NCAI MEETS IN TULSA

The National Congress of American Indians will hold its 33rd Annual Convention from October 7-11, at the Sheraton-Kingston Hotel in Tulsa, Oklahoma. The theme of the convention was: "On the Threshold of the 21st Century National Indian Leaders: Action Agenda".

Outgoing NCAI President Joe Delacruz, a khắc of the Quinault Nation, has finished his term as NCAI president. He said that leaders need to create a new agenda for the future, not just to maintain the status quo. He also called for a new approach to government-to-government relations.

Richard LaFromboise, director of the National Indian Education Association, spoke at the meeting. He emphasized the importance of education for Native American communities.

NCAI 2001 PRESIDENT\'S PROPOSED

A CHRONICLE OF THE LAKE SUPERIOR OJIBWE

November, 1985

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BINGO

BINGO with Director Stan Webster brought up bingo, a topic that was perhaps the most talked about at the church convention. He outlined how bingo provides money for 35 programs for his tribe. He said that bingo was a major source of revenue for his tribe and that it was important for their financial sustainability.

In response to the question of how the tribe can have higher stakes than others, Gary Hill said that the limits are set by each state. He also mentioned that bingo is legal in his tribe, within their state. He stated that the state has no regulatory power for bingo.

An audience comment reminded the gathering that bingo represents a successful attempt at entrepreneurship. If people didn't want high stakes bingo in other forms of gambling, then they should offer other sources of income or re- dundancy to the reservations.

QULLAKOM, BLACKFOOT

QULLAKOM, BLACKFOOT

Bingo Blues

F Browning Pippen, an attorney for the Creek Tribe, said that a recent Oklahoma Supreme Court decision regarding the Creek bingo's as illegal. He noted that the OGS could be considered a threat to tribal sovereignty.

The Supreme Court ruled that the OGS is illegal because it is considered to be a form of gambling. The court said that the OGS is a violation of tribal sovereignty, as it is a commercial activity that is not regulated by the tribe.

Despite these setbacks, the political climate is fast becoming more favorable for Native American communities. The courts are increasingly recognizing the importance of tribal sovereignty.

Legal Strategy

President Joe Delacruz, director of the National Indian Education Association, spoke at the meeting. He emphasized the importance of education for Native American communities.
Tribal Affairs Management

In their task would help retain good leadership, the spiritual and cultural values must still be retained, and that our native legacy is ecological values must be retained.

New NCAI GP Defends Environment

James, with a group of environmentalists, formed the National Caucus on Indian Environmental Policy to help preserve the land, water, and other natural resources. The caucus works to promote environmental justice and protect the rights of Indian tribes to control their own natural resources.

CERT

Former EPA administrator William Reilly was the executive director of the Tribal Environmental Resource Office, which was formed in 1991. This office was established to provide support and resources to tribes in order to help them address environmental issues on their lands.

John Marshall Reveals

In a recent interview, John Marshall Reveals, a prominent tribal leader, discussed the importance of tribal sovereignty and the challenges that tribes face in defending their rights. He called for increased support for tribal governments and advocated for greater recognition of tribal nations as sovereign entities.

Nuke Waste for Cash

Although there is a moratorium on the construction of new nuclear waste disposal facilities, many tribes continue to see opportunities for economic development through the disposal of nuclear waste. However, there are concerns about the safety and environmental impact of this practice.

Taken at the First NCAI Conference

At the First NCAI Conference, held in Denver in 1978, tribal leaders from across the country gathered to discuss issues affecting their communities. The conference was a significant event in the history of Indian Nations and paved the way for future conferences and initiatives.

The Chairman of the Board

The Chairman of the Board, Peterson Zah, Navajo Tribal Chairman, said that the First NCAI Conference was a significant milestone in Indian Nations history. He charged that the conference should be an opportunity for tribes to come together and discuss the challenges they face in their communities.

He also called for tribal leaders to keep in touch with each other and to preserve the unique identities of their tribes. He said that this was essential to the survival and prosperity of Indian Nations.

Attorneys At Work

At the conference, attorneys from across the country came together to advise tribal leaders on legal issues affecting their communities. They discussed the importance of legal precedent and the need for tribes to build strong legal foundations to protect their rights.

The conference also featured a panel of attorneys who discussed the importance of legal precedent for Indian Nations. They emphasized the need for tribes to build strong legal foundations to protect their rights.

