



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

Muhomene Geezis-Wild Rice Moon — Penahque Geezis-Moon of Falling Leaf

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Fall Harvest Days



Fall Harvest Days Powwow, Richard Laughing, president of the Organization of North American Indian Students. (ONAIS)



Inter-tribal dancing to the St. Paul AIM drummers and singers. This little fancy dancer isn't camera shy.



Floyd Westerman in Concert at Fall Harvest Days 1974. See Story Page 4.

6th NIEA CONFERENCE SET IN PHOENIX

The Sixth Annual National Indian Education Association Conference will be held in Phoenix, Arizona during November 11-14, 1974. Sponsored jointly by NIEA and Concerned Phoenix Indians, this year's meeting promises to attract the largest number of participants in the history of the organization. The welcome mat is extended to all NIEA members and non-members who are affiliated with educational endeavors on behalf of American Indians. The Facilitating Committee, under the leadership of Co-Chairmen Rick St.

Germaine and Randy Eubank, is presently making preparations for registration, lodging, fund raising, publicity, exhibits, displays and transportation. The registration fee will soon be established and information will be mailed to NIEA members.

The convention will be held in the Phoenix Civic Plaza, a recently constructed, multi-million dollar architectural wonder. This facility will allow the great flexibility that will be needed for this year's program. The convention program

is currently being planned by the Conference Steering Committee and Facilitating Committee.

Dr. Ken Banks, Steering Committee Chairman, welcomes the ideas and information from those individuals and their programs who have a contribution to make to this year's conference. Dr. Ross can be contacted in Window Rock, Arizona.

Lodging is being handled by the Facilitating Committee. The Van Buren Motel Strip will accommodate this year's participants. Rates have tentatively been set at \$14 singles and \$18 doubles. Due to the fact that this year's convention will be held during the height of the major tourist season in Phoenix, prepaid reservations are highly advisable since lodging guarantees cannot be made after October 20, 1974.

Phoenix has a lot to offer this year's conventioners. This "Valley of the Sun" resort city has an average annual temperature of 69 degrees and sun 86 percent of the time. Temperatures in early November can be expected to reach the mid-80's, and with the abundance of swimming pools, swimming suits are a must for conventioners.

Arizona has seventeen tribes and 19 reservations within its boundaries, all of whom are vitally involved in the educational and economic growth of the state's 112,000 American Indians. There will be many sites that visiting NIEA members will want to tour.

In the immediate area there is the Phoenix Indian Center, the Phoenix Indian High School, a host of Indian-operated corporations, Indian jewelry shops, Indian programs at Arizona State University, Mesa Community College, Scottsdale Community College and Phoenix College, the B.I.A. Area Office, and various other Indian-oriented enterprises.

Also located nearby are the Salt River Pima Reservation, the Gila River Reservation and the Fort McDowell Reservation, and a number of schools, arts & crafts shops, tribal offices and recreation facilities associated with these tribes. Arizona has a climatic and geographic diversity unequalled by other states.

To the north lies the Navajo Reserva-

tion, the Hopi Reservation, the Grand Canyon, Oak Creek Canyon, and the Prescott & Flagstaff recreational areas. The east there are the White Mountain and the San Carlos Apache Tribes, complete with their recreational areas. And to the south, there is the Papago Reservation, Tucson and the Colorado River.

If there are enough conference participants indicating a desire to tour these areas, the Conference Facilitating Committee will arrange for charter buses on a one or two day trip through these many interesting areas, either the weekend preceding or following the conference.

Part of the conference activities this year will take place both at St. John's Indian School on the Gila River Reservation and the Salt River Day School located on the Salt River Pima Reservation. These two sites will host demonstration-type workshops in Indian education and sponsor fry bread & Southwest Indian meals, traditional Indian dances and local exhibits. Transportation to these sites will be provided during the conference.

The Conference Facilitating Committee is developing a conference program booklet which will advertise many of the Native American Studies Programs, Indian educational programs, metropolitan Indian centers, Indian-owned businesses and firms, Indian tribes and schools throughout the country.

There will be great emphasis placed on exhibits and displays this year. A large room adjacent to the meeting area will allow nearly 400 exhibitors to display their product or program.

Bring enough spending money this year to buy the elegant turquoise & silver work of the world-famous Southwest Indian jewelers. If you have a program that can benefit from publicity, plan now to display your work at the 6th NIEA Convention. Contact the Facilitating Committee soon for details.

For more information concerning the 6th NIEA Conference, write or telephone: Rick St. Germaine, Co-Chairman, 6th NIEA Conference, 1014 S. Farmer Street No. 2, Tempe, Arizona, 85281, (602) 968-8120.

National Press Meet Scheduled for Santa Fe

The American Indian Press Association will hold its third annual communications conference November 7, 8 and 9 in Santa Fe, New Mexico at the facilities of the Institute of American Indian Arts. The theme of the conference will be, "The Indian Image," and a special feature of the conference will be a panel discussion on the theme by Indian and non-Indian media representatives.

The third annual Marie Potts Achievement Award in Journalism of \$500 will also be made during a dinner on the evening of November 8. The recipient of the award is selected each year by a committee of executive board members appointed by the President and is based on general merit by an individual or publication.

Special reports will be made by press, radio and television development efforts from both the United States and Canada.

Workshops will be held in the areas of photography, radio, television, film,

advertising, layout and design, reporting techniques and editorials.

The conference is not limited to Indian media representatives, but is open to anyone who is interested in this area of Indian affairs and would like to attend and participate in the conference proceedings.

A registration fee of \$10.00 will be charged all attendees to offset costs of the conference. A minimal fee will also be charged for the dinner on Friday night.

Accommodations are available at the El Ray Motel, 1862 Carrillos Road, Santa Fe, New Mexico 87501, telephone (505) 982-1831. When making reservations, advise that you are with the AIPA conference.

For further information about the meetings, write or call: The American Indian Press Association, 1346 Connecticut Avenue, N.W., Rm. 206, Washington, D.C. 20036, telephone (202) 283-5150.

Court Dismisses Charges Against Banks, Means

By Richard La Course

ST. PAUL, Minn.—(AIPA)—"Governmental misconduct" throughout the federal trial of Russell C. Means and Dennis J. Banks resulted in the granting of a defense motion for dismissal of charges against the two here Sept. 16 by Federal District Court Judge Fred J. Nichol at the stormy conclusion of the nation's longest and most bizarre political trial in history.

Delivering a one-hour stinging rebuke to the chief federal prosecutor and the Federal Bureau of Investigation (FBI) and the Justice Department, Judge Nichol said he was "pushed to the brink" when the Justice Department in Washington refused to allow a shrunken jury to come to a unanimous verdict in the sometimes noisy trial which began last Jan. 8.

The prolonged trial reached its final verdict stage Sept. 12 when a 12-member jury was sequestered here. The following day, however, the oldest of the jurors, Mrs. Therese Cherrier, suffered a "cerebral vascular accident"—a stroke-paralyzing one cheek and a hand. Alternate jurors had already been dismissed by the judge, creating a legal dilemma.

Three days later, the Criminal Division of the Justice Department notified Judge

Nichol that it did not desire to continue toward a verdict with a jury of 11. And Nichol at 3:00 p.m. Sept. 16 convened the jury, defendants and lawyers before a packed courtroom to announce his decision.

When Nichol adjourned the court, defendants Means and Banks embraced each other emotionally, then hugged members of the legal defense team, relatives and friends. The jubilant duo then met friends and the press outside the heavily protected court buildings, and a victory party attended by most of the jurors and the Minneapolis-St. Paul Indian community and sympathizers went into the wee hours of the morning at the nearby St. Paul Holiday Inn.

Nichol earlier had told the court he was dismissing the five remaining charges against Means and Banks because his "deepest hope and expectation have been dashed" by the conduct of the federal government. Nichols gave the following four reasons.

—Witness Alexander Richard (Oglala Sioux), had given testimony in court "completely contradicting" statements he had given on an earlier FBI affidavit, and the FBI had concealed that affidavit from the court.

Continued on page 6

Lack of interest: Indian Self Determination Stalled in 93rd Congress

WASHINGTON, D.C.—(AIPA)—"Indian self-determination has been cancelled because of lack of interest" was the observation of a BIA official following an aborted Sept. 24 markup session by the House Indian Affairs Subcommittee on the Indian self-determination legislation.

Chairman Rep. Lloyd Meeds, D-Wash., adjourned the session after failing to obtain a quorum of the Indian Subcommittee members. Meeds noted the absence of any Republican members and took potshots at the Republican administration which has publicly chided Congress for its failure to move on the Indian legislation since 1970.

Meeds could hardly defend his own Democratic Party's interest in passing landmark Indian legislation since only one Democrat was present when he angrily adjourned the session. That Democrat was Rep. Ron de Lago of the Virgin Islands who, unlike other subcommittee members John Melcher, D-Mont., James Jones, D-Okla., Wayne Owens, D-Utah, Sam Steiger, R-Ariz., Manuel Lujan, R-N.M., John Hays Camp, R-Okla., David Towler, R-Nev., and Don Young, R-Alaska, does not have one Indian in his district.

Two other members of the subcommittee, Ralph S. Regula, R-Ohio, who has no

Indians in his district and Roy Taylor, D-N.C., home of the Cherokees, had been in attendance at the session prior to a short recess for a vote on the floor of the House. They never returned to the markup session.

Meeds' bias at the Republican administration means and Banks embrace each other emotionally, then hugged members of the legal defense team, relatives and friends. The jubilant duo then met friends and the press outside the heavily protected court buildings, and a victory party attended by most of the jurors and the Minneapolis-St. Paul Indian community and sympathizers went into the wee hours of the morning at the nearby St. Paul Holiday Inn.

Meeds, Senate personnel and Bureau of Indian Affairs (BIA) officials are concerned that if the legislation does not make it out of the House prior to the Oct. 15 congressional recess, the self-determination legislation will die in this session of Congress. That would mean that the bill would then have to go through the entire hearing process again in the 94th Congress.



INTERIOR'S TOP INDIAN AFFAIRS LAWYER REID CHAMBERS

"Storm clouds are on the horizon"

—AIPA NEWSPHOTO

Indian Legal Victories Spark Backlash In U.S.

WASHINGTON, D.C.—(AIPA)—A backlash of sentiment against Indian people is in the making following a series of recent legal victories for Indian land, water and jurisdictional rights, says Reid P. Chambers, associate solicitor of the Interior Department for legal Indian affairs, and it may be years or only months away.

Chambers, 34, appointed just a year ago as head of the Indian Division at Interior's Solicitor's Office and who commands a staff of 15 attorneys and seven clerical associates, calls himself "the Indians' advocate in the Interior Department in

regard to legal rights," and together with Indian Commissioner Morris Thompson he labels himself an "institutional advocate."

Hotspots where the backlash is already beginning to occur are Washington state, South Dakota, the Flathead Valley in Montana and Fallon, Nev., along the Newlands Project waterway heading into the Paiutes' Pyramid Lake.

Chambers pointed to these areas as locales where recent legal decisions supporting Indian rights have been advanced by his own office and the Justice Department. "We've done what's right

Continued on page 6

NISHNAWBE NEWS STAFF



Marlene Gauthier
Cher King
Thomas Anderson
Dickie Laughing
Yvonne David
Cathy Wheeler
Pat Savers
And also the many who volunteered their services this summer. We are extremely grateful. 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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EDITORIAL . . .

While attending the National Treaty Conference in Mahrbridge, South Dakota, I saw unity for the first time. Total togetherness between young and old. I saw learning, young from the old, and old from the young. We all learned something there. This conference was not only for treaties, it was also for cultural, spiritual, and mind awakening awareness of a too long lost heritage. A heritage that I never had the privilege to learn to inherit. I never had grandparents or anyone to learn from. There was no one to teach me. Today the people do have the language and culture stored in their minds and will not offer it. This is a very important role in the lives of our youth.

The three enemies of the Indian people took a lot from us but with unity this can be changed.

- 1. The BIA who slowly but surely took the sovereignty away from us can be dealt with, if there is unity among our people.
2. While school is a good thing, your language and identity from you can be dealt with if there is unity among our people.
3. Christianity which took away your spiritual and cultural upbringing can be dealt with if there is unity among our people.

There are many things that can be done by working together. Before the termination there was this togetherness on the reservation, many homes were lived in from Chiloquin along the river to Sprague and Beatty. People visiting, others up and down the river, council meetings, picnics.

INDIANS OF ALL TRIBES

We, the American Indians of the United States, are wards of the United States Government. We are inferior, property such as all, Federal property, although we are people, we're not being taken care of as well as other Federal property. Our reservations are not kept up to date, the schools, the medical personnel (such as no specialties) and equipment, decent housing does not exist in small Indian communities throughout this country. Indian land is being stolen yet through court. (Through misrepresentation.) Starvation for lack of food, but mental starvation exists just as well.

Through the Bureau of Indian Affairs, a relocation program was started, once an Indian left the reservation through the courtesy of the B.I.A., the process of

THE COMMUNICATIONS GAP

What life might be like if there had been no communications gaps between Colonists and Indians.

By: The Bounding Elk
Of The Turtle Clan
Once upon a time, Rene's Robert Cavalier, Sieur de La Salle, the now famous French explorer, was a passenger in a Biribachi canoe being paddled westward along the South shore of Lake Michigan by four Abenaki Indians.
It was a pleasant summer day sometime in the early 1600's in a part of the continent claimed by France as New France, later called Canada. Now of course, the area lies within the jurisdiction of the United States of America.

The four Abenaki Indian paddlers were taking LaSalle to the portage between the lake and the Illinois River, a route which would eventually carry him to his famous discovery of the Mississippi River, and allow him to claim the mid-west portion of what is now known as "Louisiana" in the name of King Louis of France.

Actually, the Indians knew of canoeing, or they could not have taken him there, but they didn't count, so LaSalle discovered it and became famous. Needless to say, LaSalle didn't talk much Algonquian language, even of the Abenaki dialect. Likewise, his paddlers knew a little French, but not much. The communications gap was real, but they were able to make a go of it for several thousand miles of canoe paddling, which speaks well for their attempt to communicate.

We know, however, that something was lost in translation because we can examine the Abenaki Indian words used above which have come into our language today and see what they actually mean, and try to imagine how the misunderstanding came about.

