
MEDICINALS

Christina Johnson

Medicinal Herbs & Cooperative

I grew up in Southern California. I always had a love for the forest, but what drew me into my field of work is that I had health difficulties when I was a child, severe allergies, headaches. I started studying health when I was fourteen. Now that I am 38, I've been studying health for twenty-four years. I started making herbal salves and concoctions for my own benefit and found satisfaction in this form of work. I wanted to do something that allowed me to live in the mountains and make a living without having to commute to a job in a city and without degrading the environment. I studied at Humboldt State University as well as Santa Barbara Community College in the areas of Biology, Math, and Engineering. This education has been helpful in running the business.

About ten years ago, I joined Trinity Alps Botanicals. We've been trying to focus our activities in a way that is profitable and ethical with herbs. We started collecting bulk herbs from the forest, "wildcrafting." It was not cost effective—too many plants had to be taken off the land in order to get enough money to run a business. About five years ago we started developing value-added products. Now we harvest most of our herbs from our own private properties and non-native herbs from public lands. If we harvest natives, it is only abundant natives on a case-by-case basis. We don't harvest any native roots, except in salvage situations.

Historically, this is a timber-dependent area. If you drive through many of the small towns, at least half of the storefronts will be empty. We are losing population, not gaining like most everywhere else. There is no work to speak of. We couldn't really be more resource dependent than we are. There used to be fishing, too. But, they put a dam in and now the fish are gone.

There is a lot of legislation and issues. I've gotten so involved in the non-timber forest product issues because of trying to do ethical wildcrafting on public land. I've found that the issues are almost insurmountable, which is why we are focusing on growing the herbs we need on our private land. I've gotten involved with many groups addressing the many public land issues, economic, social and environmental issues that apply to non-timber forest products.

I live where there is mostly public land—Forest Service land—so those are the issues I am familiar with. We have 1.7 million acres of public land and 17,000 people in our county. We hoped that with this huge land base, and not many people, that we could utilize sustainably some of the resources around us in the form of herbs. There is so much legislation and so much Native American concern about commercial harvesting that we are trying to phase out of it except for non-native plants which need to be removed from the forest anyway.

I don't really understand the Forest Service's complex system. I have spoken to the Senate Subcommittee on Forests and Public Land Management about non-timber forest products [NTFPs]. The main point I tried to make to them was that there are a lot of different issues, stakeholders, users; a lot of different people with ideas about how it should all be managed and run. Congress needs to know the complexity of the situation before they come up with legislation. I think that everybody should have a choice over what goes on in the public forests, not just the people in the community. I want the public to be educated and know what is going on, because if they knew they would not approve. They would



not like where their money is going.

I like the big picture issues. I would love to understand how it all works in regards to forest policy and management. I'm very supportive of the collaborative process, so popular today, as long as it is not abused. I think the timing is really right for the Alliance of Forest Workers and Harvesters. This trend towards all stakeholders being included must include the workers who are definitely a stakeholder. For many years I have seen the potential in bringing together labor and environment.

In our area conflict over non-timber forest products is mostly people of place versus migrant workers. Native Americans and local white community members have an issue with migrant workers coming into our area and harvesting (including raking for) mushrooms. They don't understand why Southeast Asians are here in their community. Through the Jefferson Center and the Alliance of Forest Workers and Harvesters, we are beginning to address the mushroom conflict, to try to raise awareness by hav-

ing meetings—just getting people together so people can start talking and learn about each other, learning why they feel like they do. By talking together we can be proactive and stop violence before it happens. The mushroom issues are one of the first examples of what can happen when a resource gets to a certain level of value.

Native American concerns are what stopped me from wanting to be involved in commercial harvest on public lands. The Native Americans in this area, though many tribes have a land base (reservation), consider surrounding public lands to be aboriginal territory. I have been involved with a tribal gatherers working group to come up with quantity limits for commercial harvest of each plant in each ranger district.

I don't really believe in commercial harvest on public land of anything—trees or NTFPs or anything—unless the harvest is ecologically driven rather than market driven.

We are working with a local tribe to manage 1000 acres for medicinal plants for ten years in a partnership between the Tsnungwe tribe, Trinity Alps Botanicals and the Forest Service. To show an alternative management strategy and to work with indigenous knowledge as the leading model.

