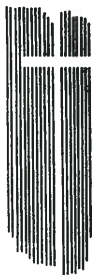


The WAKAN^{*} of the COYOTE

Practicing the Spirit

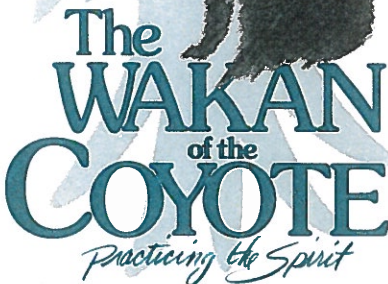


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**Lakota Indian word for "mystery"*



Native Americans call people and birds "two-leggeds" and other land animals "four-leggeds." They believe that the "four-leggeds" teach the "two-leggeds" how to live in the world. Through observation of animal behavior and through stories about animals, lessons are learned from the "four-leggeds."

In Native American literature one "four-legged" that keeps appearing in many forms is the coyote: the fool and trickster, the teacher, the co-creator with other animals, a symbol of humans, and, according to one southwestern American tribe, God's dog.

Native Americans say that humans learn from what is observable and what is mystery about the "four-leggeds." The Lakota Indian word for "observed" is *ikceya* and *wakan* is the word for "mystery."

The "four-leggeds" teach the "two-leggeds" how to live sensitively and respectfully with everything and everyone that exists with balance, harmony, and thanksgiving.

This summer campers will learn things about animals as well as how animals fit into the spirituality of the Native Americans. They will also discover that the Christian faith teaches treating the whole of God's creation with balance, harmony, and respect.

The Christian is called not just to live responsibly with the world, but also to live in a responsive relationship with God. The source of this is God. The word for God often used in this instance is Spirit.

In Galatians 5:25 we are reminded: If we live by the Spirit, let us also be guided by the Spirit.

The "two-leggeds" have information on how to live in this world. That information comes from all the creatures with which God surrounds us. But God does not simply rely on the messengers and symbols. God is also personally invested in our lives to show us how to act responsibly with all the world.

Some of the things to be focused upon will be very traditional concepts: the role of the Bible, worship, and prayer in the Christian life, the Church as the community of faith, and behaviors motivated by the Spirit of God.

About LOMC

Lutheran Outdoor Ministries Center is a ministry of the Central/Southern Illinois, Northern Illinois, Metropolitan Chicago, and Central States Synods of the Evangelical Lutheran Church in America (ELCA).

Throughout the year, LOMC conducts programs for and with people of all ages at its Oregon, Illinois site and other locations in central/southern Illinois and Missouri.

With its camp and retreat facilities, trained staff, and 650 acres of hills, prairie, pond, and forests, people find the LOMC site a beautiful place to learn and grow with others in their faith. LOMC facilities are available for groups to rent throughout the year.

The purpose of LOMC is to be the Church in outdoor settings, nurturing Christian faith and providing experiences connecting the Word of God with the World of God.

(LOMC Mission Statement)

Where to Find It

Program Theme Description	p. 2
About LOMC	p. 2
Camp Activities for Everyone	p. 2
General Information	p. 3
Summer at a Glance Schedule	p. 3
Resident & Trip Camps	p. 4-6
Registration Notes	p. 6
Resident Camps in Missouri & South/Central Illinois	p. 7
Registration Form	p. 7
Tent & Trailer Campground	p. 8

LOMC's Location

LOMC is located two miles south of Oregon, IL on Illinois Route 2. The town of Oregon is at the intersection of Illinois Routes 64 and 2, about 30 miles southwest of Rockford and 15 miles northeast of Dixon. Driving time to LOMC is about 1.5 hours from Chicago and the Quad-Cities, 2 hours from Peoria, 3 hours from Champaign, and 5 hours from St. Louis.

LOMC staff are also working with area pastors at East Bay Bible Camp (near Bloomington/Normal, IL), Little Egypt Lutheran Bible Camp (near Carbondale, IL), the St. Louis Area Confirmation Camp (near Troy, MO), and the Mid-MO camp in Lake of the Ozarks State Park, (near Kaiser, MO).

Camp Activities for Everyone

Each experience and activity of every youth camp is based on the program theme, "The Wakan of the Coyote." Activities are designed for the age level of the participants. Camps and programs are described on pages 4-7.

Each day a different Biblical idea is presented in Worship and Bible Study/Learning Experiences.

Your fees include nearly everything:

Bible Studies

Worship

Arts & Crafts

Swimming

Outdoor Recreation

Specialized Activities or Instruction

for the specific program

Campfires & Singing

Nature Experiences

3 Meals a Day

Evening Snacks

Health Services

Lodging

Skilled & Trained Leaders

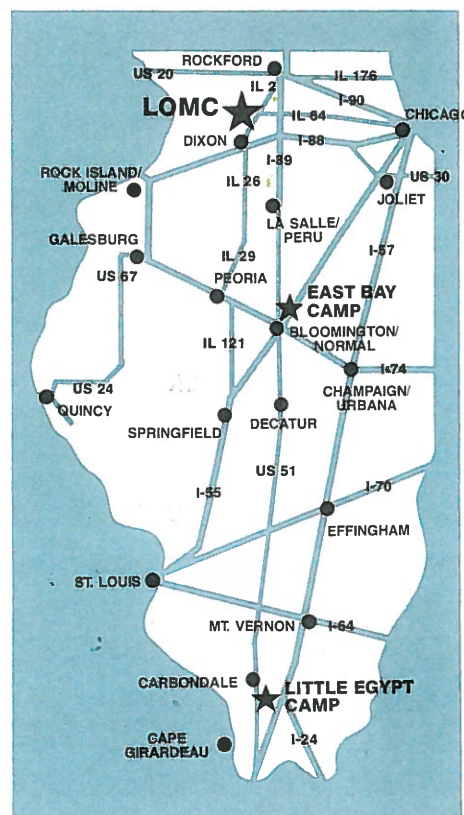
Transportation for designated

off-site activities

Youth campers may purchase clothing and novelty articles in the LOMC store when their parents/guardians are present at check-in and departure.



Printed on recycled
paper





Animal Energy Stones

Ancient native Americans believed that all animals had lessons to teach and carried stone talismen of animals they thought had healing or inspirational power. When they held or carried a certain fetish, or meditated on it meaning, they believed they drew the special energy of the animal into them.

Today, in a search for a closer walk with the earth, many are relearning the old ways of these ancient people, using the animal energy stone as the Native Americans did.

