCO) reservation. After a morning pipe ceremony, runners and walkers traveled to Lac du Flambeau on the opening day, moving in a counterclockwise circle that connected eight reservations.

Core runners committed to the entire route welcomed a wave of support on the fourth and longest day when groups from Lac Vieux Desert, Red Cliff and GLIFWC's central office helped cover 118 miles. During a pre-run talking circle at Red Cliff the following morning, several people directed their prayers to the local community and family of Jody Ricard, whose body was found on the reservation July 8. Ricard was the director of a tribal literacy program and her unresolved death has shaken the Red Cliff community.

"This Healing Run is good for the community, and it arrives here just as we need it the most," said Gerry DePerry, Red Cliff tribal member and Deputy Administrator at GLIFWC. "It's an opportunity for the people of Red Cliff to express their hopes and prayers for the family of Jody and find healing."

A new destination added to this years' run brought participants to Wisconsin Point, a sandy arm of land jutting into Gichigami just east of Superior. The peninsula houses an historic Ojibwe village site and burial grounds where ancestors of Fond du Lac people are interred. Around 180 of the original burials were removed from Wisconsin Point in 1918 and put into a mass grave in Superior after a railroad company took possession of the land.

The Fond du Lac Band has lodged a request with the federal government to reacquire a portion of the point recently abandoned by the US Army Corps of Engineers. Tribal leaders have ex-
(See Healing Run, page 17)

giiwegiizhigookway Martin takes the walking stick from Neil Kmiecik and heads off down the road enroute to Lac du Flambeau. (Photo by Rodger Hoke)

Wisconsin fish managers gather for annual "Partners" event

Packers' Driver hooks the big one

By Charlie Otto Rasmussen
Staff Writer

Lac du Flambeau, Wis.—Green Bay Packers wide receiver Donald Driver joined tribal, federal and state fisheries managers for the annual Partners in Fishing event hosted this year by the Lac du Flambeau Band June 12-13.

The gathering brings together members of the Joint Assessment Steering Committee, an advisory group of fisheries professionals formed after the anti-spearing movement erupted in northern Wisconsin.

"Partners' is a great way for committee members to spend time together on an informal basis and enjoy some excellent fishing in northern Wisconsin," said Robert Jackson, Bureau of Indian Affairs (BIA) biologist and committee chair.

This years' Partners event was a first for some resource officials like recently appointed Department of Natural Resources (DNR) Secretary Scott Hassett—others have attended for more than a decade.

Representatives from the BIA, U.S. Fish & Wildlife Service, DNR, Great Lakes Indian Fish & Wildlife Commission and several tribes paired off in guided boats to fish Lac du Flambeau and Pokegama Lakes. Using a variety of artificial and live bait, participants reeled in a grab-bag of fish including walleye, northern pike, largemouth bass, perch and rock bass.

Since 1999 Jackson and Mark Rose, president of Discover Wisconsin television, have lured players from the Packers roster as special guests to the two-day fishing event. Bill Schroeder, Ryan Longwell, William Henderson and Ahman Green preceded this years' arrival of Driver.

"I know you've had a lot great Packer players come to this event. I just want you to know that I'm the best,' quipped Driver following a shore lunch on Pokegama Lake that featured fried walleye and potatoes. Jackson awarded Driver a St. Croix fishing rod at the post-lunch ceremony for hauling in the largest fish of the event—a 32 inch northern.

Over the past 13 years, the Steering Committee has supervised an ongoing survey of walleye populations in the Wisconsin ceded territory, concluding that Ojibwe spearing does not harm the resource. Data gathered by interagency survey crews is published by the Steering Committee in "*Fishery Status Update in the Wisconsin Treaty Ceded Waters*," a comprehensive analysis of walleye harvest and population trends.

Robert Jackson, Bureau of Indian Affairs biologist and Joint Assesment Steering Committee chair (left) presents a fishing rod to Donald Driver, Green Bay Packers wide receiver, for hauling in the largest fish of the event. (Photo by Charlie Otto Rasmussen)

Updated periodically, the latest full-color "*Fishery Status*" booklet is scheduled for release in late 2003 and is available from GLIFWC.

Zorn tells Senate Committee on Indian Affairs tribal natural resources progams beneficial to all

By Sue Erickson
Staff Writer

Washington, DC—Along with representatives from other inter-tribal agencies and numerous tribes from across the nation, James Zorn, Great Lakes Indian Fish & Wildlife Commission (GLIFWC) policy analyst, delivered a fish and wildlife management status report to the Senate Committee on Indian Affairs on June 3.

According to Zorn, the Committee requested testimony in an effort to establish a baseline understanding of tribal natural resource programs, to foster a government-to-government dialogue and to fulfill the federal trust responsibility. "It's part of Congressional oversight of federal programs in Indian Country," he says.

Senator Daniel K. Inouye, Committee vice chairman, provided opening remarks, recognizing tribal stewardship of the natural resources and introduced Bill Frank, Jr. Chairman of the Northwest Indian Fisheries Commission, as the day's first witness.

Once tribal testimony is complete and the Committee has a chance to review the merits of the programs and issues, the Committee may consider legislation designed to recognize, support and enhance tribal natural resource management programs.

Zorn's oral testimony was supplemented with a much lengthier written testimony, providing a comprehensive overview of GLIFWC's multi-faceted programs, which are designed to provide member tribes with a meaningful exercise of their treaty rights, a self-regulatory capability and the ability to protect and enhance the natural resources.

The testimony emphasized that tribal natural resource programs are beneficial to society as whole, not just tribes. In his testimony Zorn states, "Tribal natural resource programs protect and conserve natural resources for everyone, protect and enhance habitats and ecosystems for everyone, produce economic benefits and development for everyone, protect public health and safety for everyone, and promote cooperation and partnerships that are effective and efficient for everyone."

"Although it is widely recognized that tribal governments and inter-tribal fish and wildlife management organizations have been amongst the most effective stewards of natural resources, both on tribal lands and off, today it is more than ever clear that in many areas of Indian country, tribal governments are on the cutting edge of new technological advances that are assuring enhanced protections for fish and wildlife and plant resources."

—Senator Daniel K. Inouye, Committee on Indian Affairs Vice Chairman

He also noted that Congressional support of tribal natural resource programs not only acknowledges the nation's commitment to tribes through treaty agreements, but also its commitment to assure the nation's natural resources will be available for generations to come.

Ten years, almost to the day, GLIFWC Executive Administrator James Schlender provided testimony to the same committee on a bill designed to support and enhance tribal natural resources programs.

For further information on the testimonies presented to the Committee, written and video testimonies are available at indian.senate.gov/2003hrgs.

James Zorn, GLIFWC policy analyst (center), joined representatives from tribes and inter-tribal organizations across the nation as he delivered testimony to the Senate Committee on Indian Affairs on the status of off-reservation fish and wildlife management on June 3. Flanking Zorn are Millard J. (Sonny) Myers, 1854 Authority executive director and Jon Cooley, Southwest Tribal Fisheries Commission interim executive director. (Photo by Steve Robinson, NWIFC)

On the cover

Pulling in a seine net at Traverse Bay, Michigan. Crew from the Great Lakes Indian Fish & Wildlife Commission's Great Lakes Section, Mike Plucinski and Tiffany Hooper, pull the net ashore during GLIFWC's annual juvenile whitefish assessments in Michigan waters of Lake Superior. (Photo by Rodger Hoke)

Red Cliff Hatchery bolsters Lake Superior coaster population

Stocks walleye in local lakes

By Sue Erickson
Staff Writer

Red Cliff, Wis.—Rehabilitation of the coaster brook trout population in Lake Superior tributaries is one long-term goal of the Red Cliff Hatchery. The tribe's goal includes the restoration of Red Cliff Creek and the re-establishment of a naturally reproducing coaster brook trout population in the creek in seven to eight years.

Currently the hatchery is home to 1800 coaster brook trout used as brood stock to produce and rear "coasters." Sean Charette, Red Cliff Hatchery manager, says another of the hatchery's objectives is to bolster the existing wild strain of coaster brook trout.

The effort seems to be working. This year twenty-five coaster brook trout with the hatchery's fin clip have been reported from areas near Grand Portage, Minnesota and east of Marquette, Michigan. Reports also suggest there has been interbreeding with the wild strains of coasters, Charette says.

The hatchery staff does not have time to track down stocked coasters, so relies on reports of clipped fish for information. If an individual contacts the hatchery regarding a fin-clipped coaster, the informant will receive a fishing lure and information about the size and weight of the fish when it was stocked.

Red Cliff cooperates with the U.S. Geological Survey, the U.S. Fish and Wildlife Service and a Trout Unlimited task force on coaster brook trout management.

The Red Cliff Hatchery is the only source for the Niipigon strain of coasters in the U.S. The brood stock was originally obtained from Lake Niipigon in Canada and selected for its consistent spawning and hatch-out. The federal hatchery at Iron River, Wisconsin is the only other hatchery producing coasters, and those are from the Isle Royale strain.

Reserving 82,000 fingerlings for local stocking, in 2003 the hatchery shipped out 260,000 fingerlings to agencies and private ventures such as the Marquette Fish Hatchery; an aquatics laboratory in Sault Ste. Marie, Michigan; Brule High School in Wisconsin; Perdue University in Michigan, and the Grand Portage Band in Minnesota.

While coaster brook trout rehabilitation is a major focus for the hatchery, it also produces and stocks extended growth walleye. Currently, two million walleye fingerlings inhabit the hatchery's three rearing ponds. In early October, they should reach 10-12 inches and be ready to stock, Charette says.

This year both the Red Cliff and Lac Courte Oreilles Hatcheries will be stocking Nelson Lake, Sawyer County, where natural reproduction seems to be failing. Red Cliff will also stock Lake
(See Red Cliff Hatchery, page 6)

Visitors to the Red Cliff Hatchery can have some fishing fun and get an education. Matt Symbal, Red Cliff fish and wildlife biologist and Hatchery Manager Sean Charette stand in front of the hatchery's trout pond where visitors can cast a line. (Photo by Sue Erickson)

State walleye anglers on Mille Lacs Lake stay well within quota so far

Mille Lacs Lake, Minn.—Unlike last year, state harvest of walleye in Minnesota's Mille Lacs Lake is well under quota to date. As of July 15, the Minnesota Department of Natural Resources reports a total walleye kill of 56,379 pounds. The figure combines 30,292 pounds of harvested walleye and an estimated mortality of released fish at 26,087 pounds. This compares to last season's July 15 figure of 348,732 pounds of walleye killed. That put the state well over its 300,000-pound quota by mid July in 2002.

This year, the state and the tribes did not reach consensus on a harvestable surplus level for Mille Lacs Lake. In the absence of consensus, the state unilaterally set its 2003 quota at 450,000 pounds before subtracting an 8,000-pound penalty for last year's overage. The state relies on a 17-28 inch protected slot to help keep the angling harvest figure within quota.

Articles by Sue Erickson, Staff Writer

Letters to the Editor

A nine-year old on the netting season

I needed to say something about netting because I see lots of people not treating their nets and fish even a little bit good.

Because of our Treaty Rights I get to help keep the traditions of my family alive. I love netting. Treaty Rights give me good privileges, if I couldn't do this elders would be sad. During netting I love seeing elders and lots of other people that our families like. I set my own net after I went through a ceremony when I was 5 years old. I've helped as long as I could walk. I speared my first northern (7 lbs.) when I was 4 1/2 years old.

The fish we get out of our lake should not be sold. I give my fish away to elders and families. My parents bring me around to different elders, the Assisted Living Unit and to other families. I love doing this.

I was taught to treat my fish with care. I put my fish in buckets. We do not put them on the ground. I treat my net like it is really important to me—like how I treat my family. I never put it on the ground. I respect my net. That's what I have been taught by my dad. Lots of people have helped me learn how to do this right, like my mom and dad, Leonard Sam, Herman Kegg, the late Henry Sam, my Grandma Betty Kegg, Andy Mitchell, Rhonda Sam and DNR Officers Lloyd Ligneel and Mike Taylor. I am responsible for setting my own net and using tobacco, and being happy for what we have.

When other people put their nets on the ground, walk on them and throw their fish on the ground I feel bad for the fish and the net, because they don't treat their net and fish like they are family or important to them. They must not be important to them.

People that mistreat their fish and their nets shouldn't be allowed to set their nets. We should make a videotape of step-by-step setting nets so people can learn how to be respectful and caring.

(Note: Ben and his parents made a videotape when he set his first net at 5 years old. Ben is nine years old and the son of David and Mary Sam, Mille Lacs.)

Wisconsin's wolf population

The summer, 2003 edition of the *Mazina'igan* contained an article about the gray wolf in Wisconsin. The piece stated there are 335-357 lobos in the state. As of 2000, Wisconsin had a population of 5,363,675 human residents. This works out to a little over 15,000 humans to one wolf. And still the hue cry in some quarters is: "Kill all wolves!" Can anyone see what's wrong here?

Uncle Bear, Hickory, NC

Assessment crews kept busy on Kentuck Lake

Odanah, Wis.—"I felt a little sorry for the crews I sent to Kentuck Lake this spring," says Phil Doepke, GLIFWC inland fisheries biologist. "They were picking up a thousand fish each night, so really had to push hard all night to get the statistics and data entry complete."

Once the 2003 spring population estimates are finalized, Doepke expects to see a definite climb in the lake's walleye numbers, reflecting the maturation of fish stocked in 1999 and 2000.

The Mole Lake Band's electroshocking crew headed up by Mike Preul, Mole Lake biologist, and the U.S. Fish & Wildlife Service (USFWS) crew captained by Frank Stone lucked out and got the assignment this spring.

Although Kentuck Lake's teeming fishery meant no slack for the dip netters on the bow of electroshocking boats, it bodes well for the lake's walleye fishery, especially because the vast majority of walleye captured were male.

In 1995 assessment crews saw a remarkable deficit of male walleye in the lake. Subsequently, a stocking program was established with the goal of restoring the male walleye population. The stocking was discontinued after 2000 when natural reproduction began to occur.

The dearth of female walleye captured this spring may be a result of the gear, which is designed to capture smaller fish in shallow waters, where males tend to hover in the early spring.

According to Doepke, the general fish survey in Kentuck Lake reveals an increase in rock bass and sucker populations and a decrease in blue gill and pumpkinseed numbers.

He believes the decline in bluegill numbers to be a result of the rise in the number of hungry walleye in the lake. However, while the bluegill numbers declined, their average size increased.

Doepke speculates that the decline in blue gill numbers lessens the competition among the bluegills for food, so the remaining fish show better growth.

The electroshocking crews will be back in the lake for fall juvenile recruitment assessments. Results from these assessments will tell the tale of how successful Kentuck Lake's walleye reproduction was in 2003. But to date, things look good for walleye in Kentuck Lake.

Lac Courte Oreilles lifts off-rez bear hunting closure

Season set to open across Wisconsin ceded lands

By Charlie Otto Rasmussen
Staff Writer

Reserve, Wis.—For the first time in more than a decade, Lac Courte Oreilles (LCO) treaty hunters will have the opportunity to harvest black bears in the Wisconsin ceded territory. The LCO Tribal Governing Board (TGB) has lifted the off-reservation bear hunting closure it enacted before the 1993 season.

The original hunting ban was passed to recognize the cultural and spiritual importance of bears to the members of LCO's Bear Clan—whose ancestors were the first Ojibwe to settle the area. Following recent elections, new TGB members collected enough support to overturn the closure.

"The governing board has debated the issue for quite some time," said Mic Isham, LCO board member and vice-chairman of GLIFWC's Voigt Intertribal Task Force. "It's always been split fairly evenly, but after some changes on the council and a rise in nuisance bear complaints, limited hunting has been approved."

Isham said regulations will allow tribal members to harvest one bear every two years. Baiting and the use of hounds—common hunting methods in northern Wisconsin—will be prohibited. Isham, who expressed strong support for the Bear Clan, has mixed emotions on the forthcoming hunt and consulted a spiritual leader for guidance.

"We can eat bear meat and use the animal—it's part of our culture," Isham said, relating his conversation with the spiritual advisor. "After this season [the TGB will] gauge public sentiment and decide on how to proceed."

Black Bear Harvest Declarations
Wisconsin ceded territory

Zone	2003 Declaration
A	115
B	45
C	25
Total	**185**

The TGB's recent decision, however, does not sanction bear hunting inside reservation boundaries. While never formally closed, Isham said on-reservation bear hunting has been socially frowned upon for many years.

Bear numbers are stable across northern Wisconsin and continue to rise in southern portions of the ceded territory where animals are expanding into areas of suitable habitat. Wildlife biologists estimate the statewide population at more than 11,000 animals.

Annual tribal bear harvests are consistently modest and generally occur in the northern reaches of the Wisconsin ceded territory. In 2002 treaty hunters took 16 bears. One quarter of those animals were harvested by hunters from Red Cliff—one of the most active bear hunting communities in Ojibwe Country.

"There's around a half-dozen tribal members with hunting dogs who pursue bears in the area," said Red Cliff conservation warden Larry Deragon. "We've got a few who will sit in stands and wait, but the dog hunters are the most successful—they've hunted that way for decades."

Tribal subsistence hunters harvest additional bears as they encounter them. Along with white-tailed deer, the black bear treaty hunting season opens September 2.

Check with your local GLIFWC conservation officer for more information or call (715) 682-6619.

Furbearer quotas determined

Fisher

In Wisconsin, fishers are managed through five management zones—Zones A–E.

Zone E extends south of the ceded territory into the central forested region of the state. However, since part of Zone E is in the ceded territory, tribal declarations for fisher harvest in the zone have been made.

The 2003 tribal quotas are: Zone A —225 out of a total quota of 450; Zone B—210 out of a total of 420; Zone C—160 out of a total of 320; Zone D—160 out of a total of 440; and Zone E—15 out of a total of 30.

Otter

The total harvest of otters in Wisconsin in 2002 was 1,659 (of a harvest quota of 1,500) of which the tribes harvested 31. The current population estimate for otters is 12,838.

The 2003 harvest quota for otters is set a 1,200. The tribal quota is 75.

Bobcat

The total harvest of bobcats in Wisconsin in 2002 was 250 (from a harvest quota of 280) of which the tribes harvested 22. This was a record tribal harvest of bobcat. The state bobcat harvest was below quota, allowing the population to grow from 2,363 in 2002 to 2,558 in 2003.

The 2003 harvest quota for bobcats was set at 290. The tribal quota is 75.

CWD—Good news, bad news

Odanah, Wis.—The Great Lakes Indian Fish & Wildlife Commission (GLIFWC) submitted 317 deer heads from the ceded territories in Wisconsin to be tested for chronic wasting disease (CWD) last fall. All those tested are negative for CWD, according to Dr. Jonathan Gilbert, GLIFWC Wildlife Section leader.

In fact, the ongoing statewide testing has not yet found any deer positive for CWD outside of the core area where the disease was first noted, he says. This is good news and may indicate that this is just an isolated outbreak of CWD in the state.

GLIFWC plans to continue testing deer taken by tribal members in the ceded territories and will be collecting samples this fall.

The bad news is that CWD remains a serious issue in regard to the ongoing health of the deer herd, and wildlife managers must continue to take precautions.

Gilbert regards cervid (deer, elk) farms to be high risk sites for CWD. The high-density population of animals on these farms increases the risk of spreading contagious diseases such as CWD or Bovine TB. Deer and elk are also imported from other areas, bringing with them diseases, which are then introduced into the region.

While the Wisconsin Department of Natural Resources and the Wisconsin Department of Agriculture have developed screening for animals at deer farms, Gilbert doesn't view the screening as a "sure thing." "About 20% of screened animals may be carrying the disease and go undetected," he says, "and that's too much risk."

Gilbert expects that some prohibitions on baiting and feeding deer may go back into effect this fall. Currently, bans on baiting and feeding have been lifted. He believes the state legislature may consider a compromise bill that **(See CWD, Page 10)**

The problem with renegade turkeys

By Peter David
GLIFWC Wildlife Biologist

Is it possible that turkeys are capable of spontaneous generation? Although it doesn't seem likely, the way turkeys have been popping up in unlikely spots across northern Wisconsin—including the Bad River Indian Reservation and the Apostle Islands—has some people wondering.

Of course, there are other possible explanations. Wisconsin's official turkey reintroduction program has been hugely successful, and birds have become established at locations further north than many biologists originally thought likely.

Nevertheless, most biologists are convinced that most, if not all, of the birds found in these small, isolated northern pockets did not get there by winging their way from established range to uncharted northern horizons. In fact, it is likely they didn't fly at all.

Trucks and boats seem to be a more likely route.

Unusual patterns in the coloration and behavior of many of these birds suggests they come not from wild stock, but something closer to livestock: unauthorized game farm releases. And although people who would do such a release might consider themselves ardent supports of these birds—a "Johnny Turkey-Seed" perhaps—these releases send up red flags among wildlife biologists.

These releases are not only illegal but they are far more likely to be environmentally detrimental than beneficial.

First, not all species belong in all places, and the right species in the wrong place is little more than an exotic species. This is why biologists use great care when considering any release of wildlife into unoccupied habitat. Secondly, even when the place is right and the species is right, the strain is likely to be wrong.

A key ingredient to Wisconsin's successful turkey restoration program was the fact that wild origin birds were used—unlike many of the unsuccessful releases tried earlier. Birds that have thrived in game farms have done so because they had the right traits to survive in the game farm environment—an environment very different than that which exists in the wild.

And these birds are more than unsuitable—they can be a threat to legitimate restoration efforts as well. It is possible for these birds to introduce diseases to wild populations of their own, or other closely related, species. In addition, if game-farm stock survive long enough to interbreed with wild-strain birds, they can reduce the genetic fitness of the wild stock.

Turkeys are hardly the only species for which unauthorized releases have been a problem; many fish, wildlife and even plant species have been illegally released on to the landscape. But with the Wisconsin Department of Natural Resources (DNR) likely to proceed with a new release of wild strain turkeys into an area along the Ashland/Bayfield county boarder, the DNR and other natural resource agencies are keeping a special eye out for renegade turkey releases and reminding people of the problems associated with them.

Tracking down non-native invasive plants

By Rodger Hoke, Honor intern

Odanah, Wis.—If one sees a slow-moving vehicle on the shoulder of a road, one might guess that the driver is either lost or having some car trouble. But neither of these are the case for Steve Garske, Great Lakes Indian Fish & Wildlife Commission (GLIFWC) invasive plant aid, who carefully scans the landscape as traffic rushes past him. He drives slowly as part of his job to collect data on non-native plant populations for GLIFWC. He has been working for GLIFWC since March 2001, when he conducted similar surveys in Bayfield and Ashland counties in Wisconsin. Some of the dozens of non-native plants he looks for are Eurasian marsh thistle, several different species of Eurasian bush honeysuckles, Japanese barberry, crack willows and leafy spurge.