Some Citations

The conference included a number of speakers who addressed various topics related to Indian Nations. These speakers included: Jane L. Colgrove, who spoke about the importance of tribal sovereignty; Mark Turner, who discussed the need for increased funding for Indian Nations; and Jon Gonzales, who addressed the challenges faced by Indian Nations in the face of economic development.

Conclusions

The conference concluded with a call to action for tribal leaders to work together to build a strong future for Indian Nations. The attendees agreed that it was essential to continue to build legal foundations and to work together to protect the unique identities and cultures of Indian Nations.

The conference was a significant milestone in the history of Indian Nations. It provided a platform for tribal leaders to come together, share ideas, and discuss the challenges they face in their communities. It also established a foundation for future conferences and initiatives that would help to build a strong future for Indian Nations.
SP 88: BLUNDERING POWER POLITICS

WDNR ROADHUNT INTERPRETATION "ILLEGAL"

ODAHA—David Seigle, policy analyst for the Great Lakes Indian Fish and Wildlife Commission, has charged that the Wisconsin Department of Natural Resources is implementing an illegal interpretation of recent rules regarding road hunting.

He said that the DNR Secretary has made an administrative decision that is clearly contrary to both the Wisconsin Constitution and Wisconsin Statute 30.40. He said the rule change gave the secretary the right to violate the language of the legislature.

He further states that the Secretary of Natural Resources has not released the interpretation to coincide with the end of the Chipewa roadhunting rights under the end of the 1970-71 Chippewa Treaty December Agreement.

"The release of the interpretation which would allow for the roadhunting of wildlife is also an example of the illegal interpretation of these rules," he writes.

He noted that the Chipewa Treaty Interpretation of 21, the last day in which tribal roadhunting was allowed.

However, he also notes that despite the apparent illegality, there are implications in the DNR position which recognizes roadhunting for the tribes in the future.

Getting the Indians Costs All Hunters

ODAHA: The passage of SB 88, with the use of loaded and unloaded guns and other road hunting practices, will affect all deer hunters, a fact that was overlooked in the flurry of rapid response to the passage of the bill, according to Voigt Inter-Tribal Task Force Chairman, James Schlender.

Schlender points out that in addition to putting an end to certain hand-capped hunter practices, the bill also prohibits hunting or shooting within 50 feet of any road, past or unpaved. This part is not especially contentious.

He also mentions that during the 1970-71 Chippewa Treaty December Agreement.

"At no time did the Indians promise the rights under the treaty for the tribes in the future.

Reaction to Voigt Decision

"There was an Indian golfer who, with poor eye-sight, teed off from the caddy with 20-20 vision," began Jim Schlender.

The Indian, after hitting a long tee shot, asked his caddy if he saw where it went?

"Yes, said the caddy, "But we are moving on."

Schlender characterized the Chippewa Treaty Issue, in a scenario, as a situation where all we think is clear when we are, but we've forgotten ten yards where we are.

He said that because the treaties are old, they are not clear in content.

Our concern with the DNR Secretary is that treaty rights are being violated or ignored.

Our concern with the Wisconsin Department of Natural Resources is that treaty rights are being ignored.

It is clear that the Wisconsin Department of Natural Resources is implementing an illegal interpretation of recent rules regarding road hunting.

In a news release following the action, Schlender, Voigt Inter-Tribal Task Force Chairman, expressed his concern with the Wisconsin Department of Natural Resources.

"There is no way to reconcile the provisions of the treaty with the new bill, Schlender said.

However, he also notes that the bill does not feel the state deer hunters will be on the road on the day when they read what has happened to them. He says, "It is a disgrace that the legislature and the Governor could set in such haste to change existing non-Indian hunting practices of long standing to suit the benefit of the Chippewa hunting.

He also noted that the bill passed through the state legislature in great haste, spearheaded by Senator Joe Kniert. It was signed by the Governor in a public ceremony on October 4. The new law will take effect in March 1988 and apply to the upcoming deer season.

WHO D’YA SAY? LET US SEE IF YOU CAN ANSWER OUR QUESTIONS!

"WHO D’YA SAY?" will be run monthly in MASINAIGAN providing space for our readers to provide input and commentary on issues of tribally-related concerns. Your ideas are welcome. Send them to MASINAIGAN, P.O. Box 9, Odanah, WI 54861. Please limit length to 400 words. Submissions to be run will be selected by the editors. Please sign all submissions.
TREATY SUPPORTERS RALLIED IN MADISON

Treaty supporters rallied in Madison on the steps of the Capitol Building, September 15. Through signs, music, and speeches they indicated their commitment to the validity of the treaties made with the Chippewa and to assuring that the U.S. government and people abide by their promises made in the treaties.