Each stone contains the symbolic energy of the animal depicted on it. The age-old designs were individually painted by an artist of Blackfoot lineage on sea-washed rocks collected from the beaches of the Pacific Northwest. To choose which stones are right for you, simply take a deep breath, still yourself and ask your inner being. You will have a knowing, as the ancient people did long ago.

Antelope - Speed; Grace; Rapid advancement
Bear - Strength; Introspection; Self knowledge
Beaver - Building; Shaping
Bee - Service; Gathering; Community
Buffalo - Abundance; Healing; Good fortune
Butterfly - Transformation; Balance; Grace
Cougar - Balance; Leadership;
Coyote - Humor; Trickiness; Reversal of fortune
Crow - Council; Wisdom; Resourcefulness
Deer - Gentleness; Sensitivity; Peace
Dolphin - Joy; Harmony; Connection with self
Dragonfly - Skill; Refinement; Relentlessness
Eagle - Potency; Healing; Power; Illumination
Elk - Pride; Power; Majesty
Fox - Cleverness; Subtlety; Discretion
Frog - Cleansing; Peace; Emotional healing
Horse - Freedom; Power; Safe movement
Hummingbird - Beauty; Wonder; Agility
Moose - Unpredictability; Spontaneity
Otter - Joy; Laughter; Lightness
Owl - Wisdom; Vision; Insight
Porcupine - Innocence; Humility
Quail - Protectiveness; Group harmony
Raven - Mystery; Exploration of the unknown
Salmon - Determination; Persistence
Seagull - Carefree attitude; Versatility; Freedom
Snake - Power; Life force; Sexual potency
Turtle - Love & protection; Healing; Knowledge
Whale - Creativity; Intuition
Wolf - Teaching skill; Loyalty; Interdependence

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Mark 3: 20-35

J. Cor 4: 13-18

Gen 3: 9-15

Ps. 61: 1-5

Rebellion against God that denies
God is the doer of God's actions

Blasphemy -

Insurrection toward the gods

~~Enmity~~

Enmity against humans

Pushing Their Luck: Zuni Indians Peddle 'Magical' Charms

* * *

Animal Carvings Are Becoming
The Talisman of Choice
For Spirited Professionals

By L.A. WINOKUR

Special to THE WALL STREET JOURNAL
For the superstitious — or the simply
lylish — the talisman of the moment is the
uni fetish, an animal carved in stone by
an American Indian tribe.

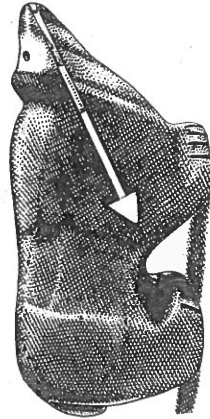
According to legend, once they are
lessed by the Zunis, the fetishes contain
he spirit of the beasts they represent.
hunters traditionally carried them for
ood luck, spiritual guidance and protec-
ion, but to this day many other Zunis also
law on their magical powers.

Apparently, so do a growing number of
business executives and professionals.
"I never go to trial without one — or
anywhere for that matter," confides The-
esa Welch, a New Mexico assistant attor-
ney general who has a collection of
nearly 80 Zuni carvings. The fetishes can
range in size, but usually are several
inches long.

Grizzly Caseload

Ms. Welch says her favorite fetish for
the courtroom is the bear, a symbol of
solitude and introspection. "I use it to
center me when I'm involved in a trial,"
the attorney says, explaining that she
usually clutches it in one hand during
courtroom proceedings. "I tend to be a
very aggressive litigator. But sometimes I
find it's necessary to tone it down. For me,
the bear is a balancing mechanism."

"Some people may call it mumbo
jumbo," says Nelson Bloncourt, a photog-
raphers' agent in New York. "But I think
it's very basic earth medicine." He keeps



A Zuni Bear Fetish

Pushing Their Luck: Zuni Indians Peddle 'Magical' Carvings

Continued From First Page

large, Mr. DiPietro says, he figured the
eagle fetish, with a better overview of
what is going on, could help him see some
things he might otherwise have missed.

"The fetish helps capture the spirit of a
particular animal in your mind and gives
you a new way of looking at things," says
Hal Zina Bennett, who has researched
Zuni fetishes and has written a book about
them. "In today's workplace, everything is
so linear. We figure things out by formula
as we struggle for a strong bottom line," he
says. "But in such a highly technological
world, we hunger for the other side of us,
the intuitive side, the source of our creati-
vity."

That hunger appears to be consuming a
lot of business professionals. Robin Dun-
lap, owner of Keshi, a Zuni arts-and-crafts
store in Santa Fe, N.M., says she counts a
growing number of corporate ladder
climbers among her customers. "It's all
about getting reconnected to the earth and
getting tuned in to ourselves and our inner
journey," she says.

Tribal Enterprise

Granted, Santa Fe is, well, Santa Fe.
But the carvings are also popular in
many places far from New Mexico. Beth
Fluke, who owns Dandelion, a jewelry
and crafts retailer with three stores in the
Philadelphia area, says sales have doubled
in the past two years. Steve Manning, staff
naturalist at Nature Co., a unit of CML
Group Inc., says the retail chain "could
sell a lot more than we can get."

About 50,000 Zuni animal carvings are
produced annually at the Pueblo of Zuni,
Arts and Crafts, a tribal enterprise in Zuni,
N.M., according to manager Jim Ostler.
That is up from about 8,000 five years
ago. The number of fetish styles has
climbed to above 100.

Traditional fetish carvings represent

the animals that the tribal ancestors en-
countered most — the mountain lion, bad-
ger, wolf, bear, eagle, coyote, and mole,
among others. Nowadays, the Zunis will
even take special requests. Endangered
marine wildlife like the seal and dolphin
are often requested, says Milford Nahohai,
assistant manager at the tribal enterprise.
"If the Zunis had seen these living crea-
tures long ago," he says, "they likely
would have included them in their reper-
toire."

Joyce Kenyon, a San Jose, Calif., com-
puter-systems manager, thanks her hum-
mingbird fetish for saving her neck on
more than one occasion. Recently, in an
"intuitive hit," it cautioned that she might
want to assure that a backup to her
company's computer system was in place.
"It's a good thing I did the backup work
because the computer crashed the next
day," she says.

Ms. Kenyon says her colleagues ini-
tially teased her for talking to her fetishes.
Now, she says, they come to her for help.