While the tale we spin here may be apocryphal, at best, there is a great deal of factual material in it. Only the incidents are devised.

dances, all kinds of gatherings. Now nothing, Why?

All I see now is "jealousy" of all kinds, people against people, one group against another, job against another job. Why? "Hatred" handed down from father to son, mother to daughter, brother to brother, sister to sister, family to family. Old feuds that no longer have any meaning, are still going. Why?

"Envy" plays its part too, just for the simple reason that when one person or group of people try to make progress in this progress, why? "Confusion" has set in here. No one knows what they want now or in the near future. Their wants and needs are very important.

"Fear" of failing, or even trying, the urge to shrink from view, fear of rejection demands for change, fear of making friends, neighbors, jobs, the law. We're afraid.

Can you cast aside the petty jealousies, hatred, envy, confusion, and fear? These are terrible things for our children to have to grow up with. Is this then to be their heritage? Think of the young men and elders for a day or two and then decide if you want this or a change.

Get it together, people
There's a new dawn,
Thank you
Brother Jude
Klamath Falls, Oregon
Rawhide Press

assimilation was supposed to take over. All of this was part of the termination policy by the Government. The idea was that the Indian should try to keep up with his white neighbor. But in the city, job discrimination, housing discrimination is a problem. On the reservation and off, the reservation, the injustices inflicted upon us is a sad story.

The B.I.A. has Indian boarding schools in various states throughout the country. I was put into one when I was seven years old. I had long braids and could not speak English. I was in the sixth grade when I quit school once. I was subjected to whippings with linoleum strippings.

Cast your minds back, if you will, to that pleasant summer day when LaSalle asked the Indian behind him, the owner of the canoe, what he called the vessel in which they were traveling.

Finally getting the message across of what the bearded Frenchman wanted to know, the Abenaki canoeist looked at his friend and replied, "The canoe is called several springtimes earlier, and replied 'en-gah-noon' (my old boat), which LaSalle dutifully wrote down as he heard it, 'en-ah-noon'.

Now if there truly had been no communications gap, there would have been no need for the question. But if the Indian had truly understood the question he was asked by his being asked, he might have replied differently.

He may have given the standard Algonquian term for canoe, nah-gwee-den (plover). If the canoe had been constructed several springtimes earlier, and replied 'en-gah-noon' (my old boat), which LaSalle dutifully wrote down as he heard it, 'en-ah-noon'.

Camps would be staging "Agweeden" races instead of their being asked, the Boy Scouts would be awarding Agweeden Merit Badges.

Wonder what it would be if the canoe had been brand new?
The Indian would have replied "en-bee-loom (my new boat)." How would you like to be paddling a "blow" instead of a "canoe"? It would have happened.

Paddling onward, the group caught sight of the Western Shore of Lake Michigan, which LaSalle, of course had never seen before, and remember, please, that the four Abenaki Indians were from northern New England, called by the French, Acadia, and also claimed by them.

How We Are Doing

Hello our friends,
The Fall Harvest Days was really a great success and needless to say the people of this staff were a little exhausted and swamped with much work before and after.

With the mounting pressure and planning of the activities for the weekend, we ran behind one issue of the paper. As you can see with this issue we are back in regular operation again and those of you still waiting for correspondence please be patient.

We have recently lost four members of our staff who have moved from the Marquette area together and to these persons Marilyn Dobbie, John and Cheryl I wish well in their new endeavors.

I appreciate the dedication toward this paper that these ones have shown and would like to welcome our new staff Yvonne and Cathy. We are also in the process of moving our offices to another part of the building (one with a window) and welcome any help in the way of donations and office equipment. Speaking of donations I would like to thank those who sent us clothing and money for the shipment of these to our needy brothers and sisters.

Still needed to fill our orders are boys wear, weather clothing. Our young men are in need and hope that someone out there can help them dress warmly for the coming winter. Please drop your articles to the NISHNAWBE NEWS office as soon as possible. I would also like to thank Bob VanAlstine and Vickie for donating their time with the powwow registration which was left open many hours over the time limit set.

Marquette is quite some distance from any reservation and large towns so it was a beautiful gesture that gave our participants the added time needed to travel to and from. I would like to thank all those who helped in any way and hope to see you again next fall.

Weat this time ask you to be patient with us - we are working very hard for you and our part few weeks and will continue to do so in the future.

In peace and friendship
Marlene

thinks if an Indian child is taught early to think white, maybe he'll grow up to be white. It took until I was 28 years old to realize the brain damage I'd been subjected to. I know I was Indian, but I was "awakened" and to know the beauty of Indian culture, to appreciate one's Indianism is to be truly Indian and proud.

The American Indian Movement was formed in 1968 in Minneapolis, Minnesota, to help the American Indian in the urban setting, with better employment, housing, education and to bring about the awareness of our needs, the self identification of being Indian and to understand ourselves.

Education in the public school system has been proven to be a failure. Our school dropout rate is extremely high. How often do you see an Indian who graduated from college? How many D's do you know of? I don't know any. The Indian boarding schools are mostly vocational or trade schools.

So it was until other Indian groups from across the country, other people like myself who work in Indian communities, who seek change, who need to see the change that comes from the Caravan of the Trail of Broken Treaties. Our war is not with the total U.S. Government, but a structure called the Bureau of Indian Affairs, who has chosen to ignore us and its affiliates throughout these United States.

From this time an Indian is born till he dies, the Bureau has planned out his life schedule. They say there's two million dollars damage at the Bureau of Indian Affairs office in Washington, D.C. What's money to geologic and cultural genocide, land stealing, disposition of H2o rights, and how would such an expensive building be so worthless.

I read quite a bit while I was at the B.I.A. I'd like to share a line I read. "They're being born faster than we can get rid of them." The tribe they speak of is a small tribe, but still a proud one.

The poem I share with you, I don't know who wrote it, but I'm sure he won't object.
I'm not ashamed of your past,
I'm not ashamed of you,
Be proud of who you are,
For I am that, too.
Look for me when you need strength,
For I am for you, too.
Do not cry when you cannot find me,
Pray for my strength,
Respect my visions and my dreams,
And I will respect yours.

Shirley Coburn
St. Paul American Indian Movement

Algonquian, particularly Abenaki Indian, humor, by saying that it is regularly "smutty." Nothing is so funny to an Indian as a good dirty joke, unless it is playing a good dirty practical joke on some unsuspecting waa-mooch (foreigner) who doesn't get the joke.

Our explorer, monsieur de LaSalle, excitedly asked the Indian in front of him what he called that land "over yonder."
There can be no doubt that the other Indians nearby, spite their sides with hilarious laughter as the paddler replied, "mi-j-jig-jig" (fees).

Obligivous to the joke played on all subsequent North Americans, particularly on the residents of that great state, LaSalle jotted the word down as he heard it, "m-i-e-i-g-a-a." The joke is on us, and it's a joke that survives today among Abenaki Indians (and that's a true fact).

Reprinted from Maine Newsletter

Marlene, Quail! Dunagoc?

In the last issue of NISHNAWBE NEWS, you republished an article from TOSAN, entitled "The Illegally Forgotten People" by Jerry Pope, in which he lumped the term "Metis" with the term "breed."

As a Metis, and a spokesman for a Metis organization, I ask the right of reply. Enclosed is a copy of the letter which I sent to Jerry Pope. I ask that you publish it. May you Grandfathers, the Thunders, teach you and give you strength! Mee natch a na meel.

Charles Colcord-Matawelehis
(Little Loon)
Penobscot Council Head
NYC Chapter of NAMI

NOTE: Charley, you are a friend and this request shall be done. I know of the TOSAN paper well and feel that Mr. Pope did not mean for you to take offense. I hope that you have both said what you feel, that words will be lasting. May we all live in harmony and in the cycle of all things.

How Kola,

I've been thinking about the article enclosed and have decided to try and get it printed and sent out to the people. I feel that it's very important to all concerned Indian individuals. I was born and raised on the Independent Oglala Nation and have been aware of the Indian repression for quite some time now. We are gradually forgetting what we once had and I want to try to get across to the people what's happening. There's concerned individuals here that I've talked to and we are trying to get a project started where we are attempting to try to get ammunition to the people keeping them aware of the fact that we have to ask the Great Spirit for guidance and wisdom. I witnessed incidents that have actually happened where the Great Spirit was walking beside us. Once again I ask and would appreciate it if it's possible to have this printed. Also in the future if it's possible to have more messages put out to the people through your magazines or paper, I sure would appreciate it if you print it. It's very important to the people.

A Concerned Wounded Knee Vet.
James Little
Independent Oglala Nation

to all the people concerned with the movement and all Indian problems. I ask you with my heart and with the deepest feelings that I can muster: I would like to see spirit back within the movement. It seems as though we have forgotten that, as we continue with our struggle to upright ourselves, I see it happening every day. We are forgetting and leaving behind the spiritual part of the movement. We have to have that, as that is what we are, a spiritual movement fighting to regain identity. We needed the Great Spirit in Wounded Knee and I know for a fact, that we weren't let down. Now I ask of you: Why are we forgetting? How can we be so foolish and stupid to forget a part of ourselves just because (just) we won at Wounded Knee and we are winning within the court systems of the U.S. government? I want you to think about the word (just). I use that phrase to you because as you know we are just starting on the long road to freedom. We are going to have major problems facing us every step of the way, brothers and sisters. Once again I ask, let's adjust ourselves, our present life styles, and reach out and grasp onto what little we have left and put all our minds together so that we can step out with pride, knowing that we are the chosen people, chosen because we are the people. Now don't get proud because I stated that, I would like to see some proud brothers and

sisters someday but not because of some victories we have won, such as Wounded Knee or through the judicial system of the U.S. Government, but because we know we had the help of the Great Spirit with us throughout our struggle. That's who we are, we are spiritual people, we are holding our hands, guiding us, talking to us with wisdom and giving us strength. If you really think hard, brothers and sisters, and look around you, there are things Abenaki Kneelers but we can see now it's fading away. So once again, people, look around you and think real hard about the problems we face which will also be the problems your children will face. Is he or she going to be able to see the same life you have been through? Now the only way we are going to obtain that goal is by asking the Great Spirit to forgive those of us that have forgotten and make them stronger and to those of us that haven't forgotten, we ask the Great Spirit to help us in helping those that have forgotten. I hope that all my brothers and sisters think real hard about

the people of Akwesasne Notes, which I have been receiving for over a year now. Your paper brought extreme joy to me because it related to Indian people of the area and what is happening around me. I would like to subscribe to your paper but I am on welfare and cannot afford to send a donation now. If I do come into some \$ in the future I will send a generous amount to aid you in your work, which is highly commendable. I feel you have the potential to attain the circulation and quality that Akwesasne Notes has.

I have enclosed some designs of mine for you to use in your paper if you'd like. My original designs are somewhat larger since I use them as the basis for embroidery.

Also I would like to help circulate your paper in the Stevens Point area since I hope to be taking courses at the University there. If you would care to send additional copies for that purpose.

Also if you would have any extra copies of past issues relating to Alcatraz, California movements (especially one called "Traditional Indians," or "United Native Americans," and the American Indian Movement and Wounded Knee Legal Defense Committee) I would appreciate it if you could send me. My son's father is a member of the above and actively participated in them.

My special interest lies in Jake Osawatomie's Light of the North

Busho Cheryl, Nishnawbes-

I received a copy of your newspaper from the People of Akwesasne Notes, which I have been receiving for over a year now. Your paper brought extreme joy to me because it related to Indian people of the area and what is happening around me. I would like to subscribe to your paper but I am on welfare and cannot afford to send a donation now. If I do come into some \$ in the future I will send a generous amount to aid you in your work, which is highly commendable. I feel you have the potential to attain the circulation and quality that Akwesasne Notes has.

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Jerry Quail!

I have a copy of your article, THE ILLEGALLY FORGOTTEN PEOPLE. These are obvious laws of their convenience." Therefore, since you disagree with BIA standards, I assume you believe that a person with traceable Native blood is a Native American. Then, do you know, that Dr. Jack Forbes of DQJ.S. Cal., a reputable and knowledgeable scholar, estimates that there are 16 million Americans with traceable Native blood? "By Americans" he means U.S. residents. He tends to forget that all the inhabitants of this continent are "Americans." And that the great majority of the Native Americans on this continent live south of the Rio Grande. I would assume there are a good 10 million Native Americans south of that line. We here in the States are the tail on the dog. "Let us not try to tag the dog!"

You say, "More important than numbers, our people are well educated by book, life and history, and are serving in leadership positions in the general American community, as well as in the Native community." I agree that we should never deprecate or minimize our true accomplishments. But, you do our people a disservice by such exaggerated claims, which tend to ammunition to the "apples", who, having made it themselves say the trouble with the rest of us is that we are "too lazy." I don't have to remind you that the Native's goal in life was the pursuit of happiness, not the pursuit of production!

Incredibly, you lump the terms "Metis" and "Breed" together! Metis (MAY-TISS) is a good French word meaning, literally, "Middle." However, it has come into general use in Canada to denote those persons of mixed Native and White Ancestry. "Breed" is a White chauvinist, racist insult. If a man calls me a "Breed," I will kill him - or die trying!

You say, "We must abide by all just and reasonable laws - both theirs and ours." Ah, yes! But who's to be the judge of what's "just and reasonable"? "Ay, there's the rub." The invader comes, takes my land, destroys my society, my culture, my language, my religion! And then he passes "just and reasonable" laws for me to obey! Who are you kidding?

No doubt you will lump me with "the very vocal radical minority," you spoke of. So be it! But you will never be able to lump me with the "all to silent do-nothing majority."

Enough of talk. Actions speak louder than words. "By your actions let the valuable People know you."

May your Grandfathers, the Thunders, guide your feet in smooth paths, and may they guard you from all harm.

Charles Colcord - Matawelehis
(Little Loon)
Penobscot Council Head
NYC Chapter of NAMI

A Wounded Kneet Vet.

For years I have been searching for knowledge of the Ottawa language. While I know a few common place words, I'd like to use more in my everyday life. So that my son will know them as well as English. My problem is that I lack the keys to pronunciation. I was wondering if Jake could provide that info.