The reason for the plant survey is to determine how seriously native plants are being overrun by non-native plants. Garske explains, "Most of our efforts are focused towards public and perhaps commercial forest reserve land, where GLIFWC can have the most influence in land management, including controlling or eradicating invasive species." For example, the Canada or common honeysuckle, which is a native species, must now compete with several Eurasian honeysuckle species that have been introduced. The native species was once used by the Anishinaabe people for a variety of purposes. The invasive species of honeysuckle are not as useful for these purposes.

One of the differences between the Canada or common honeysuckle, left, and the Eurasian honeysuckle, right, is the hollow and brown inside, while the native species is white and not hollow. (Photo by Rodger Hoke)

The goal for this year's survey is to cover Gogebic and Ontonagon counties in Michigan. The data is being shared with the Ottawa National Forest.

Data collection is a slow process. Garske drives carefully along the roadways outside of towns looking for any invasive, non-native plants that he can see by the road or along the tree line. The device he uses for data input is a Trimble Global Positioning System (GPS) receiver, which uses data from satellites circling the earth to calculate the receiver's location, often to within a few meters.

Steve Garske, GLIFWC invasive plant aid. (Photo by Rodger Hoke)

Once he spots one of the plant species, he must first decide whether it is abundant enough to do a line count or scattered and isolated enough to record it spot by spot. Once he decides, he makes a rough count and inputs the site ID number, plant name and the approximate number of plants at the site.

He also chooses the best selection from several other information fields to accurately describe the site. These information fields include the size of the infested site, the type of habitat, hydrology, land use, disturbance, land ownership, as well as any additional notes he thinks are important to make.

At the end of each week, Garske downloads all the data recorded on the GPS that week into a portable computer and exports it into a Geographical Information Systems program that makes it possible to map all of the plant colonies.

One invasive plant that poses a serious threat to natural areas is the leafy spurge. Leafy spurge is widely known and feared further west for the threat it poses to livestock. It can be deadly to horses and cows that eat too much of it, and it is very hard to eradicate. Leafy spurge has roots that can go down fifteen feet in search of water and can re-sprout even after being covered or sprayed with herbicides for several years. A brochure on leafy spurge is now available through GLIFWC's main office (715) 682-6619.

More information about the non-native plants being surveyed, along with abstracts for a number of invasive species, will be posted in coming months on the GLIFWC website, http://www.glifwc.org/epicenter.

On the beetle beat

Beetles make a difference in loosestrife control

By Rodger Hoke
HONOR Intern

Miles Falck, Great Lakes Indian Fish & Wildlife Commission (GLIFWC) wildlife biologist, might claim that man's best friend is a beetle.

The leaf-munching Galerucella beetles have certainly helped GLIFWC and other agencies in their fight against the spread of purple loosestrife (Lythrum salicaria).

Increased production of Galerucella beetles in 2002 enabled GLIFWC to expand control efforts beyond the Bad River–Chequamegon Bay watershed for the first time since control efforts were initiated in 1988.

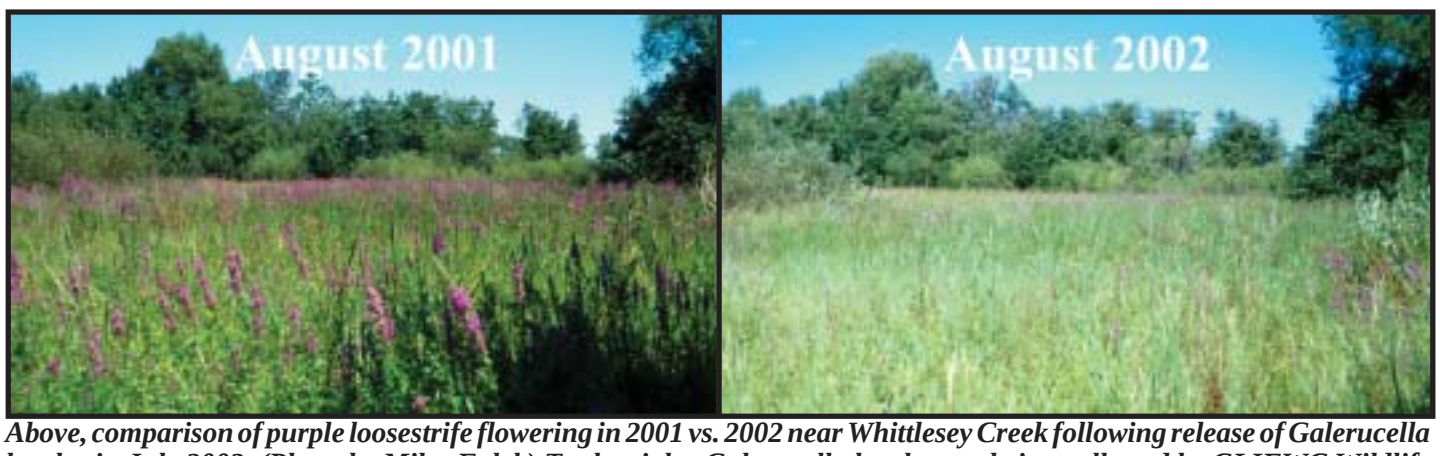
The release of Galerucella beetles (native to Europe) in the United States for biological control of purple loosestrife was approved by the United States Department of Agriculture, Agricultural Plant Health Inspection Service (USDA–APHIS) in 1992. There are three native species of Galerucella in North America; however none of them have evolved with purple loosestrife as a host plant because it is a perennial plant native to Europe and some parts of Asia.

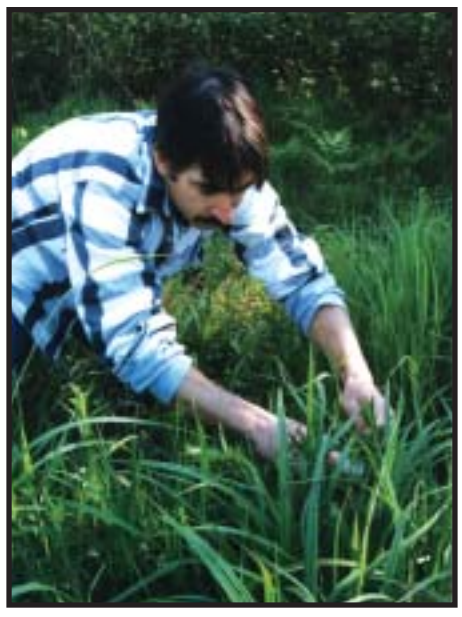
The original introductions of purple loosestrife occurred in the early 1800's via plants brought by settlers and seeds carried within livestock and soil used for ship ballast. Once in North America, purple loosestrife quickly spread westward displacing native wetland plant communities.

Purple loosestrife can now be found growing throughout most of North America. Due to its attractive flower heads, purple loosestrife is often used as a garden flower, which further increases the risk of it spreading to surrounding areas. Because of this risk, several states, including Minnesota and Wisconsin, have laws controlling the transport and sale of this plant.

The use of biological controls, the beetles, at the larger loosestrife sites has allowed control crews to focus on small satellite populations that are easier to eradicate with herbicide. According to Falck, a total of 193 sites were treated in 2002. GLIFWC crews released approximately 225,000 Galerucella beetles among 20 sites and treated another 119 sites with herbicide, while The Nature Conservancy (TNC) crews applied herbicide at 54 additional sites. An evaluation was also made at 25 sites where beetles were released in 2000 and 2001, and it found that the beetles successfully over-wintered at all 25 sites.

Partial funding for the raising and distribution of the Galerucella beetles was provided by the Bureau of Indian Affairs' Noxious Weed Program, the Natural Resources Conservation Service's Environmental Quality Incentive Program, and TNC. The UW-Extension's Ashland Agricultural Research Station also provided space for rearing the Galerucella beetles.





Above, comparison of purple loosestrife flowering in 2001 vs. 2002 near Whittlesey Creek following release of Galerucella beetles in July 2002. (Photo by Miles Falck) To the right: Galerucella beetles are being collected by GLIFWC Wildlife Biologist Miles Falck with the help of crew members from the Wisconsin Conservation Corps. The beetles were introduced to these patches of purple loosestrife in previous years to control the invasive plant. Some of the beetles were immediately transplanted to other loosestrife patches while others were taken to the UW-Extension Ashland Agricultural Research Station to be reared for later distribution. (Photo by Rodger Hoke)

Tracking down non-native invasive plants

By Rodger Hoke, Honor intern

Odanah, Wis.—If one sees a slow-moving vehicle on the shoulder of a road, one might guess that the driver is either lost or having some car trouble. But neither of these are the case for Steve Garske, Great Lakes Indian Fish & Wildlife Commission (GLIFWC) invasive plant aid, who carefully scans the landscape as traffic rushes past him. He drives slowly as part of his job to collect data on non-native plant populations for GLIFWC. He has been working for GLIFWC since March 2001, when he conducted similar surveys in Bayfield and Ashland counties in Wisconsin. Some of the dozens of non-native plants he looks for are Eurasian marsh thistle, several different species of Eurasian bush honeysuckles, Japanese barberry, crack willows and leafy spurge.

The reason for the plant survey is to determine how seriously native plants are being overrun by non-native plants. Garske explains, "Most of our efforts are focused towards public and perhaps commercial forest reserve land, where GLIFWC can have the most influence in land management, including controlling or eradicating invasive species." For example, the Canada or common honeysuckle, which is a native species, must now compete with several Eurasian honeysuckle species that have been introduced. The native species was once used by the Anishinaabe people for a variety of purposes. The invasive species of honeysuckle are not as useful for these purposes.

One of the differences between the Canada or common honeysuckle, left, and the Eurasian honeysuckle, right, is the hollow and brown inside, while the native species is white and not hollow. (Photo by Rodger Hoke)

The goal for this year's survey is to cover Gogebic and Ontonagon counties in Michigan. The data is being shared with the Ottawa National Forest.

Data collection is a slow process. Garske drives carefully along the roadways outside of towns looking for any invasive, non-native plants that he can see by the road or along the tree line. The device he uses for data input is a Trimble Global Positioning System (GPS) receiver, which uses data from satellites circling the earth to calculate the receiver's location, often to within a few meters.

Steve Garske, GLIFWC invasive plant aid. (Photo by Rodger Hoke)

Once he spots one of the plant species, he must first decide whether it is abundant enough to do a line count or scattered and isolated enough to record it spot by spot. Once he decides, he makes a rough count and inputs the site ID number, plant name and the approximate number of plants at the site.

He also chooses the best selection from several other information fields to accurately describe the site. These information fields include the size of the infested site, the type of habitat, hydrology, land use, disturbance, land ownership, as well as any additional notes he thinks are important to make.

At the end of each week, Garske downloads all the data recorded on the GPS that week into a portable computer and exports it into a Geographical Information Systems program that makes it possible to map all of the plant colonies.

One invasive plant that poses a serious threat to natural areas is the leafy spurge. Leafy spurge is widely known and feared further west for the threat it poses to livestock. It can be deadly to horses and cows that eat too much of it, and it is very hard to eradicate. Leafy spurge has roots that can go down fifteen feet in search of water and can re-sprout even after being covered or sprayed with herbicides for several years. A brochure on leafy spurge is now available through GLIFWC's main office (715) 682-6619.

More information about the non-native plants being surveyed, along with abstracts for a number of invasive species, will be posted in coming months on the GLIFWC website, http://www.glifwc.org/epicenter.

On the beetle beat

Beetles make a difference in loosestrife control

By Rodger Hoke
HONOR Intern

Miles Falck, Great Lakes Indian Fish & Wildlife Commission (GLIFWC) wildlife biologist, might claim that man's best friend is a beetle.

The leaf-munching Galerucella beetles have certainly helped GLIFWC and other agencies in their fight against the spread of purple loosestrife (Lythrum salicaria).

Increased production of Galerucella beetles in 2002 enabled GLIFWC to expand control efforts beyond the Bad River–Chequamegon Bay watershed for the first time since control efforts were initiated in 1988.

The release of Galerucella beetles (native to Europe) in the United States for biological control of purple loosestrife was approved by the United States Department of Agriculture, Agricultural Plant Health Inspection Service (USDA–APHIS) in 1992. There are three native species of Galerucella in North America; however none of them have evolved with purple loosestrife as a host plant because it is a perennial plant native to Europe and some parts of Asia.

The original introductions of purple loosestrife occurred in the early 1800's via plants brought by settlers and seeds carried within livestock and soil used for ship ballast. Once in North America, purple loosestrife quickly spread westward displacing native wetland plant communities.

Purple loosestrife can now be found growing throughout most of North America. Due to its attractive flower heads, purple loosestrife is often used as a garden flower, which further increases the risk of it spreading to surrounding areas. Because of this risk, several states, including Minnesota and Wisconsin, have laws controlling the transport and sale of this plant.

The use of biological controls, the beetles, at the larger loosestrife sites has allowed control crews to focus on small satellite populations that are easier to eradicate with herbicide. According to Falck, a total of 193 sites were treated in 2002. GLIFWC crews released approximately 225,000 Galerucella beetles among 20 sites and treated another 119 sites with herbicide, while The Nature Conservancy (TNC) crews applied herbicide at 54 additional sites. An evaluation was also made at 25 sites where beetles were released in 2000 and 2001, and it found that the beetles successfully over-wintered at all 25 sites.

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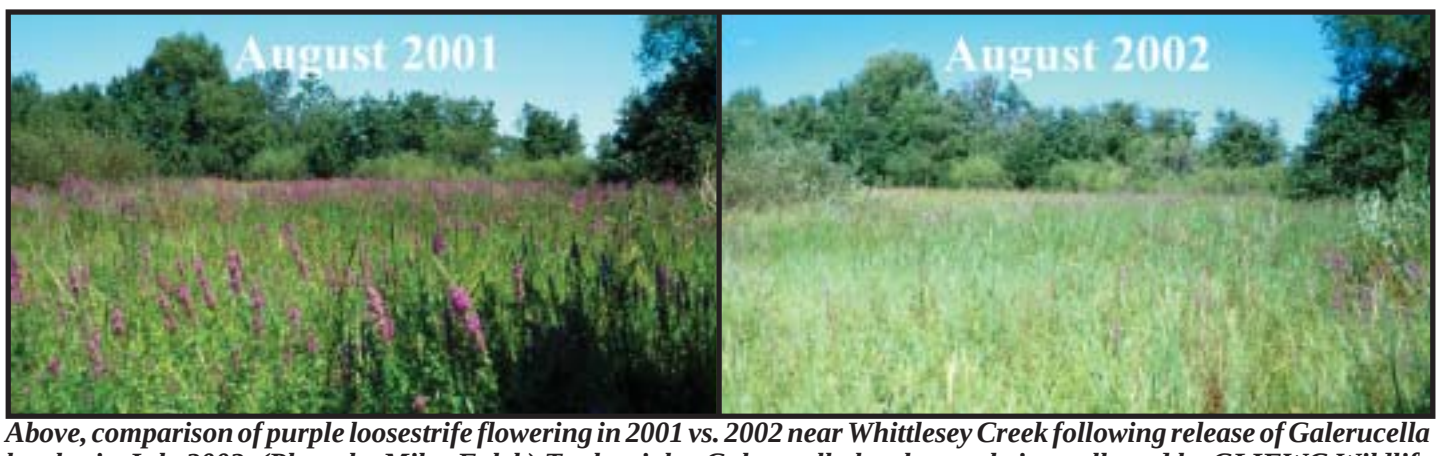

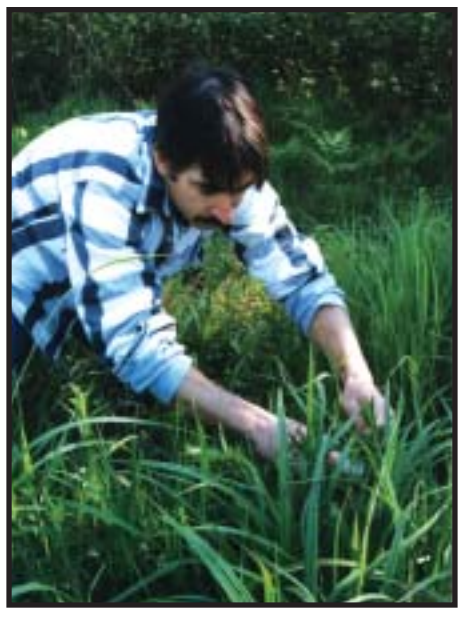

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Kaakaagiwanzh (eastern hemlock)

By Karen Danielsen
GLIFWC Forest Ecologist

Several years ago, Red Cliff elders Dee Bainbridge, Joe Duffy, Leo LaFernier and Madelyn Schreyer talked about making tea using the needle-shaped leaves of kaakaagiwanzh (eastern hemlock, Tsuga canadensis). This tea provides a good source of vitamin C.

Dee and Joe also mentioned that, when they were growing up, kids would chew the pitch of kaakaagiwanzh just like a piece of gum, and it tasted pretty good, relatively speaking. Kaakaagiwanzh also has several medicinal uses.

This tree looks similar to zhingob (balsam fir), except its needles are shorter and have tiny stems. In addition, its full silhouette appears to be more "lacy" than zhingob.

On average, it lives 300 to 600 years and reaches a height of approximately 90 feet. It resides in the cool humid climates of northeastern United States, extending north into Canada, south through the Appalachians, and west to the Great Lakes region.

Actually, its range expanded into the Great Lakes region relatively recently—only 3,000 to 4,000 years ago; a time period corresponding with climate changes including increased precipitation, cooler summers and warmer winters. It likely colonized its southwestern range limit near Ladysmith, Wisconsin just 1,000 years ago.

A tree characteristic of old growth forests, kaakaagiwanzh often grows in dense stands with wiinizik (yellow birch). The tightly woven canopies of these stands limit sunlight reaching the forest floor. The fallen and decaying needles of kaakaagiwanzh release tannic acids into the soil.

These conditions result in a sparse plant growth underneath the canopies. The few plants that can tolerate the shade and acidic soils include club moss, lady slipper, and bluebead lily.

Seedlings and saplings of kaakaagiwanzh can also tolerate these conditions, but grow very slowly. Some apparent "saplings" found under the canopy have been recorded to be 100 years or older. The death of a mature tree, opening the canopy, allows for the "release" of these smaller trees to grow to their full potential height.

During the late 1800's and early 1900's, kaakaagiwanzh was harvested primarily for its bark, prized for its high content of the tannic acid used to tan leather hides. Initially, loggers left the debarked trunks in the forest to rot, but later used them for low-grade saw lumber or pulp. After 1925, with the development of synthetic chemicals for tanning, logging of kaakaagiwanzh slowed significantly.

Kaakaagiwanzh (eastern hemlock). (Photo reprinted with permission from Colby-Sawyer College.)

The logging era resulted in the loss of most of the old growth forest, greatly impacting kaakaagiwanzh. The ensuing second-growth forest has shown little recruitment of kaakaagiwanzh, increasing concern for its future status.

Though seedling establishment for kaakaagiwanzh naturally occurs at low levels, researchers believe that changed habitat conditions have made the chances of recruitment even lower. One hypothesis identifies heavy deer browse as a major influence.

Deer populations have multiplied over the last 100 years because of forest management practices that have directly or indirectly increased deer forage and the implementation of state regulations that have limited hunting. The slow-growing kaakaagiwanzh seedlings and saplings cannot survive repeated browsing.

A second hypothesis points to global warming as a greater influence. Since kaakaagiwanzh appears to be at its climatic range limit, the current warming trend could conceivably be the cause of regeneration rates being reduced to seriously low levels.

The last hypothesis implies that recruitment of kaakaagiwanzh occurs in "pulses"—only in certain years when conditions meet the optimal requirements. The inherent conditions of the second-growth forest fail to meet these requirements.

In addition, the coinciding increased deer browse and the overall climate change have only exacerbated these inadequate conditions.

A strategy, suggested by some researchers, that may improve the potential for increased kaakaagiwanzh recruitment, entails basically leaving kaakaagiwanzh stands alone. Seedlings and saplings become established in shaded, undisturbed conditions. Their subsequent growth requires minimal disturbance, the loss of a few mature trees, commonly through windthrow.

For some tribal members, using kaakaagiwanzh in a good way will be its best protection. If not accepted as a gift, kaakaagiwanzh will go away.

Preparing plants for biboon

By Karen Danielsen
GLIFWC Forest Ecologist

Cakes of maple sugar and makak (basket) filled with same. (Photo reprinted from Bureau of American Ethnology, Forty-Fourth Annual Report, Plate 35, as appears in How Indians Use Wild Plants for Food, Medicine & Crafts by Frances Densmore.)

Biboon (winter) means the momentary disappearance of many plants, the exchange of a vivid green landscape to one tinted with the neutral tones of white, grey and brown. It is a time when the plants sleep, purify and strengthen for renewal.

Yet, even during this cold and dormant season, plants continue to be used for food, ceremonies, medicines and utility purposes. For thousands of generations, the Anishinaabe have always prepared the plants and fruits of niibin (summer) for long-term storage, for use during biboon.

In the old days, wiigwaasi-makakoon (birch bark containers) provided excellent storage of dried foods including miinan (berries), manoomin (wild rice), and ziinzibaakwad (maple sugar). They accommodated the traditional seasonal travels by their easy portability. The decay resistant quality of wiigwaas (birch bark) allowed for caching of food items for later retrieval.

Nowadays, tribal members use plastic bags, Tupperware, Mason Jars, or any other available and convenient container. Not because these materials are superior to wiigwaas—many would argue the opposite to be true—but rather, weight and bulk issues no longer play as important a role in food storage.

In addition, tribal members presently use many different methods to prepare food for storage. For example, miinan and other fruits may be canned, frozen, or made into jams and jellies. Wiishkobaaboo (maple sap) is often boiled down to make zhiiwaagamizigan (syrup), but not always cooked longer to make ziinzibaakwad.

As in the past, dried wild plants continue to provide the ingredients for a variety of winter needs. Dan Powless, a Bad River tribal member and GLIFWC's new plant/wildlife technician (see pg. 22), gathers and dries plants for use in ceremonies. He gathers, in a good way, only the amount he needs and dries the plants in a dark, clean closet.

Occasionally, he receives mixtures of dried plants as medicines from knowledgeable people. Fortunately, given the good health of his family, only infrequently has he had to seek help for serious illnesses.

Traditionally, for the Anishinaabe, biboon has meant spending more time hunting and fishing and less time gathering plants. However, plants remain important to the Anishinaabe during all the seasons providing for food, medicine and other needs.

Red Cliff hatchery stocks walleye

(Continued from page 3)

Nebagamon, Bayfield County. The Red Cliff Tribe generally stocks walleye in lakes that have been used during the spring spearing season.

In addition to hatching, rearing and stocking coaster brook trout and walleye, the hatchery provides tours to school groups, tourists or other interested persons. Last year 308 people visited the hatchery, and fifteen tours were conducted, Charette says. While most tours are for areas schools, a group of nurses from Chicago was among the tours hosted last year.

Visitors can also fish for trout in a trout pond on the hatchery's premises. The pond was originally established to remove excess nutrients from hatchery waters before entering into the Red Cliff Creek. Visitors can fish and release and also get some education on how the food chain works, according to Charette.

