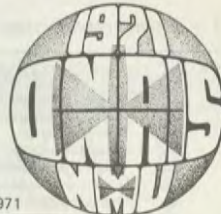




The Nishnawbe News

Published for Indians of the Great Lakes Area by The Organization of North American Indian Students



VOLUME ONE, NUMBER THREE

September, 1971

Mark Perrault Elected Chairman Of MCIA

In an open meeting held at St. Ignace, Michigan on Friday, July 30, Mark "Kelly" Perrault was elected as the Chairman on Michigan Indian Affairs Commission. Perrault of the Keweenaw Bay Community of L'Anse, Michigan succeeded William A. LeBlanc, Brimley, Michigan, as the new Chairman.

The Indian Commission which is directed by Sam Mackety in Lansing, Michigan has made its first step since its organization in July 1965 to become an all Indian Commission. Previously, it had seven Indians on the eleven man committee which had been set up to serve the needs of Michigan Indians. Although the proposal had been set before the legislature before, last month has been the first action toward an all-Indian Commission made since the proposal two years



"KELLY" PERRAULT

ago by Perrault. Though, the decision may seemingly have been arrived at overnight, the change is still not complete.

Indians Claim Immunity To Suits In State Courts

Indian defendants in a suit seeking to force them to comply with Michigan's fishing laws contended Wednesday that state courts have no jurisdiction in such a case.

Donald Anthony and his brother, Jacob, owners of the fishing tug, "The Bear," contended state courts lack jurisdiction because 19th Century treaties granted Indians immunity to suits in state courts.

Circuit Judge Raymond L. Smith continued the hearing without ruling on the contentions of the Anthonys.

The judge gave the North Ottawa Rod and Gun Club and the Michigan United Conservation Clubs, who filed the original motion trying to

force Indians to comply with state regulations, and the Anthonys 17 days to prepare briefs.

The suit also names the Bay Mills Indian community near Sault Ste. Marie as a defendant. Chippewa Indians from that area have been doing commercial fishing.

A ruling by the Michigan Supreme Court last spring upheld the right of Indians to fish and hunt without complying with the state's conservation laws. The court held that 19th Century treaties guaranteed Indians unimpeded access to fish and game.

The hearing is expected to resume in mid-September.

NCAI Director Charges Nixon With Failure To Keep Promise

"President Nixon has failed to keep his promise of consultation and self-determination to the Indian people," Leo W. Vocu, Executive Director of the National Congress of American Indians, charged recently. "The Administration is ready to reorganize the top positions in the Bureau of Indian Affairs and create as well as fill the position of Deputy Commissioner without any effort to consult with or seek recommendations from Indian people," Vocu stated.

"Here you have a perfect example of the Administration playing with the lives of the Indian people and not recognizing our rightful role in the decision-making process that will affect our lives," continued Vocu.

The appointment was a major topic of discussion at the Tribal Chairmen's Association meeting in Albuquerque in July.

"The secrecy surrounding this appointment remind me of Secretary Udall's drafting of the Omnibus Bill in 1966. He and his staff swore nothing would be done without consultation too, and we of the

Indian community well remember when this bill was dropped on us," Vocu remarked. Administration officials continue to promise to consult and remind us of President Nixon's fine speech last year.

Indians File Suit For Free Education

Ann Arbor — A suit that would require the University of Michigan to provide education for all Chippewa and Potawatomi Indians in the state has been filed in Washtenaw County Circuit Court.

The class action suit was filed in behalf of Michigan's Indians by Paul J. Johnson, a former U-M football player from Indian students at the university.

The suit charges that part of the land for the original building of the university was given by Indians in exchange for a promise that the education of their descendants would be provided for by the school.

Passes On 6-3 Vote

25% Blood Quantum Approved By MCIA

The Michigan Commission on Indian Affairs (MCIA) met in St. Ignace, Michigan on July 30, 1971 with Indian Hunting and Fishing rights the number one topic on the agenda. "Implementation of hunting and fishing regulations is the primary purpose of this meeting," said Commission chairman William LeBlanc of Perry, Michigan.

The Commission was given one week, until August 7, 1971, by the Governor to approve and implement the recommendations of the Governors' Special Task Force on Indian Fishing Rights. (See Report on page two.) This report was the result of two special Public Hearings held by the Task Force in Traverse City and Sault Ste. Marie, Michigan on July 13 and 14.

The question of who constitutes an Indian in Michigan became a major point of controversy during the meeting. The Commission asked for the adoption of 25% blood quantum as the determining factor which constitutes an Indian in Michigan.

Commissioner Arthur Allan Smith, W-Dearborn made the following motion: "I move that this

Commission recognize 25% Indian blood for the issuance of cards pertaining to hunting and fishing and the Commission take on the responsibility of publicizing this to non-reservation Indians. Smith's motion was supported by Commissioner John Winchester, I-Ypsilanti.