My son's name is Kawa-She-Quon. It is his family name. The people have forgotten its meaning. Generations ago the white man took away this name and changed it to Osawatomie. I'm wondering if Jake could help me find the meaning of my child's name.

Thank you for your time. I am certain that the Kitchie Manitou will continue to provide for the growth of your paper.

You are doing an excellent publication and aiding in expanding Native American brotherhood and unity. You provide an excellent source of information and inspiration.

Kawa-She-Quon
c/o Christine Okerlund
P.O. Box 155 Mill St.
Amherst, Wisconsin

P.S. I can continue to send more designs if you'd like. My favorites are Woodland Indian pictographs. Also could do some sand paintings.

Also if you would have any extra copies of past issues relating to Alcatraz, California movements (especially one called "Traditional Indians," or "United Native Americans," and the American Indian Movement and Wounded Knee Legal Defense Committee) I would appreciate it if you could send me. My son's father is a member of the above and actively participated in them.

My special interest lies in Jake Osawatomie's Light of the North

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CANADIAN INDIAN NEWS

Ecumenical Conference-Morley, Alberta Native Revival Plotted

MORLEY - The Stoney Reserve has been named the permanent site for North America's largest annual gathering of Native spiritual leaders.

The decision was made during the 5th Annual Indian Ecumenical Conference here July 29 through August 2, which saw about 1,500 Native spiritual leaders from Canada, the U.S. and a delegation of aboriginals from Australia attend.

The Stoney Indian Park, site of all past conferences, was blessed as "sacred land" by Native elders who officiated the conference.

Ecumenical conferences, attended by Indian clergy, chiefs, medicine men and ceremonial leaders were originally organized by the Nishnabe Institute of Toronto to deal with problems facing the Native, particularly Native youth.

Ernie Tootoosis of Saskatchewan, one of the four founding members, said the Stoney site was selected because of its beauty and "a lot of our people and elders have prayed on this piece of land because it has a lot of spirituality."

The ceremonies began each morning with the elders from different tribes asked to bless the sacred fire that burned continuously during the conference. Volunteers were asked to guard and keep the fire burning during the week-long, largest gathering of Indian people in North America.

The conference was informal with no agenda and speakers were allowed to address the delegation at will. The conference center was the arbor, a tree or wooded covering, which served as the main meeting place where the elders spoke.

Many speakers focused on the younger generation, their beliefs and behavior, and told them to listen to what the older people had to say. "Without listening to your elders, you can never find yourself," said Tootoosis.

The institute was formed "because of the younger people," he said in an interview. "The movement started a few years ago between four of us (Bob Thomas, Detroit; Wilfred Pelletier, Toronto; Ian Mackenzie, Toronto and Ernest Tootoosis, Saskatchewan) because of the trouble that many of our younger people are being faced with in our times."

Young people go into big cities where they get swallowed up by the white society, end up in jails, turn to drugs and generally ignore the Indian way of life, Tootoosis said.

"When we formed the institute we had in mind for the elders to speak to these younger people and see if they have the answers for these types of problems," he said. The revival of the Indian way of life was another reason for the formation of the Nishnabe Institute, he said.

"We can't return to the original Indian way of life and live like our ancestors did - hunting and fishing. But surely we can return to the God-given way of Indian worship of respecting the laws of nature and respecting elders and parents.

"The whole movement is to revive the Indian culture and spiritual life. Young Indian people won't get to know the way of life from the white society. There's an exterior darkness in the way of life between the two societies and that's why the younger people are behaving the way they are. They have lost their sense of identity."

Ernie Willy, coordinator of the conference who serves as the consultant on Indian affairs for the Anglican Church of Canada, said they received a total of \$10,000 from the Anglican Church of Canada, \$10,000 from the Roman Catholic Church and the Secretary of State has okayed a \$20,000 grant for the conference.

He also said the Department of Indian Affairs cut down the original \$10,000 they donated last year to \$3,000 this year. This he attributed to the change of deputy ministers in Indian Affairs.

"If Canada wants to develop its own culture it is going to have to turn around and have a look at the Native people of Canada."

With the end of the conference nearing, the elders and medicine men constructed a sweat lodge in which they prayed for the sick and people with problems be it personal, medical or mental.

Discrimination was at one point a topic. Joe Mackinaw, of the Mackinaw camp in Norwedge, probably summed it all up the most appropriate way when he said, "Like the poplar stands beside the elm and the spruce stands beside the oak, I am like the woods. I do not discriminate."

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Stoney Indian Park to be permanent site for Ecumenical Conference.

NIB Conference Examines New Political Party

The Union of B.C. Indian Chiefs hosted the 5th National Indian Brotherhood General Assembly in Vancouver 6-8.

There were 60 Indian leaders present from across Canada, and about 100 observers. All the provinces and territories, except Prince Edward Island, were represented.

George Manuel, of Chase, B.C., was re-elected by acclamation for his third term as president of the N.I.B.

During the first day of the conference, George Wats, chairman of the West Coast District Council, made a motion "that the NIB host and coordinate an international conference of indigenous peoples and that this conference be held in Canada for at least one week between May and September of 1975."

Already monetary pledges have been received for this conference from many of the groups involved. \$150,000 from the National Congress of American Indians, \$50,000 from the Maori organizations of New Zealand and \$100,000 from native peoples.

George Manuel stated that the purpose of the international conference would be to form an international political force of native peoples. An international movement such as this would bring with it political power which the Native Indians need so that they can bring about social changes.

The NIB has applied for, and received from the United Nations, recognition as a non-governmental organization. They were opposed to this from the United States, England, and France. "But," George Manuel said, "although the United Nations has given the N.I.B. recognition the Canadian federal government has yet to give them recognition." The federal and provincial governments know that there is "strength in unity" and so they are using a "divide and conquer" approach with the Indians of Canada.

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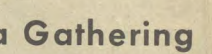
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Thanks to Ha-Shiish-Sa



Trudell Speaks at Ottawa Gathering

It's the government and not the Native people who have to clean up their act according to John Trudell, the National Chairman of AIM. An official observer for AIM at Ottawa's demonstration on Sept. 30, Mr. Trudell was asked to speak by the Caravan's 12-person Central Committee.

Mr. Trudell spoke to the RCMP and the white spectators saying, "We understand where everyone is coming from and we are tired of your lies and hypocrisy. We recognize you for what you are," stated Mr. Trudell. "You stand there and tell us to work through the system and then turn your pigs loose and beat us down when we come to be heard."

Mr. Trudell continued, "God gave you a religion and said you shall not steal and you white people went and created a law that said it's alright to steal if you do it

within the law. God said you shall not kill, but you created a law and said it is alright to kill if there is a war going on. If you are a pig, or if the man or woman killed happens to be brown living in white society."

You can carry on your little ignorant people's act and charades here but we find this intolerable. We want to be heard and we will be heard one way or the other."

"We are not intimidated by your violence," said Mr. Trudell. "You tell us not to use violence, you say we will not listen to those violent and militant Indians. Let me tell you this. It was you white people who invented the atom bomb, the tactical squad, the police thirty-eight special and tear gas."

"These are violent things, we did not invent them and we will not wear you label

of being violent people when that violence is part of your value system."

"We come to fight you with broken guns, clubs, rocks, and then you sit back and call us violent."

"How much longer must you people be used by the system and corporate industries. They manipulate you so you can manipulate us."

They tell you that you're white and superior. They tell us we are Indians and inferior. They tell you that Indians are lazy and we tell you now Indians do not hire people to clean up rooms, watch their children, and drive them around in big fancy cars. So you had better get it together on what laziness really is," stressed Mr. Trudell ending his speech amid cheers and a drum roll.

STONEY PHILOSOPHY

BY George Ear

Long before the white man came to this part of the country, the Stoney believed in a Great Spirit. We cherish our way of life.

When parents had children, they disciplined them to the ways of Stoney teachings. Because of this, children grew up respecting their elders. They were told not to tell lies and not to steal. If they told lies no one would have confidence in them. They were taught to live a life of honesty, purity, and usefulness. They were taught that love is the most important way of binding people together in unity. They were told if they exercise bravery, then they would be able to live up to these standards. They also taught their children to share food with others.

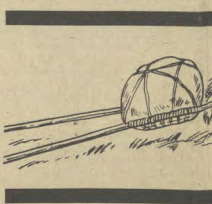
If a hunter went out to hunt he knew exactly what time of the day it was and where he was at that time of the day. When he saw game he knew whether it was young or old, male or female. He knew which one had the best meat at a certain time of the year, so he knew which animal to shoot for his food. When he killed his game he skinned it and cut up the meat. Sometimes, the had to leave it overnight,

he put spruce boughs on the ground and put meat on top. After that he broke some more branches and covered the meat with so that it would not be seen by soundrels. He placed a part of his belongings near the meat so that thieves animals would be discouraged by his scent from taking the meat. When he returned to his camp or relatives, he gave them the first choice of the meat. But they would leave him the front quarter and the hide as was the custom in those days.

Young men were taught never to turn their back on their friends when danger threatened. They were told to help friends, to suffer with them. They were taught that someday when they were in trouble, no one would help them if they were selfish. They were taught never to run away when they met enemies on the trail. Men and women were told not to have childish minds but to respect their elders, and not to use profane language in front of them. They were told not to hurt the feelings of others, not to think of themselves better than others but to display humility. They were told not to boast about their personal qualities because their characters might tell otherwise. They were taught to be

hospitable and polite to visitors. Women were encouraged to have good marriages and good homes. A mother and father were not suppose to get mad if someone picked on their child, but give them something valuable instead.

The Stoney Philosophy is a good philosophy. It is part of the old way of life. We should not just be should apply it to our everyday living. Should we do that I know we will turn out good young men and women in our community.



Statement by George Manvel RE: Thanksgiving, 1974

It is our understanding that the feast of Thanksgiving was introduced to North America by the Puritans in Plymouth 1621. At that time, the Puritans had a celebration in thanksgiving for the bounties of the harvest.

At that first Thanksgiving ceremony, the Puritans went out and shot turkeys and when they came back they brought in some deer to share with them. So, Indians and Puritans celebrated together!

This was probably the last time they celebrated together because in addition to introducing Thanksgiving, the Puritans also introduced scalping to the Indians.

Sixteen years later, in 1637, the Puritans began offering bounties for the scalps of Indians.

When the other colonists came to Canada, they also offered bounties for the scalps of Indians. In 1688, the French Colonists offered 40 beaver skins or 10 crowns for an Indian scalp. The English Colonists, in 1693, also offered 100 English pound bounties for Indian scalps. Later on, the prices for Indian scalps rose to \$150.00. By 1870, a little over 100 years ago, prices went as high as \$200 to \$300 for ordinary Indian scalps, and \$500 for a Chief's scalp.

In the 1880's the same English Colonists signed treaties with the Indians and one of provisions that continues to this day is that each Indian person will receive five dollars per year per person. Obviously, a dead Indian was worth more than a live Indian.

Gary George Speaks: VIOLENCE IN OTTAWA

The act of violence has once again taken away the limelight from the major issues behind the Native People's Caravan to Ottawa.

Far too much emphasis is being wasted on the pros and cons of the physical act of last Monday afternoon.

The violence that is now the center of discussion is very small when one considers the subtle violence that Native people encounter daily.

Monday's violence was the result of an over reactive police force and the frustrations that Native people have with their intolerable situation.

One only has to think about the flooding of Indian homes in James Bay and South Indian Lake, the tar paper shacks of Canada's Metis population, to see the reality of Native people in North America.

This Native reality and the government's continual ignoring of their legitimate demands for a decent life was the gun powder to Monday's explosion.

The problems of poverty and injustice are too great for Native people to set aside. To them progress is too slow and the money too little. Their problems need to be solved now and not ten years hence.

If the government was truly interested in a "Just Society," Prime Minister Trudeau's dream, violence wouldn't have erupted on Monday.

Had a constructive meeting between the Caravan and government representatives taken place on Parliament Hill, we wouldn't now be arguing about the needless events of Monday afternoon. We would be talking about the accomplishments of a democratic society.

As an observer and a Native person I feel the government should meet with the Caravan delegates. If this doesn't happen, that violence of Monday afternoon is just a taste of what may be our future.

Gary George Ottawa

Statement by Louis Cameron: On The Ojibwa Warriors Society

I'd like to say that the Ojibwa Warriors Society of the Lake of the Woods Tribe, the Ojibwa Nation has claimed, occupied and liberated this land on behalf of the Ojibwa people. We began with a conference, which lasted for four days and four nights.

Our people met, talked, criticized and united in this objective for a long time in this area, for a long time in this part of the country our people have been oppressed, by the businessmen and the government, the Department of Indian Affairs, the Federal Government and now the town council of Kenora. We have talked, we have documents to show the discrimination, the bigotry and negligence of the Federal government, the businessmen of Kenora and courts in Kenora, police in Kenora and the town council in Kenora. We have documents and we have tried every channel, every way of communication to try to alleviate the problems faced by our people.

It's been a long time since our people have had any pride, and freedom. But when we claimed and liberated this land from the town, from the government from the businessmen, our people can stand in pride, our people can now stand in freedom.

And, the method we used to liberate this land is the same method the white man used to take away the land and freedom of the Indian people. Here at home in the Lake of the Woods, the Lake of the Woods tribe of the Ojibwa Nation, our people are dying. They're dying by the hundreds every year. Every year, every year there's hundreds of new graveyards on the reservation, not because of natural deaths, not because of accidents but because of the total oppression that our people have to endure every day.

Our people are dying, and we know that we must return to fight, we must stand up on our right. And, whatever means we use will be justified by the sacred law of survival for life. We've taken the stand for the Ojibwa people, for the Ojibwa Nation, so that our people can stand in pride and dignity, so that our children will have something to be proud of in the future. Because we cannot continue to live on under the present conditions, particularly in Kenora, our people cannot continue to die this way.

We cannot continue to be treated this way by the police, by the Federal government and by the businessmen. So, now we are here, we have guns in our hands, and all this land we have claimed as the Warriors Society of the Ojibwa people. So now we are here in Anicmah Park, Indian Land and we the Ojibwa people, the Ojibwa Nation are telling our negotiators, the government that they must recognize our sovereignty, that they must recognize our independence, they must accept the Indian regardless of whether they have guns or not.