First Fetish

Even President Clinton may not be
immune. While campaigning in Santa Fe
last October with Alice King, wife of New
Mexico Gov. Bruce King, Hillary Rodham
Clinton ducked into a museum gift shop in
search of a wedding-anniversary gift for
her husband, relates a spokesman for Gov.
King. As the story goes, Mrs. Clinton was
drawn to the carvings, but was on a tight
schedule and didn't have time to purchase
any. Mrs. King later returned to the shop
and bought two fetishes — a bear and a
mountain lion — and sent them to the Clin-
tons in Little Rock, Ark.

Later that month, on a campaign swing
through the Southwest, Mr. Clinton was
spotted pulling the mountain lion fetish
from his pocket. He told Gov. King, who
was accompanying him, that the fetish had
been bringing him good luck, according to
the governor's spokesman. (The White
House had no comment.)

So what do the Zunis make of all this?
Unlike some other tribal groups, "there
hasn't been any real objection from the
Zuni people to others buying these items
and relying on them for spiritual direc-

tion," says Joseph Dishta, head council-
man for the tribal council in Zuni.

But, adds Mr. Nahohai of the Zuni
arts-and-crafts enterprise, the Zuni prefer
to think of them as carvings, "not fetishes
in the true Zuni sense." To them, he
explains, a carving becomes a fetish
only after it has been blessed by the tribe's
medicine society at the annual Winter
Solstice gathering.

"In our tradition, fetishes are used for
things like healing, protection, spiritual
guidance, good luck and longevity," says
Zuni fetish carver Lena Lek Boone. "A lot
of my customers believe in that."

"I believe in that," she says. "But in
my work I don't guarantee it."

Alexander & Alexander Services Inc.

Alexander & Alexander Services Inc.
posted a 32% drop in first-quarter net
income compared with year-earlier earn-
ings that included a one-time gain.

The insurance brokerage firm had net
income of \$14.2 million, or 34 cents a
share, compared with \$20.8 million, or 51
cents a share, for the first quarter last
year. The recent quarter included a gain of
\$3.3 million for a change in income-tax
accounting; the year-earlier quarter in-
cluded a gain of \$26.1 million on the sale of
two noncore businesses.

Operating profit rose 56%, to \$21.7
million from \$13.9 million, on the strength
of specialty and reinsurance brokerage
and in its human resources consulting
business. Retail insurance brokerage
operations were flat, however. Revenue
inched up to \$322.8 million from \$321.2
million.

The company's stock rose 37.5 cents to
\$25 in late New York Stock Exchange
trading.

INTERTEL COMMUNICATIONS Inc.

(Denver) — Jay E. Ricks, 60 years old, was
named a director of this telecommunica-
tions concern, raising board membership
to six. Mr. Ricks, a Washington, D.C.,
communications attorney, is chairman of
Douglas Communications Corp. II, a
closely held cable television concern.

most of the 100 fetishes he owns at the office and claims he checks in with them first thing every workday to determine which wants to work with him that day. "They speak to me," he says.

Mr. Bloncourt then carries that particular fetish wherever he goes or places it near his work area, usually next to the telephone. For instance, he keeps a bufalo—symbol of abundance—handy when waiting to hear if he has landed an assignment. He sets it atop his bid estimate. "Very often I get the job," he says.

For William LaRue, vice president of finance at a San Francisco division of HarperCollins Publishers Inc., the mountain lion, bear and hawk fetishes on his desk serve as "a wonderful reference." During the day, he maintains, the primary attributes of each animal come into play.

"Sometimes I must be assertive, like the mountain lion, and create momentum for group meetings," he explains. "Sometimes, I have to be the bear; I have to be patient and just sit back and listen." At other times, Mr. LaRue says he must act like the hawk, "the predator that swoops down on you," although he admits he doesn't much relish that part. "It's too Michael Milken for me," he says.

Bill DiPietro and colleague Joanne Truesdell bring their fetishes on business trips. The Philadelphia-area computer software executives confess that they brought an eagle fetish with them to the Comdex computer trade show last November in Las Vegas. The show is so

Please Turn to Page A6, Column 4

COYOTES AND WOLVES
LOUD HOWLING CAVINES
SING TO THE LORD AND
AM MALS ALL
FURRED, FINNED, & FEATHERED
SING TO THE LORD A NEW SONG

Surprising lessons from ancient land

Before Christopher Columbus and the European hordes swept across the Americas, destroying the natives and ravaging the environment, the land was a virginal, verdant Garden of Eden peopled by a folk who tended its bounty wisely, gently and harmoniously for the trust and blessing of all their generations.

It is wonderful to think so and would make a fine Kevin Costner movie. But—as recent articles in *The New York Times* and British journal *Nature* suggest—what is widely and wishfully believed is largely myth.

Scientists sifting through the layers of history increasingly are unearthing evidence that things were very different in pre-Columbian times, principally that what the explorers entered was not a primeval paradise occupied by careful stewards, but an environment that already had been dramatically altered—and created—by human incursion. Further, it appears that the landscape on a large scale had been changed more by the early civilizations than those that came later.

Whole forests were burned in the eastern United States by Indians to clear the way for the fabled grasslands, hunting and farming. Gouges of civilization were abundant—the topography reshaped for

settlements, roads, trails and earthworks. Agricultural techniques, sometimes ingenious and still useful today on a small scale, also were highly destructive.

As a result, it is believed, entire civilizations destroyed themselves by the careless use of the land. There is ample evidence, as just one example, that the brilliant Maya doomed their empire by the slash-and-burn agriculture decried today in the tropical rain forests—touching off massive erosion that depleted the soil necessary to nourish their surging population.

In sum, though we have the means and numbers to be far more destructive today, the revered ancients were not so much smarter in understanding cause and effect and not exactly the noble guardians of nature.

What does it matter? In the first instance, if we are to learn from history, it often is necessary to strip away the myth and romantic illusion. In the second, it is precisely that we should learn from history—to gain knowledge from that which worked and was good, to guard against the harmful, reckless and careless.

And sometimes, fools that we mortals be, it is important to remember that it has been our condition, and perfection may yet lie ahead, not in the past.

Trying to Replace Those Divots In the Carpeting Gets Expensive

By SHARON MASSEY

Staff Reporter of THE WALL STREET JOURNAL

SAN FRANCISCO — Carl Erickson couldn't decide last Friday whether he should go to work or play golf. So he did both.

Mr. Erickson, an executive with MCI Telecommunications Corp., was one of 500 people taking part in qualifying for the United Way of the Bay Area's first indoor golf championship. About 25 two-person teams from 15 companies around the Bay area will tee off Friday in the championship. Under one of the tournament's few rules, the team with the lowest score through nine holes wins.

