

Women Seek Right To Serve On Potawatomi Tribal Council

by Larry Van Goethen

Crandon, Wis. — A suit was filed in Federal District Court in Milwaukee seeking a ruling on whether women may hold office on the Potawatomi Tribal Council in Forest County, a Milwaukee attorney said Wednesday.

Earl A. Charlton, who represents the women of the Potawatomi community who are seeking suffrage, said his reading of the tribe's constitution has convinced him that women may legally hold leadership positions in the tribe.

Charlton attended a meeting at which 40 Indians, acting on the advice of an attorney from the U.S. Department of Interior, agreed to petition the Bureau of Indian Affairs (BIA) for an election to update the tribe's 32 year old constitution to remove the prohibition against women holding Tribal Council posts. The meeting was held Tuesday night at the Stone Lake Community Hall near here.

Petitions were distributed at the meeting asking the BIA to remove its forester from office.

The Potawatomi have had the forester, Edward Christenson, Wabeno, under

attack for some months. Some of the allegations included in their petition are:

+ That the BIA has permitted nontribal members to log some of the approximately 12,000 acres of timber land the tribe owns in Forest County.

+ That the BIA should hold a special election in which the tribe's constitution could be amended to, among other things, permit women to hold Tribal Council posts.

Most of the men and virtually all of the women attending the meeting appeared to support the call for the new election.

The big hangup cropped up when one of the Indians who makes a living logging asked the Department of Interior attorney, Elmer T. Nitzsche of Minneapolis, Minn., why the BIA has frozen the checks for the logging work.

Under questioning from Nitzsche, several men said that as a result of the Aug. 5 meeting when the tribal elections were questioned because of the women's issue, the members of the Tribal Council was challenged. This led to freezing of the logging payments, they said.

The men said that without a legally constituted tribal council the BIA's action

in holding up their paychecks should be rescinded.

At that point, Nitzsche urged the Indians to reconstitute the previous tribal council, saying that it was his opinion it could function legally until a new election is held.

One of them, Mrs. Virginia Jacobson, Wabeno, declared that the women would keep pressing for a change in the constitution until it is made.

According to Nitzsche, it will take many months before the Department of Interior approves an election to change the constitution and to get the machinery rolling to have it held.

The women said this means that women would not be able to hold tribal posts until two years from this November, when the next leadership election will be held. That is why Charlton is pressing the Federal Court suit.

Nitzsche said the Tribal Council can continue to govern until the constitution is amended and a new election can be held. As a result of the meeting, the Indians called a general council meeting for 7 p.m. Sept. 6 at the Stone Lake Community Hall.

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Sixty-eight American Indian women representing 43 tribes from 23 states, voted to create the first national American Indian women's organization - the North American Indian Women's Association. The women were attending the National Seminar of American Indian Women at Colorado State University. It was sponsored by the Country Women's Council, U.S.A., and the Associated Country Women of the World societies in the United States. The Bureau of Indian Affairs, Indian tribal councils, state land grant universities, and the Extension Service of the U.S. Department of Agriculture assisted with the meeting. The meeting was planned to provide an opportunity for American Indian women to discuss the needs of Indian communities and expand their understanding of what constitutes an adequate community. It is hoped that such a meeting would inculcate more Indian women to assume leadership in promoting better community and more enrichment in their own families. The delegates were lay people selected from their home communities because they were grass roots leaders actively engaged in community work. The number of delegates from each state was determined by the size of its Indian population.

International Indian Women's Conference Set At N.M.

MARQUETTE, Mich. - American Indian women from throughout the United States and Canada will meet next June on the campus of Northern Michigan University for their fifth annual conference. Mrs. Agnes Dill, Isleta, New Mexico, president of the North American Indian Women's Association, said that Northern has been selected as the site of the conference, scheduled for June 12-15. Beatrice LaBine, Trout Creek, and Florence Uustalo, Baraga, co-chairpersons of the regional planning group responsible for coordinating the conference, said that approximately 1,000 women are expected to register for the four-day event. This is the first time the NAIWA parley will be held in the Great Lakes area. Last year's meeting was in Sisseton, S. Dak. Ranking federal, state and regional officials will address the conference, which will include workshops, a pow wow and other social and recreational activities.