They must accept us as Indian people. Our people must accept the independence of the Ojibwa Nation. So, now within the past few days the town council, the Federal Government, provincial government and all the officials, all the agencies and institutions concerned, have stated their positions that they will not talk to our people because we have guns in our hands. Because there is violence, tension, excitement.

But we are not the ones that started the

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Indian!!!

In Canada, the Thanksgiving Day practice began in 1879, as a "day of Thanksgiving to Almighty God for the bountiful harvest with which Canada has been blessed."

In the treaties signed following that first Canadian Thanksgiving Day the Indians also gave up much of the land which included the bountiful harvest from hunting and fishing.

As a result, the Indians haven't got much to be thankful for today, while the white people are celebrating Thanksgiving for the bounties they are receiving from the Indians' land.

As the Indians rights to hunting and fishing are continually being taken away, we will soon not have any bounties to be thankful for!

Maybe we can at least be thankful that we are surviving at all!

Anyway on Thanksgiving Day we will think of the Puritans and the bounties they offered for Indian scalps.

Spiritual Gathering Nov. 22-26, 1974

HELLD: Native Peoples Embassy Portage Bridge, Victoria Island OTTAWA, ONTARIO Phone: 613/237-0320

- THEME:
- Talk About The Spirit of Our People in Respect to The Creator.
 - Unite Our North American Brothers and Sisters.
 - Unite all Spiritual Leaders and Spiritually Minded People.
 - Talk about Our Mother Earth (Land) and All Creation.

POW-WOW (Traditional Dancing) ALL DRUMMERS AND DANCERS WELCOME!!! (Traditional)



violen, the talk of guns: we have guns to protect our people, our land and our freedom and our sovereignty!

What we are saying is that we will talk to people, but first they must accept us in the way that we are as Indian people with guns and liberated land to be free and dignified human beings.

The town council, government, provincial government and Indian Affairs must accept our people regardless of the position we have taken. It is unjust to ask us to lay down our guns because that would render our independence. We would have nothing to protect our lives because this is a life and death struggle.

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MINIMUM ENTRANCE REQUIREMENTS: Graduate of an approved school of Inhalation Therapy which grants an associate degree, and eligible to take the registry exam which must be taken and passed by at least the second time offered.

At least three years' experience as an Inhalation Therapist, under the supervision of a qualified Inhalation Therapist.

Working knowledge of the methods, practices and procedures of work involved.

Ability to maintain records and reports.

Ability to maintain harmonious working relationships with professional and non-professional members of the hospital staff.

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EXAMINATION PROCEDURE: Applications must be on file in the Civil Service Office, City Hall, Flint, Michigan, before 5 p.m. Monday, November 4, 1974.

Qualified applicants will participate in a written and/or oral examination to be held in the Flint Civil Service Office, Flint, Michigan. Applicants will receive written notification of the examination date.

JAMES E. NORTHWAY PERSONNEL DIRECTOR

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MICHIGAN NEWS

Police Brutality

Violence In Grand Rapids

On the evening of Sept. 27, two patrolmen of the Grand Rapids police force entered the Cat's Paw, an "Indian Bar" in Grand Rapids, Michigan.

Melvin Lee Houston, one of our brothers charged in the occupation of Wounded Knee, was escorted out the back door by the officers. Friends who were at his table went out to see what was going on. When we got out there, five police cruisers were already there. The officers told everyone to go back inside. We refused to go until we were told why Melvin had been put in one of the police cars.

At this point, the officers began making remarks. One of them said, "There's enough Indians here to fill this garbage can, and there's enough garbage in there to feed a pig."

During the argument that followed, a wooden pallet leaning against the wall of the alley fell, or was knocked to the ground. When this happened, the police immediately grabbed Howard "Sonny" Raphael, and started beating him with billy clubs and eight cell flashlights. The police also started to beat Joe "Buddy" Raphael and Larry Kenney, who went to Sonny's aid. Charles "Mosie" Pamp stopped two police officers from hitting Buddy and was thrown over a police car and handcuffed. Gordon "Duckie" Jackson forced a policeman against a wall who had been beating a sister.

Albert Crampton Jr. was standing against a car, and the police just started beating him. Four eight cell flashlights were busted on heads.

Seven Indians were taken to jail, none of whom were formally arrested or read their rights. During the night the police changed their charges three different times. The next morning, the judge said, "You guys are charged with going on a war-party." The five defendants are charged with rioting, a felony, and resisting and obstructing a police officer. Charged are: Albert Crampton Jr., Gordon "Duckie" Jackson, Larry Kenney, Charles "Mosie" Pamp, and Howard "Sonny" Raphael.

Fifteen to twenty witnesses, including men and women who were beaten but not arrested, are making statements about the police riot that took place there and racist remarks made by the police and judges. Complaints are being lodged against the police by the community.

\$1,000 is needed immediately to retain a lawyer for the jury trial coming up. We are asking for support, financial and moral, from our brothers and sisters across the country. Help us stop the racist brutality of the Grand Rapids police against Indians. Please send contributions to:

The Native American Liberation Fund c/o Grand Rapids, Inter-Tribal Council 756 Bridge St. N.W. Grand Rapids, Michigan

After a long wait, the Keweenaw Bay Indian Reservation has gained important ground in establishing its law code.

The first break came with the United States Department of the Interior's approval of the code last month. Now all that remains for implementation is approval from the regional office of the Bureau of Indian Affairs in Minneapolis, Minn., which is expected soon.

The second break was the hiring of a federal Indian police officer for the reservation to assist in getting the system running.

The tribe recruited William E. Snell, a federal officer, and gave him the position of criminal investigator for the Indian police force. A glance at Snell's past as a criminal investigator reflects a record of establishing law codes on reservations around the country.

He helped start law programs at Fort Hall, Idaho; Fort Belknap, Mont.; Standing Rock, N.D.; Rocky Boy, Mont.; and Pine Ridge, S.D.

"I guess I have drawn assignments where they are starting out on a new tribal law system. You have to start somewhere on law and order codes," he said. Before coming to the Keweenaw Bay Reservation, Snell was on special assignment at the Wounded Knee siege. Ironically enough, Snell said, "I was more trouble at the reservation since the well-publicized holdout by a group of Indian militants in 1973 than there was before."

After serving in the U.S. Marine Corps four years during World War II, he took the job of tribal judge in Fort Belknap, Mont., three years. A six-year stint as chief of police in Harlem, Mont., followed and he also logged time as deputy sheriff near Fort Belknap again.

When Michigan reservations reverted to federal jurisdiction in the early 1970s, Snell said he became interested in being assigned in the state.

In fact, his assignment to the Keweenaw Bay reservation marks the first time an Indian law code is being tried in the state. He visited the area last March and when the position became available a month ago, he contacted tribal leader Fred Dakota and applied for the job.

When asked what is the important factor in establishing a successful law code on a reservation, he said, "Close cooperation between everyone makes the code more binding. If you get everyone working together, the system will work."

He said the formation of a cross-department program between tribal officers and other law enforcement agencies in Baraga County is going to help implement the code.

Although he has been at Keweenaw Bay only a month, Snell is aware of one of the main problems in the county, a dispute between Indian commercial fishermen and local sports fishermen.

"I had a similar situation at Fort Hall where the tribe was involved in fishing rights dispute on the Salmon River. The

Reservation Investigator Says He Recognizes Problems

By PAUL PETERSON

main thing here is that everybody be aware of conservation measures," he said.

Sports fishermen in Baraga County claim Indians have not followed conservation measures or even tribal fishing codes.

Jim Koon, who runs chartered boats from Baraga, said his charters took only a third as many fish this summer as last year. The main reason, he contends, is unrestricted netting by the Indian commercial fishermen.

"We're being left in 24 hours a day and these are gill nets and kill the fish immediately. A lot of fish are being thrown away that have spoiled," he said.

Rock said 1500 federal treaties covering Indian fishing rights are outdated.

"They didn't have gill nets and motor boats back then, did they? Now, I'm not against the Indians getting their fishing rights but they should use some conservation methods of setting," he said. As a solution to the situation, he suggested pond nets be used because they are more practical since a fish can survive after being netted in them.

"The fish population in Keweenaw Bay is going down, Rock said, and will soon force them to either go out of business or start operating in Lake Superior waters further north in Houghton County."

The recent court action at Bay Mills Indian Reservation, in which it was declared Indians need not need to purchase a commercial fishing license but would have some limitations in force on them by the State Department of Natural Resources, could help, Snell said.

"It might rule what the tribe more aware of the conservation methods being tried. It just might help in the long run in dealing with the overall problem," he said.

Another possible problem on the reservation could be traffic regulations. In another month, Snell will have another tribal officer in addition to the one he has helping him now. He said the extra officer will be used in dealing with traffic violations.

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FISHING RIGHTS DISPUTE

OBSCURATION OF AN INJUSTICE AT BAY MILLS

Charges of obstruction of justice against Indian defendants, More LeBlanc, Elmer LeBlanc, Harold Cameron, and son Aaron, have prompted other Indians in the Upper Peninsula to show support of their Treaty Rights.

On Friday night, September 27, officers from the Department of Natural Resources arrested some Indians for fishing with gill nets—charging them with use of illegal fishing—leading to confiscation of the gill nets which angered the Indians, who started a verbal assault upon the DNR

officers. Fearing there might be trouble, the DNR called in additional officers. A responding DNR patrol car reaching the scene struck an Indian man who later proved to be uninjured. Satisfied that they had provoked and harassed the Indians enough, the officers departed. The DNR reports there was rock throwing as they departed and claimed a window was broken on a patrol car.

On Saturday night, September 28, DNR bent on revenge for the verbal lashing and broken window, conspired with State

Police from the Sault Post to get hold. A caravan of 8 to 10 patrol cars with 2 to 4 officers in each advanced upon the Pentills Bay area, armed with riot shot guns, riot sticks, mace, and a large police dog, hunted for the Indians. One patrol car was sent around looking, while the others waited for a call from a parked position on the road behind Pentills Fish Hatchery.

The single patrol car found a small group of Indians having a party near the beach and stopped in the hope some violence might occur. When some of the Indians went to investigate why the DNR patrol car was shining its spot light on them, the call was made and within moments the area was an armed camp of State Troopers and DNR officers. With guns pulled to make good Indians and sticks ready to count coup, the police were disappointed with the peaceful Indians.

We demand that all remaining Michigan charges arising from Indian attempts to secure, protect and or promote their Treaty Rights, BE DROPPED.

We also support the Mar-Steink area Indians in their continuing struggle for equality in Sault Ste. Marie.

Indians for their Rights

"The police had the guns, the clubs, and the tear gas, we had a drum, and a sheet of paper with our demands," Louis Cameron, Ottawa, October 1, 1974.

"The American Indians commands respect for his rights only as long as he inspires terror by his rifle," Col. George Cook, 1873.

On Wednesday, Oct. 9, 1974, the Indian defendant's hearing was cancelled and only the District Attorney had left town "quick-like." Commenting on remarks made by Bay Mills fishermen, word must

not be called from Saskatchewan, Mr. Ernie Toonosis. He spoke with words of things that are sometimes referred to as understanding, knowing, seeing. As the crowd dwindled and his talk grew to a close his final statement was "If I have managed to reach one person out there today, then it was worth my efforts to come here and speak." We are sure he reached many more than one.

NOTE: We were happy to also have with us this year Buddy Raphael who acted as pow-wow coordinator, The Tiffole drummers and singers from Detroit, Watersmeet Medicine Drummers, and The Menominee Drum. We also thank Eddie Benton for bringing with him the St. Paul drummers and singers. We hope to see all next year, and were glad to see everyone enjoy the pow-wow, concert, film, and of course the feast. We were also glad that some saw fit to contribute to our efforts.

Oregon, Daugherty grew up on a homestead in the Cascade Mountains that he still remembers as beautiful and wonderful.

Currently he is a jig and fixture builder at Clark Equipment Co. in Benton Harbor where he is chairman of the pension and education committees of United Auto Workers Local 1290. He is also chairman of the union's negotiating and bargaining committee.

Daugherty is active in the United Fund, a member of the Michigan League of Human Services Advisory Board, a member of the Michigan Indian Benefit Association and of the Potawatomi Indian Nation, Inc. and teaches labor education programs.

So far his political pitch to voters has been simple and straightforward, "I tell voters that my opponent does not represent the people of the 4th District," he recounted. "He is involved and holds shares in many large corporations. What has done for the farmer, the aged, the working man? Nothing. He votes against everything and for nothing."

Daugherty quickly enumerates what he believes are problem areas. "I would say they are inflation, unemployment in the district, the high cost of living, high interest rates, shortages of all kinds, an unjust tax structure, taxation without representation, and a total lack of moral and ethical leadership."

"If voters are satisfied with the state of affairs in national government today then they'll vote for my opponent," he continued. "If they are dissatisfied they will vote for me and that will mean they want ethical, moral and honest leadership restored in national government."

Milliken Introduces Resolution

Governor William G. Milliken said Thursday (August 1, 1974) 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 requires 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, arguing that the federal government extend eligibility of its Indian program to non-reservation Indians.

The Governor said that his staff had 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 27,000 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.

The Michigan Court of Appeals has reversed the conviction of a Chippewa Indian arrested in 1971 for fishing without a commercial fishing license in Whitefish Bay of Lake Superior.

Albert B. LeBlanc, of the Bay Mills Chippewa tribe, had invited arrest by the Department of Natural Resources Sept. 28, 1971 to test Indian treaty rights.

The appeals court said the statute under which LeBlanc was arrested conflicted with an 1836 treaty between the federal government and Chippewa Indians giving Chippewas unlimited fishing rights, it said. The Appeals Court did not relinquish the rights under a later 1853 treaty.

But the court let stand for now another conviction against LeBlanc for fishing with an illegal gill net. That issue did not remanded back to a lower court for a determination if such a regulation was necessary to prevent a substantial depletion of the fish supply.

That case could also have implications for other commercial fishermen who have been barred from using gill nets.

LeBlanc was convicted on the two charges by District Judge Nicholas J. Lambros in Sault Ste. Marie. The Chippewa County Circuit Court upheld the ruling.

LeBlanc threatened to take the case to the U.S. Supreme Court if necessary.

