

Dr. Blue Spruce Named Native American Director

WASHINGTON, D.C.—(AIPA)—Dr. George Blue Spruce Jr., a San Juan Laguna Pueblo Indian, has been named the new director of the Office of Native American Programs (ONAP) here following the death of ONAP's late director Robert E. Howard July 14.

Prior to this appointment, Blue Spruce, 42, had been with the Bureau of Health Manpower Education in HEW's National Institute of Health in Bethesda, Md., working toward the recruitment of Indians into the health professions since 1971. Blue Spruce's new administrative responsibilities at ONAP will include overseeing an annual budget of nearly \$3 million which provides funding for about 200 Indian tribes and organizations across the

country. Said Blue Spruce to AIPA of his new appointment:

"Personally I am extremely gratified that I have been selected for the position since most of my professional life has been involved with Indian concerns. I recognize that we have reached the point in time when Indian self-determination is truly the only course to pursue. I feel that the missions and goals of this Office of Native American Programs will provide the initiative and impact for this to be accomplished. I look forward to the support of all Indian people in making this a reality.

"The office (of ONAP) is going to have a new purpose. Indian people seem to relate to the old system of the old OEO before

mid-1973 when it was dismantled by the Nixon Administration) envision the office within HEW as coordination of all resources that will affect all Indian People."

Said Blue Spruce on his qualifications for the top post: "Because of my experience in national programs as they affect Indian people—I've been a federal employee for 18 years—I am familiar with the government structure, and I have been given the support and endorsement by Indian individuals and major Indian organizations with political power."

Who would replace Blue Spruce himself at the Bureau of Health Manpower Education, meanwhile, remained uncertain.

Entering the U.S. Public Health Service in 1958, Blue Spruce served as a dental officer with the Indian Health Service (IHS) in Tuba, N.M. In 1967 and 1968 he developed and tested a mobile dental clinic for Indian children in Nevada. He has visited most of the countries in South America as a consultant in dental health, where he gave instruction in the use of dental auxiliaries and in making simplified dentistry equipment for use in remote areas.

Blue Spruce has become prominent nationwide in recent years for his interest in the recruitment of Indian students into the health professions. He is a member of the National Congress of American

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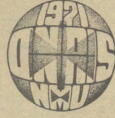
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Dr. George Blue Spruce

Dr. George Blue Spruce, picture taken when visiting NMU at third annual Indian Awareness Days '73 sponsored by O.N.A.I.S.

The Nishnawbe News



PUBLISHED FOR INDIANS OF THE GREAT LAKES AREA BY THE ORGANIZATION OF NORTH AMERICAN INDIAN STUDENTS. PUBLISHED FOR INDIANS OF THE GREAT LAKES AREA BY THE ORGANIZATION OF NORTH AMERICAN INDIAN STUDENTS

MIN-GISIS — Moon of the Blueberries

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Defense Banks, Means Rests Case



Dennis Banks

Russell Means

The Wounded Knee trial, which has already run a full eight months beginning January 8, entered a new phase here as Judge Nichol acquitted Banks and Means of five of the original 10 counts brought against them by a federal grand jury last year. On August 7, Nichol dropped the charge of larceny related to the breaking and entering of the Wounded Knees trading post on February 27, 1973, a charge of possessing unauthorized firearms and particularly Molotov cocktails, and a charge of stealing a vehicle.

And on August 9, Nichol also dropped charges against the two accusing them of obstructing federal agents and officers in the performance of their duties during a "civil disorder," because a state of civil disorder had never formally been declared and because the Judge determined that involvement of military forces was "illegal."

Federal charges still standing against Banks and Means are one count of conspiracy, one count of burglary related to theft of trading post items, and three counts of assault, one against FBI Special Agent Joann Pierce with a dangerous

weapon on March 8, 1973, one against the wounding of FBI Special Agent Curtis Fitzgerald on March 11, 1973 and one against assaulting and wounding U.S. Marshal Lloyd H. Grimm on March 26, 1973.

Defense attorneys had subpoenaed over 25 witnesses, most of them residents of the Pine Ridge (S.D.) Sioux Reservation where the Wounded Knee occupation occurred between February 27 and May 8, 1973. Other subpoenaed witnesses include authors Vine Deloria Jr. (Standing Rock Sioux) and Dee Brown, who wrote "Bury My Heart at Wounded Knee," and Chief Frank Kills Enemy.



Counsel Authority introduced by the Nixon administration.

During his brief eight months as Vice President, Ford met only once with Indian leaders—this past March 7 Mel Tonasket (Coville), president of the National Congress of American Indians (NCAI) and Gov. Robert Lewis (Zuni), president of the National Tribal Chairmen's Association (NTCA) met with Ford personally at Ford's initiative for about 40 minutes to review Ford's proposal to liquidate NCIO, then under the office of the Vice President. NCIO formally died this June 30.

Ford proposed the creation of the White House Domestic Council Indian Affairs Committee and the creation of the two national Indian advisory councils to replace NCIO. His proposal became embroiled in controversies among national Indian political groups, and was left unresolved at the hour of impeachment itself. He may, upon the stimulus of his new advisors, revive the proposal.

Ford-No U-Turn For Indian Policy

WASHINGTON, D.C.—(AIPA)—Gerald Rudolph Ford Jr., who on August 9 was sworn in as President of the United States, "won't take any U-turns for any Indian policies" but will continue the Indian policies of his predecessor, Richard M. Nixon, according to a White House staffer who met recently with him.

Bradley Peterson Jr., who met with Ford in February of this year on Indian policy matters personally, gave this assessment to AIPA:

"He is forthright and interested and progressive in Indian affairs. Indian people can look forward under Mr. Ford to the same kind—and more of the same kind—of serious interest and concern. There's no question of any diversion. We'll continue on the same track. There won't be any U-turn for any Indian policies."

If President Ford's Indian policies do continue those of Nixon, there will nevertheless be new faces and new top level personnel in the White House itself. AIPA has learned that Leonard Garment,

Nixon's special counsel on minority affairs and the arts, and thus the topmost Indian affairs official in the White House under Nixon, had made known his intention to Nixon that he would leave the White House as soon as impeachment matters had reached their conclusion so that his children could begin the fall school term in September in their home town of New York.

The major question now is whether and how Ford will continue the Nixon Indian policies and legislative initiatives.

Ford remained almost totally uninvolved in the affairs and needs of Indians in his home state of Michigan during his 25-year tenure in the U.S. House of Representatives, according to Michigan Indian spokesmen who talked to AIPA last October when Ford was designated Vice President following the resignation of former Vice President Spiro T. Agnew on October 10. Those Indians in Michigan telegraphed Ford their congratulations and support on his new assignment.

Ford, according to Capitol Hill staffers, has voted the Nixon administration line on most major national Indian legislative proposals since 1969. As a consequence, it is expected that Ford will continue the Nixon legislative initiatives. Of the original eight Nixon bills originally proposed in 1970, one—the Indian Financing Act—has been enacted into law, another bill to elevate the Indian Commissioner to an Interior Department Assistant Secretary is hung up in the House, and a bill to create an Indian Trust Counsel Authority is expected to gain momentum before Congress recesses in early winter.

Among the very first Indian bills arriving on President Ford's desk for signature may be bills now moving through Congress to resolve the historic and difficult Navajo-Hopi land dispute, a bill significantly increasing health services and contracting for Indians sponsored by Sen. Henry M. Jackson, D-Wash., and the bill to create the Indian Trust

Cultural Strengths Cited: American Indian Lawyers Hear Federal Counselor

Leonard Garment, who as counselor to former President Nixon on minority and cultural affairs, has a unique vantage point concerning Indian matters. He addressed himself to the unique relationship between the U.S. Gov't. and Indian tribes, and the powers, problems and limitations on tribes during a two-day conference on that topic in New Mexico which was sponsored by the American Indian Lawyers Training Program.

Excerpts from his address are as follows:

Power and Indians
"You are gathered here to discuss the scope of tribal powers. In taking up the subject of power you are undertaking an examination of the most complicated and sensitive subject in human society. Power is, of course, defined in terms of human relationships and you have picked a particularly mobile time in American and world history to formulate your own views on the structure of power in Indian society."

"Throughout the nation and the world a fundamental, and in many cases, profoundly unsettling re-examination of who has power and who should have it is going on. The American Indian had entered the fray knocking away the old crutches and stereotypes that stood in the way for many decades. It is of course necessary for him to carve new relationships out of his own creativity, thought, and experience."

Indian Identity
"The truth is that Indian people long ago 'found' their sense of community. While non-Indians have only recently begun experimenting with encounter groups, calling for neighborhood government, proposing 'Little City Halls', talking about roots and mooring, talking about ethnicity. 'New Federalism'—Indian people have had this all along a culture, indeed a group of cultures with inner consistency, part ethnic, part mystic. And they reserve the land on which these cultures and this sense of community are based and in which are such deep and ancient roots."

It seems to me a monumental irony that non-Indians, now so painfully and self-consciously searching for a way to restore a 'sense of community' for 'moorings', for 'identity' may well have

been the ones responsible, unintentionally, for Indian success in preserving those values."

Garment described how non-Indians forced Indians on to reservations, taking everything but a little of the land, how boundaries were marked out by treaties and enforced by armies, how non-Indian society with its destructive drive for homogeneity derided Indian culture.

"But," said Garment, "in part because of the hostility and violence and in part because of it, Indian culture and that sense of community survived. Because of the land-based culture of the Indian people, a culture that has been tested in a century of neglect and active oppression, it seems to me that you have a special and subtle strength—one that may enable you to act more effectively than many non-Indian communities."

"I know the federal bureaucracy, and you know the BIA bureaucracy, and there is just cause for skepticism as to the acquiescence of the bureaucracy, much less its active support. How does one move the bureaucracy? I have in mind the view of some that the bureaucracy, like some weird creature out of science fiction, is totally impervious to human control, that the survival and extension of its own power are its first priority: that while in creative terms it is far less than its human parts completely, it is in fact the basic barrier to social change, organically, inevitably and irrevocably devoted to perpetuating the existing distribution of power and resources. This is not an indictment to be lightly brushed aside, nor am I referring only to the BIA."

"For the foreseeable future the bureaucracy will continue to function as a formidable barrier to change, and what is the answer? You, the Indian lawyers and the national Indian organizations, are forcing the bureaucracy to function. When you press, meetings are called. When agreement fails you go to court. In dealing with the bureaucracy, nothing is more important than tactical flexibility, to learn when to join hands with it and when to stake a list of it. (Reprinted from A-Ses-70)

Indian Teacher-Aide Program Staff



A VARIETY OF AMERICAN INDIAN TRIBES are represented by persons on the Teacher-Aide staff, which also includes non-Indian members. From left are Joseph Brant, a Mohawk from Mohandale, instructor; Jeanette Saint Clair, Ottawa from Grand Rapids, instructor; Hope Dunne, Marquette, member of the NMU faculty; Bonnie Meshigaua, a Potawatomi from Hamshville, project co-chairman; Earle Rouillard, a Battle Creek Sioux, instructor; Cath Peterson, Marquette, assistant counselor; Kenneth Miller, Ottawa from Lansing, instructor; Phil Keyes, Baraga, instructor-counselor, and Robert Bailey, an Ottawa, project co-chairman and American Indian Programs director at Northern. Robert Van Alstine, an Ojibwa instructor from Sault Ste. Marie and Georgianna Fisetto, a Marquette Ojibwa, secretary, are not shown. (See story on page 8.) (NMU Photo)



NISHNAWBE NEWS STAFF



Mariene Gauthier
Cher King
Thomas Anderson
Dickie Laughing
Marilyn Temple
And also the many who volunteered their services this summer. We are extremely grateful. May we at this time thank Bob (Van) VanAlstine for his contribution to our office in the midst of his involvement in the program at N.M.U. We also extend our most sincere appreciation to Mr. James L. Carter for his assistance to this staff and to the Indian students of Northern Michigan University.

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REPORTERS:
Dave Batista, St. Paul
George Cook, Central Mich.
Dottie Harper, Lansing Area
George Bennett, The Michigan Indian
Louis Leblanc, Cheboygan Area
Wannetta Dominic, Petoskey Area
Donald Lafolain, L'Anse Area
Moose Pamp, Great Lakes Area
Rose Nolan, Ontario News

INDIANS "MASSACRE" WILDLIFE-WITH BLESSING

Generally speaking, Indians are more of a problem now than they were in the middle 1800's. As an outdoorsman I hold the greatest admiration for the primitive Indian as he lived—self sufficient in a land which was not all "milk and honey". In no way condone the cruel and inhumane method by which the white man wrested their land from them and replaced them in America as the dominant race. But because of our recognition of this injustice, we are now going to ridiculous extremes to rectify our wrongs to the detriment of the people as a whole, and to the nation's resources, and I believe, to the Indians themselves. Canada is equally as guilty of this "conscience-pampering". What touched off this column was a recent United States Court decision in the state of Washington based upon an old 1855 treaty. The decision took away the right of the Washington Department of Fisheries to regulate fishing. In actuality, the court gave Indians the right to take 60 to 70 percent of all the salmon and steel head trout running up the states' rivers in any manner they wish to employ. In other words, all the fish laws, most of the recreational fishing and the status quo of fisheries management are out the window. If this court order is not rescinded, fisheries managers, and the state's recreational fishermen foresee the end of the salmon and trout runs in a very short time. That's because the Indian is basically the world's worst conservationist. I can hear those scolding knives being sharpened again!

Response:

The whole gist of the article is a slander to all Indian people. The Indian people have waited a long, long time for justice to finally show its face among them. This article, written by a racist outdoorsman, more parks-infantry and understands Indian people, could put us back another 100 years. The Indians, in all the different areas mentioned, have waited many years to get the hunting and fishing rights promised to them under the supreme law of the land. First of all, what is more important, hunting and fishing for survival, or doing it for pleasure? This man seems to forget that a whole continent has been raped and destroyed in the space of 350 years. A whole nation of buffalo has practically disappeared, just to take the tongue of it as a delicacy. I can still see all those buffalo carcasses rotting on the plains. I am still watching all the four-legged run away from the gnawing flood of this outdoorsman's older brothers. Secondly, the more land that is given back to the Indian people, the better the outcome for all of the people of this land. We have the land and the rights coming to us. I wonder how many reservations that we have visited? The housing may be squalid and an eyesore. But the surrounding LAND is still untouched, still beautiful.

Bob Bacon; Poet: Fielders Are Winning Awards

A number of Fielders have received the good news this spring that their creative genius has earned them awards or other recognition. Most honorable recognition has come Bob Bacon's way through his work outside FECC and the Transportation Services Department. Bob has long maintained an intense, active interest in American Indians and their affairs. Outstanding among his many contributions to and activities on behalf of the Indian community are his writings. He is a frequent contributor to the prime voice of the Indian movement, Akwesasne Notes, which is published by the Mohawk Nation near Roosevelt, N.Y., and has national and international circulation. His work also appears frequently in Nishnawbe News, published by the Organization of North American Indian Students. Bob's favorite medium is poetry, and his artistry in this field has earned him his newest acclaim. In April he was notified by the Poets & Writers organization that he will appear in the Directory of American Poets, a volume to be released later this year. Additionally, some of Bob's poems are scheduled for inclusion in two poetry anthologies that are not in preliminary publication stage. In fact, neither book has

yet been assigned a title. One of the volumes will contain works by four authors, and the other will represent 20 to 30 authors. "Most of my poems are topical," says Bob. "I'm trying to get into more traditional Indian poetry—non-tying—but there is a great need right now for topical works to express the problems."

OPEN LETTER TO HANK AARON

Dear Hank, I have admired your onfield heroics and off-the-field actions for some time, and I was pleased to learn that you are working on a mission to combat sports racism. Good! But racism begins at home. And on your own team the Atlanta "Braves" racism exists in the form of your clownish mascot, the obnoxious stereotype "Chief Nokahoma." This man makes show of traditional Indian costumes, and ceremonies whenever the vague need arises. He mocks and hawks his ways like peanuts, or popcorn, or beer. Suppose the mascot were on the other end of the field, and he was the mascot for the "Slaves." I imagine it would be like this: When a home run is hit, Uncle Tom Homeritter shuffles out to the mound

tens of thousands of acres. As soon as one appears, at any time of the year, it is almost automatically in the cooking pot. Immediately south of the reservation, moose are plentiful because they are managed under the white man's conservation laws.

Out in Oklahoma just recently, 14 Cheyenne Indians were arrested for selling feathers of migratory birds. Some 20,000 feathers of hawks, magpies, scissor-tailed fly-catchers and other birds, plus 2,000 eagle feathers were seized. There's a bill in Congress now (the Grand Canyon National Park Enlargement Bill) which would actually 180,000 acres of the present part to 400-member Havasupai Indian tribe. The lands in question are a prime portion of the park, considered a priceless heritage by conservationists everywhere.

If this bill passes, it will immediately encourage similar action on 400 more land claims which were already settled by the payment of indemnities. The Alaskan Native Claims Bill, passed a couple of years ago, was to my mind the height of irrational and unrealistic land give-away by our federal government. I feel confident that this will turn out to be one of history's greatest errors. Right now, the Indians are claiming 200,000 acres of the Kenai National Moose Range and 300,000 acres of the Kodiak National Wildlife Refuge in addition to what they have already received.

I can't help but believe that, after all these years, the Indian should be permitted to become a first class citizen with all the privileges (and all the restrictions) of being one. I believe he should be integrated into our society so that he can reap its benefits without being pauperized. Today, all too many Indians are essentially "woods boys", where they spend their lives doing nothing but hunting and fishing in a manner totally opposed to modern conservation concepts. They can do this, because they are essentially "on welfare" and do not need to work for a living.

Yet, today, when America is dedicated to sensible resource management, we continually stand by and watch the Indian overharvest and destroy at will. And we continually open new avenues for him to have more land, and more privileges on the land, where he can demonstrate his carelessness and his irresponsibility to the detriment of all people.

For his own good, and for the good of the nation, the Indian needs to be made to live by a code of conservation, and needs to assume the same responsibilities as any other citizen. Reprinted from: The Pittsburgh Press Outdoor Edition: Rodger Latham

In conclusion, I don't think the man has any right putting forth any opinions and conclusions about the Indian people. Have him look at his people's record on this continent, and then have him look at our people's. If he's smart and has any heart or conscience in him at all, he will be silent.

Cheryl King Nishnawbe News Staff EDITORS NOTE: We are asking you to assist our efforts in answering this vicious article, by circulating it or reprinting it, and asking Indian people (tribal councils included) to send in letters rebuffing demanding a public apology and equal space, for setting the record straight. Letters should be sent to this Editor and copies of them or letters of support sent to this Center. John Treas, Editor The Pittsburgh Press 34 Blvd. of the Allies Pittsburgh, Pa. 15230

Council of Three Rivers American Indian Center, Inc. 803 N. Homewood Ave. Pittsburgh, Pa. 15208

NOTE: We print Bob Bacon's poems frequently. Bob is married to an Indian. Bob would like to congratulate them on the birth of a child, Patricia Margaret, born July 11, 1974. We would like to present here a letter to Hank Aaron on racism in American Sports. See page 12 for a sampling of Bob's work.

Robert Bacon 4621 N. Claremont Chicago, Ill. 60613

Brothers & Sisters

June 28, 1974 I'm a Comanche behind prison walls. A year ago I killed a prison guard here in the prison. Since that time, I have been confined to isolation.

I have means of exercise, fresh air, or any privileges. My people drive hundreds of miles and are only allowed to visit me for 2 hours from between the hours of 8 AM to 8 P.M., while other inmates, even those in the punishment cellblocks, are allowed full visiting privileges and 6 hour visits.

The Department of Rehabilitation and Corrections has informed me that they will never let me out of isolation. They said they wanted to transfer me to a prison out of State. They've been telling me this for months, but, as of yet, no effort has been made to transfer me — and I've been told frequently here that this is the only way that I'll be released from isolation.

I was given a life sentence by the court for my wrong doing. It is not the prison officials' job to go on punishing me by isolating me. They are only seeking revenge. Consequently, I am asking for your support to petition the Governor of Ohio asking that I be released from isolation. Please help me. The Governor's address is: John J. Gilligan, State House, Columbus, Ohio 43215.

Your help in this matter will be very much appreciated. Thank you. Yours in the struggle, Wayne L. Raney A Comanche Brother 132-970 Box 787 Lucasville, Ohio 45648

Native American Intra-Religions...

The Native American Intra-religious Dialogue May 3, 4, & 5. The College of Saint Scholastica and the Campus Ministry of the University of Minnesota, Duluth, in conjunction with the Indian community sponsored a three day conference where the Sisters & Brothers from all over the country attended for dialogue with Clergyman from all faiths. The conference was initiated to exchange ideas with "Christianity." Let them know that we too have a religion, we too have a history, we too have prophecies. Native Americans came from the four directions of the country, but as usual, there was a visible absence of whites. The white Clergy felt that perhaps Christianity had too many feelings of guilt to face up to Indian people at this time.

Wednesday evening, May 3, the conference opened up with a welcome party for all the participants. The party was hosted by the president of St. Scholastica, Wine

M.I.T.E. Granted Higher Ed Monies

WASHINGTON (August 12, 1974)—Several Indian groups in Northern Michigan have received grant approval from the Interior Department's Bureau of Indian Affairs for tribal activities. Congressman Philip E. Ruppe, R-11th District, announced recently.

The Michigan Inter-Tribal Education Association will receive the largest grant, \$35,440 to provide assistance for the Higher Education Grant Program. The grant will specifically fund the administration of the program designed to aid students belonging to recognized Michigan Indian Tribes. The Inter-Tribal Education Association's headquarters is located in Baraga. A \$22,700 grant has been awarded to the Hannahville Indian Education Committee, Inc. at Wilson, Michigan. Again, this grant will fund administration for the education assistance program designed for primary and secondary students in the Bark River-Harris School district.

The Bay Mills Indian Educational Assistance program has been designated for a \$20,900 grant for primary and secondary students in the Brimley system. Finally, a \$20,150 grant received by the Keweenaw Bay Tribal Council in Baraga will help the tribe develop a government plan for the reservation.

