GLIFWC Annual Conference looks toward the Seventh Generation

James Schleider, GLIFWC executive administrator, left, and Edward Benton-Benet, Director of Education for the Bagwaan Chippewa, listened intently to a speaker during the conference.

Decision awaited after long days in federal court

Tribal attorneys and members of GLIFWC staff spent a grueling three weeks in Federal District Court, Madison, where hearings on the regulatory plans of LCO and the State of Wisconsin were held before U.S. District Judge Barbara Crabb.

The tribe is asking the judge to issue an injunction against the State of Wisconsin's regulations of the tribal walleye and muskellunge harvest. The State must present Judge Crabb that its regulations are reasonable and necessary for conservation and the least restrictive alternative available.

The DNR has adopted rules, NR 13, that would restrict spearing and keep from harvest 1,000 acres containing muskellunge populations. The tribe contends that the regulations are not necessary and that they would be necessary for both, and the harvest is a limited 30 percent of the TAC total allowable catch from each lake under the regulations.

According to Kathryn Timney, Lac du Flambeau attorney, the State provided little evidence to support the rules or to show that the figures used in the regulations are not arbitrary. The State also claimed that the rules, known as NR 13, were "reasonable and necessary," she said.

Should regulation be shown as necessary, Timney noted that the tribe had available an alternate management plan, including model fishing regulations for the tribe's members and a way to coordinate harvest among the tribes. Much of the State's effort focused on criticizing the tribe's plan, "a plan that is very specific," she said.

The hearings provided expert testimony from GLIFWC, DNR, and outside fisheries experts who testified on various aspects of walleye and muskellunge management. Much of the testimony became very technical in nature. However, Timney believes the testimony is based on the best available evidence.

GLIFWC biologist Thomas Burton and Neil Knieshek were among those called upon to testify during the hearings as was GLIFWC Executive Director James Schleider. Professor George Bourque of the University of Minnesota also testified as part of the Tribe's case. In addition, hundreds of exhibits were presented for the hearings between the State and the tribes, with the tribe presenting about 100 exhibits and the State about 80, according to Timney.

Prior to a weekend break, Judge Crabb set some comments to destroy the direction of her thoughts. Crabb suggested that there may be a need to overcome tribal regulations in the agreement of the Chippewa's existing treaty rights, for one.

She also commented that she felt all of the concerns of any water quality or the walleye population should be placed on the tribes, given the fact there are a number of states to the walleye population.

Crabb said, "It does seem to me there's sort of an oddity here when saying the states have to be absolutely perfect about not over- harvesting."

Currently, Tribal attorneys are preparing written briefs which must be submitted by December 19th. The briefs present the arguments, point out findings of fact based on oral testimony and exhibits, and make a final determination from the facts it could make a final argument may be made in court during the middle of January.

Judge Crabb must weigh all the testimony presented by both the parties and tribal attorney's after it he will make a final determination.

Attorneys representing the tribes during the hearings were Kathryn Timney, Lac du Flambeau, Howard Ricke, St. Croix, Milton Rosenberger Red Cliff, Andy Jackson, Rusk River, Neva Beck, Mel Lake, and Tommy Johnson, Lac Courte Oreilles. Attending during the hearing was Larry Zerr, GLIFWC policy analyst.

1898 Off-Reservation Tribal Deer Harvest as of 11/1/1988

1988 Off-Reservation Tribal Deer Harvest as of 11/1/1988

GLIFWC welcomes Lac Vieux Desert

Lac Vieux Desert, Watermeet, Michigan became a member of the Great Lakes Indian Fish & Wildlife Commission (GLIFWC) during a Commission meeting at Bonfante, Minnesota, November 15. With the addition of Lac Vieux Desert, the Commission now has a membership of 13. Pictured above are, from left to right, Jim Schleider, GLIFWC executive, Dan Klingman, Lac Vieux Desert Commission representative, and Commission Chairman Arlyn Ackerly.

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Wisconsin Equal Rights Council honors Metz for treaty support

Handrick appointment opposed

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HONOR objects to Handrick appointment

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News from elsewhere
Racism: insidious, hurtful & hard to understand

Understanding Racism:
“Marking of the Other”

(Restricted with permission from FCNL Washington Newsletter, November 1986 edition)

Racism is the process by which at least several races in society are seen or experience themselves as "superior" to other races. Anthropologists suggest that this process is native to "hominid" or "human-like" life. What is common is that socially constructed systems of irrational cultural values are held up as "natural" or "superior." For example, white Physialis, "race," or culture are put in "white" people to the others as "culture" and "race," and in some cases characteristics—negative or positive ones.

American Indian and Alaskan Native people experience racism in many of the same ways as other minority groups, and have long struggled against discrimination because of racial or cultural differences. But Native Americans also experience an insidious and pervasive racism that is unique. Being Indian involves not only race, but also being part of the Indian nation. The legal and political differences in the US, racism in Massachusetts, and so on, are all examples of this kind of racism. The National Council of American Indians and other define racism as prejudice and oppression based on race. Racism is the intentional or unintentional creation of an inferior status for another race, group, or individual, all based on an assumed superiority of one’s own race or group.

Experiences of Racism

(Restricted with permission from FCNL Washington Newsletter, November 1986 edition)

American Indian and Alaskan Native people are seeing a rise in their employment and education opportunities, especially in the past decade. However, income discrimination is still prevalent, and in some cases, these opportunities are more easily available to whites.

A grade school student is experiencing racism when he is not able to participate in mainstream school activities. He is also being denied the opportunity to compete with the white students in the school.

A Native American in a small town who feels challenged due to the treatment he receives from the whites in the town. The whites treat him as inferior and discriminate against him.

A Native American mother is raising her child in a racist society. She is raising her child to be proud of his/her heritage, and to fight against racism.

A southwestern tribe from the desert is trying to maintain its culture, religion, and identity. They are fighting against the forces that want to destroy their culture.

Two white men dig up the remains of a member of an Indian tribe, and carry the body to parts unknown.

Native American basketball teams play away games against other teams. The Indian teams are not able to compete against the white teams due to the lack of funding.

Racism morr signs & souls

(Reprinted from the Southwester Newsmaker, September 21, 1988 edition)

A radio advertising firm in Washington, D.C. has been criticized for a list of signs they ship to radio stations in the area. The signs state: "Racism is a disease that affects us all. Why not get involved?"

The radio station's sign was a response to the advertisement that was run in the office of the Detroit News. The station's response was: "We believe in fairness and equality for all people. We are not going to support the邪恶 of racism."

The sign was removed, Brooks indicated. "We were going to end the lease agreement for the station." Another WOJB sign on SE274 South was not burned, Brooks added.

Michigan Congressman spearheads drive for Congressional action against Indian rights

Indian Treaty Rights: Are we making sense?

(Michigan Congressman Robert Davis, wrote the following letter and mailed it to all Congressmen. The letter was forwarded to GLFPC by Steve Robinson, Northwest Indian Fisher's Coalition (NIFC)

Dear Colleague,

Many Indian Nations and tribes have repeatedly asked Congress for help in protecting their treaty rights. The treaties that were negotiated between the US government and Native American tribes over the past century have played a critical role in protecting the rights of Native Americans.