The Michigan Supreme Court triggered the LeBlanc court test in April, 1971, when it ruled that Indians had unlimited fishing rights under the treaty in certain fisheries areas of Keweenaw Bay in the western Upper Peninsula.

Originally, the Supreme Court ruling was interpreted to apply to all Michigan waters, but lower court rulings resulted in restrictions elsewhere.

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FALL HARVEST DAYS

The Organization of North American Indian Students (ONAS), The Nishnawbe News with cooperation from The Organized Native Americans of the Marquette Area (ONAMA), were proud to host the fourth annual Fall Harvest Days Benefit Program here in Marquette, October 4-6. This year the proceeds were used to pay postage for the shipment of clothing to the Native Americans of the Great Lakes area.

Attendance for this year's program was successful with approximately 500-600 people. Officially opening the activities was a favored folk-singer in the Indian world and a friend to all he meets, Floyd

Westerner. Prior to his concert Floyd was pleased to perform with our brothers confined in the Marquette Branch State Prison. (See page 5)

An honored guest at the opening rounds of the pow-wow was Eddie Benton from St. Paul AIM chapter. He blessed our people with prayer and words of friendship and unity.

During the pow-wow films were also shown. One of the films that was featured was "Treaties Made, Treaties Broken" courtesy of Robert Redford.

Following the pow-wow and during the feast that were to conclude the activities a noted spiritual leader (which he prefers

Is Daugherty's Dream Impossible?

With the winds of change swirling around the American political scene, a Southwestern Michigan Democrat is handshaking his way through the heavily Republican 4th District seeking what many consider the impossible, a seat in the U.S. House of Representatives.

With Watergate still fresh in the minds of voters, Richard (Mike) Daugherty is running hard, smiling and introducing himself to everyone in sight. "How else can a candidate with limited finances campaign against a national political figure with a million dollars?" he asks. "The only thing I can do is talk and talk."

The national political figure to whom Daugherty refers is incumbent Rep. Edward Hutchinson of St. Joseph, called by Mr. Hutchinson by many long entrenched Republicans in the halls of Congress, and the ranking Republican on the House Judiciary Committee.

"I know they're saying 'I'm seeking the impossible,'" Daugherty noted, "But I don't believe that. I believe the 4th District voters want a change in Washington."

The father of three daughters and a son, Daugherty, his wife and their son, Kevin, live in a heavily wooded area on the shore of one of the Sister Lakes. A native of

Michigan has been awarded federal grants totaling \$1,160,416.22 under the Indian Education Act for school year 1974-75.

Under Part A, 85 out of 144 eligible Michigan school districts will divide \$839,544.22 for the development of elementary and secondary school programs to meet special needs of Indian children.

Under Part B, three Michigan Indian groups: Keweenaw Bay Indian Community, Original Band of Sault Ste. Marie Chippewas, and Watersmeet Indian Education Committee, have been awarded a total of \$191,152 to create and develop special programs and projects to improve educational opportunities for Indian children.

Three Indian groups in Michigan have been awarded \$129,720 under Part C of the Act to create "special programs relating to adult education for Indians." They are: the North American Indian Association in Detroit, The Michigan Indian Confederation in Petoskey, and the Hannahville Indian Education Committee.

Our office has a list of eligible school districts for Part A funding. If you have 10 or more Indian children attending a school district, you are eligible to receive Part A funding.

Part B and C proposals have a tentative deadline for next school year of December 13, 1974.

Indian Education Act Grants

Michigan has been awarded federal grants totaling \$1,160,416.22 under the Indian Education Act for school year 1974-75.

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Our office has a list of eligible school districts for Part A funding. If you have 10 or more Indian children attending a school district, you are eligible to receive Part A funding.

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Our office has a list of eligible school districts for Part A funding. If you have 10 or more Indian children attending a school district, you are eligible to receive Part A funding.

Part B and C proposals have a tentative deadline for next school year of December 13, 1974.

Indians Seek Help From Hunters

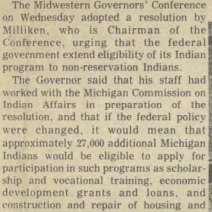
LANSING, Mich.—Michigan hunters can help supply Indians with ceremonial feathers and bird beads, the State Department of Natural Resources said.

Sapphire Concerns of Missoula, Montana, has asked hunters across the country to send her the feathers and beads of legally taken birds which she will distribute "to spiritual leaders of tribes in North America on an as-needed basis," department officials said.

Feathers and bills, commonly used in

religious ceremonies of North American Indians, are reported in short supply now because it is illegal to buy or sell such items from non-game birds in the U.S., a department spokesman said.

"Michigan hunters can add a new dimension to their sport by sending feathers and bills of harvested game birds in a large envelope to Ms. Sapphire Concerns, 821 Hazel, Missoula, Montana, 59801," the spokesman said.



Fish Case Won By Indian



Mrs. Koon, Greg Bailey Received By Pope

Mrs. Esther Koon and Gregory Bailey of Peshawbestown who were selected along with others to represent the Gaylord Diocese of the Catholic Church and the Indian Apostolate on a Diocesan Pilgrimage to Rome have returned after being received by Pope Paul at the Vatican.

The group left for Rome on Sept. 9 on the pilgrimage, spent nine days in Rome with side trips to Assisi, Florence and Capri and other points of interest.

Mrs. Koon and Gregory were among 200 persons from the Diocese who participated in the Pilgrimage. They were selected as local representatives by Rev. Fr. James Gardiner of Northport.

The group went to Rome in observance of the Holy Year proclaimed by Pope Paul, the theme of which is "Witness to Christ and Man."

The Indian Church of Peshawbestown has been declared by Bishop Szoka as a place of pilgrimage for the Indian people and other Catholics of the Grand Traverse Area.

The Knights of Columbus of Traverse City sponsored Mrs. Koon and Greg Bailey. Fr. Gardiner and Priest Friends sponsored others.

Greg is a senior at Suttons Bay High School and is the son of Raymond and Josephine Bailey.

from the South Bend Tribune
By Request of a Subscriber



Know Your Language

By Jake R. Osawawameke

Table with 2 columns: Ojibwe-Ottawa and English. Lists words like Inini, nin, Kip, Wip, Ki nondam, Gwanatch, Gale, Kishpin, Sesika, Nibiwa, Haw, Ki nondam, Nawali, Nin bejig, Ki bejig, Nin nijimin, Nijigaw, Au-nish?, We-ki?, Mit-a-gog, Au-kee-zee, Nan-ge-ka, Ka-ge-te, Au-to-yaw?, Pn-di-gayn, Ne-wob-gay-zans, Ope-toh, Kiki-bko-meshi, Me-no-ma, Ish-ko-te, Maw-da-min, Boo-zho-nic-con?, Au-ne-zhaw?, Mis-so-ke-pa-wasi, Me-daw-rin, Kins-se, Ke-win, Ba-pi-win, Lja-pik-wan, Ko-han-da, Odj-in-di-win, Yaw-kaw, Ke-kaw-win?, Kitch, Ben-shig, Pa-pe-we-win.

Well my brothers and sisters we'll close off these few lessons of words for this time. Remember our Harvest Festival starts this next month October 4, 5, 6. Let's make it a good Indian Awareness Week. Tin-mic-cago-ne-ke-kahnis gaje dah-wonah-og. And may the Gitche Manitou always walk with each and every one of you and yours and guide your steps. Osawawameke.....



Over 90,000 Awarded By BIA To Tribal Programs

Morris Thompson, Commissioner of Indian Affairs, announced today that four American Indian tribal councils in the Great Lakes Area have been awarded contracts totaling over \$90,000 under the Tribal Government Development Program of the Bureau of Indian Affairs in order that their governments can be made more effective.



Honor The Earth Pow Wow & Concert

The Honor the Earth Pow-Wow and Concert, held Labor Day weekend at the LacCourte Oreille Reservation was a worthwhile effort sponsored by the local Ojibwas to recapture stolen land. There was inter-tribal dancing held Friday and Saturday, with the finals to the contest dancing happening Sunday. All of the signs of the Great Spirit were there—a double rainbow, a pair of eagles flying overhead, and the Northern Lights dancing in a spectacular way, as if in unison with the people who danced.

It really doesn't matter, cause their children hear me well, and they will dream the dreams my mother sends to them, so good-bye scars of Hitler, and good-bye bankers trust, Aquarius is shining, and the sun is one of us, and me I don't want to go the moon, I'm gonna leave that moon alone, I just wanna dance with the Rosebud Sioux this summer.

Little Feather, the actress who refused the Oscar for Marlon Brando, Peppercorn's Pow-Wow—an Indian, jazz group, Blue Ash, and Easy Steam, rock groups from the Minneapolis area.

PART 2 Eddie Benton:

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

I want the kind of riches whereby my grandfather can go down by the river and smoke his pipe all day long without a yellow cab running over him. Those are the kinds of things we are fighting for. We are fighting to change educational institutions of this country so that they are relevant. We want to change it so that you have a picture of us, a true picture of us. We don't want you to get hung up by what you see on television.

Well, beer cans make excellent road markers. All of these comparisons are made. But, nothing is said about what does happen to a child when he goes into that public school and is surrounded by all of the white faculty and white students who don't understand them and resents them for being there. What happens to an Indian child? We want to change the system of education so that it does not produce a man with a doctor's degree who is going to be rich. We want to change this educational institution in America, so that the American medical profession produces people who will heal people, not a man who's going to produce millions of dollars. We want to put spiritualism back into medicine.

men in this country who can cure cancer? Do you know that there are scores of cases in this country where TB was completely removed from a lung by spiritualist medicine? Those are the kinds of things we are talking about. We can set up all kinds of environmental institutions and if we don't understand that a tree is a living being, that institution don't mean a damn thing. If we do not understand what a river is, you could set up nine institutions and if you don't understand that the river is the veins of Mother Earth, then those institutions aren't worth a damn. You could put all kinds of stained glass windows on them, too, and all kinds of ivory towers, and if they don't teach the fundamental spiritualism of this country and of the land, they aren't worth a damn.



As a part of the fourth annual Fall Harvest Days we were pleased to visit the Marquette Branch State Prison. Pictured above are the members of The Wasso Gee Wad Council, The Organization of North American Indian Students, The Organized Native Americans of the Marquette Area (who sponsored this activity) and the honored guest Floyd Westernman, (fifth from the right in the second row).

GREAT LAKES AREA NEWS

MEDICAL EXPERIMENTS TO BE DONE AT RED LAKE

WASHINGTON, D.C.—(AIPA)—The Defense Department in 1963 and again in 1970 authorized two separate contracts with the University of Minnesota's Medical School to conduct experiments on infectious diseases with Indian children on the Red Lake Chippewa Reservation in Minnesota, according to sources in the U.S. Senate.

These sources told AIPA the Senate Permanent Subcommittee on Investigations chaired by Sen. Henry M. Jackson, D-Wash., had sent a staff investigator, David Vienna, to look into the matter on the Red Lake Reservation, Vienna left Washington on Aug. 20, and was scheduled to be there the following week.

Then prepared a "summary evaluation" of the outbreak, said Cook. The Defense Department became interested in 1963 in the results of the university study when GIs in Vietnam became afflicted with the same infectious diseases. The Defense Department then contracted with biochemists and contagious diseases specialists at the university to conduct new research which had become militarily important.

Debts, Divisiveness Greet New Indian Center Head

As soon as Mitchell Whiteabbit arrived to take charge of the American Indian Center, 1630 W. Wilson Ave., he found himself having to come to haul away the furniture.

the Uptown community around the center, make up Chicago's Indian community. The center was founded largely to help thousands of Indians who had been brought from rural areas by the Bureau of Indian Affairs after World War II in a massive relocation project.

Under that contract, the university studied different strains of the two related infectious diseases among the Red Lake children, numbering nearly 100 overall "for the benefit of the military instead of for cure and treatment at home," said Cook. The impetigo infection can grow to create nose and throat problems, then can cause kidney infections, said Cook.

The bill collectors had been seeking \$19,000 owed to an Indian-operated jewelry company in New Mexico. It was one of many bills that Whiteabbit says will be paid.

After the death in 1971 of Robert Rietz, a University of Chicago anthropologist who directed the center for 12 years, disputes erupted which led to resignations of board members and investigations by the Crusade of Mercy, a chief contractor.



Menominee People Shall Endure

What is going on in the Menominee Community is of great importance, and the involvement of the people in the community is so very necessary that a few words from the Declaration of the Blackfeet Tribe in their Constitution says what was to be said about in very good words:

sleep, we went into ours. Now the winter of our suffering is over, and we arise refreshed with due strength, declaring to all that we shall form a new government, a new way of life, recapturing our pride and our dignity, and fostering our culture and our heritage—then the last encampment of a proud and mighty people shall be the homeland for all Blackfeet Indians that shall endure for as long as the sun shall rise and those mountains cast their shadows, and the Blackfeet Nation shall live in peace and harmony with our brothers and our neighbors. Forever!!!

government does not enforce? Why have we not lived up to the terms of that treaty? The terms of that treaty gave to the Sioux nation, the Black Hills forever. It is the holy land of the Sioux nation. But what did happen with it? Seven years after the ratification of that treaty they suddenly discovered gold there. The words of that treaty are very, very plain. "Till the rivers stop flowing, till the grass stops growing."

So like the mighty grizzly bear, who, when fall approaches, goes into a winter

longer stand aside in Ashland, Wisconsin. We cannot stand aside anymore. We cannot pretend that it can't happen here. It can happen here. While we were in Wounded Knee, the pictures that were produced there looked just exactly like Vietnam. The whole defoliation process was the same. A strip, a mile and a half wide, around the perimeter of that village was completely burned of vegetation. Yet we stood here, very comfortable in our knickers with our telescope and our little chort that tells us that kind of thing, while two people got murdered needlessly, while the government of this country attempted once again to annihilate Native people's rights and sovereignty.

