

From the Eagle's Nest



Published Quarterly by the Native American Fish & Wildlife Society

Volume 14, Fall 2001



Our hearts grieve along with the families and loved ones of all those whose precious lives were tragically taken on September 11th in New York City, Washington, D.C. and Pennsylvania.

IN THIS ISSUE

Tributes to Sept. 11

Habitat Theater

Alaska Region Update

USFWS Liaison Update

2001 Summer Youth Practicum

Summer Youth Practicum Essays

Hazmat Training in Indian Country

Salt Cedar on the Colorado River

WE ARE ALL RELATED

Our deep felt sympathy and prayers in the American Indian community go to all of those who lost relatives, friends and coworkers in the tragic massacres in New York and Washington last week. We pray to the four directions and we pray for all races of people in this world. We pray for the children and the elderly and we pray for understanding and for peace. We pray will act wisely in its efforts to bring the terrorists to justice.

As Native people, we have lived through actions such as these and we know that the impact can be damaging and permanent, to both the

victims and the perpetrators. We pray for peace and forgiveness, for it is the only way we can overcome this tragedy. If all the people of the world could only understand that we are all related then these horrible attacks would cease. What we do to another, we do also to ourselves. We ask for the wisdom of our ancestors to guide us through these challenging times.

Today, in the aftermath of the worst terrorist attacks in world history, finding our humanity through this tragedy has never been more important – not only for us as a country, but also the entire world. Through globalization and technology, our societies

and countries are more tightly bound together than ever. Each action impacts everyone and true isolationism is a thing of the past.

“Let us put our minds together,” said the great Lakota leader Sitting Bull, “and see what life we can make for our children.”

It is with his words that we should try to walk the Red Road of compassion and understanding, for this is how we learn to respect all life – that which surrounds us and that which resides in other parts of the world. Our prayers are with you, for indeed we are all related.

Printed in Indian Country Today and submitted by the American Indian College Fund, Native American Rights Fund, and the Native American Fish & Wildlife Society.

TRIBES RESPOND TO TERRORISM

By Billy Frank, Jr.
Chairman,
Northwest Indian Fisheries Commission

Olympia, WA 10/15/01—
The tribes have responded quickly and meaningfully to the terrorism that struck America on September 11, 2001.

Thousands of prayers have been said. Millions of dollars have been raised for victims and their families. Resolutions of support for police and firemen have been passed. And our young people have joined the ranks of the military with the dedication of warriors prepared to fight for what is right.

Native Americans are good Americans. We believe in



this land, and in the principles of freedom. This has been our home from time immemorial, and the concept of democracy has flourished here even as other nations across the globe were subjected to the whims of dictators and monarchs.

No one should ever confuse our support for native heritage, our links with our legacies or our beliefs in tribal sovereignty for anything short of true patriotism. We want the best for this country, and we condemn the attack on our country as an act of mass

murder. Those responsible must be brought to justice and terrorism everywhere must be dealt with as the horrible international crime that it truly is.

It was my honor to serve in the United States Marine Corps during the Korean War. Many of my relatives and fellow tribal members have served as well. The fact is that Native Americans have shed more blood and suffered more casualties per capita in U.S. foreign wars than any other ethnic group in America.

There are those who find these things ironic, given this country's policies that have subjected the tribes to repression that still goes on. But I do not find it ironic. Yes, we are Sioux, Navajo, Cheyenne and Nisqually. But we are also Americans, and so it shall remain. Whatever solutions we
(see page 3 - Tribes Respond...)

224 MEMBER TRIBES of the NAFWS

Agdaagux Tribal Council/Akiachak Native Community/
Akiak Native Community/Akutan Traditional Council/
Alakanuk Traditional Council/Alderville Indian Band/
Allakaket Village Council/Arapaho Business Council/
Asa'carsamit Tribal Council/Atnaulak Traditional
Council/Barona Band of Mission Indians/Bay Mills
Indian Community/Beaver Tribal Council/Big Sandy
Rancheria/Birch Creek Village Council/Blackfeet Tribe/
Bois Forte Reservation/Bridgeport Indian Reservation/
Caddo Indian Tribe of Oklahoma/Catawba Indian
Nation/Chalksykik Village Council/Chemehuevi Indian
Tribe/Cherokee Nation/Chevak Traditional Council/
Cheyenne & Arapaho Tribes of Oklahoma/Cheyenne
River Sioux Tribe/Chippewa Cree Tribe of the Rocky
Boy Reservation/Chippewa of Nawash Band/Chistochina
Village Council/Chitimacha Tribe of Louisiana/Citizen
Potawatomi Nation/Clarks Point Village Council/
Coeur d'Alene Tribe/Colorado River Indian Tribes/
Colville Confederated Tribes/Comanche Tribe/
Confederated Tribes of Coos, Lower Umpqua and Siuslaw
Indians/Confederated Salish & Kootenai Tribes/
Confederated Tribes of the Goshute Reservation/
Confederated Tribes of Grande Ronde/Confederated
Tribes of Siletz Indians/Confederated Tribes of the
Umatilla Reservation/Crow Creek Sioux Tribe/Eastern
Band of Cherokees/Ekwok Village Council/Elk Valley
Rancheria/Ely Tribe/Evansville Tribal Council/False
Pass Tribal Council/Fond du Lac Band of Lake Superior
Chippewa/Port Belknap Community Council/Port
Independence Paiute Tribe/Port McDowell Mohave
Apache/Port Mojave Indian Tribe/Port Sill Chiricahua
Warm Springs Apache/Port Peck Assiniboine Sioux Tribe/
Grand Traverse Band of Ottawa and Chippewa/
Hannahville Indian Community/Hoopa Valley Tribal
Council/Hopi Tribe/Hopland Band of Pomo Indians/
Houlton Band of Maliseets/Husla Tribal Council/
Hydaburg Cooperative Association/Iowa Tribe of Kansas &
Nebraska/Iowa Tribe of Oklahoma/Iqurmit Traditional
Council/Jamestown S'Kallam Tribe/Jicarilla Apache
Tribe/Katibab Band of Paiute Indians/Karuk Tribe/
Kaw Nation of Oklahoma/Kenaitze Indian Tribe/Ketchikan
Indian Corporation/Keweenaw Bay Indian Community/
Kickapoo Nation of Kansas/Klamath Tribe/Klawock
Cooperative Association/Kodiak Tribal Council/Kotlik
Traditional Council/Lac Courte Oreilles Band of Lake
Superior Chippewas/Lac du Flambeau Chippewa/Lac
Vieux Desert Chippewa Tribe/Leech Lake Chippewa
Tribe/Little River Band of Ottawa Indians/Little
Traverse Bay Bands of Odawa Indians/Louden Village
Council/Manokotak Village Council/Manzanita Band of
Mission Indians/Marshall Traditional Council/
Mashantucket Pequot Tribe/McGrath Native Village
Council/Menominee Indian Tribe/Mentasta Tribal
Council/Mescalero Apache/Miccossukee Tribe/Mississippi
Band of Choctaw Indians/Mdoc Tribe of Oklahoma/
Morongo Band of Mission Indians/Nambe Pueblo/
Nanwalek IRA Council/Narragansett Tribe/Native Village
of Atka/Native Village of Barrow/Native Village of
Deering/Native Village of Eklutna/Native Village of
Elim/Native Village of Eyak/Native Village of Fort
Yukon/Native Village of Goodnews Bay Traditional
Council/Native Village of Kotzebue/Native Village of
Kwinhagak/Native Village of Mekoryuk/Native Village of
Shaktolik/Native Village of Shishmaref/Native Village
of St. Michael/Native Village of Wales/Native Village of White
Mountain/Navajo Nation/Nenana Native Council/Nez Perce
Tribe/Nighthute Traditional Council/Nimlichik Traditional
Council/North Fork Huron Rancheria/Northern Cheyenne
Tribe/Nottawaseppi Huron Band of Potawatomi/Nulato Tribal
Council/Oglala Sioux Tribe/Ojibway 1850 Treaty Council/
Oneida Indian Nation/Oneida Tribe of Indians/Organized
Village of Kwehluuk/Osage Nation/Ottawa Tribe of Oklahoma/
Passamaquoddy Tribe/Pedro Bay Village Council/Penobscot
Indian Nation/Picayune Rancheria of Chukchansi Indians/
Pilot Point Traditional Council/Pilot Station Traditional
Council/Poarch Band of Creek Indians/Pokagon Band of
Potawatomi Indians/Ponca Tribe of Nebraska/Port Gamble
S'Kallam Tribe/Prairie Band of Potawatomi Nation/Pueblo
of Acoma/Pueblo of Cochiti/Pueblo of Isleta/Pueblo of Jemez/
Pueblo of Laguna/Pueblo of Pojaoque/Pueblo of San
Ildefonso/Pueblo of Santa Ana/Pueblo of Santa Clara/Pueblo
of Taos/Pueblo of Tesuque/Pueblo of Zia/Pueblo of Zuni/
Pyramid Lake Paiute Tribe/Qawalangin Tribe of Unalaska/
Quapaw Tribe/Qugan Yayagungin Tribe/Quileute Tribe/
Rainy River Band/Red Cliff Band of Lake Superior Chippewas/
Red Lake Band of Chippewa Indians/Redwood Valley
Little River Band of Pomo Indians/Salt River Pima-
Maricopa Indian Community/San Carlos Apache Tribe/
San Pasqual Band of Indians/Santee Sioux Tribe of
Nebraska/Santo Domingo Tribe/Sault Ste. Marie
Chippewa Band/Scotts Valley Band of Pomo Indians/
Seminole Tribe/Seneca-Cayuga Tribe/Shoalwater Bay/
Shoshone-Bannock Tribes/Shoshone-Paiute Tribe of
Duck Valley/Shuswap Nation/Sisseton-Wahpeton Sioux
Tribe/Sitka Tribe of Alaska/Six Nations of Canada/
Soboba Band of Mission Indians/Southern Ute Tribe/
Spirit Lake Sioux Tribe/Spokane Business Council/Squaxin
Island Tribe/St. Croix Tribal Council/St. Regis Mohawk Tribe/
Standing Rock Sioux Tribe/Swinomish Tribal Community/
Stevens Village Council/Stillaguamish Tribe/Summit Lake
Paiute Tribe/Swinomish Tribal Council/Tanana Tribal
Council/Three Affiliated Tribes/Tlingit & Haida Central
Council/Tohono O'odham Nation/Tribal Government of St.
Paul/Tsawwassen Indian Band/Tuolumne Me-Wuk Tribal
Council/Turtle Mountain Band of Chippewa Indians/Ugaskik
Traditional Village/Unga Tribal Council/Upper Sioux Com-
munity/Ute Indian Tribe/Ute Mountain Ute Tribe/Walker
River Paiute Tribe/Wampanoag Tribe of Gay Head/White
Earth Reservation of Minnesota/White Mountain Apache
Tribe/Wichita & Affiliated Tribes/Winnebago Tribe of Ne-
braska/Yakutat Tlingit Tribe/Yankton Sioux Tribe/Yavapai-
Apache Nation/Ysleta Del Sur Pueblo/Yupit of Adreafski/
Yurok Tribe