Christine Ambrose wrote standards and guidelines with me for harvest of selected medicinal herbs. We sell them [the guidelines] through our business and the Forest Service has them in their local offices. We hope other businesses dependent on non-timber forest products will consider developing standards and guidelines for harvest in their areas.

I develop a relationship with every single person that I buy wildcrafted or organically grown herbs from. We know how they harvest, we train our harvesters, give them our standards and guidelines, and go out in the field with them.

I am always encouraging people to learn how to grow native plants. It seems like there are still so many out there, but there is a limit.

We have thirty-five different herbs that we use in extracts, and only three are wildcrafted at this point. We still take a few contracts to harvest bulk herbs that come from the wild, but we are phasing towards value-added.

The business is processing the herbs. We hammermill them and either sell them as cut-and-sift to stores or wholesale markets or turn them into herbal extracts, oils, salves and creams. We have a line of about twenty different value-added products that we sell to retail stores locally and regionally and to individuals.

The medicinal herb market is super competitive because the big guys are involved now. When we started ten years ago, only fringe people and fringe companies were attempting to sell herbal remedies. Now we're competing with large pharmaceutical companies. They are some of the richest corporations in the world. We are competing with the global market, with people who can sell their herbs for one dollar a pound when we can't do it for less than ten dollars a pound. We are trying to find niche markets and trying to educate people about herbs and provide a high quality product with high quality service and information on the herbs. We figure if we can capture one-hundredth of a percent of the market for these products, we'll be doing great.

Martins-Ferry Jones

Traditional Gatherer

I was born in northern California, and I've lived on an Indian Reservation for twenty-four years, all my life, in a rural community in a valley. It has a river that runs through it and it's a beautiful place.

The forest is important to me. My people have gathered for thousands of years. We hunt fish,



gather acorns, mushrooms, and basket materials. It's been incorporated in all my life, because it's the way to survive.

I learned my culture and traditional ways from my grandfather. From my mom I learned how to gather basket materials. From my grandmother, I learned how to do the mushroom and acorn harvest.

I would like to live here until I die, but it's hard to find jobs around here that my boyfriend can live up here also. He's not a tribal member, and it's tribal preference before anybody else. I work seasonal, so six months out of the year I'm for sure bringing in money to be able to stay, but when I'm not, I usually go out of town.

I graduated from high school and I did some college courses, and then I started working for forestry in the summertime. I did an internship, and I liked it. The season came up again, and I applied, and I ended up dropping school. I love the field, I love the fieldwork. I got to work with the marbled murrelet crew, early in the morning, like 3:00 until 7:00 am.

I worked for the casino for a year, and when my season came on, I quit the casino to work here. Also I used to sell pull tabs, I used to waitress, but the forestry thing was way more fun. I am a biotech for tribal forestry. Spotted owls surveys, marbled murrelet surveys, Also I've been trained in amphibious surveys. I've just done archeological survey training, and I'm pretty stoked on going out there and being able

to recognize prehistoric sites on ancestral lands.

[On my job right now surveying spotted owls], I first of all grab my backpack, and my mice—I take live mice. I go to setup points along all the different logging roads, usually a quarter mile to a mile apart. I stop at each site around where we've found owls nesting before, and I hoot either vocally or with a megaphone. If I do find an owl, I feed it mice. By how many mice it takes, or what it does with the mice—by its behaviors—I can tell if it's single, nesting, or just roaming the area.

My professional job starts in March and ends in September or October. I fish throughout that time. My whole family fishes, and I'm never without that. Acorns, I usually go up in the fall and look for them and process and leach them and make soup. I go out with my mom—she's got her own little clock in her head, and I usually just go out with her when she needs somebody to help her. I myself don't know how to do the basketry yet. I'm learning how to braid beargrass and make necklaces, but I still don't have the time to sit down and really learn how to do the baskets. [Mushrooms are] pretty much in the fall.

[I want to] try to climb up the ladder here as a tribal member, using my field experience as schooling experience. Then maybe I will take some college courses. I'm probably going to live and retire and die here as a forestry worker.

Q: What have you seen change?

The salmon runs are getting smaller. It's harder and harder to find mushrooms each year.

I've seen more other ethnic people coming into the area. It kind of scares me, but I really doubt they'll actually come and live on the res-

ervation. They're from out of town, out of the state—there are just so many different people coming into the area. They're coming in from San Francisco—it's cheaper to live out here. They're coming from L.A.