And so I am saying to you, as many people have said, especially on page 6

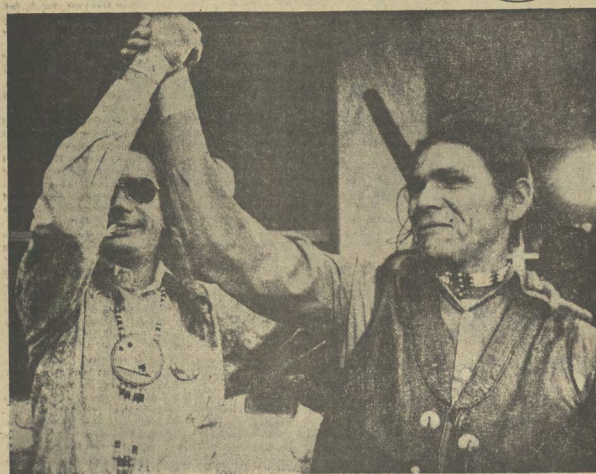
moving water how long it will take for that water to circulate and come back again. He doesn't even have a degree yet he's labeled "ignorant savage." Do you know the life cycle of a flock of birds in an area? I know it's fun to watch them—it's nice to watch them—it's good to see. Birds are beautiful. Do you know that birds can talk to you? Did you ever talk to a bird? Did you ever pray with a bird? Did you ever pray with a tree? No matter what kind of institution you would create, no matter how many cocktail parties you would have, it's a crime, what is happening to the environment surrounding us, unless you know the spiritualism that exists around us, you'll be sitting in those institutions when all life has disappeared.

What I'm saying to you is that we, as a people, can no longer stand aside while the rights of others are trampled. We can no

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NEWS



AIM Leaders Russell Means, left, and Dennis Banks make victory gesture after judge dismissed charges against them.

BANKS, MEANS CASES DISMISSED

Continued from page 1

—Witness Louis Moves Camp (Oglala Sioux), who had barely missed a rape charge in River Falls, Wis., enroute to the trial in the company of two FBI agents, was the subject of a "cover-up" by the FBI and Chief Prosecutor R.D. Hurd "who intentionally misled this court."

—Illegal involvement of the U.S. military by the federal government during the Wounded Knee occupation, including covert support services and domestic surveillance. Said Nichol: "We don't want the military running the civil affairs of this country."

—Retusal by the Justice Department "to permit this case to go to verdict" constituted Nichol's fourth stated reason for dismissal of the five charges against the two men of conspiracy, one count of burglary, related to theft of trading post items and three counts of assault against federal officers. Nichol last Aug. 7 and on Aug. 9 had dropped five other federal counts against the pair.

"The only good thing I'm going to say about the Department of Justice is that they made a decision," chided Nichol, who added, "it has been a bad year for justice—a bad year for justice."

He rebuked Prosecutor Hurd for presenting his case beyond ethical bounds, and reminded him that the role of the prosecutor is "not to win a case but to see that justice is done." Nichol charged that the Justice Department had not been able in over eight months of trial testimony to produce "sufficient evidence" although he granted that Banks and Means had leading roles in the controversial occupation.

"Government misconduct primarily" spurred him to order dismissal of the five remaining charges, he said. He drew parallels between the Wounded Knee conspiracy case and the Los Angeles trial of Daniel Ellsberg, where Judge Matthew Byrne "struck new ground" in throwing out charges against the man who leaked the so-called Pentagon Papers when it was determined that Nixon administration agents had illegally broken into Ellsberg's psychiatrist's office there.

"The FBI has certainly deteriorated. That's clearly demonstrated in the way the FBI has operated in relation to this trial. And there's something even more serious: Mr. Hurd deceived us with regard to the events in Wisconsin, the sordid story of what went on over in Wisconsin."

Nichol said Minneapolis FBI Special Agent in Charge Philip Enlow had directed, prosecutor Hurd not to seek a lie detector test for "star" prosecution witness Louis Moves Camp, 22, who at first appeared to

be the bearer of the most destructive testimony but whose testimony itself was finally and mercilessly destroyed under heavy interrogation of defense lawyers near the end of the trial. Moves Camp had received around \$2,000 from his witness services, court data revealed.

"The prosecutor has been guilty of misconduct not in accord with the highest standards we have a right to expect," offered Nichol to the attentive courtroom. "...I thought a new chapter (in justice) would be written with a new President, and I'm afraid that's not going to happen. Just look at the incredible conduct of the Justice Department."

Nichol also accused the FBI of using pressure to force Wisconsin law enforcement officers not to press rape charges against Moves Camp enroute to the trial. "There's no direct testimony" of an FBI fix, said Nichol, "but I don't think they had to tell them. I think they got the message."

Nichol added that the Prosecutor's "errors of judgment and negligence could have been avoided if he had checked half as hard as the defense lawyers. I'm ashamed the government was not represented better." Prosecutor Hurd left the courtroom immediately following the court's adjournment, but later in the day told the media he would seek a reversal of Nichol's decision in an appellate court.

A jubilant Dennis Banks, 43, said the dismissal of charges was "fantastic," and read a statement describing the legal culmination of the Wounded Knee occupation "a victory for all Indian people."

A penitve Russell Means, 35, told AIPA he believed the Nichol dismissal would result in the freeing from charges of about 100 Indian men and women of various ages now caught up in the courts of South Dakota and Nebraska in relation to the seizure of the tiny Oglala Sioux village last

year. Having the 1868 Sioux Treaty introduced as evidence in a criminal trial by the Bureau of Indian Affairs—I cannot condone violence. Nobody can condone violence. But you can stand aside while an 87-year-old Indian woman is trampled to death by a white cowboy, can you? That's not violence. It's violence when we break windows and stop a physical plant from operating. That's violence, right? When we strew papers all over the halls, that's violence, right? And you can't condone that, can you? You say the AIM is wrong for doing that. That's violence. But we can sit here and do nothing while a little nine-year-old girl is raped by two policemen. We do nothing, because that's not violence. It was done to a nine-year-old girl, so it can't be violence. But when we, as Indian people, depart from the established rules so that we can make ourselves a substantial charge for us, then we are labeled communists, un-American, violent. You talk as if we don't know anything about violence. Yet, daily Indian people are dying of malnutrition. Daily violence is condoned violence. We are killing ourselves. Daily people are drowning themselves in alcohol and over-dosing on the things that you have brought to this country. But that's not violence, is it? It's only violence when the AIM goes in for some kind of redress and then is turned away by the very bureaucracy that is supposed to guard their rights. Only this is violence. It's violence to break windows. It is also violence to act in self-defense."

It's only violence when we take over the Winter Dam because of what is happening to our land on our reservation. And people say we can't condone violence. We were there two years ago completely unarmed and were immediately surrounded by 600 white men with shotguns and rifles. But that wasn't violence, was it? We are the only ones who are violent. Let me say

"That's the only firm up my belief that Indian people as a sovereign people belong in the international community and not in the Interior Department along with the Bureau of Mines and Bureau of Reclamation. The only thing I've gotten out of this trial is a furtherance of my belief that the government is crooked. But Indian people have always known that."

"They've always dealt with corruption at the BIA level. When the white man has experienced it at the White House level, now in this trial everyone concerned with it has experienced it right during the trial—a former President and everything."

"This is the only thing that's further radicalized me insofar as my distrust of government is concerned. That's the sad part. Dennis Banks and I believe more strongly in the judicial process than the United States government and the Attorney General of the United States."

"First of all, the government doesn't want the people of this country to decide the fate or guilt or innocence of former President Richard Nixon. And now the U.S. government has again stepped in and won't let a jury decide—representatives of the American people decide—the fate or guilt or innocence of Dennis and myself. It's really sad."

"Here we're supposed to be the radicals. We wanted it to go to the 11 member jury and the government didn't. They distrust the judicial system. And I'm supposed to be a radical, a militant who doesn't believe in the system. And we were prevented from using the very same system they say we don't want."

Free All Custer S. D. Victims, Sarah Bad Heart Bull

On July 29, 1974, Judge Bottom of the South Dakota judiciary sentenced Sarah Bad Heart Bull, Robert High Eagle and Kenneth Dahl to long jail terms for being in Custer South Dakota during a police riot against Indians who were seeking justice in the murder of an Indian. In an incredible travesty of justice Judge Bottom violated the convicted persons' 6th and 6th amendment constitutional rights and had them immediately incarcerated denying them the right of bond.

HOW YOU CAN HELP:

"FREE SARAH COMMITTEE" Nat- ional AIMP, Box 3677, St. Paul 55101, is organizing a massive petition drive, collecting 1,000,000 signatures to take to S.D. officials. You can help in your area. Get petitions from us, duplicate locally, distribute them. We are also organizing a letter campaign to accompany the tourist boycott, called by Russell Means in support of the S.D. Custer defendants. Contact us for more info. We need help in gaining national attention for the Custer cases. Contributions to "Free Sarah" also urgently needed.

lnching of the people who are the Movement. The change in battlefields has been a disastrous one. It has been a change from the pride and courage of the 71-day liberation to the agonizing area of the courtroom, where we are now up against the wall, advising defendants to plead guilty to crimes they did not even commit, and where we seem destined to watch our people go to jail one by one. The trials could last for years, and AIM will not be free to do the kind of grassroots organizing that must be done until they are over. The entire movement has become a prisoner to the trials. It is no wonder that our Declaration of Continuing Independence and Treaty Resolutions are not taken seriously. Sovereign nations don't usually spend very much time in other country's courtrooms. After our people have been the subject of armed attack for refusing to honor racist judgments and after it has been proven time and time again our people are held in contempt every time they enter a courtroom, it should be clear that our independence will not be won through this country's judicial system. AIM's National

Part 2: The Earth Does Not Belong To Us

Continued from page 5

action. We took place in Washington, D.C. at the Bureau of Indian Affairs—I cannot condone violence. Nobody can condone violence. But you can stand aside while an 87-year-old Indian woman is trampled to death by a white cowboy, can you? That's not violence. It's violence when we break windows and stop a physical plant from operating. That's violence, right? When we strew papers all over the halls, that's violence, right? And you can't condone that, can you? You say the AIM is wrong for doing that. That's violence. But we can sit here and do nothing while a little nine-year-old girl is raped by two policemen. We do nothing, because that's not violence. It was done to a nine-year-old girl, so it can't be violence. But when we, as Indian people, depart from the established rules so that we can make ourselves a substantial charge for us, then we are labeled communists, un-American, violent. You talk as if we don't know anything about violence. Yet, daily Indian people are dying of malnutrition. Daily violence is condoned violence. We are killing ourselves. Daily people are drowning themselves in alcohol and over-dosing on the things that you have brought to this country. But that's not violence, is it? It's only violence when the AIM goes in for some kind of redress and then is turned away by the very bureaucracy that is supposed to guard their rights. Only this is violence. It's violence to break windows. It is also violence to act in self-defense."

It's only violence when we take over the Winter Dam because of what is happening to our land on our reservation. And people say we can't condone violence. We were there two years ago completely unarmed and were immediately surrounded by 600 white men with shotguns and rifles. But that wasn't violence, was it? We are the only ones who are violent. Let me say

this—we've stood aside for 350 years waiting for you to live up to your Christian concept of brotherhood. We have waited since that document called the Bill of Rights to produce equal rights for us. We have waited all these years since that document was signed creating the United States of America. We have waited for those equal rights. This country set up a police system and a dual justice system. You set up an educational system that depicts my people as heathens and savages while you glorify your past. And you call my leaders, my medicine men, my philosophers, savages and heathens. You put a whole history of my people on seven lines of one page and the history of my people goes back 35,000 years on this continent.

Those are the kinds of things we want to change. We don't want an armed revolution in this country and we don't want to overthrow the government because, I for one, think if the government was applied equitably and justly, it would work, in spite of Watergate. As it is there is not justice and equality for all—there is justice and equality for a few—for those who have. And we're going to say this and we'll say it all the way across the country. But that's the times have changed. We say "Indian self-determination," that we need a change, so that living is relevant for our kids. We want to change things so our kids are not killing themselves at a ratio of 1 to 1. We want to change things so that the money that is set aside for Indian health care really gets to the Indian people and is not sucked up by some Administration somewhere in Washington, D.C. We want to change things so that industry and government cannot continue taking our land to build more parks for us. We want to lock up our lands and we will patrol them and guard them with guns if we have to. We are not going to lose any more land. It is all we have left, and we AIM to keep it.

WOUNDED KNEE DEFENSE STATEMENT ON CONVICTIONS

LINCOLN (21 October) -- Despite perjury by federal officers, purposefully lost evidence and other strong indications that the government is covering up the Wounded Knee defendants were convicted on October 17 of conspiracy to interfere with federal officers.

Colin Wesaw, Reginald Dodge and Larry Jones are the first four to be convicted in the most massive and unjust prosecution arising from a single incident in the history of the United States.

Reid Chambers continued from page 1

rather than what's political," says Chambers. "And he credits the Eastern origin of top officials at Interior with playing a part."

"All the top interior guys are from the East, not the West. They're not part of the Western states' power structures as were (former Interior Secretaries) Udall, Hickey, McKay and Seaton." Interior Secretary Rogers Morton is a Kentuckian; Under Secretary John Whitaker is from Connecticut; and Chambers' immediate boss, Interior Solicitor Kent Frizzell, is a Kansan.

He speaks of the anticipated backlash against Indians pointedly. "We're going to have to pick and choose (among Indian legal issues). There are some things I'm just not going to touch. I think that what we've got to think about is that the backlash is coming. Maybe it's years away, and maybe it's only months away."

"The Boldt decision (U.S. v. Washington State) created significant backlash. Chambers set up a large political and social tension. It's not enough to say we're right. We have to be politically savvy. Local and state governments are elected, and there are pressures being brought against Indians where there is a lot of tension. Where should our priorities (at Interior) be? How do we set priorities for the backlash?"

"A change is going about in the country which will create a kind of counterforce we saw against civil rights in the 1960's. (Martin Luther) King was ultimately shot, and there is atrocity. And there are not 500,000 down at the Pentagon anymore. "The storm clouds are on the horizon and we have to find some way to diffuse them. Now is a good time to do that. But Indian policy generally is such a yo-yo. I don't mean the present policy itself, but Indian policy generally." He believes such a legal strategy should be forthcoming from the American Indian Lawyers Assn. and the Native American Rights Fund, among others.