The treaties were negotiated in good faith, and they were intended to protect the rights of Native Americans. The treaties were written in a way that left little room for interpretation. They were intended to protect the rights of Native Americans.

A tribal official of the Colville Tribe of Washington says that the letter has described police brutality against tribal members. This letter is a call to action for Native Americans.

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During the 1988 spring congressional session, the House of Representatives passed the Native American Rights Act (NARA). This law increased the rights of Native Americans and guaranteed that the Native American government will be able to continue to exercise its treaty rights.

What is your response to this letter?

You're welcome to share your response to this letter. Or you can respond to the letter from the Colville Tribe of Washington.

An interview with Representative Ben Nighthorse Campbell

(Reprinted with permission from FCNL Washington Newsletter, December 13, 1989 edition)

I've done it some mode. I've never wanted to be an Indian. I've always been interested in American history, and I think I have a special sensitivity and expertise in American history, and I think that's why we have the voice of Indian America in Congress.

You've been quite a spokesperson for Indian people your whole life. I'm just a one-congressman. I think I have a special sensitivity and expertise in American history, and I think that's why we have the voice of Indian America in Congress.

Regarding the letter you received from the office of the President and the Supreme Court, I would like to say that it was an attempt to settle a controversy that had been ongoing for a long time. It was an attempt to settle a controversy that had been ongoing for a long time.

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President Reagan's Moscow remarks

(Reprinted with permission from "The PW Washington Newsletter, November 1988"

President Reagan traveled to Moscow recently to meet with Gorbachev and were able to successfully negotiate a reduction in nuclear weapons. During the meeting, President Reagan made some remarks about the American people and their commitment to democracy.

The president said: "The American people are. They want to see a world free of nuclear weapons and they are committed to working towards that goal."
Getting Together

Cooperation benefits communities

MOLE LAKE - The Sokaogon Chippewa W.C.C. crew is currently installing a cedar cedar fence, a picnic table, and signs to provide local residents and visitors an improved public landing on Langlade County's Rolling Stone Lake. The project is an outcome of earlier meetings held last winter between the Sokaogon Tribal Council and the Rolling Stone Lake Protection and Rehabilitation District in an effort to build better community relations and promote discussions on issues of mutual concern.

While the W.C.C. program provides jobs to unemployed young people ages 16-25, it also enhances the area's natural resources, improves recreational facilities and promotes continuing education and job training.

Earlier this fall, the Mole Lake W.C.C. crew completed habitat suitability indexes and density counts on a number of wild rice lakes throughout the region. Wild rice, once abundant in northern Wisconsin, is now classified as a scarce resource and is critical to waterfowl during fall migration due to the grain's high protein and carbohydrate content.

As part of the wild rice restoration activities, the Sokaogon W.C.C. crew is now seeding a test plot on Rolling Stone Lake in an attempt to re-establish this resource. Since rice harvest only 10-15% of the seed from natural stands, re-establishment of wild rice beds provides a long-term investment in the resource base of Northeast Wisconsin.

Tyrone McGeshick explained, "I had some experience prior to this, but I have never been involved in doing scientific surveys or re-planting." Both activities are crucial to successful crop management.

While some crew members bring outdoor experience others, such as David McGeshick, share a carpentry skill. Working in conjunction with the Ashland County W.C.C. crew, erosion control walls were built and a garage roofed at the golf course. "I like to meet folks from other crews and learn about the projects they are doing," Dave commented. The ability to build cooperation and work as a team is stressed during the program and promotes future job placement of participants.

Another new addition to Highway 51's fallen tree remedy will be two paintings by crew member Peter Pocna. The Sokaogon Chippewa Community will be identified to area visitors by signs illustrating an eagle soaring through a blazing sun set.

In coordination with Peter McGeshick III, the W.C.C. crew will construct a nature trail identifying local plants and animals in an effort to promote outdoor education for area youngsters. Jeff Thompson explained, "It's nice to do a project that the kids will be able to use. Many of the crew members have nieces and nephews attending the elementary school." The school serves both Indian and non-Indian students from the region.

While much has been written regarding the special relationship between Indian and non-Indian communities, the foresight shown by the Sokaogon Tribal Council and Rolling Stone Lake Protection and Rehabilitation District demonstrates the potential for working together, and in doing so, enhancing the economic resources and recreational facilities of Northeastern Wisconsin.

The Sokaogon Conservation Corps (W.C.C.) sponsored a LaCrosse Oreckles (LCO) Band of Chippewa Indians headed up to Ashland to help out on Monday, October 16th. Pictured above, LCO W.C.C. crew members, lead by Mike Johnson, worked in the rain to help Mark Schroeder, Ashland W.C.C. crew leader, complete work on a remaining Ashland W.C.C. project. The project involves construction of a walking path directly below the Chequamegon Hotel, providing a lovely addition to the grounds.

Red Cliff hosts Bayfield County Board Cooperation, goodwill stressed

The Wisconsin Conservation Corps (W.C.C.) sponsored a LaCrosse Oreckles (LCO) Band of Chippewa Indians headed up to Ashland to help out on Monday, October 16th. Pictured above, LCO W.C.C. crew members, lead by Mike Johnson, worked in the rain to help Mark Schroeder, Ashland W.C.C. crew leader, complete work on a remaining Ashland W.C.C. project. The project involves construction of a walking path directly below the Chequamegon Hotel, providing a lovely addition to the grounds.

Tribe/County work on $20,000 grand for law enforcement

by Dean Berta
Lakeland Times sportswriter

A grant worth $20,000 could help reduce Vilas County and Lac du Flambeau law enforcement costs.

This is the first year that funds for Indian law enforcement are available through Wisconsin Act 236. The Lac du Flambeau Tribal Council, Lac du Flambeau Law Enforcement Study Committee and the Vilas County Indian Affairs Committee are working on a grant application asking for $20,000 from Act 236, the maximum amount available this year.

The three groups have drafted a three-year proposal that will go before the Vilas County board for approval Monday, November 14, according to James Janetta, Lac du Flambeau tribal attorney, and Charlie Rayasa, Vilas County Indian Affairs Committee member.

The board must approve the proposal and grant application before the application can be submitted to the state.

"If the grant is approved, we can get $20,000 to go to Vilas County. The county will use that money to provide two services. The proposal also includes a mutual assistance provision," Janetta said.

If the county board approves the proposal and receives the grant, the money will be used to cover costs of tribal members ordered to Vilas County jail or tribal court for on-going prosecution.

"Because the tribe doesn't have a jail, people who don't pay forfeited fines are sent to Vilas County. Janetta said that three people fit the category now.

He said most of the grant would be used to deploy Vilas County officers on a day-to-day basis. The grant would be used to provide officers with a monthly stipend to travel to tribal court to testify. Now, the county isn't reimbursed by the tribe when deputies testify in tribal court, Rayasa said.