NAFWS BOARD OF DIRECTORS

ALASKA REGION

Jennifer Hooper
(907) 543-7343
jhooper@avcp.org

Gloria Stickwan
(907) 822-8824
gstickwan@yahoo.com

NORTHEAST REGION
Matthew Vanderhoop, Pres.
(508) 645-9265
natres@vineyard.net

Mike Bear
(207) 827-7776

SOUTHWEST REGION
Ray Aspa, Sr.
(520) 669-9285
critf&g@redriver.net

Dr. Tolani Francisco (505) 271-
2623
Tolani.Francisco@usda.gov

SOUTHEAST REGION
Teresa Harris, Vice Pres.
(803) 366-4792
harristeresa@yahoo.com

Terry Scott
(785) 966-3024

GREAT LAKES REGION
Faith McGruther, Secty/Treas.
(906) 632-0043
cotfma@up.net

Don Reiter
(715) 799-5116

PACIFIC REGION
Joe Jay Pinkham III
(509) 865-6262

Ted Lamebull
(541) 386-6363

GREAT PLAINS REGION
Ron Skates
(406) 585-9010
ron_skates@fws.gov

Todd Hall
(701) 627-4760

NAFWS OFFICES:

NAFWS
750 Burbank St.
Broomfield, Colorado
80020
(303) 466-1725,
FAX: (303) 466-5414
Web Page: [http://
www.nafws.org](http://www.nafws.org)

Alaska NAFWS * (New
Address & Phone Number)
131 W. 6th Ave., Ste. 34
Anchorage, Alaska
99501
(907) 222-6005
FAX: (907) 222-6082
Web Page: [http://
www.alaska.net/~aknafws](http://www.alaska.net/~aknafws)

NAFWS STAFF

Ron D. Rodgers,
Acting, Executive Director

Mike Fox
Technical Services Director

Sally Carufel-Williams
Membership/Education

Karen Lynch-Castillo
Technical Editor

Cynthia Rouillard
Executive Assistant/Special
Projects Coordinator

ALASKA STAFF

Michelle Davis
Regional Coordinator

Elijah Donat
EPA Project Coordinator



*Thank you to the following
people for contributing to our
publication:*

*Billy Frank, Northwest
Indian Fisheries
Commission*

*Dario Bard, U.S. Fish &
Wildlife Service*

*Patrick Durham, U.S. Fish
& Wildlife Service*

*Barbara Hilyer, University
of Alabama*

*John Leonard, U.S. Fish &
Wildlife Service*

*American Indian College
Fund*

*Native American Rights
Fund*

FROM THE EAGLE'S NEST

Is a communication tool to inform and facilitate the exchange of NAFWS news and information nationally, including Canada. We seek relevant information from our members and others who are interested. However, at times we do have limitations, so please understand if we should select another vehicle for your valued information.

United We Stand is a powerful statement. This statement, embraced by the American people shows our strength and resolve so that we can overcome the acts of people that are afraid to admit to their cowardly actions. This statement — simple as it is, impacted our nation's identity — the enemy's will to continue attacks on the United States and upon our very own souls. The murder of 6,000 people has deeply affected every American and has shown the world that terrorists can no longer be tolerated. Yes—United We Stand.

Here in Colorado...the Society's national office had a staff change recently. Ken Poynter, the Executive Director, has resigned from the Executive Director position this past July so that he could pursue other interests. Since 1992, Ken Poynter worked hard to keep the Society a viable organization. He was the right man for the job when the Society needed someone of his caliber. I commend him

THOUGHTS AND PRAYERS

by Patrick Durham, USFWS

I used to run along the railroad track when I was in college and I would count the wooden ties as my feet pounded out the drum beat to my favorite song. In that choking summer heat it was the best way to not think about how tired or thirsty I was. The world was a perfect place that existed only in my mind save for the sun on my back, the crunch of my feet on the gravel and the hope that a cool salty breeze off of St. Helena Sound might find its way to me.

It was August. I was twenty two, running for the sake of running when it happened. The smell hit me first then the sight of what remained of five,

for all his accomplishments and wish him the best in his future endeavors. The Board of Directors is currently working on locating a new Executive Director. For those members who don't know it, Colorado is beautiful throughout the year (*hint hint*). We should have newspaper advertisements and a job announcement on our web site, www.nafws.org, in the very near future.

Although the national office is without an Executive Director, the office still provides support and services to our regions. Sally, Mike, Karen, Cynthia, Elijah and myself are all committed to our members and the Society's mission. We will continue with the same programs, projects and services that we provided in the past. For example, the national Summer Youth Practicum was once again a great success. The counselors, instructors, kids and, of course, Sally made it all happen. As you can see in her article, they did a lot of wonderful things. Mike hit the trail real fast and

maybe six deer that had been mangled by a train. The horror of sharp broken bones and flies made me freeze. I wanted to cry because, "How could they have known"? Heartbroken, because no one would ever care but me. Angry, because I was naive.

Each person has points of reference and this is my own when I read about flood victims or casualties of war. It is what I see in the tear stained faces of mothers and friends of people lost to catastrophe. It is what I thought about two weeks ago when our world exploded into the twenty first century and more than six thousand people lost their lives, horribly. It is a poor reference point to be sure but the only one that I have.

We will all watch the news tonight and see, again, the impossible twisted mountain

(*Cont. on page 5 - Thoughts..*)

ACTING EXECUTIVE DIRECTOR'S MESSAGE

has some great ideas on providing services to the regions. You should see some results on his efforts within the year.

The Alaska Region is diligently working on next year's national conference. They have a good crew working on the agenda and the administrative details. It looks like we will be at the Egan Convention Center, located in downtown Anchorage. I visited the convention center on my visit to Anchorage this summer. It's a beautiful facility and will serve our needs well as a convention location. We have also signed a contract with the Anchorage Hilton for reduced room rates during the conference. The rates are

really excellent and our members should reserve their rooms early to ensure that they receive this discount. More information on how to contact the hotel will be included in this newsletter and through other announcements.