Hatchery staff works closely with other tribal programs to enhance and protect the fishery as well as provide public education.

For example the hatchery and Red Cliff's Natural Resources Department are collaborating to establish a full-fledged visitor's center, including an aquarium, as a public education tool on the hatchery's grounds.

Hatchery staff also works in conjunction with the Red Cliff Fish and Wildlife Department in fishery assessments and inventories. The staff joins Matt Symbal, Red Cliff fish and wildlife biologist, in performing lake trout assessments in Michigan and Wisconsin waters of Lake Superior.

Other assessment work in Wisconsin waters of Lake Superior includes juvenile lake trout surveys, comparing spawning in the lake trout refuge vs. Sand Island spawning grounds; tag and release studies of lake trout spawning, and whitefish spawning assessments.

Another cooperative venture, this time with Red Cliff's wastewater facility, converted four sewage ponds into walleye and perch ponds for hatchery use.

Gaining a better understanding of wild rice population cycles

By Rodger Hoke
HONOR Intern

Odanah, Wis.—Manoomin (wild rice) is important to the Anishinaabe people as both a food resource and for its use in ceremonies. The wild rice population today has declined from the levels described in historical accounts and stories.

The Great Lakes Indian Fish & Wildlife Commission (GLIFWC) is compiling a database of information to determine whether wild rice levels are still declining.

Since wild rice populations can vary drastically from year to year on the same lake, the database needs to incorporate data from over a long period of time so that long-term trends can be differentiated from short-term variation. GLIFWC began its annual wild rice survey in 1987 using 40 waters in the ceded territories with naturally growing beds.

This year's survey is being conducted by interns Carrie Cannon and Julia Morgan. The interns map the area of the rice bed and take 20 random plant density samples from each lake using a one-half square meter quadrant.

For each sample they throw the quadrant out into the water, paddle up to it and count the number of plants and stalks within the square. They also record water depth and plant height of a sample rice plant within the square. In smaller lakes, they use a canoe and paddle around the lake to take their samples, but larger lakes sometimes require them to use a small motorized boat.

With 16 years' worth of data collected so far, GLIFWC Wildlife Biologist Peter David says that some preliminary observations can begin to be made. The 40 waters being surveyed can be divided into two areas of high density for comparison, northwest and north-central Wisconsin. David reports that during the first 6-7 years of the study, the results from the beds in these two areas mirrored each other fairly well. But in the past 7-8 years, survey results of these two sections have been as likely to trend in different directions as to move in unison.

This change in population trends suggests that a number of different factors on several scales can impact wild rice populations. An example of a large scale factor would be the amount of rainfall that year, while the arrival of a beaver population at a specific lake would be much more localized factor affecting a specific lake's wild rice population.

The data also suggests that there may be a long, ten-year cycle in wild rice populations when they are looked at over a large landscape. But it is still too early to make a firm conclusion about the longer cycle. The database needs to be continued for another 20 or more years to get a firmer idea of how the wild rice populations are changing in the long term.

In addition to the 40 waters surveyed for the long-term study index, additional waters are also surveyed to evaluate the success of restoration or management efforts or simply because of their significance to harvesters.

A summary of density and acreage estimates can be found from a link on GLIFWC's website (www.glifwc.org), and the results are also included in the Wild Rice Abundance and Harvest Report to be released at a later date.

Carrie Cannon, wild rice intern, measures the height of a wild rice stalk. (Photo by Rodger Hoke)

Julia Morgan, wild rice intern, paddles up to quadrant to count the number of plants and stalks within the square. Data is also recorded on water, depth and plant height of a sample rice plant within the square. (Photo by Rodger Hoke)

We need your wild rice seed!

Each fall the Great Lakes Indian Fish & Wildlife Commission (GLIFWC) coordinates an intertribal, interagency effort to restore manoomin to its historic abundance.

You can help by selling your freshly harvested wild rice seed to us for use in reseeding programs both on and off area reservations. Contact Dan North or Peter David at GLIFWC's main office (715) 682-6619 before harvesting to make arrangements

Miigwech!

Don't mess with manoomin

LCO meeting addresses wild rice concerns

By Charlie Otto Rasmussen
Staff Writer

Reserve, Wis.—As wild rice genetic research marches forward at the University of Minnesota and far-off places like Australia, growing ranks of Ojibwe people and conservationists are stepping up efforts to rein in the potentially destructive exploitation of a sacred food.

"Manoomin [wild rice] was given to us as a spiritual food—as a gift from the Creator," said Lac Courte Oreilles (LCO) spiritual leader Eddie Benton. "When you put your hands on wild rice, you're putting your hands on a thousand years of history."

Benton spoke during the second annual Wild Rice Convening on the LCO reservation July 22, expressing a widely held sentiment among Ojibwe people: don't mess with manoomin.

Organized by members of the White Earth Land Recovery Project (WELRP), the meeting attracted traditional ricers, legal observers and even U of M staff concerned about the negative ramifications that lurk over genetic testing. University researchers in Minneapolis have spent the last decade mapping manoomin's genetic code—a program that sets the stage for laboratory manipulation of the annual plant that grows wild in shallow water throughout the greater Lake Superior region.

Crossing manoomin with white rice through a process called "bombardment," Australian scientists have conducted the only known genetic modifications involving wild rice. The genetic work is apparently designed to produce a plant that tolerates cold weather and produces higher yields than domesticated wild rice—known as paddy rice. The scientists have tried unsuccessfully to patent their rice in the United States over the past two years and raised the ire of native people familiar with the project.

"How can you patent a life form?" questioned Debra Harry, Executive Director of the Indigenous Peoples Council on Biocolonialism. "This is not an invention or an innovative process, it's an inappropriate use of a patent."

According to Peter DiMauro, director of a patent watchdog group, thousands of plants and animals have already been patented—largely for agricultural applications. Recognizing genetically modified life forms as "inventions," the United States Patent Office routinely grants exclusive rights to applicants for up to 20 years, he said.

Ownership of wild rice could become problematic, should modified plants take root among natural manoomin stands. Not only do traditional ricers face contamination of sacred rice fields, but the issue of ownership might create a further upheaval.

DiMauro cited the experiences of 73 corn farmers forced to shell out more than $100,000 to agribusiness giant Monsanto for saving seeds purchased for one season and planting them the following year—a violation of the patent.

WELRP officers Winona LaDuke and Joe LaGarde are continuing a dialogue with U of M officials, seeking full disclosure of the universities' genetic research. Along with partners in the tribal and non-Indian community, WELPR also maintains a line of communication with a California company that has developed and patented a paddy rice hybrid.

Manoomin is annually harvested from late summer to early fall in lakes, rivers and reservoirs across much of Ojibwe Country. Traditional hand-harvesting techniques remain the standard today with one person using a long pole to propel a canoe through wild rice fields while another person uses cedar sticks to knock grain into the bottom of the vessel.

For more information on WELPR and efforts to preserve wild rice call (218) 573-3448.

GLIFWC staff assess juvenile whitefish & siscowet populations

By Rodger Hoke, HONOR Intern

Michigan's Upper Peninsula—The Great Lakes Indian Fish & Wildlife Commission (GLIFWC) has been conducting assessments of juvenile whitefish since 1998. Tribes use information gathered through biological assessments and monitoring of the treaty commercial fishery to determine quotas and other regulations pertaining to the Lake Superior treaty fishery.

GLIFWC's Great Lakes Biologist Bill Mattes and Technician Mike Plucinski conducted this summer's assessment with the help of two interns, Tiffany Hooper and Ben Michaels, on July 8 and 9 in Traverse Bay, Bete Grise Bay and Great Sand Bay. The counts of juvenile whitefish will be compared with results from previous years and the results from fall assessments of adult whitefish in their spawning areas.

A 100-foot seine net with a 1/8 inch mesh is used for the collection process. A Global Positioning System receiver is used to establish the exact location of each collection point. The water temperature and greatest depth at the netting site are also recorded before each collection. Six collection sweeps are made with the net in each bay and the resulting catch is placed in numbered bags to be counted later.

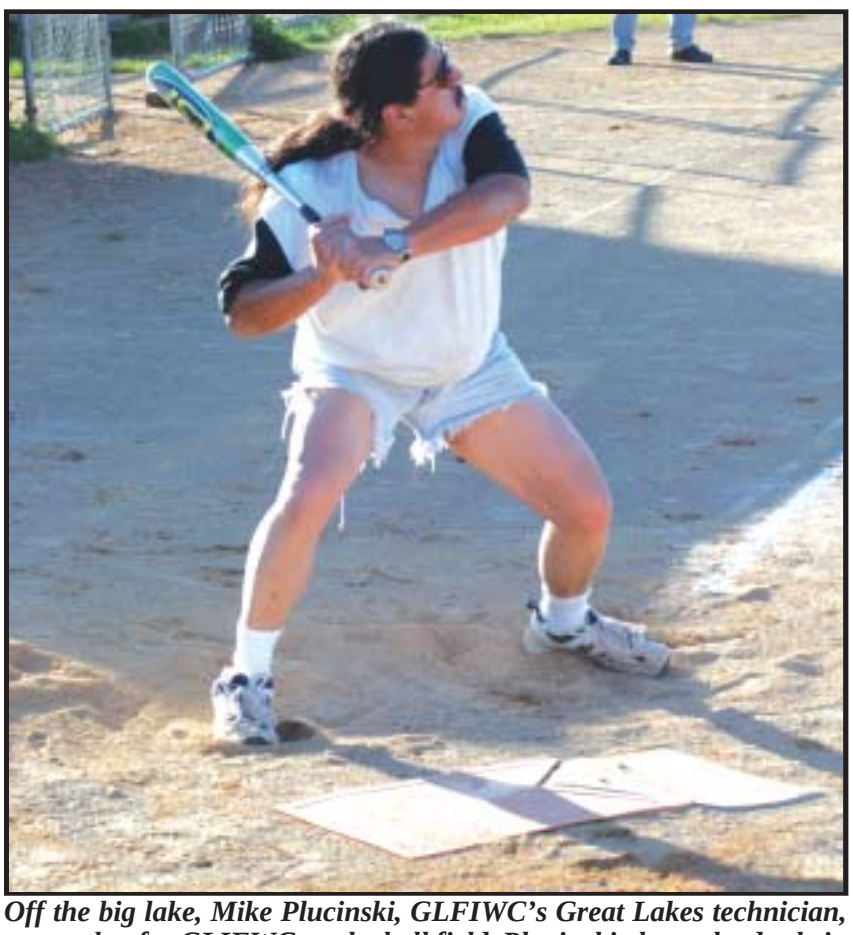
After the collection process is finished, the bags are opened and results of the catch are recorded. The name of each species of fish captured is recorded along with the number of each species. The total weight of each species is also recorded as well as the length of each individual fish.

In addition to monitoring whitefish, GLIFWC also conducted a siscowet assessment off the shores of Eagle Harbor in Michigan's Upper Peninsula from July 14-25. The goal of the siscowet assessment is to compare the diet, age structure and relative abundance of fish at different depths. The 2700 feet of net used to catch fish are divided into 300-foot panels, each with a different mesh size, which ranges between two and six inches.

When the nets are lifted, the fish are separated according to the mesh size of the nets. Later the fish are measured, weighed and gutted. By looking at the stomachs, GLIFWC can interpret what the fish have been eating and compare diets between siscowet lake trout and lean lake trout. This year 356 siscowet lake trout were examined.

In addition to the siscowet assessment, Mattes, Plucinski, Hooper and Michaels also measured, weighed and took sample scales and otoliths from the whitefish and lean lake trout caught by commercial fishermen. The data was recorded, and the samples will be analyzed back at the office. Results from both fish assessments should be analyzed and organized over the next few months. Mattes is the person to contact for those results.

Great Lakes Section Leader Bill Mattes and intern Tiffany Hooper pick fish from an assessment net during GLIFWC's annual siscowet assessments in Michigan waters of Lake Superior. (Photo by Rodger Hoke)



Off the big lake, Mike Plucinski, GLFIWC's Great Lakes technician, goes to bat for GLIFWC on the ball field. Plucinski plays a lead role in getting GLIFWC's softball team together each summer, providing some great summertime entertainment for GLIFWC players and those that come to cheer the team on. (Photo by Sue Erickson)

Lake Superior Water & Land Symposium

September 10-12, 2003

Bad River Casino and Conference Center

The three-day symposium will look at the impacts of human activities on water and land resources in the Lake Superior basin.

For information contact Lissa Radke, US Coordinator, Lake Superior Binational Forum at (715)682-1489 or e-mail to radke@northland.edu.

Website information at www.northland.edu/soei/LSBF/index.html

Agencies celebrate new lake trout rehabilitation opportunities for Great Lakes region

Keweenaw Bay, Mich.—The Keweenaw Bay Indian Community (KBIC), U.S. Fish and Wildlife Service (Service) and Michigan Department of Natural Resources (MiDNR) celebrated the development of new lake trout broodstocks from the Keweenaw Bay Indian Fish Hatchery on July 15. This successful broodstock development partnership is the first for the three agencies together, and the fourth involving the KBIC and Service.

Broodstock fish are captive fish used in hatcheries to provide eggs and sperm for the rearing process. This particular broodstock was developed from wild Lake Superior lake trout.

Following the celebration, the new lake trout broodstock fish were loaded for transfer from the tribal hatchery to Michigan's Marquette State Fish Hatchery and the Service's Iron River National Fish Hatchery (NFH), located in Wisconsin.

Since 1995, the KBIC Fish Hatchery has played a vital role in restoring lake and brook trout to the Great Lakes region by trading services with the Fish & Wildlife Service to provide a "safe house" for rearing trout collected in the wild until a disease history for these fish could be established.

Once the health of the fish is determined—a process that normally takes two years—they are transferred to larger fish culture facilities as new broodstock fish for the lake trout restoration efforts already underway in the Great Lakes. The new lake trout broodstock fish will begin to be used to produce lake trout for rehabilitation efforts in the Great Lakes between 4 to 6 years when they are sexually mature.

Successful fisheries restoration in the Great Lakes is being achieved through cooperative efforts such as this.

"Fish hatcheries play an enormous role in achieving mutual benefits for fishery resources and lake trout restoration," said Gerry Jackson, Assistant Regional Director for Fisheries in the Service's Great-Lakes Big Rivers Region. "Midwestern tribes such as the KBIC deserve much credit, as they have responded to the challenges of resource management in their unique role as users and managers of more than 900,000 acres of reservation inland lakes, treaty-ceded territories and the Great Lakes.

"Their contributions are not only vital to restoring these fish species, but they are greatly appreciated," Jackson said.

In exchange for the fish isolation services offered by the Keweenaw Bay Fish Hatchery, the cooperative agreement between these resource agencies includes the production of 90,000 lake trout yearlings at Iron River NFH and the stocking of 50,000 walleye fingerlings from MiDNR in waters of mutual interest.

Both efforts support fish stocking priorities of the KBIC along with those of the Service and MiDNR. The lake trout will be fin clipped and have distinctive internal coded wire tags to identify them. The Service also funds training for Keweenaw Bay fish hatchery staff members.

"Our agreements with the Fish and Wildlife Service have further enabled us to cooperate in native fisheries restoration in the Great Lakes," said William Emery, KBIC tribal chairman. "The community is pleased with the results of these agreements and looks forward to continuing work with the Service on other important natural resource projects."

The Keweenaw Bay tribal fish hatchery first initiated a two-year cooperative program in September 1995, and that agreement has been renewed to the present, continuing the tribe's strong contributions toward Great Lakes trout restoration.

Ceded territory news briefs

LCO makes the top 16 in Harvard's Honoring Nations awards

Cambridge, Mass.—Harvard's Kennedy School recently announced the 16 finalists for its 2003 American Indian Tribal Governance Awards program, and Lac Courte Oreilles' (LCO) name was on the list. The finalists were selected from a pool of 114 applications from 61 Indian nations and 13 inter-tribal organizations.

LCO's "Honoring our Ancestors: The Chippewa Flowage Joint Agency Management Plan" scored the high rating for the tribe. The Joint Agency Management Plan brings together three governments—LCO, the state of Wisconsin and the U.S. Department of Agriculture Forest Service—to co-manage the Chippewa Flowage, a 15,300-acre reservoir created in 1923 that inundated Pahquahwong, a tribal village.

On November 18 in Albuquerque, New Mexico, LCO with the other finalists will present their programs to the public and the Honoring Nations Advisory Board, which will select eight programs to receive "high honors" and $10,000 to share their success stories.

GLIFWC's master data cruncher goes urban

Odanah, Wis.—Rick Madsen, GLIFWC data analyst, packed up computer and files and headed south to GLIFWC's office at UW-Madison. He will be sharing the office with John Coleman, Environmental Section leader and Esteban Chiriboga, GIS mining assistant.

Outside of location, no changes will take place. Madsen will continue to analyze and interpret data for the Biological Services Division. Proximity to family largely motivated the move. Madsen can be reached at (608) 263-2873.

Nicolet Minerals requests "pause" in the Crandon mine permit review

In late May Nicolet Minerals Company (NMC), which was recently purchased by Northern Wisconsin Resource Group, a logging company, requested an indefinite "pause" in the mine permit review process. NMC requested the pause so that it could "complete its internal review of the project... ." In response, the Army Corps of Engineers agreed to allow its contractor to stop work on drafting sections of the Environmental Impact Statement, but stated that Corps staff would continue work during the pause. If the delay extends beyond September 15, 2003, the Corps will reassign its staff working on the project review. The Wisconsin Department of Natural Resources has stated that it will evaluate its ongoing work to see where a pause in activities might be appropriate.

Clam Lake elk herd number climbs to 120

Madison, Wis.—Wisconsin's elk herd in the Clam Lake area is expected to grow by 20 percent this year, according to the Wisconsin Department of Natural Resources (WDNR) June 24 Outdoor Report. This would bring the herd to a population of approximately 120 elk this year. WDNR estimates that about 25-30 calves were born this spring, but project that only two-thirds of the newborns will survive. Once the herd reaches a population of 200, an off-reservation, tribal elk hunt can occur, according to Dr. Jonathan Gilbert, GLIFWC's Wildlife Section leader. GLIFWC has worked with biologists and researchers since the 1995 reintroduction of the elk in Wisconsin. "When the elk first arrived in Wisconsin, Nee-gah-nee-gaw-bow (Eugene Begay), Lac Courte Oreilles, welcomed them with a pipe," Gilbert says. "That's one reason why they are doing so well."

Harvest opportunities ahead

Upcoming off-reservation, treaty seasons

For specific information and dates regarding any off-reservation treaty season, tribal members should contact their reservation conservation department or the on-reservation Great Lakes Indian Fish & Wildlife Commission satellite enforcement office or registration station.

Seasons may vary some from state to state, or from tribe to tribe. However, some of the opportunities for off-reservation hunting, fishing, and gathering in August through November 2003 are as follows:

Wisconsin 1837, 1842 Treaty ceded territory

Waterfowl hunting
Wild plant gathering
Wild ricing
Dear/bear hunting
Trapping
Small game hunting, seasons vary by species
Firewood and balsam bough gathering in national forests
Netting
Hook and line fishing

Minnesota 1837 Treaty ceded territory

Waterfowl hunting
Wild plant gathering
Wild ricing
Dear/bear hunting
Trapping
Small game hunting, seasons vary by species
Netting
Hook and line fishing

Michigan 1836, 1842 Treaty ceded territory

Waterfowl hunting
Wild plant gathering
Wild ricing
Dear/bear hunting
Trapping
Small game hunting, seasons vary by species
Firewood and balsam bough gathering in national forests
Netting
Hook and line fishing

Treaty commercial fishing in Lake Superior, Michigan and Wisconsin waters

(Consult with tribal codes for specific quotas, units and dates.)

Tribal registration stations

Tribe	Registration Clerk	Address	Phone	Fax	Office Hours
Red Cliff	Vicky Leask Brendon Deragon	Route 1, Box 101 Bayfield,WI 54814	(715)779-5182	(715)779-5152	10:00 a.m.-8:00 p.m. everyday
St. Croix	Ardie Stream	P.O. Box 287 • Hertel, WI 54845	(715)866-8126	(715)866-7030	8:00-4:00 p.m. everyday
Lac Courte Oreilles	Pauline LaRonge	LCO Conservation Dept. 13394 W. Trepania Road, Building #1 Hayward, WI 54843	(715)634-0102	(715)865-3516	8:00 a.m.-4:00 p.m. Monday-Friday
Lac Courte Oreilles	Audrey Adams	2020 Bloomington Ave. S. Minneapolis, MN 55404	(612)813-1610	No Fax	8:00 a.m.-5:00 p.m. Monday-Friday
Bad River	Maggie Kolodziejski Milton Barbano	Route 2, Box 355 Ashland, WI 54806	(715)682-7155	No Fax	8:00 a.m.-8:00 p.m. Monday-Friday 8:00 a.m.-4:00 p.m. Saturday
Lac du Flambeau	Gerry Mann	P.O. Box 67 Lac du Flambeau, WI 54538	(715)588-9615 or (715)588-3303	(715)588-3207	7:00 a.m.-6:00 p.m. Monday-Friday 10:00a.m.-2:00 p.m. Saturday & Sunday
Mole Lake	Marcy McGeshick	Route 1, Box 625 Crandon, WI 54520	(715)478-7614	(715)478-5695	8:30 a.m.-5:00 p.m. Monday-Friday 8:00 a.m.-1:00 p.m. weekends & holidays
Mille Lacs	Maxine Sam	Mille Lacs Govt. Center 43408 Oodena Drive • Onamia, MN 56359	(320)532-7498	(320)532-4209	8:00 a.m.-5:00 p.m. Monday-Friday Possibly weekends
Mille Lacs	Monica Dominick District 2	East Lake Comm. Center RR 2, Box 58 • McGregor, MN 55760	(218)768-3311	(218)768-3903	8:00 a.m.-4:30 p.m. Monday-Friday
Mille Lacs	Gladys Bedausky District 3	Lake Lena Comm. Center RR 2, Box 233 • Sandstone, MN 55072	(320)384-6240	(320)384-7353	8:00 a.m.-4:30 p.m. Monday-Friday
Mille lacs	Pat Clark Urban	Urban Office 1413 E. Franklin Avenue, Room 7C Minneapolis, MN 55404	(612)872-1424	(612)872-1257	8:00 a.m.-2:30 p.m. Monday-Friday
Fond du Lac	Wanda Smith	Fond du Lac Natural Res. 105 University Road • Cloquet, MN 55720	(218)878-8001	(218)879-4854	8:00 a.m.-4:30 p.m. Monday-Friday
Lac Vieux Desert	Joyce Hazen	Box 473 Watersmeet, MI 49969	(906)358-0244	(906)358-4315 Warden Fax	9:00 a.m.-5:00 p.m. Monday-Friday (out of residence)
Keweenaw Bay	Jeanne Bouschor	Keweenaw Bay Tribal Center 107 Beartown Road • Baraga, MI 49908	(906)353-6623 ext. 4114	(906)353-7540	8:00 a.m.-12:00 p.m. 12:30 p.m.- 4:30 p.m. Monday-Friday

Water water everywhere...
As the Shell Lake saga continues

By Peter David
GLIFWC Wildlife Biologist

"Water water everywhere and not a drop to drain." That little paraphrase, unfortunately, goes a long ways towards summing up the first nine months of the Shell Lake water diversion project.

