

Sources

Primary Sources

***A Guide to Understanding Chippewa Treaty Rights.* Odanah, WI: Great Lakes Indian Fish & Wildlife Commission, 1991. Print.**

I used the two treaties from this source and the ceded area map. I also located the nationwide treaty challenges here. This is a primary source because it is a guide containing and explaining the treaty rights during the time of the spearfishing controversy. It is a credible source because it was written by Chippewa (Ojibwe) people.

Esper, Mark. "Plea for Calm: Officials Seek Spearing Peace." *Ironwood Daily Globe* 31 Mar. 1990: 1+. *Access Newspaper Archive*. Web. 10 June 2014. <<http://access.newspaperarchive.com/ironwood-daily-globe/1990-03-31/page-14?tag=spearfishing&rtserp=tags/spearfishing>>.

This article discussed how Wisconsin Native Americans begged to work with the Wisconsin Department of Natural Resources to help set harvest limits which would assure the public they would take a reasonable amount of fish. This article is a credible primary source because it was written at the time of the spearfishing controversy and cites a broadcast on Wisconsin Public Television.

Imrie, Robert. "Maulson Says Spearfishing Protests Broken." *Ironwood Daily Globe* 30 Apr. 1991: 8. *Access Newspaper Archive*. Web. 10 June 2014. <<http://access.newspaperarchive.com/ironwood-daily-globe/1991-04-30/page-8?tag=spearfishing&rtserp=tags/spearfishing>>.

This article focused on Dean Crist who led the organization Stop Treaty Abuse, or STA. He wanted to recall every representative that supported the treaties. He stirred up 50 to 1,000 protestors per boat landing. This article also mentioned the law enforcement cost to control the protestors and protect the Ojibwe against violence, to be about \$2 million a year. This article is a credible primary source because it was written during the time of the spearfishing controversy and cites sources like the State Division of Emergency Government and several Ojibwe leaders.

Imrie, Robert. "Spearfishing Anniversary." *Madison Wisconsin State Journal* 26 Apr. 2008: 1-4. *Access Newspaper Archive*. Web. 10 June 2014. <<http://access.newspaperarchive.com/madison-wisconsin-state-journal/2008-04-26/page-4?tag=spearfishing&rtserp=tags/spearfishing>>.

This article was written at the time of the 25th anniversary of when the spearfishing started and points out that the walleye populations are still fine. The protestor's fears never happened. This is a credible primary source because the same person who wrote this article also wrote articles about the spearfishing controversy during the time of the controversy.

***Indians of Wisconsin*. Prod. Lisa A. Magnin. By Lisa A. Magnin. Perf. Margo Lewis. 100% Educational Videos, 1989. Videocassette.**

This source shared in detail the Lac Du Flambeau fish hatchery where over the course of 50 years the Ojibwe raised over 300 million fryes (baby fish). It talked about the all the other Native Americans that currently live in Wisconsin and talked about the various treaties that the Native Americans signed. It is credible because it was funded by the Wisconsin Department of Tourism and the makers consulted Native Americans while making the documentary. This is a primary source because it was made at the time of the spearfishing controversy and talks about the Ojibwe fishing and what a valuable resource their fish hatcheries are to the state of Wisconsin.

King, Sandra. *Shannon: An Ojibway Dancer*. Minneapolis: Lerner Publications, 1993. Print. *We Are Still Here: Native Americans Today*.

I used this book to help me understand what it is like being a Native American growing up in a city, Minneapolis. Even though she lives in the middle of the city, she still is taught the Ojibwe customs and culture by her grandmother. This book is a credible primary source because it was written by a Member of the Red Lake Band of Ojibwe during the time of the spearfishing controversy.

"Lac Courte Oreilles Band of Lake Superior Chippewa Indians." *Lac Courte Oreilles Tribal Governing Board*, July 2013. Web. 4 Mar. 2014.

This source provided me with tribal statistics and additional background on the original treaties. This is a credible primary source because it is written by tribal members who were affected by the spearfishing controversy.

"LDF Chippewas Release Summer Fishing Quota." *Ironwood Daily Globe* 23 May 1990: 1. *Access Newspaper Archive*. Web. 10 June 2014. <<http://access.newspaperarchive.com/ironwood-daily-globe/1990-05-23/page-12?tag=spearfishing&rtserp=tags/spearfishing>>.