Competitors include weekend hackers, novices and golfers with low handicaps. In the qualifying round, which continues through today at some companies, participants pay \$5 to \$25 for the chance to putter around their offices. Companies will pay \$250 for each two-person team they send to the finals.

Courses have been laid out by office managers of the participating companies and executives of the United Way. Mr. Erickson's round at MCI began at "Sonya's Slinky Slammer," a par-two hole consisting of a Slinky stretched out for about 10

feet in front of the hole. Missing the Slinky added a stroke to the golfer's score. "It's not as easy as Contra Costa, where I usually golf, but that should have been a deuce," says Mr. Erickson, who scored a 3 on the hole. He won't be going to the final; he lost out to a pair of weekend hackers.

For players inside the Pleasanton, Calif., offices of GTE Mobilenet, the going was rougher. As competitors stepped up to the second hole, tournament officials took away their putters and handed them hockey sticks. "That second hole was tough," says Jon Weisman, an account manager for GTE Mobilenet. But "it wasn't as tough as the ninth. That's when they handed us back our putters, then said they had to be used backward." One contestant accidentally popped the ball several feet into the air, after which it bounced off a door and into the hole for a hole-in-one.

Some companies will send more than one team to the final, hoping their people will nab prizes that include \$100 dinners and airline tickets.

But even some of the losers haven't done badly. Says a GTE spokesman: "At our company, the team that did the worst got a day off work to practice their golf games."

THE CARE OF THE EARTH

MORNING SERVICE - 8 FEBRUARY 1994

OPENING HYMN (tune of Amazing Grace)

1. Nosk shehm-nit-to keem zhuh-wehn-mah,
Gwis-sahn kee meen-go-nahn;
Kee meek-wehn-mah ah-tee-mahk-see-yahn,
Kos-nahn k'tah-ban-go-nahn.
2. Kshehm-nit-to gwis-sahn gee yah-wah,
Shah-zhos keem zhin-kah-sot.
Hehsh-pah-nah ween keem mnozh-jit-shkaht
Ah-wee ko-wahb-mee-meht.
3. Meeg-wahtch-to-nahn ah-zhwan-mish-nok
Ah-jah tah-mahk-see-yahk.
Knob-maht-so-wehn mee-nah meesh-ko-swen
K'tah-meen-goy-go Jeh-yak.

(Transcribed from traditional Potawatomi by James McKinney (c) 1992)

CALL TO WORSHIP

"All my relatives"
"Opening Ceremony"

(p. 78)

(p. 75)

HYMN (tune of Amazing Grace)

- | | |
|--|--|
| 1. Jah kah thoh Jee nee shon gwah wee,
Nen yon gwee tee yo see,
Ye yah gah wee ryah syah yo see,
Skah nee gon rat ee genh. | See what he has given us
to become a better person
with a pure heart
and of one mind. |
| 2. Tee yon dah dee no ronh kwab see.
KEE REE STOS shah go wee
Jee tyoh nah wah deht nee yo skahts
Wah don hehts hee ree yo. | Love one another.
Christ has given us
his precious blood
and his Holy Spirit. |
| 3. Nee nee you nah don ha hee ree,
O nehn eh yee ya go.
O nehn yah go noon dah ra on,
Jee noon weh nee NEE YO. | Now they are celebrating.
She has arrived
at the top of the mountain
at the place of Jesus. |

(Mohawk translated from Onelda by Joe K. Peters; English paraphrase by Emily White [Mohawk] and Christi Garrow [Mohawk] (c) 1992.)

READING

REFLECTION

Visitation

Acts 10:9-16

What God has made clean

PSALM 104:24-35

Insert

DAY OF PENTECOST PRAYER (Choctaw tradition)

CLOSING HYMN: Amazing Grace

LBW 448

Leader Gordon Straw, ELCA Commission for Multicultural Ministries

(Call to prayer and Native American settings for Amazing Grace from VOICES, the Native American Hymnal, available from Discipleship Resources, United Methodist Church, Nashville TN, 1992.)

ARMADILLOS

INVASION OR RETURN?

Russell W. Graham
Curator of Geology

This past summer, I received a phone call from an excited friend who lives near Hillsboro, Missouri, about 30 miles south of St. Louis. He had found an animal along the highway he had never before seen in Jefferson County. This was extremely unusual. My friend Mike Held has spent most of his life (40 something) hunting, hiking, birding, and working in the woods of east-central Missouri. The animal's hard shell was an unmistakable giveaway; it was a Nine-banded Armadillo (*Dasypus novemcinctus*).

Although, Nine-banded Armadillos have been found for some time in southwestern Missouri and northwestern Arkansas, their recent appearance in central Missouri suggests that they are expanding their range northward. They have also recently been found in several counties in southern Illinois. Care must be taken in interpreting the distribution of Nine-banded Armadillos today because people sometimes capture them for pets and later release them well outside their natural range. These latter occurrences do not reflect the actual distribution of the species. However, the numerous reports in local central Missouri and southern Illinois newspapers this past summer may indicate that these animals are moving into the region naturally.

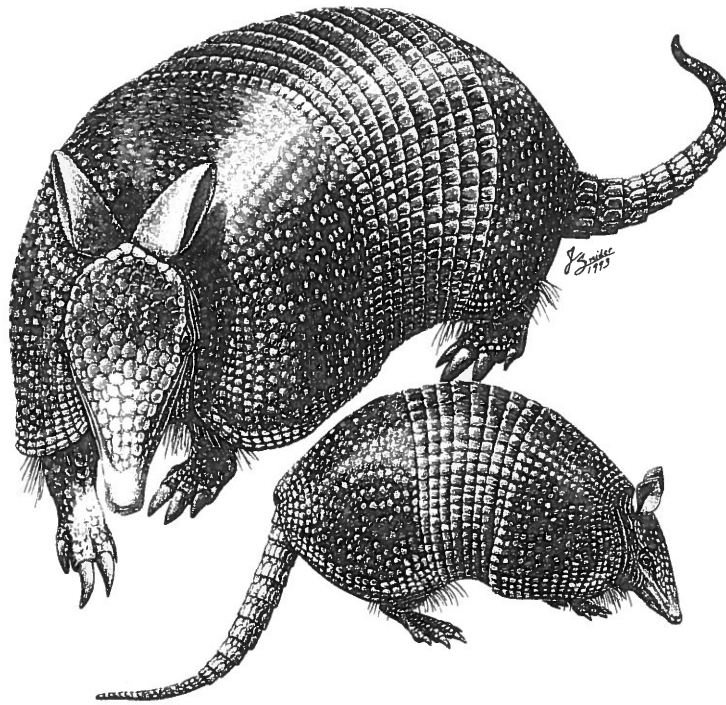


Figure 1. Line drawing comparing the sizes of the Beautiful Armadillo, *Dasypus bellus* (extinct) and, in the foreground, the Nine-banded Armadillo, *Dasypus novemcinctus*. (Art by Julianne Snider)

YOU CAN HELP US ANSWER THIS QUESTION!