The rally was held on the day prior to the court trial set to determine the scope of tribal hunting, fishing, and gathering rights as pertains to the Voigt Decision. The case was slated to be heard by Judge James Doyle in the Federal Court for the Western District of Wisconsin, however, due to the judge’s illness, the proceedings were delayed. None-the-less, rallies rallied on.

The court date has been moved to November 18th in Madison. Another Treaty Rally is also being slated. This time in Milwaukee on November 4th, giving supporters a chance to voice their opinions and concerns regarding the willingness of the U.S. to stand by its treaties.

Indian speaker Hillary Waukau, Menominee, addresses participants. Photo by Lothaire Niyonkuru.

A petition in support of treaty rights was available at the rally. Photo by Lothaire Niyonkuru

Wisconsin legislators and Tribal Leaders mingle

Support the Indian Treaties

AMERICAN INDIAN TREATY RIGHTS...

A CIVIL RIGHTS QUESTION

A Community Forum on Treaty Rights in Wisconsin

Join with civil rights attorneys, minority spokespersons, tribal activists and community organizers to discuss the growing race threat in Northern Wisconsin and what it means to all of us.

Featured speakers: Jim Schleider, Chippewa Activist and Treaty Rights Lawyer; Walt Bressette, Public Information Officer for the Great Lakes Indian Fish and Wildlife Commission; Dennis Boyer, Madison Attorney; and others.

Forum to be held at the AFSCME Building, 3427 West Saint Paul Avenue (at 35th St.), Milwaukee, on November 17, 1985. Panel discussions will begin at 3:00 p.m.

NOVEMBER 17, 1985
DON’T FORGET!
3 PM AT 35TH & ST. PAUL

State tribal leaders had the opportunity to meet with state legislators informally dur- ing a luncheon in the Capitol building, Madison, last week. The luncheon was cosponsored by the Great Lakes Inter-Tribal Council (GLITC) and the Great Lakes Indian Fish and Wildlife Commission. GLITC, and was intended to provide a casual, nonpartisan environment for tribal and state leaders to meet, according to GLITC Director, Joseph Corbine. A meeting prior to a regular GLITC meeting on Thursday, October 10, also in Madison, so many tribal leaders were in the area.剿当 viewed the event as successful in building personal contacts with representatives and providing a non-confrontative setting for both the legislators and tribal chairmen to talk.

Joseph Corbine, Bad River Tribal Chairman, felt the event was helpful in initiating these discussions with legislators on issues and beginning an “education process.” Corbine said this was the first time he had talked with Assemblyman Bill Pliske, for instance, and that he and Pliske agreed to meet during legislative “time-off” to further their discussions.

Besides meeting state legislators, some of them for the first time, Ray DePerry, Executive Administrator of GLITC, noted that during the GLITC meeting, Governor And- thany Earl addressed the assembled tribal leaders as well, stating his continued con- cern over issues affecting the tribes and Matt Flynn, Democratic candidate for U.S. Senate, spent about thirty minutes outlining the issues he perceives as important in the coming elections.

You are never too young to stand up for what you believe!
OUTSIDE THE RESERVATION

Where Indian hunting and fishing rights extend beyond a reservation, and the state enforces trespass laws against non-Indians, it is a violation of Indian rights. The state cannot prevent Indians from hunting and fishing on their lands.

II. INDIAN HUNTING AND FISHING RIGHTS

Indians belong to the state, and any control over the state's activities is subject to the state's jurisdiction. Any plan that seeks to change the status of Indian rights must be approved by the state. The plan is based on the principle that the state has the power to enforce its laws and regulations, and that the federal government has the authority to enforce its laws and regulations.

FREEDOM FROM TRESPASS INTERFERENCE

The plan is designed to ensure that the Indian rights are protected. The tribes that have the right to hunt and fish are the ones that have the right to be protected. The plan is based on the principle that the state has the power to enforce its laws and regulations, and that the federal government has the authority to enforce its laws and regulations.