They have different types of cultures. They're kind of meaner, because they grew up in the bigger cities, and we're just all "rural hicks." And like you say, "Hey, what's going on?" And they'll say like, "Hey, don't talk to me."

There are African Americans, Latinos, and a lot of Laotians—the Southeast Asian cultures more of them than anyone else.

Q: Do as many tribal people harvest as in the past?

You have to be a certain blood quatum to be federally recognized. I see our blood quotums dropping, and then you're not federally recognized. Then you can't have the same hunting, fishing, and gathering rights as a federally recognized person.

Not so many of the older people [gather] anymore. My mom, the people she considers old don't go out anymore. But I see people just gathering to make money off the raw materials. I think everyone is trying to eke a living out.

[I'd like to see] more youth involvement. I'd like to see them learning more about their ways and their cultures—have a more positive outlook on life other than being down in the dumps and not going anywhere. I'd like to see more training programs where we could teach youth how to be good forest workers and harvesters. I'd like to have a sustainable harvest every year instead of people going out and not respecting the land and taking patches all out. I'd rather see them be able to know how to use the natural ecosystem to replenish itself.

It's a losing cultural thing. I don't see that many basket weavers at all anymore. There's big cash crops, especially like the mushrooms. I think a lot of the younger people are just not going out in the woods and looking at what's out there. This is their land, and they've got to know what's going on out there, or they're

going to miss out on something that's their livelihood.

Q: What would you like to see happen with Forest Service land nearby?

I'd like to see more people coming together and breaching the white-Native American deal. There's prejudice out there. I mean, people you've grown up with all your life, people get jealous because you have rights to go out and do all this stuff—pick, gather, fish, hunt—yet they've got to pay for it. They don't see it as your natural born right because you got stuck on a concentration camp, and you had no say in the matter. They aren't the ones who did it, but still, their people put us on those [reservations]. I'd like to see people talk more, hang out more, at least find some common ground.

Q: What do you think about commercial harvesting of non-timber forest products?

As long as nobody's trespassing on private property, or coming onto the reservation trying to get the almighty dollar—go for it! Probably not me. Traditional [gathering], yes, because I help my mom with hers. I don't weave the baskets, but I help her gather. I don't like to eat mushrooms, and I don't care for acorns. I will go out there and pick them because I know my grandmother likes them.

I would like to see stricter rules and laws for the [mushroom] buyers, so they can't keep sliding their scales up and down to what suits their fancy, and ripping the people off when they're getting top dollar. The scale of paying varies so much during the same season. And also, I'd like to have them be accountable for what the people are harvesting. Sure, they'll stand there and talk to them with small talk. They could be asking them if they have permits. If they don't, don't buy their mushrooms. There's got to be some kind of accountability for the buyers.

My kids, I would like to take them out, and I would like them to be one with nature and hike around and not see it as a job or a hassle to go out in the woods. I mean, I like camping and I like hiking and I like fishing. So hopefully by enjoying it and dragging them along, they'll enjoy it too, and be able to live off the land.

I hope by sending this out, other Native Americans—the younger people—from other places would read it and contact me [through the Jefferson Center] and let me know what their own different plights on their reservations are. Because I'm just here on my own.



Denise Smith

Medicinal Herbs, Wildlife Surveys

I was born in Stockton, California. My mom's side of the family is Latino; my father's is European. I'm half Mexican and half European. So I'm multicultural or biracial, or whatever you want to call it. That's always been pretty interesting, trying to fit into society having two strong different cultures. As a child, we moved around a lot through California, but we also lived in Colorado. I went to college in Sacramento. Since then I've lived in Oregon, Massachusetts, Alaska, and mostly in California. I'm married and have three kids.

I work for a tribal agency doing wildlife surveys—mostly endangered species surveys, but also culturally significant species, for about six years. I also work with a botanicals cooperative. I do harvesting of medicinal plants to make tinctures. I harvest medicinal plants and mushrooms for personal use. I'm also a wildlife rehabilitator. I care for sick, injured, and orphaned native wild animals. Most of this work is being done out in the woods.

I always knew I wanted to live out in the woods and my husband was happy to go anywhere I wanted to be. That's how we ended up out here living a rural life. By being rural we've chosen a poorer lifestyle. The jobs in rural communities are lower paying. But for us it's very rich because we live in the woods.