"The county's biggest expense is sending uniformed officers and a squad car to Lac du Flambeau, he said."

If the grant is received, Janetta said Vilas County could continue enforcing the tribal traffic code.

An item included in the proposal, but not needing any funding, is a provision allowing mutual assistance in lieu of cross deputation.

"It gives the county the option of calling a tribal officer in an emergency situation when county officer isn't available. The tribal officer would be called by the sheriff (for deputy sheriff) for that purpose."

"It differs from cross deputation in that the sheriff makes the decision on a case-by-case basis," Janetta said. "The compulsion agreement falls short of cross deputation, but addresses some of the concerns." Rayasa said the county board should make a decision on the proposal at the November 14 meeting. Janetta said the application has to be submitted before a January 31 deadline. Rayasa said.

GLIFWC assesses area lakes by electrofishing
**Replenishing: Bad River Hatchery plants 10,000 micro-tagged fingerlings in 2 northern rivers**

(Reprinted from The Ashland Daily Press)

The $43,000 arrangement with the Lac du Flambeau Reservation, the Bad River Fish Hatchery recently released 10,000 walleye fingerlings into the Bad River and the Kagawong River. The operation is part of a continuing effort to increase the fish population. The ultimate goal of this project is to increase the fish population to a level where the hatchery can maintain the effectiveness of its operation. Joe Dan Rose, hatchery manager, said most of the fish were being used for stocking in other areas of Lake Superior. But there was still enough left to stock the Bad River and the Kagawong River.

Despite the small size of the tag, it can hold an amazing amount of data. The Milwaukee Fish Warden uses the code and allows the fishery to determine the origin of the fish. The tag is also released along with other essential information about the fish. They will be able to determine the migration routes of the fish from the code.

**As ye sow, so shall ye reap:**

**LCO Wild Rice Project**

by Mike Dohrm
LCO WCC Crew Leader

(Reprinted from the Wisconsin Legislative Correspondents newsletter)

The LCO Wild Rice Project is a joint effort between the LCO Tribal Wild Rice Project and the Wisconsin Department of Natural Resources. The project is designed to increase the wild rice population in the area. The project includes the planting of wild rice in specific areas and the monitoring of the growth.

The importance of wild rice was emphasized again in the early 1980s, when a 30-year study of the resource was being funded into reservations. While negotiating with government agencies, the LCO Tribal Wild Rice Project, along with the Wisconsin Department of Natural Resources, made a commitment to plant and grow wild rice on traditional LCO tribal lands.

Keeping all these factors in mind, the reason we undertook the study was to understand the value of wild rice and to determine how best to manage it. With the help of a technical assistant from the University of Wisconsin-Madison and a tribal biologist from the Wisconsin Department of Natural Resources, we were able to establish a baseline for future management.

In March 1988, 10,000 walleye fingerlings were released into both rivers. The goal was to increase the fish population and provide a sustainable harvest for future generations. The fingerlings were released into two different areas of the Bad River and Kagawong River, allowing for a comparison of growth rates and survival rates.

By 1992, the project had successfully released 10,000 fingerlings into the Bad River and Kagawong River. The results showed that the number of fingerlings released had increased significantly, indicating success in the project. The hatchery program hopes to expand into the area of sustainable culture and become a real potential for that activity.

Since both the Bad River and Kagawong rivers are tributaries of Lake Superior, both Indian and non-Indian people have direct benefits from the Bad River Fish Hatchery program. As co-managers of the area's fishery resources, the hatchery program figures prominently in its Bad River Tribe's management scheme.
GLIFWC's 5th Annual Conference
Resource Management for the 7th Generation

7 Generations of Change
Looking back: A process of rediscovery

Edward Benton-Banai
Director of Education for the Saginaw Chippewa

"In a word," said Eddie Benton-Banai, when telling about Chippewa youths who have become involved since their culture, tradition and nationality. However, his message is one of self-fulfillment and, in itself, the rebirth of a social, philosophical and spiritual heritage of the Anishinaabe people. Benton-Banai had a unique perspective on the Anishinaabe.

For Benton-Banai, the meaning of looking back seven generations is a process of re-discovering and uniting with, and re-establishing the rich social, philosophical and spiritual heritage of the Anishinaabe people. Benton-Banai had a unique perspective on the Anishinaabe.

"We...we have to look back and think and recognize that we are the same people that we were 100 years ago," Benton-Banai said.

However, the Anishinaabe today are separated from that knowledge and understanding, which cannot be found watching "Honey Tree" or "Edge of the Forest" or "Middle of the Moon," Benton-Banai said. Anishinaabe history has been "linguistically, culturally and spiritually forgotten," he said.

Recently, Benton-Banai asked a Chippewa youth what the Anishinaabe are. She replied, "They don't speak French, but they know how to hunt." Benton-Banai said his response was, "What do you think English means?"

Strength and wisdom unique to the Anishinaabe can be found, but the people must "look into the culture and hear the music." In the music of the songs and the hunting songs and the dances, "we can see the people of the past and the present," Benton-Banai said.

Dr. Thomas Vanourek
Smithsonian Institute Washington, D.C.

In the past seven generations, much has changed in relation to wild rice and the Chippewa people, yet much has remained unchanged, according to Dr. Thomas Vanourek, who recently authored the book, Wild Rice.

"There's been much change, but the basics are still the same," Vanourek said. "We see the same traditional use of wild rice, but the way we gather it is different." Vanourek said the change is due to the "advancement of technology and a changing land base."

Michigan's Sylvania Tract

William Deophoose
Field Fisherman, Michigan DNR

The Sylvania Tract, a pristine wilderness area in the Upper Peninsula of Michigan, provides a unique opportunity for fishing enthusiasts to enjoy the land and water. According to William Deophoose, Field Fisherman for the Michigan Department of Natural Resources (MNR), the Sylvania Tract is an ideal location for fishing enthusiasts to enjoy the land and water.

The Sylvania Tract is a 10,000-acre wilderness area, partially isolated by a network of gravel roads, according to the Michigan Department of Natural Resources (MNR). The Sylvania Tract is a pristine wilderness area in the Upper Peninsula of Michigan, providing a unique opportunity for fishing enthusiasts to enjoy the land and water.

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Displays were set up in the hall during the conference. Above, GLIFWC staff prepare the Commission's display.
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Edward Benton-Benai
Director of Education for the Saginaw Chippewa

"I feel it," said Eddie Benton-Benai, when talking about Chippewa youth who have become some of their culture, tradition and nationhood. However, his comment is to themselves a personal affirmation of the vitality and resilience of the Anishinaabe heritage and sense of being, one which enthusiastically endorses the Anishinaabe in a meaningful context worldwide.

For Benai, the meaning of looking back seven generations is a process of re-discovering, re-centering and re-imagining the rich social, philosophical and spiritual heritage of the Anishinaabe people, for the sake of looking back seven generations. Benai was forced to reflect this in a historical context?

In terms of the Seven Principles of the Sacred Teachings, or the Seven Principles of Life given to us by the Great Spirit, God, or even the Great Spirit, or the Great Creator.