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CHURCH LEADERS SUPPORT TREATIES/SEEK UNDERSTANDING

The Wisconsin Conference of Churches is an ecumenical agency of Christian judicatory bodies in Wisconsin. It seeks to provide an ecumenical agency through which the church may cooperate to communicate the experience, wisdom, and strength in every denomination to the common task of the church. Through fellowship service, the essential cooperation of the Christian Church (Disciples of Christ) in Wisconsin to religious, civic, social, and moral needs of the people, and to witness and correlate plans to meet these needs.

PERSONAL GROWTH AND INVESTMENT

Gerry Hill, a teacher and one of three attorneys working with the Wisconsin Indian Resource Council, was asked to give a legal background for the treaty issue. As a presbytery he related that he finally got involved as a young teenager.

He said that Indians, like other American citizens, benefited from the social unrest of the sixties. However, he said he was personally unprepared and unclear about the negotiations during these times.

He came to Alcatraz, I didn't know what to do there; I was one of the no rules, no one to tell you what's next, he remembered. However, it was the experience which drove my trip back to my land and to the Tribal Court.

The Hill, who was working in California at the time, also said he spent a tour in the service. He said that takeover at Alcatraz, this was the way he passed to the Lakota for the Black Hills. A school recruiter.

He said we need the priests are going to help us get a better education. Within two weeks, the电力.

The national mood and the judiciary are in a continued flux. The courts, when looking at Indian issues, often will look at the majority interest. And, despite legal facts in large money or land settlements, we know how to handle the treaties.

He said however. that the treaties are bound up with the treaties.

THE most crucial point is the treaties. We are suffering from the treaties. There is a lot of legal help available. The concept that treaty rights are property rights is something people will understand.

Because my father was an Indian student of mine. The family was familiar with and sympathetic to many of these issues. History is a dialogue between the past and the future.

I'm curious with other comments regarding education. There is a lot of material available. How can we best workshops for the people.

I'm now beginning to understand treaties. This is one of the best workshops I've ever attended.

Many people, including some Episcopalian friends, simply don't care when the treaty issue is involved. The main problem is fear - if we give an inch, the Indians will take a mile.

How can we call ourselves children of God when the churches allow the Indians to be treated so badly?

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CHURCH LEADERS HEAR ABOUT TREATIES

The following is a report of a day-long meeting of the Executive Council of the Wisconsin Conference of Churches. The meeting was called by the Wisconsin Indian Resource Council and was designed to provide information about treaties and tribal governments. This gathering is part of a series of these issues and is part of WICC's (Wisconsin Interchurch Council) Ecumenical Partnership.

Speaking at the meeting was Bishop William Wartland, president of the Wisconsin Conference of Churches; Stan Weber, Executive Director of the Council of Churches of the Great Lakes Region. He said that he would understand the law.

He said that due to legal fermentation, he realized he would need a legal background for the treaty issue. As a presbytery he related that he finally got involved as a young teenager.

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OFF-RESERVATION DEER GOING STRONG.

TOTAL AS OF NOV 4
802 DEAER

NEW INDIAN AFFAIRS
NOMINEE EXPERIENCED IN TRIBAL LEADERSHIP AND BUSINESS

Secretary of the Interior Don Hodel said today he was "absolutely delighted" that the President had nominated Ross Swimmer for Assistant Secretary for Indian Affairs. "We are exceedingly fortunate that Mr. Swimmer is willing to accept this position," Hodel said, for his "proficiency, qualifications of leadership and business management" and "the success of U.S. Indian programs.

Ross Swimmer combines a solid knowledge of tribal and Indian affairs with understanding and skill in modern business management," Hodel noted, saying that the nominee has served for 10 years as the Principal Chief of the Cherokee Nation of Oklahoma, which includes more than 67,000 members living in 359 reservations in more than 100 counties in 16 states.

"He is a member of the Oklahoma and American Bar Associations, Oklahoma Historical Society, Oklahoma Indian Development Commission, Oklahoma Bankers Association, Chairman, Board of Directors, Boy Scouts of America in Eastern Oklahoma, he is also a member of the Cherokee Nation Historical Society, and Chairman of the Inter-Tribal Chairman of the Five Civilized Tribes.

Swimmer and his wife, Margaret, have two children.

DNR BLUERIDGE CREATES PROBLEMS FOR LCO HYDRO PROJECT

A year after the DNR signed off on all agreements, including the FERC license application, Chippewa Flowsage Settlement, and power sales contract, they have indicated they "will never forget to do their jobs, and now when it's too late, they treat us like a feel we don't need," chided Tribal Chairman Rick Baker when commenting on the Department of Natural Resources' protection of endangered species.