WIGWAM COOKING

- #### More On Wild Rice
- 2 cups of wild rice (washed)
 - 2 cups of water
 - 2 1/2 teaspoons of coltsfoot leaves salt or sea salt
 - 10 wild onions, finely minced (or 14 shallots)
 - 6 big mushrooms (washed and coarsely chopped)
 - 4 slices of bacon
 - 1 cup of red kidney beans (cooked)
 - 1 cup corn
 - 1/2 cup of sweet cream
 - 1 egg
- a) Into a large saucepan put the wild rice, water and salt and bring to a boil. Count 10 minutes. Turn off the heat, cover the saucepan and let the water be absorbed by the rice.
- b) Brown the bacon, then drain it on absorbent paper. Saute the wild onions and mushrooms in the bacon fat, and mix together bacon, wild onions and mushrooms with corn and kidney beans. Add this mixture to the wild rice.
- c) Beat the egg in the cream, until light, then mix well with the wild rice mixture.
- d) Cover the saucepan (first grease with melted butter on the inside) and put in oven at 325 degrees for 30 minutes.
- e) Take out of the oven, mix well and put it back uncovered for 30 minutes.
- f) Take it out again, re-mix it, and put back in the oven for 15 more minutes. Makes eight servings.

- #### Iroquois Recipes
- ##### Buffalo Dance Pudding
- cornmeal
maple sugar
beef
- Corn and Pumpkin Bread
- cornmeal
pumpkin
blackberries or huckleberries
baswood leaves
- Succotash
- vegetables:
corn
beans
variations:
peas and corn
pumpkin and corn
flavoring:
beef's flesh
- variations:
peaches and squash
maple sugar

Publish American Indian Cookbook

An informed Indian is a powerful Indian. To this purpose newspapers like yours are dedicated to the task of awakening and thus educating Indians. Publication identifies common concerns and thus serves to foster Indian unity and pride. Essential to this unity and pride, however, is the aiding, supporting, and preserving of Indian heritage, tradition, and lifestyle. Just as it enlightens the Indian, the printed word can also preserve his culture, which for the most part has been unwritten. This is important to its continuance, especially among the young. One of the more unique (certainly more delicious) aspects of the Indian's lifestyle is his cooking. But Betty Crocker and the Galloping Gourmet aren't Indian and trying to find an Indian cookbook can be frustrating, if not fruitless. eARTH, the publishers of Indian Talk, have recently printed an Indian cookbook (only the second such publication in print) entitled simply American Indian Cookbook. Compiled after extensive research, the book contains 40 recipes collected from Indian newspapers, periodicals, and Indian themselves. The recipes represent not just one tribe or section of the country, but many tribes and many sections. Particularly attractive, we think, is the variety of recipes. Within the book's pages can be found beverages, breads and soups, as well as many dishes using meat, fruit,

HELEN MARIE KLEIN, EXECUTIVE SECRETARY ALASKA FEDERATION OF NATIVES INTERNATIONAL

Ms. Helen Marie Klein, executive secretary and chairwoman of the executive committee of the Alaska Federation of Natives International (AFNI), has been a leader in the campaign to gain just compensation for non-resident Alaska natives for confiscated lands for more than three years. She presently serves as president of the California chapter of the Tlingit and Haida Alaska Natives, who reside in California and the lower half of the United States. Born in Cordova, Alaska, Ms. Klein was orphaned at the age of nine and moved to St. Louis, Mo. She earned masters degrees in psychology and photography at Washington University in St. Louis. Ms. Klein later was employed as a professional photographer in Missouri and Washington, where she owned several studios. Her photographs hang in the Historical Museum of the 1962 Seattle World's Fair. A successful businesswoman, Ms. Klein was also president of two corporations in Seattle. Under her leadership, the corporations were active in promoting and supporting local youth clubs. Ms. Klein's extensive efforts on behalf of native Alaskans have resulted in her membership in 29 native American organizations, and she serves on the executive boards of each.

Buckskin For Your Man

Ta-nish-ti-gij-tage-an-wa-wash-ke-shi-wa-gin Pa-pa-gi-wai-sa-kin inin. Buy yourself a pattern or make your own by measuring your man's chest size and length, and his sleeve measurement. Join seams.

A tassel six inches long should be attached every four inches along the shoulder seams, to the edges of the beaded strips at the shoulders and armpits, and at various intervals across waist and chest.

Instead of buckskin tassels, if some of you Nishnawbe Ikwagaw are willing to sacrifice your hair (strands), it would be nice to use this for tassels also. Beaded bands done in traditional designs of your respective tribes may be sewn onto the upper left and right fronts of the shirt.

Should I remind you that, to make a really traditional shirt that will be appreciated by your man, have him hunt for a deer. Help him clean, tan and cure the hide yourself.