We clearly do not fully understand the dynamics of armadillo distributions. Consequently we are asking residents of Illinois and Missouri to report sightings of armadillos to Russell Graham at the Research and Collections Center, Illinois State Museum, 1920 S. 10¹/₂ Street South, Springfield, IL. 62703 or call (217) 785-4844. By carefully recording these observations on computerized maps we may be able to determine more about why, how, and when armadillos expand and contract their ranges. This will not only help with our understanding of the modern species but it will also provide a foundation for interpreting the animals of the past.

This recent northward movement is only part of a larger trend in the Nine-banded Armadillo's migration into the United States in the last 150 years. It was first found in the United States in the mid nineteenth century when it was restricted to the Rio Grande River Valley in southern Texas (Fig. 3). By the beginning of the twentieth century, it had expanded its distribution throughout southern and central Texas and by the 1930s had spread throughout Louisiana. Continuing its expansion eastward, the species entered Mississippi and Alabama by the 1940s. It invaded Oklahoma and Arkansas in the 1930s and 1940s and was first reported in Missouri in the late 1940s. There have been sporadic records from the southwestern part of Missouri since then.

Isolated occurrences have been recorded as far north as Kansas, Colorado, and southern Nebraska.

Armadillos were introduced by people in southern Florida in 1924. Since then the species has expanded its range northward and westward. Isolated records of individual animals have been reported from northern Florida, southeastern Alabama and southern Georgia. It appears that the distribution will soon be continuous across the southeastern United States, if it is not already.

However, this is not the first time that armadillos have inhabited central Missouri or other parts of the Midwest. Their bones, teeth, and scutes (parts of the bony shell) have been found as fossils throughout central Missouri in Ice Age deposits which are more than 10,000 years old. The Ice Age armadillo was identical to the modern Nine-banded Armadillo except it was two to three times larger (Fig. 1). For this reason, it has been assigned to a different species, *Dasypus bellus* (the Beautiful Armadillo). Unfortunately, Ice Age fossils of armadillos have not yet been found in southern Illinois but they should be expected since fossils have been recovered from adjacent states (both Missouri and Indiana).

The occurrence of armadillos in central Missouri during the Ice Ages is perplexing because this was a time of extreme cold with glaciers as close as central Iowa and Illinois. Even more confusing is that in Heinze Cave in Mastodon State Park, Jefferson County, Missouri, (about 20 miles south of St. Louis) we have found fossil armadillo remains in association with the remains of Arctic Shrews which live much further north today (Fig.2). In fact, this is a general pattern since in most Ice

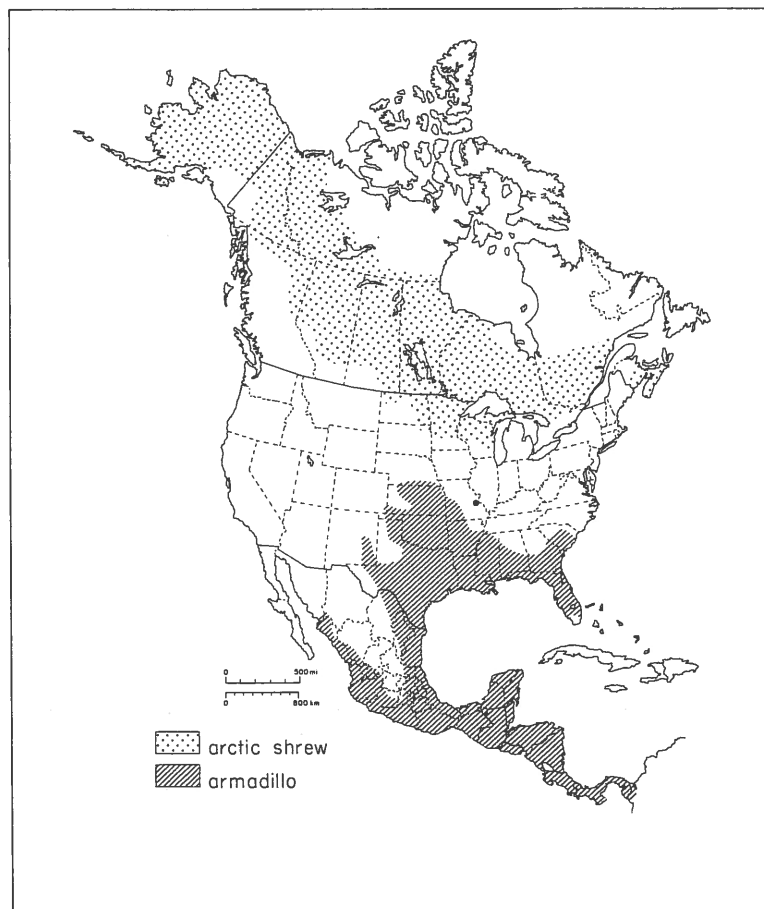
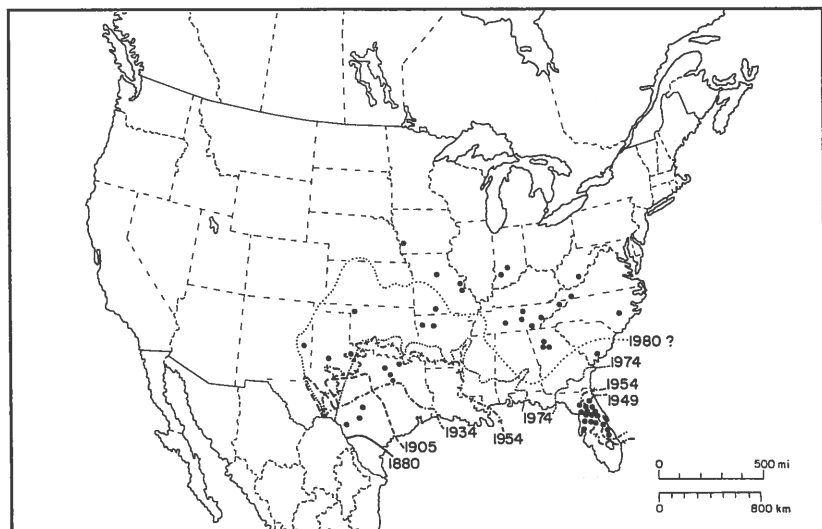


Figure 2. Modern distributions of the Nine-banded Armadillo and the Arctic Shrew relative to the location of Heinze Cave (dot) where both Armadillos and Arctic Shrews were found together in Ice Age deposits.