For those of you needing a little recap of this story (and you obviously don't live on the lake if you do), Shell Lake is Wisconsin's largest land-locked lake. Over the last 15 years Shell Lake has been rising, climbing towards levels not seen for nearly a century. This rise appears to be largely the result of natural processes, being driven by gradual variations in long-term hydrological cycles. Its a perfectly natural thing for a land-locked lake to do.

But the shoreline of Shell Lake has changed in dramatically unnatural ways since the lake last approached these levels. Rising water that once might have saturated the soil in a low lying area may now find itself saturating living room carpeting instead.

Like nearly every other Wisconsin lake, Shell Lake has witnessed a development boom. Its entire 10.2 miles of shoreline has been incorporated into the community that takes its name from the lake, and only a small fraction of the lakeshore is held in public ownership. The lake is ringed by 365 permanent or seasonal residences, many of them built or expanded during the relative low water years of the hydrological cycle. Some of these homes are no longer on the lake, but in it. The solution to this situation was to be an artificial outlet: a 4+ mile, $1.6 million pipeline that would allow 20 cubic feet of water per second to be drained from the lake into the Yellow River to the north. Construction began last fall immediately after the necessary Department of Natural Resources permits were obtained. Around Thanksgiving, the valves were opened. And quickly closed. The pipe leaked. A lot.

In the intervening months various repairs were made, and the system was turned on again, and again—seven different times in total. Ditto for the number of turn-offs. The pipe still leaks.

With it now clear that minor patches cannot make this system functional, a major retro-fitting is in the works, with the city soliciting bids to have a smaller but stronger pipe slipped inside the original. The price tag is expected to be near the cost of the original construction.

The Shell Lake story is not unique. The problems faced by people there have also been experienced (often at much greater levels) by folks living around other land-locked lakes including Devils Lake in North Dakota and the Great Salt Lake. Perhaps because the average person's temporal frame of reference is not well attuned to the type of long-term cycles that can occur in these lakes (a characteristic exasperated by the great mobility of our society) they have tended to be developed as though they were static systems. And when they don't behave that way, we tend to try and change their nature, rather than our own.

Imagine turning the clock back on Shell Lake. Imagine it being developed with a full understanding of its nature in mind. How might the lake look different today? Clearly, some structures would not have been allowed to be built where they were; perhaps greater setbacks would have been used, or a higher legal "ordinary high water mark" established.

Shell Lake is Wisconsin's largest land-locked lake. Over the last 15 years Shell Lake has been rising, climbing towards levels not seen for nearly a century. (Photo by Jim Gallop, shell-lake.com, reprinted with permission.)

Perhaps some larger sections of the lakeshore would have been left undeveloped or with minimal development, to serve as biological buffers in times of high water, and as park or natural areas when lake levels are lower. Clusters of higher density residences might have been permitted in appropriate areas to allow people to enjoy the lake, while providing shared beach and swimming areas. In short, we might have adapted to the natural characteristics of the lake, rather than attempt to make it adapt to us.

While we can't turn back the clock, we can proceed from here keeping in mind how our actions today will affect the lake in the future. In other words, we can adopt the Ojibwe perspective of acting today with consideration of the 7th generation yet to come in mind.

And this appears to be perspective the community of Shell Lake is adopting. New efforts initiated by the city to control invasive species are already paying dividends, as at least two boats carrying Eurasian milfoil have been intercepted at the boat landing before the plants could be introduced to the lake.

New zoning and public education efforts for lakeshore owners are also underway. Perhaps in the end, the crisis Shell Lake faces today may prove the stimulus that changes people's attitudes, and leads to an even greater Shell Lake in the future.

GLIFWC presses WDNR for tighter mercury emission rules

By Sue Erickson
Staff Writer

Odanah, Wis.—Great Lakes Indian Fish and Wildlife Commission (GLIFWC) Executive Administrator James Schlender pushed for stronger controls on mercury emissions in a June 23 letter to the Wisconsin Department of Natural Resources (WDNR) related to a proposed rule, which was passed by the WDNR Board on June 25. The rule passed by the Board was essentially a watered-down version a previous mercury emission rule, says Ann McCammon-Soltis, GLIFWC policy analyst.

Writing on behalf of the Voigt Intertribal Task Force (VITF), Schlender expressed extreme disappointment "at the lack of environmental protection provided in the final rule proposal" and urged the WDNR to reconsider its regulatory recommendation.

Schlender cited several reasons for the VITF's concern over the new version of the proposed rule. First, he states that the schedules for load reduction are not strict enough, especially in contrast to the earlier rule proposal. The new rule requires only a 40 percent reduction by 2010 and 80 percent by 2015; whereas the earlier proposal called for 30 percent reduction within five years of the rule's promulgation; and 90 percent by 2015.

He states that the new rule is not even consistent with the state's commitment under the Binational Program to Restore and Protect Lake Superior, which is an 80 percent reduction of emissions in the Lake Superior basin by 2010 and "zero discharge" by 2020.

Another objection to the new rule stems from the calculation of baseline emission levels which would be based on uncontrolled mercury emissions. Schlender claims this system disguises the true reduction schedule, stating that "utilities have only to reduce their current emissions by 20-25 percent to achieve the 40 percent goal. The 80 percent goal becomes more like a 60 percent reduction from current emissions."

The new scheme, he points out, could actually be an incentive for industries to burn coal higher in mercury during the baseline years, and switch to lower mercury coal in later years in order to achieve part of the required reduction.

Thirdly, Schlender points out that there is no apparent cap on emissions from non-utility major stationary sources. Under the first proposed rule these facilities were required to, at a minimum, freeze emissions at a specific level, but the new rule will allow them to increase emissions as long as they report emissions data.

Schlender suggests that in lieu of a cap, emissions should at least be reduced through a mandatory energy efficiency improvement program.

Chronic wasting disease

(Continued from page 4)

will ban baiting and feeding in some areas and allow it in others. This remains to be seen.

Gilbert recently returned from a national conference on CWD in Madison. Of note are plans to develop a national CWD database to be placed on a website.

The database will list all cervids tested for CWD nationally with test results as well as biological information on the animals, the testing site, who tested them, and where the animals came from.

With access to the database, people interested in knowing the number of positive cases within a certain region will be able to readily obtain answers. The database will be available next spring.

Deer heads needed

GLIFWC needs to test more deer heads to help determine whether CWD exists in free-range ceded territory deer.

Please remember:

- ⇨ no fawns
- ⇨ no head or neck shots
- ⇨ bring entire animal to your local GLIFWC registration station (see page 9)

Tribes concerned with state over-harvest of furbearers

(Continued from page 1)

In 1997, the state severely over-harvested fishers in all four zones. The state quota was1,850 fisher and the harvest was 3,537. In 1998 the state over-harvested bobcats by 30 percent of the quota, and in 2000 the state again over-harvested bobcat by 46 percent of the quota, despite a new and improved harvest monitoring and season closure provisions enacted by the NRB the year before.

"It is obvious that the state continues to be unable to adequately monitor in-season harvests and respond to over-harvests in a timely manner, just as the tribes predicted," Gilbert says, hoping that the state will finally institute a management system that will break their long track record of over-harvesting furbearers.

There is a need to act now on this issue, Gilbert contends, on behalf of the animals, and on behalf of tribal members whose harvesting opportunities could be diminished should populations of these furbearers decline.

True grit Red Cliff style

Looking back with Red Cliff's Dick Gurnoe

By Sue Erickson, Staff Writer

Red Cliff, Wis.—One night in the mid-1960s a Wisconsin Department of Natural Resources (WDNR) warden smashed through the kitchen door of Junior's Bar, Bayfield, propelled by the fist of Red Cliff fisherman Dick Gurnoe.

According to Gurnoe, that night at Junior's triggered an effort to test in court Red Cliff's treaty right to fish in Lake Superior. "We can thank the WDNR for pissing us off," says Gurnoe as he recounted events that led to a 1969 treaty rights test case and eventually to the Wisconsin Supreme Court's 1972 favorable ruling in the *State of Wisconsin vs. Gurnoe*.

Back then fishermen, both Indian and non-Indian commercial fishermen felt a continuous pressure from the WDNR, Gurnoe says, pressure to the point of harassment. Gurnoe, like other members of the Red Cliff Tribe, crewed on Bayfield commercial fishing tugs, until the collapse of the lake trout population in the mid 1900s turned them into sailors on Great Lakes cargo freighters.

On that particular night in Junior's Bar, Gurnoe and friends were set to enjoy an evening out, but a WDNR warden decided to pick on Indians for his entertainment. He was obnoxious and vulgar and wasn't about to quit, even when Gurnoe asked him to cut it out because women were present. The invitation to quit wasn't accepted, and the harassment kept up, until Gurnoe, on crutches, decided to end it with a quick blow that resulted in the warden's kitchen door exit and some peace in the bar.

But the event so infuriated Gurnoe that he and five other men from Red Cliff decided to act. "We knew we had treaty rights to fish," he says, "so we decided to go find out exactly what rights we had. That's when we decided to set an illegal net and begin a test case."

After determining the time and place to set the net, the men contacted the WDNR to let them know their plans. When they arrived at Buffalo Bay that night, the WDNR boat was lurking in the dark with no lights on, blocking their way, Gurnoe recalls.

That prompted a call to the U.S. Coast Guard station in Bayfield, questioning the legality of a boat out at night with no lights and reporting the WDNR boat's location. Shortly, the WDNR boat was "lit up like a Christmas tree and on its way out of Buffalo Bay," Gurnoe says, "and we could go set our nets."

Knowing that they would be arrested and all equipment, including the boats, would be confiscated, the men carefully selected their very worst gear and used two of Franklin Basina's old, leaking fishing skiffs, which kept several guys bailing steadily during the operation.

The next morning, September 17, 1969 the men notified the WDNR and the media that they would lift the illegal nets. "It took them awhile to get there," Gurnoe recalls, "and we were sweating out there, trying to keep our leaky boats afloat until the WDNR arrived." They lifted the nets, bringing in only one sucker.

It was 10:00 a.m. when WDNR Conservation Wardens John Chapin and Orville Weborg finally did arrive using a bullhorn to announce that the men were under arrest. Arrested were Philip Gordon, Red Cliff tribal chairman; Dick Gurnoe, Red Cliff vice chairman; Walter Newago, tribal council member; Louis (Butts) Peterson, Allan Bear, and Ron DePerry.

They took the men aboard the WDNR boat and towed the old boats behind. "The boats were under water by the time we reached Bayfield," Gurnoe chuckles. On shore watching the event were Gurnoe's wife, Eleanore, and their seven-year old daughter, Rose, along with a host of media that had been notified of Red Cliff's intent to test their treaty rights.

"Of course, we were found guilty in Bayfield County Court, but with contributed legal assistance, the county court's decision was appealed and eventually we went into state court, "Gurnoe says.

In fact the Red Cliff case was consolidated with a similar case in the Bayfield County court system involving the illegal fishing activities of two Bad River tribal members arrested in October 1969.

The historic case was finally argued before the Wisconsin Supreme Court on December 1, 1971, with Joseph Preloznik and Charles Wheeler, Judicare attorneys, presenting the arguments on behalf of the band members.

Gurnoe recalls the people on the reservation as being very interested and supportive throughout the case. "They had been abused on the rez for 30-40 years and bore many hard feelings against the WDNR. Even the non-Indian fishermen were for us, because the WDNR were on them all the time, too."

Dick Gurnoe and wife, Eleanore, still reside in Red Cliff not far from the shores of Lake Superior. (Photo by Sue Erickson)

January 6, 1972 the Wisconsin Supreme Court handed down a decision favorable to the tribe, now known as the Gurnoe Decision, and this was the beginning of a whole new era for Ojibwe tribes and tribal fishermen.

For Gurnoe it opened a whole Pandora's box of battles to be waged far from the doors of Junior's Bar and Gitchgami's shining waters. It would lead to the shining halls of Congress, where Gurnoe's sea legs would get a new kind of workout. It led to cushy seats at international meetings where Lake Superior fishery management policies were being hammered out, with no input from any of the tribes.

Dick Gurnoe, Red Cliff tribal fisherman and former tribal chairman, by his fishing tug, Marianne. Gurnoe fought hard for the recognition of Ojibwe treaty rights, a sruggle that brought him off the waters of Gichigami into court rooms and federal offices in Washington, DC. (Photo by Sue Erickson)

Gurnoe continued to be active in tribal politics, launching thirty years of service on the Red Cliff Tribal Council. Eleven of those years he served as tribal chairman and eleven as vice-chairman and tribal manager. In the early seventies when all this was happening, the tribe really had no budget, he says. Council members might have received a couple dollars for the meetings, but sometimes had to buy their own stamps. They didn't even have a tribal administration building. An old trailer not far from his home served as an office for the tribal chairman. There were only modest resources for travel, but Gurnoe recognized he would need to hit the road to get funds to develop a tribal fisheries program and implement the treaty rights.

He also recognized that he needed to attend meetings of the Great Lakes Fisheries Commission (GLFC), an international body, with representatives from Lake Superior states and Canadian provinces that made significant fishery management recommendations, and, according to Gurnoe, blamed the Indians for any and all problems relating to Lake Superior and the fishery.

He and Henry Buffalo Sr. took it upon themselves to attend GLFC meetings. They came to listen and to learn and to try to educate. "We had a strategy. One of us would always sit in the front row of the meeting, the other would be out in the hall lobbying for the tribes."

One thing they learned was that to have input, you needed data, credible data on the fishery. "All the states had their DNR people there, with sheets of data and statistics. We had nothing," Gurnoe said.

(Years later Henry Buffalo's son, Henry Buffalo Jr., was told by a GLFC commissioner that his father and Gurnoe had a profound impact at those meetings —just by their presence. Everybody was wondering what the Indians were up to! They would sit quietly and listen intently throughout the meetings and then go. This came out during GLIFWC's 2000 History Conference.)

Getting to the meetings with a limited budget was a challenge, Gurnoe admits. "We were living on soup not steak, sharing a room and packing supplies of commodity cheese and crackers."

The recognition that the tribes needed, qualified staff on board in order to have credible input into fishery management, sent Gurnoe packing to DC in search of funds.

Gurnoe recalls his first trip to DC when a tribal fisherman was about to become a Washington lobbyist. Once he landed in DC he decided to get to the Bureau of Indian Affairs (BIA) for help. He got to the BIA building just fine and then bumped into a very personable Indian man, Norbert Hill, Oneida, who Gurnoe presumed was BIA staff. Much to Gurnoe's relief, Hill took him on his first tour of congressional offices. "He knew everybody I should talk to and personally took me there; he knew all he ropes," says Gurnoe. "I didn't find out until later that Norb was the Oneida vice chairman, not BIA staff."

It was tough going out there in DC, Red Cliff's travel allotment was $50.00 a day for hotel, food and cab. In DC his hotel was $38.00 a night, leaving $12.00 for cab, breakfast, lunch and dinner, but Eleanore tucked a can of beans or two and some commodity cheese in his suitcase to help out in an emergency.

One year, Gurnoe says, all the Red Cliff tribal commercial fishermen paid their own way out to DC to help lobby. They needed to stabilize the annual funding for tribal fisheries management, rather than depend on piecemeal funding. The fishermen spread out over Capitol Hill, each one knocking on specific doors and talking to congressional aides. "It was a big, personal effort, and it paid off," Gurnoe says.

(See Gurnoe & LaFernier, page 22)

How Mishakwe-nigiishegokwens got her name

By Sue Erickson, Staff Writer

Odanah, Wis.—June 14th dawned a beautifully bright and sunny day much to the relief of Sharon Nelis, grandmother of Rena LaGrew, because this was a big day for the two—Rena, age 4, was to receive her spirit name.

After careful thought, Sharon offered asemaa (tobacco) to Bad River elder Bob Powless and asked him to give her granddaughter a spirit name. This she did some time ago, giving him ample time to find the name, which should be revealed in a dream, she explains.

Sharon felt Rena was ready to receive a spirit name. She had personally exposed her to the Ojibwe culture and ways—participating in activities like maple sugaring and preparing venison, teaching her respect for all things and the language.

But finding a name-giver was only the beginning of a process that culminated at the naming ceremony at her home last June. Sharon also had to find we'e' (sponsors) for Rena and bring them asemaa when requesting them to sponsor the child. The role of the we'e' is very important, Sharon states, because these are people who will be teachers and provide guidance to the child when parents are not there or if parents need help.

"I asked people in the community who had different qualities and strengths to be Rena's sponsors," Sharon said. She asked four women—Sirella Ford, Essie Leoso, Shelly Beam and Sis Wiggins; and four men—Steve Wiggins Sr., Lawrence Smart, Dan Wiggins Jr., and Andy Nelis.

"Naming ceremonies can be very small and private or very large," Nelis states, "but I wanted it to be very special for Rena, so I invited family and special friends."

This meant a lot of work for grandmother Sharon, because traditionally those who come are honored with a feast and gifts through a "giveaway." That meant gifts for everybody, preferably handmade.

By the time June 14th rolled around, a huge display of gifts were ready to spread out on a blanket—canned maple syrup, highbush cranberry jellies, canned venison—along with ten star quilts, shawls decorated with applique ribbon work, birch bark baskets and a variety of store-bought items as well. Grandmother and great grandmother, Darlene Kupeso, had been very busy at night for the past six months keeping their sewing machines humming!

The feast also required thought and preparation. Once again grandmother and great grandmother were responsible to make sure all was ready to serve after the naming ceremony—turkey, venison, fish, dressing, potatoes, vegetables, fruits and most important of all to little Rena, a giant, decorated cake. Several friends and sponsors also helped, bringing food and assisting with the last minute preparation.

The smell of Sirella's fry bread along with the aroma of roasting turkey drifted tantalizing through the air as Bob Powless arrived with his pipe. The ceremony was set to begin. Sharon, Rena, Rena's father, Brian Nelis and mother, Lisa LaGrew, gathered close to Powless, who lit his pipe and offered up a prayer, addressing the spirits in the Four Directions. Powless says the prayer is a petition for help, asking that the people will be cared for. "Embedded in the prayers is a whole other story," Powless says, "about how the people relate to the earth and their worldview. Ojibwe people are oriented in a metaphysical world and that is how they survived."

After the pipe ceremony and prayer, aniticipation hung in the air. Everyone was anxious to hear Rena's spirit name. When Powless announced the name—Mishakwe-nigiishegokwens (clear sky young girl)—you could hear everyone whispering it to themselves, practicing the pronunciation.

Nokomis (grandmother) Sharon Nelis and granddaughter, Mishakwe-nigiishegokwens (Rena LaGrew) listen during Rena's name-giving ceremony.

Following the ceremony, Sharon honored Powless with a beautiful beaded medicine bag and proceeded with the giveaway, honoring all present with gifts, and finally, everyone enjoyed the delicious feast.

"You don't have to be a medicine man to give a name," Powless says. "Somebody said to name someone you have to dream about animals; you acquire a skill more-or-less." Powless was first inducted into name-giving by his son, who wanted his child named and now finds more and more people in the community wanting their children named.

"Those old people were name-givers, and so they would wait for a while and think about names," Powless says. They were also very aware of their environment—happenings, appearances of specific birds, animals, things in the skies or in the water. All things were watched that might reveal something to the name-giver.

Powless also likes to talk with relatives of the person to be named, especially if he does not know them well. This way he gains insights into the personality of the person to receive the name. Many names are also related to clan or may be part of an ancestor's name, he says.

Ojibwe, or spirit, names are important, Powless says, because they suggest something important about that person. Today, English names rarely have any meaning, he says, like Bob or Powless. Those names may have had a meaning at one time, but that has been lost. Ojibwe names provide a meaning, a direction or a connection to something, often metaphysical.

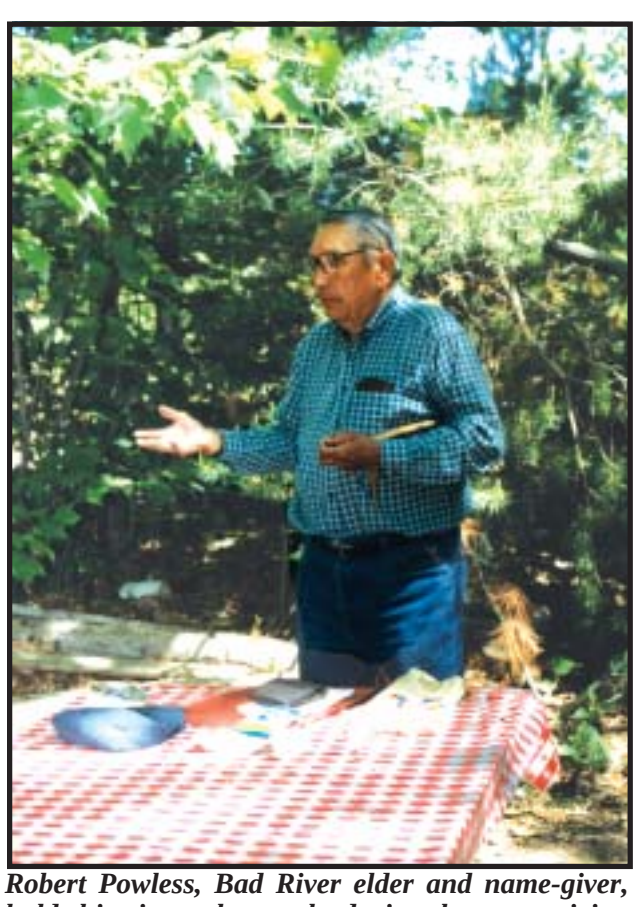
A naming ceremony can be small or large, he says. The most important thing to remember, priority number one, he says, is to give asemaa to the name-giver and the sponsors. He says at least two to four sponsors should be asked, because these are the people who would take care of a child if the parents should pass on.

Next, he says, the feast is important because it is a way of sharing. The giveaway also is a way of sharing with family and friends.