After discussion, Smith's motion passed on a vote of six to three with two Commissioners being absent. Voting for the motion were Commissioners Dakota, Winchester, Smith, Butz, LaBlanc and Quigno. Voting no were Commissioners Perrault, Adams and Sownick, with Nakkula and Fitzharris being absent.

Samuel Mackety, Director of the Commission, stated that there was general agreement among tribal leaders on the one-quarter blood quantum and that he had personally polled the Indians throughout the state. The only exception to the adoption of the one-quarter blood quantum was from Mr. Fred Hatch, President of the Original Bands of Chippewas from Sault Ste. Marie, Michigan.

Much criticism was leveled at the Commission by Indians seated in

the audience for assuming the right to determine who is an Indian in the State of Michigan. It was stated that this is a prerogative of the various tribal groups throughout the state and not a matter for the Michigan government to decide. "The purpose of the recommendations is that the Task Force work with tribal chairmen and not to set the guidelines for them," said Richard Helmbrecht, Aid to the Governor and a member of Indian Fishing Task Force.

Commission Chairman LeBlanc stated that if this motion passes by the Commission, cards for identification will not be issued to organizations which do not adopt the one-quarter guidelines. Under these guidelines the 3500 member Original Bands of Chippewas and Their Heirs, Inc., of Sault Ste. Marie, Michigan would be excluded from issuing the standardized ID cards now being distributed by the Department of Natural Resources.

"All other Indians in the State of Michigan who are not descendants of tribal groups in the state could be qualified by applying to the Commission," LeBlanc said.

William Jondreau Case

(Editor's Note: The following is the second and final installment of an article spelling out the issues and their impact following the Michigan Supreme Court decision in the case of William Jondreau.)

The law has at one time or another held all of the following to constitute Indian status. Since this is a somewhat sensitive area, the authority for each is given. It must be kept in mind that, legally speaking, an Indian is what the law legislatively defines or judicially determines him to be. General definitions do not suffice:

(1) An Indian can terminate or abandon his tribal membership and thereby cease to be an Indian for all legal purposes whenever he wants to do so. (United States ex. rel. Standing Bear v. Crook, 25 Fed. Cas. No. 14891 (1879))

(2) The biological factor is important but not conclusive. (United States v. Lucero, 1 N.M. 422, 438, 442 (1869))

(3) Social factors may affect the classification of an individual as Indian. (Morrison v. California, 291 U.S. 82, 86 (1934))

(4) It is essential that ordinarily, excepting some adoptions or other unusual circumstances, some of one's ancestors lived in America before its discovery by the Europeans, and that the individual is considered an Indian by the community in which he lives. (Federal Indian Law, United States Dept. of the Interior, (1958))

(5) Blood quantum does not neces-

sarily matter except in the special cases cited. Thus attempts to assign blood quantum arbitrarily are questionable. In Sully v. United States, 195 Fed. 113 (1912), the court held where one-eighth bloods were involved, such persons were of sufficient Indian blood to substantially handicap them in the struggle for existence and that such persons were Indians and entitled to be enrolled as such.

(6) Children born of mixed parents achieve the Indian status by blood of either. (See Act of June 7, 1887, Ch. 3, 30 Stat. 90)

(7) A person who is of some Indian blood and a member of a recognized tribe regardless of blood degree is an Indian by law. (25 U.S.C. 372, 373)

(8) In dealing with Indians the federal government recognizes that it is dealing not with a particular race but with members of certain social-political groups toward which the federal government has assumed special responsibilities.

(9) The most comprehensive and meaningful definition of an Indian is found currently in Section 19 of the Indian Reorganization Act of June 18, 1934, which reads as follows:

The term Indian shall include all persons of Indian descent who are members of any recognized tribe now under federal jurisdiction, and all persons who are descendants of such members who were on June 1, 1934, residing within

the present boundary of any Indian reservation, and shall further include all persons who are of one-half or more Indian blood. . . .

. . . The term tribe, wherever used in said section shall be construed to refer to any Indian tribe, organized band, pueblo, or the Indians residing on one reservation. . . .

As to who can fish and hunt and where;

4) Treaties were made with Indian governments, either tribal or those of so-called Indian nations.

It is indeed a difficult question at present to answer until the entire effect of all treaties made in Michigan is known. It is probable that when this has been accomplished, some geographic limitations will exist, since for example, a Pottawatomi person living in Southern Michigan who was never party to any treaty affecting the Upper Peninsula can hardly exert privileges in the Upper Peninsula. Conversely, an Indian person living in the Upper Peninsula could hardly avail himself of the privileges of treaties made by Lower Peninsula tribes. A note of caution, however—since some treaties were made with nations, this subject must be better researched.