Figure 3. Changes in the distribution of the modern Nine-banded Armadillo by various decades (lines) compared with the distribution of fossil sites (dots) for the Ice Age Beautiful Armadillo. (Maps by Julianne Snider.)



Age fossil sites from the middle latitudes of the United States, the Beautiful Armadillo is found with other species that live further to the north today. One explanation for these odd associations is that even though the climate was colder, winter extremes may not have been as cold as they are today. During the Ice Ages, the Beautiful Armadillo ranged throughout most of southwestern Iowa, central Missouri, and southern Indiana in the Midwest.

The Beautiful Armadillo became extinct throughout the United States at the end of the Ice Ages, about 10,000 years ago. This extinct armadillo's geographic distribution is very similar to the current range of the modern Nine-banded Armadillo. The living armadillos may not in fact be invading a new area but merely returning to an area that they inhabited when the climate was colder—they may not be harbingers of global warming at all.

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the western Arctic the MacKenzie, Bering Strait, Point Barrow, and Mainland Southwest Alaska Eskimo also used decoys during modern times. Many of the western subarctic American Indian tribes such as the Carrier, Chilicotin, Shuswap, Coeur d'Alene, Coast Salish, Tsimshian, and others in the subarctic Cordillera also used decoys in spearing fish. The same holds true for most of the eastern subarctic groups from Lake Winnipeg to Labrador, including the Northern Ojibway, the Cree, the Attikamek, and the Montagnais. Thus, in North America, the practice extended from north of the Arctic Circle to south of the Great Lakes, where ice fishing becomes undependable at around 40 degrees latitude.

Outside of North America and Greenland, the tradition of fish decoy use is documented throughout much of the northeastern part of Asia. Decoys were used in the Asian Pacific Northeast from northern Japan northward, around the Bering Straits, and elsewhere in northeastern Asia among such groups as the Ainu, Koryak, and Samoyed. In the eastern Siberian interior, groups such as the Essei Yakuts and the Evenki of the Pribaikal Region (west of Lake Baikal) also used fish decoys. Decoys do not

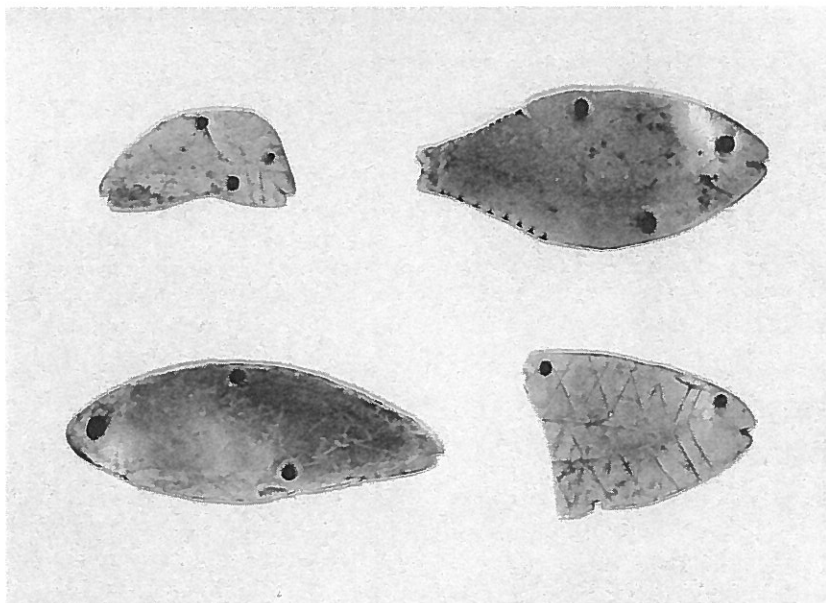


Figure 3. These shell fish decoys (made circa 1300 from Fulton County, Illinois) are the southernmost archaeological fish decoys known. The largest is slightly longer than three inches. A split antler jiggling stick, for playing the decoy in the water, was found with one of these. (Illinois State Museum collections, photo by Marlin Roos).

Archaeology is the only method of determining the antiquity and ultimate origin of decoy fishing. Most modern fish decoys are made of wood and weighted by pouring molten lead into the hollow body cavity. It

at all certain that wooden fish decoys were made prehistorically. If they were widely used in the precontact era, we would have little way of knowing it. Although wooden artifacts are sometimes preserved in caves, lakebeds, in permafrost, or by charring, their preservation in most archaeological sites is extremely rare. It is a simple matter however, to carve a decoy of heavier material and there are numerous archaeological fish decoys made of shell, bone, ivory, and stone. The persistence of items of these materials in archaeological sites allows tracing the age, origins, and spread of the practice.

In the Great Lakes region, ancient fish decoys are made of mussel shell (although one copper decoy has been found). Typically, the carvings are detailed with eyes, gills, and scales and they often have holes for the lower fins, which may have been made of buckskin. Well over forty such decoys have been reported from archaeological sites from eastern Nebraska to Sault Ste. Marie and from central Illinois to central Minnesota. Shell decoys were apparently made by most of the American Indian groups in that area, with the earliest examples dating to around 1000 or 1100 A.D.