The botanicals cooperative interested me because I wanted to learn more about what was out in the woods and how to harvest it and how to use it. I was interested in learning how to propagate and grow some of the native plants, to see what was on my land, to help make medicine and to make money doing that.

The cooperative has changed over the years. It started out with over fifty members. They were spread out doing everything from growing, going out and harvesting lots of different types of things, doing the medicinal market, the floral market, and working with a big broker. The group fell apart to where there were just a few people left. The few people left were able to focus—instead of trying to do everything in the

woods, we focus just on medicinal plants.

We were also able to start doing research. We got a grant, and we were able to pick certain areas and start setting up monitoring plots.

What was clear to us at the beginning of the cooperative was that nobody had a clue for most

the tribes that we won't even harvest at all. The ones that are not quite so sensitive, we'll just harvest those—non-native plants like St. John's Wort.

Also because of this [forest] fire that just happened, they just sprayed all kinds of “wonder-



Bill Otani

native plants as to limits, quantities, how much is out there. People were just taking whatever they wanted in whatever way they wanted. Since then we've learned that there are only certain quantities that should be taken out to keep populations viable. We've been able to work with our local Forest Service and educate them and start to set up quantity limits.

In this area, there's a lot of timber land owned by timber companies, and private land, but there's also quite a bit of public land. Because there's national forest, there are a lot of opportunities to be able to harvest. From time beginning, the Indian people have been out here and harvested medicinals as well as florals for basketry. In their culture there were no boundaries. In our ranger district, they're [forest service] pretty progressive—they still believe that tribal people can harvest without having permits. A lot of Native people use public land around here—it's important to us that this is respected. And there are certain plants that are sacred to

ful” chemicals on some of our public land. We can't harvest there anyway.

I'm out in the woods at least five days a week. I'm either looking for wildlife, or tagging wildlife, or studying habitats that wildlife needs and describing about the plants, trees. Most of us are seasonal employees. Sometimes it's really great working seasonally and sometimes it's hard. It's great to catch up on your life and be with your family and get your house in order. But the hard part is financial. So you spend part of the year doing what you can working full time. And then I go out and harvest for some of the year and live low key when I'm not working. Because I work for a tribe—when I'm working, seasonally—I have health insurance, which a lot of forest workers don't have.

What we have found with the tribes is that what they want to know is that people are going to harvest in the right way, because if you do it in the right way the plants are going to come back. The big fear for myself is that somebody

is going to say, “This plant is what we need pharmaceutically,” and big pharmaceutical companies are going to take this plant.

By working with our local district ranger, a list was developed of native plants for sustainable harvest, with quantity limits, which you can get a permit for. It’s a huge step. Most Forest Service folks aren’t as educated and don’t even know their local issues.

Local community members do harvest non-timber forest products, and it’s mostly mushrooms. The tan oak [matsutake] is the number one money maker. Poor folks rely on that season. You’ve got your locals, your buyers—who come in usually from Oregon and Washington. You’ve got some pickers who come from Oregon and Washington. You’ve got your tribal folks. People also go to the woods for firewood on private and public land. There’s not a very big floral or medicinal thing happening here.

In my neck of the woods, you’ve got the poorer people that will go onto Forest Service land and private people’s land. People come onto my land every year and it is sad, because my kids and I harvest on our land for food. I try to work it out with my neighbors. Every year it’s a deal. Lots of local poorer people, people coming in from other states, some folks from Eureka and Redding area. Southeast Asians come up here and harvest. Basically what you see is people when they go to the buyers. You see long lines of folks standing there. I’d say most of them are local Anglo folks.

Another big problem for the Forest Service that we’ve tried to point out over the years is that most folks you hand a map to can’t read a map anyway. We can definitely translate stuff from English to other languages, but how do you educate people on how to read maps? The local Caucasian community knows when they aren’t on public land, and sometimes they know they’re harvesting where they’re not supposed to be, but they do it anyway because they’re desperate.

This was a timber area. Because so much has already been cut, this

town is turning into more of a recreation place. It used to be a big thing for people to go fishing, but the fish runs have been bad because of the lack of water. Over 90 percent of the river was taken by Central California big water, big business. We have been fighting to get water back.