David S. Brown, Director of Education for the Saginaw Chippewa, highlighted the importance of the teachings to the Anishinaabe people, adding, "The Anishinaabe know that their ancestors were shown through the seven generations and understood themselves in relation to the past and the meaning of their claim.

"...we have to look back and think about our lives. Truth is not only in the writings of the Jesuits or anywhere in the Vatican, but in the oral customs of our selves," - Edward Benton Benai.

However, the Anishinaabe today are separated from that knowledge and understanding, which cannot be found watching "Loney Tune" or "Edge of the Evening" or "Middle of the Morning." Benai said, "The Anishinaabe language is linguistically, culturally and orally our traditions, our heritage.

Recently, Benai asked a Chippewa youth what the traditional language was. They said, "What do you think English is?

Strengh and wisdom unique to First Nations can be found, but the people must "look into the past and look at the music of the music of the songs and the history, the stories and the customs surrounding the harvests is a wisdom which remains relevant for the Anishinaabe people today, reflective of the relationship to the land, the self and the Earth.

"Our tracks aren't going to change," Benai said, "looking back we have to put aside what has been drilled into us...about the Bering Strain and being Asian...all the scientific minds labeled "9.5...we have to look back and think that genocide does our truth. Truth isn't found in the writings of the Jesuits or anywhere in the Vatican, but in the oral customs of our selves." Benai.

Similarly, Benai described the current competition and trends which traditionally have surrounded the fishing season, a time when acquisition of the rice was learned Anishinaabe spirituality. "Today, the buyer has become the seller. The buyer is seeking the competition of the harvest of other species of rice, and that's the problem.

Quoting the Bible, Benai noted, "We are a people of the earth and the earth...for the Anishinaabe, he said, "that does not just mean our current generation, our parent generation, our grandparent generation. Our mother and father, our earth, our land, and our people...." he continued, "It's time to do something about it."

So Benai said, "We should be the first to find a solution, build a solution, to the problem of rice." He said, "We should look back seven generations, we should look for lances, look at the way thing's Anishinaabe were done in the past to find a solution for the current problems to come.

Michigan's Sylvania Tract

William Dephouse
Field Wildlife Biologist

The Sylvania Tract, a pristine wilderness area in the Upper Peninsula of Michigan, provides a unique opportunity for fisheries enthusiasts to experience the history of Michigan. According to William Dephouse, Fisheries Biologist, Michigan DNR, interesting observations have been made in particular regarding the impact of a highly regulated sport fishing on the Sylvania Tract.

The Sylvania Tract is a pristine wilderness area, located in the heart of Michigan's Upper Peninsula. The Sylvania Tract was wilderness until the late 19th century when ownership by a series of gentlemen, who chose to retain its singular, natural beauty.

In 1966 the area came under the management of the U.S. Forest Service and is currently enjoyed by an extended family and managed with the assistance of the Sylvania Michigan Department of Natural Resources. Initial surveys performed on the lakes within the region indicated that significant numbers of lake trout and brown trout were present. In 1988, Dephouse noted, surveys showed about 20% of large trout, size exceeded the 18" limit. Other large lakes showed about 10% with size fish present.

Since that time, Dephouse commented, "the natural species of fish in the lakes of the Sylvania Tract have increased.

Even with regulations we were losing large populations out of existence," Dephouse emphasized. The next step was to tighten regulations in 1974 to one trophy size fish of walleye, brown trout or northern and no small mouth bass.

Since that time, Dephouse notes that Deer Island Lake shows a large increase in its small mouth bass population. However, few fish are caught by fishermen. Further surveys will show whether the increase in small mouth bass will swell to such numbers that all are eliminated or until an equilibrium is reached. For now, the future of sport fishing remains uncertain.


Wild Rice and the Chippewa people

Dr. Thomas Vincent
Sustainability Institute Washington D.C.

In the past seven generations, patterns have changed in relation to wild rice and the Chippewa people, and yet much has remained unchanged, according to Dr. Thomas Vincent, who recently spoke to the Chippewa people.

The Chippewa had a deep, strong and lasting connection to wild rice, a staple food source in the past. Many Chippewa tribes used wild rice as a food source, and although wild rice was used as a significant food source for many centuries.

However, with the reservation era came a major decrease in the use of wild rice. The Chippewa and other tribes began to rely on commercially grown rice, which had become more accessible and affordable. Today, the Chippewa and other tribes continue to harvest wild rice on their reservations.

The story of wild rice is a complex one, reflecting the cultural and historical heritage of the Chippewa people. Wild rice remains a significant food source for the Chippewa people, and its preservation is an important part of the tribe's identity. In recent years, efforts have been made to promote the cultivation and use of wild rice, both for cultural and ecological reasons.

Displays were set up in the hall during the conference. Above, GLIFWC staff prepare the Commission's display.
7 Generations of Change
Looking back: A process of rediscovery

Edward Benton-Benai
Director of Education for the Saginaw Chippewa

"In the old days," said Eddie Benton-Benai, when telling about Chippewa youth who have become sensitive toward their culture, traditions and nationality. However, his concern is that in themselves a personal affirmation of the vitality and endurance of the Anishinaabe heritage and sense of being, one which enthusiastically endorses the Anishinaabe in a meaningful context with the land.

For Benton, the meaning of looking back seven generations is a process of re-discovering, re-connecting with, and rebuilding the rich social, philosophical and spiritual heritage of the Anishinaabe people. Benton said, "I would like to look back seven generations. However, the Anishinaabe did not have a historical perspective in the biological sense? Or in terms of the Seven Principles? In the Seven Fire? Or in the Seven Sacred Teachings? Or in the Seven Principles of Life given to us by the Creator?"

Do we look at the question in common everyday terms of looking, in or terms of the Ojibwe people? And is it the same in the capacity to relate from an existing past? Benton added, "The Anishinaabe had a 7,000-year-old language code based on the clan system, the Anishinaabe knew who their ancestors were through the seven generations and understood themselves in relation to the past and the meaning of their clan.

"...we have to look back and think and contribute about our self. Truth is not found in the writings of the Jesuits or anywhere in the Vatican, but in the oral customs of our selves." —Edward Benton-Benai

However, the Anishinaabe today are separated from that knowledge and understanding, which cannot be found watching "Loneey Tune" or "Edgie the Inning" or "Middle of the Morning." Benton said, "English has linguistically, culturally and spiritually disconnected from our traditions, been emasculated."

Recently, Benton asked a Chippewa youth what she thought the Anishinaabe was. "What do you think English is?" Benton asked. Benton added, "We are a culture. Strength and wisdom unique to our Anishinaabe can be found, but the people must "look into the songs and hear the music." In the music of the songs and the healing songs and in the ceremonies surrounding the harvesting is a wisdom which remains relevant for the Anishinaabe people today, reflective of their traditions in relation to self and the Earth.

"Our tracks are all potted up in the parade," Benton said, "and looking back we have to pull out what has been drilled into us...about the Bering Straits and being Asian...all the scientific studies labeled "9.3." we have to look back and think and contribute about our self. Truth is not found in the writings of the Jesuits or anywhere in the Vatican, but in the existing oral customs about numeracy.