Native manufacture of fish decoys of mussel shell apparently continued into the 1700s. One shell decoy was found in a 1730s Fox village in central Wisconsin and one of

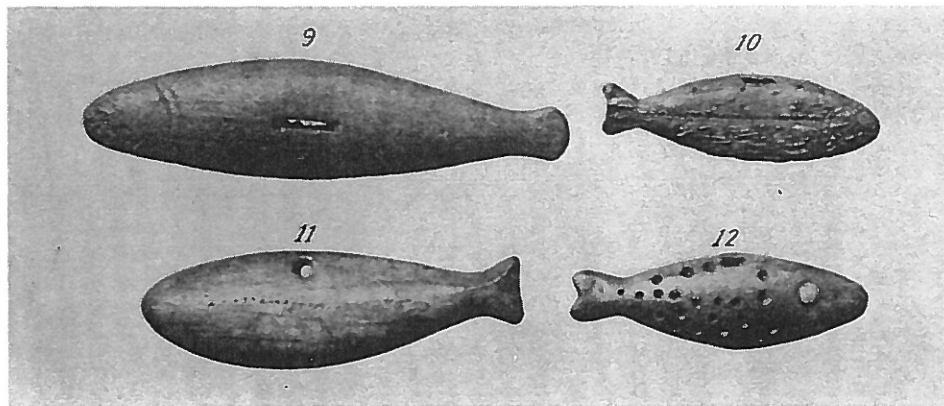


Figure 4. Prehistoric ivory and bone fish decoys, Thule Culture, North Baffinland. This is Plate 43, item 6 in "Archaeology of the Central Eskimo, Descriptive Part" by Therkel Mathiassen, Report of the Fifth Thule Expedition 1921-24, The Danish Expedition to Arctic North America, Vol. IV, published in 1927 by Gyldendalske Boghandel, Nordisk Forlag, Copenhagen. Reprinted by AMS Press, New York. Used with permission.

seem to have been used in western Siberia, Europe, Scandinavia, the British Isles, or Iceland. In short, fish decoys are known to have been used during modern times in about 65 percent of that part of the Northern Hemisphere where ice fishing can be practiced.

has been suggested that stones or other weights could have been enclosed in or attached to wooden decoys prior to this technology being available. Indeed, one wooden fish decoy with a suspension groove has been excavated at an Eskimo village (1818-1912) in interior southwestern Alaska. Nevertheless, it is not

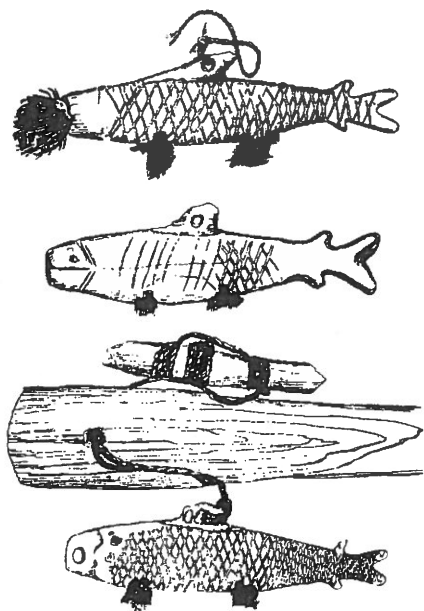


Figure 5. Bone fish decoys of the Evenki, the Pribaikal Region of Eastern Siberia.

the earliest written accounts of decoy fishing apparently describes shell decoys. A letter written in 1709 by Antoine Raudot describes various winter fishing practices of the northern Indians and states "to attract the fish they use a small fish of porcelain which they play in the water attached to the end of the line." Other early references describe beads, gorgets, and wampum belts made of this "porcelain." According to the editor of *The Jesuit Relations and Allied Documents*, Ruben G. Thwaites, porcelain is "simply the French-Canadian term for shell, glass, or porcelain beads used as money and ornaments by the Indians." Almost certainly, Raudot was describing fish decoys made of shell.

North of the Great Lakes, fish decoys made of bone and ivory are a relatively common find in archaeological excavations. Archaeological sites in Alaska and the Yukon have yielded decoys dating to the 19th century and much earlier. Some of these sites contain material as old as 900 A.D, but it is not yet verified that decoys there are quite that old. The Thule (early Eskimo) sites of the Melville Peninsula, Baffin Island, and Greenland provide the earliest definite evidence for fish decoys in North America to date. Still, these decoys were made no earlier than about 900 A.D.

It is in Asia that the origins of decoy

fishing are ultimately to be found. In eastern Siberia, fish decoys of stone are considered to be typical of the Neolithic, which spans four millennia from about 7000 to 3000 years ago. Fish decoys are especially plentiful in the Neolithic sites of the Pribaikal region, west of Lake Baikal, which is interestingly enough the deepest body of fresh water in the world. In the Pribaikal, stone fish decoys first appear in the Serovo Period, between 4500 and 5000 years ago. Their persistence in that locale into modern times is sufficient cause to assign Asia as the original source of decoy fishing.

Decoy fishing through the ice is an ancient subsistence practice that survived because it provides a reliable source of food during the most difficult season of the year. It originated almost 5000 years ago in north-central Asia and spread to this continent over a thousand years ago, where it is now an ancient and traditional practice in its own right. Adopted by the immigrants that flooded into the Great Lakes region of North America during the 19th-century, the complex of tools used in decoy fishing has been modified only in form, not in function. This may be simply because the component functions of decoy fishing cannot be substantially improved upon. But it is perhaps more romantic to assume that the tradition persists because it epitomizes a timeless relationship between the wary fish and the hunter waiting in ambush.

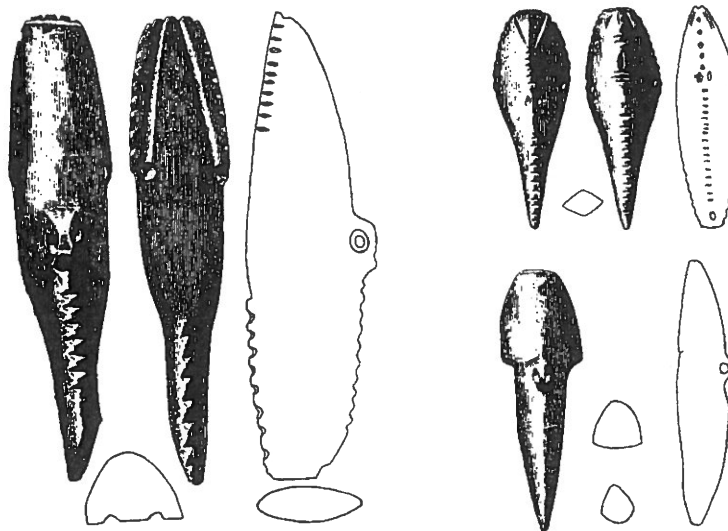


Figure 6. Approximately 4500-5000 year-old stone fish decoys, Serovo Period, Pribaikal Region, Asia.