(*-Tribes Respond - from p. 1*)

find to settle our differences, we are in this fight together. The same treaties that protect our sovereign inherent rights were the documents that enabled people from across the world to settle here, build homes and businesses, and establish cities and states.

We are Americans, and we extend our hand in friendship to our fellow Americans. Moreover, we are members of humanity, and we open our arms to all who are humane. The September 11 attacks comprised a deadly and cowardly assault on the very roots and fabric of the tree of liberty. This tree sustains us, one and all. No matter which branch of the proverbial tree each of us comprise, our survival is clearly interconnected. Thomas Jefferson once said that the tree of liberty may need to be

nurtured now and then with the blood of those willing to stand up to fight for freedom. Native Americans will stand up, tall and strong.

NORTHEAST REGIONAL NEWS

The Northeast Region NAFWS held its regional conference on Martha's Vineyard, Massachusetts on September 16-19, 2001.

The Aquinnah Wampanoag Tribe in the hometown of NAFWS President Matthew "Cully" Vanderhoop hosted the 2001 regional conference. This was the largest regional conference the Northeast Region has ever had. More than 85 participants attended the conference and was deemed an overwhelming success.

Part of that success started early for some, as the first event, a fishing tournament was won by Thawn Harris, Narragansett Tribe Environmental Police, and Peggy Pyke-Thompson, St. Regis Mohawk Environmental Department. Thawn caught the largest striped bass 23 + lbs and Peggy caught the largest bluefish 9+ lbs. Everyone had a great time. Some people had never saltwater fished before, like DJ Monnette, the USFWS Region 5 Native American Liaison, who caught his first striped bass on the trip.

Representatives of Tribes from Maine to New York took part in the broad conference agenda. Topics included building partnerships with government agencies,

creating tribal fish consumption advisories, and a special two-day Hazardous Materials Marine Spill Response Training for Conservation Officers.

The Regional Conservation Officer shoot was well attended as 11 officers "shot it out" for a chance to represent the region at the national shoot in Alaska. Mike Bear was honored for his service to the Society as a board director in the Northeast Region.

Wenona Lola, a Penobscot tribal member and the 2001 Youth Practicum Coordinator, was also honored for her assistance in pulling together the youth practicum. Clayton Sockabasin, Passamaquoddy Tribe Chief Warden was also honored for his contributions to the society as a member and supporter of the NAFWS mission. Timothy Gould was elected to take over for Mike Bear as the co-Director and Clayton Sockabasin was elected as the alternate co-Director.

The Passamaquoddy Tribe has agreed to host next year's regional conference in Maine. We would like to thank all conference presenters for adding so much to the success of this event. We especially wish to thank the Federal Emergency Management Agency and the Environmental Protection Agency for their financial support of the conference. Without their support the conference would not have been as memorable as it was for all.

SOUTHEAST DIRECTOR AWARDED FOR SERVICE

Congratulations to Southeast Regional Director, Teresa Harris for receiving an honorable Certificate of Appreciation Award in July when she served as MC for the signing of the Georgia Cherokee Nation's constitution and officer's award.

The award states, "Teresa

E. Harris is awarded this certificate in appreciation for dedicated and faithful service to Indian people in the area of wildlife management, and for providing vital assistance to the Fish & Game Department of the Georgia Cherokee Nation. Given under my hand and seal this 28th day of July in the year of our Lord Two Thousand and one, William Glenn Taylor, Principal Chief."

Great Lakes

The Great Lakes Regional Conference this year was hosted by the Bay Mills Indian Community in Brimley, Michigan on September 10-13, 2001.

At least 100 attended this conference and at least 34 different tribes as well as agencies were represented. A focus at this year's conference was partnerships. Conference

sessions included: new administration political opportunities; status of eagle parts and feather availability guidelines; availability of bison from units of the National Wildlife Refuge System and an update of cooperative Tribal/Service projects benefiting fish and wildlife resources.



Great Lakes Regional Director, Faith McGruther was presented with a framed Tallgrass Prairie National Wildlife Refuge print for her leadership and organizational efforts in support of the resource conference for the past eight years. Bill Hartwig presented the print. Also in the photo, (left) is Bob Foster, regional pilot and Faber Bland (right), hatchery manager at Pendills Creek National Fish Hatchery assist in the presentation.

The Native American Fish & Wildlife Society

Celebrates its 20th Anniversary

2002 NATIONAL CONFERENCE

in Anchorage Alaska

April 29 - May 2, 2002

Egan Conference Center

Hosted by:

The Alaska Region Native American Fish & Wildlife Society



DENVER ZOO PROMOTES NATIVE AMERICAN THEMES

The Native American Fish & Wildlife Society assisted the Denver Zoo this summer in an educational program called habitat theater.

Also called environmental theater, the project recruited Native American characters to portray Native professionals working in the wildlife field.

In this venue, the Denver Zoo program created a "true" Native biologist, Allyson Two Bears, a wildlife biologist and Standing Rock Sioux tribal member from Canonball, North Dakota.

Allyson's search on the internet to do an internship within a zoo setting led her to the Denver Zoo. Upon accepting her job at the zoo, Allyson said she is glad to be working in this setting because this opportunity has enabled her to experience working with animals along with talking about her culture to the general public. Allyson said that as part of the habitat theater program she has shared a tribal story about how turtles survive in the winter. "I like doing this because the visitors like hearing our tribal stories.

"I enjoy taking care of animals. Since I was little, I helped my dad on the ranch and I always knew my future would include working with animals."

She feels quite lucky to have landed the job working with the habitat theater. "Not only have I learned about all the animals here at the zoo, but I get to interact with the people."

The habitat theater program in Denver attempts to show Native American culture as it relates to the animals.

Other persons who portrayed Native characters was Jamil Khera, who said he had to research extensively before beginning his role. "People ask all kinds of questions, so I need to be able to answer them." He added, "Doing this is kind of like acting, if people can walk away with something they've learned, it makes it much more useful."

Allyson and Jamil served as wildlife biologists who worked on tribal lands tracking Big Horn sheep. They used tracking devices and guided visitors toward the sheep to pick up the radio signal that came from the radio collar worn by the animal.

The U.S. Fish & Wildlife Service (USFWS) also had an information table manned by persons portraying USFWS employees who answered questions about the process for obtaining eagle feathers.

The Native American Fish & Wildlife Society provided t-shirts, caps, logo stickers, and their name to be used in the habitat theater program.



The Society's logo on this Land Rover was exhibited at the Denver Zoo for purposes of the habitat theater program.



Allyson Two Bears and Jamil Khera talking to kids who have questions about big horn sheep.

(Thoughts - Cont. from p. 3)
of steel and concrete. We will hear of unfathomable numbers of casualties and their sad stories. We will see the unmemorable faces of terrorists who's names we cannot pronounce and we will want to know, simply, "Why"? We will all go to our own reference points and feel the inadequacy of our comprehension of what has happened.

Our task is to honor those lost. Surely we, as a nation, and the world will act with resolute determination but what of us as individuals? I left Regan National Airport, September 10 on a westbound flight, less than twenty hours before the first hijacked plane and feel lucky. My grandmother called to see if my wife and I were okay and I feel loved. I saw a middle eastern man rush to a pay phone and wonder, "Should I write down his

license number just in case". I feel fear. I want serenity but it is gone and I feel angry. Your reaction, your religion and your belief belong to you alone. Your strength belongs to everyone, both living and departed, and we depend upon it.

The husband who lost his wife can almost feel her embrace. The mother who's son was killed can almost see him walking up the sidewalk. We can almost hear the

laughter of the people that died as they may have waited in line at the grocery. Almost, but no. They are all gone and we can never experience these things. How could they have known?

Technical Services Update – Alaska Region

Submitted by Elijah Donat, Alaska Region, NAFWS

The Alaska Region is in its third year of the Water Quality and Aquatic Environment Monitoring Workshop. With four one-week-long workshops per year we've been able to reach over 90 Tribes and 120 Tribal members. Our EPA funding allows the participants to return to their communities with water chemistry testing equipment, biological assessment equipment, and materials to conduct physical habitat assessment.

These tools have been used to raise red flags to environmental impacts and to legitimize these impacts in the eye of the agencies using science, a tool they understand. This has been extremely effective at assisting Tribes with solving problems that were known but not well enough defined (scientifically) to receive support and funding. Some of these issues are; illegal dumping, contamination of drinking water, contamination of aquatic systems, and effects of military sites. Other Tribes have used the equipment to conduct baseline assessment of resources with the intent of protecting existing integrity by gathering court defensible data.