Resale Shop 7567 M-21Hwy. Inlay City, Mi. Gov't. Surplus Clothing and Shoes, new and used. Army Blankets, Field Jackets, Overcoats, Fatigue Pants and Shirts, Combat Boots, Socks, Underwear, Sleeping Bags and much more. OGLALA SIOUX MOCCASINS INDIAN NEWSPAPERS NISHNAWBE NEWS WASSAJA AKWESASNE NOTES.

Letters To The Editor

Dear Friends:

To me this paper ranks among the top three in the U.S. and Canada. I believe the press is the most important thing we have in informing our people on their issues and they learn what other people are doing. This is uniting the tribes as nothing ever has before. I thank you for the great effort and sacrifice you are making to put out this paper you can be justly proud of the job you are doing.

Peace and harmony, Richard Criss Capac, Michigan

My Life Story

by BYE-A-JICK The faded trail has been long and weary. I have traveled many snows and felt the white world's cold. I have been pierced by their scorn and know how a heart can be torn. Both worlds I have known, Indian and White.

Why was I, a boy so small, with crazy hair, black as a Raven, and a skin of a copper tint, sent away from my rightful home? The land my forefathers left me, to travel that long trail alone? At last the faded trail has ended.

and chess was served and the Native people immediately chastised the priests for serving a wine pointing out the fact that alcohol had been one of the greatest enemies of Indian people, along with the Church and the B.I.A. So the priests had their wine and the Indians had their songs the first night. Thursday, May 4, the highlight of this day was a presentation by the Women regarding their role in Native religion. The speakers were Elaine Beaudreau, Ojibwe, Lakota, Duluth, Minn.; Judith Pamp, Turtle Clan Ojibwe, Lansing, Mich.; Tullia Martin, Ojibwe, Director, Turtle Mountain Indian Community College, Minn.; North Dakota; and Alice Papinaw, Eel Clan Mother, Onondaga Nation, New York. The women spoke of their roles in Native religion and how their duties and responsibilities to the people filled their lives. Alice Papinaw was very impressive as she spoke of her love for the people. She spoke of her joy to see the young men with long hair again because it represented freedom and spiritual growth and Indians have always been free even under oppression. She also added that Indian youth were not free if they were chained to alcohol and drugs. If we were chained to these things then we might as well get a "Citizens Haircut". Friday, May 5, the day opened with a youth panel, Mishkook, Ojibwe, Duluth; Ruth Old Sheld, Seneca, Sioux, Salamanca, N.Y.; Steve Pegh, Turtle Clan, Ojibwe, Mt. Pleasant, Mich.; Moose Pamp, Turtle

Clan, Ojibwe, Mt. Pleasant, Mich. The panel was a Veteran Youth panel, but it was also a lively panel. More people were aroused by the dialogue of this panel than by any other during the conference. We were praised for following our way, we were criticized for not knowing our language, we were thanked for being at the conference with clear minds when other young people were at the bars.

Friday night and he drew the largest number of non-Indian participants. The conference ended with a pow-wow and no Forty-nine. The Indian people of this country had extended a hand in brotherhood, but few members of the clergy responded. We thanked those who did respond. We have talked about the Indian way for a long time but we've often strayed from the Red road. I'm guilty, you're guilty! The question that remains is, "Where do we go from here?" Do we continue with our "Awareness" weeks, our pow-ows, our demonstrations, our forty-nines? This is only the top of the iceberg. There is a great deal more to be said than that. I'm a weak person and I need your prayers and help and I pledge my prayers and support to you, my people. Together if we channel as much energy into our religion as we do with our forty-nines, the Way will come to us much sooner than we expect.

Dear Friends:

I read with concern Minnie Two Shoes' remarks (News No. 4 - Onanube-Geezee) regarding the January 22nd essay (AIPA) written by myself in the Indian Women Today series.

Perhaps the greatest misunderstanding was that the term "American Indian Movement groups," was construed by many Indian women, including Ms. Two Shoes, to mean all AIM women. That is a serious misunderstanding and deserves further discussion. My letter to Ms. Two Shoes (March 26) says in part: It was not my purpose to cast aspersions on AIM groups particularly, AIM is a major, if not the major Indian organization in existence today. If NIEA, a much smaller organization, can attract certain numbers of us who are social butterflies and mobs, it is a definite possibility that AIM has attracted a goodly number, also. That is not to say that AIM women are groups. That is not to say that AIM as an organization is so shallow and amorphous that it is a definite possibility that it is to say that a very large, very powerful organization which can uplift the hopes and aspirations of the many, can also afford opportunity to the feckless few who confuse climbing aboard a man with climbing aboard a rouse.

I can add but little to this explanation. We have talked about the Indian way for a long time but we've often strayed from the Red road. I'm guilty, you're guilty! The question that remains is, "Where do we go from here?" Do we continue with our "Awareness" weeks, our pow-ows, our demonstrations, our forty-nines? This is only the top of the iceberg. There is a great deal more to be said than that. I'm a weak person and I need your prayers and help and I pledge my prayers and support to you, my people. Together if we channel as much energy into our religion as we do with our forty-nines, the Way will come to us much sooner than we expect.

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Dear Nishnawbe News,

My name is Squeak or Joe Brewer. I have been going to Henn Tech. school to become a pro chef. My Indian brother and I are both studying the same course. We both believe maybe we will help our people by doing this. And we pray more Indian brothers and sisters will find a trade. My buddy Al Crooks of Shakopee, which means 6th in Sioux, agrees that your paper has helped us in some ways; knowing that there are people like you who care what's going on with the Indians of today.

Thank you, Sincerely yours, Joe or Squeak Brewer Al Crooks Shakopee, Minn. 55378

For from his bark tepee, he saluted me, my Grandfather of a by-gone day. He kindled a blaze with a flint spark and then as the flames blazed high, His Spirit had taken wing, waved and called "Goodybe"

So now I can stand both proud and tall. I thank the Great Spirit for guiding me back where my Spirit has always heard its homeland call.

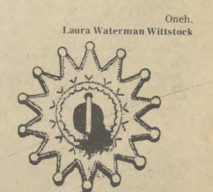
by Ervin Romans (Bye-a-Jick) (The Lone One)

Clan, Ojibwe, Mt. Pleasant, Mich. The panel was a Veteran Youth panel, but it was also a lively panel. More people were aroused by the dialogue of this panel than by any other during the conference. We were praised for following our way, we were criticized for not knowing our language, we were thanked for being at the conference with clear minds when other young people were at the bars. Friday night and he drew the largest number of non-Indian participants. The conference ended with a pow-wow and no Forty-nine. The Indian people of this country had extended a hand in brotherhood, but few members of the clergy responded. We thanked those who did respond. We have talked about the Indian way for a long time but we've often strayed from the Red road. I'm guilty, you're guilty! The question that remains is, "Where do we go from here?" Do we continue with our "Awareness" weeks, our pow-ows, our demonstrations, our forty-nines? This is only the top of the iceberg. There is a great deal more to be said than that. I'm a weak person and I need your prayers and help and I pledge my prayers and support to you, my people. Together if we channel as much energy into our religion as we do with our forty-nines, the Way will come to us much sooner than we expect.

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Nishnawbe Mishkookewin Moose Pamp Great Lakes Area

Except that a misunderstanding came about for which I am quite sorry. I find a free and open exchange in and outside the press a healthy thing for us all to engage in. Opinions smouldering do nothing toward an ultimate understanding which we must have of one another to eventually overcome the common problems.



OJIBWA INDIAN LEGENDS by Cheryl Mills King \$2.95 Send Order To: Nishnawbe News Circulation Dept. 140 University Center, Marquette, Mich. 49855 Include 20 cents For Each Book Ordered

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MICHIGAN NEWS

Chippewas Break Ground For COMMUNITY CENTER



Holding and looking over a 1,000 year old Indian hoe is Chief Little Elk (El Thomas) of the Saginaw Chippewa Indian Tribe, Mt. Pleasant, Michigan, Reservation. The hoe was used in ground breaking ceremonies for a \$319,000 Community Center, Tuesday, May 28, 1974. At left is Tribal Chairman Willis Jackson, Jr. For further information: Contact Willis Jackson, Jr., Phone 517-772-5700, Mt. Pleasant, Michigan 48858

CIM Instrumental in Affecting House Bill

Concerned Indians of Michigan is the name given to a small group of Indian people by the news media, and pertinent to last years ceremonial march at the University of Michigan, Ann Arbor, Michigan.

This effort had its beginning earlier at the Fort Wayne Museum in Detroit, Michigan, and pertained to the removal of a lone Indian skeleton on display there, after objections by a local group of Indian leaders.

Subsequent investigation reflect this skeleton to have been loaned out to Fort Wayne from the U of M inventory, and originally excavated from an Indian grave mound in Michigan.

The concept and principal of CIM, was also formulated after the "Bill Scuyler" case. The latter concerned the expulsion from school of a seventeen (17) year old Oneida youth wearing long hair. After a few meetings with the school administrators, and their appearance in Wayne County Circuit Court, a small group of concerned Indians were able to correct another injustice against Indian people, and the boy was returned to his class at Dearborn Heights School.

CIM is a hand-picked, dedicated group of individuals who strongly believe in progress for "The Human Beings", and utilize all resources within the framework of the law, to affect social change.

Other involvements of CIM include "The Kevin Overton Homicide" in Lawrence, Michigan. The story of the "town's leading citizen" driving his car on a rural highway in Lawrence, Michigan, losing control at

the wheel, and hitting a twelve (12) year old Potawatomi youth riding on his bicycle and killing him instantly.

The subsequent white washing by the county sheriff's office and failure to prosecute this individual for manslaughter, has left a dark stain of justice in that area and also within the state office of the attorney general.

Our more recent activities concern the urban renewal program in Algonac, Michigan, and that city's attempt to terminate the Walpole Island Ferry that

has served Indian people from the Canadian reservation ever before Algonac became a city, and seventy (70) years prior to that.

Again, a small group of concerned Indians negotiated with the City Fathers of Algonac, and was instrumental in the satisfactory settlement of this issue between the parties, which kept the ferry in operation.

The CIM concept was again put in use at the Twin City of Northville and Northville Township. The above action concerned the eviction of a ninety-one (91) year old Cherokee Apache and his daughter from a trailer camp site.

This senior citizen was evicted from his trailer on page 5.



FROM RIGHT TO LEFT—Rep. Kilder, representing Rep. Mike Dively; DeLores O'Brien of Ann Arbor; Dr. McClendon, Choctaw; Fred Boyd, Director of C.I.M.; Bill LaFayette of C.I.M.; unidentified representative from S.U.M.; Bill LaBlanc, Mich. Indian Affairs Commission; Rick Andrews, Mich. Indian Affairs Commission; Willard Lambert, Mich. Indian Affairs Commission and Chippewa Medicineman John Shano.

SUITCASE THEATER TOURS N.A./HAWAII

STATE OF MICHIGAN
Office of the Governor
LANSING

June 19, 1974
The Honorable John A. Burns
Governor of Hawaii
Honolulu, Hawaii

Dear Governor Burns:
Michigan's most unusual "export" has arrived in Hawaii. I refer to the Suitcase Theater, a traveling band of young people with a message entertainingly told — and all the more convincing because it is told from the heart.

The group has received "rave" reviews all across Europe; in many parts of the United States and Canada.

The enthusiasm of youth and the idealism of youth have combined with talent and ingenuity to produce an unusual and moving experience for the thousands of people who have seen the group perform.

We are proud of these young people and their leaders.

We appreciate your hospitality and hope our visitors give you an added dimension of understanding about Michigan and its people.

Kind personal regards.

Sincerely,
William G. Milliken
Governor



SUITCASE THEATRE — With members of Suitcase Theatre '74 and their Executive Director, Powell Lindsay, Governor William G. Milliken signs his letter to the Governor of Hawaii, introducing the Michigan youth troupe that is spending two weeks in the Islands during their eight-week tour of the U.S. and Canada. They are the Hollywood Bowl, are additional highlights of Suitcase Theatre's current North American—Hawaiian tour. Patty Kequom a member of the Ottawa and Chippewa tribes is on tour with this year's group of 30 young people most of whom are from the post-mortem examination, and every person accessory thereto, either before or after the fact, shall be guilty of a felony, punishable by imprisonment for not more than 10 years, or by fine of not more than

NEWS BRIEFS From The Michigan Commission On Indian Affairs C.E.T.A. To Be Implemented

The Commission on Indian Affairs has applied for prime sponsorship of Title III modules of Comprehensive Employment and Training Act of 1973. As of June 24, 1974, the Regulations for Title III programs have not been published in the Federal Register. The Regulations must be published in the Federal Register before the Act can be put into effect.

A training session for potential Title III Prime Sponsors was held in Chicago. The purpose of the meeting was to acquaint Prime Sponsors with the Act and the development of a manpower plan. We were informed at this meeting to begin to formulate our Plan for Fiscal Year 1975. We are now in the process of developing a "sample Plan" which can serve as a

model for Indian organizations. All organizations should have received a copy of Glossary of Manpower Terms and Programs from our office. If you have not received a copy, please call our office for information regarding manpower programs. In the next few weeks we will be contacting Indian organizations throughout the State to assist them in developing their local plan.

Report From The Director

The Michigan Commission on Indian Affairs' staff, in following the priorities set by the Commission, is working more closely than ever before with groups and organizations in Michigan. As of June 20, 1974, there are fifty-four groups and organizations; incorporated formally or organized loosely, for purposes ranging from Recreation, Arts and Crafts, to providing programs and services for Michigan Indians.

This Commission is providing technical assistance to those groups who want to operate state, federal and private services to Indians. To provide this kind of technical assistance, it is necessary for our Commission to limit the amount of dealings we will have with individual Indian people in the state of Michigan.

Also, in providing this type of assistance, we are increasing the scope of our involvement to the national scene. Many of the problems faced by Michigan Indians are created by the formation of programs at the national level. This, we are increasingly doing.

At the state level, the Michigan Commission on Indian Affairs is working to increase the state response to the needs of Indian people. The Commission is requesting State Departments to hire Indians to insure that the services and

programs of that Department are of benefit and use to Native Americans. This is not an easy job. The State has always and I expect, will continue to find reasons and excuses to avoid its responsibility to provide services to Indian people. It is a constant struggle and a fight to get any kind of concession from the government of the state of Michigan, much less for our small Commission, to convince the State that their programs are frequently ineffective.

The only guarantee that Indian people have that the State will ever respect our rights to obtain these services is for the Indian people themselves to become involved. This means Indians will have to increasingly participate in government at the local, regional and state level. Indians will have to become noisy about having been left out of state services in the past so that out of this noise will come a determination by Indians, as well as by the State, that Indians should not be left out of these services in the future.

The Michigan Commission on Indian Affairs is not administering programs for Indians in Michigan through our office. We in fact, making every effort to see that the programs that we are able to generate, get out to the organizations and groups in Michigan. We are, however, insisting that

the State give the Michigan Commission on Indian Affairs more employees so that we can do a better job of assisting Indian groups and organizations throughout Michigan get the services created at the federal and state level.

If any representative of any group or any individual has any questions about the way in which the Commission operates, please do not hesitate to call our office. We will answer as many questions as we can, and we encourage questions and telephone calls to be brought to our attention so that we might be better kept informed of your needs and wishes. This does not mean that we will be able to respond in every instance to everything you want. In fact, you might not hear from us again for a month, for three months, or a year, but once we are familiar with your problem we will be on the look-out for ways to help you solve it.

Please do not hesitate to call and do not hesitate to contact the Commissioner in your area on any matters of concern you might have. We cannot respond to your needs if you remain silent.

James R. Hillman, Director
Commission on Indian Affairs

EDUCATION ANNOUNCEMENTS

The State Board of Education has given its support to the Position Statement on Indian Education which included 13 recommendations.

There is a possibility of holding some Part A area meetings in August with the Coordinator of Indian Education for the purpose of planning, disseminating information and reviewing the terms and programs of the Indian Education Act. Part A chairpersons should allow some money from their budget for meals and travel — see your school contact person.

Anyone who is interested in serving on any of the State Advisory Councils to the State Board of Education should seek the support of their local Indian organization and Part A Parent Committee members, and then submit a resume' to the Coordinator of Indian Education.

The Coordinator of Indian Education would like to have the names and addresses of Indian high school students who have dropped out of school. This information is needed to help develop students and a data base for future reference.

++++++
Anyone who is interested in a cooperative education program is urged to contact the Coordinator of Indian Education. This program, in which a student works for a company for a semester then attends school for a semester at company cost, will be available soon.

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TASK FORCE ON HEALTH SERVICES

The Office of Health and Medical Affairs designated a task force to study and devise a state plan for assessment and treatment of the health needs of Indians and Alaska Natives in Michigan.

Chairing the Task Force is Rosa Torres-Dayha with Vice Chairman William LeBlanc from the Michigan Commission on Indian Affairs staff.

Other Indian members of the Task Force are Lorna Otto, C.H.R. coordinator from Mt. Pleasant, and Ed Moses, president of the Rural Indian Health Board. Ed is from St. Ignace.

The Task Force has met several times and a draft of the policy is now being reviewed.

Janice Buff of the Office of Health and Medical Affairs has been assigned to the Task Force as a staff representative.

Summer Intern Program

The Commission office has obtained the services of two college student interns for the summer. Mr. Arnold Parish, Jr. of the Bay Mills reservation and Mr. Fred Gates, a second year law student, assumed their new duties, Monday, June 17th.

Mr. Parish, employed through our office, will be working in the area of legal services and the development of a volunteer attorney referral program. Projected goals include the preparation of a Legal Services Manual and the preparation of a list of volunteer attorneys throughout the state. The legal Services

Manual will include a map indicating areas of coverage that each Legal Services Office serves, a description of existing Legal Aid Offices and an explanation of the Lawyer Referral system.

Mr. Gates, assigned to us through the State Attorney General's Office, will be researching, collecting, and analyzing Michigan treaties and treaty cases to determine the feasibility of initiating action through the Attorney General's office against the Federal government to obtain recognition for Michigan's non-reservation Indian population.

Indian Teacher Aide Program

Indians from throughout Michigan are taking part in a unique teacher-aide training program this summer at Northern Michigan University, which has been designed and staffed by Indian educators.

A grant of \$48,000 was made by the U.S. Office of Education to support the program, which is being sponsored by the Michigan Inter-Tribal Education Association in cooperation with the Office of American Indian Programs at Northern.

Fifty Indian men and women — mainly Ottawas, Ojibwas and Potawatomis, have enrolled in the four-week course, which

ended August 16. Workshops and field activities will continue through next June. Project coordinators are Robert Bailey, an Ottawa, director of American Indian Studies at NMU and Bonnie Meshigau, who is a Potawatomi from Hammbaville.

"Program objectives are to train qualified American Indians in the areas of science, culture, history, mathematics, language arts, and counseling as para-professionals so that they can assist public schools attended by Indian students from reservation areas," Bailey said.

Program participants were recruited through local Indian Parent Advisory Committees. The Michigan Office of Indian

Education and Indian organizations. Enrollees represent areas from the Detroit and Grand Rapids areas in the south to Houghton and Gogebic Counties in the Upper Peninsula, Bailey said.

"We hope some of the trainees will continue their education and eventually earn the equivalent of a bachelor's degree in education," he added.

All participants completing the training program at NMU will be certified as para-professional teachers.

The program has received broad support from the Michigan Tribal Councils, and also from the National Indian Education Association.

Enrolled House Bill No. 5847

The People of the State of Michigan enact:

Sec. 16A. A person, not being lawfully authorized so to do, who shall wilfully dig up, disinter, remove, or convey away a human body, or the remains thereof, from his or her grave, or the place where the body may be interred, or deposited, or who shall knowingly aid in such disinterment, removal, or conveying away, or who shall mutilate, deface, remove, or carry away a portion of the dead body of a person, whether in his charge for any proper operation in embalming the body or for the purpose of a post-mortem examination, and every person accessory thereto, either before or after the fact, shall be guilty of a felony, punishable by imprisonment for not more than 10 years, or by fine of not more than

\$5,000.00 This section shall not be construed to prohibit the digging up, disinterment, removal or carrying away for scientific purposes of the remains of prehistoric persons by representatives of established scientific institutions or societies, having the consent in writing of the owner of the land from which the remains may be disinterred, removed or carried away.

This act is ordered to take immediate effect.

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Marquette Branch Prison

Light Of The North

OTTAWA
CHIPPEWA
POTAWATOMI



Know Your Language

By Jake R. Osawawanneke Grundy

Anin Anishnabes, O-nish-naa? Well, it is once again time to show my brothers and sisters some more of our language. I do hope that you have learned the various words and sentences of our language that we have been showing you the last couple of years. In the list that follows you will find some more of the words and sentences we use in our language. I have been asked several times in letters and in person if we have a back-list of the language which has been printed in the News in the last couple of years. I do not know for sure if our paper has these or not. I would presume that like all newspapers there would be back editions available at a cost. I do have back lists of the many words that I have translated and put into printing for the press, though I could not of course provide copies of these to everyone who asked for them, as I do not have the machinery to make copies. I hope that in the near future we will have a master form of our language completed so that it can be put into a small booklet form. This will contain all the lessons that we have put in the News, plus a follow up in the basic on the basic language of our people, the pure Algonkian. You will find that it is almost identical to what you have been learning. Of course, when the work is done and ready for the printer we'll have to find someone who will be willing to print this "Conversational Language" booklet at a reasonable cost, so that it can be available to our people at a low and reasonable cost. Then all our people may have their own personal copies to learn from and to teach others with. My personal wish is that the booklet could be given free of charge to all our people who wish to obtain a copy. Our language is not my personal property, it belongs to all the people. But I guess that finding a printer as thinking and willing as Osawawanneke to do this for free will be an impossible task.