5) Can this right be bargained with and sold? The general answer is yes. The Indians concerned were paid some \$12,000,000 for the loss of fishing rights in Pyramid Lake when its waters were diminished

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NISHNAWBE NEWS

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The "State" Of Michigan

The situation we're involved with concerning "Hunting and Fishing" is because of an unkept word written so many years ago that the white man thinks it useless and obsolete. The white ancestral heritage is only a minor problem. We, the Indian, are almost in a reverse situation than that which was experienced by our forefathers, when every white carried a gun, when great fleets of fishing boats set out on the Great Lakes. There was always a profit for the white.

We have lived in these woods and around these lakes since the beginning of time, for this reason we should be the first to realize survival is always dependent upon discretion. It hasn't always been survival of the richest. The words and actions of a few can have a terrific effect upon the unknowing populace, when the written word is no longer considered always the truth.

We must hasten to provide and protect our own guide lines with which we shall throw all lies and hatred back to the people who foster them. With the development of our Law, be it on or off the reservation, the white population will be on the other side of the road, where confusion and lies can be directed at no one but himself.

These are not just irate citizens, these are people of conservation groups who are not acting fairly. But do we have the right to carry our enthusiasm as far and as fast as to aggravate the rescinding of our treaty rights? To protect is to conserve as well as maintain a balance for the good of our people. Maintaining our rights is very dependent upon our actions. Let us all hope that the only thing we inherited from the white society was Misery. . . .

David Batiste

Should Do More

During recent months the Michigan Commission on Indian Affairs has undergone a great deal of public scrutiny by the Michigan Indian Community. Early this year the controversy boiled to the surface when the Governor was presented a list of demands asking for a complete revision of the Commission.

The Commission functioned like an eleven man fraternity traveling around the state in the name of Indians of this state. The Commission often met at places where no Indians reside and with no public announcement of such meetings. They were pictured as a pseudo-secret organization which did little or nothing for the Indian.

The Commission is and was referred to as a "Political Football" so that when the Governor was criticized for the poor socio-economic condition of the Indians of this state, he could proudly point to his "Indian Commission."

Each year the Commission prints an annual report to the Governor of the State of Michigan and the House and Senate of this State. After reading the glowing document entitled the "1970 Annual Report," it is easy to see why the Indians of this state are in such "great shape."

With its cumbersome committee structure which ranges from Arts and Crafts to Employment, it is easier to see how such a bureaucratic structure becomes its own worst enemy.

Representative Mike Dively, R- Traverse City, has proposed new enabling legislation for the Commission which proposes that at least eight members shall have at least one-quarter quantum Indian blood, three of whom shall be appointed by the intertribal council, three from urban areas to be appointed by the governor in consultation with the Indian Communities, two from rural areas and three members at large, not necessarily Indian.

As far as I can see, the foregoing is the only change from the Commission as it exists today. Nowhere in the proposed new Dively Bill is there any reference to money for the Commission. A small budget has been the thorn in the side of previous Commission Chairmen and directors.

The Commission recently appointed a new director and chairman. It is difficult to see how this new Commission leadership can excel the old while still working under the old system.

Unless the legislature approves the reorganization and appropriates more funds for the Commission, we can only wish the new chairman luck and hope that he does not fall into the same trap as previous chairmen.

Governor's Task Force Report

(Editor's Note — The following is a report submitted to Governor William G. Milliken by the task force he appointed to seek solutions to the sometimes volatile dispute between Indians and sportsmen over Indian hunting and fishing treaty rights)

I. The Special Task Force on Indian fishing rights was charged with the responsibility of investigating the dispute over commercialization of fishing rights, which were granted to Indians by the 1854 Treaty and as recently interpreted by the Michigan Supreme Court in "Michigan vs Jondreau (April 6, 1971).

The Task Force was also asked to recommend to you a course of action that would alleviate existing tensions and the possibility of violence which might result from this dispute.

The immediate controversy is predicated upon an interpretation of the Jondreau case by a few Indians as to unrestricted commercial fishing. That Indians protected by the 1854 Treaty have fishing rights unencumbered by game regulations by the state is not questioned. The Michigan Supreme Court quoted favorably from the United States Supreme Court case "Puyallup Tribe vs Washington Department of Game" as follows: "The right to fish 'at all usual and accustomed' places may, of course, not be qualified by the State even though all Indians born in the United States are now citizens of the United States."

As a Task Force, we feel that sentiment runs high on both sides of the issue, and that the issue itself is a very intricate and complex one. It is with the utmost urgency we call upon the citizens of Michigan to refrain from violent and destructive actions until you, as Governor, have time to act upon the Task Force recommendations and propose any other steps you believe appropriate in reaching a viable solution. We call upon the citizens of Michigan involved in the conflict to act rationally and responsibly in helping seek a solution to the problem.

II. As a result of public hearings

Health Representatives Finish Training

The success of health aide programs in Indian communities and the interest of Indian leaders for more of these workers have brought about the development of the Community Health Representative program of the Indian Health Service, U.S. Department of Health, Education, and Welfare.