The project suffered a great loss with the departure of project assistant Casey Peavy who has moved to Craig, Alaska. Her contribution to this project has been instrumental and NAFWS thanks her.

We are looking forward to our summer 2002 classes that include one more workshop at a beginning level and three workshops intended to continue to build the skills of our past participants. The vast majority of Tribes that have

participated in this training have strongly suggested we provide further education and the Society has been successful at securing funding to address this. We are now working with our past participants to build a training that will meet their needs.

In addition to the training, the Society has provided on-site technical assistance to Tribes. In all cases the Tribes have paid for all travel/lodging expenses, allowing us to get much work done with little money. The following are comments from Tribal environmental staff and Tribal Leaders thanking us for our work and requesting further assistance. They reflect the value this project has to Alaska Tribes and the value of NAFWS:

"(NAFWS) You guys did a wonderful job of putting this workshop together and I plan to put some of this knowledge to work as soon as I can. I just had to let you know that I really appreciate your efforts in letting this happen and believe me it was one of the best workshops I've been to because everyone was so involved and no one was rude or disrespectful"

Patricia Nellie Owens – Environmental Program Coordinator, Aleknagik Traditional Council

"I thank you for coming to the 1st Kokhanok Environmental Conference last May. I think the kids learned the most from your water quality sessions"

Roy Andrew – Environmental Coordinator, Kokhanok Village Council

"I wanted to thank (NAFWS) you and Casey for putting together such a great workshop on water quality monitoring. This has been a valuable experience for me and it has opened the door for our Tribe"

Lori Kalmakoff – Coordinator, Qagan Tayagungin Tribe of Sand Point

"I am writing to request

the presence of Elijah Donat (NAFWS) in Pedro Bay. To Continue our investigation of possible water quality issues that are in one of our largest salmon spawning rivers. In our initial test we found that there has been some illegal dumping of hazardous materials. Ongoing monitoring is mandatory. (NAFWS) Mr. Donat has been very instrumental in training our staff in the proper testing and documentation procedures. His knowledge (NAFWS) is greatly appreciated by the Pedro Bay Village Council and our environmental office. (NAFWS) He has also been very helpful in our documentation of a fuel spill at our school and has provided in-depth interpretation of reports for the Council"

Ben Foss – Environmental Coordinator, Pedro Bay

"Our villages depend on the river to sustain our subsistence way of life and the commercial fisheries for cash income. Our river system already receives a lot of use and will continue to be subject to increasing human pressures in the years ahead from the expanding recreation industry and potential mineral development. The Water

Quality and Aquatic Environment Monitoring project is important to us for this reason as it has built our environmental monitoring capacity and has led to locally based natural resource management programs. All our villages have completed the NAFWS training, this includes; Koliganek, Ekwok, New Stuyahok and Portage Creek."

Timothy Wonhola – Chairman of Nushagak - Mulchatna Watershed Council

"NAFWS has been a strong ally in our endeavors. NAFWS has been especially helpful with research of the river, educating Tribal members and staff in research methods, bringing several classes of Natives from all across Alaska to gather data on the physical habitat, chemistry, and macroinvertebrate diversity in sections of our river, assisting coordination of similar assessment assistance from government agency staff and other researchers, and in review of position statements and help with grants, etc. (NAFWS) Elijah Donat has been essential in facilitating many of these developments."

Lee Stephan – Native Village of Eklutna, CEO

DRILLING AT ANWR STILL SUPPORTED

On October 19, 2001, in Portland, Oregon at an environmental conference, Interior Secretary Gale Norton said the September 11 terrorist attacks have underscored the need for the United States to increase its energy security.

To this effect, she said the administration continues to support opening the Arctic

National Wildlife Refuge for oil exploration. This is a move many conservationists oppose, she said.

"Reducing our dependence on foreign oil is an integral part of our national security."

She said, "Oil could begin flowing from the Alaska refuge within five years if Congress approves the drilling."

FROM WASHINGTON, D.C...

LIAISON'S UPDATE

by: Patrick Durham, Native American Liaison, USFWS



Washington D.C. is a different place today than it was a few weeks ago. There are enforcement officers at all of the federal buildings. Security measures are more strict as we come and go to work. Fewer people are on the streets. The ones that are seem a bit friendlier as well as being more aware of what is going on around them. Our work and responsibilities continue and some welcome good news was just released.

The Fish and Wildlife Service will be unveiling two new grant programs available for Indian tribes.

The Landowner Incentive Program will provide \$40,000,000 in matching, competitively awarded grants to States, Tribes, and territories to establish or supplement existing landowner incentive programs. These may include habitat protection and restoration for the protection and management of habitat to benefit federally listed, proposed, or candidate species, or other at-risk species on private lands.

Under State Wildlife Grants, a Tribal Wildlife Grants program will provide \$5,000,000 for federally recognized Indian tribes for the development and implementation of programs for the benefit of wildlife and their habitat including non-game species.

For the full language on these check out the Congressional Record. Go to www.doi.gov/budget or <http://thomas.loc.gov/> and navigate your way to "Congressional Record United States of

America Proceedings and Debates of the 107th Congress, First Session, Vol. 147 Washington, Thursday October 11, 2001 No. 136. See pages H6509 - H6510, *State Wildlife Grants and Landowner Incentive Program*. Or, you could call me at (202) 208-4133 or e-mail me at [<pat_durham@fws.gov>](mailto:pat_durham@fws.gov) if you would like a little more information.

"Our aim is to make obtaining these items for Native Americans as simple as possible while continuing to act in accordance with the Migratory Bird Treaty Act."

What is most important about these programs is not the level of funding but that Congress has recognized the trust responsibility and the need to address this matter specifically through the Fish and Wildlife Service. Our task will be to show outstanding results in the coming years. I want to demonstrate the high level of expertise and commitment of Indian tribes and people to everyone. I want to say, "Look what we

can accomplish with just a little respect and support".

It is a big deal that we've finally gotten to this point and we should recognize that accomplishment. It will be an even bigger deal when we marking some significant accomplishments through these programs. I am truly excited for what this means for tribal natural resource management efforts.

In other news, I am working closely with our office of Migratory Birds to provide you some updated information on non-eagle migratory bird parts and feather permits. Since the Service suspended distribution of such parts from the National Eagle Repository in 2000, a concern over this matter has been voiced nationwide. Our aim is to make obtaining these items for Native Americans as simple as possible while continuing to act in accordance with the Migratory Bird Treaty Act. I have great cooperation from this office and believe that some positive change will happen soon.

I recently attend the Society's Great Lakes Regional Conference hosted by Bay Mills Tribe and was thoroughly impressed with the presentations and attendees. The Pacific Northwest conference will be hosted by the Confederated Tribes of the Umatilla in Oregon at the end of October and I hope to see some of you there. It is my intent to promote and participate in every Society event possible but unfortunately I fell short twice this year, missing the Southwest and Northeast. I miss being around my friends but feel like I am making a difference here in Washington. Don't be shy about sending me your comments, suggestions postcards and whatnot and remember to let me know when you will be visiting the Capitol so I can help you arrange meetings.

COASTAL GIS AND METADATA TRAINING FOR AMERICAN INDIANS

The Federal Geographic Data Committee (FGDC) and the National Oceanic and Atmospheric Administration (NOAA) will be hosting a training session on GIS/Metadata and Coastal Issues in April 2002.

The FGDC will fund travel and per diem for the training, geared towards American Indians in the GIS field, who work with coastal issues such as water quality and flora and fauna monitoring. The class size is for 12-15 and offers hands on sessions for beginners in the GIS/metadata field. This year's training is tentatively planned for the first or second week of April 2002 at the NOAA Coastal Services Center in Charleston, South Carolina

Training will include a short course in the National Spatial Data Infrastructure, GIS and best practices in metadata, or data about data. Metadata will help insure an organization's investment in data. It will provide information to data catalogs and clearinghouses and provide information to aid data transfer.

For further information, please contact:

Bonnie Gallahan
American Indian Liaison
Federal Geographic Data Committee
FGDC/USGS
590 National Center
Reston, VA 20192
703-648-6084
bgallahan@usgs.gov

Dear Friends and Family of the Native American Fish & Wildlife Society:

I was supposed to write this over a month ago, then the horror of September 11th happened; everything I was writing seemed so trite. Our hearts truly did hit the ground. I would like for you to read the October 3rd editorial that was printed in Indian Country Today submitted by the American Indian College Fund, the Native American Rights Fund and the Native American Fish & Wildlife Society which is re-printed in this newsletter.

We did well with this summer's Youth Practicum. Each year we are blessed with those wonderful young people and even though they require so much of our energy, the energy they give in return sustains us through the winter. As always, I have tremendous respect for the staff.