- O-bwom, O-zest, O-don-din, O-ge-tchi-zeet, O-ge-chi-nen, Ne-tawn, Ne-gon, Ne-tawn ke-taw-gwe-shin, Ne-gon-ne, Auk-ko-ze, Au-ko-ze-we-gaw-mig, Au-gaw-saw, Ka-chin, Au-gaw-won, Au-gaw-won-ne-wob, Ne-go-ting, Ne-go-ting a-taw, Ne-go-tchi, Ne-go-tchi enaw-bin, Mesh-kwo, Ne-go-tchi e-zhaw, Mesh-ken, Mesh-ke-naw-don, Mes-kwo-to-nin, Paw-saw, Sew-son, Maw-tchawn, Pe-na-w-tchawn, Pe-to, Pe-ton, Ash-ko-m, Ash-ko-m so-ge-po, Ash-ko-m ke-me-waw, Ash-ko-m ke-zhaw-tay, E-ke-to, E-ke-to, Ke-ke-to, Kay-go mon-daw e-ke-to-kay, E-naw-bin, E-naw-bin au-zhon-daw, A-zhawd, Au-ne-pe a-zhawd? E-wo-le, Me-saw e-wo-le-au-daw-yon, Au-zhe-me, Au-zhe-me au-ton, Au-ne-ke-ke, Aw-shon-ko-tay, Aw-shon-ko-tay o-zhe-ton, On-je-gaw, On-je-gaw tchi-mon, Kaw-ke-naw, Kaw-ke-naw ke-ge-way-wog, Ke-wen, Song-gon, Se-gwan, Se-gwan-nong, Me-gwo-tchi-me-au, Me-gwetsh, Taw-kwo, On-sawm taw-kwo, Ke-me-ne-pe-maw-tis-naw? Au-ne-me-ne-pe-maw-tis, Ke-taw-kos-naw? Kau-win ne-taw-ko-si-say, Au-ne-pish kos-e-zhai? O-day-naw-wing e-zhaw, Ke-ge-we-sin naw? Ae, ne-ge-ash-kwaw-we-sin, Ke-baw-kaw-tay naw? Kaw-win, ne-baw-kaw-tay-sy,
- Ohaw, Foot, Heel, Big toe, Thumb, First, Before, He came first, He goes before, Sick, Hospital, Small, Tiny or smallest, Scarcely, I scarcely see, Once, Only once, Not there, Look elsewhere, Change, He is else where, Full, Fill it, Change it, Go out, Come out, Go away, To bring, Fetch it, More and more, Rain and more snow, Hotter and hotter, Saying, Say it, He says, Do not say that, Look, Look here, Going, Where did he go? There, There is your home, There, Set it there, Thunder, It thundered, Fire, Make some fire, Leaked, The boat leaked, All, All gone home, Go home, Trough, Spring, Last spring, He is thanked, Thanks, Short, Too short, Are you well? Yes, I am well, Are you sick? No, I am not sick, Where did your father go? He went to town, Have you eaten? Yes, I have done eaten, Are you hungry? No, I am not hungry.

Well, my people, until the next printing of the voice of our people, the Nishnabes News, I say Tin-mi-cago - May the Great Spirit always walk with all my brothers and sisters and guide their meccasins in the truth of real and true Indian-ness.

Ossawawanneke.

NOTE: As our brother Jake has assumed, there are back copies of the Nishnabes News available. We started running Jake's column in Vol. 2, No. 5, Jan. 1973, Mahneedo, Creechis, and do have copies of all of Jake's columns to this date. We hope to be able to help the language into a booklet form.

Dear Comrads,

I am a Chicago Prisoner presently warehoused at U.S. Penitentiary in Marion, Illinois. I am also a political activist and am in the "hole" on trumped up charges which I must stand trial on.

I am without money and would appreciate it if you would send me copies of your publication to further educate myself and my comrades in this "hole."

In Solidarity,
Eddie Sanchez

Confinement upon the reservation

by Carl D. Cox

The people who are not Indian, and have never been on a reservation or lived in an Indian Settlement may not understand what I am talking about. So, when you should visit these places. No! I haven't been around my people for a number of years, but I'm Indian, and I feel their need and truly want to help stop their suffering. For the Whiteman, who possesses this whole vast country, from sea to sea, who rams over it at their pleasure, and lives where he wishes, can not know the cramp of my people's Nor do they care for how they feel in the little spot upon this earth called a reservation.

With the undying remembrance of the fact, which you know as well as I, that every foot of what we proudly call America was in fact, not too long ago the property of the "Red Man."

The Great Spirit gave to Mother Earth for her children, the "Red Man" and his children and brothers and sisters of the forests, lake and streams and of the air. There was room enough for all the many Tribes, and all were happy living as the Great Spirit wishes for his people. But now my people that were once proud and mighty, are cornered on little patches of mostly barren land, so generously given to them by their great White Saviors, at least until the White Bureaucrats find something that they might profit from this land called a reservation. Then the "Red Man" is given the old leave-go and moved by force by the Whiteman's Militia if they act even like they want to stay.

On the reservation you are cornered like a prisoner and watched by men who are more anxious to see them die off from the lack of promised medical care or starvation. Yes, even some of my own people are to blame for the way our people have been treated! So now, my brothers and sisters, I plead to you, to stop this unnecessary fighting among one another and "Unite" as one for our needs.

Maybe, we were not as the Whiteman has named us of the same tribes? But we are all Indian and want the same things.

Like the old saying goes: "United we stand, Divided we fall." Yes, even after my people have fought for this country, endured many hardships, lost many of their loved ones. The Government always makes peace for themselves, but always put my people back on the reservation. They have no longer use for their services! Nor is this all; the government signed treaties and promised my people if they would be content with the little patch of ground allowed them, they would keep them well supplied with everything that they needed to let them live comfortable on the reservations.

They offer my people a few goods to pay them, and really it's pay for deserting them! I say the Government does not ever keep its word! It's too damn busy trying to make peace and give aid to other countries. I just wish those people could come over here and see my people on the reservations! (They call reservations Overseas Concentration Camps.) Then maybe, our Government would change and have to clean up their back yards first! Oh, I hesitate, for I cannot tell the half! It does not protect my people and their rights. It leaves them without the food that they still need, also the medical and health care they so desperately need. After all we can do without the many comforts. We cannot ourselves produce the many schools that are so desperately needed for our children, and their children in years to come. Our health needs are very bad on and off the reservations. There are some nearly starved, and have to go half naked, as you can see on many of our reservations. My people lack the leadership that they once had and were so proud of. So, again we have had to look back at the bad times, and we find we still have some great leadership material in our Tribes, but they must have the total unification of their own people before they can be successful in the total Unity that we all seek so hungrily. So, I plead with all of my people to stay behind the ones that mean right for our people. Now more than ever we MUST UNITE as one great and powerful native American nation. Then, we shall get all of our rights back.

I want each of you to ask yourself in our modern times. Do you really believe that our people should get some of the things our great White Society Government and their "Tricky Dicks" have promised in the many treaties they signed for themselves and for our people? Indians love their friends and their kindred, and always treat them with love and kindness. I appeal to any person to say if ever he entered an Indian home hungry, that he was ever left unattended for his needs or his family's need. Even after all the bloody wars of times passed; my people have not changed! Even in the old times, we had some great men who tried to remain neutral and advocate for peace. Not knowing that their people would have to live as they do today in modern times. For it is like I once read: "For my countrymen I rejoice at the beams of peace. But do not harbor a thought that our is the joy of fear." For my people never felt fear! We will not turn on our heel to save life. Who is to take to mourn for us? No one! I shall indeed speak to you freely of the many wrongs we have suffered at the hands of this White dominated country.

GREAT LAKES AREA NEWS

New Move To End The B.A.A.

By Gerald Vizeor
Of the editorial page staff

The Minnesota Chippewa Tribe hopes to abolish the local area office of the Bureau of Indian Affairs because tribal leaders believe it has obstructed their efforts to control reservation programs.

The executive committee of the tribe, which is a constitutional federation of elected representatives from six reservation governments, voted last week to seek contracts for direct fiscal control of all federal services in its jurisdiction by eliminating the area office.

"We want the Minneapolis area office completely abolished," said George Goodwin, executive director of the tribe, "so we can establish a direct line of contact authority to Washington."

If the area office is obstructing efforts of reservation governments to control services, it would be a contradiction in the current federal policy of self-determination. But contradictions are nothing new to tribal people — in the last century, policies have meandered from segregation to assimilation and termination of federal services on reservations.

In a recent letter from Commissioner of Indian Affairs Morris Thompson to Harry Bono, president of the tribe, there seems to be some hesitating on the question of self-determination.

"It seems to me that although tribes may in the past have talked about contracting a specific program," Thompson says, "there have been few overall discussions about program effectiveness and whether the contracting of one or more programs might better achieve your goals."

Criticism of the N.I.E.A.-Indian Bureau

The Bureau of Indian Affairs has been simmering for years under a low flame of criticism. But last week criticism of the century-old agency, which is responsible for protecting reservation resources, turned to a fast boil in Minnesota and Montana.

The Minnesota Chippewa Tribe called for the elimination of the Minneapolis area office of the bureau, a ground it has obstructed efforts of the tribe to control reservation programs. Tribal leaders have proposed contracts for control of housing and social services programs.

Tribal leaders in northern Cheyenne Reservation have called for the cancellation of leases negotiated by the bureau in connection with a large low-sulfur coal reservation in Montana.

The bureau failed to obtain a fair market price for the leases and neglected to conduct environmental studies on the impact of mining on the reservation. Tribal critics are not impressed that the latest fast-bid criticism has changed the stale flavor of the federal set on reservations. But there is a difference from the complaints of past generations. The new arguments are taking a fair form of litigation and negotiations, which will continue to be heard in the courts after public support for the criticism subsides. Tribal governments are learning how to use the law to protect their rights on reservations. Minneapolis Tribune, May 22, 1974

for programs in the next fiscal year must be completed in the next few weeks.

"This question of contracting for services is more than just control of federal money," said Lightfoot, whose office was once occupied by tribal militants demanding his resignation. "I must be thinking about the poor Anishnabe (Chippewa Indian) living way back in the woods." Tribal leaders argue that not only do area office personnel avoid most of their meetings, but they are seldom seen in the backwoods with anyone other than those interested in exploiting reservation resources.

The bureau was first established in 1824 in the War Department and in 1849 transferred to the Department of Interior, where it has settled under the division of Public Land Management. Interests in reservation resources have often ranked higher than services to the people who live on reservations.

There are a dozen offices around the country, responsible for more than a hundred different reservations. The area office here has four agency offices, which direct programs on specific reservations.

These complicated levels of administrative responsibility create serious delays in reservation business. Tribal leaders hope to reduce some of the administrative work by eliminating the area office.

Leaders of the American Indian Movement, who occupied the area office several years ago, have also demanded the elimination of the bureau. But their radical position has shifted from complete destruction of the organization, to the transfer of federal control to a new independent government agency. Tribal leaders here are interested only in abolishing the local area office so that they can negotiate contracts with Washington. Minneapolis Tribune, May 22, 1974

Chicago's Indian Country

Dense forest preserves that once were hunting grounds for Potawatomi Indians surround the Edgebrook and Sauganash neighborhoods on the city's far northwest side and today's residents still uncover arrowheads and tomahawks in their gardens.

Although the red man in long gone, he still is remembered by streets named Minnetonka, Hwawaha, Ionia, Dowagance and Minnehaha.

Neighborhoods rich in history, Edgebrook and Sauganash also are prestige places to live—areas where real estate values are skyrocketing.

The land where Edgebrook and Sauganash now stands was granted to the half-Breton Potawatomi chief, Billy Caldwell, for a reservation in 1829. Caldwell, whose Indian name was Sauganash, received 1,600 acres from the government for his tribe, and also for saving the lives of the John Kinzie family after the Ft. Dearborn Massacre in 1812. It took the tribe less than a year for a new reservation in Council Bluffs, Iowa, and Caldwell sold most of the land to farmers.

The Earth Does Not Belong To Us, We Belong To The Earth

We are here tonight talking about environmental issues and you might think I'm too far off base for what I'm going to say. But I am not. There is one thing and that one thing is Mother Earth. We can talk about treaty rights, not only for Ojibwa people, but for people all the way across this land. Every treaty that was ever made, every treaty that was ever signed or ratified was supposed to have been the law of the land. And every treaty has these words in it: "In the Sight of God." If we are so righteous, if we are so Christian that we have dared to put on these treaties in the sight of God, then is it not incumbent upon us as a people to honor these treaties? But we have not. We have stood aside while these treaty rights have been trampled, to the very point where they have brought about on this continent, in this country, a situation so bad for Indian people that five times the average to suffer a national suicide average that is four times the national average. We have an infant mortality rate that is five times the national average. We American Indians had the issues of broken treaties brought to light long before any other group or organization.

Just think of how many lives we could have saved if we as a nation, as a people, as a society, would have insisted that this country honor the treaty rights of the Native Americans. Just think of how much more beautiful land we would have today. In the past five years, 55 billion acres of land have passed from Indian ownership to forever. In the last five years, 3 million acres of that land have already been raped and desecrated. How many millions of trees do you think have died because of these kinds of things? You say that has nothing to do with the environment because you see, the land and the Native American people are synonymous. They are one and the same.

You, as non-Indian people, as a Native American, have a different kind of view about land. You see, the thing is you want to save your vacation land for your children, so you can play in it. I want to save my homeland. We have a different point of view on land use. You look at lands in terms of crops and cash. We look at it in terms of Mother Earth. That is the principal difference between you and me. You, as a non-Indian, I, as a Native American. You say, "What does that have to do with the environment?" It has much to do, my friend. As I was driving down the road one day, I looked off to the side and looked at this huge, huge dust storm that was gathering over a freshly plowed field. I remembered the words of my grandfather who said, "There are going to be warnings for white man before this country, this continent, undergoes one of the most severe times of trial that has ever been in his entire history." He said the dust storms that happened in Oklahoma and Kansas in the 1930's were one of those warnings. And you know what happened there, if you read your history. The land was so over-worked that it could not hold itself together. It was so overworked, that it became tender and dry and the winds picked it up and created this dust bowl.

Now, when I talk about land and being synonymous, let me explain a little bit further. I think there is a hell of a lot of things that are wrong in this country and they all relate to each other. Let me take the American medical profession, for an example. If those people are genuinely interested in medicine, why isn't it that we've not got the spiritualism of medicine? Why is it that medical colleges would turn out a man who somebody is going to be very wealthy rather than a man who is going to heal many people? In the making of America that puts the dollar before anything else. Property over

humanity.

If we take a look at the Native American today, we are the poorest of our poor. But we are the richest. Because if you look at any Indian reservation, you will find that it is untouched. It is still beautiful. The water is still clean. You could still go there and pray. You could feel Mother Earth. You could feel its vibrations. You could feel where your ancestors are buried. You could feel the unborn who are yet to come. And you want to save this for them. You want to do that. But will you?

How do you do that? We don't do that by having cocktails out in the suburbs and talking about what a wonderful thing it is to be called "environmentalist." We do that by becoming concerned—being a part of Earth. There is a concept in America that will put the dollar bill before land. I heard it said not very long ago by a very intelligent and rich white man. He said, "You know, if we don't do something pretty soon, we won't have anything to do with it." I wonder how long he is going to stand there and tap his toes. I'm saying the time is now. We have to stop and listen. I know that reservation. I know that job; we need income to pay for that Oldsmobile that I drive. We need new houses on the reservation. We need some kind of economic development on the reservation. But we do not need any kind of industry on the reservations that will tear into Mother Earth, nor do we need anything on the reservations that would rape the natural resources. What I'm saying is that there has to be a consciousness overcome America. We have to put the dividends from our stocks aside for awhile. Because if we keep drawing the dividends, we're going to end up not being able to draw anything at all. I heard a medicine man talk not very long ago. He predicted that in a very short

Continued on page 5

Great Lakes Area

CANADIAN INDIAN NEWS

27,000 NON-RESERVE NATIVES WOULD BENEFIT MILLIKEN PROPOSAL

Gov. William G. Milliken said Thursday that about 27,000 Michigan citizens would benefit from his proposal that the federal government extend eligibility of its Indian programs to non-reservation Indians.

Milliken said, "Under present federal policy, urban and rural Indians are excluded from applying for assistance through nearly all federal Indian programs, including those offered by the Bureau of Indian Affairs. That is because the present policy required Indians to live on or near a reservation in order to be eligible for those programs."

"That means that in a state like Michigan, where approximately 93 percent of the Indian population lives in rural and urban areas rather than on federal reservations, federal aid reflects neither the size of the Indian population nor the severity of the problems plaguing Indian citizens."

The Midwestern Governors' Conference

on Wednesday adopted a resolution by Milliken, who is chairman of the conference, urging that the federal government extend eligibility of its Indian programs to non-reservation Indians.

"The Governor said that his state, and worked with the Michigan Commission on Indian Affairs in preparation of the resolution, and that if the federal policy were changed, it would mean that approximately 200 additional Michigan Indians would be eligible to apply for participation in such programs as scholarship and vocational training, economic development grants and loans, and construction and repair of housing and neighborhood facilities, among others."

Following is the text of the resolution:

WHEREAS, The United States of America bears a special responsibility to its Indian citizens as outlined in numerous treaties; and

WHEREAS, Most of the fifteen states

which comprise the Midwestern Governors' Conference have a large Indian population within their states; and

WHEREAS, In many of these states, a large portion of that population does not live on Federal reservations, but lives in urban and rural areas; and

WHEREAS, Urban and rural Indians presently are excluded from nearly all Federal Indian programs including those offered by the Bureau of Indian Affairs; and

WHEREAS, The problems of urban and rural Indians are no less acute than the problems of the reservation populations; now therefore be it

RESOLVED, That the Midwestern Governors' Conference does urge Congress to include urban and non-reservation Indians in all program areas without detriment to the native Americans who reside on reservations.

Johnson-O'Malley Contracts Awarded in Great Lakes Area

Almost \$1 million to be used to help Indian students in public schools has been awarded under contracts this month to Indian tribal groups in the Great Lakes Area, Commission on Indian Affairs Morris Thompson announced today. The contracts were let by the BIA's Minneapolis Area Office.

The Minnesota Chippewa Resource Development Corporation received the bulk of the money, \$863,668, for the benefit of the six Chippewa Indian reservations in Minnesota—Bois Forte, Fond du Lac, Grand Portage, Leech Lake, Mille Lacs and White Earth.

The Lac Courte Oreilles Tribal Governing Board of Stone Lake, Wisconsin, received \$113,113 for use in the Hayward and Winter school districts. The Keweenaw

Bay Education Committee, Inc., of Baraga, Michigan received \$43,729 for schools in the Baraga, L'Anse and Watersmeet districts. A contract for \$23,662 was also awarded to the Chignawun Chippewa Indian Education Committee, Inc. for the Mt. Pleasant School District in Michigan.

Under the Johnson-O'Malley Act of 1934 the Bureau is authorized to provide assistance to public schools with substantial Indian enrollments. Commonly these funds are used for special supplemental programs not part of the ordinary school program. This might be a course in Indian culture, employment of an Indian teacher's aide to facilitate the beginning student's adjustment to school or a special program in reading. Local Indian

committees are asked to determine the needs.

In special circumstances, where the school district contains large areas of Indian-owned, tax-exempt land, the funds can also be used for the basic operating costs of the schools.

"In years past," Commissioner Thompson said, "the use of these funds would have been determined by the Bureau, the State Department of Education and the school districts. Under these contracts the tribal groups, working directly with the school districts, will make that determination. This is one example of the way the Bureau is implementing the policy of Indian self-determination."

NAMI Seeks Support For Indian Prisoners

We have received a letter from Mondov N. Walker, who asks for help for he and his brothers in prison in Stillwater, Minnesota. He says the Indian prisoners are beaten, starved, maced and have had water hoses turned on them in their cells.

NAMI hopes to be able to link into these charges further, but until then we ask for all members to write Mondov at Box 55-Csg, Stillwater, Minn. 55602. Also write to AIM, Norman A. Carlson, with the United States Dept. of Justice, Bureau of Prisons, and Gov. W.V. Anderson in the state of Minnesota.

Nordwall Named Assistant Area Director, Minneapolis, B.I.A.

Commissioner of Indian Affairs Morris Thompson, today announced the appointment of Alon K. Nordwall, 47, a member of the Red Lake Band of Chippewa Indians, to be Assistant Area Director of the Minneapolis Area Office of the Bureau of Indian Affairs.

Nordwall has a BS degree in business administration from Oklahoma State University, a commercial certificate from Haskell Institute — now Haskell Indian Junior College — and has just completed the Department of Interior Manager Development Training Course.

His most recent post is that of BIA

Muskogee Area budget officer at Muskogee, Oklahoma, which he held for nine years prior to taking the nine-month Departmental Training Course.

"The Indians of the Great Lakes are fortunate in having a man from one of their tribes who has proven capability to assume the important post of Assistant Area Director of the Minneapolis Area Office," Commissioner Thompson said.

Nordwall began his Bureau career in 1952, following nearly four years service in the U.S. Navy, at the Pawnee Agency in Oklahoma. After completing his college he returned to the Bureau to serve at the Horton, Kansas, Agency. In 1957 he became an administrative assistant at the Portland Area Office of the Bureau and in 1958 real property assistant and officer at the Colville Agency, Washington. He also became assistant to the superintendent of Rocky Boy's Agency, Montana, in 1959 and administrative manager of the Blackfeet Agency, also in Montana in 1962. He became budget officer of the Muskogee Area Office in 1964.

While at the Departmental Manager Development Training Course he worked with the Commissioner of Indian Affairs and the Acting Deputy Commissioner.

He is married to the former Eva L. Fortin, Fawcett, of Oshkosh, and they have two sons and two daughters.

Open Letter From Grand Portage Business Committee

His Excellency Abdalla Bishara
Ambassador of Kuwait
235 East 42nd Street
New York, New York 10017

Your Excellency:
Thank you for your letter of July 2, 1974 in regards to our initial letter to His Excellency Mr. Abdalla Bishara, requesting a meeting with him in New York.

Although we would have liked to meet with His Excellency in person to discuss our purpose, I shall try to state it briefly to you in this letter.

The Grand Portage Reservation Business Committee, the governing body of our Indian reservation, would like to promote to your government a 5 million dollar grant from your government to ours which would be used to construct new homes on our reservation because the majority of homes here are unrepairable. We also are in great need of a large community center which would house the educational, medical, social, recreational, and business activities of our reservation because no such facility presently exists. We would use the remainder of the money to staff and equip some much needed programs and activities that are necessary for the operation of our government.

In addition to that grant, we are also requesting a 195 million dollar grant for a national Indian housing program which our Reservation Business Committee could administer. Grand Portage, along with most Indian reservations, has been unable to secure the necessary financial assistance to construct new housing. Thus no most reservation governments are not able to even borrow the money because we know full well that we could not possibly repay a large loan.