Among many health professionals the word "aide" means a person trained as a technician assisting and working under the direction of a professional.

The CHR represents his community rather than a single profession. He is, in fact, a tribal employee rather than a health agency employee. He is trained in a broad understanding of health skills and practice, but is selected and supervised as an employee of the community.

The training program for CHR's is at the Indian Health Service Desert Willow Training Center in Tucson, Arizona, followed by a varied period of training.

The Keweenaw Bay Indian Health Service in L'Anse, Mich., has Florence Uusitalo, CHR, as its head. The office has been in operation for the past month in the new Ameri-

held in Traverse City and Sault Ste. Marie on July 13 and 14, respectively, the Special Task Force on Indian fishing rights respectfully submits the following findings:

1) There are a number of exaggerated allegations concerning commercial fishing by Indians and of retaliatory actions by sport fishermen. The Task Force did learn that incidents of violence have occurred.

2) There were indications, presented in testimony, of commercial exploitation of the fish resource, at least in the Grand Traverse and Sault Ste. Marie areas, by both non-Indian and Indians. There was testimony that a potential threat to depletion of a natural resource exists if unlimited commercial fishing of lake trout continues.

3) If unlimited commercial fishing of sport fish continued in the Grand Traverse and Sault Ste. Marie areas, many people believe it will have an adverse economic effect on the tourist and sportfishing industries.

4) Testimony by sportsfishermen indicates that they believe they have been deprived of certain rights because of unlimited fishing rights of Indians.

5) Spokesmen from various Michigan Indian communities stated that the Indians are willing to establish fishing guidelines for their communities. Moreover, further testimony indicated an underlying desire of Indians and non-Indians to seek a mutually satisfactory solution to the problem.

6) There is a definite feeling on the part of the Indians in Michigan that there exists a lack of cooperation between Indians and the Department of Natural Resources in handling mutual problems.

III. Based upon the foregoing findings, the Task Force makes the following recommendations:

1) That the Commission on Indian Affairs be directly responsible for a system for issuance of appropriate Indian identification cards. The Commission is to cooperate with tribal chairmen in developing such a program.

2) That the Commission on Indian Affairs will work with the Department of Natural Resources and tribal units to prescribe guidelines

regarding Indian commercial fishing rights pending clarification by the court on this issue. Areas of concern will be:

- catch limits
- species
- net lengths
- area restrictions
- season restrictions
- number of Indian commercial fishermen

3) That you request the Department of Civil Service, in conjunction with the Commission on Indian Affairs and the Department of Natural Resources, to develop and initiate a program to provide for the hiring of Indians to positions within the Department of Natural Resources.

4) That the Commission on Indian Affairs should explore the development of Indian economic opportunities and methods of securing financial assistance in developing such opportunities. We suggest that you direct the Office of Economic Expansion within the Department of Commerce to provide information and assistance to the Commission on Indian Affairs regarding this recommendation.

5) That the Attorney General should pursue the Department of Natural Resources' request that the Supreme Court clarify its decision ruling in the case of "Michigan vs Jondreau" as it relates to whether Indians have inherent commercial fishing rights.

6) That the Department of Natural Resources along with all other enforcement agencies should be called upon to recognize Indian fishing rights as prescribed by treaty and their responsibility to enforce all laws insuring these rights.

7) That although the Task Force recognizes the limitations of its immediate charge, it is readily apparent to us that a solution to the fishing problem is but one step by the state in alleviating the socio-economic problems confronting Indians. Accordingly, we emphasize that the recommendations made to you in the "Report of the Michigan Interim Action Committee on Indian Problems," regarding health, housing, education, economic opportunity, should be developed to meet urgent needs.

can Legion Building. Mrs. Uusitalo had been working from her home for the past several months. With increased responsibilities the need for office space became apparent. At the present time Mrs. Jeannette Deschaine is assisting as office clerk. The CHR program is also in effect in other areas throughout

Michigan, including Watersmeet, Hannahville (Bark River), Bay Mills and Isabella County, Mt. Pleasant.

Representatives are Al Schenk, coordinator, Watersmeet; Dolores Williams, Watersmeet; Bonnie Mich-guad, Hannahville; Patricia Easton, Bay Mills; and Lorna Otto, Isabella Reservation.

An Indian Aspiration

Grandfather Sky, only you could cure me of this funny white disease that tries to bury me in a greedy value complex.

Father Sun, only you could shed your golden tears and I would know the significance of one single day in your light.

Grandmother Earth, only you could shower the gifts of providence upon a people who once cherished every breath you took.

Mother Earth, only you could still strive to cough up the rubbish of human waste in the once clean and clear waters which rinsed your spirit.

Brother who is called Pride, only you who fills my heart and

endeavors, could promise me everlasting energy to give honor to your rebirth and earthly sustenance among my people.

Sister who is called Wisdom, only you who promised to take care of me as I watched the struggles of my Mother Earth, could fill me with the strength and courage of my great forefathers.