This article confirmed Judge Crabb upheld the ruling that Chippewa can take 100% of the harvest and mentioned they have never approached anywhere near 50%. This is a credible primary source because it was written toward the end of the controversy and the statistics in the article come from the Great Lakes Indian Fish and Wildlife Commission and the Wisconsin Department of Natural Resources.

***Lighting the 7th Fire 10min. Clip*. Dir. Sandra Sunrising Osawa. POV, 1995. *Youtube/Lighting the 7th Fire 10min. Clip*. 29 Apr. 2013. Web. 31 May 2014.**

This film taught me about the lighting of the 7 fires in Native American beliefs. This discusses how the controversy is part of the lighting of the 7th fire, in which it is predicted that the Ojibwe return and embrace their ways and culture. This is a primary source because it is a television documentary that aired during the spearfishing controversy and has interviews with Ojibwe members. It also has video footage of the protests.

Lorman, Jim. "Spearfishing Foe Bags a Red Herring." *Madison Wisconsin State Journal* 12 June 1989: 7. *Access Newspaper Archive*. Web. 10 June 2014. <<http://access.newspaperarchive.com/madison-wisconsin-state-journal/1989-06-12/page-7?tag=spearfishing&rtserp=tags/spearfishing>>.

This article talked about how the Ojibwe highly regulate the amount of fish they take but non-Indian anglers do not. This source is primary and credible because it is a newspaper article from when the spearfishing controversy happened.

Lurie, Nancy Oestreich. *Wisconsin Indians*. Madison: Wisconsin Historical Society, 1980. Print.

I read further about the issues of treaties in this source. This source is assumed to be credible and historically accurate since it was published by the Wisconsin Historical Society. It is also credible because the author is the Head Curator of Anthropology at the Milwaukee Public Museum, holds a master's degree from the University of Chicago, a doctorate from Northwestern University and prior to 1972, she was professor and chairman of the department of anthropology in the University of Wisconsin-Milwaukee. It is a primary source because it was written at the time of the controversy.

Mrowica, Maryann. "Spearfishing Starts off 'low-key'" *Madison Wisconsin State Journal* 14 Apr. 1988: 24. *Access Newspaper Archive*. Web. 10 June 2014. <Lorman, Jim. "Spearfishing Foe Bags a Red Herring." *Madison Wisconsin State Journal* 12 June 2014: 7. *Access Newspaper Archive*. Web. 10 June 2014. . #1>.

This article was written after the height of the spearfishing controversy. Much of the violence had died down but non-Indians still protested at boat landing. This article talked about how by 1988 there were also supporters at boat landings who were coming to watch spearfishing and learn about it. This is a credible primary source because it happened toward the end of the controversy and it contains information from the Wisconsin Department of Natural Resources.

Nesper, Larry, Author of *The Walleye War*. Personal interview. 7 Apr. 2014.

I spoke with him about the Spearfishing Controversy and what it was like interviewing the opposing view from the S.T.A. (Stop Treaty Abuse) and the P.A.R.R. (Protect Americans' Rights and Resources) during the controversy. This person is a primary credible source because he spent a significant amount of time with Ojibwe people, observing their experiences trying to spearfish and get safely through everyday life during the protests.

Nesper, Larry. *The Walleye War: The Struggle for Ojibwe Spearfishing and Treaty Rights*. N.p.: U of Nebraska, 2002. Print.

I read parts of the Walleye War to learn more about personal experiences during the controversy, the centuries of history behind spearfishing and how strongly the Ojibwe want to preserve their culture. This book is a credible source because it shows strong research conducted personally by Larry Nesper. This book is a primary source because Larry Nesper experienced the controversy firsthand.

Noodin, Margaret, Assist. Prof. of English & American Indian Studies. Personal interview. 7 Apr. 2014.

This woman helped me find other Ojibwe to interview and shared personal stories about her life during the controversy. Margaret is credible because she is a Lake Superior Ojibwe and teaches at the University of Wisconsin, Milwaukee. She is a primary source because she was alive during the spearfishing controversy and experienced it firsthand. She is a native speaker of the Ojibwe Language.