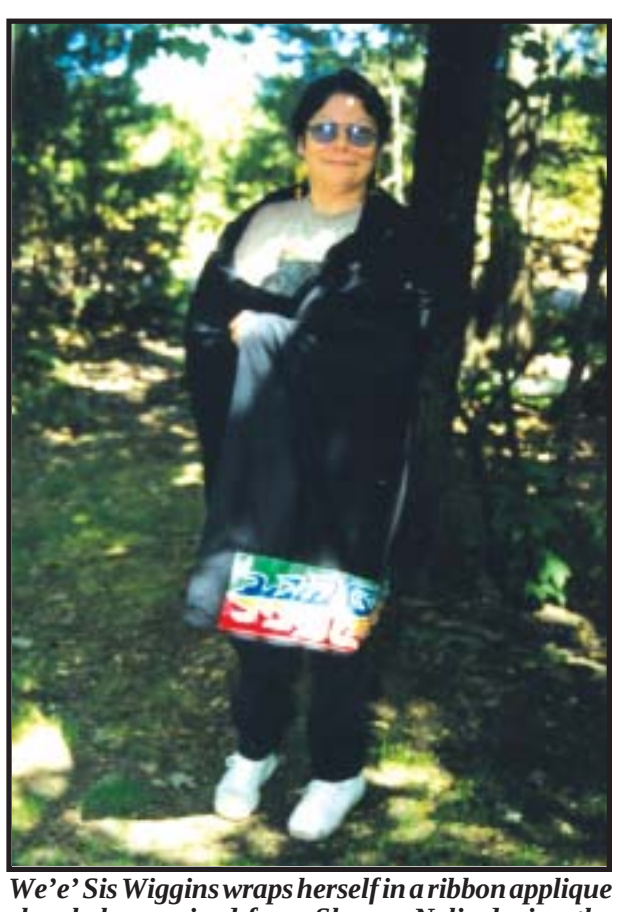
The spirit of sharing was definitely felt at Rena's naming ceremony. The sun continued to shine, as friends and family prepared to depart, full and carrying with them lovely gifts, and a sense of satisfaction that Mishakwe-nigiishegokwens was receiving direction in a good way. And for her, she finally got a piece of that giant cake with a big pink flower on it!

Photos by Sue Erickson, Staff Writer

Rena's maternal grandmother, Beatrice LaGrew, receives a handmade quilt from paternal grandmother Sharon Nelis during the giveaway.



Robert Powless, Bad River elder and name-giver, holds his pipe as he speaks during the name-giving ceremony.



We'e' Sis Wiggins wraps herself in a ribbon applique shawl she received from Sharon Nelis during the giveaway.

Waawiindosowin
(An Ojibwe legend, description, and spiritual interpretation)

By Nee-gah-nee-gaw-bow
An Ojibwe spiritualist, teacher, and ceremonialist

"Waawiindosowin" is the name of the legend which defines the spirit name-giving ceremony of the Ojibwe people. Waawiindosowin in the Ojibwe language literally means, "spirit name-giving."

For a thorough understanding of the Ojibwe name-giving ceremony (waawiindosowin) it necessitates an understanding of the Ojibwe Circle of Life. Very briefly, the Ojibwe Circle of Life is described as follows:

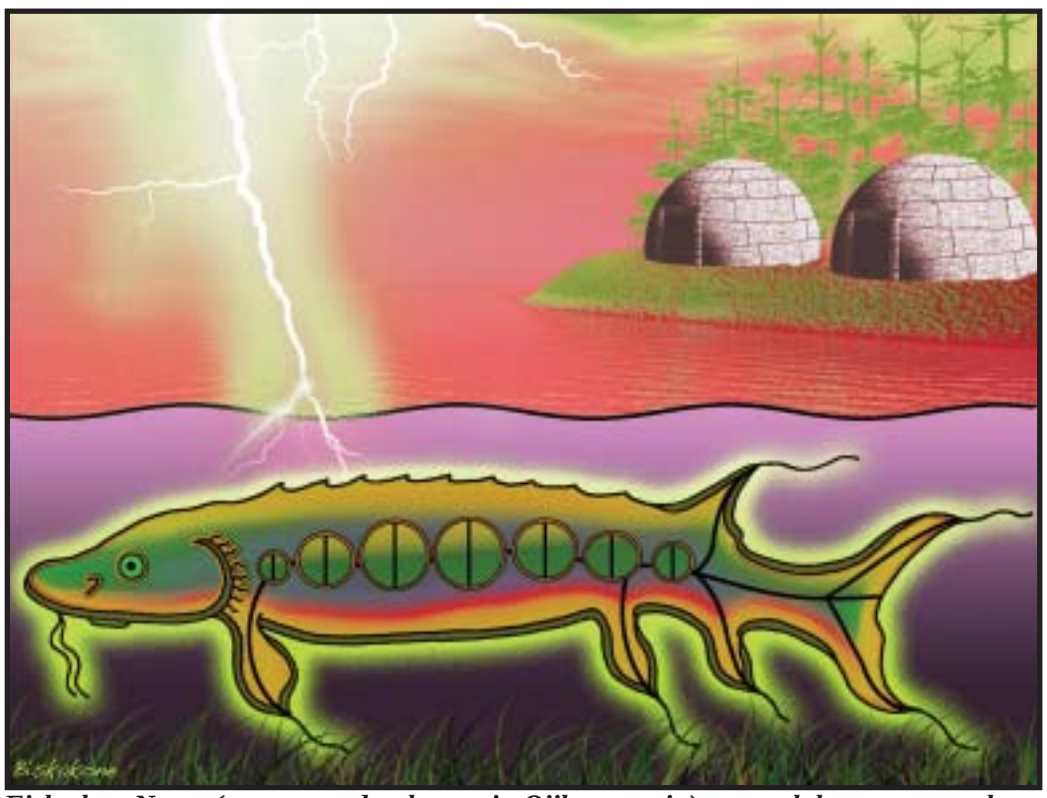
All Ojibwe people originate in the spirit world. The Creator first of all creates each of them as a spirit. We are then born of our mother at which time we take on the physical nature of our humanness and the reality of life on earth. We then live in the reality of life here on earth until our physical body returns back to Mother Earth, and the human spirit which was originally created by the Great Spirit returns back to the spirit world. This is a brief description of the Ojibwe Circle of Life stated herein for the purpose of better understanding of the waawiindosowin.

The highlight of the waawiindosowin is the name-giving, spiritual ceremony usually performed immediately after birth and performed by a spiritual elder endowed with the power to seek and find the spirit name of the new Ojibwe child or person.

The parents are obliged, then, to find such a spiritual elder to seek and find the spirit name. The elder is given tobacco for this purpose; the elder seeks the name through a spiritual sign, a vision or a dream. When he or she finds the name, a date is set for the ceremony.

The ceremony consists of a feast for the spirits, smoking the pipe, conferring the name, spiritually acknowledging the namesakes (we'e') and presenting of gifts. The name-giver recites the legend and tells how he or she found the name. The name-giver then embraces the recipient and tells he or she the name and its meaning. Ojibwe tribal elders have declared that the waawiindosowin is perhaps the most important spiritual ceremony that an Ojibwe person will ever undergo during his or her lifetime here on earth. It was very important amongst the Ojibwe people to seek out the newborn child's spirit name immediately after birth. The reasons for the importance of immediately seeking out the spirit name will be revealed further on in this article.

At the beginning of the creation of all living things, the Creator conferred spiritual names on all living entities for the purpose of spiritual identity. What we call all living matter in the Ojibwe language, i.e. all animals, fish, birds, various forms of vegetation, are all spirit names conferred upon all these creatures immediately after the creation. Therefore, birds in general are called "binesiwag."



Fish clan. Name (pronounced nah-may in Ojibwemowin) means lake sturgeon, also a clan symbol for the Ojibwe people. Traditionally, people identified themselves by clan and name. (The artwork by Biskakone, Lac du Flambeau, will appear on GLIFWC's 2003 annual poster as well.)

All animals in general are called "awesiinhyag." All fish in general are called "giigoonyag." Small vegetation like weeds and brush are called "megwekob." Larger vegetation like trees are called "mitigoog." In general, names referring to individual fish, animals, birds, and vegetation are further categorized.

Now every fish, bird, animal, or vegetation of a different species possesses its own spiritual name. For example, the sturgeon fish is called "name;" the walleye pike is called "ogaa," etc. All different animals have different spiritual names, i.e. bear are called "makwa;" wolf is called "ma'iingan," etc. Birds also have

Chi miigwech to Nee-gah-nee-gaw-bow for the beautiful teaching he has provided to Mazina'igan regarding the importance of a spirit name!

Listening to the words of Robert Powless, Bad River elder and name-giver during a naming ceremony for Rena LaGew, are Rena's parents Lisa LaGrew and Brian Nelis and her grandmother, Sharon Nelis, with Rena. (Photo by Sue Erickson)

individual names, i.e. eagle is called "migizi;" the duck is called "zhiishiib." Likewise all vegetation, small or large, have individual spirit names, i.e. the cedar tree is called "giizhik," and the small blueberry bush is called "miinan."

All heavenly bodies in the universe were given spiritual names at the beginning of creation also., i.e. the sun is called "giizis," and the earth, the Ojibwe people's home, is called "dakiminaan." Therefore from this name-giving legend, the Ojibwe spiritual elders have declared that everything is alive and of a spiritual nature. This includes human beings (Anishinaabeg) which literally means the first or original human beings ever created.

Because human beings (Anishinaabeg) were created to be dependent upon each other in order to survive and endure life, the Creator individualized their spiritual identity. Their individualized identity began with clanship. Every Ojibwe person belongs to a particular clan. The number of clans has been diminishing in the past generations. The spiritual names of clans were literally taken from other forms of life, i.e. birds, animals and fish.

Initially the Great Spirit created five grand families of Ojibwe clans. They were the following grand family of clans: the bird clans, the fish clans, the four-legged animal clans, the two-legged animal clans, and the small animal clans. Each grand family of clans had several individual clans, i.e. the four-legged grand family had the bear clan, deer clan, etc. It was likewise with the other grand family of clans, for a total of a little under thirty known living clan people today. Each grand family of clans numbered in the range from five to ten clans. The Anishinaabeg were further divided by sexual orientation and commensurate responsibilities. For example, females were the carriers of life, and males were the protectors and providers of food and shelter for human life.

Now each individual Anishinaabe was given a spiritual name by the Creator in the spirit world when they were first created as a spirit. At that time they possessed no physical nature of any kind. The Ojibwe people knew that when the male sperm united with the female egg in the body of the female mother that is when life, maajiishkaamagak bimaadiziwin, as we know it in today's reality here on earth began.

When it was known that the prospective mother was carrying life and would soon give birth to a newborn child, the family immediately began nurturing the mother and the coming newborn child. The mother was given advice on how to care properly for her mind and body in preparation for bringing into the world a newborn physical and spiritual human being (Anishinaabe).

The prospective father was also given traditional teachings on how to care for his childbearing woman. He made sure that she had the proper food and medicine to help her unborn child come into the world with great ease and the blessing of the Great Spirit. The father would come to his woman carrying his child and sing his particular spiritual songs to the yet unborn child. Yes, the Ojibwe people knew beyond all shadow of doubt that life as we know it here on earth had its beginning in the body of the mother when the male's sperm united with the female egg. Even though the sperm and the egg are known today by modern medical professionals, the Ojibwe knew this also many, many generations ago.

When the Great Spirit first created the human beings as a pure spirit in the spirit world, that is when the Great Spirit conferred or named the new spirit. **(See The spirit name, page 14)**

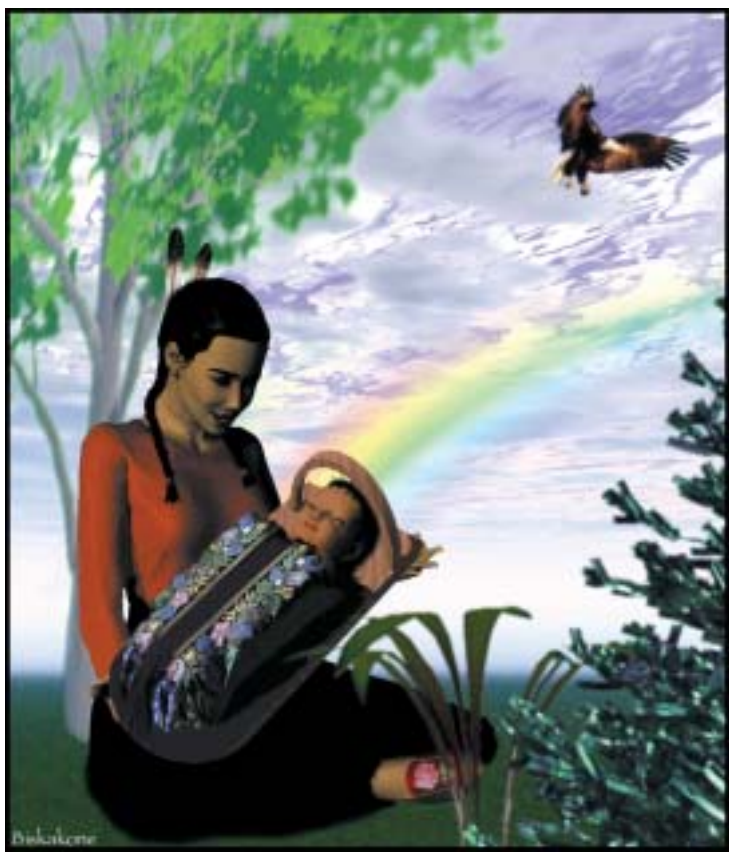
The spirit name is a protector

(Continued from page 13)

Therefore all Anishinaabeg possess spirit names whether they know the name or not. Modern day Anishinaabeg who do not know the waawiin-dosowin legend may live on this earth for many years without knowing their spiritual name.

Why is it important, then, for all Anishinaabeg, male and female, to know their spirit name as soon as possible after birth? As was emphasized earlier in this article, the conferring of the spiritual name was for the primary purpose of spiritual identity. When a new born Anishinaabe knows his or her spiritual name, then all the spirits in the world and the universe will be able to identify this particular Anishinaabe person whether male or female.

The traditional elders used to say that when you received your spiritual name, when you know your spiritual name, it is written in the universe for all the spirits to see—for all the spirits in the universe and on the earth to see and identify. So therefore, the spirit name can be used when communicating with spirits during that individual's lifetime here on earth. The spirits will, indeed, know him or her in a very unique way. The spirit name, therefore, has power, i.e. when asking the spirits for anything and the individual identifies him or herself by his or her spirit name, the spirits are more obliged to render whatever it is the Anishinaabe desires. This is called power (mashkawizin), and it comes from the spirit name.



The spirit name is also a protector. The elders used to say that if your walking down a trail through the woods and you meet the wild man (bagwajinini), all you have to do is tell the wild man your spirit name, and he will step off the trail and allow you to continue your journey without interruption. Anything that may be threatening to your health or safety of your body, you can speak to the appropriate spirits and ask for protection and safety to continue your journey through life without interruption.

It is said that what determines the Anishinaabe's time to return to the spirit world is not when the Great Spirit calls or needs you, as this is sometimes what is believed to be the case. We are told that it is your relatives that proceeded you into the spirit world who summoned and/or called you back home to the spirit world. These spirits of your relatives are able to know what value, if any, that you may continue to possess as a result of your staying alive and the reality of your life here on this earth. So it is your relatives who call you home to the spirit world to join them in the wonderful existence of the spirit world.

The elders declare that there are no Anishinaabe words to adequately describe the wonderful existence that prevails for all Anishinaabe spirits in the Anishinaabe spirit world. So, therefore, dying or ceasing to exist in the life existence here on earth is a great time for the Anishinaabe person to go home. What is sad and sorrowful to the remaining human beings is the absence of the loved one whom has gone home. They will no longer be able to fellowship and enjoy life, as we know it today here on this earth.

The legend of life tells us that all Anishinaabe people when they pass away here on earth will all return to the spirit world from where they came and originated. The Ojibwe life story has no concept of hell or eternal condemnation. Only the Christian religion and its life story relate to its believers this concept of hell and eternal condemnation. A few other religions of the world also expound upon the concept of hell and eternal condemnation, but the Ojibwe life story does not contain this concept at all whatsoever. It is said that Ojibwe people are all eventually going to return to the spirit world from whence they originated and came from. No matter what grave atrocity you may have committed against another person in your earth life, it is pronounced that all Anishinaabeg are going home to the spirit world.

It is said that in other religious spiritual stories that human beings must earn their way into heaven or the spirit world by virtue of being good and loving your neighbor. The Ojibwe people should already know how to live a good life and love their neighbor soon after they become mature. They learn this by knowing the precepts for good living pronounced for each and every clan spoken about previously in this article. So what is it that the Anishinaabeg must do with their life here on earth to insure return to the spirit world? We know the good life and how to love our neighbor, but the spiritual elders also advise that we practice honor, dignity, and respect. This is called "nah-mah-gee" in the Ojibwe language; this is a very high spiritual word in the Midewiwin lodge or sometimes called in the modern vernacular, the "Grand Medicine Lodge." What nah-mah-gee means in general is to always live your life with great dignity and respect and honor for all other forms of life. This is why it is so important for the Anishinaabe people to know their clan. Because it is in the clan that your particular set of precepts for good living is pronounced.

Every clan, over almost thirty clans, each has their own particular set of precepts telling the member what is the good life as a member of that particular clan. So, therefore, Anishinaabeg know only the particulars about their own clan, but know very little about the same for other clans. Generations ago when two Anishinaabeg met for the first time, they did not request first of all to know the name of the newly met person but what was important to know was to what clan they belonged. So when strangers met the usual greeting was "Will you tell me to what clan you belong?" Your clan was taken from the clan of your father, so whatever your father's clan was, that was your clan. However, the Anishinaabe person was obliged to know and respect the clan of his or her mother.

When an Anishinaabe person passed away, his or her body was immediately prepared for the return to mother earth—burial in the earth. This preparation was all a part of the traditional Ojibwe funeral ceremony. First of all, immediately after death it was made sure that the spirit had departed from the body in good haste. If the spirit was reluctant to leave the body after death, then this indicated that the deceased individual did not necessarily live a good life of nah-mah-gee. If the spirit remained in the body, then the Ojibwe spiritualist sang songs and performed rituals to entice the spirit to leave the physical body immediately after death. Sacred songs were sung and specific prayers of spiritual entitlement were sung and spoken about over the dead body. This kind of spiritual reluctance to leave the body did not occur very often.

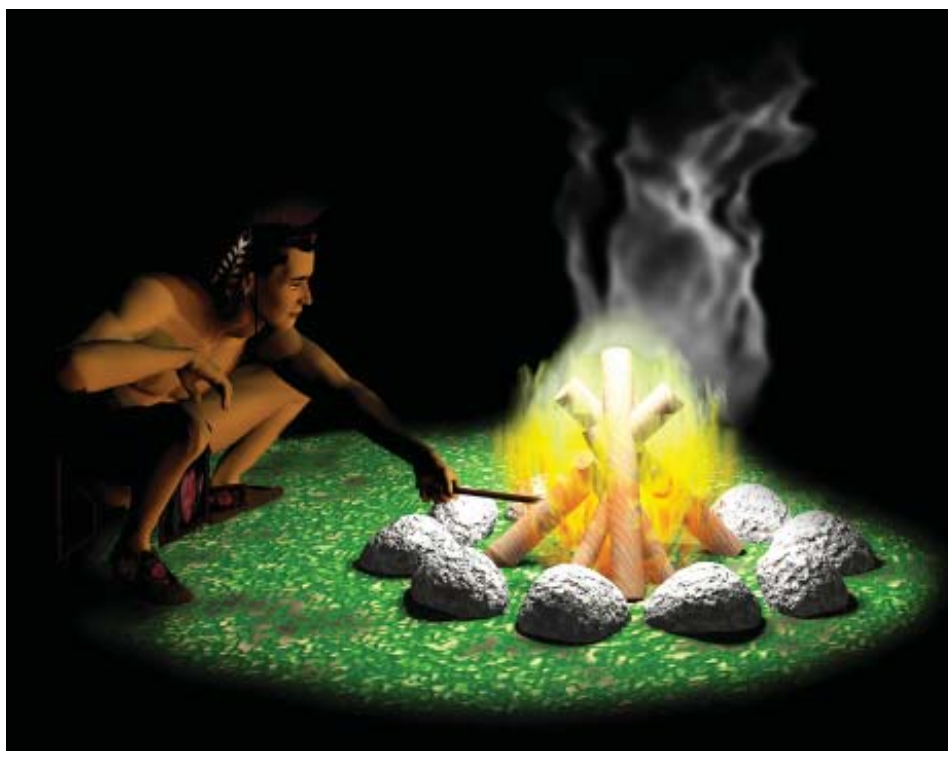
However, today, this may exist very often but in as much as the modern day Ojibwe's do not believe or know the Ojibwe life story, this type of spiritual practice becomes overlooked. Today this is why the spirits of the dead are seen and remain here on earth after death. Some spiritual elders continue to know the ceremony that can send and return the human spirit back to the spirit world by use of the fire spirit. Unbeknown to today's Ojibwe people, cremation is an unceremonious act of returning the spirit back to the spirit world. Sometimes the spirit may not leave the physical body by cremation but remain here on earth for posterity. Sometimes the undeparted spirit will continue to reveal itself to the remaining living relatives or provoke incidents and actions and difficult-to-explain spirituality. If the Anishinaabe isn't knowledgeable, he or she may not know that tobacco can be presented to a spiritual individual asking that the spirit may be enticed to return home to the spirit world with great ceremony and the use of the fire spirit.

The four-day spiritual funeral ceremony begins with feasting in the evening, singing songs and teaching about life here on earth after death by relatives and friends. It includes the singing of songs of spiritual strength for the friends and relatives of the individual who passed away, and then on the fourth day to feast and instruct the spirit on what to expect and do on the four-day spiritual journey back into the spirit world.

Time and space does not allow the traditional Ojibwe funeral to be described and pronounced herein. Therefore, it is simply said that when the spirit arrives at the door into the spirit world, there will be a Giniw (brown eagle) perched in a tree near the door and when the spirit arrives the Giniw will ask two questions: "What is your clan?" and "What is your spirit name?" This is why it is so important for all Anishinaabeg to know their spirit name, so that the Creator and all the spirits will identify the spirit coming home to the spirit world from its life on earth. In as much as the Creator conferred the spirit name in the beginning, the Creator therefore knows the individual spirit coming home to the spirit world.

It is said that when the spirit arrives in the spirit world all the relatives and friends who have preceded the arrival of the new spirit are prepared and ready to feast, dance and celebrate the new arrival. They say that this is one of the most significant spiritual celebrations in the world of the spirits.