Similarly, Benton described the sacred ceremonies and feasts which traditionally have surrounded the farming season, a time when acquisition of the rice was central Anishinaabe spirituality. "Today, the bayer has become the single man. Benton said, "It is misleading the savages of the harvest of other species.""Quoting the Bible, Benton noted that, "And God said, 'let there be...and there was...' and he said, 'And the Father, And the Father Anishinaabe, he said, that does not just mean our geological parents.' Our Mother is the Earth. Today, we can test her beautiful amazing aura. This is the way we must learn her work for the season. She has had a harvest. When looking back seven generations, Benton added, "We had better look for, listen for, incorporate traditions which are a part of the seven generations to come."

Wild Rice and the Chippewa people

Dr. Thomas Vannett, Smithsonian Institution, Washington, DC

In the past seven generations, much has changed in relation to wild rice and the Chippewa people, and yet much has remained unchanged, according to Dr. Thomas Vannett, who recently outlined the wild rice. "Wild rice is...in the beginning the Ojibwe people, who are the seasonal harvest of wild rice, as simple food. It was harvested in birch bark canoes for centuries and preserved and processed at a time which becomes significant for the people socially and spiritually."

However, the influence of White technology and exploration has triggered much of the native tradition, which has changed in both as well as was a valuable rice from the wild rice in the 19th century, the late 19th century a new season rice as a significant staple food for the Ojibwe, harvested at subsistence levels.

During his presentation which explored the depths of changes affecting both wild rice and the Chippewa people, Vannett noted that the late 19th century did little to disrupt the natural, traditional rice for wild rice as staple food source. Both Indian and non-Indian subsistence methods were used, although wild rice was used as a significant staple for both. However, with the reservation era era major disruptions in the traditional implementation between the Ojibwe and their rice occurred. Farmers, living on stabilized or commercialized land and often removed the people from significant rice fields. The most importantly, the non-Indian became interested in wild rice as a commodity. This economic, social and racialization in processing and harvesting which, while making the procedure efficient, also threatened destruction of entire rice beds through over-utilization of the crop which failed to leave enough rice for re-planting. Traditional Indian harvesters were also unbeatable.

The twentieth century, saw the introduction of "paddy" rice in the United States, a means of artificially producing "wild" rice for the poor, or poor of commercialization. This resulted in pushy paddy rice farming in California in the recent decades and has resulted in a glotted market.

Mechanization and large governmental pushy paddy rice has succeeded in dropping market prices for the rice to $0.12, thus vastly decreasing the economic possibilities for traditional harvesters of native grown wild rice. Thus, for the Ojibwe people wild rice remains today a source of subsistence, whether it is as food, or for a modest income, much as it was first discovered generations ago.

Displays were set up in the hall during the conference. Above, GLIFWC staff prepare the Commemoration's display.
National and International Responsibility for the 7th Generation


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Robert Wells, regional enforcement coordinator for the Ministry of Natural Resources, London, Ontario, and chairman of the Great Lakes Fishery Commission Law Enforcement Committee, spoke of his childhood in a remote area of Ontario, and of the lessons he learned from Indian elders. "I grew up in a very remote part of western Ontario. My parents ran a resort and it was located 100 miles down the railroad tracks from the nearest store and the nearest school," Wells said.

"My parents taught me respect for family, respect for law and order, Christian values, and how to take from the land," said Wells, who noted he also learned values from the Indian people who lived in harmony with their world, he said. They knew depleted resources were of no value to their people.

Wells noted that in his 22 years as a resource manager he has observed that Native Americans have a close and valuable link with the environment. He said when fishery management policies were initiated, Native Americans were not consulted, and if policy violations occurred it was because they had not been adequately explained. To that end, Wells felt it was necessary to involve tribal agencies in policy-making.

Wells said, "I'm pleased to see coming to this conference that both sides recognize that we must cooperate and work together if we are going to survive." — Robert Wells

James Gritman, Regional Director, U.S. Fish and Wildlife Service.

U.S. Fish and Wildlife Service regional director James Gritman noted in his presentation that in the eight-state midwest region, Minnesota, Iowa, Wisconsin, Missouri, Illinois, Michigan, Indiana, and Ohio, for which he is director, there are "few fish and wildlife problems, but we have 68 million people that live in those eight states."

"Everyone wants something different from the fish and wildlife resource, and we can't satisfy everyone. All of our needs and wants are different, and we must keep in perspective," said Gritman.

Gritman said in looking 200 years ahead, it is the sharing of concerns and visions that will create the spark to ignite successful ideas and plans so that the descendants of today's generation can enjoy the benefits of America's resources.

Peace is the paramount priority for mankind, he said. "Conflict is the great destroyer. Little conflicts can grow and they can become bigger. They can destroy all the gains we've made today in fish and wildlife management," Gritman said.

In looking to the future, we need to be optimistic and not condemn ourselves for mistakes, but realize we can correct many environmental mistakes of the past and improve the condition of the environment, Gritman stressed.

Gritman cited such projects as the 1946 Endangered Species Act (which prohibits any development for the habitat of an endangered species) and the federal policy of reclaiming wetlands as positive steps. He noted the recent sea lamprey eradication program was proving successful in restoring the commercial and recreational fish populations in the Great Lakes.

As tribally held lands in the U.S. account for 50 million acres of land, 790,000 acres of lakes and impoundments and 10,000 miles of streams and rivers, Gritman acknowledged the importance of tribal involvement, along with federal and state agencies, in creating cohesive management policies.

"Court decisions greatly expanded the management, authority and responsibility of the Indian Tribes to reservation and non-reservation areas," said Gritman. "Our working relationship with Indian Tribes in the management of the national wildlife refuges within reservations has been steadily improving."

Gritman said one example of working cohesively is found in the data GLIFWC has obtained in monitoring regional waterfowl activity. This information has helped the national effort to increase the waterfowl population.

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He said his organization is now providing a link between tribes and national policy makers. He also advocated the creation of a national technical working group to create policies and programs for tribal review and developing a national fish and wildlife symposium for both tribal and national policy making representatives.

"Currently, tribal governments aren't viewed as governments in federal acts and they should be. They are viewed as a minority voice when policies are created which effect tribal lands, when they should have a majority voice," Schwalenberg said. "Tribes are saying 'we can manage the resources if we have a chance.' It is funding, legal, and social issues that are keeping tribes from moving ahead in this direction," Schwalenberg concluded.

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There are now management plans for each of the National Forests, he said. He explained how native animals, like the fisher and martin, are being reintroduced into the National Forest and are once again enjoying fairer healthy populations.

Radtke also mentioned the importance of increasing the bald eagle, osprey, kirkland waxwing, sandhill crane and other populations. He also referred to the increase in the National Forest area. "If we care for the least of them, then we care for our brothers," said Radtke.

"Many of the programs that we are involved with in terms of wildlife and fisheries, involve coordination of the other resource programs such as timber because they are the basis for which species will exist," Radtke said.