We have searched all possible sources of funding without positive result. We have contacted the federal government, state government, private foundations, churches and other charitable organizations. We, therefore, appeal to your government. Can you be of assistance to us?

Sincerely,
Dennis B. Morrison,
Sec'y, Treasurer
Grand Portage Reservation
Business Committee

While the Departmental Manager Development Training Course he worked with the Commissioner of Indian Affairs and the Acting Deputy Commissioner.

He is married to the former Eva L. Fortin, Fawcett, of Oshkosh, and they have two sons and two daughters.

Human Resources Minister Norman Levitt, who is responsible for most Indian matters that affect the provincial government, spoke to the crowd from the steps of the legislative buildings.

He read a prepared text which listed the government's accomplishments since taking office 22 months ago and was interrupted several times by prolonged boing.

Loudest disapproval came when he said that settlement of the aboriginal land claims question was up to Ottawa to solve on its own. "It would be highly improper for B.C. to participate in these discussions," he said.

Chief Dan George, a Squamish Indian from North Vancouver well-known as an actor, got the loudest cheers from the protestors when he delivered a speech first made on Dominion Day in 1967 in Vancouver to 34,000 people gathered to celebrate Canada's centennial.

"Let me once again in as days of old, dominate my environment," he said, clad in a multi-colored blanket. He said the lands on which the legislative buildings stand were once Indian lands, but were never paid for by the provincial government.

Indians shouldn't have to demonstrate to state their grievances, he added. "Our white brothers should demonstrate to prove the land is theirs."

U.S. Court Grants Indians Free Border Crossing

Bangor, Me. Canadian born Indians have an aboriginal right to pass freely over the United States-Canadian border, U.S. District Judge Edward Gignoux has ruled.

In a decision given July 2 Gignoux granted a request of a group of Indians for declaratory judgment that they are exempt from immigration requirements that they register as aliens and obtain visas. The suit was brought by Andrew Akins and seven other Indians.

Akins and six of the others are residents of Maine, although born in Canada. Only Lommi Sappier of Perth Andover, N.B. is a Canadian resident.

The judge said the 1926 statute is intended "to preserve the aboriginal right of American Indians to move freely throughout the territories originally occupied by them on either side of the U.S. and Canadian border, and thus to exempt Canadian-born Indians from all immigration restrictions imposed on aliens."

Gignoux denied on jurisdictional grounds requests for declaratory judgments that the Indians be exempt from certain customs duty. He said that jurisdiction for customs questions rest with the U.S. Customs Court.

Lawyer David Crosby said a suit on the customs questions may be refiled in the Customs Court.

The Indians are seeking exemption from any customs duty on goods purchased in Canada and brought into the U.S. for their personal use. They also want exemption from customs duties on materials and goods of the Indian Township Passamaquoddy Basket Co-operative Inc., and Indian-owned agricultural co-operative.

A legal assistance lawyer who worked on the Indians' case said the decision means

received any recommendations from Headquarters regarding bootlegging.

Following the June 4th meeting, we also learned that due to abuse of liquor:

- a young man died himself,
- another one drowned,
- a third one was seriously injured in a car accident.

We, the responsible leaders of the Dugrib People cannot stand by silent witnesses of the destruction of our people. We repeat it: WE DO NOT WANT LIQUOR IN FORT RAE.

The agreement passed on June 4, 1974 was not made on the spur of the moment and by one man only, as falsely reported in Newspapers. It was the result of two years of meetings held publicly in Rae, Lac La Martre, Rae Lakes, Snare Lake and Yellowknife. A petition rejecting liquor and sale of liquor was signed by four hundred and fifty (450) people.

Therefore, we, the Chief and Councillors speaking on behalf of the Dugrib People want to state again:

- That no liquor be sold in Territorial liquor stores, and when in doubt, I.D.'s be checked.
- Pressure be applied on privately owned liquor outlets in order to stop the sale of

Resolution 3: R.C.M.P. have not

an ode to THE MISSIONARY

Group by group they came—some preaching of purgatory, others of Hades. They eyes glared as they vowed that they were just passing through—that this world was not their own. But not long after, I saw them staking claims to my land.

In no time, they were all around me. Then they chased me. They pounced upon me. They rammed leads down my throat and I could not answer back.

Each group races against each other like harassed octopi—their tentacles reaching out in 50 different directions!

At first they had appeared to be gentle lambs who spoke of the Good Shepherd. I had asked if the good shepherd was—well, like the good buffalo. Oh! How this frustrated them! They could not convert me—because they had no blood was on their hands! And the group who saved me first would receive one more crown atop their celestial throne. Alas, I would not contribute to capitalism...being tribal in nature.

That's when they changed. They became frantic and fiendishly insistent. They called me a savage and threatened that I would roast in hell! In bewilderment I asked about their good shepherd. Oh, they hastily and parenthetically added that "God lives even you!"

But in their haste they forgot to shake my hand. And they forgot the moccasins I offered for their very sore feet. And they did not sup with me to our Great Spirit.

Taken from the Native People

AN ODE TO THE MISSIONARY

Dear Mr. Hodgson,
Commissioner of the N.W.T.
Yellowknife,
North West Territory

In our meeting in Rae, N.W.T. on June 4th, 1974, it was agreed by both parties that:

- No more liquor be sold in Territorial Liquor Stores to members of the Dugrib Band.
- Pressure be applied in privately owned liquor outlets to stop sale to members of the Dugrib Band.
- In cooperation with Royal Canadian Mounted Police severe control of bootlegging be enforced.
- Two weeks after our meeting, we are sorry to say that none of the three resolutions agreed upon, are held firm.
- Resolution 1: No I.D.'s are checked in Territorial liquor stores, and very few questions are asked.
- Resolution 2: The privately owned liquor outlets are still operating the same way.
- Resolution 3: R.C.M.P. have not

An Open Letter to Commissioner

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INDIANS MARCH ON B.C. LEGISLATURE

More than 750 Indians from different parts of British Columbia marched on the provincial legislature Tuesday afternoon, June 25 to demonstrate for Native rights.

Carrying placards which spelled out their demands, they went to work, not on welfare: they went 5,000 houses away, let us hunt and fish in peace—they walked three miles through city streets in a cold, windy drizzle from Songhees Indian Reserve, where they were camped since the weekend.

They heard a dozen Native leaders outline special Indian grievances on education, housing, taxation, land claims, unemployment and an eloquent address from Chief Dan George, in which he told them to "rise up again and go forward."

George Manuel, president of the National Indian Brotherhood of Canada told them "we are celebrating two anniversaries."

Exactly 98 years ago, a troop of U.S. cavalry under command of Gen. George Custer were "exterminated" by the Indian "people," he said to loud cheers from the mostly-youth demonstrators.

On the same day five years ago, the federal government white paper on Indian policy was published. It proposed to terminate all special rights of Canadian Indians and scrap the Indian Act, said Mr. Manuel. Loud protests from Indians added the country killed the paper, he added.

He asked Indians to vote en masse for the candidate in the July 8 federal election who promises to eradicate poverty among Native peoples, but didn't mention any political parties. Indians hold the balance in 21 federal ridings, he said.

Human Resources Minister Norman Levitt, who is responsible for most Indian matters that affect the provincial government, spoke to the crowd from the steps of the legislative buildings.

He read a prepared text which listed the government's accomplishments since taking office 22 months ago and was interrupted several times by prolonged boing.

Loudest disapproval came when he said that settlement of the aboriginal land claims question was up to Ottawa to solve on its own. "It would be highly improper for B.C. to participate in these discussions," he said.

Chief Dan George, a Squamish Indian from North Vancouver well-known as an actor, got the loudest cheers from the protestors when he delivered a speech first made on Dominion Day in 1967 in Vancouver to 34,000 people gathered to celebrate Canada's centennial.

"Let me once again in as days of old, dominate my environment," he said, clad in a multi-colored blanket. He said the lands on which the legislative buildings stand were once Indian lands, but were never paid for by the provincial government.

Indians shouldn't have to demonstrate to state their grievances, he added. "Our white brothers should demonstrate to prove the land is theirs."

POW-WOW'S PLANNED

August 31-Sept. 2
Fourteenth Annual Tecumseh Lodge Pow-wow at Tippecanoe Battlefield Park, Battleground, Ind. (not Muncie, Ind.) Plenty of camping area, swimming, Crazy Midnight Auction, Trading Booth, 400 traders fee. Participant registration fee food available, give aways, no drum fires, Oklahoma Drum Closed, Jim Deerhead Singer, Dance Schedule: Fri. Eve. Informal Get-together Sat. Eve. 8 p.m. Sunday: 2 to 4 p.m. and 8 p.m. For more information write: Robert L. Sering, 10027 Catalina Drive, Indianapolis, Ind. 46236. Phone 317 968-2970.

September 14-15
Thirteenth Annual Pow-wow of Grand Valley American Indian Lodge, At Camp Lion, Comstock Park, Mich. Registration fee \$2.00 per person. Under age 12 free. Includes Saturday night supper, camping, dancing, drawing eligibility and fun for all.

NOTICE

A brown plaid CPO type winter jacket was found at the Michigan Indian Commission Meeting at Camp Keitt, Mich. This past summer. For its return please contact this news office.

Honor The Earth Benefit Planned

Lac Courte Oreilles Chippewa Reservation in north central Wis., a Anishnawbe Earth Benefit Concert is scheduled. Coordinator Eddie Benton says that Richard Bates and Grinderswitch are signed up, that he has verbal commitments from the Eagles, Kris Kristofferson, Rita Coolidge, Redbone and Buffy Ste. Marie and he is hoping to land other artists. The benefit which also features a national tribal dance competition and issue conference, is for the reservation which is waging battle with the federal power commission over the proposed 50 year renewal of a lease arrangement for 6,000 acres of Indian lands that is flooded by a nearby dam. Benton, who describes himself as the youngest Ojibwa medicine man in the area, says he would like the

HUNTING AND FISHING RIGHTS - TARR

Edmonton-Indian hunting and fishing legislation must be changed and some existing laws upheld changed the Treaty and Aboriginal Rights Research (TARR) committee.

At a two-day information workshop held in Edmonton, the TARR organization called on delegates from 14 reserves to voice their complaints of the fish and game laws as they apply to Indian people. Their event to "project to 20,000 kids the spirit of the Indian and his environment with the land." We advise contacting the Pow-wow Committee, Eddie Benton, at 612-225-7419, 622 Blair Street, St. Paul, Minn. or write the Honor the Earth Pow-wow Committee, General Delivery, Hayward, Wisconsin. (This article was reprinted from Rolling Stone magazine, submitted by a subscriber. See also page 7.)

main concern was those hunting and fishing laws that were written into Treaties. They wish to have these clarified and amended so the generations to come after them may benefit from them. The elders of the bands that participated were adamant in their demands that more research be done into the laws and their effect on the Indian people today.

Representing the Alberta Fish and Game Association were Mr. Paul Morch, Secretary of the association, Mr. Keith Edgett, vice-president, chairman of Zone 3 and Mr. Ben Grohn, vice-president, Chairman of Zone 5. They explained the function of the Fish and Game Association and the various regulations governing hunting and fishing as it applies to Indian people.

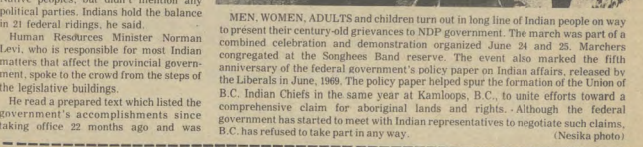
The delegates from the O'Chiese and

Suncild Reserves near Rocky Mountain House had a particular item in mind to bring to the meeting. Since the Department of Indian Affairs no longer pays for traps purchased by the Indian people they are losing them and to many, this is the livelihood that is being threatened. They wish to have more information on the prospect of retaining these traps through a means other than Indian Affairs.

Following these workshops, the delegates will be informing the people of their respective bands of the information gathered and ways to utilize it to suit their own needs.

Working for the TARR organization are pre-law students hired for the summer to explain the legal aspects of game laws as they pertain to existing Treaties.

Thanks to Native People



MEN, WOMEN, ADULTS and children turn out in long line of Indian people on way to present their century-old grievances to NDP government. The march was part of a combined celebration and demonstration organized June 24 and 25. Marchers congregated at the Songhees Band reserve. The event also marked the fifth anniversary of the federal government's policy paper on Indian affairs, released by the Liberals in June, 1969. The policy paper helped spur the formation of the Union of B.C. Indian Chiefs in the same year at Kamloops, B.C. to unite efforts toward a comprehensive claim for aboriginal lands and rights. Although the federal government has started to meet with Indian representatives to negotiate such claims, B.C. has refused to take part in any way. (Nesika photo)

PROPOSED GAMBLING CASINO: Chippewas Bay Mills Indian Reservation

Proposed Gambling Casino: Chippewas Bay Mills Indian Reservation

Umatilla Indians Versus U.S. Army

The Confederated Tribes of the Umatilla Indian Reservation in Oregon and the U.S. Army Corps of Engineers are at a standstill over whether a new dam should be constructed north of the eastern Oregon reservation which the tribe believes would destroy several traditional Indian fishing sites and alter the fish load downstream in violation of fishing rights guaranteed in 1855 treaty.

The proposed dam, which would be constructed on Catherine Creek 90 miles west of the reservation, would be used for flood control, back-up of municipal and industrial water, and for recreation. About \$13 million has been appropriated by Congress for new construction. The dam itself was authorized by a 1956 flood control act.

Lawyers of the Native American Rights Fund (NARF) in Boulder, Colorado and West D.C. are assisting the tribes. U.S. Douglas Nash has said that a lawsuit would be filed in behalf of the tribe, "the minute they begin to move their bulldozers in." Lawyers at tribal officials have been engaged in long discussions and negotiations with the Corps of Engineers, and have informed the Corps of their resolve to file suit if construction begins.

The Catherine Creek construction site in both past and present has been used by many Indian families for camping and fishing. It is a largely undeveloped wilderness area in the Grand Ronde Basin. Catherine Creek fish stocks include freshwater trout and chinook salmon. Nash described the area as a family subsistence fishery.

Nash told AIPA the project itself may violate principles and standards of the U.S. Water Resources Council governing any water-related construction. Nash said economic, social and environmental factors affected by the project must be weighed against the value of the project itself. If there are any significant

Umatilla Indians Versus U.S. Army

objections to the project on any of these grounds, said Nash, the project would be stopped.

Atty. Dennis Whiteless, a Wash. lawyer for the tribe, recently sent an eight-page letter to Sen. John Stennis, chairman of the Senate Public Works Subcommittee, describing the deleterious effects of the water project on the tribe, just before the subcommittee was to hear witnesses from the Corps seek appropriations for the Catherine Creek Project. Scheduled hearings were delayed, and later "recall hearings" were set. Tribal attorneys asked to be permitted to testify during the recall hearings. Their requests were denied.

During the recall hearings, Sen. Mark Hatfield, R-Ore., a member of the Public Works Subcommittee, indicated before his fellow senators that there was "no issue of priority whatever" concerning the project, said Nash. The other Republican Oregon Senator, Robert Packwood, has not been favorable to the tribe on the issue either, according to sources.

While the development, meanwhile, the Int. Dept. on June 26 convened a meeting at the urging of a white Oregon property owner who holds lands near the area where the Catherine Creek project would be built.

Oregon land owner and commercial farmer Joseph Brogliatti, reported to be a close personal friend of Int. Dept. Under Secretary J.T. Whitaker, was successful in getting the meeting convened to present his case for the construction of the flood control dam. Present at the meeting were Whitaker and a number of tribal representatives, including General Counsel for the Corps, legislative aides from the offices of Hatfield and Packwood, the Interior Solicitor's Office, the BIA's Office of Trust Responsibilities—but no representatives from the tribe itself or its

visitors by air.

Ellis said he would like to break ground before summer is over. But he admittedly could run into delays from the federal and state governments - particularly the latter.

Except for that specifically authorized by the Legislature such as the lottery bingo, and horse racing, gambling is illegal in Michigan. But an Indian reservation is a federal enclave where the Indians have their own ordinances and police, and is out of bounds to the state in many ways.

"And there are no federal laws against gambling," said John Lufkins, executive director of the Chippewas' Intertribal Council.

Lufkins recalled that a few years ago the state tried to stop a bingo operation on the reservation (bingo was illegal then) but was overruled by the U.S. solicitor general. The bingo operation thrived, attracting many outsiders to the reservation, but the legalization of the game enabled people to play it in other places and took most of the customers from the Bay Mills game.

"The state probably will try to kill the deal," said Lufkins of his casino plans. "But we don't expect any interference

from the federal government."

Ellis said his attorneys had checked the situation thoroughly and concluded it was legal.

Trouble would appear to threaten in two areas. Sol Bienenfeld, first assistant attorney general, who has done considerable research on Indian affairs, said any non-Indians involved in such an operation would have to obtain a state franchise, and franchisees are given, he noted, only for legal enterprises.

Another problem could be a liquor license, since drinking alcohol seems to follow such sports as dice, roulette and blackjack. The Keweenaw Bay Indian Tribal Council at L'Anse, also made up of Chippewas, currently has an application pending before the Michigan Liquor Control Commission.

Hodger Rosewater, director of the LCC's licensing and enforcement division, said he doubts whether the commission would issue a license to a casino because LCC rules forbid gambling on the premises. But it may be up to the courts to decide whether a franchise or a liquor license from the state could be necessary.

HOPI-NAVAHOS VOTE ON PROPOSED BILLS

By Richard La Course

WASHINGTON, D.C.—(AIPA)—As the full Senate Interior and Insular Affairs Committee heard testimony here on four separate bills to resolve the long-standing land dispute between the Hopi and Navajo Tribes on July 26, the Navajo Commissioner Morris Thompson lent Bureau of Indian Affairs (BIA) support to a Hopi-supported bill, and that bill is speeding rapidly toward a markup in the Senate.

On Aug. 6 the Senate Interior Committee was scheduled to mark up the four bills aimed at settling the dispute. Of the four bills before the Senate, a bill sponsored by Sen. Philip Hart (D-Mich.) and introduced by Sen. Joseph Montoya, D-Arizona, Sens. Joseph Montoya, D-Arizona, Peter Domenici, R-N.M., and Frank Moss, D-Utah on another bill, and a fourth bill by Sen. James Abourezk, D-S.D.

Thompson proposed that two years after the court finally partitioned the land under the mandate of Congress, the BIA would submit a final plan for the relocation of affected individuals and families. Sixty days following submission of the plan to Congress if Congress does not alter it—the plan would go into effect.

Rather than relocating only one-fifth of the population each year, the BIA proposed "cash incentive payments to encourage voluntary and early relocation by affected persons." These cash incentive payments would be \$5,000 to heads of households who choose to move in the first year, \$4,000 for the second, \$3,000 for the third, \$2,000 for the fourth, and no payments to be made to those who choose not to move until the last year.

RESETTLEMENT

The relocation issue dominated the hearings. Among witness testimonies were:

Navajo Chairman Peter MacDonald, who said: "I am partitioning without moving people, I'm in favor of it" in oral testimony. But in prepared testimony he warned against possible outbreaks of violence which should be avoided. MacDonald said the threat of resettlement of Navajos in the 1970's has been cast by Navajo tribesmen in the light of history's record of violence, from Navajos to Fort Sumner in 1864 when their homelands were destroyed, crops burned, and fruit trees killed.

"I would not respect a man," said MacDonald, "who has his race, who gives up his home without a fight and I do not think that you would respect such a man either. I am not threatening violence, but I am telling you that if that which we fear comes to pass, you will have been forewarned." MacDonald also said that presently there are about 178 acres in use per Navajo in the disputed area, and Hopis presently use about 120 acres per person. "Should partition take effect, he charged, Hopis would have about 298 acres per person and Navajos about 89 acres each."

Hopi Chairman Abbott Sekaquetewa indicated to the Senate that relocation would be inevitable under any partitioning of the land, but without partition the ravaging of grasslands and conflicts between the two tribes, occasionally erupting into violence, would worsen.

Hopi religious leader Mtna Lansa of Oraibi, Ariz., told the Senate that "some (white) brothers set aside all honor and fair play, taking control of Indian matters," backing partition, but no partition should be made so "all living things (can) continue in a natural way."

Just where the Navajos would be relocated remains undetermined both in the proposed bills themselves and in the dialogues during the hearing. Sen. Fannin told Chairman MacDonald that the Navajos were already accustomed to moving about both on and off the reservation. Fannin charged that many younger educated Navajos were leaving Navajo country permanently, and that the Navajo Nation itself was planning to relocate certain Navajo families to northwestern New Mexico in the Navajo Irrigation Project area once construction was completed. "They could just as well reservation as from any other," Fannin snapped.

Hopi Tribal Attorney John Boyden told senators the Navajos might be relocated only a matter of a few miles from their present residences if the lines of partition are wisely drawn in the joint use areas to disturb the smallest numbers of Navajos by skirting the areas of densest Navajo population.

"We'd Sooner Die From Bullets Than From Hunger"

Bolivia, a nation about the size of Texas and California combined, spreads across the three spurs of the Andean cordillera. Within it are deep valleys, lush woodlands, prairies, and the bleak Altiplano, a treeless, barren tableland 12,000 feet above sea level, where the blazing sun and thin air make it one of the harshest regions in the world to live. Bolivia is also one of the poorest countries in South America. Most of the people do not have enough to eat, cannot read or write, disease is common, and roads are few and poor.

Most important, Bolivia is an Indian nation. Most of its 5.5 million people are descendants of the Quechua and Aymara Indians, who once formed part of the great Inca empire. There are also other Indian groups, living in the tropical jungle regions of the Bolivian Amazon. The official language is Spanish, but most of the Indians speak only their pre-Columbian languages.

In the 147 years since Bolivia's independence from Spain, it has known 18 governments, including 60 full-scale revolutions. The present head of Bolivia is a military dictator and General of the Army, President Hugo Banzer.

Last January, in one of the bloodiest acts of massacre since the Calvi and Siglo Veinte mines of 1967, the Bolivian army left 100 Indian campesinos (farmworkers and peasants) dead near the Andean town of Cochabamba. More than 300 persons were wounded, over 1000 were taken prisoner, and many others were still "missing," though government reports say that only 13 died and 30 were wounded. Typically, the press in the United States tended to go along with government accounts and referred continually to the people as "farmworkers" or "peasants," without also specifying that they were Aymara and Quechua-speaking Indians.