Our veteran counseling staff members, *Dinalyn Audette* (Naragansett), *Karen Stanfield* (Cherokee Nation of Oklahoma), and *Shilo Comeau* (Hunkpapa Lakota) came right in and picked up where we left off. We had two new counselors this summer: *David Stand* (Cherokee Nation of Oklahoma) who is a counselor and football coach at Sequoyah Indian High School and *Beau Mitchell* (Chippewa-Cree) who is a student at Montana State

University. These men became our relatives immediately and it seemed like they were staff members forever. The counselor also served as instructors and were definitely positive role models.

Heading up our instructional staff for his fifth summer was *Adrian "Dusty" Miller* (Menominee Tribe of Wisconsin) whom the students absolutely adore. Our interns this summer were *Rebecca Smith* (Colville) and *Wanbli Williams* (Santee/Oglala/Ojibwe/Northern Cheyenne). Rebecca is a forestry student at the University of Idaho and this past year was a winner of a InterTribal Timber Council scholarship. Rebecca's internship was sponsored by the National Center for Cooperative Education and prior to coming to the SYP, she interned with the Quinault Tribe. Wanbli is with the Tribal Environmental Natural Resource program at Northwest Indian College and was a teaching assistant at Colorado University Upward Bound Program before coming to the Practicum. Both interns had a powerful impact on the students.

We would like to express our extreme appreciation to the following Society members and supporters who came in as instructors and presenters: Dr. Gregory Cajete, Jim Garrett, Terry Thibeault, Pat Durham, Don Glaser, Brian



EDUCATION UPDATE

by: Sally-Carufel Williams, Education Coordinator, NAFWS

Osepik, Terry Thibeault, Don Sampson and Marilyn Youngbird. Special thanks go to Norman Jojola and Jeanne Lubbering who drove all night to come teach AFTER working all week at the Southwest Region's Natural Resource Youth Practicum. The Denver Zoo, Hawk Quest, Erica Wurth and Heidi Lewis also provided wonderful instruction. Members of the Indian community also shared with us: John Emhoolah, Lucille Lee, Sheena Williams, Skye Black Elk, Jeremy Charley, and Jolynn Woodcock. Thank you to the American Indian College Fund for all your support. Last, but not least, thank you to the Society staff

Almost all our classes revolved around the concepts of relationships, communities, systems, balance and generosity in the natural world, in the Indian world and how we are all connected to that. And in order for those classes to work, we always have to start back at the mission and goals of the Society. Among ourselves we

had to start where the Society started: sharing knowledge and information. And when we have anniversary celebrations, we always look back to where we started and we can see how we've grown and evolved.

So, on behalf of our organization, I would like to invite each and every one of you to come to our 20th anniversary next May in Anchorage. Our organization began with good intentions: we acknowledged that we have relationships with each other; we are all a part of an environmental, cultural and spiritual community; we have to work hard to keep balance in our lives; and we, by nature, are a generous people. Our conferences and gatherings are excellent demonstrations of this as we come to learn, teach, share (and eat). So, please try and make plans to be with all of us (and see if you can drag along any Society "old-timers"). Blessings to you all.

HAZARDOUS MATERIALS TRAINING FOR TRIBES

The Native American Fish & Wildlife Society and the University of Alabama have planned a series of Hazardous Materials Training Workshops for Native Americans in 2001-2002.

If tribes are interested in scheduling a session, the

following dates are not operable:

October 8-12, 2001
January 14-18, 2002
February 11-15, 2002
April 15-19, 2002
May 13-17, 2002
May 27-31, 2002
June 17-21, 2002

All the classes are first come, first serve. For a detailed description of the courses, visit the University of Alabama website: www.uab.edu/CLEAR.

To schedule a training at

your tribe, contact: Cynthia Rouillard at the Native American Fish & Wildlife Society, (303) 466-1725 or e-mail her at: crouillard@nafws.org

CONNECTIONS WILL NEVER BE BROKEN

2001 Summer Youth Students Learn More Than Science

by Karen Lynch-Castillo, NAFWS

Denver, CO — It is a warm day in July, pine and juniper fill the air, 32 high school students quietly stand in a circle waiting for tobacco to be placed in their hands. After a prayer they disperse and go to make their offering to Mother Earth.

This daily ritual before meals has for years given purpose and brought meaning to high school students who participate in the annual Native American Environmental Awareness Summer Youth Practicum in the mountains of Colorado. Since 1995, prayer before meals has served as a centerpiece of the program. "It is just something we do," said practicum coordinator of 11 years, Sally Carufel-Williams. "We started doing prayers before meals in 1995 after a program that was hosted by the Pacific Region of the NAFWS at Camp Chaparral on the Yakama Indian Reservation. "These kids are good at that. It brings

them blessings. It brings us a sense of community. We are like a family and there is an interconnectedness that exists between all of us."

The components of the program design and delivery reflects native traditional teachings with modern science. It does this by responding to the elder's teachings and stories and the professional Native American teachers who are involved with the program who are also scientists or biologists.

Built on the value of respect, Sally explains that in the world of Native people and the wildlife world; all are related. "We are related to the plants, the animals, the air and the sky; we are connected to everything and each other. This is what the practicum teaches."

From the aspect of the Native American Fish & Wildlife Society (Society), this has worked, said Sally. "Because of our connections with each other which includes our members of the organization, we have made it a part of our summer youth program. "We make these students in the practicum our relatives. We do this by showing them respect. It is one of the first laws among Native people."

Perhaps one of the practicum's most effective

teachers was student/intern, Wanbli Williams, enrolled at the Tribal Environmental Natural Resources Management Program at Northwest Indian College in Bellingham, Washington.

Wanbli, a former SYP student and whose similar in age lent a "voice" that caught students' attention, says being able to teach gives him the satisfaction giving back. All that was taught to him.

Teaching and sharing his knowledge comes quite easy for Wanbli. Since a young age Wanbli has absorbed the teaching from among traditional teachers, his family, and instructors throughout his life. Such impacts enabled him to pull together an ideology that he was glad to share with the students. Much of his academic experience developed at Northwest Indian College, in its holistic approach about the environment. The program is designed to build tribal natural resource managers who know and understand the precious land and its resources.

Wanbli's participation in the program as a student intern meshed along with the practicum's current curriculum.

Journaling was introduced to the program as Wanbli's contribution. It was not only a learning experience for the students, but for him as well or much more he said. "It gave me the opportunity to interact with the students and lead discussions about the journal entries.

"We discussed what the circle of life is, in relation to our environmental community, how we balance tradition with technology, and how does generosity fit in with our relationships.

"Relations are connections at different levels, he said, "through bonding we strengthen our community which builds trust and from there, respect, and then comes responsibility."

Since the program's beginning 11 years ago, changes have occurred yearly, but the message remains the

(see page 10 - Connections)



Students lined up to get an autograph from author and presenter at the camp, Gregory Cajete, a member of the Santa Clara Pueblo.



Marilyn Young Bird and Don Sampson shared their knowledge at the camp. Marilyn's message: "Your lives changed here by being at this camp; remember the fish are our relatives, we need water to survive, we must have compassion for our relatives and we need food to grow healthy seven generations from now." Don Sampson encouraged the students to pursue careers in areas like law, public relations and in the environment. He said, "One of you could be the President someday."

(Connections - from p. 9)

same—we are all related.

There is a sense of community among an “intune” staff and teachers have always provided an atmosphere of caring, said Sally. “Our staff teaches from the heart” and they understand the value of relationships. Because generosity and respect are so central to the program, and embraced by the practicum staff, Sally mentioned other ways that this is delivered by way of teachers and elders who bring their knowledge and share it with the students.

“We have a staff of volunteer counselors who serve as teachers and student interns who share their time, knowledge and expertise. And then at the program’s conclusion we feast and share food with all who have participated.”

For some students, learning natural resources in a native community like the practicum includes most importantly, the value of Respect. Curtis Arkeketa, Pawnee/Otoe/Missouria, from Oklahoma, a student said, “Without respect, we have nothing. It is the most important thing I learned in the program.”

The program’s impact upon Curtis has been profound -- he has participated for three years. When he finds himself at times lost in life or forgets about respect, he said “I remind myself to stop and think: What has helped me set myself at peace?” After a little contemplation he remembers what he learned of respect and it helps him “to get back on that road of life.”

Before Curtis’ involvement with the practicum he described his life as attending pow-wows, prayer meetings and ‘just into my native ways.’ But it wasn’t until after he attended for three years that he now respects “our native ways and I cherish what I have” means. “I might have learned to respect things without attending camp, but it probably would have taken me years to learn it.”