My Young Child, who is called You-Who-Will-Become, only you can guide me with the hand of closeness to everything that I cherish, and teach me the depth of being in a point of a time and age which white hands still strive to control.

by Cheryl King

INDIANS' WHO'S WHO Fred Hatch, Sr.

Mr. Fred Hatch, Sr., of 606 Eureka St., Sault Ste. Marie, Mich., organized the original Soo Band of Chippewas in 1952 and has been president ever since. In 1953, he successfully worked to state incorporate the Original Sugar Island Band of Chippewa Indians and their descendants.

Fred entered the Mt. Pleasant Indian Vocational School in 1900, where he completed his pre-high school studies and went on to complete his high school education.

He attended the Michigan Agricultural College, now Michigan State University, where he received his course of study.

With this background he was hired by the government to work in Indian Services as a farm instructor in Chilocco, Oklahoma. His career later took him to Lac du Flambeau, Wis., where he served as farm instructor and took a general survey of the Indian community. He resigned in 1925 from Indian services, where he spent 16 years, and became the proprietor of a

store and resort cabins until his retirement in 1942.

He has two children, Fred and Dorothy, by his late wife, Eleanor E. Edgar Hatch. Currently, Fred is working on certifying individual's Indian blood quantum.



FRED HATCH, SR.

Mar-Shunk Drop-In Center Serves All Ages

Through her successful endeavors, Rosemary (Rosie) Gaskin of 1609 Shunk Rd., Sault Ste. Marie, established the Mar-Shunk Neighborhood Drop-In Center. The center, which has been in existence for one year, serves the many needs of area individuals of all ages.

Educational and recreational programs hold much interest among the young and old. Playground and recreation equipment is available to all. Adult Basic Education classes in conjunction with the public school system, provides instruction in knitting, crocheting, minor home repairs, upholstery, menu planning, etc. Mothers have received certificates in first aid. Drivers' Education is offered free of charge. An awareness is made of jobs available. High school GED testing is offered.

On Occasion, a Mobile Medical Center is made available to residents. In the past individuals took care of themselves as well as they could, because of lack of transportation to reach medical care.

Information on voting, social security, and draft registration serves many. Youth learn more about their ancestors and heritage by making such Indian crafts as bead work, rock jewelry, birch bark, and native dress.

Teenagers take advantage of the Upward Bound Program which works in conjunction with Lake Superior State College. This program is designed to show the youth what college life is like, providing information on financial aid, admissions, etc. Those who had not thought of attending college because of the lack of financial assistance, are now attending.

Plans are being made for a wood shop, where area men can go to work on repairs. A children's library is also in the planning stage.

Out of Rosie's concern a group of neighborhood mothers sat down

and organized this great accomplishment.

"There was so much despondency among the area people before the Center opened. These people do want education. Pushing doesn't work. Our people have been pushed around for so long, that the motivation created by the Mar-Shunk Neighborhood Drop-In Center has opened the path to success," Mrs. Gaskin said.

Rosie likes helping people who want to help themselves. Her success has been motivating youth and adults of all ages to go to school. Rosie is employed under the Community Action Program in association with the Office of Economic Opportunity.

by Roslynn McCoy



ROSIE GASKIN

AIU Newsletter Seeks Writers

American Indians Unlimited of Ann Arbor publish and edit quarterly, an AIU Newsletter. Individuals wishing to submit news, art work, poetry, etc., and would like to receive issues, please contact:

American Indians Unlimited
515 E. Jefferson, Rm. 2538
Ann Arbor, Mi. 48104

INDIAN NEWS BRIEFS

Indians' Benefits Sought

Our futile attempts in the past to organize the Indians in this area were disrupted by dissension. Now it is within our grasp to receive the benefits and rights that are ours by our heritage, and have been denied us in the past. We urban Indians do not wish to reside on a reservation, for obvious reasons.

A petition has been sent to the Pontiac band which is known as Unit no. 5, to obtain signatures which will be sent to President Nixon for the purpose of an investigation in this matter. The government owes the Chippewa and Ottawa Indians for over 12 million acres of land, including the Soo Locks and surrounding areas in Sault Ste. Marie. These claims were won

on November 17, 1970.

We have \$10 million coming from the government which will be distributed evenly among the Indians of Michigan.

Official Indian cards can be obtained free of charge and your heritage can be traced through the Department of Genealogy, a service of the Bureau of Indian Affairs.

A meeting for the purpose of signing this petition and obtaining more information was held Sunday, August 8, in the Red Carpet Room of the Waldron Hotel, 36 E. Pike, Pontiac.

Bertha Richardson

OEO Seeks Indian Replacement

Leo W. Vocu, Executive Director, National Congress of American Indians, announced in early August that he had received a reply from the Office of Economic Opportunity denying that a non-Indian would replace Dr. James J. Wilson as Director of the Indian Division.