Another good idea is to paint the bottom back half of the shirt a sky blue to represent the sky and the Great Spirit. This shirt can be put together by sewing on a machine. In beading the designs circular patterns are preferred.

With the Great Spirit and prayer, you men should have good luck in the woods!

Many thanks to our sister Marilyn Teeple (Chippewa)

New Book Published: Indian Women Of The Western Morning

The first comprehensive study of the North American woman at the time of the white man's arrival on the continent, INDIAN WOMEN OF THE WESTERN MORNING dispels the many myths about the life of women in Indian society. The daily life of women in various tribes is explored in depth: the complex religious and political power held by the matrilineal Hopi of New Mexico; the status factors involved in being the wife of a polygamous Sioux; sex rituals and taboos in various tribes; the marriage and divorce laws, women as healers, as mothers, as cooks, and as artisans.

John Upton Terrell is the author of nearly forty books about the American West, including "Furs by Astor" (winner of the American Heritage Award), "Indian Almanac," and three books for The Dial Press - "Bunkhouse Papers" (1971,

Indian Women Are Active

In 1970, the Michigan Cooperative Extension Service sent Mrs. LaBine to the first National Seminar for Indian Women in Fort Collins, Colo. There she discussed topics such as Indian unemployment, health, drug and alcohol use, youth counseling and activities and environmental improvements. "As a result of this conference, I learned how to begin helping my people and what direction to follow," says Mrs. LaBine.

Every day she works on a reservation, counseling and referring people to doctors or to other professional helpers. Currently, she is setting up a library for Indian students. This will contain dictionaries, machines, typewriters, etc. in addition to books.

The next National Conference for North American Indian Women will be held this June in Marquette and Mrs. LaBine is busy planning for this event.

"I know there is still a lot of work to do, but I'm grateful to Extension for helping me get started," adds Mrs. LaBine.

The Cooperative Extension Service has programs in many counties to help the American Indians. In Gogebic County, the Expanded Nutrition Program staff work with the public health aides and the Indian Health Coordinator to teach nutrition education to Indians. In 1970, Gogebic sponsored a low income housing project. Many Indians attended workshops on appliance care and use, making draperies, etc. In Baraga County, there is a home economics center on the reservation. There are sewing machines, cooking equipment and Indian women use these anytime. Extension women conduct classes at the center.

POETRY

We Are Moving In A Cycle

Eighty years ago our people danced the Ghost Dance, singing and dancing until they dropped from exhaustion, swooning, fainting, seeing visions. They danced in this way to bring back their dead, to bring back the buffalo. A prophet had told them that through the power of the Ghost Dance the earth would roll up like a carpet, with all the white man's works - the fences and the mining towns with their warehouses, the factories, and the farms with their stinking, unnatural animals, the railroads and the telegraph poles, the whole works. And underneath this rolled-up white man's world we would find again the flowering prairie, unspoiled, with its herds of buffalo and antelope, its clouds of birds, belonging to everyone, enjoyed by all.

"The Great Mystery"

See the mountain The beauty it holds Through works of the Great Mystery Secrets unfold. The rocks and trees They're taken for granted By his hand A flower was planted. You gave me the prairie On which to roam The cactus and lizard Both share my home. You save me the ground On which to live Only you can take from it Only you can give.

in the refrigerators, planes dropping from the sky, even the President can't call up somebody on the phone. A young man will come, or men, who'll know how to shut off all electricity. It will be painful, like giving birth. Rappings in the dark, wines breaking into the liquor stores, a lot of destruction. People are being too smart, too clever; the machine stops and they are helpless, because they have forgotten how to make do without the machine. There is a Light Man coming, bringing a new light. It will happen before this century is over. The man who has this power will do good things, too - stop all atomic power, stop wars, just by shutting the white electro-power off. I hope to see this, but then I'm also afraid. What will be, will be. I think we are moving in a circle, or maybe a spiral, going a little higher every time, but still returning to the same point. We are moving closer to nature again. I feel it, you feel it, your two boys here feel it. It won't be bad, doing without many things you are now used to, things taken out of the earth and wasted foolishly. You can't replace them and they won't last forever. They you'll have to live more according to the Indian way. People won't like that, but their children will. The machine will stop, I hope, before they make electric corncocks for poor Indians' privies.

taken from Lame Deer, Seeker of Visions

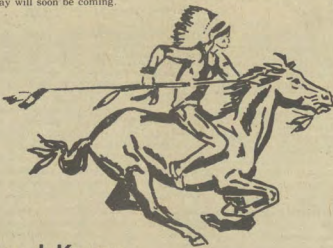
The gourd of ashes (H-Bomb) The picture box (TV) The Hopis saw these things before They ever came to be. The flying house (the airplane) The wires that carry words All these things - and more - they saw Including 2 world wars. And now they see a future When machines will stop their humming A Day of Purification - That day will soon be coming.