Further reading:

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The Ancient Art of Decoy Fishing

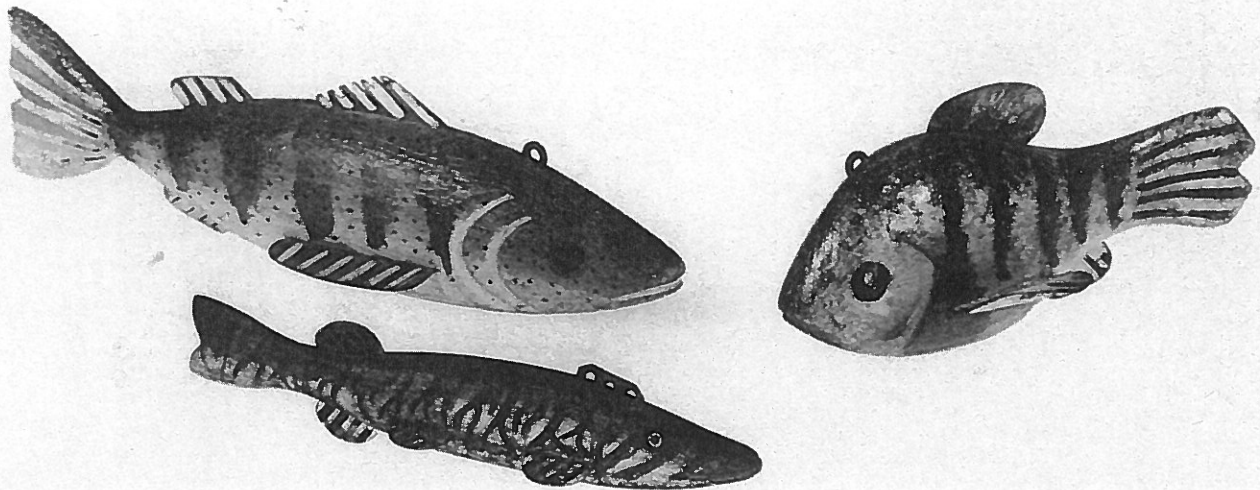


Figure 1. Modern fish spearing decoys (collection of Bob Kustra, photo by Marlin Roos). The perch (upper left) is approximately seven inches long.

Duane Esarey
Collections Manager
Dickson Mounds Museum

Charles Perdew, Frank Cassini, Oscar Henry Peterson, G. Bert Graves—mention of these or other famous carvers of duck decoys instantly garners the attention of avid collectors of outdoor sporting memorabilia. Collecting duck decoys has become a national obsession in the last fifty years and there is little indication that interest in these hand-crafted relics of bygone days will soon wane.

What is surprising is that another kind of carved decoy has only in the last decade come into its own as a highly collectible folk art item. From the western Great Lakes to upstate New York, hand-carved wooden fish without hooks are being sought after with increasing urgency as supplies dwindle and prices skyrocket. The growing respectability

of this new folk art passion is reflected in the increasing numbers of recent exhibitions. In 1990 for example, the Museum of American Folk Art produced an elaborate exhibit *Beneath the Ice: The Art of the Spearfishing Decoy*. Its catalog and other recent books by authorities on fish decoys are useful sources of information. Collectors and carvers have also organized the American Fish Decoy Association, which now publishes a regular newsletter.

In *Decoy Magazine* and the *Wisconsin Outdoor Journal* one can now read articles detailing the fine points of collecting ice fishing decoys and profiling the careers of well-known and accomplished fish decoy carvers such as Oscar W. Peterson, John Snow, Sr., Ray Thompson, Frank Mizera,

and John Albert Ryden. The beautiful wooden fish painstakingly carved, weighted, and painted by these men and a host of others were designed to attract fish close enough to spear through the ice. The decoys themselves were given, traded, or sold for a pittance as little as 30 years ago. Now, individual decoys, judged by their aesthetic qualities and the name recognition of their carver, are fetching prices from twenty dollars each to as high as \$18,000.

Spearing fish with the aid of a decoy saw its peak popularity 40 to 110 years ago. It became a commercial fishing technique throughout the Great Lakes region by the late 1800s, but was outlawed in most areas at various times through the 20th century. Although decoy fishing for sport is still legal in



Figure 2. An 1840s illustration "Spearing Fish in Winter" by Capt. Seth Eastman shows Indians spearing fish through the ice using decoys, and dark huts (from *History of the Indian Tribes of the United States* by Henry R. Schoolcraft)

a few locations in Michigan, Minnesota, and Wisconsin, the main emphasis is on collecting the decoys and gathering information on their production, use, and traditions, including documentation of the early history of winter spearing with decoys.

Without question, 19th and 20th century decoy fishing in North America was adopted from traditional winter fish spearing as practiced by the Indian tribes of the Great Lakes region. There are many eyewitness accounts of various Indian tribes, such as the Dakota, Potawatomi, Menominee, Cree, Penobscot, and especially the Ojibway, using fish decoys in combination with blanket-covered "dark huts" and special fish spears termed "leisters" to procure fish through the ice. Some Indian groups, such as the Ojibway around Lac Du Flambeau, Wisconsin, still practice and preserve the techniques of traditional winter spearing. Ethnographer Frances Densmore described Ojibway decoys in use early in this century:

"The decoy fish were made

of wood with a tail of birch bark and body weighted down with lead. Some skill was required in making these so that their equilibrium in the water was perfect."

Henry Schoolcraft, writing in the 1840s, provided another early description of traditional winter spearing:

"There are some modes of fishing through the ice which are very ingenious; one of the most common is, to play a decoy... by an instrument which is called an aishkun, by the Algonquin tribes... The decoy is generally the image of a small fish. The Indian, placing himself flat on his stomach, covers his head with his blanket, supported by branches, in order to exclude the light. By excluding the extraneous glare, the vision is extended into the waters below, and the watcher stands ready with his spear to dart the point into his victim, as soon as it approaches to seize the bait."

The earliest descriptions of winter spearing with decoys are from the late 1600s. For information on earlier origins we must turn to other sources. Authorities on decoy fishing have determined that the practice extended throughout the North American Arctic, subarctic, and Great Lakes region, and that it also occurred in northeast Asia. For various reasons, most fish decoy authorities (in folk art and collecting circles) favor a North American origin for decoy fishing. One noted authority has even suggested that racism is a motive of those considering otherwise. The answers to questions of origin and diffusion of the fish decoy must understandably come from the realm of archaeology and ethnography.

In modern times, use of fish decoys has been documented among nearly all of the groups inhabiting the North American Arctic and subarctic. Minimally, documentation for this practice in the eastern Arctic exists for the East Greenland, Polar, Iglulik, Baffinland, Labrador, Netsilik, Caribou and Copper Eskimo and the Inuit of Quebec. In