Regguinti, Gordon, and Michael Dorris. *The Sacred Harvest: Ojibwe Wild Rice Gathering*. Minneapolis: Lerner Publications, 1992. Print.

I used this book to learn more about Ojibwe wild rice harvesting and the significance of it to their culture. This book is a credible primary source because it was written at the time of the spearfishing controversy and the author is a member of the Leech Lake band of Ojibway.

***Spearfishing Protests*. Dir. GLIFWC. YouTube. YouTube, 15 Feb. 2014. Web. 28 May 2014.**

This video helped me more than any other source to understand how violent the protesters against spearfishing were. I found the racism from the protestors toward the Ojibwe extremely obvious. This video is a primary, credible source because it is live footage of actual confrontations at boat launches. It was published by the Great Lakes Indian Fish and Wildlife Commission.

VanZile, Robert, Ojibwe Elder, Teacher and Language Speaker. Personal interview. 7 Apr. 2014.

Three portions of Robert's interview appear in my documentary. Robert is Ojibwe and experienced the controversy first hand. Therefore, Robert is a primary, credible source.

White, Bruce M., Director of Turnstone Historical Research. Personal interview. 7 Apr. 2014.

Mr. White gave me background on the lawsuits of the Chippewa Vs. The State of Minnesota. These were very similar to the lawsuit of the Wisconsin Chippewa Vs. The State of Wisconsin. He a primary, credible source because he took the witness stand in several lawsuits on behalf of the Chippewa.

Wittstock, Laura Waterman. *Ininatig's Gift of Sugar: Traditional Native Sugarmaking*. Minneapolis: Lerner Publications, 1993. Print. *We Are Still Here: Native Americans Today*.

I used this book to learn more about the Ojibwe people harvesting maple sugar and how this practice helps the Ojibwe survive the end of long winters. It is credible because it is written by an author of articles and chapters on native people. Her ancestors were part of Native American relocation. This book is primary because it was written at the time of the spearfishing controversy.

Primary Visuals

Chippewa Arrest for Spear Fishing, Confrontation at Boat Launch, Confrontation with Flags, Dean Christ head of STA, Fred Maulson Lac Du Flambeau, Honor Our Treaty Rights, Highway 51 Billboard, Indian Drummers, Indian Head in Spear, Lac Du Flambeau Indians Fishing, Mike Allen and shot, Sheriff Staff with Crowd, Spear an Indian, STA PARR, Spearfishing with Aluminum Boats, Welfare or walleye. 1988-1991. Photographs. Wisconsinoutdoorfun.com. Web. 3 Mar. 2014.

I used these pictures in my documentary to represent both sides of the spearfishing controversy. They are credible because they are original pictures of the spearfishing controversy. They help show how violent and racist some of the protestors against the spearfishing were. These photographs are primary because they are of the protests at the boat landings during the spearfishing controversy. This site is credible because it is a Wisconsin tourism site that also references historical events.

Cohen, Sharon. "Chippewa Rights Reach Showdown." *Madison Capital Times* 9 Dec. 1985: 21-25. *Access Newspaper Archive*. 2014. Web. 7 June 2014.

I was excited to find a photo of Fred and Mike Tribble and an article on the 12 years of conflict between their arrest date and the opening trial date. I used this as a visual in my documentary and as a source of information about the court case. This is a credible primary source because it is a newspaper article at the time of the controversy.

Satz, Ronald N. "Tribal Walleye Harvest 1985-1990." *Chippewa Treaty Rights*. Ed. Carl N. Haywood and Patricia Allen Duyfhuizen. Madison, Wisconsin: Wisconsin Academy of Sciences, Arts and Letters, 1991. 115. Print.

I used this source to get the average amount of walleye harvested by Ojibwe and non-Indian people. From this information, I created a pie chart. This source is credible because it is an article put together by the Wisconsin Academy of Sciences, Arts & letters. This visual a primary source because it was made during the time of the spearfishing controversy.

Secondary Sources

***After the Storm*. Youtube/*After the Storm*. N.p., 24 Aug. 2009. Web. 1 June 2014.**

This documentary really pointed out to me that the treaties of 1837 and 1842 were legal agreements between nations and that the Chippewa Ojibwe Indian Nation has more authority than the state of Wisconsin in some aspects. It is credible because it contains interviews with Ojibwe leaders and members from the Wisconsin Department of Natural resources who understand the legality of the treaties the Ojibwe possess. This source is secondary because it was made after the spearfishing controversy even though it contains some primary interviews.

