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By Rick Whaley and Walter Bresette.

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The strengths of the Owsley and Jantz volume include the diversity of empirical evidence that is used in order to obtain glimpses of past Plains Indian life. Contributors document a range of biological factors that posed major adaptive problems for prehistoric and historic Plains peoples. Their scientific observations are particularly valuable, since the W.H. Over collection will never be available for further investigation.

This volume demonstrates, however, that the facts do not speak for themselves. The scientific contributions of this book would be more apparent if an introductory chapter had summarized current understanding of the dynamic links between human osteology, diet, nutrition, activity patterns, health, and disease in subsistence societies. Many of these general trends and systemic relationships are examined in works like R.L. Blakely's *Biocultural Adaptation in Prehistoric America* (1977); M.N. Cohen's and G.J. Armelagos's *Paleopathology at the Origins of Agriculture* (1984); M.N. Cohen's *Health and the Rise of Civilization* (1989); M.L. Powell's, P.S. Bridges's, and A.M. Wagner Mires's *What Mean These Bones? Studies in Southeastern Bioarchaeology* (1991); and, most recently, in K.D. Sobolik's *Paleonutrition: The Diet and Health of Prehistoric Americans* (1994). In addition, if Native Americans and the general public are to benefit from scientific research, there should be a clear, concise discussion of the results of these paleoanthropological studies. Readers need to understand the relevance and utility of this research for reshaping our understanding of the past and for dealing with nutritional, medical, and social problems in the present.

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Walleye Warriors: An Effective Alliance against Racism and for the Earth. By Rick Whaley and Walter Bresette. Philadelphia: New Society Publishers, 1994. 272 pages. \$44.95 cloth; \$17.95 paper.

Racism, fear, and violence occurred in northern Wisconsin during April 1989 in a manner approaching and, in some cases exceeding, that in Alabama and Mississippi in the late 1950s. So goes Whaley's and Bresette's vivid and detailed account of the turmoil surrounding the white backlash over the usufructuary rights of the Lake Superior Chippewa.

This book represents a collaboration more of spirit and of the heart than of the mind. Two Midwest activists joined literary forces to bring light to the senseless injustice that took place and continues in the northern woodlands of the nation. This story is different from others about the struggles experienced by American Indians who are confronted with racism and white anger. In this instance, a significant number of whites (peace witnesses) traveled to the battlegrounds and placed themselves as physical buffers between the white oppressors and the tormented Indian fishers.

This single act, played out night after night in the cold springtime on the lakes of northern Wisconsin and covered on the evening news and PBS radio talk shows during 1988–90, captured the imagination of the nation. Actually, little information about the controversy filtered out of Wisconsin as state officials moved to squelch the racist overtones of the treaty rights conflict and assure outsiders that the natural beauty of northern Wisconsin's forests and lakes remained peaceful and open for tourism.

Whaley and Bresette tell the hopeful tale of a grassroots organization of political activists bent on facing down thousands of redneck sportsmen and women who were using physical intimidation, political threats, misinformation, and coercion in their campaign against Indian hunting and fishing rights. The peace movement, the Green groups, and religious and civil rights organizations hastily mobilized in the late 1980s to place their bodies at public boat landings between the rock-throwing, hate-mongering whites and the Chippewa spearfishers.

Chilling accounts of racist savagery—using shotguns, wrist rockets, and pipe bombs—revealed the hateful motives of the white protesters who nightly threatened the lives of the Indians. One such account was filed as a complaint to the local sheriff's department on 2 July 1989. Sarah Backus, a peace witness, was accompanying Tom Maulson, Walleye Warrior leader, to the middle of a lake in the evening to check his gill nets. Suddenly, several large power boats appeared from the darkness, attempting to swamp the couple:

This was the beginning of an assault that lasted for thirty to forty minutes. The boats, at which Tom estimated between 70 and 100 horsepower, continued circling us at high speed, causing tremendous wakes and quake. The occupants were screaming at us, hooting and hollering, "Die tonight!" "We got you now Maulson and vulgaritie."