An environmental impact study conducted by the DNR to determine effects of building back water on the Chippewa River at the Winter Dam has been completed. The study, which many officials feel should have been done before the LCO Tribe, Northern States Power Company, and the DNR signed an agreement permitting construction in 1984, has reached conclusions unfavorable to the building of the project.

The DNR said that they were concerned with the adverse economic impact that could have on LCO. Baker said, "but there is something strange about the fact that this study was planned prior to 1984, and now the hydro project and got the tribe involved in a suit.

The results of the study, which was made previously to the news release, expressed concerns that the project would destroy the Winter Dam. DNR officials responded that the Dam's canisters and angles potentially have because of low water flows. The press release indicated that, "Prior to making any final assessment, the study will be studying impacts on individual fish and wildlife species that were found in the initial study."

In a news release by 7th Assembly District Representative Bill Pitsa on October 3, he stated that 'The DNR was totally negligent in not carefully reviewing potential adverse effects of impounding water on the Chippewa. Pitsa went on to add alarm about DNR officials by saying, 'The DNR should have studied the matter further before signing onto the agreement in 1984. David Jacobson, New Director of the DNR, even stated that the possible defect on the river below the dam was simply missed by the DNR.'

Despite the apparent forgetfulness by DNR officials and Pitsa's belief that "someone in the DNR ought to have some heads rolling," it is the LCO Tribe who will invoke the brunt of the problems created by the DNR's handling of the impact study. A suit when construction on the Hydro Project is near completion, the environmental concerns cited by the study leaves the Tribe in a precarious position.

Reprinted from the LCO Journal
**A Petition in Support of Indian Treaty Rights**

We, the undersigned, affix our signature to this because we understand that the rights of present-day American Indian Tribes are based in pre-United States sovereignty which, although limited, was not abolished by their inclusion within the territorial boundaries of the United States. The U.S. Constitution states:

> "... all the treaties made, or which shall be made, under the authority of the United States, shall be supreme law of the land, and the judges in every State shall be bound thereby, anything in the Constitution or Law of any State to the contrary, not withstanding." (Article 6, sec. 2)

**WE IMPOSE ALL PARTIES CONCERNED, THE FEDERAL AND STATE AND COUNTY AND MUNICIPAL GOVERNMENTS, AS WELL AS THE COURTS AND THE GENERAL PUBLIC, TO ACT IN KEEPING WITH THE FOREGOING, IN THEIR RELATIONS WITH THE AMERICAN INDIANS.**

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**Treaty Rights Support Committee**

(Sponsored by Wukan Shoals and Labor-Farm Party)

Mail to:

P.O. Box 1222
Madison, WI 53701

Thank You
A weather beaten, six foot scrub cedar, its only evidence of life are tine sprigs of green on its few gnarled and contorted branches. It has lived without benefit of soil and battled the fierce gales of Lake Superior, in solitary majesty, for at least 300 years.

This little cedar was recognized shrine of the Chippewas. The Indian custom of leaving offerings at the base of the tree was adopted by the French Voyageurs to appease the Lake's "storm spirits".

RENNEDVOUS
'Tis a motley crowd, I grant you, That's assembled here today, In the year of Independence, On the shore of Portage Bay.

They are traders, trappers, packers, Voyageurs and Indians too, They are carefree, they are happy, They are here for Rendezvous.

The winter's catch of beaver is, All pressed in bales so small, For the long traverse to market, To the docks at Montreal.

In this wealth of furry peltry, In each shining, oval plew, Are the means to laugh and linger, At the summer Rendezvous.

In each heart is only gladness, And a will to savor life, Gone, the heartbreak of the winter, Gone, the drudgery and strife.

Devil take each rocky portage, And the sweat befouled canoe, Let us live each lusty moment, Of the summer Rendezvous.

Broach the kegs and fill the flasks, Where's the fiddle and the drum? Clear the floor, the feast is over, Take the food and bring the rum.

Choose your partners, take your places, Then live, love, and say adieu, For the sun's first ray to eastward, Spells the end of Rendezvous.

The spirit tree.  photo by Rick Novitske

Stark and unlovely, it stands alone, Rooted in bare, unyielding stone, Clinging to life through centuries past, Scorning the Lake's relentless blast.