Prophecy/Purification

Good men will rise Bad men will fall In spiritual rebirth The ground will shake The walls will fall Returning to the Earth And out of this destruction And from this purification Those who prevail Will learn to live As one united Nation.

Bob Bacon



Now I Know Who I Am

Indian, that's what they called me Accepted by old Mexicans and Blacks Never seen a reservation, Learned the laws in the inner city It's a hard way to survive. When I finally went to a reservation, it was only long enough for the birth of my son. Now he, too, is being raised in the city. But it's different, for now I know who I am. Watching with pride as he grows. For he can touch the earth, hear the trees talk, smile through the rain. Now I know who I am.

Wayne Raney 132976 P.O. Box 387 Lucasville, Ohio

PIPE SONG

Have respect for all things living Have love for all things living I will reverse all things dying Everything is giving All is sacred living Because I am living Say I thus... It is in the Pipe Have respect for all things crying Have love for all things crying I will reverse all things dying Everything is giving All is sacred crying Because I am crying, Am I thus... It is in the Pipe

Have respect for all things giving Have love for all things giving I will reverse all things giving Everything is giving All is sacred giving Because I am giving Do I thus... It is in the Pipe

Applications Sought Continued from page 2 date, exceptional ability, leadership potential and commitment to the solution of urban problems. Mr. Logue said that although the deadline for receipt of completed applications is March 1, 1975, applications should be submitted as far in advance of that date as possible. Additional information on the program may be obtained by writing to National Urban Fellows, P.O. Box 1475, New Haven, Connecticut 06506; Ph: (203) 624-5168.

Reservation Rights Continued from Page 5 date. However, Tupper said he was certain the two cases would be combined and heard during the winter term of court. Representing the U.S. will be Robert Renner, Tupper and Renner combined to successfully argue and reach court agreement on the Leech Lake suit between the Leech Lake band and the state of Minnesota. In that agreement, the Leech Lake band was given hunting, fishing, and riencing rights in addition to the right to charge for non-tribal members to hunt and fish within reservation boundaries. The White Earth RCB is seeking a similar settlement. Department of Natural Resources Commissioner Robert Herbst said previously the state is attempting to reach an overall agreement with tribal Indians rather than having court trial for each of the state's tribal areas.

The White Earth action prompted a group of non-Indians in the Mahanomen area to file suit asking the right to intervention in the case. Organized as the White Earth "Equal Rights Committee," the group has solicited funds for protection of their rights within reservation lands.

Have respect for all things dying Have love for all things dying I will reverse all things dying Everything is giving All is sacred dying Because I am dying So I must... It is in the Pipe. Cetan Akkita Mato Wakpa - Cheyenne River - Dec. 1973

To My Son

To My Son Young Sioux Boy Unaware of the hurt of your blood Potential you possess to enjoy rich brown earth trees flowing rivers golden suns. Grow fast, before they are swept away, by people oblivious to your existence. by Margo Cassis Toledo, Ohio

the only hands of god

my mind speaks to me only truth it says the white man and the red man are one man it says the man and the wolf are one animal it says the man and the tree are one life it says the only hands of god are the fingers of man the leaves of trees the legs of the insect the feathers of birds the stones of earth and stars my mind speaks to me only truth it says all go on together none may kill all the only power of god is the power of all things.

Norman H. Russell Edmond, Okla.

FEATURES

Pow Wows Are Keen When . . .

You get through eating and have meat hanging from your teeth. You get laryngitis on the second day. You stand in line for the "O" that's a mile away. You take a Pawnee bath. You wake up the next day with dust on your eyelashes. You "49" all night and try to sleep the next day in 100 degree weather. Your car breaks down or gets a flat just when you're breaking camp. Your hands and fingernails get so dirty they look like an eagle fan. You get two rows of black beads around your neck. You get so dirty you have to take a bath at Robo. Your drumstick breaks and it goes flying in the arena.