I see Latino crews come up and do brushing on Forest Service and BLM land. I don’t see local folks going for those contracts, but I don’t know enough about the whole contracting end. I think the biggest interaction is when everybody is at the laundromat together, that’s about it. There’s no major conflict. I don’t think most of the folks who live here locally even know they [Latinos] come and work. They stay for a few weeks and then they’re gone.

We had that huge fire—that was big business for while. I know during the fire there were a lot of Latino crews doing the brushing and whatnot for the fire. That was impressive, just seeing the amount of work that those crews can do. They really outworked a lot of the locals. Outshined us!

As far as racial stuff, people in this small lo-

cal town pretty much look at me as if I’m Caucasian. I don’t really get respect of the other parts of my culture. But it’s safer that way I guess. I’m not picked upon as much as some of the Indian folks or Latino people, or other people of color. It’s a daily part of life. And for my children, they’re really proud of their heritage. The school pressure is totally there, but that’s OK, because they have good friends who are also biracial and that helps them a lot.

One of the more immediate things I and a couple other women are really pushing for is equal pay and equal training. Because we’re women, the guys tend to get more money and training.

In the longer term, with all this learning and sharing we’ve been doing with other cultures, I would like to see more cooperation. There is so much to learn from the forest itself as far as different techniques of managing. I’m really excited about doing more monitoring and inventories, and understanding about what’s needed to have a truly healthy forest and share that with my community. There are a lot of jobs coming out for restoration and that’s exciting, because there are a lot of areas hurting out here. I can see helping other folks in my community, some of the poorer folks—a lot of these people used to be loggers and there’s not the same amount of jobs out there anymore. But a lot of them have skills to run equipment or not be afraid of being in the woods. I see a lot of opportunity for a healthier community.

We know we can’t solve all the problems, but sharing from our hearts all the different things we see has helped to educate me and made it so I feel empowered. It is good to know that there are people with forest worker experience who can go and talk to top level people and share from the little person out here in the wood’s point of view. I think most of us want to see sustainable jobs, sustainable livelihoods, and we want to see the woods be healthier. If people took the time to listen to all the little voices—most of the people I listen to really care about the woods and care about living sustainably.



Sherlette Colegrove

Traditional Gatherer

I come from six generations of the Hoopa Valley Indian Reservation. I was born and raised traditional values. We were born as caretakers. A lot of depletion and rape and stuff were happening not only in our valley and our area, but in the continent. We're seeing overpopulation, poverty, and we're losing the love of the land. We're faltering from it. I'm not saying "we" as Native Americans—all people are faltering from it.

My great grandmother always told me that the root of evil is the dollar. When people see dollars, that's when you're going to lose the value of your land and your healthy forests, and things are going to die. And we're going to die, not just Indian people, but all people are going to die from it.

And that's basically how I got involved, just being raised that way. I went to work for the Forest Service, and they didn't believe in our Indian ways. I worked there I think eleven years. I tried to work for the Bureau of Indian Affairs on the reservation, and see if we could change some forest land management plans. Since we went sover-



eign, the Bureau packed up and left, and we did our own forest management plan, and we do lot of our cultural burns and stuff.

The more and more I did some traveling and started talking to other ethnic groups, I found out that we're all crying out on a lot of issues. And that's the environmental issues, like the chemical sprays, and that's about more controlled burnings—burns in old blocks where brush is overtaking.

And the biggest issue is poverty. Now we're getting into this big issue of special forest products. The Section 339 law that's come up, to the Native American it's a victory. However, to other people, it's bad because every product that comes out, they'll have to have a permit for each product. In the past they didn't have that. The reason the Native American is happy about it, is because they're looking at sustainability. But then the other side of it, people are looking at value-added to make a living.

So that's where Native Americans are going to have a little prob-

lem, because it's not only other cultural people, but even our Native American people are in a poverty state, starting to go that route. It's a conflict, because here you're raised traditional values where you don't sell. The creator put that there for you to survive and live on. [But] over here, there's no other jobs in the woods or nothing, and you have to start harvesting to sell to make a living. So it's a struggle. It reminds me of the story of being a willow stick—you've got to snap back every now and then.

I don't sell products. But I have trained people to sell products. I have trained, I call them "white people," and then I've trained the Latinos, and some of the South Asians, how to harvest and how to go out and sell it—the plants, mushrooms and so forth.