Editor's note: *With permission of the author, Ojibwe words were presented using the double vowel system, GLIFWC's preferred orthography. Also, the ideas presented in the above teaching are those of the author and do not necessarily reflect those of GLIFWC.*



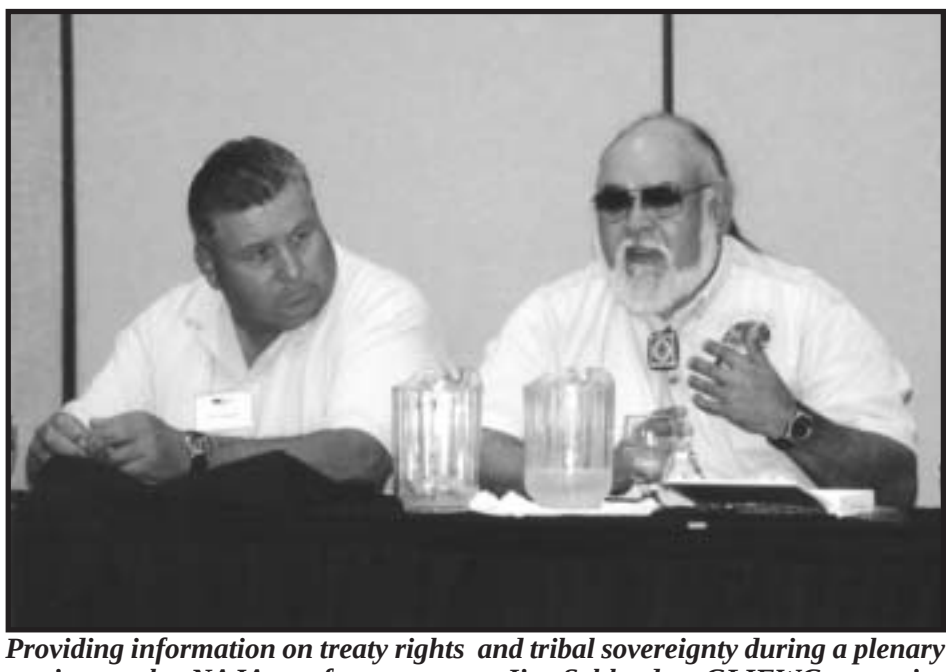
Artwork by Biskakone, Lac du Flambeau Ojibwe

NAJA seeks to improve journalism by and about Natives

By Rodger Hoke
HONOR Intern

Green Bay, Wis.—The Native American Journalists Association (NAJA) opened its 19th Annual Convention Wednesday, June 18, in Green Bay, Wisconsin. The opening ceremony began with Oneida veterans carrying in flags while the drum group, Duck Creek Crossing, sang to honor them. NAJA President Patty Talahongva welcomed members and guests followed by Oneida Chairwoman Cristina Danforth, who welcomed everyone on behalf of the host tribe.

The convention agenda reflected NAJA's commitment to educating and improving Native American journalism as well as journalism about Native Americans. NAJA encouraged student participation, offering many opportunities for training, experience and exploration of potential careers. NAJA also provided an "eco-tour" for environmental journalists prior to the conference, taking them to several reservations to discuss environmental or natural resource issues with tribal members.



Providing information on treaty rights and tribal sovereignty during a plenary session at the NAJA conference were: Jim Schlender, GLIFWC executive administrator (left) and Tom Maulson, Voigt Intertribal Task Force chairman and GLIFWC Board of Commissioners chairman. (Photo by Rodger Hoke)

Plenary sessions covered topics of high interest to the media such as gaming, mascots, treaty rights, and sacred sites. Great Lakes Indian Fish & Wildlife Commission Executive Administrator James Schlender, along with Tom Maulson, Voigt Intertribal Task Force chairman, and Carol Brown, Lac du Flambeau tribal attorney, provided information on treaty rights and tribal sovereignty during a plenary session. The panel gave listeners background and the long story of the fight in the courtroom to secure the Ojibwe's right to hunt, fish and gather on ceded lands.

Sessions geared to helping journalists improve their readiness for finding work took place, and a career fair with booths representing government agencies, newspapers and some membership organizations was open from June 18-20.

Those attending the Scholarship Banquet on Thursday night gave recognition to college students who earned scholarships for the coming year. The crowd was also treated to a sample of the work done by students during the week as part of the Native Voice coverage. Selected college students were chosen and mentored by a few professionals in the fields of print, radio and television to produce a professional quality product.

One of the stories highlighted by the Native Voice team was the effort by the local tribe to keep their Native language alive by passing it on to their youth. The tribe currently has only a few fluent speakers.

Friday night many Native journalists from across the country received awards recognizing their achievements during the past year. Following the ceremony, a preview screening of the film, *Dreamkeeper,* was shown. The film was produced through 0joint cooperation of Hallmark and ABC, and the film will be shown on ABC later this year.

NAJA released *The Reading Red Report,* an analysis of news coverage of Native American issues, at a press conference during the convention. The report takes a critical look at successes and failures in covering Native issues today. (See The Reading Red Report)

The Reading Red Report

Introduction

The Native American Journalists Association has long been concerned about mainstream news coverage of Native Americans and our communities. Our concern is based on a number of observations including a lack of coverage, uninformed coverage that perpetuates stereotypes and false perceptions, and gross inaccuracies.

It is important to note that the intent of this report is to merely give Indian Country and the industry a solid overview of the type of news coverage reported during the past three years.

Excerpts from NAJA's The Reading Red Report

Today U.S. newspapers cover Native Americans.

That could be the headline. It would denote significant progress over past decades when U.S. newspapers overlooked Native Americans and their issues, or worse told one-sided stories steeped in stereotype and racist innuendo.

It would also recognize the critical success of the Native American Journalists Association's efforts to educate mainstream media through events such as UNITY '94, UNITY '99 and its own "Covering Native America" training program for non-Indian journalists.

But it would fail, as is so often the case, to tell the whole story.

A content analysis of nine of America's largest circulation newspapers—*The Chicago Sun-Times, Houston Chronicle, Los Angeles Times, New York Daily News, Newsday, The New York Times, USA Today, The Wall Street Journal* and *The Washington Post*—from 1999 through 2001 found 1,133 articles dealing with Native Americans and Native American issues.

The *Chicago Tribune* was to be the tenth newspaper surveyed, but the newspaper's archives could not be accessed. Some of the stories that appeared in the newspapers came from The Associated Press and other news services. *The Wall Street Journal* had the fewest stories with 43 during the survey years.

Most stories appeared on the front pages of the nine newspapers, or on local news pages. Stories also appeared throughout the suburban, arts, sports and travel sections and obituary pages, indicating an expanded awareness of the importance of Native Americans within mainstream U.S. society.

The best stories simply reflected good-quality and fair-minded reporting; writing and editing applied to Native America. They treated Native Americans as people rather than historical figures. They explained to readers the unique status of the 560 federally recognized tribal nations as sovereign governments within the United States. They acknowledged the depth and diversity of Native American communities.

The majority of Native American coverage fell into three topic areas: casino gaming by tribes, mascot team names and "on the res" datelined stories.

"On the res" topics accounted for 225 stories, or 20 percent of the total found. This was in large part because of the 103 stories The New York Times produced in this category.

A preponderance of "on the res" stories were from Pine Ridge, S.D., or Window Rock, Ariz. At best, they provided information about communities many readers know little about. At worst, they reinforced stereotypes about barren landscapes, family feuds and poor yet mystical people, the kind you might see in an old episode of "Northern Exposure."

"On the res" stories also belied 2000 Census data that most Native Americans lived in cities, not on reservations. So many stories in *The New York Times* were datelined Pine Ridge that a reader might not have realized that New York City's 87,241 Native American residents make up the largest urban Indian community in the nation.

New York, Los Angeles, Chicago and Houston are among the 10 cities with the largest urban Indian populations. Only *Newsday* in New York regularly covered city-dwelling Native Americans.

Casino stories ranked second with 145, or 13 percent, of stories found. The Los Angeles Times and The New York Times covered the topic extensively because of controversial approvals of new tribal casinos in their states.

Casino gaming is changing rural America and bringing employment, if not always wealth, to long impoverished tribal nations. It is a story of historic proportion as tribes use casino revenues to help recover from 500 years of oppression. Many tribes also are using their new prosperity to build partnerships with neighboring communities, to recover cultural artifacts and to cope with the new hostilities that prosperity can breed.

But most casino stories were focused on government process. They contained comments from government bureaucrats who expressed suspicions of tribal enterprises. They turned potential stories about economic successes into redundant and sometimes negative accounts.

Headlines on casino stories were especially problematic. Too often, they toyed with the "clever" wording of 1950s Hollywood Westerns such as "circle the wagons." Attempts at clever word play or inappropriate gambling metaphors around a racially-charged topic smack of prejudice, and erode what's left of news organizations' credibility in the eyes of Native American readers.

Mascot stories were the third most common found with 116 examples or 11 percent of coverage. The *Chicago Sun Times'* coverage of the University of Illinois' Chief Illiniwek mascot accounted for 42 of the stories on the topic, and 43 percent of that newspaper's reporting related to Native Americans.

Played against the backdrop of a community in which teen boys are some of the most likely people in America to commit suicide and where Native American women are highly likely to be abused by men of other races, the dehumanizing effect of mascots has profound significance.

(Editor's note: The full report can be found at NAJA's website naja.com.)

A dream in the making

Three Fires Mide School

By Sue Erickson, Staff Writer

Odanah, Wis.—Like Martin Luther King Jr., Eddie Benton-Banai has a dream and it, too, is a dream of freedom—the freedom and potential for the Ojibwe people to regain their language, their traditional teachings, their values and their health after generations of occupation and domination by a white, European-based society.

As one means to that end, the Three Fires Society Midewiwin Lodge, of which Benton-Banai is the Grand Chief, plans to start an alternative Mide school to educate Mide children. He first made this plan public during the Great Lakes Indian Fish & Wildlife Commission's Strategic Planning Conference at Bad River last fall.

A lifelong educator, Benton-Banai founded the Red School House in St. Paul following a year of community meetings. The school opened its doors on October 10, 1972 in response to a crisis situation. Benton-Banai has worked in numerous school systems and also founded the Three Fires Society Midewin Lodge, which began holding ceremonies in the late 1970s. Traditionally, the Lodge is the place where teaching occurs. "There's a Ceremonial Lodge, and there's a Teaching Lodge," he explains. "The Lodge is a teaching place." So, the Three Fires Society's educational goals are inherent in the Lodge.

Eddie Benton-Banai.

The dream of the Mide School began to take a physical shape after Benton-Banai purchased property just east of the Bad River reservation on Highway 2. The facilities on the property include a house, two classrooms and one shed on 2.5 acres of land.

The bright red, green, black and white colors of Three Fires flag distinguish the property along the highway. Meetings and gatherings have already taken place there, so to some extent, it has already become a Mide school, Benton-Banai comments, but his dream is to specifically "answer the needs of our children, with language as a number one priority."

The public school system does not provide a strong enough language program for Ojibwe children, Benton-Banai contends. At the Mide school, the language will be a major emphasis, and the curriculum will emanate from the seven major teachings of the Mide Lodge, he says.

In the long term, the Three Fires Society would like to see a full K-12 curriculum provided at the school, but in the short term, Benton-Banai hopes to provide home schooling for ten to twelve children, grades 2-5 by January 2004—that's months not years away!

The Lodge's objectives are clearly stated in their recent brochure:

1.) To establish a kindergarten–grade twelve alternative or 'charter' school, to serve and educate Mide children and youth.

2.) The unique Midewiwin school curriculum, language and teaching methodologies will convey values, ethics, esteem-building principles and practices that ensure positive education experiences.

3.) To provide access and learning in all areas including: philosophy, art, music, science, history and technology.

4.) Ojibwe language immersion training to convey all Midewiwin teachings, prayers, and practices will provide a firm and positive foundation, resulting in nothing less than, confidence to seek a sober, drug free life in the pursuit of dreams, careers, and a long, meaningful life."

With a large and looming mission close at hand, the Three Fires Society is planning a two-week work session at the property prior to their summer ceremonies mid-August to work on the grounds and the school.

Three Fires has a membership of 2500 people, Native and non-Native. It is governed by an eleven member Board of Directors elected from the membership. Benton-Banai serves as CEO.

For more information contact the Midewiwin School at (715) 893-5009 or the office of the Three Fires Society CEO at (715) 634-2545.

Look for the Anishinabe Almanac

A year and the seasons from an Ojibwe perspective

By Sue Erickson
Staff Writer

Lac Courte Oreilles, Wis.—Be on the lookout for the *Anishinabe Almanac: Living through the Seasons* for a delightful encounter with the twelve moons (months) and the four seasons as related by Eddie Benton-Banai. The Anishinabe Almanac will be printed later this fall.

Told from an Ojibwe perspective and relying on old stories and teachings passed down from the elders, Benton-Banai relates the traditional significance of each month to the people in a manner that belies the close ties to the natural world around them and respect for all of creation.

Banai also manages to tie those old teachings into a contemporary world, often with the sparkle of Ojibwe humor. For instance, the reader will learn about "Anishinabe technology" and "the first air conditioner in the nation."

Stories told about each month bring alive the spirits of the animals, fish, water, wind, plants and the seasons as they interact with the Ojibwe people, providing for them food, necessities of life and wisdom.

For example in April, known as "Bay bookway dawgimug Geezis" (moon of the broken snow shoes), also known as "Izhki gumi zigay Geezis" (boiling the sap moon), stories relate how the Ojibwe people were emerging from the long, cold winter with little food remaining and the maple tree and the bear to save them.

The *Anishinabe Almanac*, like Benton-Banai's previous book, *The Mishomis Book*, is reading for all ages and contains many levels of wisdom. The energy of each season and a keen sense of the "Circle of Life" pervade as Benton-Banai takes the reader through the year and the Circle of Life.

American Indians dedicate memorial

By Steve Miller, Rapid City Journal Staff Writer

Little Bighorn Battlefield National Monument, Mont.—The Indian Memorial at Little Bighorn Battlefield National Monument is a welcome, if long overdue, recognition of the American Indians who fought and died here, Sen. Ben Nighthorse Campbell, R-Colo., said during the dedication ceremonies here.

"Clearly, the Indian people of the time were defending their God-given rights," Campbell said.

Campbell introduced legislation in Congress in the early 1990s to change the name of the monument from the Custer Battlefield National Monument and authorizing an Indian memorial. Congress last year approved $2.3 million to build the memorial, composed of a circular earthen and stone structure including a weeping wall and interior panels commemorating the five tribes that fought here: the Lakota, Cheyenne and Arapaho who defeated the Cavalry under Lt. Col. George Custer, and the Crow and Arikara scouts with Custer.

South Dakota native Colleen Cutschall designed the "Spirit Warriors" sculpture at the memorial. The theme of the memorial is Peace through Unity.

Campbell said he is a descendant of Black Horse, an Indian who fought in the battle.

He noted that the United States in 1881 built a monument to the soldiers who died here, but until now there hasn't been a monument to the Indians who defeated Custer.

It should have been done before, Campbell said. "But today it's done."

He said Indians suffered many injustices, including not getting the right to vote until 1927. "This brings one little part to closure," Campbell told a crowd estimated at 4,000 people, including tribal members, monument officials and tourists.

Interior Secretary Gale Norton also said the memorial is past due and cited the concepts of peace explained by Black Elk, a battle participant who became a noted Lakota spiritual leader. "We cannot change or reclaim the past, but we are able to take another step together toward that peace that Black Elk spoke of," Norton told the crowd.

"By confronting our past and looking to the future, we are healing our wounds," she said. "Those wounds were immensely deep," Norton acknowledged.

Indian activist Russell Means also delivered an impromptu but impassioned speech. Means was among American Indian Movement members who protested throughout the 1970s and 1980s the absence of recognition for Indian participants in the battle. He said he had a vision after he visited the monument in 1970 that a monument would be established.

Choking with emotion, Means told the audience gathered below the Visitors Center, "I want to thank you for being here to honor my culture and my people."

Other speakers included tribal leaders such as Harold Frazier, Cheyenne River Sioux Tribe chairman; spiritual leaders, including Arvol Looking Horse of Green Grass, keeper of the Sacred Buffalo Calf Pipe; former monument superintendents Barbara Sutteer, Gerard Baker and Neil Mangum; and Montana Gov. Judy Martz.

Speakers and spectators alike hailed the new Indian Memorial. "I have a feeling of pride. This unity is a healing power," said Anthony Littlewhirlwind of Great Falls, Montana, a descendant of Littlewhirlwind, a Cheyenne warrior who died in the battle.

A man dressed in a cavalry uniform and sporting first lieutenant bars also praised the memorial.

"I think it's way overdue," said Michael Trapasso, a cavalry re-enactor from Bowling Green, Kentucky, and a Little Bighorn Battle buff.

He said that, for many years, Indian accounts of the battle were wrongly discounted. "Eyewitness reports can only be given by the Indians," he said.

Although he is a cavalry re-enactor, Trapasso is no fan of Custer, even from a military standpoint. He said Custer often risked the lives of his men, as well as his own, in foolhardy charges during the Civil War, as well as on the frontier. Custer's main attribute was his willingness to be out front in battle, Trapasso said. "He might have been a fool, but he was no coward."

Scott Dupree from the Cheyenne River Reservation in South Dakota said he has mixed feelings about the design of the memorial but said he was "overjoyed" that it has finally been built.

***(Editor's note:** The above article has been reprinted with permission from Steve Miller.)*

Red Cliff hosts language immersion camp

"If we lose the language, we lose the culture"

By Sue Erickson
Staff Writer

Red Cliff, Wis.—A bumpy, five-mile trek down Red Cliff's Blueberry Road leads deep into a forested section of the rez and eventually to an unmarked equally bumpy road heading to the tribe's Raspberry Campground—a private, rustic site tucked well away from the constant hum of contemporary society.

On July 1, the campground was speckled with small, brightly colored tents scattered beneath towering pines that shaded campers from a hot, glaring sun. Gathered in screen tents to ward off the pesky friendly flies, groups of people were focused on one objective—learning Ojibwemowin, the Ojibwe language.

Signage posted on trees and tents were all in Ojibwemowin as was the camp's daily schedule.

Participation in the 2nd Ojibwe Language Immersion Camp increased significantly from last year's camp—a pleasant surprise for Camp Coordinator Andy Gokee, outreach specialist for UW-Stevens Point (UWSP) Native American Center.

While unexpected numbers arriving at the Raspberry Campground on June 29 and 30 called for some quick alterations, like getting more food into the campground, it clearly showed a growing determination to reclaim the native Ojibwemowin. Dozens of people of all ages came from Wisconsin, Michigan, Minnesota and Canada, ready to learn.

"There is an awareness among the people," Gokee says, "that time is critical. If we lose the language, we lose the culture." He explains that Ojibwemowin is an extremely descriptive language and much information is often contained in one word. For example, "akiwenzi" means "old man" in English and in English can be slightly derogatory. However, the Ojibwe word talks about he who comes from the Earth, about knowledge and is a term of high respect. "Wemitigoozhensag," meaning "French men," actually describes the Ojibwe's first impression of early Jesuit explorers who arrived waving a small wooden stick (i.e. a cross) in front of them.

Frequently, there is a deeper meaning embedded in Ojibwe words, which are very descriptive and reflect attitudes, beliefs and values, Gokee explains. This is how the language holds a wealth of information about a uniquely Ojibwe worldview. But in 2003 only a few hundred fluent speakers remain in the United States, thanks to the efforts of government boarding schools and Christian missionaries to purge the language from the Ojibwe people. In recent years, recognition of this crisis sparked the growing effort to promote wider use of the language.

In 2002 the initial language immersion camp in Red Cliff attracted 20 students. This year dozens of people people, including many adult learners, arrived to learn and expand their comprehension of the language.

The philosophy in language "immersion" is to provide an environment where Ojibwemowin is used as much as possible during all aspects of daily life—fostering a more continuous use of and exposure to the language.

Brian McGinnes, Wadookodaading School, goes over names of body parts in Ojibwemowin during the language immersion camp. (Photo by Rodger Hoke)

The camp is set up so that there are several groups of learners assembled by degree of language fluency. There are also separate stations, each with a teacher and a language consultant. During the course of each day, the groups rotate from learning station to learning station, being exposed to different aspects of the language at each station manned by one of four teachers, Brian McGinnes, Keller Paap, both of Waadookodaading School in Hayward, as well as Brian Goodwin and Mark Gokee of Red Cliff.

For instance, one station played a game, an adaptation of musical chairs, but required participants to use Ojibwe terms for the clothing they were wearing and exchanged seats on that basis. At another station participants were going over words for body parts—eyes, ears, nose etc.

While some participants are just beginning to learn the language, others are more fluent, but still cherish the opportunity to improve. Eileen Skinaway, St. Croix elder and cultural presenter at the camp, remarked how wonderful it was just to listen to people from Canada who are very fluent in Ojibwemowin. "It's like music to my ears!" she comments.

As one of several cultural presenters, Skinaway taught a group of young girls how to make moccasins, passing on tips and secrets of the art, and also using as much of the language as possible in the teaching process. Last year, her students completed their moccasins just in time to dance in Red Cliff's traditional pow-wow, which follows the camp.

Other cultural presenters demonstrated the game of lacrosse, how to set a net and birchbark basket-making, teaching about the skill as well as sharing stories and insights as they went along. Also on hand were language consultants, fluent elders who have retained a large vocabulary and know the correct inflections.

The concept of a summer language immersion camp came together in 2002 when the UWSP Department of Multicultural Affairs approached Gokee with the idea as part of their "Plan 2008," a ten-year plan to promote and enhance diversity at the UW-system campuses. "It is impressive that UW-Stevens Point has come to recognize how important it is to support tribal communities in their efforts to revitalize the language. UWSP has been the first to respond to this vital need in this particular way."

Shortly after, he received an e-mail from Waadookodaading's Keller Paap, also encouraging an immersion camp. Working together with support from UWSP, the Red Cliff Tribal Council and the Waadookodaading staff, Gokee and Paap initiated planning for the first immersion camp in 2002. While the bulk of the funding comes from the UWSP, the Red Cliff Tribe contributed financially and by hosting the camp at the tribe's rustic campground.

Staff from Waadookodaading School also conducted a similar immersion camp at Lac Courte Oreilles the week prior to the Red Cliff camp, so the busiest teachers in the world—Paap and McGinnes—kept right on teaching through the summer, continuing to capture their students' attention with their energy, enthusiasm and humor.

The camp, which began with set-up on Sunday closed with a feast and a give-away on Wednesday evening.

2003 Healing Circle Run

(Continued from page 1)

pressed the desire to bring those displaced burials back to their proper resting places.

On the final leg of the journey, runners revisited an old but very significant destination: the Ain-dah-ing Rehabilitation Center where American Indians receive treatment for drug and alcohol addiction. During the 1990 Peace & Solidarity Run, runners received three eagle feathers from Aindah-ing councelor Harold Frogg for the staff they carried. The feathers represented wisdom, courage and serenity. Thirteen years later, runners carrying the same staff received the fourth and final feather—this one embodying strength.

"It was nice to make that connection again," said Gary Kmiecik who along with brother Neil received the original three feathers.

The Healing Circle Run evolved from the peace and solidarity runs that were organized in the late 1980s in response to the ugly anti-Indian protests that grew around tribal walleye spearfishing in northern Wisconsin. A handful of the original solidarity runners—including the Kmiecik brothers, Ernie St. Germaine, giiwegiizhigookway Martin and Larry Nesper—returned for the 2003 run.

Healing Circle participants opened and closed each day with a pipe ceremony and talking circle, sharing stories, thoughts and impressions as the run unfolded. Local spiritual leaders provided the runners with guidance, songs and cultural insight as they traveled the circle. Runners and walkers expressed their gratitude to each of them: Eugene Begay (LCO), Louis Taylor and Ben Rogers (St. Croix), Rob Goslin (Red Cliff), Daniel Big George (Lac Vieux Desert) and Leon Valliere (Lac du Flambeau).