A string on your costume breaks during the contest warm-up song. You sing so hard you feel like your eyes are going to pop out. Your tent blows down and rips and you spend half of the next day sewing. You can't start your cooking fire and smoke your neighbors out. You meet old and new friends, also old and new "snags". You stop real fancy in a contest and find out you stopped too soon. You get to a Pow Wow to camp and find out you forgot your tent. The next night you're sleepy, tired, hungry and dirty and find out that your ride already left.

reprinted from Rawhide Press Jan. 1975

Brothers Together

The blown' wind whispers to me saying, "Hey have you heard, they've taken another brother and locked him away. Away from nature, so it seems." But the wind kinda chuckles and says, "To lock one away is the one thing that they will never take away the very nature that flows through this Indian Brother's veins." The nature I speak of is the very essence that binds all us Indian people together.

A Brother, James M. Simmons

Note of Thanks

It is with great pride we are able to present to you these find pen and ink drawings appearing in this issue and our last edition. These were presented for us by Kaachinnee Maimagjagan (Chris Okerlund) who does this fine work in embroidery. The patterns are presented to you in actual size and are adapted to beadwork with little effort in adjusting the pattern. For the many who have written to us for more information about the work of Chris, you may contact her at P.O. Box 155, Amherst, Wisconsin 54406. Many thanks Chris, for this beautiful contribution.

On Being Red People In The 20th Century

Amongst all native nations there are beautiful histories of how we became a people. In these histories are examples and directions on how to conduct ourselves in harmony with all living things. Our relationship to the Natural World is clearly defined right down to the individual. Supplemental to these histories are the mechanics of how to survive, and how to conduct oneself into a path of respect. The prayers, languages, dances, etc. are all aids for the individual to learn from. In following these cycles the Native nations maintained a balance of harmony. Even in the early days we strayed from these instructions. When we strayed, the Creator sent us reminders of how to live. The Lakota received the White Buffalo Woman, the Iroquois received the Peacemaker, the Hopi have theirs inscribed on rock. In these various messages we are told of the coming of the Europeans, the destruction they would commit, the confusion they would spread. Every part of this continent has experienced the truth of these words. The life of respect has been shattered. What is left are a people who are a shell of their former selves. We have all suffered from warfare, missionaries, termination threats, re-organization, etc. Yet from this onslaught there are a few who managed to hold on to the real ways of our peoples. There is much we can learn

from them, but first we must take a look at ourselves as we grope our way back. One of the most important messages given our peoples is that of the Circle. Our dances were given to use in a circle, our drums are built in circles, the whole of the Creation goes in a cycle. We, as two-leggeds, have to find our place within these cycles. From that place we can then interact with all of our relatives. There are now things that interrupt us from finding our places within the circles. These interruptions come to us in the forms of schools, churches, welfare and all the efforts to "Americanize" the Redman. We have all experienced the Americanization of our lives and lands. The Hopi fight the strip mining, the Lakota fight corrupt politics, the Yakima fight for fishing rights, this list can go on forever. The Bible has been thrust into our midst as the only guide on how to be a human being. The schools dehumanize our civilizations as backward, unprogressive past experiences. From this mess comes a people separated from their identity, and floundering to find some sort of place in a European world.

For many of us, when we start our quest of lost identity, we try to associate ourselves with things we consider "Indian". One of these first things is the pow-wow. Even though, on the surface, the pow-wow seems to be very Indian, their present day status is heavily influenced by the Whites. The Cree say the pow-wow used to be a very sacred time. It was a time when the hands of the Cree Nation came together to beadwork with little effort in adjusting the pattern. For the many who have written to us for more information about the work of Chris, you may contact her at P.O. Box 155, Amherst, Wisconsin 54406. Many thanks Chris, for this beautiful contribution.

As a people we are now in the forefront of causes to be supported by your local Liberals, Hippies, do-gooders, Federal monies, numerous things are offering us help. If our goal is to grab as much of the material rewards that America has to offer, then it's a good bandwagon to jump onto. We can lock into all these offers and grease the path of assimilation ourselves. If we choose the harder road of living as the Creator intended, then we can only look to ourselves for help. If the commercialism of pow-wows bothers us, only we can change it. If we want our children to grow up in respect of all living things, only we can change it. We are the only ones who can bring back a Way of Life that fulfills the Spiritual and material needs of all our people. We continue several problems ourselves. We are responsible for expanding feelings of jealousy, competition because of greed, and a breakdown of brotherhood. Let's look hard for alternatives that will promote good feelings among the people. Instead of using the pow-wow to further our own desires for financial gain, why can't we take it back within ourselves? Using that coming together of people for naming our children, honoring our heroes and those that do good things for all the people. To be a Real Person in the Twentieth Century is going to be the toughest task set before us. It is much easier to do things the European Way.

Don-eh."

Submitted by Mike Myers Onondaga Nation