Another student, Brian Shade, a member of the Cherokee Nation of Oklahoma, says if we all looked at things as a circle, there wouldn’t be environmental problems like there are today. He especially enjoyed hearing how his “ancestors lived in harmony with the land.”

Brian said he remembers what his grandfather told him, “he talked to me about the circle of life when I was a young but knowing about it, and being in this program makes me think of why he said it.

He told me, “If we want to make things better, we need to play a role in making things better. Trees need us and we need trees. They are what produces carbon dioxide.” Other wise said Brian, “if there is not a give and take, there is no balance.”

Meeting a small part of students’ environmental education needs serves as a purpose in the program. And also provides a productive atmosphere for learning. The ingredients are all there: Native Elder teachers; Native natural resource managers; Native educators; Native volunteers; and respect.

Experienced in the growth of the program, Dusty Miller, Menominee conservation officer, a teacher, and elders said, “A tribal people, who we are cannot without serious loss be separated from where and how we lived. Our meaning of life is identifiable through our relationships with others and our relationship to our homeland.”

The practicum’s conclusion for another year sent home 32 more knowledgeable students. Ready to think about their role in life’s circle. It is hoped by all who participate, that our prayers said each day at camp will come to pass.

TRIBAL BLESSING HONORS WHOOPING CRANE

In a historic and quiet ceremony Dwight “Bucko” Teeple, Pipe Carrier from the Bay Mills Indian Community in Michigan stood on the shores of the wetland harboring the experimental flock of eight endangered whooping cranes at the Necedah National Wildlife Refuge in Wisconsin. Using the traditional ceremonial

overhead. As the smoke rose it seemed to cut a path in the fog and mist which hung over the water. As the ceremony ended, a beam of sunshine broke through the early morning mist and caressed the cranes and their wetland habitat. Prayers support activities and a safe journey in the weeks ahead as the cranes prepare to be led by ultra-light aircraft from their home and training site in Wisconsin to their winter home at the Chassahowitzka National Wildlife Refuge in Florida.

“The Anishinabek people are linked to the crane as the crane represents an important



Mr. Dwight “Bucko” Teeple, a member of the Bay Mills Indian Community and pipe carrier for the tribe prepares for the blessing he performed to honor the flight of the whooping cranes to their winter home.

pipe and burning of sacred tobacco the cranes were spiritually blessed for their migration flight scheduled for early October. The private ceremony was uninterrupted except for the crane calls from across the lake and occasional waterfowl flying

clan symbolizing leadership. Prayers were for the crane, the Anishinabek and all the people,” said Bucko..

- John Leonard, Native American Liaison
Minneapolis, Minnesota

photo: John Leonard, USFWS

The following are the top four winning essays from the 2001 Native American Environmental Awareness Summer Youth Practicum:



*Brian Shade
Cherokee Nation
Oklahoma*

Coming to NAFWS Has Changed My Life

Coming to NAFWS has changed my life. One way was by helping me to focus on what is important. Another way that the Practicum has changed my life was by helping me to get back in touch with the natural world and my surroundings. Still, the Practicum has made me want to gain knowledge in order to help my people better understand non-Cherokee law and to help non-Cherokees understand Cherokee law.

One of the main things that I think is important is *Respect*. If we respect everything for what or who it is, I believe we would have fewer problems and less bad situations than we currently have. A good example of this is our earth. If we respected our Mother Earth, we would not be killing her by stripping her of her beauty or polluting her the way that we are. Our punishment for this is the disappearance of sacred plants and animals that our people have used for hundreds and thousands of years. If we take care of the earth, the earth will take care of us.

I also learned that knowledge is power. I hadn't really tried my best in school this past year and the Practicum helped me to realize that I can do anything if I get a good education. Now I can't wait to get back to school so I can learn and help my people. I want to be able to give the power of knowledge

to my people in my own Native language.

Another important thing that I have learned is that as a Native person, I have a responsibility to give back to my community. I hope to be able to do this in a tremendous way. I hope to help my people to learn in our language so that our Tribal knowledge will be around for generations to come.

The Practicum has helped me get in touch with the natural world by help me understand it better. I have learned to understand that everything we do, as Native people, is cyclical and that circle need to be complete. For example, our environment is that way: our trees give us oxygen to breathe and is a home to the birds and animals. In turn, our bodies give trees carbon dioxide to breathe and the birds and animals scatter the seeds used to grow new trees to start the cycle over again.

The Practicum has also made me want to gain knowledge in tribal law so that I can help my Cherokee people better understand non-Cherokee law. In turn, I want to help non-Cherokees understand Cherokee law. I hope to be able to bridge the language gap between my Elders who have a hard time understanding English and the white man's world. That way I can help my elders understand their laws. Another way I can do this is by helping to translate law into the Cherokee language and by translating Cherokee law into the English language, thus creating a world of better understanding.

In conclusion, I think that the Native American Fish & Wildlife Society has changed my life in that I have realized that what begins never ends and what ends never really began and so everything is in a circle. If I give then I will receive. If I teach then I will learn. I will

learn from the Elders, from nature, and from the Creator. For this is the way learning was meant to be.



*Ryan Gauthier
Lac du Flambeau
Band of Chippewas
Wisconsin*

What I Have Learned That Will Help Guide Me Through Life's Journey

Balance is life's key to survival. In order to survive, a person needs to be whole and in order to be whole, that person's life needs to be balanced. Life is a circle and in that circle, everything is connected. And as a result of that connection, if a part of the circle is unbalanced, the circle isn't complete. During my time at the Practicum, I learned that in order to be whole, you need balance in your life. A long time ago, Native people, kept this balance in the circle alive. I would like to teach others and tell of the experiences of my balances and imbalances of the circle.

I would like to start out by telling you the reason why I am being raised as I am. Mainly, it was the way my mom grew up. My mom was raised by her aunt along with her brothers and sisters. She heard, saw, and felt just about everything that I have and more. She knows how it is to grow up without someone to guide you through the hard times. My parents work hard at teaching me what is right and that I need to do what my heart says. But I also need to listen to what they say and to what my elders say. To be balanced and to be whole, you need an equal amount of culture, spirit, family, education, health, recreation, social ties and work.

My dad is the only

one who works outside the home in our household. I have a summer job but I don't have to support the whole family. My dad tries to hard to make sure that our family has the best and is happy. My parents and grandparents try so hard to teach me what they know from their own experiences. Without their help and support, I don't know what I would do or where I would be right now.

Education is important to me, not just education from my family but from school, too. Finding out who I am is very important to me. And my culture is a part of it. My cultural background is what inspires me to get further in life so that I can help my community and others. Health and recreation is important also. Having fun is good for your health: mental, physical, and emotional.

Spirituality is something that has had a big influence on my trying to find out who I am and what I'm going to do with my life. I hadn't realized how importance balance really is until my great aunt passed on. Everything in the "Great Circle" is connected and even the smallest flaw in the circle will lead imbalance and problems.

In conclusion, the unbalances in my life have affected everyone around me. The unbalances in my mom's life taught me a great deal about respect which is a big part of the circle. I know that I should try my hardest at everything that I do no matter how big or small. With the little knowledge that I have now and what I have learned here at the Practicum, I would like to share the teachings of the Practicum with my peers and younger kids of the future.



Isaac Martinez
Lumbee
North Carolina

Why Lose What We Once Had?

Why lose what we once had? Everyday children are born not knowing where they come from, not knowing who they are and not knowing which road to take. As a member of my community, I can help make a positive change on those children who are lost.

I feel that I can help those children who don't know where they are from by educating them about our culture and teaching them the ways of the elders. In my area, the younger generation does not understand that you can learn but only if you listen. So, if I could get the youngsters to listen to the elders, it would help. Setting up programs like the Practicum in my area and having the elders speak would help, not only by speaking to the children but also by showing them the way to go.

The younger generation is faced with many different choices that they can make. The choices they make will affect them forever in one way or another. Showing them the right road to take is one way to help them. I see kids everyday walking the streets drunk and confused. I can offer these kids help by showing them that there is more to life than drinking and also by letting them know that they are important. Ask the children, "is this the way you want your children to be?" We need to tell them that they are the future and ask them what kind of world would it be if everyone takes the same road that they are taking. By showing them the right road, I can help them better their lives and better what will come in their futures. When

they do find their paths, they need to remember who they are.