"Anti-Spearfishing Concrete Walleye Decoy." *Anti-spearfishing Concrete Walleye Decoy*. Wisconsin Historical Society, 18 May 2006. Web. 4 Feb. 2014.

This article helped me understand how much the S.T.A. and P.A.R.R. cared about the Ojibwe Spearfishing. This source is credible because its bibliography shows good, strong research. It is a secondary source because it was written in 2006 and so is not in the time frame of the spearfishing controversy.

Bial, Raymond. *The Ojibwe*. New York: Benchmark, 2000. Print. Lifeways.

I used this source to learn more about the Ojibwe people and their land. I also used 3 pictures from this book. This is credible because School Library Journal rates this book as a solid cultural and historical overview. This book is a secondary source because it was written after the timeframe of the controversy.

Boatman, John F. *Wisconsin American Indian History and Culture: A Survey of Selected Aspects*. Milwaukee, WI: University of Wisconsin, 1993. Print.

I found the Milwaukee Sentinel editorial article quote used in the documentary here. I learned the meaning and importance of the term usufructuary here. This is a secondary source containing a primary source, a quote from 1986.

Cinent, James, and Ronald LaFrance, PhD. *Scholastic Encyclopedia of the North American Indian*. New York, NY: Scholastic, 1996. Print.

I used this book to give me more background information on the Ojibwe. This book is credible because the author has a PhD, and is educated on the Ojibwe. This book is a secondary source because it was not written by someone who experienced the spearfishing controversy and does not talk about the spearfishing controversy.

Durbin, William. *Wintering*. New York, NY: Dell Yearling, 1999. Print.

This historical fiction book focuses on a good relationship between white people and Native Americans. This book is credible because the author sought the guidance of a historian with a master's degree in history. It is a secondary source since it is fiction.

Dwyer, Helen, and Sierra Adare. *Ojibwe History and Culture*. New York: Gareth Stevens Pub., 2013. Print. Native American Library.

I used this book to learn more about traditional ice fishing. This book is credible because it is part of a complete library of Native American Cultures. This book is a secondary source because it was written well out of the time period of the spearfishing controversy.

Erdrich, Louise. *The Birchbark House*. New York: Hyperion for for Children, 1999. Print.

This book helped me learn about life as an Ojibwa in the year 1847. It is credible because it was written by a member of the Turtle Mountain Band of Ojibwe. It is a secondary source because it is historical fiction. Although the characters are not real, the actual culture and ways of life are represented accurately, which also makes it credible.

Imrie, Robert. "Spearing Enforcement Scaled Back." *Ironwood Daily Globe* 2 Mar. 1992: 2. *Access Newspaper Archives*. Web. 10 June 2014. <<http://access.newspaperarchive.com/daily-globe/1992-03-02/page-2?tag=spearfishing&rtserp=tags/spearfishing>>.

This article presented annual costs of local police presence required at the boat launches in order to keep peace. This is a credible primary source because it was written at the time of the controversy and contains statistics from the auditor with the Wisconsin Department of Natural Resources and the budget analyst for Wisconsin State Patrol.

Kvasnicka, Robert M. *Hole-In-The-Day*. Ed. Herman J. Viola, Robert M. Kvasnicka, and Barbara J. Behm. Milwaukee: Raintree, 1990. Print. *American Indian Stories*.

This book talks about Chief Hole-In-The-Day of the Mississippi bands of the Chippewa in Minnesota. This source is credible because it was edited by three different people who have all edited other books on Native Americans. This book is a secondary source because it was not written by people who actually knew Hole-In-The-Day.

Loew, Patty. *Indian Nations of Wisconsin: Histories of Endurance and Renewal*. Madison: Wisconsin Historical Society, 2001. Print.

I used this source for understanding the entire Ojibwe history and its six bands in WI. I also used a few pictures from this book. This book is assumed to be credible and historically accurate since it was published by the Wisconsin Historical Society and the author, Patty Loew, has a Ph.D. and has produced several documentaries on Native topics for public television stations across the country. This is a secondary source because it was written well out of the time period of the spearfishing controversy.