"We are currently growing about twice of what we're harvesting," he said. "So the long-term, in terms of the seventh generation, will be a much more older and mature forest. Many of the stands are now approaching maturity."
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"My parents taught me a respect for family, (including) respect for law and order, Christian values, and how to take from the land," said Wells, who noted he also learned values from the Indian people who were his neighbors.

"They (Indian people) taught me another respect. They taught me a quieter way of living, a great dependency and reverence towards the animal world, the mineral world and the plant world," he said.

"I'm pleased to see coming to this conference that both sides recognize that we must cooperate and work together if we are going to survive," Wells said.

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U.S. Fish and Wildlife Service regional director James Gritman noted in his presentation that in the eight-state midwest region, Minnesota, Iowa, Wisconsin, Missouri, Illinois, Michigan, Indiana, and Ohio, for which he is director, there are no fish and wildlife problems, but we have 6.8 million people that live in those eight states.

Everyone wants something different from the fish and wildlife resource, and we can't satisfy everyone. All of needs and wants are different, and we must keep that in perspective, said Gritman.

Gritman said in looking 200 years ahead, it is the sharing of concerns and visions that will create the spark to ignite successful ideas and plans so that the descendants of today's generation can enjoy the benefits of America's resources.

Peace is the paramount priority for mankind, he said. "Conflict is the great destroyer. Little conflicts can grow and they can become bigger. They can destroy all the gains we've made today in fish and wildlife management," Gritman said.

In looking to the future, we need to be optimistic and not condemn ourselves for mistakes, but realize we can correct many environmental mistakes of the past and improve the condition of the environment, Gritman stressed.

Gritman cited such measures as the 1966 Endangered Species Act (which prohibits any development on the habitat of an endangered species) and a national policy of reclaiming wetlands as positive steps. He noted the current sea lamprey eradication program was proving successful in restoring the commercial and recreational fish population in the Great Lakes.

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"Tribes are saying 'we can manage the resources if we have a chance.' It is funding, legal, and social issues that are keeping tribes from moving ahead in this direction," Schwalenberg concluded.

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Bob Radtke, Leader for Wildlife and Fisheries Group, Eastern Region

Bob Radtke, Leader for Wildlife and Fisheries Group, Eastern Region, discussed how policy planning is done in the eastern U.S. National Forests. He explained there is about 190 million acres of National Forest land, about one acre for everyone in the United States.

He said the management of the timber, water, and mineral resources are very important to the health of National Forest lands and new extensive long-range management plans are currently being adopted to protect the forests for future generation.

There are now management plans for each of the National Forests, he said.

He explained how native animals, like the fisher and marlin, are being reintroduced into the National Forest and are once again enjoying fairly healthy populations.

Radtke also mentioned the importance of the bald eagle, osprey, kirkland walker, sandhill crane populations have also been on the increase in the National Forest area. "If we care for the least of them, then we care for our brothers," said Radtke.

"Many of the programs that we are involved with in terms of wildlife, fish and fisheries, involve coordination of other resource programs such as timber because they are the basis for which species will exist," Radtke said.

"We are currently growing about twice what we're harvesting," he said. "So the long-term, in terms of the seventh generation, will be a much more older and mature forest. Many of the stands are now approaching maturity."
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Robert Wells, regional enforcement coordinator for the Ministry of Natural Resources, London, Ont., and chairman of the Great Lakes Fishery Commission Law Enforcement Committee, spoke of his early experiences growing up in a remote area of Ontario, and of the lessons he learned from his tribal elders.

“I grew up in a very remote part of western Ontario. My parents ran a resort and it was located 100 miles down the railroad tracks from the nearest store and the nearest school,” Wells said.

“My parents taught me a respect for family, respect for law and order, Christian values, and how to take care of the land,” said Wells, who noted he also learned values from the Indian people who lived in harmony with their world, he said. They knew that the resources were there, of which they were custodians.

Wells noted that in his 22 years as a resource manager he has observed that Native Americans have a close and valuable link with the environment. He said when fishery management policies were initiated, Native Americans were not consulted, and if policy violations occurred it was because they had not been adequately explained. To that end, Wells felt it was necessary to involve tribal agencies in policy-making.

Wells said, “It’s pleasing to see coming to this conference that both sides recognize that we must cooperate and work together if we are going to survive.”

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Everyone wants something different from the fish and wildlife resource, and we can’t satisfy everyone. All of needs and wants are different, and we must keep that in perspective, said Gritman.

Gritman said in looking 200 years ahead, it is the sharing of concerns and visions that will create the spark to ignite successful ideas and plans so that the descendents of today’s generation can enjoy the benefits of America’s resources.

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As tribally held lands in the U.S. account for 50 million acres of land, 170,000 miles of streams and rivers, Gritman acknowledged the importance of tribal involvement, along with federal and state agencies, in creating cohesive management policies.

“Court decisions greatly expanded the management authority and responsibility of the Indian Tribes to reservation and non-reservation areas,” said Gritman. “Our working relationship with Indian Tribes in the management of the national wildlife refuges within reservations has been steadily improving.”

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There are new management plans for both the National Forest and the U.S. Forest Service, he said.

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"Court decisions greatly expanded the management authority and responsibility of the Indian Tribes to reservations and non-reservation areas," said Gritman. "As working relationship with Indian Tribes in the management of the national wildlife refuges within reservations has been steadily improving," Gritman added.

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Lake Superior fishery management concerns

Mark Benezek, GLIFWC Great Lakes Fishery Biologist

The Great Lakes fishery community is one of the most diverse in the world, with a rich variety of species and habitats. However, the fishery community has been experiencing declines in abundance, species richness, and habitat quality. Several factors have contributed to these declines, including overfishing, habitat degradation, and climate change. The Great Lakes fishery is a vital part of the region's economy and culture, and protecting it is crucial for the livelihoods of the people who rely on it. Continued efforts are needed to restore and sustain the Great Lakes fishery for future generations.
Planning, Development & Marketing: A Round Table Discussion

By James Thaman, GLIFWC-FW Natural Resource Development Specialist

While it is common knowledge that the Chipewyan Band traditionally based their economic systems and culture around the seasonal harvesting of natural resources, few people realized the extent to which these natural resources continue to play a vital role in the band's planning and development strategies for the future.

A round table discussion was held to provide an overview of tribal natural resource planning within the current development climate and identify common problems, and discuss solutions.

The harvesting and marketing of fish has been a key source of local income and income for many tribal members. The movement into processing and marketing was begun by Mike Maloney and Jim Yemoch as a means to provide more value to the band's fish product. The band purchased a fish processing plant in Prince George and is now processing fish on a large scale.

Aagoon discussions centered on the need for more research and development to identify new markets and improve the band's fish processing operations.

Conclusion

The band's future depends on the successful development of new markets and the ability to process and market fish products. The band must continue to invest in research and development to identify new markets and improve the band's fish processing operations to ensure its long-term success.