Finding their identity is something that many of the younger generation have problems with. The reason they are having problems with their identify is that they don't feel respected. And some children feel that no one respects who they are, Native Americans. If I can show them that they are respected, by having practicums in my area, like the one that changed my life, then they will see that it's okay to be Native American. They will see that being a Native American is not a downfall, but an advantage. Once the children do find the respect they need, then and only then, will they be proud. They will regain an identity.

Why lose what we once had? In today's society, this is relevant to many of the younger generation in my area. For many are left not knowing where they are from, not knowing which road to take and not knowing who they are. Yet, there is hope. The elders showed me what life is about and how to live it as a Native American and be proud. People like them hold they key to the future of Native Americans and the children born everyday. For if you hold in pain and sorrow, you will be lost. If you let go of your pain and sorrow, you will find out who you are and not lose what we once had.



Curtis Arkeketa
Pawnee/Otoe/Missouria
Oklahoma

Thank You – Curtis Arkeketa, Pawnee/Otoe-Missouria – Pawnee HS

Thank You to the SYP

If you could only see how much you really made me feel, Then maybe you could tell that the love I shared with you Was for real.

I can't believe that this is gonna be my final time to part, It hurts so bad as if I'm losing A big part of my heart.

I don't know if I should show my pain but I think about it

From day to day, Although I do have so much on my mind With so much to say.

Many days I just wanna give up and cry. You're placed within my life and at times I often forget why.

There is not a single word that I could ever say That would let you understand what you have meant to me Over the past ten days.

When it is your time to finally be gone My heart will shatter but with your love I can live on.

There will be another sweet day when I'm gonna see you again

Although it might seem like forever, so dry your tears because this

Isn't close to being the end.

OUTREACH TOOL KIT NOW AVAILABLE TO TRIBES

The American Indian Science and Engineering Society (AISES), has released a comprehensive set of tools to help Indian tribes develop their own air quality programs. The outreach tool kit was developed by AISES, (a private, non-profit organization) as part of its Air Quality Project under a cooperative agreement with the U. S. Environmental Protection Agency's, Office of Air and Radiation. The kit consists of: 1) a technical manual, The Clean Air Handbook and 2) a video, the "Winds of Change." The kit is being sent to all Federally-recognized Indian tribes and to Native-American Colleges.

The comprehensive technical manual will help tribes determine which Clean Air Act programs they may wish to implement. The manual will also help tribes develop and implement programs to meet their air quality goals and objectives. The Clean Air Handbook is being distributed as a hard copy manual and on a CD ROM for ease of use. It is also available on-line at <http://www.aises.org/programs/CAA/Handbook/index.htm>

The video, "Winds of Change", discusses tribal traditions, highlights the importance of establishing Tribal Air Programs and showcases activities being undertaken by Indian tribes to protect air quality, human health and the environment on tribal lands.

For more information, visit the AISES Air Quality Project web site at:

<http://www.aises.org/programs/CAA/index.htm>

You may also contact Michelle R. Baker, the AISES Air Quality Project Manager, at michelle@aises.org or at 505-765-1052, extension 108, for further information.

HAZMAT TRAINING IN INDIAN COUNTRY

Meet the Four-Person Crew

by Barbara Hilyer, University of Alabama

Hazardous materials response in Indian Country is a really mixed bag. Come to think of it, the entire hazmat training program is widely diverse, as are the lands, the people, and the problems we learn about. From the mountains to the desert, Atlantic to Pacific coast and north to south, on sand and on rock and in the woods, unique spill control situations develop on Indian Lands and



Lisa is famous for her exciting classroom chemistry demonstrations.

serve as case studies for classroom participants to discuss and “solve” after the fact. Training locations are as different as a luxurious casino hotel rising above the trees like the Emerald City of Oz and an 1800s adobe mission with an unreliable power supply. Class members speak many different languages, and are tolerant of our southern draws.



Sam loses a battle of wits with Navajo police Lieutenant Kee Thinn as Thinn does a role playing interview in the Navajo language.

They feed us mushrooms from their woods and mutton from their fields; they invite us into their homes to admire their children and their beadwork. We have learned as much from the people we set out to train as they have learned from us.

In three years, the hazmat training crew has held classes for 500+ people representing almost 100 tribes all over the US. There are four important sets of players in the hazmat training partnership.

Native American Fish and Wildlife Society (NAFWS). The NAFWS coordinates your needs with our materials and knowledge. Tribes, or federal agencies working with tribes, call the society to schedule training.

Cynthia Rouillard sends us around the country, wherever you ask her to, and tells us when and where to go. She works hard to set up more than one class per trip so that the grant money we spend on airfare stretches farther. Since funds are limited, Cynthia schedules to

help us train more people per trip. She will urge you to fill the class to the maximum, for the same reason. She can get you copies of our materials if you want to use them to train other people after you have taken one of our classes. Cynthia will help you figure out what kind of people you should invite to which class.

Uni-

versity of Alabama at Birmingham (UAB). The hazmat instructors work for UAB in the Center for Labor Education and Research’s Workplace Safety Training Program. They are from diverse backgrounds, both educational and experiential. Barbara Hilyer is a wildlife biologist with teaching experience from junior high to college. Alan Veasey is a geologist, occupational safety specialist, and fire fighter. Kenny Oldfield is a certified industrial hygienist who has done environmental assessments. Sam Hansen is a fire



Kenny prepares to measure oxygen concentration inside a chemical protective suit.

service battalion chief, confined space rescuer, and incident commander. Lisa McCormick is a chemist who has been on public hazmat teams and worked with industrial hazardous waste. Ted Krayer is a chemist with hazardous waste, incident command, and air monitoring experience. Alan, Lisa, Sam, and Ted are confined space/high angle rescue instructors, and all the instructors are certified hazmat specialists. Four of us have advanced



Ted is an experienced incident commander, shown here during a mock spill drill.

Public Health degrees, and we’ve written four books with another on the way. Personal fieldwork ranges from SCUBA diving to running to hiking to motorcycles to kayaking and water rescue.

National Institute of Environmental Health Sciences (NIEHS). This federal institute pays the bills. The NIEHS, one of the National Institutes of Health, is dedicated to two things: (1) doing research on the health effects of chemical exposures on humans who are exposed through environmental media: air, soil, and water; and (2) funding training for people who are exposed to environmental contaminants because of the kind of work they do or the places they live. The NIEHS pays for instructors, materials, travel, and even occasionally for the rooms in which we train. They hold us to strict quality control criteria, and monitor the training program carefully. The institute sends representatives to classes occasionally to ask you, the trainees, whether we are doing a good job and to assess the effectiveness of the training program. They are responsible to Congress, and report to them on the effectiveness of training.

Tribes and Tribal Members. Members of all federally recognized tribes can request training at their locations. Federal agencies working with the tribes, such as the BIA, can host a class. Tribal departments with whom we have planned classes include environmental, fire, law enforcement (conserva-

tion, police, security, timber rangers), administration, health clinics, loss control, and emergency medical services.

Even though classes have been brought to many of you, there remains a large number who have not taken advantage of this excellent opportunity for free quality training. Right now there are three kinds of classes available through the



Alan practices rope rescue with Lisa in the Stokes basket.

grant program. First Responder Awareness Level class (one day) suits the needs of anyone, in any job, who might be the first on the scene of a hazmat spill or may be the one called when

someone discovers illegal dumping or just some strange material that needs to be identified. This class is also relevant to hazardous waste contamination. First Responder Operations Level is for a tribe that is setting up a team to confine a spill until a contractor gets there to clean it up and dispose of it.

Incident Management Systems (IMS) fills the bill for an agency or tribal department that must coordinate a response to any kind of emergency: chemical spill, fire, or medical. Departments such as fire, police, and EMS should train together if they are going to respond together. All classes result in OSHA certification and comply with EPA and NFPA standards.

Call us. Call Cynthia at the NAFWS to schedule a class. We love to travel, and we love to teach. You don't even have to feed us, although we enjoy that too.

TRIBES RECLAIM THE COLORADO

by Dario Bard, U.S. Fish & Wildlife Service, Washington, D.C.

To the Chemehuevi and Mohave tribes of the Colorado River, the mesquite tree represents life. It provides cradle boards at birth, shelter and food during one's lifetime, and a funeral pyre at its conclusion. But throughout much of the Colorado River Indian Reservation, the mesquite tree no longer grows where it once did. In its place stands what may be considered its opposite: salt cedar, a transplant from Eurasia that is thirstily sapping the very life from the earth.

The reservation straddles both the Colorado River and the Arizona-California border, in a region where water supply issues are becoming increasingly contentious. The

Colorado River is an important water source for major metropolitan areas, including Phoenix, Los Angeles, San Diego, and Las Vegas, as well as the communities of Sonora, Mexico, reaching down into the Sea of Cortez. In this setting, salt cedar is earning a reputation as a glutton. Based on a 1994 Bureau of Reclamation study, salt cedar consumes water at a rate of 2.3 acre feet per year compared to 1.6 acre feet per year for mesquite, a difference of more than 225,000 gallons per year per acre.