Healing begins with the individual. As a person heals, then that person can help heal his/her family. As a family begins to heal, they can help heal their community. As communities heal, they can help the nation heal. As nations heal, they can help Aki, and our plant and animal relatives to heal.

Youth took over to complete the last leg of the Healing Circle Run's first day from Lac Courte Oreilles to Lac du Flambeau. Coming down the home stretch are Willy Greendeer, Lindsay Bunker (Speedy DeeDee) and Margaret Schlender (Mugz). (Photo by Rodger Hoke)

"All of the teachings were a real gift," said Agnes Fleming who along with Mary Ellen Baker prepared a feast and assisted Begay in the closing ceremony at Pipestone Falls. "I think many people were deeply touched by those experiences."

Winter harvest opportunities

Introduction

During 2000 and 2001, GLIFWC staff interviewed tribal elders regarding non-medicinal uses of plants. With approval from the elders, we are sharing this information as a regular feature in *Mazina'igan* in the form of a harvest calendar.

In this issue, the harvest calendar is devoted to those plants that may be gathered for non-medicinal uses during the upcoming biboon (winter) months of manidoo-giizisoons, little spirit moon (December); gichi-manidoo-giizis, great spirit moon (January); and namebini-giizis, sucker moon (February). All of these plants may be gathered during any season unless otherwise specified.

Fruits

raw, jams

aniibiiminan—highbush cranberries (fall and winter)

Tea

oginiig—rosehips (fall and winter)
apaakwaanaatig miinesan—sumac fruits (fall and winter)
wiinisiibag aniibiishan—wintergreen leaves
mashkigobag aniibiishan—swamp tea leaves
kaakaagiwanzh aniibiishan—hemlock leaves
zhingob aniibiishan—balsam fir leaves
giizhik aniibiishan—white cedar leaves
okwemin nagek—black cherry bark
gagige bag—princess pine

Ceremonial items

miskwaabiimizh aniibishan—red willow bark (tobacco)
wiigob ojiibikan—basswood roots (tobacco)
giizhik aniibiishan—white cedar leaves (smudge)

Utility items

okikaandag ojiibikan—jack pine roots (lacing)
zhingobaandag ojiibikan—black spruce roots (lacing)
zhingob waatigwaanan—balsam fir boughs (bedding)
giizhik waatigwaanan—white cedar boughs (bedding)
giiziso-mashkiki—goldenrod stems (pipes)
*angelica stems (Whistles)
apakweshkway waabigwaniin—cattail flowers (torches)
aasaakamig—moss (insulation, diaper lining)
wazhashkwedo—white birch fungus (air freshener, fire starter)

Crafts

wreaths, baskets

zhingob waatigwaanan—balsam fir boughs
giizhik waatigwaanan—white cedar boughs
wakikaandag gomizhomin—pine cones
oziisigobimizh wadikwanan—willow branches

***We have been unable to find the names for these plants in Ojibwemowin.**

Oginiig (rosehips) can be gathered in the fall and winter to make a delicious tea. (Photo © Institute for Culture and Ecology)

Miigwech to those speakers in Mille Lacs, Minnesota and Lac du Flambeau, Wisconsin for their help in providing us with the Ojibwe names for these plants.

Hair conditioners

giizhik aniibishan —white cedar leaves
bagwaji zhoomin biimaakwadoon—wild grape vines

Wood products

firewood and kindling for heat and for smoking food and hides, sleds, cradleboards, skis, snowshoe frames, drum frames, basket frames, lodge poles, push poles, flutes, whistles, fish decoys, bows, lacrosse sticks, rice sticks, dancing sticks, taps for sap gathering, paddles for stirring sap, furniture, crafts

oginiigmanananoos misan—ironwood wood
moozo gawinzh misan—moosewood wood
mitigomizh misan—oak wood
apakwanagemag misan—red pine wood
zhingwaak misan—white pine wood
zhiishiigimiiwanzh misan—red maple wood
ininaatig misan—sugar maple wood
aagimaak misan—black ash wood
baapaagimaak misan—white ash wood
oziisigobimizh misan—willow wood
azaadi misan—aspen wood
azaadi misan—cottonwood wood
apaakwaanaatig misan—sumac wood
mashkiigwaatig misan—tamarack wood
giizhik misan—white cedar wood
wiigob misan—basswood wood
zhingob misan—balsam fir wood
wadoop misan—alder wood

Pitch

chewing gum, sealant

okikaandag bigiw—jack pine pitch
zhingob bigiw—balsam fir pitch
kaakaagiwanzh bigiw—hemlock pitch
apakwanagemag bigiw—red pine pitch
zhingwaak bigiw—white pine pitch

Disclaimer

While the list identifies those plants that can be harvested during the winter months, we strongly recommend that before you pick them, you meet with elders in your community to talk about proper ways of harvesting, times of harvesting and proper preparation of the plants before eating them.

This is important because some plants need to be harvested in certain ways to ensure that they will continue to grow, while other plants need to be properly washed and prepared prior to eating or using them. In addition, those elders can also help you in different uses of these plants.

Summer interns lighten the load for GLIFWC staff

Legal intern gains knowledge not in text books

Jay W. Fields, originally from Newton, Kansas, did his internship in GLIFWC's Intergovernmental Affairs office this summer. He is a student at the University of Kansas School of Law and received his undergraduate degree from Hope College in Holland, Michigan. Fields' main responsibilities during his internship were doing legal research, writing and information gathering for GLIFWC Policy Analysts Jim Zorn and Ann McCammon Soltis.

Jay Fields, Intergovernmental Affairs office.

Fields, a choctaw tribal member, decided to intern with GLIFWC for several reasons. For one he received positive feedback from previous GLIFWC interns at his law school who had positive experiences working with Zorn and Soltis. GLIFWC also offered Fields and his wife a chance to work and spend the summer in a region of the country that they both have an affinity for and hope to live in some day. The internship with GLIFWC also fulfills the "internship with a tribal government or organization" requirement for the tribal lawyering certificate that Fields is working toward.

One of the things that Fields has enjoyed most during his internship is the chance to attend cultural events such as feasts and ceremonies. "These events are witness to the spiritual commitment of the Ojibwe people. The 2003 spring spearing harvest feast represented to me, not only the spirituality of the Ojibwe people, but also the celebration of tribal treaty harvest rights."

Fields also gained a greater appreciation of the role that agencies play in the application of state and federal law. "I did not have an appreciation of the 'frontlines' influence that the agencies have. It has been very educational to see how communication is conducted and facilitated between the agencies and the tribes via GLIFWC. These communications preserve, and at times expand, the rights and privileges of tribal members in ways that are not represented in legal textbooks."

Fields' career plans are to practice law working for a tribe or for a firm that represents tribal interests.

Ben Michaels, Great Lakes section intern.

Tiffany Hooper, Great Lakes section intern.

Interns enjoy summer fish assessments on the big lake

Tiffany Hooper and Ben Michaels are both interning in GLIFWC's Great Lakes section this summer. Their responsibilities include assisting with sea lamprey control; juvenile sturgeon, siscowet and lake trout assessments, and determining the age of fish using collected otoliths and scales.

Both Hooper and Michaels are natural resources majors at Northland College, Ashland, Wisconsin. Hooper is a senior and comes from Kailva, Hawaii, and Michaels is a junior from Lawrenceburg, Indiana.

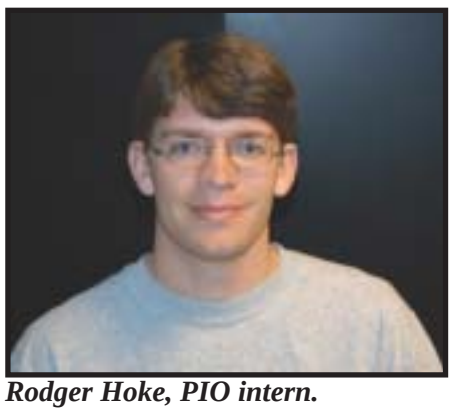
Hooper heard about the possibility of doing a GLIFWC internship from friends and professors at Northland. "It seemed like the one place I could learn lots about the area and enjoy what I was doing." The thing Hooper enjoys most about her internship is going out in the field, especially out on the lake. She likes that every day holds something new.

Hooper also gained valuable practical experiences such as lifting and setting nets, identifying fish, interacting with local fishermen, and getting the chance to explain what GLIFWC is doing. Hooper plans to attend graduate school and then pursue a career that is oriented toward wildlife or fish.

Michaels learned about the possibility of interning at GLIFWC at the career day held at Northland College. He enjoyed being able to perform fish assessments during his internship, especially his work with sea lamprey. Michaels also mentioned that learning to identify Great Lakes fish was one of the most valuable things he learned during his internship. Michaels plans to pursue a master's degree after graduating from Northland College.

Camera in hand, intern hits the road for *Mazina'igan*

By Sue Erickson, Staff Writer



Rodger Hoke, PIO intern.

The man behind GLIFWC's camera this summer has been Rodger Hoke, a Valparaiso University graduate interning with the Public Information Office (PIO). The internship is sponsored through HONOR Inc., Valparaiso University and GLIFWC and ran from June 15 to August 1.

A photography major, Hoke spent a good part of his summer on the move covering GLIFWC's summer assessment work for *Mazina'igan* articles. This took him to Michigan roadways looking for exotic weeds with GLIFWC's Steve Garske and up to Houghton where he gained sea legs while the Great Lakes Fisheries crew performed fishery assessments. He also boarded a canoe and took off with the wild rice technicians to survey wild rice lakes.

Other aspects of his work included reprinting and labeling archival pictures, mostly from the 1980's spearfishing landings and helping out with assorted tasks in the office.

A highlight for Hoke was participating in the Healing Circle Run, an annual event intended to be a prayer for healing. While he was sent to take pictures, he was also recruited to don his running shoes and contribute some miles to help out the core group. "I hadn't run much since competing in cross country and track in high school," Hoke comments, "but it felt good to do some running again and to know that I was doing it as part of such an important event."

Hoke feels that the internship provided him with a good education on treaty rights and tribal sovereignty, issues that were foreign to him before arriving at the doors of GLIFWC. "I had no idea how much work was still going on to insure that treaties would still be honored by both state and federal governments," he said. Nor did he have any idea of how much assessment work was involved in the complex process of determining hunting and fishing quotas. "My internship gave me the opportunity to learn about a number of things I would never have learned in a classroom," he comments.

Hoke first learned about HONOR during the annual Valparaiso's Native American Festival where he picked up an informational packet. He consulted with other students who had served as HONOR interns and thought it sounded like a great opportunity to learn more about Native American culture today.

Hoke intends on continuing his career in photography, either in the commercial or photojournalism fields. Outside of work, he enjoys reading, hiking, ballroom dancing, photography and spending time with friends and family.

The PIO Division thanks him for all his help on both large and small projects this summer. It was great to have him aboard!

Wild rice interns spend summer on 40 lakes

Carrie Cannon and Julia Morgan are both juniors at Northland College with majors in natural resources. They are interning in GLIFWC's Wildlife section for the summer and are surveying wild rice in 40 lakes in the ceded territories.

Cannon decided to return to GLIFWC after completing an internship in the Great Lakes section last summer. "I am glad to be working for a tribal organization involved in wildlife management," Cannon says. She enjoys being outdoors, and her task of surveying wild rice enables her to be outside all the time. She likes seeing the variety of wildlife on the lakes as well as the independent nature of the work.

Carrie Cannon, wild rice intern.

During her time with GLIFWC, Cannon also enjoyed learning more about the Anishinaabe culture and their relationship to natural resources. She plans to attend graduate school and then find a job working for a tribal government as a wildlife biologist.

Morgan chose to pursue her internship at GLIFWC for the valuable experience she would gain related to her field of interest, which is plant life. "I would like to work with plants in a state or national park," she says.

She learned a great deal about the ecological and cultural importance of wild rice. Morgan also enjoyed the chance to see many different parts of Wisconsin that she hadn't seen before.

Editor's note: We were unable to obtain a photo of Julia Morgan before press time.

Articles & photos by Rodger Hoke, HONOR Intern

Waawaashkeshi giiwose (deer hunting)

Deer hunting season away from the reservation begins September 2 and ends on December 31 for Ojibwe treaty hunters. In the old days, deer hunting started after Ojibwe people began seeing fireflies at night. On the reservation, tribes sometimes have longer hunting seasons. Deer hunting is open all year long on the Lac du Flambeau reservation. Waawaashkeshiwi-wiiyaas (Venison or deer meat) tastes the best in the fall and early winter. That's when most people go hunting.

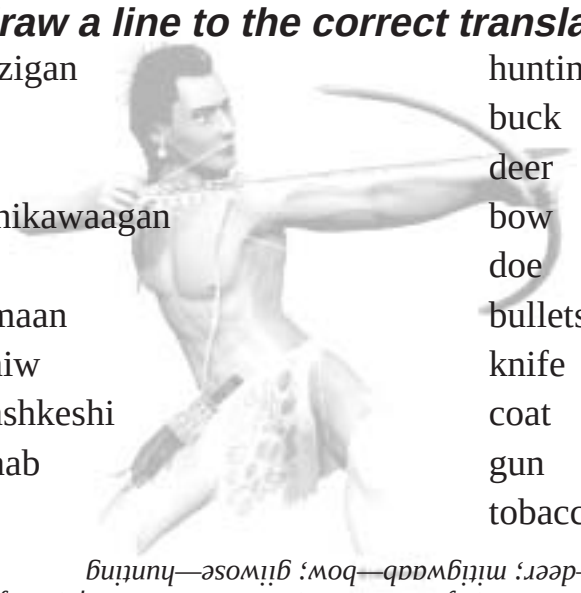
Sometimes hunters put down a pinch of asemaa (tobacco) near a tree and say a short prayer before hunting. (Photo by Sue Erickson)

Tribal members bring their deer to registration stations following off-reservation hunts. Registration clerks put a metal tag through the deer's leg to show it was properly accounted for. (Staff photo)

Waawaashkeshi giiwose word match

draw a line to the correct translation

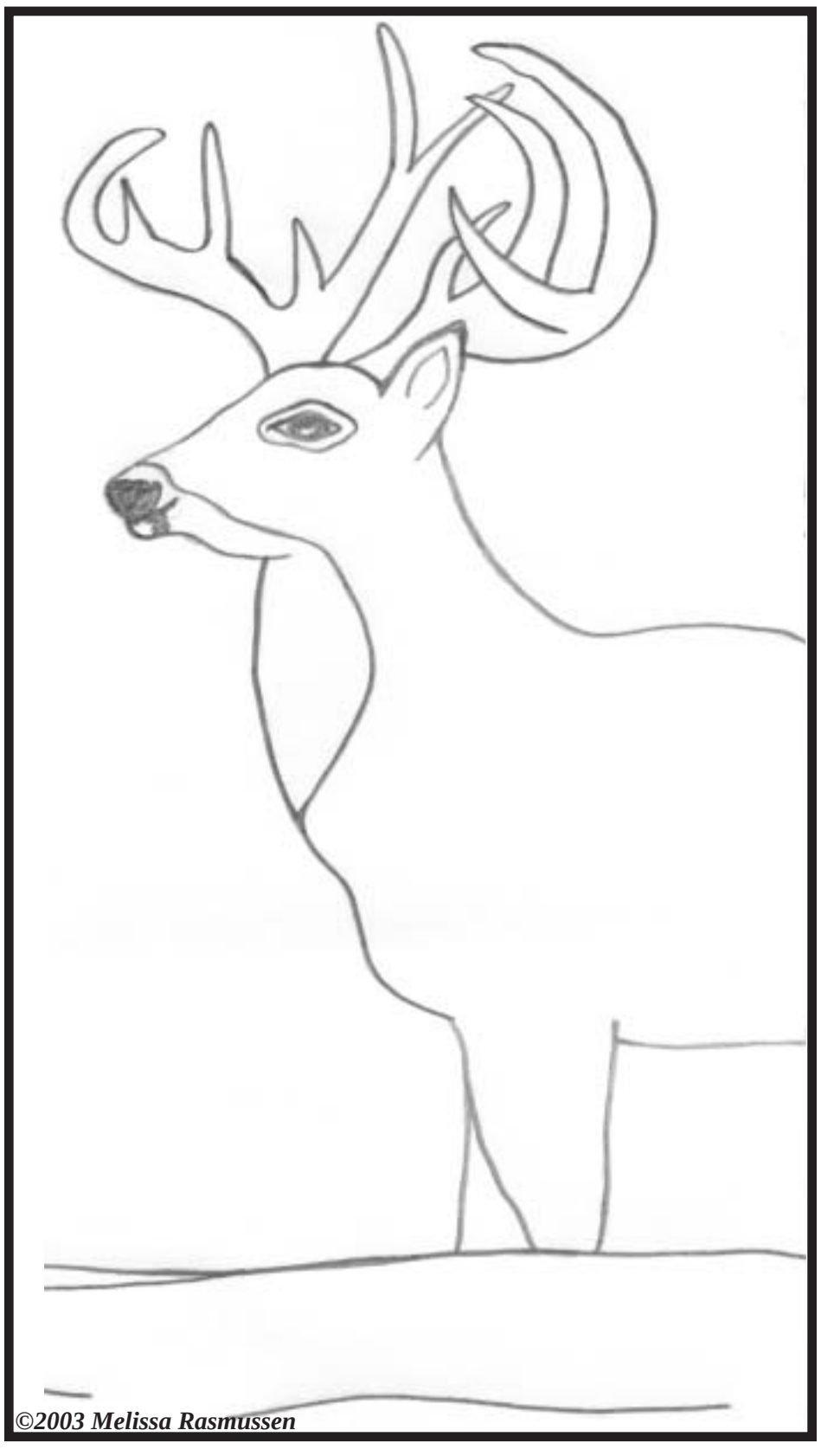
baashkizigan	hunting
asemaa	buck
anwiin	deer
babiinzhikawaagan	bow
ayaabe	doe
mookomaan	bullets
oniijaaniw	knife
waawaashkeshi	coat
mitigwaab	gun
giiwose	tobacco



Answers: baashkizigan—gun; asemaa—tobacco; anwiin—bullets; babiinzhikawaagan—coat; ayaabe—buck; mookomaan—knife; oniijaaniw—doe; waawaashkeshi—deer; mitigwaab—bow; giiwose—hunting

Oniijaaniw (doe). (Photo by Charlie Otto Rasmussen)

color me ayaabe (buck)



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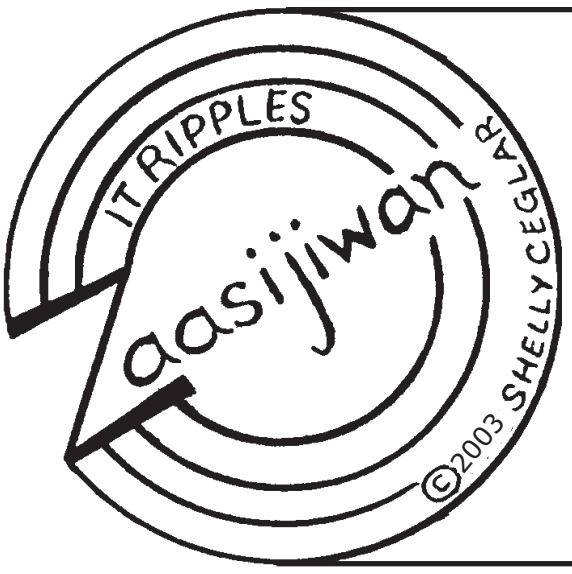


Dagwaaging...

nimanoominikemin. Manoominike-giizis izhinikaazo wa'aw giizis. Gaye, ingiw ininiwag wii-kiiyosewag. Odayaawaawaan a'aw giiyosewasimoon. Minising, owii-ozhitoonaawaa i'iw akaadoowin. Dakaayaa, ganabaj wii-kimiwan. Giiyosewininiwag owii-nooji'aawaa' ingiw waawaashkeshiwan, wii-pagami-ayaad, Gashkadino-giizis.

When it is Autumn...

we harvest wild rice. The Wild Rice-Moon (September) she is called this moon. Also, those men, they will go hunting. They have him, that hunting dog. On an island, they will build it that hunting blind. It is cool weather, perhaps it will rain. Hunters they will hunt for them those deer, when she will come to be, Freezing up-moon (November).

Bezhig—1

OJIBWEMOWIN
(Ojibwe Language)

Double vowel system of writing Ojibwemowin.
—Long vowels: AA, E, II, OO
G<u>aa</u>wiin—as in f<u>a</u>ther
Gay<u>e</u>—as in j<u>ay</u>
J<u>ii</u>man—as in s<u>ee</u>n
Ad<u>oo</u>powin—as in m<u>oo</u>n
—Short Vowels: A, I, O
Id<u>a</u>sh—as in <u>a</u>bout
N<u>i</u>tam—as in t<u>i</u>n
<u>O</u>maa—as in <u>o</u>nly

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

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

<u>Verbs, Transitive, Inanimate (VTI)</u>

Use VTI grammar patterns when verb action is directed to a non-living thing. Study this pattern that's used with verb root commands ending in –oon.

Biidoon!—Bring it!
Nimbiidoon.—I bring it. (nonliving thing)
Gibiidoon(an).—You bring it (them).
Obiidoon(an).—He/She brings it (them).
Nimbiidoomin.—We bring it/them.
Gibiidoomin.—We all bring it/them.
Gibiidoonaawaa(n).—You all bring it (pl).
Obiidoonaawaa(n).—They bring it (pl).

Niizh—2

Circle the 11 underlined Ojibwe words in the letter maze. (Translations below)

A. Nindaabajitoonan <u>niibowa</u> aabajichiganan.

B. <u>Dagwaaging</u>, <u>ninjiime</u>. Nindayaan i'iw jiimaan.

C. Manoominikeyaan zaaga'iganing minwaabadiziwag <u>ingiw</u> bawa'iganaakoog.

D. Nitam nindadaawe i'iw <u>manoominike-</u>mazina'igaans.

E. <u>Gaye</u> nimbiidoonan <u>iniw</u> manoomini-<u>mashkimodan</u> idash dibaabiishkoojigan.

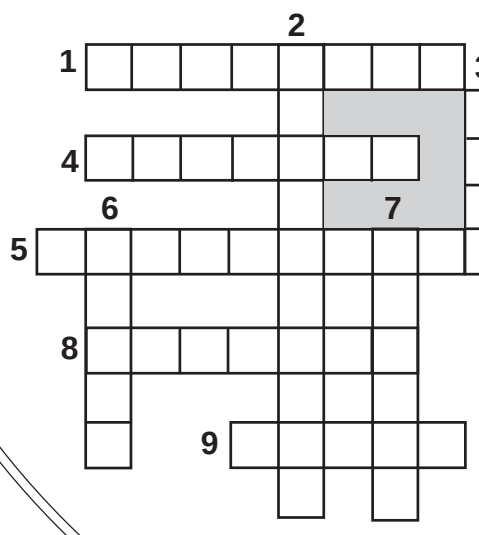
F. Nandawishibeyaan nimbimiwidoon i'iw zhiishiibanwii-<u>baashkizigan</u>.