Lund, Bill. *The Ojibwe Indians*. Mankato, Minnesota: Capstone, 1997. Print.

I used this source to further understand the Ojibwe culture and history. This source is credible because it is a historical overview of the Ojibwe people overseen by professors of Native American Studies. This book is a secondary source because it was written out of the time period of the spearfishing controversy.

Paap, Keller, and Jason Bisonette. "Spearfishing: A Living History." *Spearfishing: A Living History*. Wisconsin Media Lab, n.d. Web. 28 May 2014.

This article reminds me the Ojibwe surrendered their land due to military aggression. The area they have now is small compared to the vast area they once owned. This article also recaps the controversy, the court rulings, and the creation of the GLIFWC, the Great Lakes Indian Fish and Wildlife Commission. This source is a secondary, credible source because the people who made it are educated Ojibwe people.

Speare, Elizabeth Gearge. *The Sign of the Beaver*. New York: Bantam Doubleday Dells, 1983. Print.

I used this historical fiction book to learn more about the Ojibwe's life before they were forced away from the east coast. In the book, a white settler boy teaches an Indian boy how to read English so that the Indian boy can understand the treaties. This book also helped me understand that the Native Americans did not understand the concept of owning land. They thought land was just like air, no one owned it. It was there for everyone to use. This book is credible because it won the Newbery Honor and is expected to be accurate. This is a secondary source since it is fiction.

"Spearfishing Controversy." *Spearfishing Treaty Controversy*. Milwaukee Public Museum, n.d. Web. 06 Feb. 2014.

I used this source to get the walleye totals for 1987 and to help give me a good understanding of the spearfishing controversy. This source is credible because it was written by people at the Milwaukee Public Museum. It is secondary because no date is given.

"Spearfishing Hurting Tourism?" *Ironwood Daily Globe* 29 Apr. 1987:

10. *Access Newspaper Archive*. Web. 10 June 2014.

<<http://access.newspaperarchive.com/ironwood-daily-globe/1987-04-29/page-10?tag=spearfishing&rtserp=tags/spearfishing>>.

In this article I learned that it was not the spearfishing but the violent protesting that hurt the tourism in northern Wisconsin. In 1987 negative publicity cost the state of Wisconsin an estimated \$2 million in tourism dollars. This is a credible primary source because it is a newspaper article written at the time of the controversy.

***The Merriam-Webster Dictionary*. 1974 ed. New York: G. & C. Merriam, 1974. Print.**

I used this book to find the definition of usufructuary. The Merriam-Webster Dictionary is credible. This is a secondary source.

***The Ways: Spearfishing: A Living History*. Dir. Finn Ryan. *The Ways*. Wisconsin Media Lab, n.d. Web. 28 May 2014.**

I watched this film to give me an understanding of spearfishing after the spearfishing controversy and of the spiritual and cultural value of spearfishing for the Ojibwe. This source is a credible source because the people who are narrating it are educated Ojibwe people. Although the documentary features interviews with Ojibwe people and firsthand events, music was added and the video was edited. This could alter the mood and interpretation of the topic, therefore *The Ways* is a secondary source.

Waldman, Carl. *Atlas of the North American Indian*. Revised Edition ed. New York, NY: Checkmark, 2000. Print.

This source taught me about the coercion by Europeans for the Indians to give up their land. This secondary source is credible because it has 126 pages of appendices and bibliography which shows its depth of research.

"Wisconsin Department of Natural Resources." *Fishing Wisconsin*. N.p., 31 Aug. 2012. Web. 02 Mar. 2014.

This source is where I found the acreage of how much land and the quantity of how many lakes the Ojibwe originally owned in Wisconsin. This source is secondary because it was written well out of the time frame of the controversy. It is credible, being published by the Wisconsin Department of Natural resources.

Secondary Visuals

Bad River Flag, Lac Du Flambeau Flag, St. Croix Flag. N.d. Photograph. Flags of Native Americans. Web. 5 Mar. 2014.

I used these flags in my documentary to represent three of the six bands that joined the legal battle. This visual is secondary because it is a representation of the tribes and is not a direct account of the spearfishing controversy.