Ironically, salt cedar was once intentionally planted along the Colorado. During the first half of the 20th century, its long roots were counted on to stabilize river banks and control soil erosion during dam building. Largely due to its ability to grow more quickly than the native vegetation and the absence of biological controls in its new

environment, salt cedar has quickly spread up and down the Colorado.

"This all used to be mesquite and cottonwoods," says John Leivas, a game warden with the tribal Department of Fish and Game, sweeping his hand out in front of him across a field thick with salt cedar. Leivas and his colleagues would like to see the native vegetation reclaim this and many other areas just like it throughout the reservation. It is a wish shared by many natural resource managers in the area, including the U.S. Fish

In 1996, one sprung up at the Colorado River Indian Reservation, as well. With stock gathered at the Havasu refuge and from local



A lone mesquite tree stands amid a field of salt cedar.

environs, the tribes began a nursery in the then newly established 'Ahakhav Tribal Preserve.

"When the tribes established the preserve, it was over 80 percent salt cedar," says Terry Shaffer, a natural science



John Leivas and Terry Shaffer at the 'Ahakhav Native Plant Nursery, Colorado River Indian Tribes.

and Wildlife Service.

The Havasu National Wildlife Refuge, up river from the reservation, operates a cottonwood and willow nursery. This nursery has become the grandfather of all native plant nurseries in the region. From cuttings and seeds originating at Havasu, nurseries have sprung up at Imperial and Cibola National Wildlife Refuges.

educator at the preserve. "The nursery enabled us in restoration efforts for over 250 acres of land and 250 acres of aquatic habitat."

The tribal nursery grows mesquites, cottonwoods, willows, saltbush, wolfberry, inkweed, and many other native species important to habitat restoration efforts.

(See next page - Salt cedar)

HONORING NATIONS AWARDS

The Harvard Project on American Indian Economic Development is now accepting applications for its tribal governance awards program for the year 2002. "Honoring Nations" identifies, celebrates and shares outstanding tribal government programs, practices and initiatives. The awards program shines a spotlight on tribal government success stories and facilitates the spread of best practices throughout Indian Country.

The honored programs span the areas of education, social service delivery, economic development, resource management and

intergovernmental relations.

To be considered for an Honoring Nations award, tribes must complete a short application that asks them to describe their program and outline how and why it is successful. Following a three-round evaluation process in which applicant programs are judged on their effectiveness, significance, transferability, creativity and sustainability, a 13-member advisory board chaired by Oren Lyons will select 16 programs for national recognition in the summer 2002. Eight of these will receive \$10,000 to share their success story with others. Completed applications are due November 16, 2001. Or visit online at: www.ksg.harvard.edu/hpaied.

(Salt cedar - Cont. from p. 14)

"Our plants have been used to restore habitat on the Cibola and Imperial National Wildlife Refuges. We've also sold trees for replanting to the [tribal] Fish and Game Department, the Fort Mohave tribe, the National Park Service, the Arizona State Parks, and private landscapers, too."

Shaffer has also been monitoring birds at the preserve for the past five years. "I've seen well over a hundred different species. Around the restored areas, I'm detecting Bell's vireos, Yellow-breasted Chats, and other warblers returning, plus many waterfowl in restored wetlands that are not monitored by current transects. Where there's mostly salt cedar, these birds just pass through."

"Salt cedar is really poor quality habitat," concurs Greg Wolf, Havasu refuge manager. The refuge is fighting the same battle against salt cedar that Leivas is at the reservation. In fact, the idea of a plant nursery at Havasu was conceived to supply native trees to replace the Eurasian invader.

Out in the field, Leivas and his colleagues at the tribal Fish and Game Department are taking advantage of two wildfires that burned on the

reservation in 1999 and 2000. "The fires cleared these areas of salt cedar," says Leivas, walking by some sprouting mesquite with miles of irrigation hoses running between them and down into the river. "These trees are about two or three years old." Keeping salt cedar from returning to a burned area is a labor intensive endeavor. Emerging salt cedar must be cut by hand. "Once these trees are tall enough, hopefully salt cedar won't be able to grow in their shade," says Leivas.

In an area of the Colorado River Indian Reservation off the main highway lies the remains of a mining ghost town, La Paz. One could very well miss it if not for the interpretive plaque that commemorates the site. Behind the scant ruins stands the largest mesquite bog left in the region. It is a source of pride to the Colorado River Indian Tribes. It outlasted La Paz by half a millennia and is now reclaiming the site. Just a bit further down the road, in the midst of a field full of salt cedar, a lone mesquite tree stands defiantly over its neighbors.

CALENDAR OF EVENTS

November 8-9, 2001 - 7th Annual Conference, The Endangered Species Act & Habitat Conservation Planning. To be held at the Omni Tucson Resort, AZ. Contact: 800-873-7130 or website: www.cle.com.

November 14-16, 2001 - American Indian Air Quality Training Program, "Developing a Tribal Air Program (TAP)". To be held at the Umatilla Indian Reservation, OR. Contact: Christy J.D. Nations at 928-523-7792.

November 16-18, 2001 - American Indian Science & Engineering Society (AISES) 2001 National Conference & Career Fair. To be held in Albuquerque, NM. Contact: 505-765-1052 or website: www.aises.org.

November 25-30, 2001 - The National Congress of American Indians (NCAI) Annual Meeting. To be held in Spokane, WA. Contact: Laura Purdy or Mary Velarde at 202-466-7767.

November 26-28, 2001 - Southern Forest Science Conference. To be held in Atlanta, GA. Contact: www.southernforestsociety.net.

December 11-13, 2001 - Building Native Nations: Environment, Natural Resources, and Governance Conference. To be held in Tucson, Arizona. The international conference is expected to attract leaders and resource managers from Native nations in the U.S., Canada, and abroad. It is being organized and hosted by Udall Center's Native Nations Institute and the Morris K. Udall Foundation, with support from the U.S. EPA. For more information visit: www.udallcenter.arizona.edu or contact Stephanie Carroll

Rainie at scrainie@u.arizona.edu or (520) 884-4393.

December 6-7, 2001 - 2nd National Conference on Science, Policy and the Environment Sustainable Communities: Science & Solutions. To be held in Washington, D.C. For more information: www.ncseonline.org

March 26-28, 2002 - Native American Fish & Wildlife Society Great Plains Region Conference. To be held in Bozeman, MT in conjunction with Montana State University's Native American Week. Contact: Shilo Comeau at 406-585-9010.

April 21-24, 2002 - 6th Annual Missouri River Natural Resources Conference, "Missouri River Science, Meeting the Challenge of Change". To be held in Sioux City, NE. Contact: Jeanne Heuser at 573-876-1876 or at jeanne_heuser@usgs.gov.

April 29 - May 2, 2001 - 2002 National Conference of the Native American Fish & Wildlife Society - 20th Anniversary Celebration, Anchorage, Alaska. To be held at the Egan Center in Anchorage. For more info: (907) 279-6519.



Native American Fish & Wildlife Society
 750 Burbank St.
 Broomfield, Colorado 80020
 (303) 466-1725

First Class Mail
 U.S. Postage
 PAID
 Broomfield, CO
 Permit No. 70

Return Service Requested

Please Note Your Expiration Date! This is your last issue if you do not renew your membership! Thank you.

Join the NAFWS

- | | |
|---|---|
| <input type="checkbox"/> Tribal/Individual (\$15/yr) | A donation can be applied to the following: |
| <input type="checkbox"/> Affiliate Organization ((\$100/yr) | <input type="checkbox"/> Permanent Trust Fund |
| <input type="checkbox"/> Family (\$25/yr) | <input type="checkbox"/> Small Grants Program |
| <input type="checkbox"/> Tribal Resolution Support | <input type="checkbox"/> Patricia M. Zakovec Scholarship Fund |
| <input type="checkbox"/> Student (\$7.50) | |

MEMBERSHIP APPLICATION

NAME _____ DATE _____

ADDRESS _____ CITY _____ STATE _____ ZIP _____

EMPLOYER _____ OCCUPATIONAL TITLE _____

TELEPHONE (WK) _____ (HOME) _____ E-MAIL ADDRESS _____

TRIBALENROLLMENT (YES) _____ (NO) _____ (TRIBE) _____

THANK YOU FOR YOUR MEMBERSHIP AND SUPPORT!