Legislative developments in the 106th Congress

Doug Enderlin, attorney, Seney, Chambers & Seibel

The 106th Congress is a period of legislative activity. Congress is considering a wide range of issues, both important and minor, that affect the lives of Indian people across the United States.

In particular, the Indian Self-Determination and Education Assistance Act (ISDEAA) is being debated in Congress. This act seeks to give Indian tribes more control over their own affairs, including the management of education and health care programs.

Another issue being considered is the Indian Trust reform bill, which seeks to clarify the legal status of Indian trust funds and provide greater protection for Native American trust beneficiaries.

Overall, the legislative agenda is focused on improving the lives of Native Americans and ensuring their rights and self-determination.

Economic Development

The area of economic development currently enjoys the 106th Congress. The Indian Financing Act of 1974, for example, provides federal loans and grants to Native American businesses.

This act has been instrumental in the development of many tribal economies, providing the necessary capital to establish and expand small businesses.

Conclusion

The Indian Financing Act of 1974 continues to play a critical role in economic development for Native American tribes. It is important for Congress to continue supporting these types of initiatives to promote prosperity and self-sufficiency among Native American communities.

Court/Civil Rights

And finally, in regard to court/civil rights, Congress has considered several bills and court rulings, such as Carr v. Napolitano, which struck down a federal law that would have allowed Native Americans to vote in federal elections.

This case was significant in affirming the right of Native Americans to participate in the democratic process and exercise their civil rights.

Conclusion

Congress has a critical role to play in ensuring the civil rights of Native Americans. It is important for Congress to continue addressing these issues and ensuring that Native Americans are able to fully participate in our nation's democratic process.

Jim Erickson, GLIFWC PIO Director, led the way in providing quick shipping GLIFWC Captain Gene Dozier at Tomahawk.

Leen Ebersole, PIO Assistant, actually knew what was happening during the conference.

Jim St. Arnold, GLIFWC ANA Director looked like he knew what was happening during the conference.

Johns Robinson, Information Services Manager, NWFC. Some of the many litigation developments in the Northwest over the past decade include: the Northwest Waterfowl Conservation Act of 1984 (NWCA), which controlled the harvest of waterfowl in the Northwest; and the Northwest Waterfowl Conservation Act of 1994 (NWCA), which was aimed at conserving the resource.

Robinson stated that the state of litigation has been significant. The result of three decades of litigation has been the conclusion that the state of the land and Indian people need to be conserved for the benefit of the resource itself.

One of the facts Robinson mentioned was that the state of the land and natural resources have been in jeopardy, but that the state of the land and fish on these lands has been restored.

Robinson stated that the state of litigation has been consistent with a determination to protect the land and fish for their survival.

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Ducks are counted

(Reprinted from The Daily News, November 11, 1968 edition.)

By Claire Duquette

ODANAH—They’re up before

dawn, sliding down the quiet wa-
ters of the Keg Riveralong with

stilts in hand. Great Lakes fisher

men and waterfowl dealers of the

Odanah, Wisconsin, Commission

(GLFCW) wildlife biologist Ron

Parision and Russ Gause, members of

the Bad River Indians, were out

taking the first of the year’s

ducks. By the look of their

luggage, they were looking for

something—flying, floating, or

swimming.

This is the fifth year GLFCW

has conducted a seasonal survey of

the duck population in the

headwaters of the Keg and

Stough rivers in northern Wis-
conin. The goal of the survey is to

identify species present in the

area and to help determine the

ducks that are being hunted, and

to estimate the peak number and

peak concentration of major

waterfowl species.

Most of the ducks—mallards,

black ducks, red-winged blackbirds

and wood ducks—swim as the sun

rises. They are followed by

wood ducks, and the numbers of

their detections decrease as the

morning progresses.

This year we expect to see more

ducks in the water than we

have in previous years. The

reason is that the duck

population has been increasing

consistently since 1964. As a

result, the survey’s accuracy and

likelihood of detecting ducks has

improved.

In addition, there are 20

counts that are conducted in the

area. The number of detections

from one day to the next tends to

be around 15 percent, and the

average number of detections is

around 20 percent.

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be around 15 percent, and the

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around 20 percent.

The waterfowl population is

considered to be healthy and

vital in the survey area.

The species that are present in

the survey area are: mallards,

black ducks, red-winged blackbirds

and wood ducks.

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Environmental Issues
Air Toxics: A headache for the Great Lakes

Written by Jane Elder

Concerns about toxic pollution in Great Lakes waters have been heightened by the effects of Great Lakes management policies. Toxins from the Great Lakes provide a significant threat to aquatic life and human health.

Land-based sources of phosphorus couldn't account for total phosphorus levels in water, which led to the idea that the discovery of toxic substances in fish may be related to toxic pollution. But, the testing of Great Lake fish for this problem has not yet yielded a conclusive answer.

Toxic pollution in the Great Lakes emanates from several sources, including direct discharge from waste pipes, runoff from agricultural lands, and soil erosion. The level of toxic pollution is higher in the Great Lakes, which may be responsible for the proliferation of some species of fish in the lake. But, the level of toxic pollution is lower in the Great Lakes, which may be responsible for the proliferation of some species of fish in the lake.

In summary, toxic pollution in the Great Lakes is a serious problem that needs to be addressed. The Great Lakes are an important part of the American landscape and economy, and we need to do everything we can to protect them.

Judy Pratt, Great Lakes Indian Fish and Wildlife Commission (GLIFWC) Environmental Program Director, called for a more aggressive approach to protecting the Great Lakes.

"The Great Lakes are a national treasure," Pratt said. "We need to do more to protect them, and I think that the GLIFWC is doing its part."
JUDGES CORNER

TRIBAL COURT LIBRARIES

The goal of the Tribal Court Library should be to select, acquire, organize, maintain, and make available resource materials of a legal, educational, and reference nature, to provide the unimpeded access to the library. The library should be designed to meet the needs of the Court, Tribal Councils, police, probation officers, defendants, attorneys, Tribal members, including disabled persons and persons confined to wheelchairs.

The following are designed to meet the needs of the Court:

1. Library Facility

The library should be located in the same building or at least in close proximity to the dockets of the Court so that the efficient and maximum utilization of space and personnel can be made with maximum access to the library.

2. Library Budget

The budget should be large enough to purchase the necessary materials that will improve the dockets and other functions of the Court.

3. Library Acquisition

The library should be organized and maintained so as to provide the library with a comprehensive collection of materials.

4. Library Services

The library should provide a wide variety of services to the dockets of the Court, Tribal Councils, police, probation officers, defendants, attorneys, Tribal members, including disabled persons, and persons confined to wheelchairs.

5. Library Policies

The library should maintain policies and procedures that are consistent with the goals and objectives of the Tribal Court.

6. Library Utilization

The library should be utilized by the dockets of the Court, Tribal Councils, police, probation officers, defendants, attorneys, Tribal members, including disabled persons, and persons confined to wheelchairs.

Red Cliff Tribal Court staff members are employed by the Red Cliff Tribal Court and serve as a service provider to the dockets of the Court, Tribal Councils, police, probation officers, defendants, attorneys, Tribal members, including disabled persons, and persons confined to wheelchairs.