Buehler, Brian. Walleye Fingerlings. N.d. Photograph. United States Department of Agriculture. 11 Apr. 2012. Web. 2 Mar. 2014.

This picture was used to show how the Ojibwe raise their walleyes and keep them safe from predation until they are big enough to be released.

This photo is secondary because it was not taken during the time of the spearfishing controversy. This picture is credible because it was published on the United States Department of Agriculture website.

Buehler, Brian. Walleye Fingerlings Rearing Pond. N.d. Photograph. United States Department of Agriculture. 11 Apr. 2012. Web. 2 Mar. 2014.

This picture was also used to show how the Ojibwe raise their walleyes and keep them safe from predation until they are big enough to be released. This photograph is secondary because it was taken out of the time frame of the spearfishing controversy. This picture is credible it was published on the website for the United States Department of Agriculture

Canoe - Ojibwae. N.d. Michigan State University. Web. 26 Apr. 2014.

I used this to represent the Ojibwe in a canoe on the water in the 1800's.

This is a secondary source because the painting is not dated. It is credible because it accurately depicts Native Americans.

Current Ojibwe Nation Reservaton Map. N.d. Photograph. Ojibwe Nation Reservation Map. Web. 2 Mar. 2014.

<http://www.ojibwe.org/home/episode2_rez_hotmap.html>.

I used this in my documentary to show where the Ojibwe Reservations are located in the state of Wisconsin. This is a secondary source because the author is not given and the date is not given. This source is credible because it is from the website of a documentary series that aired on public television and matches other maps.

GLIFWC. "Wisconsin Tribal and Estimated Angling Walleye Harvest." *A Guide to Understanding Ojibwe Treaty Rights*. N.p.: GLIFWC, 2014. 13. Print.

I used this graph to support the fact that the Ojibwe Tribal Harvest is consistently much lower than non-Indian harvest. This source is credible because it was published by the Great Lakes Indian Fish and Wildlife Commission, the organization that monitors fish harvest. This is secondary source because it is a graph of tribal and estimated angling walleye harvest in the decades after the controversy.

Google. *Google Maps*. N.p., n.d. Web. 9 June 2014.

I used this image to show Wisconsin in my documentary. It is credible because it is an actual satellite image of Wisconsin. I liked the straight forward way this showed the shape and location of Wisconsin. This is a secondary source because it was not made during the time of the spearfishing controversy.

Kane, Paul. *Fishing by Torchlight*. 1865. *Thirdcoastdaily.com*. Urban Milwaukee, Inc., 2014. Web. 2 Mar. 2014.

This helped me understand and demonstrate to viewers, how the Ojibwe used to hunt fish traditionally. It is the Ojibwe spearfishing that gave the Wisconsin northern town of Lac Du Flambeau its name. Translated from the French who named it, it means Lake of Flames. This picture is credible because it was painted in 1865, shortly after the Ojibwe signed their treaties. It is a secondary source because it was not created during the time of the spearfishing controversy.

***Lac Courte Oreilles Flag, GLIFWC Flag*. N.d. Photograph. *Flags of the World Website*. 11 Jan. 2008. Web. 5 Mar. 2014.**

I used these flags in my documentary to represent one of the six bands that joined the legal battle and the Great Lakes Indian Fish and Wildlife Commission. This visual is secondary because it is a representation of the tribes and is not a first-hand account of the spearfishing controversy.

Letellier, Lance. "Great Lakes." 2011. AVI file.
Letellier, Lance. "Great Lakes." 2011. AVI file.
Letellier, Lance. "Waterfall." 2011. AVI file.
Letellier, Lance. "Ceded Territory." 2012. JPG file.
Letellier, Lance. "Ceded Territory." 2012. JPG file.
Letellier, Lance. "Ceded Territory." 2014. JPG file.
Letellier, Lance. "Deer on Ceded Territory." 2011. AVI file.
Letellier, Lance. "Mercer Wisconsin." 2011. JPG file.
Letellier, Lance. "Northern Lake." 2013. JPG file.
Letellier, Lance. "Great Lakes." 2013. JPG file.
Letellier, Lance. "Mercer Wisconsin." 2012. JPG file.
Letellier, Lance. "Ceded Territory." 2013. JPG file.
Letellier, Lance. "Phelps Wisconsin." 2014. JPG file.
Letellier, Lance. "Military Creek." 2014. JPG file.
Letellier, Lance. "Military Creek." 2014. JPG file.