But I know people, even my immediate family, had to go out and do it for a living. Just to put food on the table for the children. We're finding out it's not really a conflict, because we're going into blocks that are going to be logged out. Instead of going into the traditional sites, where it's an everyday-living type thing. So if we know there's a block coming up, our forest manager proposes it, and then whoever wants to go out and do some harvesting in that area can go out. But you have to be Native American—no outsiders can come in and harvest. We're trying to implement a little for the tribal members to start getting a little bit of income there, because right now, we're high unemployment. So that's why we're going into the special forest products.

The elders, there's only a few left and it's time for us to start sharing how-to-harvest techniques, and start having Native Americans having input in forest management practices and cultural burns and sensitive areas, aboriginal areas, aboriginal rights. In the past Native Americans was never recognized, and now they're starting to get recognized, which is kind of an opening door.

And now we have more communication with other ethnic groups. We've never had that with white, Latino, South Asian before. So we're taking that step forward, and it's not an easy process. It's hard. But we're willing to take that step. We had never had no trust, and now we got to, otherwise there ain't going to be no more forest.

In the past twenty years, the minority people—and when I talk minority people, I'm talking even low, low white class of people—have always been screwed by contractors, by Forest Service regulations. They were crying out, and nobody has heard their voice. So what they start doing is joining different groups to make a change. To stop the communication barrier so we can stop the violence. Because that was the biggest issue, was the violence over special forest products. Different groups would say, "We have access." Another group saying over here, "No! We pay taxes, we have access!" In the long run, the aboriginal territorial rights people had the traditional access, and they never had no say. Nobody ever knocked on their door to say, "Can we come harvest? Is it all right? Can we get permission?" None of that has ever happened. Now it's starting to, and it's a slow process.

How do we go beyond past history? And try to trust now? It's very, very complicated and hard. Because the old history can taunt us to death. But at least the doors are opening for a little communication, and it has improved from twenty years back.

In our area, we're very fortunate because we have strict regulations. But off reservation, I'd like to see more monitoring process with the Forest Service or BLM on native plants. I'm talking like Angelica, prince's pine, Oregon grape—the ones that are really hitting the market hard. I'd like to see more monitoring, because if that's not done, when they deplete that area, they're going to go to another area and deplete it and pretty soon they're going to be sneaking on tribal lands and then there's

going to be an outbreak.

We're very fortunate—John Larson in our area, has started an "open doors" for Native Americans, protecting aboriginal rights. Setting out areas where others can't go over here and harvest, "We're sorry, this is set aside for Native Americans." Thank God it is forbidden to harvest Angelica in Six Rivers National Forest—only a Native American can. But in the Mad River district, it's not forbidden.

Being raised in our own Native language, and then going to meetings with different ethnic groups is really strange, because the white language, the English, is very fluently spoken. I feel sorry for the Asians and the Latinos and Native Americans, because they don't even know what the English speakers are saying. Some of the words are not even in our language—how to interpret it is hard.

I got a certificate in computer stuff, and I'm thinking about getting more modernized. Then I get scared over that because I don't want to lose that value that I have. People have gone away to get education,

what's been handed down from generation to generation to generation.

How we were raised, we were created here to protect what the creator has given us for the future. There's children around us. What we do now is going to affect those children. There's so much violence. Twenty years down the road when these children get older, we don't want to see them fighting with each other. Hopefully then they'll have more communication and they'll be able to work in a unified voice. That's what we're trying to do now. I believe, ten, twenty years down the road, the younger generation is going to be powerful. That's my goal.

My great grandmother, she said, "They are going to kill the world." And she always said, "outsiders," and I knew what she meant by that, because it was people in foreign countries. They kill their land, and they come over here and try to kill ours. So now everybody's putting their foot down and saying, "Wait a minute! We're losing, we're getting into a depletion state, so now we need to go into sustainability." Everybody's starting it now. Even the foreign countries are. They're trying to see what Native Americans have been doing. My great grandma always said we were environmental. This is what we were born and raised. Plentiful food, edible plants, and so forth were put on here to survive off of, and we had to take care of it.

So what I'd like to see in the future is everybody getting together and start doing it the sustainability way. And I know we need to do the survival, to put food on the table, but do it where you know you're not going to deplete it. There's got to be some-

how, some way somebody's going to sit down and do a green house and put Native plants back in there when they do harvesting. That's always been my dream.



Miranda Black

and they come back and turn more white-oriented, and then don't have that down-to-earth traditional cultural value. You want to grow, but you don't want to give up