The spark for the rebellion and subsequent government repression was an announcement by General Banzer that prices for basic foods (sugar, flour,

noodles, etc.) were to be increased by 140 percent. By early February, prices had risen in some cases 300 percent. The immediate reaction in the countryside and poor neighborhoods of La Paz, the capital of Bolivia, was one of "grief, weeping, dismay and condemnation." Bitterness was quickly followed by organized popular resistance.

Protest Spreads

Soon after Banzer's declaration of the price increases, on January 21, the workers and poor people responded with mass demonstrations and strikes. By workers were quickly organized throughout the country. Fifteen-thousand factory workers left their jobs. Thirty-five thousand miners, Bolivia's most powerful labor group, went on strike and demanded pay hikes to offset the price increases. And, in the province of Cochabamba, Indian campesinos blocked the roads and all traffic.

The government did not expect the Indian peasants, believed to be a conservative political force, to join the protests. When they demanded to see Banzer himself he refused, and sent another General, Juan Perez Tapia, in his place. Then, Banzer fabricated a story that Tapia had been kidnapped by the Indians and used this excuse to open fire on the demonstrators, using tanks and military trucks (most of which were supplied through U.S. military assistance programs to Bolivia) to stop the revolt.

But the government was not satisfied. The 3-day massacre that has been compared to My Lai in Vietnam that has been compared to My Lai and began firing," a 45-year old father of seven children and one of the many wounded, said, "We had no weapons. Our wives had stones. We had no medicine or money. Our families are destitute. It is better for them to come and kill us here. We don't want to suffer anymore."

The government declared Cochabamba

HOPI-NAVAHOS VOTE ON PROPOSED BILLS

representatives of the Hopi Tribal Council with tribal attorneys. About 130 residents from the joint area court, who had crossed the country by chartered bus, were present, and a handful of Hopi traditionalists were also in attendance.

The hearing was divided into precisely equal time for testimony of the two tribes. The Navajo Tribe granted its first half hour to Hopi traditionalists who spoke in behalf of the position of the Navajo Tribe. Other witnesses included Indian Commissioners Thompson and Sens. Goldwater and Montoya.

PUBLIC RELATIONS

Sen. Abourezk pressed Sekaquetewa and Boyden for particulars concerning any tribal contracts with public relations firms to serve the Hopi interests in the matter. Countering Abourezk, Sen. Fannin said he would require the same information from the Navajos. Source of the senate interest in public relations firms was a story in the Washington Post on the Sunday preceding the hearings which charged the Navajo position in the hearing that the Hopi retained firm had manufactured news of a Hopi-Navajo range war in the disputed zone which had in fact never occurred.

Both tribes were requested to submit financial particulars on their commitment in funds to public relations efforts on their behalf in the dispute. Chairman of both tribes testified on their own tribal expenditures.

The Hopi Tribe had retained, under two separate contracts, the Salt Lake City of Evans & Associates, said Sekaquetewa, but at present retained no firm.

The Navajo Tribe had retained and was still retaining the Washington, D.C. firm of Maurer, Fleischer and Anderson, said Navajo General Counsel George Vlassis. Abourezk had accused the Hopi of introducing a monetary issue between the two tribes into the land debate. "The Hopis are attempting to convey an image of yourselves as sorely oppressed by the Navajo management of the land, in will clean hands asking for equity," said Abourezk. "It appears that you use the money they have for a public relations firm."

Hopi Atty. Boyden, charging the Hopi "cannot match (the Navajo) in any way as far as money is concerned," pointed to the new Navajo Congressional Affairs Office opened in the city and the Post article itself as items the Navajo could afford in the dispute.

Despite the pressures of the issues of the impeachment of President Richard M. Nixon in both houses of Congress, meanwhile, Senate sources told AIPA action on the Hopi-Navajo land dispute was among the very few high priority enactments quite likely to pass in this session of Congress—after the rapid markup on the land dispute bills Aug. 6 was almost certain evidence of that velocity.

One problem Rosenfeld noted is that if the state issued a liquor license it may not have the authority to enforce the law. No license has ever been granted to an Indian reservation, he said.

Bienenfeld said that if anyone tried to open a gambling casino in Michigan "We'll give them a tough time, but we are not. But Lufkins said that he and other Indians were enthusiastic about the prospects of a casino.

"It would be a boon not only to the Indians but to the whole area as well," he said.

He said the operation would employ all of the reservation's 125 to 150 employable adults. This unemployment rate there now is more than 50 percent and many are on federal assistance programs.

Ellis said the idea of a gambling operation came from a phone call he received from a leader last winter. The leader had heard about Ellis' failure to win legislation of dog racing and invited him to explore possibilities on the reservation.

Secretary Announces Two Decisions on Indian Rights

Secretary of the Interior Rogers C.B. Morton today announced two decisions resolving long standing controversies over Indian rights.

In a controversy between the Fort Mohave Indian Tribe and the Bureau of Land Management over the ownership of 3,500 acres of land near the Colorado River in California, the Solicitor has determined that the Tribe is legally entitled to the equitable ownership of the land and the Secretary has signed an order directing the Bureau of Land Management to take prompt action to carry out the decision.

The executive order which created the Indian Hay and Wood Reserve specified that the Reserve would include 9,114 acres. Present surveys include in that area only 5,614 acres. The reason, by the Solicitor's determination, this discrepancy resulted from an erroneous survey made in 1928 by the General Land Office.

In another action, the Secretary established a Solicitor's opinion determining that the Colville and Spokane Tribes of Indians have exclusive rights to

the land is owned by the United States free of any Indian title. Under the opinion, however, it will be necessary for any person entering the Indian zone for hunting, fishing, or boating to have a tribal permit.

The total visitations at the five facilities are 30,000 visitor days per year, mostly one campsite, as contrasted to 450,000 visitor days in the entire Lake Roosevelt national recreation area.

Secretary Morton said the decision does not affect Grand Coulee Dam or any activity of the Bureau of Reclamation in the operation of the project, or the navigation lane he has designated contiguous to the Indian zone, and that under the 1940 Act, the Department of the Interior will continue to regulate the protection of fish and wildlife.

Secretary Morton said the tribal leaders have agreed to administer the Indian zone in a manner which will permit equitable use of the zone by Indians and non-Indian alike.

Secretary Announces Two Decisions on Indian Rights

hunt, fish and boat in the "Indian zone" of Lake Roosevelt in Washington.

Lake Roosevelt was created by the impoundment of waters behind Grand Coulee Dam. The lake extends 151 miles up the river. In 1940, Congress authorized the taking of Indian lands on both reservations for this project.

Secretary Morton said the Solicitor has determined that the 1940 Act, while it authorized the extinguishment of Indian ownership to the lands needed for the project, did not authorize any change in reservation boundaries and therefore did not affect the tribes' governmental authority on their reservations.

The 1940 Act preserved the Indian's hunting, fishing and boating rights in the Indian zone.

A national recreational area is presently established which includes the Indian zone. Five facilities—a campground, marina, and boat launching areas—were established in the zone. The opinion announced today does not require the abandonment of these facilities because



AMERICAN INDIAN MOVEMENT NEWS



A "Declaration of Continuing Independence" International Indian Treaty Council is Created

MOBRIDGE, S.D. — (AIPA) — A "Declaration of Continuing Independence," the result of nine days of deliberations during the First International Indian Treaty Council sponsored by the American Indian Movement (AIM) and hosted by the Standing Rock Sioux Tribal Council here at the Chief Gall Inn, was made public during a final evening session with approximately 3,000 persons in attendance.

Following is the full text of the declaration, which is preceded by a preamble:

FORENOTE

"A long time ago my father told me that his father told him. There was once a Lakota Holy Man called Drinks Water, who visioned what was to be; and this was long before the coming of the Westerns (white men). He visioned that the four-legged (animals) were going back into the earth and that a strange race had woven a spider's web all around the Lakotas. And he said, "When this happens, you shall live in barren lands, and there beside those gray houses you shall starve." They say he went back to Mother Earth soon after he saw this vision and it was sorrow that killed him." —Black Elk, Oglala Sioux Holy Man.

PREAMBLE

"The United States of America has continually violated the treaties and agreements with the Native peoples of this continent by executive action, legislative fiat and judicial decision. By its actions, the U.S. has denied all Native people their international treaty rights, treaty lands and basic human rights of freedom and sovereignty. This same U.S. government which fought to throw off the yoke of oppression and gain our independence, has now reversed its role and become the oppressor of sovereign Native people.

"Might does not make right. Sovereign people of varying cultures have the absolute right to live in harmony with Mother Earth so long as they do not infringe upon this same right of other peoples. The denial of this right to any sovereign people, such as the Native American Indian Nations, must be challenged by truth and action. World concern must focus on all colonial governments to the end that sovereign people everywhere shall live as they choose, in peace with dignity and freedom.

"The International Indian Treaty Conference hereby adopts this Declaration of Continuing Independence of the Sovereign Native American Indian Nations. In the course of these human events, we call upon the people of the world to support this struggle for our sovereign rights and our treaty rights. We pledge our assistance to all other sovereign people who seek their own independence.

"The First International Treaty Council of the Western Hemisphere was formed on the land of the Standing Rock Sioux Tribe on June 8-16, 1974. The delegates, meeting under the guidance of the Great Spirit, represented 97 Indian Tribes and Nations from across North and South America.

"We, the sovereign Native peoples recognize that all lands belonging to the various Native Nations are clearly defined by the sacred treaties solemnly entered into between the Native Nations and the government of the United States of America.

"We, the sovereign Native peoples charge the United States of America with gross violations of our international

treaties and agreements violated by the United States and other governments.

"All treaties between the sovereign Native Nations and the United States government must be interpreted according to the traditional and spiritual ways of the signatory Native Nations.

"We declare our recognition of the Provisional Government of the Independent Oglala Nation, established by the Traditional Chiefs and Headmen under the provisions of the 1868 Fort Laramie Treaty with the Great Sioux Nation of Wounded Knee (on) March 11, 1973.

"We condemn the United States of America for its gross violation of the 1868 Fort Laramie Treaty in militarily surrounding, killing, and starving the citizens of the Independent Oglala Nation into exile.

"We demand the United States of America recognize the sovereignty of the Independent Oglala Nation and immediately stop all present and future criminal prosecutions of sovereign Native peoples. We call upon the conscientious nations of the world to join us in charging and prosecuting the United States of America for its genocidal practices against the sovereign Native Nations, most recently illustrated by Wounded Knee 1973 and the continued refusal by the United States of America to sign the United Nations 1948 Treaty on Genocide.

"We reject all executive orders, legislative acts and judicial decisions related to Native Nations since 1871, when the United States unilaterally suspended treaty making relations with Native Nations. This includes, but is not limited to, the Major Crimes Act, the General Allotment Act, the Citizenship Act of 1924, the Indian Reorganization Act of 1934, the Indian Claims Commission Act, Public Law 280 and the Termination Act (sic). All treaties between Native Nations and the United States made prior to 1871 shall be recognized without further need of interpretation.

"We hereby ally ourselves with the colonized Puerto Rican people in their struggle for independence from the same United States of America.

"We recognize that there is only one color of mankind in the world who are not represented in the United Nations, and that is the indigenous Indian man of the Western Hemisphere. We recognize this lack of representation in the United Nations comes from the genocidal policies of the colonial power of the United States.

"The International Indian Treaty Council established by this conference is directed to make application to the United Nations for recognition and membership of the sovereign Native Nations. We pledge our support to any similar application by any aboriginal people.

"This conference directs the Treaty Council to open negotiations with the government of the United States through its Department of State. We seek these negotiations in order to establish diplomatic relations with the United States. When these diplomatic relations have been established, the first order of business shall be to deal with U.S. violations of treaties with the Native Indian Nations and violations of the rights of those Native Indian Nations who have refused to sign treaties with the United States.

"We, the people of the International Indian Treaty Council, following the guidance of our elders through instructions from the Great Spirit, and out of respect for our sacred Mother Earth, all her children, and those yet unborn, offer our lives for our international treaty rights.

MOBRIDGE, S.D. — (AIPA) — A new International Indian Treaty Council organization has emerged from the nine-day first international Indian treaty conference held here June 9-16 by the American Indian Movement (AIM) and hosted by the Standing Rock Sioux Tribal Council.

Formation of the new International Indian Treaty Council emerged from preparation of a "Declaration of Continuing Independence" of Indian tribes written by conference participants, who by the conclusion of the meeting numbered over 3,200. Said the Declaration concerning the new treaty council:

"The International Indian Treaty Council will establish offices in Washington, D.C., and New York City to approach the international forces necessary to obtain the recognition of our treaties. These offices will establish an initial system of communications among Native Nations to disseminate information, getting a general consensus of concerning issues, developments and any legislative attempt affecting Native Nations by the United States of America." The Declaration also directed the treaty council to make application for membership of sovereign Indian nations in the United Nations and to open negotiations with the U.S. government through its Department of State.

The treaty meeting itself, which was held at the Land of Gall Inn on the Standing Rock Reservation, was initially broken down into seven regional Indian treaty councils, each of which attempted to determine the major conflicts in that region and to relate those conflicts to treaty rights and protections. Regional treaty councils were Northwest, Lakota, Southwest, Southern Plains, Great Lakes, East and Canada. During the last three days of the conference, representatives from the seven treaty regions merged their work to produce the final six-page Declaration.

About 35 traditional Indian leaders from six separate tribes spoke during various sessions, as well as seven lawyers versed in American and international law. Other participants included AIM members from across the nation and other Indians from across the country.

Thomas Porter, a representative from the Iroquois Confederacy, told participants, "We have enough time, enough room and enough power to accomplish the tasks of the conference. Our council fires may burn as brightly as the sun." Overall, two major themes emerged during the treaty discussions. One theme

was the theme of the independent sovereignty of the Indian nations, and the other was the theme of U.S. infractions of guarantees built into the 371 treaties negotiated between the U.S. and the Indian tribes of North America.

John Mohawk, a Cattaraugus Seneca Turtle Clan member from New York, traced for the delegates the theories of sovereignty emerging from the philosophies of Greece and the early Christian period. He then related these philosophies as they affected the Native people of America after 1492, describing the "doctrine of discovery" prevalent among the European colonizers and its impact upon Native Americans. By turns, said Mohawk, that doctrine resulted in successive waves of serfdom, westward removal, allotment of Indian lands, assimilation of Indians by the non-Indian society, and finally federalization through the new self-determination policy of the 1970's.

Mohawk championed a separate theory of national Indian sovereignty derived from the traditional teachings and practice of the Iroquois Confederacy.

Specific infractions of Indian treaties by the U.S. dominated most of the discussions of the seven regional treaty councils. Delegates spelled out in detail the continuing losses of land on their reservations, conflicts with non-Indians over the use of water, industrial development of sub-surface minerals, continuing failure to uphold health and social standards for Indian people, and recitals concerning the work of the Indian Claims Commission (ICC), a federal court which since 1946 has arbitrated claims and provided monetary awards to tribes for the loss of tribal lands.

Prominent in discussions was a recent Feb. 15 ICC ruling concerning the Black Hills in South Dakota, for which the ICC ruled the federal government must provide the Sioux about \$17.5 million plus interest for Sioux lands taken in 1877. Sioux participants and others pressed for the rejection of the ICC settlement and resolved to seek a return of the land instead. "How far can this illegality go?" asked one Oglala Sioux man. "The mill of justice is slow. It has turned for 50 years without justice and it's still unresolved. I saw a few pages away from the end of the book of my life but I still want to see justice."

The atmosphere of the treaty conference was that of an Indian summer fest. Many of the 3,200 participants from 97 tribes brought teepees or tents with them and set up camp. About one third of the

participants consisted of older people and small children. The children swam in the pool of the Sioux resort complex or in a nearby stream. The resort, Sioux Lodge, was set up at lakeside or continued use. And a large golden tent, dubbed the "Big Top," held the conventioners during their public sessions. Every night a powwow was held inside the Big Top. On a morning a traditional sunrise service was conducted and a Rosebud Sioux marriage ceremony was performed by AIM medic one man Leonard Crow Dog.

The AIM sponsors provided security guards around the camp, and other guards searched each incoming vehicle and person for arms, alcohol or drugs, which had been prohibited from the camp. South Dakota state and Bureau of Indian Affairs (BIA) authorities, fearing incidents such as the Wounded Knee occupation a year previous, ordered numbers of law enforcement officials into the area. Both North and South Dakota state highway patrols routed 200 policemen to the area. The BIA sent about 75 reservation policemen from nearby reservations into Fort Yates, the reservation center, and also its special BIA police strike squad created in 1973 in the wake of the Wounded Knee occupation. The South Dakota National Guard, an annual summer maneuver, were stationed at both Camp Grant and at Camp Rapid near Mobridge. The Justice Department's Community Relations Service (CRS) had crisis response representatives on the scene.

Itters hit the encamped Indians midway in the session when it was learned that several persons inside the camp had been afflicted with hepatitis. A medical treatment center, already established as the session opened, was turned into an emergency inoculation center as gamma globulin serum was flown in from Rapid City, S.D., Omaha, Neb., and Denver, Colo., for the exposed participants. No persons were permitted to depart from the camp at the conclusion of the meeting without receiving an inoculation to contain the disease.

At the close of the meeting, about 175 AIM members, west from Mobridge to Sioux Falls, 100 miles away, to present various tribal grievances and documents to BIA Area Director Wyman D. Babby. These grievances lasted through the next week, and a delegation of 10 Indians was then scheduled to meet with Indian Commissioner Morris Thompson in Washington, D.C., on June 24 and 25.

Indian Congress Vows to Support AIM on Treaty Issues

Two leaders of the National Congress of American Indians pledged their support of the American Indian Movement's efforts to make the United States "mend" some of its broken treaties with the Indians.

Mel Tonasket, NCAI president, and Chuck Trimble, executive director, appeared at a session of the International Treaty Conference which took place on the Standing Rock Sioux Reservation in South Dakota.

Tonasket, a Colville Indian from Washington State, declared the treaty issue is the most basic to all Native Americans and that "we must stick together."

The treaty rights issue he said is "the backbone of what makes the Indian people a nation." The 34 year old NCAI leader declared, "It is long past due that Indian organizations get together and talk about these vital issues."

"As I see it, this is one of the most important meetings in Indian history going on here right now," he said. "The task will be difficult, but is one that will affect our children and their children yet unborn. It is a job that must be done and I think we can do it if we pull together."

The NCAI is considered a middle of the road organization but has backed AIM on several occasions on what is considered important issues. It maintained a somewhat distant attitude during the Wounded Knee occupation.

Tonasket said he was sure the NCAI could help in the treaty rights effort, particularly in Washington D.C., "since we do know our way around Capitol Hill."

He said he was extremely happy traditional chiefs and elders were leading the conference. He felt their input should help make the effort a success. We will work together for whatever we can do, he told the delegates.

Trimble, an Oglala Sioux from Pine Ridge said the NCAI is a tribal organization. It has an inroad to get the various tribes to work with AIM and the delegates in the treaty effort. Noting the size of the crowd — more than 2,500 people — and that nearly 90 tribes were represented, Trimble called the conference "a tremendous showing — extremely impressive."

The two NCAI representatives addressed participants following a meeting with

AIM leaders that lasted several hours.

Another speaker, Richard Falk, Professor of International Law at Princeton University called the meeting "a historic event." Falk, acting as a counselor to the chiefs in the treaty workshop, said he feels it would be much better to approach the United Nations first with the treaty grievances, rather than taking it to the International World Court in the Netherlands. The World Court he said, never has been willing to accept a claim from a dependent people even if they do declare they are a separate nation. He suggested instead of taking it to the United Nations in connection with such issues as colonialism and human rights.

Thanks to A-See-Do

HONOR THE EARTH POW WOW

Labor Day Weekend
Friday, August 30 (camp day & Welcome dance); Saturday, August 31; Sunday, September 1 and Monday, September 2.

LAC COURTE OHEILES
RESERVATION
9 miles east of Hayward, Wisconsin

International men's fancy dance contest, Men's traditional contest, Women's traditional and show dances, \$5,000 total prize money for all age groups. Traditional and contemporary drum groups, \$150.00 to first

ten drums, \$500.00 scholarship awarded to outstanding Native American student and pow wow participant Traditional Spiritual ceremonies, NO BOUZE OR DRUGS. For more information contact the pow wow coordinator (Eddie Benton) at (612) 225-7419, 622 Blair Street, St. Paul, Minn. or write or call the Honor The Earth Pow Wow Committee, General Delivery, Hayward, Wis.

Help the LCO Ojibwa capture stolen land. "Where they buried our chiefs long ago." The Ojibwa Iwajige is Indian Land!

Canadian AIM Blocks Border

The Canadian government has failed to hold up their end of the Jay Treaty agreement signed by the American-British governments in 1794, says AIM national director for Canada, Ed Burnstick.

Burnstick said that the American government has held up their part of the age old agreement to the extent while the Canadian government has not.

In a border demonstration here, Saturday, June 22nd, Burnstick and approximately 20 other AIM members from different Alberta tribes closed off the Canada-U.S. border in protest of Canada's failure in the agreement at half hour intervals, much to the disagreement to many of the tourists and people who frequently cross at this point.

Instead of the usual handing out of pamphlets and written material, the AIM members gave verbal explanations to many people who were detained at this border crossing. Many of the tourists and vacationers approved of the idea of the border closure while others felt it was an inconvenience to the public.

The U.S. customs, situated a few paces south of the Canadian customs turned back a few cars that were headed north. The Jay Treaty which was signed in 1794 states that Indians from either side of the international boundary can come and go as they please across the border and are exempt from the duty which is levied on goods being transported across. The treaty stated that traditional Indian goods are exempt from duty and that Indians are free to carry on trade and commerce with each other.



AIM Members, Congregated At Scenic Border Crossings.

A position paper which was drafted up by members of the Blackfoot Confederacy, AIM national directors, Ed Burnstick, and Wally Many Fingers, a local Blood Indian, suggested legislation which in part read: "Notwithstanding anything contained in the Customs Act, the Customs Tariff Act and the Excise Tax Act, all goods imported into Canada by an Indian Tribe or taken out of warehouse for consumption in Canada by such Indian shall be exempt from the duties of customs."