I used these images of the ceded territory from my personal collection to give a sense of how valuable the ceded territory was for the Ojibwe. You can also get a sense of how valuable the natural resources were for the United States. These images are secondary because they were all taken well out of the time frame of the spearfishing controversy.

Modern Spearfishing. N.d. Photograph. Wuwm.com. Web. 2 Mar. 2014.

This helped me see how modern spearfishing average amount of walleye harvested by Ojibwe and Non-Indian people works. This is credible because it is a news article from Milwaukee Public Radio, which is a member of National Public Radio. This is a secondary source because it was published in 2013, well past the controversy.

Oshcabawis. Symbolic Petition of Chippewa Chiefs. 1849. Wisconsin Historical Society. 2014. Web. 20 Apr. 2014.

I used this image in my documentary to represent the Lake Superior Chippewa/Ojibwe bands known today as Lac Court Orielles, St. Croix, Red Cliff, and Bad River. The lines from the hearts and the eyes signify that all the Ojibwe chiefs shared the same views. This visual is credible because it was drawn by an Ojibwe around the time the treaties were signed. It is secondary because it was made before the time of the spearfishing controversy.

Red Cliff Seal. N.d. Photograph. 2004. Web. 5 Mar. 2014.

This source had the Red Cliff Band Seal that I used for the documentary to represent one of the six Ojibwe bands in the legal battle. This source is credible because it was written by the Red Cliff Tribe. This visual is secondary because it is a representation of the tribes and is not a first-hand account of the spearfishing controversy.

Sakaogon Mole Lake Chippewa Seal. N.d. Photograph. Wisconsin Department. 10 Jan. 2014. Web. 5 Mar. 2014.

This source had the Mole Lake Chippewa Seal that I used for my documentary. Mole Lake was one of the six Ojibwe bands in the legal battle. This source is credible because it is a state government website and is expected to be accurate. This visual is secondary because it is a representation of the tribes and is not a first-hand account of the spearfishing controversy.

"The Perennial Plate." The Perennial Plate Episode 46 Spear Fishing Comments. N.p., 2011. Web. 10 Mar. 2014.

I found video of a frozen lake and ice spearfishing on this source that I put in my documentary. This source is secondary because it was not made during the time of the Spearfishing Controversy. It is credible because it is real spearfishing taking place.

United States Constitution. N.d. D.C. Clothesline. Web. 30 Apr. 2014.

This site had the best image of the constitution for use in my documentary. The constitution is credible. This is a secondary source because it is not from the time period of the spearfishing controversy.

Vanegeren, Jessica. 4 Pound Walleye. N.d. Photograph. The Cap Times. 15 Apr. 2013. Web. 3 Mar. 2014.

I used this picture in the documentary to represent a non-Indian sportsman and his catch. This picture is credible because it is of a real walleye and is from a newspaper article. It is secondary because it is not from the time of the spearfishing controversy.

Waters Aren't Roiled by Record Harvest. N.d. Photograph. Milwaukee Wisconsin Journal Sentinel. 4 July 2009. Web. 2 Mar. 2014.

This picture helped me understand how many protesters there were at some locations. I also used it in my documentary. This is credible because it was published in the Milwaukee, Wisconsin Journal Sentinel newspaper. This is a secondary source because it was published well past the time of the spearfishing controversy.

Welcome to Mole Lake Sokaogan Chippewa Community Marker. N.d. Web. 7 June 2014.

I chose this photo to represent the Mole Lake Band in a different way from their seal used elsewhere in the documentary. This is a secondary source because there is no date given and the picture is not of the spearfishing controversy. This is a credible source because I have been there and seen the sign.

Secondary Music

Hermanson, John, and John August, perfs. Lifescapes Native American Flute and Guitar. John August, 2005. CD.

I used this traditional Native American Music as the background music for my documentary. I felt that the mood and sounds of this music fit my subject matter. The music starts with a dark and serious tone in the beginning but by the end, the music is light and happy. I used it to represent that people are less hostile to Ojibwe people now over spearfishing than they were during the height of the controversy.