"I am certainly pleased that my information on this matter was inaccurate," commented Vocu. "I know all Indian people will be relieved at the reassurance of Phillip V. Sanchez, Assistant Director, Operations in OEO, regarding the appointment of a new Indian Division Director."

Vocu added, "In light of OEO's letter, which states

in part that, 'I do not know where the suggestion has arisen that OEO does not intend to fill this position with an Indian. Such a conclusion is entirely false. I am currently considering applicants for the position of Director of the Indian Division, and would certainly welcome any recommendations you might care to make.' I think that Indian communities should take this opportunity to recommend immediately Indian candidates they think most qualified for this extremely important position. We certainly can't afford to lose the momentum built up under the directorship of Dr. James J. Wilson."

EDITOR'S MAIL

Dear Editor;

Congratulations on your newspaper "Nishnawbe" and may you be guided well as its managing editor.

A primary purpose of the newspaper, will be to inform the Indian "what he's entitled to by treaty and under various federal programs and to help toward unity of a now-divided people."

May I comment on this. Treaties are broken at the will of the majority people and have been since that majority gained or I should say, you can't trust them when you get too many at the same place. Federal programs are again orientated toward the removal of the Indian away from his people and by the forced assimilation—it is hoped to remove from and detain by discriminate job opportunities, by stretched federal outlays, county, and state policies to cause shortage of money, which insures no funds for self-determination and which brings about the so-called necessity of white help to save this land for the Indian (if you are familiar with the Menominee Indians Fiasco by this state and the federal government—it is the truth of the extremes this whole country will go to steal Indian land).

When we speak of a divided people, I would have to hesitate for the definition; too many times it means, some of the Indians are speaking against the government, thereby hurting themselves. Some of the time it means, the Indian is not satisfied and wants the white to do more for them. Some of the time it means, a white social worker talked to four different Indians from four different Tribes and says the Indians don't know what they want. But most of the time when the Indian asserts his position or begins to have the truth told by print or word of mouth, or when he strives to correct inequalities administered daily by the schools, churches, civil authorities, and a great percentage of the majority class, it is immediately described as action by a divided people.

With the development of this

paper, you will begin to see the diversity to meaning when applied to your brothers. I wish you great strength and long endurance as the road you have taken is long and to some it has proven dangerous.

There are many good programs coming out now that were not available or should I say the funds were not there to fulfill programs that have been on the books for a long time. It is good to hear that now the Indian is expanding his knowledge and finding ways to advance his people, as a whole. This is of very great importance, not only to the advancement of the Indian, but to present an avenue of action to a people that have all too long been held back by unwritten rules and regulations.

If I can follow this on the unwritten rules and regulations a little further; the tendency this country has of using estimates of value from their books and applying them to the very people who they do business with on a daily basis. Rather than the use of applicable characteristics to individuals, that majority has the habit of applying individuals to characteristics, thereby discriminating against individuals who have not or do not meet certain standards of life and who apply that life is independent, thereby saying in their basic belief—I need identity. This identity matter is of very great importance, because from this must be built pride, personal integrity, and trust between not only your own people, but all associated people. In this generation, we will see the development and the necessity of identity. But the shock will come that because of the laws and the length of time necessary to change them, the turn of country from democratic to authoritarian will be the next step, and I fear time is not on our side.

Your paper will help to change attitudes and hopefully to show the Indian that there is a way out of this mess we are in. But it must be written to the Indian, not above him, failure of your venture will be absolute if it is. Many of the

papers for the Indian failed because of this, remember—the good, the truth.

I congratulate you again, great strength and courage on this, your contribution to our people.

Paul Allen Skenandore
(Oneida Indian)
Appleton, Wis.

Dear Editor;

The recent State Supreme Court ruling on Fishing rights of Indian people is upholding the law by recognizing Federal law as the Supreme Law of the Land. State jurisdiction extending to Indian rights has been assumed by the state illegally. Indians have known this for a long time but were unable to prevail. Why? Because "public opinion" has often neglected the Indian rights, and politicians respond to opinion and not necessarily justice.

If the public is that concerned about obtaining the right to legislate on Indian hunting and fishing rights, let them buy these rights from Indians as a fair price. Did anyone stop to ask what price was paid to obtain Michigan? Do people know that the U. S. Government has not yet paid for Michigan to its rightful owners although that sale was sealed over 100 years ago!

Now the Indian population in Michigan has been tagged at 16,800 (1970) Census figures. Half are children. Few fish commercially. Spread throughout Michigan Indians pay all taxes everyone else does, except a local property tax on U. S. reservation lands. Indians do not receive annuity payments nor are they supported by the U. S. Government even though the U. S. is legally obligated to do so.

For the first time in Michigan's history it is an advantage and not a liability to be an Indian. Now, in the name of "fair play" the sportsman is pressing a right to fish on land and water he has not paid for, at the expense of Michigan's poorest minority, the American Indian.