"'Tis only a tree," the scoffers cry, A scrubby cedar that hates to die, 'Tis that, my friends and a great deal more, 'Tis a friendly spirit on a hostile shore.

A primitive shrine of another day, 'Tis a place where the Indians came to pray, And to place small gifts for the waves to take To the stormy spirit of the mighty lake.

Visit this shrine but harm it not, Lest the curse of the Pagan be your lot. Place a gift near this ancient tree, For the troubled spirit of your rough sea.

Rick Novitsky and Andre LeGarde display interpretive costumes in front of reconstructed NW Company fur post.  photo by Rick Novitske
GRAND PORTAGE SOMPICLACE SPECIAL

ECOROC DEVELOPMENT

Typical of many northern communitiles, economic development has been a priority for Grand Portage. Distance plus short seasons have their imp act on almost any business venture. That the Grand Portage Reservation Business Commitee has kept building the communitiess economic viability and potential, lacking continu ously at improving tribal businesses or new opportunities.

The Local Development Corporation, which is a tribally run corporation, operates various tribal enterprises, such as a gas station, Thrifty Food Store and a small marina. The rez is considered for possible expan sion of the, marina, 30 additional business ventures of boating on the increase.

GRAND PORTAGE MOTION HALL.

Typical of many northern com munities, the Portage Lodge School is one of the few schools taking reservations. Their youth a...

EDUCATION

The Grand Portage Elementary School, opened in 1920, is housed in a two story brick schoolhouse, built in the style of the original school in Minnesota. As that alone, it remains a treasure to be preserved.

The school, although a public school serving both Indian and non-indian children, does have an emphasis on Indian culture and language. Decor and the types of resources used is Indian. The Chippewa language, for instance, is taught in the school. Additional understanding is available in the Indian Heritage in the students knowledge, understanding and perception of themselves.

The teachers do not serve as the only instructors at the school. Community members also play a large role. For instance, the children observe forestry Day annually when school members from all member tribes con act the school to give an educational call, for the students, and build an awareness of the reservation's resource issues.

Although the school is an integral part of the community, the continued existence is threatened annually. The County would like to close the school and divert the school's funding to other schools. The school is kept open by the efforts of the students, staff, and community members.

The school has maintained 31 students through grade 8. Following that, eight grade students are housed down the road in Grand Marais, a forty mile trip.

The school is currently staffed by three full-time teachers, with two grade levels in each classroom. Previously, teachers were attempting to handle three grade levels per teacher. However, in 1986 and during the previous school year, the difference was marked, according to Superintendent Ellen Clearwater, in the test scores.

The students at Grand Portage are proud of their heritage, and the school is home to their ancestors.

The school is a part of the Grand Marais school system, but they do not receive any financial aid or support from the Canadian border.

The Grand Portage Indian School is a relatively new school within the school system, but it is making a difference in the education of the young tribe.

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The Grand Portage Lodge: Not so far to a faraway place.

Close to the pounding roar of Lake Superior's rolling waves on the rough and rocky banks of the north shore stands the Grand Portage Lodge—an imposing, modern facility owned and operated by the Grand Portage Reservation Business Committee. It seems to rise like a magic castle on the shoreline in the wilderness.

Indeed, it is something of a magic castle at the far northeastern tip of Minnesota, offering the luxury of urban accommodations—complete with 100 spacious rooms, a swimming pool, lounge, and restaurant—in the midst of a gloriously natural, undeveloped area with the special touch given from the Chippewa culture.

As the Lodge's manager, Lois Van der Vieren, points out, it is really not so far to this seemingly faraway and remote place. Lying just an hour beyond Duluth, the Grand Portage Lodge offers 160 kilometers of groomed ski trails for cross-country enthusiasts and is located on a highway which is kept clean, clear, and easily passable year around. "We do not get snowed in," she declares.

The cross-country trail system at Grand Portage is the second largest in the Midwest. Only Wisconsin's Telemark Lodge has a longer trail system. The cross-country skiing offers groomed trails of various lengths and terrain, able to accommodate skilled or beginning skiers. The trails run along the slopes of Mt. Josaphine, which rises directly behind the small Grand Portage community, allowing the skiers vistas views of the hills, the Lake Superior shoreline, or a run through the maple stand where community members gather their maple sap every spring.

In the evening the Lodge also provides lamp lighting for those who arrive at night and are anxious to hit the trails, or simply for a special kind of trek into the wintry nights and glistening snows lamp lit magic land for skiers, snowshoers, or people simply out for an evening walk.