It also suggested that the act come into force on the date of this sanction. The position paper also proposed an amendment to the Indian act which read in part: "Persons who are enrolled members of

Indian tribes in the United States and persons who are Indian within the meaning of this act have the right of free movement of person and property across the international borders separating the U.S. and Canada, and without restricting the generality of the foregoing, specifically (a) no levy, duty, imposition or tax of any kind, other than normal tolls for toll bridges or ferries, shall be imposed upon any such person, or on his property in connection with any crossing of the borders.

The border crossing closure was to have taken place on a national scale but was held prior to the set date which had been organized by Ed Burnstick.

The Great Sioux Nation Treaty Conference



M. H. Lazaque

More National News

Eagle Feather Controversy Provokes Indians

WASHINGTON, D.C.-(AIPA)-The arrest of 14 Indians in Oklahoma for the sale of items adorned with eagle feathers has provoked a country-wide storm of protest among Indians, and the federal National Council on Indian Opportunity (NCO) is hosting a two-day seminar in Albuquerque, N.M. June 3-4 on the eagle feather matter and other cultural and religious concerns of the Indian people.

Govt. Robert E. Lewis (Zuni), chief Indian member of NCO, announced the two-day meeting at Albuquerque's Airport Marina Hotel "because of serious problems concerning the issues affecting traditional and cultural practices, values and ceremonial of American Indians."

Besides the eagle feather controversy, participants will discuss matters relating to the use of the peyote sacrament by Indians and the whole range of Indian cultural practices. Jim Atteity, a Navajo who resides in Winslow, Rock, Ariz., representing the Native American Church, will present issues related to the use of peyote. Henry Old Coyote, a Crow from San Xavier, Mont., and chairman of the Crow Tribal Cultural Committee, will discuss the impact on the cultural practices of American Indians.

Key traditional leaders from the nation's tribes have been invited to the seminar, which will be open to the public. Dale Wing, NCO's assistant executive director, told AIPA that "all central and tangential issues tied in with traditional Indian life-styles" will be explored at the seminar, and that "avenues of administrative, legislative and legal relief" in controversial matters will be explored. Each of the separate panel sessions will

include reports and make recommendations for action.

Among key federal personnel asked to participate are Curt Berkhead, director of the Interior Department's Bureau of Land Management (BLM); Lynn A. Greenwalt, director of Interior's Fish and Wildlife Service (FWS) which brought initial charges against Oklahoma Indians and others in the feather controversy; Atty. Larry Ashenbrenner of the Indian Affairs Division of Interior's Solicitor's Office, which is handling legal affairs in the Oklahoma controversy; the Justice Department's Office of Indian Rights; Robert Howard (Blackfeet), director of HEW's Office of Native American Programs (ONAP); key legislative aides from the Senate and House Interior and Insular Affairs Committees.

Also assisting the conference will be Robert L. Bennett (Oneida), representing the University of New Mexico Indian Law Center in Albuquerque, and Judge Virgil Kirk (Navajo), president of the National American Indian Court Judges Association.

NCO's eight Indian board members on Apr. 11, one week after summonses were issued to the 14 Oklahoma Indians in the eagle feather affair, passed the following resolution: "...Indian costumes, head-dresses and articles of religious significance have recently been confiscated by the Department of Interior, and the action has been taken exclusively against Indians. It is resolved that the Department of Interior cease the harassment of Indian people by its recently evidenced discriminatory enforcement of statutes in early April 1974 for the possession of migratory bird feathers in Oklahoma."

Manpower Prog. Allocations

WASHINGTON, D.C.-(AIPA)-The Office of Indian Manpower Programs in the Labor Department has allocated a total of \$1,855,000 to 214 state and federal Indian tribes under Title II for public service employment of the Comprehensive Employment and Training Act (CETA).

Initial allocations, made for the fiscal year ending June 30, excluded funds for any urban and off-reservation Indian communities. But under appropriations requests totaling \$42 million for the current fiscal year, both reservation and off-reservation Indian communities will be receiving allocations in the next eleven months.

Initial allocations to tribes were tiny, according to Jack Hashian, spokesman for the Office of Indian Manpower Programs, but said Hashian:

"We decided to divvy it up regardless of how it would look. Our understanding is that they (the small reservations) would form area-wide, statewide and inter-statewide consortia in order to qualify for funds."

The new allocations are earmarked to provide transitional employment for unemployed and underemployed Indians on state and federal reservations, and to provide training to enable persons to move into unclassified jobs, said Hashian.

According to new guidelines, not more than one-third of persons participating in the use of the new funds can presently fill a professional capacity, with the exception of teachers. Preference is to be extended to veterans, welfare recipients, and former Labor Department manpower trainees.

The Office of Indian Manpower Programs has required at least a 65 percent unemployment on each qualifying reservation, with a reservation population of at least 1,000 persons.

On a state by state basis, following are amounts allocated for all tribes within that state:

Alaska, \$5,800; Arizona, \$817,108; California, \$39,361; Colorado, \$17,307; Florida, \$8,184; Idaho, \$22,859; Iowa, \$3,650; Kansas, \$2,425; Louisiana, \$1,530; Maine, \$10,817; Michigan, \$8,259; Minnesota, \$38,412; Mississippi, \$14,675; Montana, \$12,625; Nebraska, \$14,366; Nevada, \$29,992.

New Mexico, \$152,373; New York, \$40,637; North Carolina, \$32,122; North Dakota, \$59,529; Oklahoma, \$17,100; Oregon, \$40,885; South Dakota, \$77,309; Texas, \$6,698; Utah, \$10,904; Virginia, \$602; Washington, \$86,846; Wisconsin, \$54,372; and Wyoming, \$23,971.

SLAYING

WINSLOW, Ariz.-(AIPA)-An 18-year-old Navajo youth is facing charges of first degree murder and robbery in the strangulation slaying of a Navajo man here June 20.

Harrison Begay of Chambers, Ariz., was arrested in the slaying. He is the brother of Thomas Babe, 24, of Trestle, Ariz., who discovered here in Winslow near railroad tracks in the eastern part of town. The victim had been strangled and his skull had been fractured, said a spokesman from the Winslow Police Department. His body was discovered about 14 hours after the apparent time of death, said the spokesman.

Begay was indicted by a grand jury June 25 for first degree murder and robbery. He will face trial in Holbrook, Ariz. No date for the trial has yet been set. He will be represented by Atty. Jay Flake and by Nip Lee, lawyer of Fort Berthold.

Police spokesmen declined to say whether there were any eyewitnesses to the slayings, or whether any weapons or alcohol had been recovered in the case.

Cheyennes Win Coal Lease Victory

The Northern Cheyenne Indians of Southern Montana have won a victory in the much-disputed question of coal companies leases on their reservation. A decision made by Interior Secretary Morton allows the Northern Cheyenne to re-lease the leases on coal rich lands on the reservation.

The newly organized Native American Natural Resources Federation, a 26 tribe organization representing tribes in the states of Montana, Wyoming, Nebraska, both the Dakotas, has been pressing for just this kind of action. Three of the 26 reservations are entirely underlain by coal-bearing rock. These are the Northern Cheyenne, Fort Belknap and Fort Berthold.

Northern Cheyenne Tribal Councilman Edwin Dahl said, "I think it (the decision) is a tremendous victory for the Cheyennes. Hopefully this decision will instill confidence in all American citizens in their

government. It shows, too, that the voice of a minority, no matter how small, can be heard."

The Indians asked Morton to void leases of coal lands for 240,000 acres of the reservation.

Jim Cannon, area director of the BIA, said Morton's decision allows the Cheyennes to sue coal companies with Interior Dept. backing in their lawsuits. Cannon said the effect of Morton's complicated decision is not to immediately cancel the coal leases. "It does put them in the deep-freeze for a while," he said.

It had been announced in May that the Interior Dept. planned to declare invalid coal leases held by Peabody and other coal companies.

Peabody had announced plans to begin a \$70 million coal-related project on the Cheyenne reservation.

The Cheyennes are also challenging leases held by the Chevron Oil Co.



From: A Ses To

Violence in South Carolina

There's the telling of some events to be remembered by the people who live in the Charleston area, and the setting, this time in Columbia, South Carolina, in the spring.

Bob and Tony Shaw were driving down a street in their car when they were stopped by two women who ran a stop sign. The police were called; they talked first with the women and dismissed them, came over to the Shaw's car and asked, "What are you, spics or something?" He was told that the question had nothing to do with the accident. (Bob and Tony are Sioux Indians from the Pine Ridge Reservation in South Dakota), and then he slugged Bob through the car's open window. Tony came around the car, and the police used a club to 'subdue' him. They were taken in a paddy wagon to the jail, where Tony was beaten unconscious. He was taken to the hospital. They were released the next morning and Tony was stitched up by a doctor. Soon after they filed a brutality lawsuit against the four policemen who had beat Tony up.

On a state by state basis, following are amounts allocated for all tribes within that state:

By then the policemen involved had filed counter suits against the Shaws and the Shaws.

The judge at the hearing is related to the Ford's landlord who had them evicted by midnight of the day the hearing was scheduled (but not held). During the hearing, Joyce refused to speak to the judge, feeling he had no right to be there at all. Since then, they have moved and gone on welfare, as Fleming has a broken leg, and is out of work. They have to pay lawyer's fees and money for the hearing, and they've asked for help in this - \$200 for the lawyer, \$700 for the hearing.

I recognize that the best of us nonviolence people know that it is to remedy and overcome such evils. It has a hard time of it in the courts, which are so much a part of the police, courts, and jail system that violence, fear, and coercion corrodes the soul and the common unity, and to work so that those no longer blind appear.

It seems to me that this ability to act can be a gift to meet the frustration and inhumanities of the courts, and a hope for change in a society that for too long has not been respectful of its many kinds of people. In the meantime, the Fords and Shaws need help. They're not the only ones at fault in this happen day after day with maddening frequency. But this is their story and their asking. Their address: Joyce and Fleming Ford, 54 Bluff Rd., Columbia, S.C. 29201; their lawyer's address: James Feders, 1826 Hampton St., Columbia S.C. 29208.

Wendy Rawlins
P.O. Box 1174
Spencer, W. Va 25776

O.M.B.E. Grant to Assist Indian Business Development in S.D.

A \$206,517 grant to the South Dakota State Indian Business Development Organization (SIBDO) was signed into effect by Alex Armandaris, director of the Office of Minority Business Enterprise (OMBE) in Pierre, South Dakota.

"OMBE has undertaken to bring to the Indian in his own community the skills and opportunity to participate in business," Armandaris said. "To do this, we have joined our resources with SIBDO in a program that I hope other states will follow."

Under the terms of the grant, the state of South Dakota will match Federal funds on a 1:1 ratio. Approximately \$100,000 of the state's share will be used for equity grants to Indian businesses.

SIBDO will serve in a dual capacity of providing technical and management assistance to existing businesses and performing the research and business planning necessary to establish additional agri-industry enterprises. Toward reducing the high unemployment rate in the Indian community, SIBDO will place special emphasis on labor-intensive businesses.

Donald Loudner will serve as Director of

SIBDO which is jointly sponsored by the University of New Mexico Indian Law Center in Albuquerque, and Judge Virgil Kirk (Navajo), president of the National American Indian Court Judges Association.

NCO's eight Indian board members on Apr. 11, one week after summonses were issued to the 14 Oklahoma Indians in the eagle feather affair, passed the following resolution: "...Indian costumes, head-dresses and articles of religious significance have recently been confiscated by the Department of Interior, and the action has been taken exclusively against Indians. It is resolved that the Department of Interior cease the harassment of Indian people by its recently evidenced discriminatory enforcement of statutes in early April 1974 for the possession of migratory bird feathers in Oklahoma."

The appointment of Huerta was affected through the Intergovernmental Personnel Act of 1970. It marks the first time that a university has been able to reach and assist Indians under the Act.

The Office of Minority Business Enterprise was created in 1969 in the Department of Commerce to coordinate federal and private efforts in the development of minority business.

Alaska, \$5,800; Arizona, \$817,108; California, \$39,361; Colorado, \$17,307; Florida, \$8,184; Idaho, \$22,859; Iowa, \$3,650; Kansas, \$2,425; Louisiana, \$1,530; Maine, \$10,817; Michigan, \$8,259; Minnesota, \$38,412; Mississippi, \$14,675; Montana, \$12,625; Nebraska, \$14,366; Nevada, \$29,992.

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New Indian School Emphasizes Best...

Peggy Dycus, director of the school.

The three graduates-Larry Howling Buffalo, Denny Ray Standing Water and Eugene Hart-were given white Pendleton blankets upon receiving their diplomas.

The blankets are "highly valued among Indians," the director said, "because that was one gift which will have meaning and usefulness for the rest of their lives."

The commencement was a blend of both white and Indian cultures - coupling the traditional sash and gowns with a supper and Indian dance.

The school, located in the small western Oklahoma community, is not accredited.

but the director said under state laws, private schools do not require accreditation.

"The Institute of the Southern Plains is able to provide programs geared for our students," she said, "instead of following an arbitrary plan for hypothetical students."

The teachers at the school, most of whom are Cheyennes, speak the Cheyenne language. All the students are Cheyenne.

"This represents another first in Oklahoma, an opportunity for Indian students to learn in school the language that their parents and grandparents speak at home," Mrs. Dycus said.

The school is currently in the process of acquiring 20 acres for a permanent site from the Cheyenne and Arapaho tribal council - with hopes for more programs and a larger enrollment this fall.

The curriculum includes the standard subjects such as math, science, and reading.

But Indian culture is emphasized too. "We hope to encourage Indian college students to train for jobs in Indian controlled schools," the director said, "so that Indians can continue to learn in schools that are comfortable for the way of thinking they prefer."

Thanks to CICSB Newsletter

CIM Instrumental

Continued from page 3

one-man camper trailer after living at the site for twenty to thirty years without hot and cold water, no indoor sanitation facilities and the normal conveniences of space, refrigeration, and cooking facilities.

Although the landlady allowed no payment of rent was the reason for eviction. The true reason was later determined that she had an offer to sell her property for a trailer site for a good profit, contingent on her ability to eject the old Indian.

Through closely coordinated efforts of concerned citizens of Northville, Indian representatives and CIM members, a new \$3,000 donation was affected in the old Indian's behalf, and a new trailer (fifty foot) was purchased for him.

Mr. Milton and his daughter have now been given a two-bedroom trailer, a septic tank, electricity, hot and cold water, and continue their daily visit to the local tennis court.

CIM's most important venture to date, has been the transmittal of winning state concern and justice over the exhumation of Indian skeletons and grave mounds by allegedly archeology research teams, and learned institutions.

The Michigan state statute No. 750-160 and thus was in the confines of the Law.

Although the CIM instituted a class action suit in Federal Court against the offending U. of M, CIM and co-defendants (four tribal groups in the U.P.) lost the first battle in Federal Court on a technicality.

While planning the second phase of the suit, an opportunity presented itself to CIM that could change state law No. 750-160 through the legislature and without having to refile the class action suit again.

Through certain strategic actions CIM was instrumental in affecting the House bill known as 847. House bill 847 was offered on the House floor in March of 1974. It passed the House Judiciary in April. Then passed the Senate Judiciary in May. Bill 847 was passed in June.

The context of this Bill is not all CIM wanted, but better than what had been expected, and a step in the right direction in prohibiting institutions and private individuals from digging into the grave sites of "Aboriginal Inhabitants of this Country."

Our ad-hoc group is non profit, non funded, and not restricted by government programs in its operations. We exist on minimal donations by persons and organizations.

We need your support.

Director, Frederick Boyd
Co-Director, John Mose
Secretary, Bill Lafayette

Mohawks Occupy the Land of the First

EAGLE BAY, N.Y.-(AIPA)-About 75 members of the Mohawk Nation have set up camp in a timberland area on the north shore of Moss Lake in the Adirondack Park Forest Reserve here and intend to stay until large tracts of land are returned to the Mohawk Nation by the state of New York.

The occupiers, who moved onto the area May 14, have as their objective the reestablishment of the old Mohawk Nation of Ganienkeh, the Land of the Flint, through the recovery of sufficient undisturbed acreage where they could live a natural outdoor life by hunting, fishing and growing their own crops. According to Mohawk spokesman Kakwirakoron, the long range objective is to establish an independent North American Indian state open to all traditional North American Indians.

The occupiers claim that state possession of the land constitutes "illegal theft," arising from illegal acts of a Mohawk man who in 1797 claimed to have power of attorney for the tribe and who surrendered 5,300,000 acres of Mohawk land to the state in return for the sum of \$1,000.

The Mohawk contingent, consisting of Mohawk men and women from both sides of the U.S.-Canadian border, sent letters announcing their purposes and intentions to the President of the United States, the governors of New York and Vermont, and also to 154 foreign representatives at the United Nations in New York City seeking foreign relations with those nations.

The site the Mohawks occupiers are camped on lies midway among four small rural towns of Eagle Bay, Inlet, Old Forge and Big Moose. Plans were in the offing to present the Mohawk proposals to the neighboring townspeople including school teachers, church leaders and representatives, town and state government representatives and community organizations such as the Lions Club of Commerce, Masonic Lodge, Chambers and the like.

Immediately facing the occupiers were negotiations concerning an extension of a camping permit on the land, which has a normal duration of three days. Also ahead were negotiations, now quietly opened, with the New York State Department of Environmental Conservation. There was no unknown immediate presence of federal marshals in the area, but there were reports of a buildup of N.Y. state troopers in a nearby town.

The treaty upon which the Mohawks are making their case is the 1788 Fort Stanwix Treaty negotiated in what is now the town of Rome, N.Y. Spokesman Kakwirakoron said the 1797 surrender of Mohawk lands by Joseph Brant to the state of New York violated the tribal constitution of the Six Nations Iroquois Confederacy at that time, because under that constitution, "no person or single Nation has the right to sell any land without the consent of the Grand Council."

Kakwirakoron said Brant was not authorized by the Mohawk government to enter into the 1797 agreement, and Brant was not a Mohawk chief. After study in Europe, Brant returned to the U.S. and began translating Christian texts and hymns for his Christian denomination. The Mohawks occupiers have labeled Brant "a sell-out."

The Eagle Bay action, said a spokesman was an "all-Mohawk effort" which excluded non-Indians from the camp but which accepted assistance and support from other Indian groups.

FALL HARVEST DAYS BENEFIT

The Organization of North American Indian Students (ONAIS) are now in the planning stages of the fourth annual awareness days scheduled for October 3-6, 1974, on the campus of Northern Michigan University here in Marquette, Michigan.

Opening the program will be a Nationally known Indian personality and artist, Tom Anderson, Ottawa from Norngport, Michigan, chairman of the events, said that although we have no formal commitments as yet, we will have a very successful program as many personalities have been contacted and so far the responses look good.

Thursday, October 3
Evening 12-4 p.m. A Nationally known personality with a public address, refreshments will be served following the program in a get-together, in the University Center NMU campus.

Friday, October 5
12-4 p.m. Arts and Craft Display, University Center. Those interested in setting up tables for this event, please contact Nishnawbe News, 116 University Center, Marquette, Michigan.
4-8 p.m. Open House - Nishnawbe News, University Center.
7-9 p.m. Nationally known artist in concert IF 102, NMU campus.

Saturday, October 6
9-2 p.m. Registration for the POWDOWW, Hyper Blvd. NMU campus. Prize money for dancers total \$1,250. Craft tables and drummers also register at this time. There is a \$5.00 fee for tables.
2-5 p.m. 1st round of powwow, Competition and Inter-tribal dancing.
8-10 p.m. 2nd round of powwow, Competition and Inter-tribal dancing.

Sunday, October 6
1-6 p.m. Final round of powwow, Competition and Inter-tribal dancing. Prizes awarded for best dancers in all categories.
7-9 p.m. INDIAN FEAST-Hospitality, fine food, in the Indian tradition. Great Lakes Rooms of University Center.

A movie festival will also be presented during the powwow. Admission for the event is \$1.00 adults - 20 Children. ALL PROCEEDS WILL GO TO THE SHIPMENT OF CLOTHING TO NEELY FAULKNER IN THE GREAT LAKES AREA. Those persons needing clothing for the winter for families, please send articles wanted, sizes and any other information you think necessary to NISHNAWBE NEWS. We will try very hard to fill your orders, and send alternative articles if necessary. Camping with showers and electrical outlets will be available. For more information please contact NISHNAWBE NEWS, 116 University Center, Marquette, Michigan. (907.535.1960) 227-2241.

October 5&6 of the week's activities include a pow-wow with the Organized Native Americans from the Marquette Area (ONAMA), acting as co-sponsors of this event. Says Peter Shelton, president of the group, "We are looking forward to helping ONAIS in this worthwhile cause and hope that the two organizations will make the program this year a big success."

All proceeds from this year's activities will go to the shipment of clothing for needy families throughout the Great Lakes area and those areas where requested.

Open Letter

Continued from page 5

liquor.

-R.C.M.P. be given proper authority and power to stop bootlegging and be given funding to increase their numbers.

We, the Chief and Councilors of the Dogrib People are asking your help in order to stop the main cause of disruption of normal life in our Communities.

We thank you for understanding our problems and for your cooperation in helping us to solve them.

Yours very sincerely,
Chief Alexis

Councillor Alec Charlo
Councillor Phillip Huskey
Councillor Edward Lafferty
Alphonse Lamouelle
Joe Migwi
Edward Camille

Taken from the Native Press



Quillwork

Among the arts early practiced by the Woodland Indians was the use of quills for decorative purposes. The quills commonly used in craft work were those of the porcupine, but at one time some use was made of bird quills. The porcupine quills (Kagobiwah, Kagobiwaian) are white, tipped in brown, and the Indian craft workers arranged them so as to form interesting patterns. Additional colors were secured by dyeing the quills with native dyes, and the user added to the beauty of the quill patterns.

Porcupine quill work had developed to a high degree of artistic perfection before the first European explorers reached this country. It was carried on almost universally by the Indians who inhabited Canada and the northeastern and north central sections of the United States and to some extent by Indians in the wooded section of the south where porcupines were abundant. Specimens of very fine work, many of them known to be at least 200 years old, have been collected. Complicated techniques were used in the old work. In later years the work has not been so fine nor have the techniques been as varied.