G. <u>Gaawiin</u> niwanenimaasii a'aw <u>asemaa</u>.

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

Niswi—3

IKIDOWIN ODAMINOWIN (word play)



Down:
2. hunting blind
3. also
6. those
7. tobacco

Across:
1. It is cool weather.
4. canoe
5. I buy
8. he/she hunts
9. first

Niiwin—4

<u>Verbs Transitive Inanimate</u>

Biinitoon!—Clean something for someone!
Nimbiinitoon i'iw gitigaan.—I clean the garden.
Gibiinitoonan iniw abwiin.—You clean them those canoe paddles.
Dakobidoon!—Tie it!
Odakobidoon i'iw wiigob.—S/he ties that inner basswood bark.
Aabajitoon!—Use it!
Dagwaaging nindaabajitoomin iniw nooshkaachinaaganan.
When it is fall, we use winnowing baskets.

Goojitoon! Try it! Translation below.

–Nim
–Gi
–O
–Nin –min
o– –aawaa

1. ___dakobidoo___ iniw makizineyaabiin.
2. ___biidoon i'iw manoominaaboo adoopowining?
3. ___biinitoon ina iniw onaagaansan?
4. Biijinaago ___gii-aabajitoon___ i'iw abwewin.
5. ___gii-piidoon makade-mashkiki-waaboo.

Translations:
<u>Niizh—2</u> **A.** I have them many tools. **B.** When it is fall, I paddle and I have that canoe. **C.** When I go ricing at the lake, they are useful those rice knockers. **D.** First I buy it that little ricing-paper (license). **E.** Also I bring them those rice bags and scale. **F.** When I hunt ducks, I carry along that duck shot-gun. **G.** No, I don't forget him/her that tobacco.
<u>Niswi—3</u> **Down:** **2.** Akaadoowin **3.** Gaye **6.** Ingiw **7.** Asemaa **Across:** **1.** Dakaayaa **4.** Jiimaan **5.** Nindadaawe **8.** Giiyose **9.** Nitam
<u>Niiwin—4</u> **1.** <u>We</u> tie them those shoelaces. **2.** <u>I</u> am bringing that wild rice broth to the table. **3.** <u>You</u> cleaned those, did you? those cups? **4.** Yesterday <u>they</u> used that frypan. **5.** <u>She</u> brought the coffee (black-medicine-liquid).

New faces at GLIFWC

Gonzales takes on warden duties at LVD

Odanah, Wis.—GLIFWC's Enforcement Division welcomed Warden Ruben Gonzales aboard on June 16. Gonzales will be stationed at the GLIFWC Enforcement satellite office at the Lac Vieux Desert (LVD) reservation in Michigan.

Ruben Gonzales.

Gonzales worked as a police officer at LVD for five years prior to his employment with GLIFWC, so is already familiar with the tribe and many of its members. His interest in working in conservation enforcement was stimulated by his love of the outdoors.

Gonzales served six years in the Army National Guard prior to pursuing a career in law enforcement. Following a thirteen-month stint at the Kalamazoo Valley Police Academy, he became a certified law enforcement officer in Michigan. He spent ten years as a deputy sheriff with Ontonagon County, much of that working with corrections, before assuming his post at LVD.

Gonzales and his wife, Shannon, reside in Ontonagon with their fifteen year-old twin girls. They also have two older daughters, who are both married, and three granddaughters.

During his leisure time, you will find Gonzales outdoors—camping, golfing, fishing, hunting, snowmobiling—you name it, just so long as its outdoors.

Powless joins wildlife team

Dan Powless is the latest addition to the Wildlife section at GLIFWC. Powless began his full-time position as a plant/wildlife technician on June 30, 2003.

Dan Powless.

His current efforts are focused toward the Forest Understory Plant Study. The study looks at the long-term effects that logging has on plant cover, which includes small trees, shrubs and herbaceous plants.

Before filling this position at GLIFWC, Powless worked as Judgment Fund Coordinator for Bad River. He also taught classes in biology as an adjuct instructor for Lac Courte Oreilles Ojibwe Community College.

Powless received his Bachelor of Science in biology from Northland College, and he is a Bad River tribal member.

Same guy, different job

Ed Kolodziejski.

Ed Kolodziejski has been working in different capacities for GLIFWC for several years. He filled in for Jennifer Krueger while she is was on maternity leave. His responsibilities as temporary Database Manager included getting spearing data from GLIFWC's wardens and then entering that information into the GLIFWC database.

Kolodziejski started this position on April 1, 2003 and will concluded on August 1.

Before doing data entry, Kolodziejski has worked since Fall 2001 on the Administration for Native Americans (ANA) project testing water quality. The ANA project investigates mercury levels in eight Wisconsin reservoirs operated under license from the Federal Energy Regulatory Commission, or FERC.

Kolodziejski holds a Bachelor of Science in Chemistry from Northland College, Ashland, Wisconsin. He is a Bad River tribal member and outdoor enthusiast. Whatever hat he may be wearing at GLIFWC, Kolodziejski enjoys working at GLIFWC because of the "great people" on staff.

From creel clerk to data entry

Val Bigboy started working as Fisheries Data Entry Clerk for GLIFWC in June and will work through the end of August. Her responsibilities include entering data from the electrofishing done at Mille Lacs Lake during the past year and also proof reading for GLIFWC spearing information data sheets.

Val Bigboy.

Before working at the main office, Bigboy worked for GLIFWC as a creel clerk at Mille Lacs.

Bigboy is currently taking classes through Lac Courte Oreilles Ojibwe Community College toward an Associates Degree in Business Administration. A top priority for Bigboy when she is not working or taking classes is spending time with her family, especially her one year old daughter, Josie.

Articles & photos by Rodger Hoke, HONOR Intern & Sue Erickson, Staff Writer

Gurnoe & LaFernier hit the halls of Congress

Lobbied for tribe and intertribal fish commission

(Continued from page 11)

Accompanying Gurnoe on some of these tours was Red Cliff Vice-Chairman Leo LaFernier, who got stuck carrying boxes of fish. "I know you're not suppose to give these guys anything out there, but those fish were what it was all about—what we needed the money for, so we'd just set a box on the desk and say we're not taking it back with us," Gurnoe says.

At the end of one such day, time was running out and Gurnoe had one more senator to visit, so he sent LaFernier to the BIA with the last box of fish in tow, the ice now starting to rapidly deteriorate. Once at the BIA building LaFernier got dropped off at the wrong door, so had to walk all the way around to the other side of building, with the box now seeping fishy water. It continued to drip as he hurried down the halls of the BIA building towards his final destination. By the end, Leo himself smelled fishy, even without the box in tow, and subsequently had to return to the hotel to change clothes. He suggested to his chairman that this lobbying technique should not be repeated.

It was six years of lobbying before Red Cliff saw its first grant for $318,564 for the tribe to hire a biologist and law enforcement staff for off and on reservation waters—the beginnings of a fisheries' program that would continue to grow.

Besides the trips to D.C. and keeping up with the GLFC doings, Gurnoe knew that the other tribes with treaty rights needed to be brought together, counting on unity as an added strength.

Having heard of the intertribal Indian commissions in the Northwestern United States at National Tribal Chairmans' Association meetings and National Congress of American Indians conferences, Red Cliff sought the development of a similar commission for the Ojibwe tribes with treaty rights to fish in Lake Superior.

It was Gurnoe, LaFernier, Henry Buffalo Jr., and Thomas (T.J.) Gordon who hit the road to the affected reservations—Bad River in Wisconsin, Fond du Lac and Grand Portage in Minnesota, Bay Mills and Keweenaw Bay in Michigan.

They were talking Indian commercial fishing, treaty rights, resource management, better marketing opportunities, and the need for political clout to leverage funding. LaFernier succeeded in bringing Guy McMinds from the Quinnalt Nation in the Northwest to talk with the tribes about the benefits of an intertribal commission and explain how the Northwest Indian Fisheries Commission was first formed after their treaty rights had been affirmed.

This stimulated an intertribal effort that eventually resulted in federal funding to form the Great Lakes Indian Fisheries Commission (GLIFC) in 1982, ten years after the *Gurnoe Decision*. A fisheries biologist and off-reservation, conservation enforcement staff and a secretary were among the first hired by the Executive Administrator Henry Buffalo Jr. as the program was initiated.

Meanwhile the *Voigt* Decision in 1983 re-affirmed the inland treaty hunting, fishing and gathering rights of the Ojibwe. The Great Lakes Indian Fisheries Commission became the Great Lakes Indian Fish & Wildlife Commission, incorporating five inland Ojibwe tribes and expanding the resource management and enforcement capacity to the inland treaty rights in northern Wisconsin, Michigan and Minnesota.

What became known as the "War in the Northwoods" over tribal rights to spear walleye in the spring, made for tensions in local communities over treaty rights, and with some politicians. Gurnoe can recall sending LaFernier to one particular office where a politician was aggressively asking the tribes to curtail their treaty rights and was linking treaty rights to other issues, such as tribal programs."It's hard to keep a smile on your face and beg for money," Gurnoe says. "I sent Leo to that office, because I might lose it!"

For Gurnoe, who learned commercial fishing from his grandfather and crewed on non-Indian fishing tugs prior to the collapse of the lake trout fishery in the mid-1900s, a dream had always been to have his own boat. This was true of many of the Red Cliff fishermen. "We always fished as hired men. We wanted to be the captain for once," Gurnoe recounts.

This dream did come true for Gurnoe, who continued as a commercial fisherman throughout his life until health problems forced him off the waters in the 1999. He was eventually able to purchase a fishing tug, the Marianne, and finally ply the waters of Lake Superior as a captain. His son, Junior, now fishes off the Marianne.

During his years as a tribal leader, the tribe not only saw the fishery management and hatchery programs grow, but also the establishment of a casino, the Buffalo Bay Fish Company, a tribal marina and campground, and buildings for the tribal administration and tribal court—many progressive changes driven by the will of the tribe and their leadership.

"I haven't been out on the water since I had a heart attack in '99. Sometimes I stand on the dock and look out on the lake and tears come to my eyes. I miss that lake and that life," Gurnoe relates, puffing on his pipe.

He and others waged hard battles for the lake, for the fish and for the tribe—battles waged with love and true grit, Red Cliff style.

Educational materials

Ojibwe Journeys

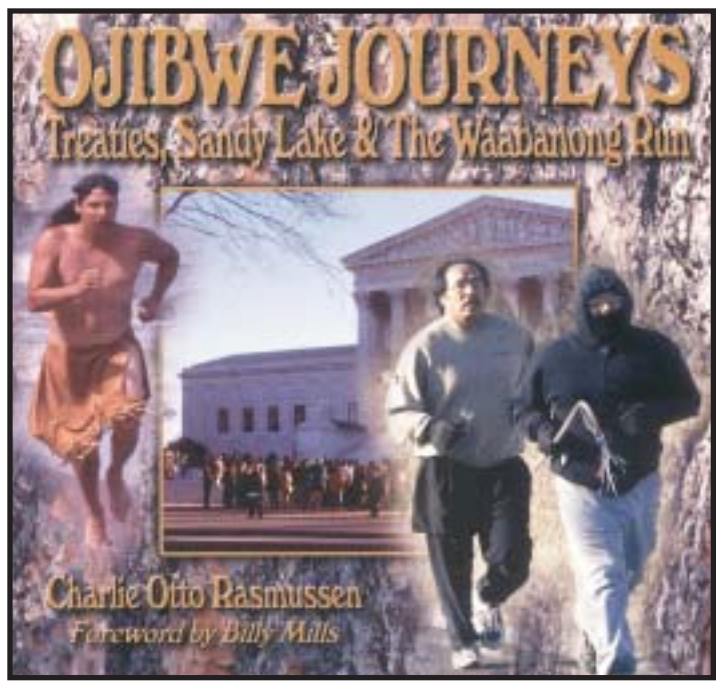
Treaties, Sandy Lake and the Waabanong Run

Ojibwe history and traditions come alive in the new release from GLIFWC Press, *Ojibwe Journeys: Treaties, Sandy Lake and the Waabanong Run*. The book explores key events in the Ojibwe treaty-making period of the early 1800s and traces the ensuing journey to protect reserved rights from formidable governments and anti-Indian groups.

Over a 150 year period the Ojibwe utilized a fusion of running traditions, cultural directives and legal skills to maintain their lifeway in the greater Lake Superior region. Extensively researched and documented, the book provides a rare and intimate look into Ojibwe culture and how the tribes approached the court hearings of the1990s.

Olympic running champion and Oglala Sioux Billy Mills authored the book's foreword. Mills, a Gold Medal winner in the1964 Tokyo Olympic games, places the spiritual and legal journey of the Ojibwe people into relief with his own experiences.

Written by Charlie Otto Rasmussen, *Ojibwe Journeys* contains color maps and pictures, footnotes, a bibliography, plus the runners' journal from the 1998 Waabanong Run that brought the Treaty Staff from Lac du Flambeau, Wisconsin to Washington, DC entirely on foot. **$16.00**

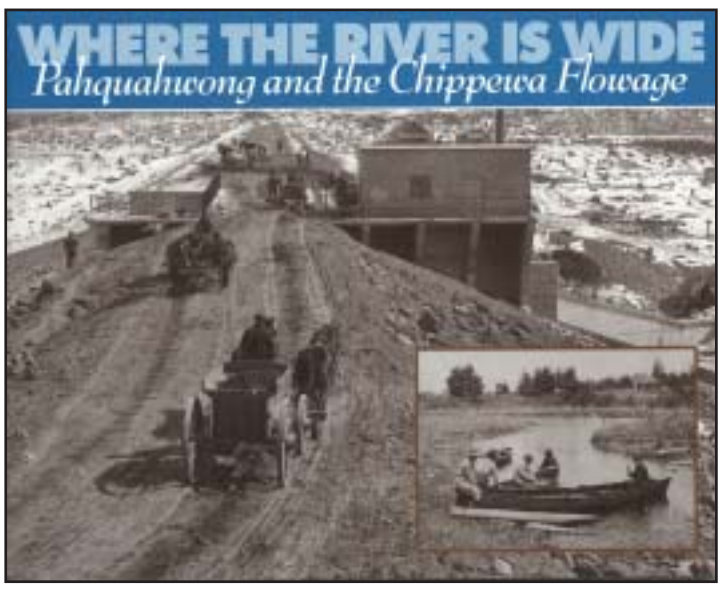


Where the River is Wide

Pahquahwong and the Chippewa Flowage

Where the River is Wide provides a look at historical events surrounding and following the flooding of Old Post, an Ojibwe community on the Lac Courte Oreilles reservation.

Celebrated today for its beauty and bountiful fishery, the Chippewa Flowage was founded in struggle. Beneath its dancing waves lie the remnants of homes, yards, gravesites, wild rice beds, and a once diverse ecosystem reluctantly and sadly left by families as the flood waters rose.



Where the River is Wide tells the story of the Flowage's creation and the struggle of Old Post residents and continues through the takeover of the Winter Dam in 1971 and ultimately a negotiated settlement between Northern States Power and the Lac Courte Oreilles Band in 1984.

Well illustrated with black and white photos, the seventy-two page book provides a look at historical events as they occurred, some of which have been overlooked or forgotten as the region enjoys the benefits of the Chippewa Flowage as it is today.

This book poignantly illustrates the sacrifices required of Indian communities throughout the United States in the face of an advancing non-Indian society. **$12.00**

Order Form

Please send this order form along with your check or money order (U.S. Funds only) to: Great Lakes Indian Fish & Wildlife Commission, Public Information Office, P.O. Box 9, Odanah, Wisconsin 54861; phone (715) 682-6619 ext. 150 or e-mail pio@glifwc.org.

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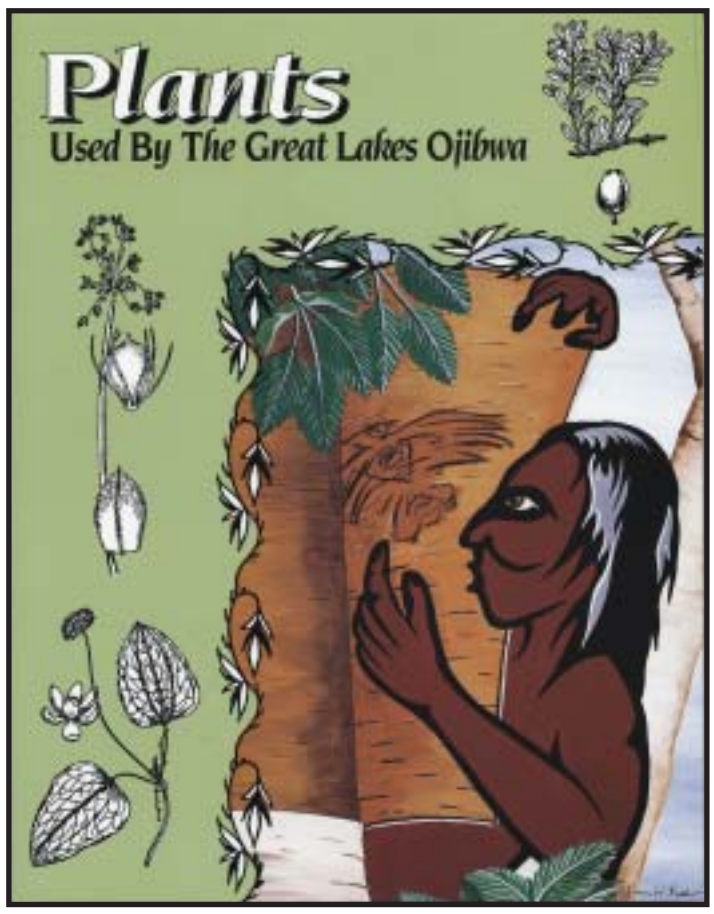
Plants Used By The Great Lakes Ojibwa

Available in unabridged (440 pages) and abridged (42 pages) versions, this book includes a brief description of the plant and its use, a reproduced line drawing and a map showing approximately where each plant is located within the ceded territories.

The abridged version does not include the drawings, maps and descriptions.

Both versions include tables which are sorted by the Ojibwe, scientific and common names so that looking up a particular plant is made easier. **The unabridged version is $20.00 and the abridged version is $6.25.**



Non-Medicinal Plants Used By The Great Lakes Ojibwe

This CD is the result of meeting with elders from the Great Lakes Indian Fish & Wildlife Commission's 11 member tribes.

The CD identifies non-medicinal uses of plants gathered by the Great Lakes Ojibwe, such as wild bergamot used as a hair rinse and conditioner, elderberry juice used as lipstick when mixed with tallow, or cattail used as a food.

The CD includes the complete database of 585 pages and includes summaries that identify specific uses of plants. It also includes transcriptions of meetings with the elders, a seasonal harvest calendar, and a plant listing that includes links to photographs of most plants.

There are also five video clips of elders talking about specific uses of different plants. **The CD is $12.00.**

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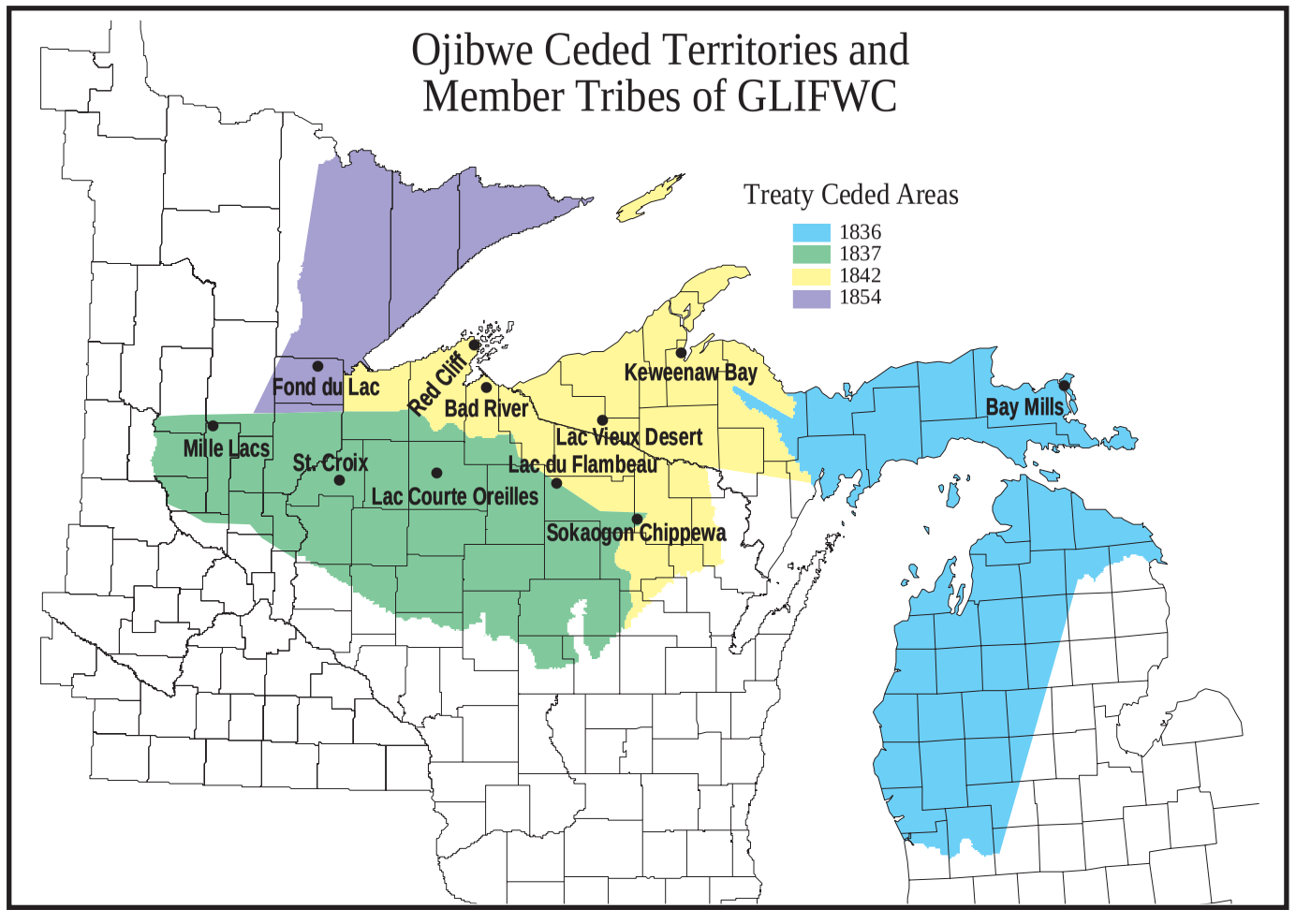

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