"This thing is going to run through the country like a shock. There is tremendous support for Indian causes among non-Indians which can be activated. But in pockets regions in the West it will be terribly unpopular. Sure, people have a sort of guilt or sympathy about Indians, reverence for that kind of authority, and a respect for something good. "But we have to learn from the civil rights lessons of recent history. It was support for nothing to pattern itself on. The social and political tensions it created chaos and violence which get people

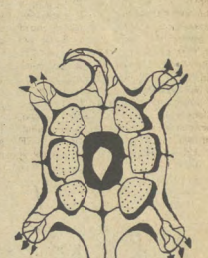
Chairman John Trudell, said it best: "They use the same line they used in the cavalry years ago. They are using the law to destroy us." It's time to move.

Thanks to Wounded Knee Legal Defense

I want to leave this with you. There are many of my brothers and sisters in the AIM who say they are willing to give their lives for what they believe. I could echo that, but instead I will say this. I would like to see the environmental studies and institutions of this country really go back to the people that love and respect this earth. Because it's true—the earth does not belong to us, we belong to the earth. In our religion it is brought to us that there are four sacred colors, they are red, black, yellow, and white. And my grandfather in his ignorant, savage, heathen way, used to say, "If you would take those colors in your hand a mix them together, you would come us with one and that color is the color of Mother Earth."

Bay-dway-wi-dun, "Sounding Voice" Fish Clan, Ojibwa 4th Degree, Mide-wind Eddie Benton 5-16-74

Taken from Northland Environmental Studies Magazine, Winter-Spring Issue, 1974.



acquitted or had their charges dismissed. The U.S. government has spared no expense in its efforts to gain a conviction to justify its huge para-military action to stop Wounded Knee.

More specifically, the government has tried to win a conviction on any charges arising from April 27, 1973, the day Buddy Lamont was killed by a U.S. marshal during the siege. That is the date on which the four men committed their alleged crimes.

Although this is the first conviction in a case arising from Wounded Knee, there will be many more unless the American people demand an end to imprisonment of Indians fighting for what is theirs and a way of justice. The native people of this continent have always tried to maintain their own ways without interfering with people who did not hinder them. It has been obvious to Indian people for more than 150 years that the U.S. was not only hindering them, but trying to annihilate them.

The conspiracy of the U.S. government against Indian people, which began long before Wounded Knee, won a significant victory with the conviction of these four men. Its persecution-prosecution tactics have gained in credibility with the American public. It will never stop until the conscience of American people force them to end this country's longest war.

Washington, D.C. Graduating from Amherst College in 1962, he received a bachelor's degree from Oxford University's Balliol College in 1964 and a law degree from the Harvard School of Law in 1967. He then became an associate of a District of Columbia law firm, and thereby came into contact with the University of California at Los Angeles (UCLA), where he eventually taught courses in federal Indian law.

From Los Angeles he rubbed legal shoulders with the Native American Rights Fund (NARF) centered in Boulder, Colo. From that time he assisted a number of cases for the Pyramid Lake Paiutes, North Slope Eskimos, Klamath of Oregon and other Northwest tribes on fishing rights matters along the Columbia River.

He joined the Solicitor's Office after the Wounded Knee occupation, in August of 1972, when the new Solicitor, Kent Frizzell, had interviewed him and liked him. Did Chambers believe a proposed independent Indian Trust Counsel Authority (ICA) now pending before the Congress would assist in the overall defense of Indian legal rights?

"Yes," says Chambers, but he has a number of reservations about the proposed ICA. He feels that the Congressmen and senators who had the authority to create the independent legal office could act apprehensively, critically when they didn't like it working and making decisions, and the Trust Counsel would be in another OEO situation.

"It's very unusual worldwide to have an independent government agency prosecuting the government itself" over conflicts of interest, says Chambers. "And the persons named to the Trust Counsel have to have a lot of guts—the pressures will be enormous to appoint someone who won't do that good a job. They have to be zealous and capable of prosecuting the federal government. They have to be good themselves, with a good-sized staff behind them."

The Trust Counsel could become a dumping ground for deadwood employees. There might be bureaucratic pressures to pick the staff in reductions in force from many agencies."

And after one year in his job, Chambers sees clearly the frailty of government itself.

NISHNAWBE BEQUE

Richmond Woman Writes of the U.S. Indian Experience

"What if a much of a which of a wind gave truth to summer's lie," wrote Cummings, that sensitive and gentle poet of our century.

Janet Campbell Hale, 27, a native American of the Coeur D'Alene tribe, has created just such a wind in her first novel, "The Owl's Song," written while living in Richmond and teaching at UC Berkeley.

Janet has taken her title from a legend of her people, that when you hear the owl sing, it is bringing a message of death, either your own or one of your dear ones.

This intelligent girl of Indian ancestry was born in Riverside, Calif., during the war years, later returned to the Coeur D'Alene reservation in Plummer, Idaho, where she received much of her schooling. Returning to California to study at CCSF and U.C. Berkeley, she now holds a

Bachelors Degree, and is currently enrolled in the Master's program of Native American Studies, which she is also teaching at the University.

"The Owl's Song" is the story of an Indian boy who hears the bird as his mother dies. An old man of the tribe, so old that he remembers the time before the war with the White Man, before the forced reservations, tells his bitterness to the boy, promising that the day is coming when the Owl will sing for all the Indian people.

The book covers much of the American Indian experience, including the high suicide rate among Indian male youths in Part of Janet's thesis, that historically Indian males could define their manhood as warriors, an outlet they can no longer hope for, is depicted in the book. One youth

goes off to Vietnam, only to return horror stricken and eventually kill himself. Janet's protagonist comes to San Francisco, lives in the black ghetto, but finds himself discriminated against by the black people about him, even though they themselves are a minority in a greater cosmos.

How does Janet's Indian youth find a happiness he can believe in? That is part of the secret of the book. A fine first effort published by Doubleday, it does much to bring added understanding of the American Indian situation in this century.

By John Adams
for Mukluks Hemcungas

The Peyote Stitch

The peyote stitch is one of the most versatile beading methods used by our people. At least three separate forms can be found in use today. The most common one being the tubular stitch seen in the Bolo ties. It is also used as a wrapping on drum sticks, Dance whips, pipe stems, etc.

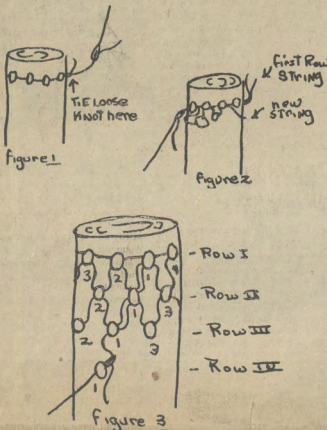
The other two forms are both flat weaves, one of which is applied directly to a leather surface. The third form is done without a tube or a leather backing.

To do the tubular stitch, it is best to first cover the object to be beaded with a soft leather to pad the surface for the beading. Then put enough beads on the string to go half way around the stem, making sure there has an even number of beads.

With a new needle and thread, go through the first bead again. Then pick up a new bead, then go through No. 2 bead. Row II. Repeat this around the second row. If at the end of the second row, there are now too many or too few, beads on the first row more may be added or deleted to make a tight fit. The ends of the first string can now be tied off again and passed through to the underside of the leather to get it out of sight.

To end Row II, after picking up the last bead, No. 3, on the diagram, pass the needle through Bead No. 1 and Row I, then, without picking up a new bead, pass the needle through Bead No. 1 on Row II. Now start Bead No. 1 on Row III. Each new row must be ended this way in order to keep the design running smoothly.

By Thomas Yongen



Bad Heart Bull Family

Judge Bottum took us by surprise when he denied appeal bond for Sarah Bad Heart Bull. Sarah was given 24 hours to make arrangements for her four youngest. Trina, April, Julie and Jamie are strong, independent children, better equipped than most to support one another in the face of severe loss, but the welfare system has made it clear they will use any opportunity to take Sarah's children out of

their supportive Indian environment and place them separately in white homes. The Indian family that takes in Trina, April, Julie and Jamie will need financial help if they are to successfully keep the Bad Heart Bulls together until they can be reunited with their mother. Share in their support, and meanwhile, join the public pressure to free Sarah so that she can soon return to her children.

Women Say:

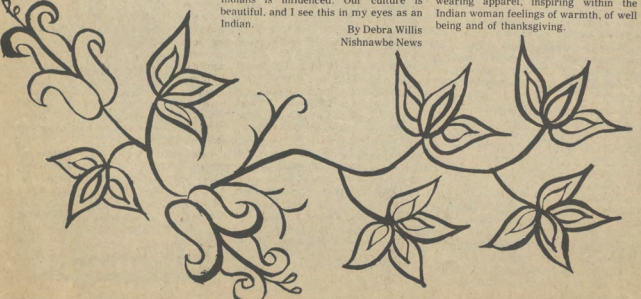
American Indian Misunderstood

The American Indians are the original inhabitants of this country. I don't feel that society should categorize our culture in their society. The American Indian is a culture, a culture of their own language, religion, dress and way of living. North America is our home grounds, our country. We want to be recognized in our country. We see that the people from overseas are over here and taking our land and giving us pieces of our land in which to hunt and fish and live. So what can we do about it? Nothing. All we can do is take what we can get from the government and society (which isn't much) and do what we can to be recognized. I feel that we can be recognized by living our culture as it was before, bring it back and make it strong with what we have and we have each other. We can organize together and have our ceremonies, language, religion, dress, and ways of living.

Society today really doesn't understand our culture. They are very stereo-type. You ask them who an Indian is, they'll tell you a person that wears feathers. I personally traveled south to Florida last year and was in my Indian culture. I took Indian and people down there (as well as up here) would ask me if I was Indian. I would tell them that I was, and our conversation would last for hours because

of the fact he would be interested in the Indian culture. How does not know what it is to be Indian. I ask the people who I talk to what an Indian is to them. I ask them what do you think a reservation is like? You know what they tell me? They think there are teepees, campfires, children, dirtroads, and dancing. But do you want to know what there is? There are old houses, a road, land in which hunting and fishing is bad. No work unless the government gives them something to do. We have no law. We are trying to get ourselves together but we need every true Indian's help. An Indian is a person that is willing to keep our culture. A few weeks ago I went to a lecture on American Indians called The Invention and Persistence of the American Indian by historian Robert F. Berkhofer Jr. of the University of Michigan. His lecture was very interesting. He told students of people that were stereo-typed. He recognized the fact of the Indian on John Wayne movies, and old cowboy and Indian movies. These are Indians of today. These are Indians that are exaggerated. They are of no comparison. Education is stereo-type. You learn in school that "Indians live in..." The answer to what goes in the blank would be "teepee." Indians in society are categorized from years ago. Education is a great influence on people. History of Indians is influenced. Our culture is beautiful, and I see this in my eyes as an Indian.

By Debra Willis
Nishnawbe News



THE TRAGEDY OF SARAH BAD HEART BULL

By Lisa Payne

This land we live on, is Indian land. Land we have, illegally, stolen. We have stolen it in accordance with our own European laws, stolen. Not only have we stolen it, but we are poisoning it and mutilating it. The Indian, the original inhabitant of this land, is poisoned and mutilated at the same time.

The American Native People have never received justice under our immigrants system. We attempt to take everything from them, not only their land and their means of economic self-sufficiency, but their religion, their language, their culture, their human dignity, the very core of any people's life. We are empty to leave them naked and empty in the starkness of modern America's wasteland where all vital values are forgotten. These vital values are inherent in, and cannot be separated from, the Indian way of existence. We have not conquered them yet, and our desire to is a sickness as much as covering up the live earth with artificial rock, or the obsession to toy with nuclear explosion is a sickness. We need the Indians and what they have to offer to us in learning about the value of life itself.

The American Natives will fight the sickness in our system to the end. They have seen what we have already done to their country, in the span of a few hundred years. Only a short time ago, this was an entire continent of untouched beauty.

Their way had never been to be loud and aggressive. It has been much more, to live and let live, in total harmony. But we force them, to be loud. They are still compelled to try to find justice under this law, and this otherwise, their voices go unheard.

They never chose to be ruled by our law and way of life, and it does not work for them. Yet the Indian is still compelled to try to find justice under this law, and this otherwise, their voices go unheard.



NOTICE

Your manhood is not proved by how often you can give degradation to the Indian Women of our nation. Strength in unity means much more than the physical act so often accompanied by the attitude "I treat my sisters right." Let our sisters bury the word "snag" and "groupie" and bring the respect and honor our people once had for each other. Let us stop kidding ourselves in the name of Indian and raise our children well...with honor, love, understanding, guidance and unity. All the legislation, money and political support will do no good if the basic cause of the illness is not first cured. Today is a good day to live...the circle must be cured.

By Thomas Yongen

Wild Rice in Indian Recipes

Although wild rice is very expensive to buy in grocery stores, it is a most delicious food and cannot be compared to other varieties of rice. It is unique in shape as well as in taste. It grows in moving waters only and the Great Lakes region is the center of wild rice growing. However, it can be found in many lakes in Northern Quebec and Ontario.

Wild rice ripens in August. To harvest it, bend the plant over your canoe and beat it with the paddle causing the fruit to fall into the canoe. Because of its price, it is preferable to harvest your own wild rice.

FOOD VALUE OF WILD RICE
Wild rice resembles the common cereals in its nutritive values. It is low in fat content and relatively high in protein. It is very digestible and is relatively rich in Vitamin B.

PREPARATION OF WILD RICE
One cup of natural wild rice (about 4 oz.) swells to approximately four times its normal size when cooked. Before cooking, wild rice should be thoroughly washed by

Cheyenne Legend of the Shawl

The shawl used by the Indian woman in dances and ceremonies today is reminiscent of times in the past when the scarcity of animals caused the Indian woman to experience suffering due to severe cold weather.

The Indian shawl is now symbolic wearing apparel, inspiring within the Indian woman feelings of warmth, of well being and of thanksgiving.

Ralph West
Battle Creek

WHEN YOU COME WE DIE

I have spent many hours looking for just the right words to begin this column with. Finally I realized that the words of our old Indian people are words enough. Read this old woman's words and think - what has she said that is true in your life? - Sickness comes with you the White man and with hundreds of us die. Where is our strength? In the old days we were strong. We used to hunt and fish. We raised our little crop of corn and melon and ate the mesquite beans. Now all is changed. We eat the white man's food and it makes us soft; we wear the white man's clothes and it makes

us weak. Each day in the old times, in summer and in winter, we came to the river bends to bathe. This strengthened and toughened our firm skin. But white settlers were shocked to see the naked Indians, so now we keep away. In the old days we were beech-wood and apron made of bark and reeds. We worked all winter in the wind - bare arms, bare legs and never felt the cold. But now, when the wind blows down from the mountains, it makes us cough. Yes - we know that when you come, we die. Chiparai, old Yuma Indian Woman.

system. And for the people who everyone would rather annihilate - or at least forget about - this is like trying to find a needle in a haystack.