James R. Hillman
St. Ignace, Michigan

NISHNAWBE FEATURE

Indian Orators

There have been many great Indian orators. While deeds in time of war were important to the standing of the Indian in his community, most of the important chiefs ruled only through their persuasive oratory.

Since early days the white man has been impressed by the ability of Indian leaders to express themselves. Even when the colonists could not understand the language, they were struck by the poise and dignity and delivery of the Indian speaker. When translated many of these speeches were masterpieces of oratory and have found their way into literature and textbooks.

The Indian spoke simply and drew on his knowledge of nature in making his comparisons. He was familiar with the birds and beasts, the forests and the plains, and the winds and the storms—and he seemed to know how men felt in their hearts. He took advantage of everything around him to illustrate the point he was making.

One Indian, a Wichita chief, after listening to the arguments of some white commissioners, reached down and took up a handful of dust and threw it into the air. As it blew away in thousands of particles, he said: "There are as many ways to cheat the Indian."

Red Bear, a Sioux chief, on a visit to New York spoke this: "The Great Spirit told me when a chief, 'If you get strong and become rich, you cannot take your riches with you when you die.' He must have told a different thing to the white man, who is so grasping, and who piles up his money. He must have told him, 'When you die, you can take all into the next world.'" Another time he said: "When the Great Father sent out men to our people, I was poor and thin; now I am large and stout and fat. It is because so many lies have been sent out here, and I have been stuffed full of lies."

Red Cloud, the great Sioux chief, speaking at Washington said: "You promise us many things, but you do not perform them. You take away everything, yet if you live forty or fifty years in this world, and then die, you cannot take all your goods with you. The Great Spirit raised me naked and gave me no weapons. This is the way I was raised (pulling aside his blanket, and exposing his bare shoulder)... I do not ask my Great Father to give me anything. I came naked, and will go away naked."

Chief Joseph of the Nez Perce, one of the greatest Indian orators, said when he surrendered after the Nez Perce outbreak of 1877:

"I am tired of fighting. Our chiefs are killed, Looking Glass is dead. Toohulhulhote is dead. The old men are all dead. It is the young men who say yes or no. He who led on the young men is dead. It is cold and we have no blankets. The little children are freezing to death. My people, some of them, have run away to the hills and have no blankets, no food. No one knows where they are—perhaps freezing to death. I want to have time to look for my children and see how many of them I can find. Maybe I shall find them among the dead. Hear me, my chiefs. I am tired. My heart is sick and sad. I will fight no more forever."

Chief Washakie, of the Shoshoni, spoke at a conference in this fashion: "The white man, who possesses this whole vast country from sea to sea, who roams over it at pleasure and lives where he likes, cannot know the cramp we feel in this little spot, with the undying remembrance of the fact, which you know as well as we, that every foot of what you proudly call America not very long ago belonged to the Red Man. The Great Spirit gave it to us. There was room enough for all his tribes, and all were happy in their freedom."

"But the white man had, in ways we know not of, learned some things we had not learned; among them how to make more superior tools and terrible weapons, better for war than bows and arrows; and there seemed no end to the hordes of men that followed them from other lands beyond the sea.

"And so, at last, our fathers were steadily driven out, or killed, and we, their sons, but sorry remnants of tribes once mighty, are cornered in little spots of the earth, all ours by right, cornered like guilty prisoners and watched by men with guns who are more than anxious to kill us off."

Bury My Heart At Wounded Knee

"The earth was created by the assistance of the sun, and it should be left as it was. . . The country was made without lines of demarcation, and it is no man's business to divide it. . . I see the whites all over the country gaining wealth, and see their desire to give us lands which are worthless. . . The earth and myself are of one mind. The measure of the land and the measure of our bodies are the same. Say to us if you can say it, that you were sent by the Creative Power to talk to us. Perhaps you think the Creator sent you here to dispose of us as you see fit. If I thought you were sent by the Creator I might be induced to think you had a right to dispose of me. Do not misunderstand me, but understand me fully with reference to my affection for the land. I never said the land was mine to do with it as I chose. The one who has the right to dispose of it is the one who had created it. I claim a right to live on my land, and accord you the privilege to live on yours."

—Heinmot Tooyalaket
(Chief Joseph) of the Nez Perces

Taken from "Bury my Heart at Wounded Knee" by Dee Brown

FOOD & COOKERY



Mon-daw-min, Indian corn, has always been one of the staple foods of the Native American. Because of its versatility in methods of preparation and adaptability to its surroundings it was widely known and used by all Indians in North America. There are many ceremonies and legends dedicated and honoring the

Organization Of North American Indian Students

Through the efforts of Roslynn McCoy and Cheryl King, North American Indian students began organizing in February 1971.

In April, the Organization of North American Students (ONAS) became officially recognized as an organization on Northern Michigan University's campus.