On weekends in the winter the Lodge also brings in speakers on subjects such as winter camping or archaeology. It also maintains a ski director at the head of the cross country ski trails to provide information or assistance to skiers.

But winter isn't the only season when the Grand Portage Lodge offers something special and unique for visitors. In the summer the Lodge not only offers wonderful accommodations in a scenic environment, but also programs which offer guests an opportunity to learn and fully experience the area.

The Lodge maintains a naturalist during the summer, for instance, who leads berry picking expeditions in the mornings, gives scheduled lectures, guides hikes during the day, or does special things, like setting a live trap at night with the children and looking in the morning to see what kind of creature they have caught before letting it go.

The Lodge also brings in speakers during the season, largely on environmental topics, such as the reintroduction of the peregrine falcon and eagles in the area.

Between season there are several weekends of dinner theatre at the Grand Portage Lodge—four weekends in the fall and six in the spring—which provides a nice change in venue.

The fact that the Lodge is, indeed, a tribal operation on a Chippewa reservation also enhances the interest of the place. It is firsthand contact with Chippewa community and the Lodge interior uses the Chippewa designs and traditional artwork decoratively. There is also a gift shop in the Lodge featuring Indian crafts, some of them locally made.

Also Van der Vieren says the Lodge is currently working on plans for a permanent museum within the Lodge itself. Some foundation commitments have already been achieved for the project, she says, and they hope to begin the project in the next twelve months.

Whatever the season, the area itself and the people always offer something spectacular just because of the blend of the inherent natural beauty, the historic setting, and the small, peaceful Chippewa community which has for hundreds of years been at home there.

The Chippewa people of the Grand Portage area lived an existence typical of the semi-nomadic Indians of the north, relying for their living on hunting, gathering, fishing, and gathering.

The Anishinabe, as they called themselves, actually migrated from the eastern sea coast over a period of generations. According to their spiritual leaders they followed the path through the Great Lakes which was shown to them by the great Megis (or shell).

The Megis first rose in the Great Salt Lake, solar and shiny. It's presence gave prosperity to the Chippewa. When it sank, the Chippewa were without its light.

The Megis rose later in the St. Lawrence River. The Anishinabe follow. Again, it disappeared to rise again in Lake Ontario, and so the people followed the full length of the Great Lakes to Madeline Island, Sandy Lake, Nett Lake, and into Canada.

In the 1700's the Chippewa started to move more south into the hunting grounds of central Wisconsin and Minnesota. During that time, they went to war with both the Fox and the Dakota, eventually pushing these tribes to other areas.

Even the land designated as reserve lands for the Chippewa would soon fall prey to land speculators, settlers, lumbermen and miners who would buy Indian land for pennies per acre, and continue the saga of land, rape that their predecessors had begun.

Despite the federal governments promises to protect the Chippewa and act in the capacity of a trustee, the final result is sufficient witness to the unwillingness of the government to accept that role or, in truth, keep it.

The Grand Portage people continued to look to the land for a living over decades of hardship. They depended on rice, fishing, hunting, and maple sugar for much of their sustenance while they also worked in the woods as lumbermen or guides, or went to nearby mines. They were also encouraged to begin farming, so grew vegetables on their land, raised cattle, and built homes. The government encouraged the children to go to school, learn English, and essentially leave the Chippewa culture for the white culture.

Meanwhile, because of an inherent difference in value systems, in world views, the Indian people continued to be victims of white populations around them, who over-farmed the land and stripped the forests of timber.

As with many of the Indian nations, things began to change around following the 1934 Re-Organization Act. The Act gave the tribes the power to govern themselves through elected leaders and effectively stopped the sale of tribal lands and provided for buying back lands already sold. It also gave the tribes the power to form corporations and credits systems as well as means for college and technical training. As a result of the Act, tribes, such as Grand Portage began to take control of their own economic development and social affairs. The result has been increasingly effective programs addressing education, alcohol and drug abuse, needs of the elderly and the need to develop employment and a tribal income. The result has been increasing numbers of graduates from high school, technical schools, and colleges. The results have been businesses such as the Grand Portage Lodge and Conference Center which allow the Chippewa to become increasingly independent, skilled, it has offered them the possibility of autonomy and the ability to make their own choices, to take of the white culture what is necessary, while remaining Chippewa, as they truly are.