Quills were plaited or braided, woven, wrapped, to form stiff fringes and other decorative strips, used to form borders and unit designs on birch bark articles, or applied to tanned skins with embroidery

stitches made with sinew. The plaited quill work and the ornamental fringes were much used by the Plains Indians. Along the northern shores of the Great Lakes among the Canadian Indians quills were woven into bands and strips to be used in costume decoration. A few old pieces of quill weaving have been attributed to the Ojibwa, but it is doubtful whether the Ojibwa to the south of the Great Lakes practiced much quill weaving. The Ojibwa in Minnesota and Wisconsin have no such tradition.

In the early days the Ojibwa did some fine embroidery work with quills (onagaskwawai, onagaskwawain; on soft buckskin and the softer fawn skin. The finest quill work closely resembles the moose hair embroidery which was carried on at an early date, on both birch bark and buckskin.

Colored grasses were sometimes used in the same way, their shiny surface resembling that of quill. At a later time sewing thread was used in working out fine embroidery patterns similar to the earlier quill decorations. After the introduction of glass beads, the art of quill embroidery gradually declined and has been little practiced in recent years.

taken from Ojibwa Crafts
by Carly Lyford

Indian Arts Briefs

The Native American Theater Ensemble (NATE) is back in New York City at the LaMama Experimental Theater Club rehearsing its new musical "Forty-Nine" scheduled to open in late summer or early fall.

Navaho playwright Larry Emerson has completed a new script mirroring the mixed racial relationships between Navajos and the surrounding non-Navajos in the New Mexico-Arizona area, and Mandan playwright Carl Dessmore of North

Dakota tells Medium Rare he is dusting off a script he completed some time back—and had performed on the Hopi Reservation and at that time with the postulate that Indians had won the so-called Indian wars and are on top of the heap today.

The Red Earth Performing Arts Company has been formed in Seattle, Wash. under the aegis of John Kaufman (Nez Perce) a respected professional actor and playwright. The new company, which will conduct a 10-week theater workshop for Indian high school students in Seattle this summer, will establish residency at the to-be-constructed National Indian Cultural and Education Center in Seattle's Discovery Park. Kaufman plans an initial opening of a complete new production this Aug. 30 in Seattle.

The Earth Does Not Belong To Us

Continued on page 1

time this country was going to undergo a very, very severe time. And I believe that. But with one little reservation. I believe there is such a time coming to this society, but I believe that that time is to be one more warning before that time happens to us. That is why I say, "let us all become concerned about environment. Let us all try to save the trees. Let us all try to keep the rivers clean." That is why I say, "let us go further than that. As I said, we are synonymous with the land. You see, we believe that Earth is the Mother of all things. I know that as a Christian of your religion, you believe that Adam and Eve were created from a mound of earth somewhere in the Garden of Eden. Let me share this with you as a Native American in the Garden of Eden. And I believe it still is. About a year ago I traveled to Stockholm, Sweden for a world-wide conference called, "The Conference on the Human Environment." And they called me there for much the same reason that I'm here tonight. I would like to impart to you something about the spiritualism of land. Land is alive. Trees are alive. They were given life by Mother Earth. While I was in Sweden I was in the company of some world-renowned scientists. People who had studied birth rates of the Dutch people in Africa. They were so proud of their presentation which showed that when the Dutch people first got to Africa, the death rate was up and the birth rate was down. But, now the birth rate is up and the death rate is down. That's a fine—that's great. But the whole conference was so internal that they had no time to deal with man, land, and God. They had no time to listen to the simple point of view that we, as Native American people, share. That Earth is a woman, Earth is mother of all living things, and they would not listen, or could not listen because we could not produce any kind of data to show that Earth is a woman and Earth is Mother.

I was speaking on a panel there, talking about white man and his technology. There were 110 nations represented at this conference and this one afternoon it was the Native American people's turn and the place was jam-packed. There were about 17,000 people there. They have something like a pew in front of each row of seats. In front of each seat is a set of earphones. Now, you get up there and no matter who is talking, or what language they are using, you put on these earphones and there's a little box with 16 buttons on it. And whoever's talking—if you don't understand—you press the right button and it becomes translated almost instantly. And so I was watching this and I was my turn to speak. I talked to them for 15 minutes in Ojibwa. And when I finished, I stood there for a while—looked at them—and asked them in English: "Are there any questions?" Well it was a sight! I use that, you exemplify one thing—that the language we have is the only unpolluted thing in America today.

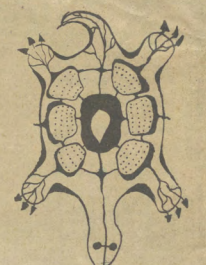
And I'd like to say, first of all to President McLean, thank you for inviting me to your home tonight and introducing me to all the wonderful people you had as your guests. I am a little bit apprehensive when I go to a home of your type. It's out of my environment. But, I appreciate your generosity. I'm very uncomfortable when I'm in the company of so many degrees. It reminds me of a story that happened on my reservation. There was a group of

Indian Content Films

It's called "A Filmography for American Indian Education," and it's a 192-page listing of all existing films with American Indian subject matter in current distribution. Almost all the films listed were screened by Indians for criticism and review. A typical listing for a film includes its title, whether it is in color or black-and-white, the size of the film, distributor, rental or purchase price, and a critical description of the film itself. About 450 films are included in the overall listing. The filmography was produced through a contract from the Cultural Studies Resource Section of the BIA at Santa Fe's Institute of American Indian Arts with the express encouragement of Dave Warren. The filmography is available by sending \$5.00 in check or money order to: Filmography, Zia Cine, Inc., P.O. Box 493, Santa Fe, N. 87501.

Floyd Westerman

St. Paul, Minn. Balladeer Floyd Westerman (Sisseton Sioux) is now free of his old recording label, Perception Records, which has gone out of business, and he is planning a new benefit album for the Wounded Knee Legal Defense-Offense Committee. Composer Louis Ballard (Quapah) will soon premiere an important new work called "Incident at Wounded Knee."



country are trying to do for themselves versus other groups. Let me share this with you and let me apologize to you if I hurt your feelings, but the truth does hurt sometimes.

We, as a people, do not want to be white. We do not want to move into your suburbs. We do not want a piece of your action. We don't want you to give up what you have to us. What we want is a chance to bring up our children in the environment that we have. As I said, we are content to live on the reservation. It is very wonderful there. I go to the reservation every chance that I have because it's so warm there—because the people are different. When I'm in St. Paul, people are so cold. And it seems that people live in a vacuum. We have a school there that we run called the "Red Schoolhouse." And, it is designed for Indian students who can't make it in the public school system, can't make it by whatever virtue, whether academic, or social. But, for whatever reason they can't go to a public school, we have a school for them. I cannot understand why the educational institutions of this country have not recognized the difference because not all education is relevant for all people.

We have a different mentality. We have a different drive. Our drive is not for crops and cash. Our drive is not to be rich and be a millionaire and have three Cadillacs. But I want to be rich. I want to be the richest man in the world. But, I want my riches counted as my aunts and uncles, my cousins, my brothers, my grandfathers and my grandmothers. Those are the kind of riches that I want.

Row day-widum, Sounding Voice
Fish Clan, Ojibwa, 4th Degree, Midewin
Eddie Benton, 5-16-74



BOOK REVIEWS

The Daybreak People

"Indians are traditionally viewed as natural features of the land, rather like mountains or rivers or buffalo or troublesome, if colorful, wild varmints, affecting American history only by occasionally impeding the civilizing process of advancing settlers," writes William Brandon, the noted scholar and historian of the American Indian and the American West. In *The Last Americans* (McGraw-Hill, \$10.00).

He demonstrates the fallacy of such a viewpoint, which remains largely prevalent today, in the pages of a volume which historian Allan Nevins predicted would be a classic in its field. Originally conceived as the massive and highly successful *American Heritage Book of Indians*, which broke virgin ground in reexamining interactions of Indian and American history, the book has been rewritten to include all the author's later writings on American Indians not heretofore published in book form, integrated with new material that has thoroughly revised and revised the text in the light of the latest archaeological data, and most current studies of Indian life and culture.

A special feature of *The Last Americans* is a section of original Indian poetry which, according to its author, "sums up the essence of the history of Indian America." Much of the material will be fresh to the specialist as well as to the general reader.

William Brandon is author of the narrative text for *The American Heritage Book of Indians, The Men and the Mountain, and The Magic World: American Indian Songs and Poems*, now in its third printing.

Listening to Silence

Americans as remote from contemporary America as if they lived in a distant part of the world, plagued by poor roads and lacking electricity, unfamiliar with English and narrowly grouped around the Black Mesa, their sacred mountain, the Navajos came to life in word and photography in a sensitive, perceptive book: *Song of the Earth Spirit* by Susanne Anderson and David Brower (McGraw-Hill, \$14.95).

Patient and gracious in her concern for a Navajo family and their friends whom she came to know well over a period of three years, Mrs. Anderson feels that she has left much unexplored. "The mystery will survive my curiosity," she writes, "just as it has the inquires of many others, even Navajos, who set out to understand the life of an entire people."

What she has recorded, nevertheless, thanks to an ability to exude warmth and inspire sympathy, forms a book of sensitive impressions of human beings, far more diverse than she had expected, and their ways of understanding each other. To this she has added poems and conversations of the Navajos themselves, and superb photography, much of it in full color.

Song of the Earth Spirit is the second title in the new "Celebrating the Earth" series developed by McGraw-Hill in cooperation with David Brower and Friends of the Earth. Susanne Anderson is a distinguished photographer and, as she puts it, "a friend of many Navajos."

Unquenchable Fire

In a day when women had no political rights or privileges, an Indian girl challenged a powerful area of government bureaucracy—and won. Her dramatic story is vividly told by Dorothy Clarke Wilson in *Bright Eyes—The Story of Susette La Flesche—an Omaha Indian* (McGraw-Hill, \$8.95).

The heroine of this biography was the daughter of a French Indian who in the mid-1800s became the last head chief of the Omahas. Her heritage—the legends, songs, sacred ceremonies, and ancient wisdom of her people—came into conflict with the white man's world when she was sent to the mission school where all things Indian were taboo as "heathens" and "savages." Later she attended an Eastern school and it was here that she determined to return to the reservation to share her knowledge as a teacher. Soon destiny intervened and she was thrust suddenly into the limelight of history.

A kindred tribe, the Poncas, their treaty flagrantly broken, was exiled to arid, malaria-ridden land in Indian territory, and the Omahas themselves were threatened. Accompanied by a small group, Bright Eyes came East to seek justice for the Indians. She, terrified, yet amazingly eloquent, addressed vast audiences, testified before Senate committees, and was feted in the White House.

Through this courageous girl's efforts new legislation was passed, a measure of justice was gained for the Poncas, the Omahas kept—still keep—a stricken portion of their ancestral lands. Later Bright Eyes lectured in England, fought for Indian citizenship, and was at Wounded Knee during the massacre of 1890.

Jennie Redbird Finds Her Friends

Herald House
Box 1019
3235 North Noland Road
Independence, MO. 64051

Gentlemen: I have just received shipment of an order placed recently for three books. One of them, *Jennie Redbird Finds Her Friends* is completely disappointing.

Most of the books I sell go to Indian people, and I'm always on the lookout for good ones that will especially interest Indian children in this area. And those books are very few indeed. The fact that this volume was about a Chippewa child, could have made it a good seller here in Michigan. However, I don't plan to sell it at all, and will also find it necessary to put it under the "not recommended" category on any future bibliographic lists. These lists are distributed to libraries and schools mostly by the state. I don't think it is fair to put a book on the "not recommended" category in the first place, this type of rather forward, aggressive behavior coming from an Indian child right off the reservation, most unlikely. Then the pow-wow itself is just too much. We go to them frequently and you never hear a Chippewa drum (or any real Indian drum) being played in the way Jennie did. The rhythm, DUM, dum dum dum; DUM, dum dum, is strictly white man's style. Your authors must have gathered their Indian expertise from the Cub Scouts, PTA and Saturday TV cartoons. One expects your dancers to go "Woo, woo, woo" with their hands adrift in the air next.

Even the illustration is of a white drumming style (like a snare drum). Real Chippewa drummers sit on some kind of seat and drum with only one stick. The stick doesn't look like Jennie's sticks either. Your story leaves one to assume the dancing is done only to the sound of the drum, and gives no indication of the very important vocalizations. A child of that age would know you can't do pow-wow dancing without the proper songs. Another thing...I've never seen a girl or woman do pow-wow drumming. This is a man's job! It's not likely that a girl could have done a proper job of drumming because of lack of training in this skill. Also, no Chippewa mother would have been likely to go along with such nonsense.

Sincerely,
Mrs. Dorothy Gemmill

Red Power on the Rio Grande

Franklin Folsom's *Red Power on the Rio Grande* (Follett, \$5.95) has been designated the 1974 winner of the Charles W. Follett Award for literary excellence. The award carries a stipend of \$3,000, which the author plans to use to buy five hundred copies for distribution to Indian children who might not otherwise be able to see the book.

Red Power on the Rio Grande is a fascinating account of the Pueblo Native American uprising in 1880 against Spanish control in the Southwest, one of the few Indian victories in the history of white-Indian conflict in America. The rebellion, led by a medicine man named Popo, represented the efforts of a people humiliated and oppressed to the point of slavery. Dr. Alfonso Ortiz, president of the Association of American Indian Affairs and himself a Pueblo Indian, says of Franklin Folsom's book: "For the first time I feel that someone is writing about my people, and I am sure that many other Pueblo readers will agree with me when they have had the opportunity to study *Red Power on the Rio Grande*."

United States Dept. Interior Indian Arts & Crafts Washington, D.C.

To Native American artists, craftsmen, and their organizations:

We are pleased to announce that a revised form for registering a trademark has just been issued by the Indian Arts and Crafts Board.

This publication outlines some of the benefits of a trademark, as well as the basic requirements for registering a trademark with the U.S. Patent Office, Indian, Eskimo, and Aleut individuals and organizations that market arts and crafts may register trademarks for their products.

In addition, the Indian Arts and Crafts Board offers each eligible Indian, Eskimo, and Aleut crafts marketing enterprise the

privilege of attaching to its registered trademark a certificate declaring that it is recognized by the Board as a Native American enterprise dealing in genuine Native American handcraft products.

Fact Sheets are issued by the Board as an information service to Native American artists, craftsmen, and their organizations. They may obtain single copies, as well as a list of publications available on other subjects, from the Indian Arts and Crafts Board, U.S. Department of the Interior, Washington, D.C. 20240.

Robert G. Hart
General Manager

Directories Issued for Authentic Native American Arts & Crafts

The Indian Arts and Crafts Board announced today that revised Source Directories No. 1 and No. 2 have just been issued.

Source Directory No. 1 is a directory of Native American owned and operated arts and crafts organizations located throughout the United States, including artist and craftsman cooperatives, tribal enterprises and non-profit Native American arts organizations.

Source Directory No. 2 is a directory of Native American Arts businesses which are privately owned and operated (1) by Indian, Eskimo design craftsmen and artists who design, produce and market their exclusive products, or (2) by Indian or Eskimo merchants who retail and/or wholesale authentic Native American arts and crafts products.

The entries in both directories give names and address of the business, telephone number and business hours, outline the major products handled by each business, and indicate if mail orders are accepted.

As the majority of the sources listed maintain retail shops, the two directories will be of special interest to tourists in the United States. For the traveler's convenience, the businesses are listed alphabetically by state.

The two Source Directories are issued as an information service to potential customers of authentic Native American arts and crafts. Single copies of both Source Directories are distributed free upon written request to: Indian Arts and Crafts Board, U.S. Department of the Interior, Washington, D.C. 20240.



The Indian Way

It is the Indian way for the children to respect their Elders, but it is also the Indian way for the Elders to respect their children.

We feel there are so many things that are on the minds of the young, old, and middle-aged Indian people at this time. We all feel pride in what we are, but some don't really know what we have to be proud of. We know that each person has his or her duties, but what are they? The women have restrictions and duties, the clan mothers are lacking because they don't share with their nation, and children their knowledge, men have become lazy because they no longer know what their responsibilities are, our people have become drunkards and are now turning to narcotics because the sharing of the peace of mind which is the Indian way of life has not been told and shared throughout the years. Our minds have become so confused with the usefulness of the ways of the white man that we rebel against what is ours. Some see only so far that they do not realize that we must live with, not against, the society which surrounds us that we must surrender many things that belong to us, such as our lands, but that we may still remain strong in spirit and mind because, no man whether white or black or any other race can take from us our spirit as an Indian people. When we can set aside the pettiness taught us by the white man for two hundred years we will unite and once again our children will have peace of mind to endure the ceremonies and trials Indians long ago were able to endure.

By Roberta Huff
RFD No. 1, Box 126
Gowanda, New York 14070

NATIVE AMERICAN MEDICINE

GAJUGEISIBIG



Catnip

The Mohegans made a tea of catnip leaves for infantile colic. This became a popular domestic remedy and is still used today in some regions of the United States. Catnip is also used to induce sweating to cure colds. At the beginning of this century, the leaves and flowering tops were widely used in medicine as a stimulant or to promote suppressed menstruation. The plant was also thought to have a sedative effect. Man popularly thinks that cats are attracted to it because

it acts as a feline aphrodisiac. The introduced weed occurs in dry soil from Canada from Minnesota and south to Virginia and Arkansas. It grows to a height of about two to three feet and bears heart-shaped, scalloped leaves that are green above and grayish green below. The whitish flowers grow in dense spikes at the ends of stems and branches from June to September. When used medicinally, the leaves and flowering tops were collected when the plant was in flower and then dried.

The Real Vision...

"The real vision has to come out of your own juices. What you see with your eyes closed is what counts. It is not a dream; it is very real. I hit you sharp and clear like an electric shock... you have to work for this, empty your mind for it. Indians chase the vision. Whitemen chase the dollar. We make lousy farmers, because deep down within us lingers a feeling that in land, water, air, the earth, and what lies beneath its surface cannot be owned as

someone's private property. That belongs to everybody. If man wants to survive, he had better come around to this Indian point of view... the sooner the better, because there isn't much time left to think it over. Now not only the Indians but everybody has become an endangered species. So let the Indians help you bring on a new earth without pollution or war."

—Lame Deer

WOMEN'S NEWS

Buffy's New Act

WASHINGTON, D.C. (AIPA)—The Cree singer Buffy Sainte-Marie—an actress who designs her own clothes and costumes, does gourmet cooking, writer of a children's book, artist and illustrator—has a "brand new act" these days. Buffy unveiled her new act in late May at a small and exclusive club in Washington's posh Georgetown District called the Cellar Door—and her week of shows, appropriately, was by reservation only. Indians either living here or in town on business looked to see one of her three nightly acts.

In her "new" show, Buffy whirls and rocks like a dervish, then suddenly, as the stage lights drop off sharply, she's a diminutive and tremulous daughter of the earth breaking with a Native cry. These days she has a new eight-member band behind her, consisting of six male players and two female players who double as backup vocalists.

Buffy was born in 1941 on Canada's Plover Cree Reserve in Saskatchewan Province in west central Canada. She was orphaned as a baby and became the adopted daughter of a Micmac Indian couple, Albert and Winifred Sainte-Marie, who raised her in the timber country of Maine and Massachusetts. She played with non-Indian children, but being small and dark and somewhat shy, with large eyes and a prominent nose, she felt uneasy with the other kids. She played with animals on her stepfather's farm, played their piano by heart and made up her own songs. Her stepfather gave her a guitar for her sixteenth birthday and she taught herself to play.

On a federal loan, she entered the University of Massachusetts and discovered another world. She began singing in an off-campus coffeehouse for \$5 a night, and graduated as an honors student in oriental philosophy in 1962. She didn't know what she wanted to do then. So she went to New York City for a weekend the other kids. She played with animals on her stepfather's farm, played their piano by heart and made up her own songs. Her stepfather gave her a guitar for her sixteenth birthday and she taught herself to play.

many other recording artists such as Glen Campbell, the Highwaymen, Donovan, Bobby Darin and Bobby Bare made hits out of her songs like "Universal Soldier" and "Until It's Time for You to Go."

But Buffy continued to tour alone throughout the '60s, travelling by bus, playing clubs and colleges. A high point of her career was playing at Carnegie Hall with Chuck Berry and Johnny Cash. She also played at London's Royal Albert Hall as the New York Philharmonic. In the last few years she has sung in England, France, Germany, Switzerland, Scandinavia, Australia, China and Japan.

She has also appeared in television shows, including "The Virginian" and "Bronson." Whenever she accepts a TV contract appearance, she insists that all roles portraying Indians be filled by Indian actors and actresses.

Buffy sings with what Time magazine calls "an eerie tremble that crawls up the listener's spine." And the Christian Science Monitor says that "instead of drawing us inward exclusively to the single voice of the woman, (she) compels us outward... to the cry of a whole people." Buffy has composed many plainly Indian songs, but she also turns other songs inward toward the heart of the Indian experience by filtering them through the depths of her own Indian existence. They take on new meanings and shadings—and sometimes, secret smiles—that way.