The ONAS main goals are the promotion of education, culture, and Indian awareness on and off campus.

Officers are Chairman Roslynn McCoy, Sac & Fox, Westland; Vice Chairman Robert Van Alstine, Ojibway, DeTour Village; Secretary Cheryl King, Ojibway, Escanaba; Treasurer Martha Havican, Ojibway, Marquette; and Public Relations Coordinator Michael Dominic, Ottawa, Petoskey.

ONAS now serves as publisher of "Nishnawbe News," with members editing it. Also, ONAS is sponsoring Indian Awareness Week, which will be held October 25th-30th.

origin of corn. Some termed it "Mother Corn, the Giver of Life." Some, as the Pawnee, believed that corn had first visited the earth as a beautiful, fair-haired young woman, whose locks were preserved in the corn silk; to the Ojibwa who told the story that corn had come to earth as a result of a wish by a young man to do something for his people who were starving.

It was from the Native American that the white man got his ashcake, hoe cake (Algonquin nokake), samp, hominy, roasting ears and popcorn. Even the farmers' corn cribs, elevated on posts, are patterned after those of the southern Indians. The most famous dish to come from corn was the corn soup. There are almost as many ways to prepare this dish as there are different tribes, with each adding a touch of their own to give it distinction as truly their own. This month's recipe was given to us by Corrine Rudd of Pontiac, Mich. I hope that you'll try it and enjoy it.

INDIAN CORN STEW

- 2 tbsp. butter
 - 1 lb. beef ground
 - 1 onion, chopped fine
 - 1 clove garlic, chopped fine
 - 1 green pepper, coarsely chopped
 - 3 cups corn, fresh or frozen
 - 3 ripe tomatoes - skinned and coarsely chopped
 - 1 tsp. Worcestershire sauce
 - 2 tsp. sugar
 - 1 1/2 tsp. salt
- Melt butter in large skillet. Add beef and saute over a high heat 'til brown. Stir in onion, garlic, green pepper and cook about 5 minutes, add corn, tomatoes, and seasoning. Cover and simmer about half hour.

A Long Day...

A long day in the age of my forefathers taught me the simplicity of their wisdom.

They gave with the thought in mind that what they gave was not theirs to give.

They did not claim ownership over land and earthly possessions which could only bind them to the vices which these things gave birth to.

They claimed that the earth owned them, but that it gave itself to them with a generous and harmonious spirit.

What earth taught them they tried to pass on to the greedy white invaders of their land.

But these white men would not hear the voice of the earth.

They would only listen to the greedy rumblings of a devil deeply enmeshed in their value system.

This devil prodded them to prove to themselves that they had an inalienable right to claim and own the lands that their forefathers had discovered.

Being "you" and "off" the land after many centuries of misuse has only proven to separate these white men from the earth to which they made a claim.

The earth now screams out her protest as her insides erupt, as her waters clog up and are refused the duties they were created to perform, as her skies choke the life out of those same strange white invaders who only sought to mistreat the earth which gave them birth.

The true citizens of this land now rebel and cry out with sadness the urgency of honoring the wisdom of their ancestors.

by Cheryl King

Court Spells Out Rights

(continued from page 1)

by a government project. Such sale could be conditional, for example, preserving the right to hunt and fish on specific lands and locations and not others, without affecting other treaty rights.

Some general questions and answers:

(1) Can the federal government do what the state cannot do, that is regulate hunting and fishing on the part of Michigan Indians?

Yes. Sections 256 of Title 25 of the Code of Federal Regulations give the Secretary of the Interior this power. There are also applicable state and federal laws.

(2) Can the federal government issue the exclusive official identification cards?

Yes. The same section.

(3) Can the federal government alter these treaty rights in the event the state game resources are in jeopardy?

Yes, same section.

(4) Can Indian tribes demand a license fee and regulate trade by fish merchants?

Yes, federally chartered reservations can do as they please. They can charge any fee they want for the privilege of trading with them.

(5) Can a white man fish and hunt with Indians as a helper and share their immunity?

No, not if he is over 12 years old. Sec. 256.5, Title 25 of the U.S. Code specifically prohibits this.

(6) Can white men lend money and set Indians up to hunt, fish, and trap in a fashion which the former are unable to accomplish by law?

No. This is in violation of both state and federal law.

(7) Can Indians do anything under

the Jondreau decision?

No. While the holding is very broad, still the use of explosives is regulated by laws having to do with possession and discharge of explosive. Firing of guns in areas where such would be considered an unsafe

use of firearms is a violation of public safety law and contrary to other laws. At present, the Jondreau decision does not protect an Indian resident of Michigan from the laws of other states and the Government of Canada.



N.A.I.A. SCHOLARSHIP

The North American Indian Association of Detroit has a scholarship fund for American Indians. Interested persons, contact: Scholarship Chairman Lorraine Timreck, 7330 Plainview, Detroit.