Federal Court upholds jurisdiction of tribal

The Federal Court has upheld the jurisdiction of the Tribal Court over the case.

Red Cliff Tribal Court Clerks, Arlene Basilina and Nancy Gordon, concentrate on their work.

At the 3rd annual conference of the Great Lakes Tribal Judges Association last year, the Red Cliff Tribal Court was held in the Great Lakes Tribal Judges Association in Grand Rapids, Michigan. This year’s conference was held at Indianhead Mountain Resort, Wakefield, MI on October 3rd & 4th.

Red Cliff Tribal Court librarians, Arlene Basilina and Nancy Gordon, concentrate on their work.
**Book Reviews**

**Fish Decays of the Lac du Flambeau Ojibwa**

Aardvark Publications, Incorporated
Post Office Box 29
Budapest, Texas 76630
54812
$19.20 postage and handling

Dedicated to the people of Lac du Flambeau, *Fish Decays of the Lac du Flambeau Ojibwa* is an easy reading and very informative book. It provides additional knowledge to the reader on the traditional fish recipes of the Ojibwa people, offering insights into the life and culture of the Lac du Flambeau people. It also includes a historical context and the significance of fish in the Ojibwa culture.

**Wild Rice and the Ojibwa People**

Thomas V. Veitman, Minnesota Historical Society Press
St. Paul, Minnesota

A well-written and researched book, *Wild Rice and the Ojibwa People* takes the reader on a journey through the history of wild rice and its importance to the Ojibwa people. It covers the cultural, economic, and social aspects of wild rice in the Ojibwa culture, including its role in the traditional wild rice harvest and processing. The book also discusses the significance of wild rice in Ojibwa spirituality and the importance of preserving this traditional practice for future generations.

**BIA contract signed**

ASHLAND—On September 23, 1989, representatives from eight constituent tribes met at the Great Lakes Region Tribal Caucus to sign contracts with the Bureau of Indian Affairs. The contracts are for the upcoming year's grants. A total of $3,047,983 was awarded to Wisconsin tribes for FY 1990. The tribes that received grants are primarily funded by the Great Lakes Region Tribal Caucus and the Bureau of Indian Affairs.

**Letters to the Editor**

**A Plea to Native Americans**

Dear Editor:

I urge all Native Americans to write to their representatives in Washington about the importance of preserving the culture and traditions of our people. This is a crucial time for Native Americans to stand together and demand respect and recognition for our way of life. Let us stand strong and united, as we have done throughout our history, to ensure a future where our people can thrive.

Sincerely,

[Name]

**Thanksgiving**

Pictured below are, from left, Earl L. Loft, Spotted Owl, executive director of the Great Lakes Region Tribal Council; Paul Jones, executive director of the Great Lakes Region Tribal Caucus; and Fred Powless, Ottawa Band of Ottawa, chairman of the council.
Congress approves more Columbia River Treaty Indian fish sites

On November 2, 1988, President Reagan signed into law H.R. 2670, which includes provisions for additional Columbia River Treaty Indian fish sites. The additional sites help fulfill a commitment the United States government made to the Yakama, Warm Springs, Umatilla and Nez Perce treaty tribes 50 years ago to provide lands for treaty fishing in lieu of traditional fishing sites that were flooded due to the construction of Bonneville Dam. The legislation, which was sponsored by Senator Dan Evans (D-Wash), designates several existing treaty-owed lands between Bonneville and McNary dams for treaty fishing access sites. These lands are ideally suited for tribal development. Under the Bonneville Treaty Indian Fish Commission Act of 1938, lands that were inundated by the construction of the Bonneville Dam were set aside for tribal development. The legislation also authorizes the Corps of Engineers to acquire fishing access sites and will also serve the public benefit for the Columbia River Fisheries National Area. "We are very pleased that Congress has finally acted to provide additional fishing access sites, which we promised 50 years ago," said Rep. C. Woll (D-Ore), chairman of the Public Works Committee. "This is a historic victory for the tribes. We provide our colleagues in the Corps of Engineers the opportunity to acquire these sites to provide the tribal and non-Indian public with a historic opportunity to fish in the Columbia River."

FDL highlights natural resource education

FDL highlights natural resource education.
Special Notice
Commission Change

Important notice!

Due to changes in the fur industry, the North Eastern Wisconsin & Upper Michigan Region commission structure is being altered. The changes are effective immediately and will affect all members of the region.

Effective immediately, the commission will be divided into two parts:

1. The First Commission, which will consist of members in the following areas:
   - Door County, WI
   - Marinette, WI
   -貂皮销售

2. The Second Commission, which will consist of members in the following areas:
   - St. Joseph County, IN
   - St. Clair County, MI

Please note that these changes are effective immediately and will affect all members of the region.

Thank you for your understanding.

Sincerely,
Commission Chair

Shipping Information

Make sure that your fur is completely dried prior to shipping.

Pick up Beaver Flat (includes leather binding for the flat) or box flat. Never roll or fold beaver pelts. Freeze to ask for fur bags or shipping tags if needed.

Make sure that yourpelts are properly sealed and shipped off by the post office or a reliable carrier. For best results, use ups or DHL.

AVOID DISAPPROVEMENT BY HONORING THE LAST RECEIVING DATES

Please keep your fur pick up schedule for the 1989-90 season.

Remember that the calendar year in Canada and the United States may be different. Therefore, please allow for this when scheduling your pickup.

North Eastern Wisconsin & Upper Michigan Region

Agent: Fred Salzenko
Route 1, Box 600A
Flint, WI 54121
Telephone: (715) 589-3220

Schedule

Area

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Place</th>
</tr>
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<tbody>
<tr>
<td>Nov. 1-5</td>
<td>9:00 am</td>
<td>Sheboygan, WI</td>
</tr>
<tr>
<td>Nov. 1-5</td>
<td>10:00 am</td>
<td>Green Bay, WI</td>
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<tr>
<td>Nov. 6-9</td>
<td>11:00 am</td>
<td>Menasha, WI</td>
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<tr>
<td>Nov. 10-13</td>
<td>12:00 pm</td>
<td>Appleton, WI</td>
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<tr>
<td>Nov. 15-19</td>
<td>1:00 pm</td>
<td>Green Bay, WI</td>
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<tr>
<td>Nov. 20-24</td>
<td>2:00 pm</td>
<td>Marinette, WI</td>
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<tr>
<td>Nov. 25-29</td>
<td>3:00 pm</td>
<td>Sturgeon Bay, WI</td>
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<tr>
<td>Nov. 30-Dec. 1</td>
<td>4:00 pm</td>
<td>Marinette, WI</td>
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<tr>
<td>Dec. 2-6</td>
<td>5:00 pm</td>
<td>Door County, WI</td>
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Note: The schedule may be subject to change. Please contact Fred Salzenko for the most up-to-date information.

Masaigana:

For more information, please contact Masaigana at (1-800-555-1212) or visit our website at www.masaigana.com.