Backus reported that she was struck by a missile fired from an attacking boat, as game wardens and sheriff's deputies passively observed nearby:

It was at that moment that I was struck by a wrist rocket on my lower left back just above the kidney. The pain was extreme, causing me to yell out and pitching me forward in my seat. Other rocks and stones were also hitting the boat, some falling into our boat.

Backus was taken to a nearby hospital and later attempted to press charges, without any success, even though the entire attack was witnessed by a cadre of law enforcement officials. Whaley noted, "One of the greatest obstacles to adequate law enforcement in northern Wisconsin remains, to this day, the unwillingness of local district attorneys to charge or prosecute anti-Chippewa actions to the full extent of the law, echoing again the old Deep South alliance of nightriders, law enforcement, and local district attorneys."

The writing styles of Walter Bresette, of the Red Cliff Chippewa Reservation, and Rick Whaley, of Milwaukee, differ considerably. Bresette writes as he speaks; in places, his words drawl to emphasize a moral dilemma or a legal injustice, just as his rhetoric pauses and dips in the speeches he delivered throughout the Midwest. With a twinkle in his eye and with words shaped to emphasize native reasoning, he points up the absurdity of public policy. Whaley, on the other hand, follows an analytic approach to writing, bringing order to a complicated series of intertwined events, each capable of veering off into other subject areas.

Bresette laces his renditions of story events, such as the opening history of the Anishinabe, with heavy strands of family stories. Early in the first chapter he states, "Many stories, many lessons come from the tales our elders remember." With an ideology gathered from the school of Saul Alinsky, Bresette has honed his viewpoint with birchbark, armchair logic. At one point, he bemoans the futile attempts to enlist the support of Jesse Jackson, who was in the area on a political trip. "While not unsympathetic to the cause, Jackson was exhausted from being on the campaign trail and saw me as just another mosquito to be dealt with," Bresette writes.

In the true spirit of the humanist, Bresette in chapter 4 allows the reader to examine his innermost weaknesses and youthful embarrassments on his road to an Indian reawakening. In another

passage, he criticizes the American Indian Movement as a force lacking "the ability to transfer power to those they sought to liberate."

Whaley argues for tying together the forces for the environment and the Indian nations. He claims that Chippewa treaties may be the one element that can halt the destruction wrought by mining companies throughout northern Wisconsin.

On the negative side, the reader might wonder if the frequent name-dropping employed by both Bresette and Whaley is meant to promote sales of the book in northern and southeastern Wisconsin. This overuse in some places trivializes an otherwise useful history and leans this work in a parochial direction. The book is enhanced by remarkable photographs, illustrative maps and graphs, and helpful cartoons—all essential to the storyline and supportive of the message, contributing to the reader's understanding of the events surrounding the sociopolitical malaise in northern Wisconsin.

Walleye Warriors should be read in conjunction with *Chippewa Treaty Rights* (1990) by Ron Satz, who is the recognized authority on the subject. By including the personal accounts of the activist participants, Whaley and Bresette fill in details absent from *Chippewa Treaty Rights*. Their book is a critical contribution to the ethnographic study of contemporary Indian lives in conflict.

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West of the Thirties: Discoveries among the Navajo and Hopi.

By Edward T. Hall. New York: Doubleday, 1994. 187 pages. \$21.95 cloth.

"I found myself avoiding eye contact. . . . I was synchronizing my body movements with the Navajo rhythm and tempo. . . . I was learning how to enter and leave situations and how to comport myself in ways congruent with those of the Navajos" (pp. 86–87). In such words we can all comprehend, Edward Hall writes of his early professional experiences as a young anthropologist working as a "camp manager" on the Navajo and Hopi reservations during the Depression of the 1930s. Throughout the book and especially in the chapter entitled "Fragility of Understanding," Hall revisits his own theories, which were inspired by working