Among her best known Indian compositions are the new "Generation" (a tribute to the Rosebud Sioux). "Now That the Buffalo's Gone." "He's an Indian Cowboy in the Redox" and the famous "My Country 'Tis of Thee People You're Dying." Of this last song Buffy has said:

"My point in the song is that the American people haven't been given a fair shake at learning the true history of the American Indian. They know neither the state of poverty that the Indians are in now nor how it got to be that way. I try to tell the side of the story that's left out of the history books, that can only be found in the documents, the archives and in the memories of the Indians themselves." And she says of the songwriting process itself:

"Songs are something, in and of themselves. They come unbidden... I don't decide. 'Hmmm, I think I'll write a song.' More likely, I discover a song already formed and playing in my head. The feeling is as unbidden as finding out you have to sneeze in a few seconds. It would seem stupid to try if you didn't just

MEDICINE MAN

System affected	Symptoms	Plant name	Part used
Nervous system	Convulsions	Hickory	Small shoots
Nervous system	Convulsions	Balsam Fir	Gum
Nervous system	"Craziness"	Blueberry	Flowers
Circulatory system	Heart	Prairie Clover	Leaves-flowers
Circulatory system	Heart	Aspen (Popple)	Inner bark
Respiratory system	Colds	Wild onion	Root
Respiratory system	Colds	Cowslip	Wood
Respiratory system	Sore throat	Chokecherry	Inner bark
Digestive system	Sore throat	Silvery Elm	Bark
Digestive system	Indigestion	Willow	Inner bark
Digestive system	Physic (use of)	Snowberry	Root
Digestive system	Emetic (use of)	Wild leek	Root
Digestive system	Worms	Wild cherry	Root
Digestive system	Cholera infantum	Wild strawberry	Leaves-stalk
Urinary system	Stoppage of urine	Stoppage	Leaves-stalk
Urinary system	Inflammation	Wild currant	Root-stalk
Skin	Boils	Red currant	Root
Skin	Hair water, steeped	Goldenrod	Root-stalk
Skin	Hair	Balsam fir	Gum
Skin	Hair	Chokecherry	Bark
Wounds	Cuts	Aspen	Bark
Wounds	Cuts	White Pine	Tree trunk
Wounds	Cuts	Goldenrod	Root
Wounds	Poison Reptile bites	Lily	Root
Wounds	Wounds	Plantain	Leaves-Roots
Burns	Burns	Goldenrod	Flowers



WISUGIBUG

Plant preparation	How administered	Remarks
Hickory-fresh	Placed on hot stones and fumes inhaled	The shoots used grow beside the leaves.
Balsam fir, Gum	Melted on hot stones and inhaled	
Blueberry, dried	Placed on hot stones and fumes inhaled	Remedy given by Winabogo. Highly regarded.
Prairie Clover	Handful leaves and flowers in 1 1/2 pint water, steeped	1/2 cup in half-hour.
Aspen, inner bark	Scraped and dried, equal parts of this and Balsam fir were powdered and mixed into a pint of water. The medicine is allowed to seep. Do not take too much. One swallow.	Steep or boil for 2 minutes. One swallow per hour.
Wild onion	Place root in bag and steep. Squeeze out and take internally. Take as needed.	Sweeten for children.
Cowslip	Chop 2 roots and boil in cup of water. Strain and cool. Drink entire amount. Drink Water after medicine. Repeat 5 days later.	This amount is enough as more will cause discomfort and injury to the system. Will loosen phlegm. Also an emetic. Dose is one swallow.
Ironwood	Made from 5 inches of wood. Grate and boil in 1 quart of water.	

Burdock—(Atractylis minus). The mature leaves of this plant looks like rhubarb but have a dull finish. Stems and roots of the young flower stems can be peeled and steamed or peeled raw stems can be eaten raw. In Japan this plant is cultivated for its edible roots. Burdock was brought to the Troquois and other tribes by the settlers. It is a common plant of southern Canada and the northern states. When preparing this plant use two changes of water to remove the tough fibers. It should be collected in late spring before it flowers. Tea made from the leaves is used to help coughs.

Chokecherry	No given amount. Make a strong mixture and gargle.	Good for Quinzy and swollen throat. Very astringent, also a disinfectant.
Silvery Elm	Same as above	
Willow	Bark steeped in water to make medium strong drink. Like strong tea. Drink slowly.	Used if persons food does not taste good, or agree with them.
Snowberry	2 inches of root steeped like tea. Root must be dry. Not too much water.	Very strong remedy. Use caution.
Wild leek (onion)	Scrape root fine, place in bag and squeeze in warm water.	Very quick acting. Drink accordingly.
Wild cherry	Steep 2 or 3 roots in 1 quart water. Let child drink freely until effect is evident.	Also good for ulcers.

Dartmouth Appoints Oneida Woman

HANOVER, N.H.—Appointment of Michelle J. Burnham, of Buffalo, N.Y., a member of the Oneida tribe of the Six Nations, to the position of counselor at Dartmouth College, was announced today by Donald L. Kreider, vice president of the College and dean for student affairs.

Miss Burnham, whose major responsibility will be counseling Native American students, will also serve at Dartmouth College as a member of the Native American Council, the advisory group recommending policy and directing program activities for Native American students.

Miss Burnham received a master's degree in guidance and counseling from Syracuse University School of Education in May. She is a graduate of the New York State University College at Brockport, where she also served while an undergraduate as a resident advisor.

She has worked as an elementary school teacher in Lockport, N.Y. and in the Rome Unit of the New York State Department of Mental Hygiene. In addition, she has been associated with the Woodland Indian Cultural-Educational Centre, the Indian Defense League of America, and recently the Indian Cultural Center in Buffalo where her mother is program director.

A member of the Turtle clan of the Oneida tribe, she was selected in 1967 as Miss Six Nations.

Dr. Blue Spruce

Continued from page 1

Indians (NCAI), the National Indian Education Association (NIEA) and the American Indian Society of Washington, D.C. he is also a member of the American Dental Association of Dental Schools, and the New Mexico State Dental Society. He holds a doctoral degree in dental science and a masters degree in public health.

Dr. Blue Spruce was a guest of the Organization of North American Indian Students (ONAIS) during the annual Indian Awareness Days held at Northern Michigan University last spring.

plain have to, or to try not to if you must... Each of us lives in his own world and the songs are only brushes, strips, lipstick smooches, cotton candy stains we pick up from bobbing around in the circus."

It's her particular, personalized view of the "circus" of life that makes her who she is—and makes her ours.

Wigwam Cookin'

- Pumpkin Soup (makes 10-12 servings)
 - 3 (1 lb., 13 oz.) can water-pack pumpkin puree
 - 1 quart milk
 - 2 tsp. butter or margarine
 - 1 tsp. Honey
 - 2 tsp. maple sugar or light brown sugar
 - 1/2 tsp. powdered marjoram
 - Dash fresh ground pepper
 - 1/4 tsp. cinnamon
 - 1 tsp. mace
 - 1 tsp. salt
 - Juice of one orange
- 1. Heat pumpkin puree, milk, butter and honey together slowly in a large saucepan, stirring.
- 2. Combine maple sugar, marjoram, pepper, cinnamon, mace, and salt, and stir

- into pumpkin-milk mixture. Heat slowly, stirring, to simmering point. Do not boil.
- 3. Add the orange juice, a little at a time, stirring constantly. Serve hot. Or for a refreshing soup, mix mixture with 2 cups milk, chill and serve icy cold.
- Wild Rice Johnny Cakes (makes about 6)
- 1 cup wild rice, washed in cold water
- 3 cups water
- 1 tsp. salt
- 1 tsp. white corn meal
- Bacon drippings
- 1. Place the wild rice, water and salt in a saucepan, bring to a boil, and boil gently, uncovered, for about 35 minutes or until the rice is tender but not mushy.
- 2. Stir in the corn meal, a tbsp. at a time.

- Let mixture cool until it can be shaped with the hands. Shape into flat cakes about 2 1/2 to 3 inches in diameter.
- 3. Brown well on both sides in bacon drippings, and drain on paper toweling. Eat hot or cold.
- Applesauce (makes 6-8 servings)
- 3 lbs. greenings
- 1 (6 oz.) package maple sugar
- 3 cups water
- 1. Wash the apples thoroughly, core but do not peel, and cut into wedges.
- 2. Place apples, maple sugar, and water in a large saucepan, bring slowly to a boil, then reduce heat and simmer, stirring occasionally, for 40 minutes. Serve hot or cold.

NATIVE WOMEN TODAY Sexism & the Indian Woman

by Shirley Hill Witt

The stereotypes concerning Native Americans popular among the descendants of the European pioneers—whether in legend or on television—nonetheless depict male natives. A different set of stereotypes materializes when one says "an Indian woman" or, so demeaningly, a "squaw." In fact, it takes some effort to conjure up an impression that invisible native women.

On a time line of new World history, one might locate Malinche of Aztec Mexico, Pocahontas of Virginia, and Sacajawea of the Northwest. They are probably the only female "personalities" that come to mind out of the great faceless sea of all the native women who were born, lived, and died in this hemisphere.

And ironically, these three native women are not now native heroines. If they ever were. In Mexico, the term "malinchismo" refers to selling out one's people to the enemy, Malinche, Pocahontas, and Sacajawea aided—perhaps unwittingly—in the downfall of their own people.

Another stereotype, the personality-less "squaw," is regarded as a brown lump of drudge, chewing buffalo hide, putting that lip up and down again and again, carrying heavy burdens along with the dogs while the tribe moves ever onward away from the pursuing cavalry.

The term "squaw" began as a perfectly acceptable Algonkian term meaning "woman." In time, it became synonymous with "Drudge" and in some areas,

"prostitute." The ugliest epithet a frontiersman could receive was to be called a "squawman"—the lowest of the low.

Very much rarer is the image of the bronze nubile naked "princess," a child of nature or beloved conception of Hollywood producers. This version is often compounded with the Pocahontas legend. As the story goes, she dies in self-sacrifice, saving the life of the white man for who she bears an unrequited love, so that he may live happily ever after with a voluptuous but high-buttoned blonde.

Since all stereotypes are unsatisfactory and do not replicate real people, the myths of native women of the past ought also to be retired to the graveyard of the modern stereotypes. But what about stereotypes of modern native women—are there any to be laid to rest? Present stereotypes are also male, are they not? The drunken Indian, the Cadillac Indian, Lonesome Polecatt, facelessness still characterizes Native American women.

In this third quarter of the century, Native Americans yet remain the faceless minority despite a few "uprisings" such as Alcatraz, the Trail of Broken Treaties, and the Second Wounded Knee. That these "uprisings" were of definitive importance to the Indian world only underscores its basic invisibility to most Americans, many of whom pass off these protests as trivial and, naturally, futile—much ado about nothing.

And if a million Native Americans reside below national consciousness, certainly

that fifty-or-so percent of them that are female are all the more nonentities.

Before Columbus

As many as 200 distinct aboriginal societies existed in North America prior to Columbus. In several, the roles of native women stand in stark contrast to those of Europeans. These societies were matriarchal, matrilineal, and matrilocal—which is to say that women largely controlled family matters, inheritance passed through the female line, and upon marriage the bride usually brought her groom into her mother's household.

In a matrilineal society all the women were blood relatives and all the males were outsiders. This sort of residence pattern was frequently seen among agricultural societies in which women bore the responsibility for farming. It guaranteed a closeknit working force of women who had grown up with each other and the land.

Somewhat similar was the style of acquiring a spouse called "bride service" or "sutor service." In this case, the erstwhile husband went to live and work in his future bride's home for a period of time, proving his ability to manage a family of his own. This essentially resulted in temporary matrilineal residence. After the birth of the first child, the husband usually took his new family with him to live among his own kin.

In matrilineal, matrilineal society, a woman forever remained part of her original household, her family of origin.



A Very Good Day to Die

Dedicated to my sons...
Thomas Wayne Macomber
David Nelson Macomber

T'was a sunny day
Not a cloud was in the sky
No sign of fear in his eyes
It's a very good day to die.

What the people heard
Was to be his final word
He had nothing left at all
Just the will to still stand tall.
Whiteman can't you understand
The Redman truly loved this land
The killing was so easy then
You didn't need us as your friend.

T'was a sunny day
Not a cloud was in the sky
As he watched the eagle fly
It's a very good day to die.

As he rode their way
He knew it was his final day
Indian blood the Whites would need
To justify their evil greed.
All you people really saw
Was your Manifest Destiny law
Wonder what you're thinking now
Is that still your secret vow.

It's a sunny day
Not a cloud is in the sky
Do I hear a young Indian sigh
It's a very good day to die.

And they find him there
Hanging in the still, still air.
The boarding school doesn't care
They still have Indians to spare.
But these things you never hear
Your liberal conscience now is clear
No need for you to get involved
The Indian problems all been solved.

It's a sunny day
Not a cloud is in the sky
I hear a thousand spirits cry
It's a very good day to die.
It's a sunny day
Not a cloud is in the sky

by Harry Macomber



The Adventures of Wudji Anaquod

Once upon a time, there was a peace treaty attended by hundreds of the Anishinabeg. They had come by canoes that summer, to assemble in their richest blankets and dress. It was a chance for old friends to get together, lacrosse games (bagwadawaning), moccasin games, and races were held.

The government agents had arrived by boat with their papers and pens and were interested in getting the treaty signed as quickly as possible. The Anishinabeg wanted to begin the proceeding with much ceremony and the government agents were against that. However, begrudgingly they consented over the insistent quarrels of the head Indian agent. Every time the pipe was passed to him he would carefully take it from one of the Anishinabeg chiefs, take out an immaculate white handkerchief

Physician, Heal Yourself

I went to see a doctor
(He called himself "physician")
He said his cures were modern science
And mine were superstition.
Our medicine is very old
The chemistry is true —
While you tried turning dirt to gold
We were working, too.
The Indian had birth control
Long before the white
Psychiatry and surgery —
We practiced those all right.
Herbs and roots and berries
Nuts and leaves and bark —
We were living in the light
When you were in the dark.
Singing, chanting, sandpainting
They worked for generations.
Before your people came here
We all had healthy nations.
You smuggled smallpox and VD,
Measles, sugar, wine.
We should've had a customs office
To keep you folks in line.
Then you made pills and sent us bills
For uppers, downers, speed —
You sickened us to heal us
Then lived upon our need.

Bob Bacon



Gift

Brother bear, my heart is heavy
For what I do to you
I do not do it for myself —
My children hunger, too...
Let your meat sustain us —
Give to us your skill.
We do this with respect for you,
We had no wish to kill.
Mother Earth, we thank you
For giving of your own.
We do it out of need, not greed,
We want to make that known.
And when we lie beneath the ground
To nourish roots and leaves,
We'll feed the children of the Bear
For gifts we once received.

Bob Bacon

Harney Peak -- 1872 - 1972

I

Do not speak to me of false, imported gods,
of liquid, languid thighs
and sweet-tressed necks;
no more departmental twilights
and weary annotations;
no more attributes and genealogies.
They do not make waga chun
the rustling tree, to live;
and yield decorations, not decorums.
Come here:
stand on wind-bare, gray-green
lichened rock, seamy and rough;
like the back of an old man's neck.
Let rock and sun do their slow work;
turn,
inside and out,
to the four directions:
nothing comfortable in coming down to size.
The way is narrow and hard.

II

Do not speak to me of dead, alien gods;
the Six Grandfathers have never left us,
whatever we have deserved, for turning
away—
worse than wanton,
more than ignorant.
They are there, six old men sitting in a row,
old like hills, like stars;
the boy saw them;
sat in their council,
heard their words,
received their gifts,
trembling;
nothing once given that cannot be found again.
The search is through interior badlands,
steep and sudden,
to Pa Sapa,
and this Peak.
They will find us if we search for them.

Old Man, The Sweat -Lodge

"This small lodge is now
The womb of our mother, Earth.
This blackness in which we sit,
The ignorance of our impure minds,
These burning stones are
The coming of new life."
I keep his words near my heart.
Confessing, I recall my evil deeds.
For each sin, I sprinkle water on fire-hot stones.
The hissed steam is sign that
The place from which Earth's seeds grow
is still alive
He sweats.
I sweat."

Ottawa Clans

Note on the Genes of the Ottawa—As Morgan declares the names of the Ottawa genes are unknown, and Chauvineur mentions only the Bear, Otter, Gray Squirrel, and Black Squirrel (see Handbook of American Indians, article Ottawa), I think it desirable to publish the following list of Ottawa genes which I found among Dr. Gatschet's papers: Ami'k tutam, Beaver clan; Makwa' tutam, Black Bear clan; Achehtak' tutam, Crane clan; Ma-ing'a' tutam, Wolf clan (respected); Nigi'k' tutam, Otter clan; Hashashku' tutam, Muskrat clan; Nama' tutam, Sturgeon clan; Posh-i' tutam, Wildcat clan; Mishi' bishi' tutam, Panther clan (respected); Mishaw' tutam, Elk clan; Meshika' tutam, Turtle clan; Ki'shiki' ki' sis tutam, Daylight Sun clan (of highest reputation); Tep'ki' ki'sis' tutam, Moon clan; Ana'uk' tutam, Star clan (one star each); Anangwa'k' tutam, Star clan (all stars together); Assiba'n' tutam, Racoon clan; Ayen'i' tutam, Opossum clan; Faku'kishi' pishke' tutam, Wild cattle clan (Buffalo clan); Magi'swash' tutam, bald Eagle clan (supposed to be a race of white people); (1) Kimi' u' tutam, Gray Eagle clan; Wab'i' u' tutam, Swan clan; Aninug' kadshi' tutam, Dog clan; Ka'shek' tutam,

III

Do not speak to me of pale museum gods:
All over the sky a sacred voice is calling,
Grandfather,
Wakan Tanka,
in a sacred voice he calls:
and everywhere
the Earth,
our old Grandmother,
she weeps for all living things
with wings
or feet
or roots;
and anywhere is the center of the world.

IV

Do not speak to me of olive and tablet gods:
the Six Grandfathers are here for us to find,
or try,
perhaps be boy reborn,
nine years old again.
The way is long, the road narrow.
Sun Rock Red Yellow Black White

Take down and string your sacred bow,
take down and mix your sacred paints,
take down and unspool your sacred hoop,
take down and fill your sacred cup,
take down and flex your strong red cane,
to walk with and a people's heart,
take down, unwrap, your eagle pipe.
Keeping your eyes on the next mountain,
in a sacred manner,
walk.

by Russell C. Gregory
from Ionia, Michigan
a friend of Ray Hillebell



I remember, Old Man heals the sick,
Brings good fortune to one deserving.
Sacred steam rises;
I feel my pores give out their dress.
After I chant prayers to the Great Spirit,
I raise the door to the East.
Through this door dawns wisdom.
Cleansed, I dive into icy waters.
I raise the door to the East.
Through this door dawns wisdom.
I raise the door to the East.
Through this door dawns wisdom.
I raise the door to the East.
Through this door dawns wisdom.

By Phil George

Thank you
The Native Press

I Thought All My Flutes Were Dead

i wondered of all the birds, what trickster
climbed the trees and one by one stole
their songs
i wondered, did he also come to me
in a tossing sleep to cheat me of my smiles
and laughter
i sought the river, as impatience
grew on me like-thorns
and at the river was the Medicine
i sought...the mirror
you, you down there, i thought
she loved me...what am i to do
where am i to go...show me slory
i am lonely

and a gentle laugh surged up from
the river, breaking the water,
every ripple making the laughter
linger and echo
you, you up there, you say lonely?
i say loneliness is meant for the
unloving, not the unloved...you say
you 'thought' she loved you-i say
you think too much; what put that
thought in your head but her own
love and caring? go back ask magpie
seek magpie...she loves you

and magpie winged upstream, joining
in the fading laughter, i followed
magpie to a stand of cedar
with a new carved flute, i return
the birds sing now
for me
for my love

Karoniakatie
Akwesasne Notes
Spring, 74



Power Came to Them

the priest came
he made medicine and
with his feathers and his bells
he talked with the spirits of strength,
all winter long
the young men prayed
and ate meat to be strong,
when the winter was over
and the brown trees
turned to green
the young men
looked up at the sun
and power came to them.

by Thomas Michael Fisher
from Blue Cloud Quarterly

Sexism & the Indian Woman

tion. All the women she grew up with stayed nearby, although she "lost" her brothers to other households. All the husbands were outsiders brought into the family at the time of marriage. In such societies, usually agricultural, the economy was maintained largely by females. The fields and harvests were the property of women. Daughters inherited rights to fields and the like through their mothers—fields which they had worked in one capacity or another, from chasing away the crows as a child to tilling the soil as an adult.

Women working together certainly characterized aboriginal economy. This lifestyle was roughly similar in such widespread groups as the Troquois, the Mandan, the Hopi, and the Zuni, and various Eastern Pueblos. Among the Hopi and the Zuni the husband joined the bride's household upon marriage. The fields were owned by the women, as were their products, the house, and related implements. However, the man labored in the garden; and were (with the unmarried brothers) responsible for much or most of the work.

The strong and influential position of women in Navajo society extended beyond social and economic life. Navajo women also controlled a large share of the

political and religious life of the people, called the Dine. Hogans, herds, and equipment were passed down through the female line, from mother to daughters. Like the Troquois, women were integral to the religious cycle. The Navajo female puberty ceremony ranked among the most important of the Dine activities.

Although the lives of Native American women differed greatly from tribe to tribe, their lifestyles exhibited a great deal more independence and security than those of the European women who came to these shores. Indian women had individual freedom within tribal life that women in more "advanced" societies were not to experience for several generations. Furthermore—and in contrast—native women increased in value in the estimation of their society as they grew older. Their cumulative wisdom was considered one of society's most valuable resources.

taken from Civil Rights Digest
Spring 74



The Indians Symbol

Lame Deer

The Indian's symbol is the circle, the hoop. Nature wants things to be round. The bodies of human beings and animals have no corners. With us the circle stands for the togetherness of people who sit with one another around the campfire, relatives and friends united in peace while the pipe passes from hand to hand. The camp in which every tipi had its place was also a ring. The tipi was a ring in which people sat in a circle and all the families in the village were in turn circles within a larger circle, part of the larger hoop which was the seven campfires of the Sioux, representing one nation. The nation was only a part of the universe, in itself circular and made of the earth, which is round, of the sun, which is round, of the stars, which are round. The moon, the horizon, the rainbow — circles within

circles within circles, with no beginning and no end.

To us this is beautiful and fitting, symbol and reality at the same time, expressing the harmony of life and nature. Our circle is timeless, flowing; it is new life-emerging from death-life winning out over death.

The white man's symbol is the square. Square is his house, his office buildings with walls that separate people from one another. Square is the door which keeps strangers out, the dollar bill, the jail. Square are the white man's gadgets—boxes, boxes, boxes and more boxes—TV sets, radios, washing machines, computers, cars. These all have corners and sharp edges—points in time, white man's time, with appointments, time clocks and rush hours that fly the corners mean to me. You become a prisoner inside all these boxes.



The Great Magic of the Medicine Man

by
Norman H. Russell
From Indian Thoughts

the medicine man danced
his terrible dance
and he made thunder
and he made smoke

and when he had gone away
an old woman came softly
gave me a root to chew
and in a little while
the great magic of the medicine man
made me well



That My Heart Be Touched

father
I have sent the clouds
out of the sky over my head
the sun burns pure

i have unfolded the heavens
for the winds of your breath to sweeten
the meadows
of earth

father
my magic
has been made
are my feet to now stop
their dance
my shaker to stop its beat
that my soul may rest
that my spirit might rise
that my heart be touched
once more with your eye?

Thomas Michael Fisher
Blue Cloud Quarterly