The purpose of this article is to awaken the public to the crimes that continue to be committed against Indian People. If more people were aware of the situations as they develop, the government would be forced to be more responsible to its noble rhetoric.

Sarah Bad Heart Bull is just one illustrative example of the Indian situation today. We need your help and support, in whatever way you can best offer it. We must free Sarah.

Sarah Bad Heart Bull is one person in the thick of the struggle of Indians striving for their native rights in their own land. She is the six year old mother of 6 surviving children. Two of Sarah's children, young Indian men, were murdered at different times by white men. In January of 1973, Wesley, 20, was stabbed to death by a white businessman named Darl Schmitz. Darl Schmitz was charged by the state with only second-degree manslaughter, before certain alleged eye-witnesses to the killing had even been questioned.

On February 8, 1972, 200 Indians, very angry, but unarmed, went to Custer, South Dakota to meet with the state's attorney Hobart Gates to protest the lack of investigation into Wesley's murder. The lenient charge given this white murderer, and to demand justice. Sarah Bad Heart Bull was among these 200 people, as well as two of her friends, Robert High Eagle and Kenneth Dahl.

The peaceful demonstrators at Custer were met on the Court-house steps by police in full riot gear. Sarah attempted to climb the Court-house steps in order to go into the State's attorney's meeting before the state's attorney and A.I.M. leaders were being held. She was forcefully beaten back by the police. In the melee that followed, a hand and a bulk oil plant were damaged by fire, and the single-story frame chamber of commerce was burned to the ground. Several abandoned police cars were also trashed. Twenty-two people have been charged with assorted crimes stemming from the incident.

Last summer, the murdered Wesley

Author Responds to Book Review

Dear Mrs. Gemmill,
Your letter of July 3 regarding the book "Jennie Redbird Finds Her Friends" has been forwarded to me by Herald House, Independence, Mo. I am sorry to be so late in responding to it, but I have only recently returned from Mexico.

I would like to take your objections in order. First, the pow-wow. You state that "this type of rather forward, aggressive behavior on the Indian child is most unlikely." On the contrary, it has taken place in at least two instances that I know of. The pow-wow, as reported in the book, took place in the kindergarten class two years ago at Webster School, St. Paul. My daughter-in-law is an aide in that class and she brought daily reports on the withdrawn Indian child who, for the first time, established relationships and was accepted by the other members of the class, when the teacher drew her into preparations for an Indian pow-wow. The Indian child's mother and grandmother came to the class and assisted in the making of costumes. This incident, which we found quite moving, was the basis for the story, showing how, by sharing her own childhood memories, the Indian child was able to bring her Anglo classmates some measure of understanding of her life and background.

The second incident took place on a reservation in Minnesota in a Head-Start program and was written up by an Indian author. This, too, involved the sharing of ceremonial life with Indian and non-Indian head-start children to the enlightenment of both groups.

I am sorry about the two drum sticks - but you should remember that the drum and sticks were provided by the Anglo teacher, not the Indian child. If you have ever taught primary children you must be acquainted with the standard rhythm instruments universal in all classrooms in the country. After all, this is an Anglo and not an Indian classroom and the children make-do with what they have. You write that "it is not likely that a girl could have done a proper job of drumming because of lack of training in this skill." On the contrary, in the first grade, teachers find that all first graders, regardless of sex, consider themselves expert drummers and compete for the privilege. Of all rhythmic instruments, the drum is the most popular.

I stand on my ground on the rhythm used. I am a third generation Minnesotan; my great-grandfather was the first white

Sarah Bad Heart Bull, was acquitted of his charge by an all white jury.

On June 20th of this year, Sarah, Bob High Eagle and Kenneth Dahl were found guilty of an all-white jury of riot where arson was committed.

During the sentencing of the three, the defense was given opportunity to present evidence in favor of mercy and mitigation. Regina Brave Dixon, also a mother and Custer defendant, gave testimony explaining her motive for going to Custer: "I went to Custer as a mother because I did not want the same thing to happen to my sons that happened to Wesley Bad Heart Bull. I don't want my daughter to grow up and have that happen to one of her children. It was time that Indian people stood up and protested the dual system of justice that we've had to accept."

The court, shortly later sentenced Sarah to one to five years in prison, and Bob and Custer to five to seven years. The court denied any bond pending appeal, and was upheld by the state supreme court. There was a defense motion for a month's stay of execution for Sarah so that she might make custody arrangements for her surviving children. The court was denied. The defense then requested a week's stay of sentence. This was also denied. The judge was then informed that Sarah's children were waiting outside in her car. Finally he granted her 24 hours to find a new home for her children.

Sarah Bad Heart Bull, in a mother's grief, (feeling the full force of being an Indian during live today) went to Custer to ask for justice over her son's death. Tired of seeing her children murdered one after another by white hate and cruelty, she was angry. For destruction of property and lack of respect for her white "superiority" Sarah is not the only Indian. There are many remaining children as she is locked in jail. The murderer of her child was acquitted for his crime, and her goes free.

Where is justice for the Indian People? Here is our humanity, to allow such happenings to occur and to unchecked?

By Lisa Payne
Wounded Knee Defense
Lincoln, Nebraska

settler in Otter Tail County, and my father tells stories of Indians holding dances in his front yard and sleeping on the floors of his home. More to the point, I used to live in Gallup, New Mexico, where my husband was superior to Custer to ask for justice over her son's death. Tired of seeing her children murdered one after another by white hate and cruelty, she was angry. For destruction of property and lack of respect for her white "superiority" Sarah is not the only Indian. There are many remaining children as she is locked in jail. The murderer of her child was acquitted for his crime, and her goes free.

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Where is justice for the Indian People? Here is our humanity, to allow such happenings to occur and to unchecked?

Sincerely yours,
Biloune Young

NOTE: Mrs. Gemmill's article entitled "Jennie Redbird Finds Her Friends" may be found in our last issue.

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NATIVE AMERICAN POETRY

Manabozho

Among the Odjibway he is called
Winabozo,
yet he is the same.
Among others of the forest people
He is Manabush, Naniabozo,
Yet he is the same.

Master of life, quickener,
impersonator and source, master of users,
wisdom which prolongs life, trickster,
sufferer of the pains and needs of others,
follower of many forms.
Rock and snowflake,
berry bush and elk,
hero and clown,
his life is ours
and in his arms we are
all bodies and beings.



Megissogwon

The mouth a white-lipped slash,
the hair long, flowing bone-grey,
the Spirit of Ague walks again
through the marrow of my arms.
His long fingers claw their way
from spine to shoulders
as my lips shape his syllables.

Megissogwon, monster,
the healer of the tribes
measured luck and destiny against you.

The coat of wampum worn by the enemy is
thick,
killer of grandfathers, his breath
has run into my blood, his fingernails
scraped at my guts...

Yet the song can lead me through.
And I search for an arrow, a bird
whose red feathers are a badge of honor.

By Joseph Bruchac
Blue Cloud Quarterly



Help Wanted

Doctor, Lawyer, Indian Chief

Indian doctors needed -
To save our young and old.
Indian lawyers needed -
To see no more land is "sold."
Indian Chiefs now needed -
To lead us on the trail
Back to our Indian heritage
(This time we must not fail.)
Indian writers needed -
To keep our minds alive.
Indian Holy People -
So our religion will survive.
And mainly mostly Indians needed
Not Chiefs or businessmen -
Just people like you, brother-sister
Who want to live again...
Help wanted (no experience)
We will learn together -
To share and help our people
With respect for one another.

Bob Bacon

Navajo

You call me "Just A Navajo"
You do not understand
My people are a nation
My people have a land
My people fought Apaches
And fought the Anglos, too.
We also had a trail of tears
And suffered just like you.
Dine, we call our people
We walk the heavy way
Do not confuse our peace with weakness
And consider this I pray:
Are we not all brothers?
Are we not all kin?
And when we fight each other
The Anglo always wins.

Bob Bacon



I Beg My Young Man

I beg my young men
not to drink the white man's whiskey.
They will not heed me
For they have nothing else to do.
I would take them on the hunt
But there is nothing left to hunt.
I would take them to war
But all our enemies are stronger.
The young men sit all day in the sun
Their heads rise and fall.
I call the old men to me
They too are drunk.
I would drink the whiskey myself
But I am chief.
Even a Chief may drink
But I am Chief of myself.
How may I take away the sorrows of my
children?
How may I make them Chiefs of
themselves?

By Norman H. Russell
Edmond, Ok

From Horizon to Horizon

Great clouds, from horizon to horizon—
white and puffy.
The old Indian lady stood outside-blind—
sputtering there in the windy sunlight;
I, digging in the garden, did not notice.
Finally, she spoke:
"They are calling!"
Feeling her excitement, her fondness for
the remembrance...
I looked at her wondering...
Then, I heard them!
The geese! The geese! They have
returned.
Early morning in the vast blue sunlight,
They came.
From the edge of the world—wings flashing
white—
They came,
Wheeled, collected; plunged on,
Struggling against the wind,

Formation and formation and formation
and formation...
I could not count them.
A thousand?—Nay—ten thousand came;
From horizon to horizon they filled the
sky.
I stood there with the old lady,
Listening to the geese yelling;
"This way, brothers, this way!"
Sharing her love for their return.

Wakan Tanka, Tunkasila, pilamaya yelo!
Cetan Akcicita
Mato Wakpa—Cheyenne River
April 1974



For a Dying Friend

Day penetrates morning rain;
March pools crack in the lane;
Great moss and lichen cling
With hawk's hunger to the chicken shack,
Suck the bark of lonely cedars.

What have the pills and needles done!

Rain gives way to whistling snow;
Crocus fall, eddeweiss, the plum...
Spring nipped in early season.
Yet there's sky and clouds, light of sorts,
Late winter light hangs heavy in spring
maples.

Not a drop of blood for all the pain!

March is too empty, therefore smothering
Hides dreams in warm covers of winter's
bed.
Morning will repeat: forsythia will paint
the sky.
Light will stumble through lush forests;
Blackberries, buttercups will crowd fields.

Sage will burn at noon on the hills!

By Maurice Kenny
Brooklyn, N.Y.



The Fingers of the Earth

If you tear the arm from the body of the
man
The arm dies
And the man dies.

If you tear the tree from the earth
The tree dies
And the earth dies.

Of course you will say the earth is large
The tree is not the arm of the earth
The tree is only the finger of the earth
The earth will grow a new finger.

But the white man is very busy
He is tearing out all the fingers of the earth
Faster than she can grow new ones.

Every day
The earth grows weaker.

By Norman H. Russell
Edmond, Ok.



Untitled

Brown hair
Olive skin
Obsidian flashes share
Your name
Defiantly
And rides you like the wind
Along the beaches.

Above the monolith
She stands in capes
And lets the spirits from the forest flow
Around her in the breezes of October
Solstice.

"Magic is in the heart," she says,
It's in the way you choose it
And what is yours is yours
You never lose it.
Here now, then gone
Like lightning in the sky
Shut your eyes and see the flashes
After all
Isn't time your only lover?
The reds and golds change to brown
The forces grow again until they're older."

Star child now
Imagine what you'd be
Inside the forest.

Star child now
Your moon is full
It's time for harvest.

By Rick Sniyer

ANICINABE WARRIOR

The dripping evening darkness into night
Shrouding the buildings of the unkempt
park.
Solden, hungry, cold, a youthful guard -
Stands at the barricade clutching his little
gun.
Shrouded too, in bitter memories.
No one gives a damn about our cause.
They want to end this stand just to have
things as they were before."

A bright fire crackles on the near-by hotel
hearth.
Loaded tables have been cleared
And well-fed guests now stretch and yawn
With prospect of a restful night in warmth
and comfort.

Here for an hour they gossip on the day's
events.
"Can't let the bastards brandish guns like
that."
The wife is scared. We'll have to end our
holiday.
Order the cops to clean them out, I say."

It's midnight. There's a squish of soaking
shoes.
A crutch of broken glass upon the path.
Cold, fearful showers shake down from
blackened branches.
"God, I'm hungry!"
And a stab of light sweeps through the

trees.
"Here comes that pig again in his fine car!
His belly's full. His feet are dry.
Little he knows of us. Little he cares.
This whole damned thing to him is just a
Bore."

The headlights rake the make-shift
barricade.
Catch for a moment the rain-drenched
form
And glisten from the barrel of his gun.
"Poor bugger with his pop-gun there.
What does he hope this bloody game of his
is gun?"
Just let him start something
So we can finish it and get back home."

Slowly the darkness lightens
And the rain slackens as the dawn
appears.
Gloom of the night lifts like a flood from
aching shoulders.
From the lake a loon calls and birds stir in
the branches.
A pan clatters and a voice is heard from
the cook house on the hill:
"Coffee's coming soon.
It's a good thing those girls arrived here
yesterday.
And not only for the grub
Though God knows we need that too."

The mayor too sighed for dawn after a
restless night
And tossed amid his blankets as birds
stirred in the eaves.
The reputation of the town was on his
mind.
The gossip of its citizens was in his ears.
"At any time one of those fools will start to
shoot
And then the fat will sure be in the fire.
Why doesn't Ottawa clean up its mess
And get the stinking business off my
back?"

Centuries of sorrows envelop him.
And generations of reserve-hell living
in poverty, neglect, drink, violence and
ugliness.
Will anyone give justice? Will any speak
for him?
"The whites flaunt their wealth here in the
summer-time.
Use us and joke about us as it pleases them
And forget about us when the summer's
gone.
This year we'll give them something to
remember us!"

In Ottawa it all seemed a familiar story
And far away. One of those recurring
irritations
To be fended off with words, smothered in
bureaucracy
Until it too died its despairing death.
"Can't take all these demands too
seriously."

Submitted by Dr. Newberry