

Ford OK's Land Transfer To L'Anse, 10 Other Reservations

Legislation to add some 370,000 acres of land to Indian tribal holdings was described by Commission of Indian Affairs Morris Thompson as "a needed step toward better management and use of the land."

Public Law 94-114, signed by President Ford October 17, transfers certain tracts of "submarginal" land purchased by the

United States in the 1930's for tribal uses. The 17 Indian tribes involved have had the use of the land but have been limited in its development and use because of the lack of clear title.

The purchase of these lands by the U.S. was part of a national program to retire from private cultivation land which was low in productivity or otherwise ill-suited for farming operations. A total of approximately 11 million acres was acquired under the program. Most of it is now under the jurisdiction of the Forest Service, the Bureau of Land Management

or various states or municipalities. Under the Act the Assiniboine and Sioux Tribes of the Fort Peck Reservation, Montana received more than 85,000 acres and the Navajo Tribe acquired almost 70,000 acres in New Mexico.

Under the Act the Assiniboine and Sioux Tribes of the Fort Peck Reservation, Montana received more than 85,000 acres and the Navajo Tribe acquired almost 70,000 acres in New Mexico. Additions to other reservations were as follows: Bad River, Wisconsin, 13,140 acres; Blackfeet, Montana, 9,037,

Cherokee River, South Dakota, 19,170; Lower Brule, South Dakota 13,210; Fort Totten, North Dakota 1,425; L'Anse, Michigan 4,017; White Earth, Minn. 28,735; Fort Hall, Idaho, 8,712 and Standing Rock, North Dakota 10,256. The Cherokee Nation of Oklahoma, which does not have a reservation in the technical sense, also received 18,730 acres.



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NIBIN-MISQUEMENE GEEZIS

MARQUETTE, MICHIGAN - FALL 1975



CIRCULATION 8,000

Treaty Lawsuit With U of M and Tribes Is Pending

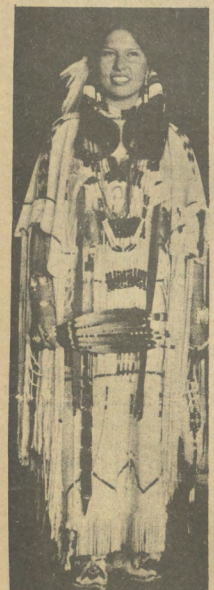
A class action suit filed with the Washtenaw County Circuit Court (Ann Arbor) awaits written response from various tribal groups in Michigan to the named plaintiff, Paul J. Johnson, a Chippewa-Ojibwa, on behalf of the children of Michigan tribes in the State. The suit, originally filed in August of 1971, has taken various legal turns by both defendant, the Regents of the University of Michigan, as well as the named plaintiff, Paul J. Johnson. The litigation seeks an accounting of the monies received by the U. of M. from the sale of Indian educational trust lands.

In September of 1817 Governor Lewis Cass drafted and signed the Treaty of Fort Meigs. Indian signatories to this Treaty were the sachems, chiefs and warriors of the Chippewa, Ottawa and Potawatomi Tribes. Most of the articles of the Treaty dealt with the cession of land to the University of Michigan. In Article Sixteen, 4,000 acres of land to the University of Michigan, in return for the U. of M. to educate Indian children.

The Treaty was ratified by the United States Senate and signed by President James Monroe. The original Treaty is on deposit in the National Archives in Washington. In January of 1929 President Monroe issued a patent deed for the 4,000 trust acres to "The University of Michigan" under authority of the sixteenth article of a Treaty, made and concluded with the Tribes. This document is recorded by the Wayne County Register of Deeds.

(Continued on Pg. 5)

Wins Crown



NEW TITLE HOLDER - Deena Jo Harragarr (Kiowa-Ojibwa) was recently crowned Miss Indian America at the All American Indian Days celebration in Sheridan, Wyoming. She is from Yukon, Oklahoma, and she entered the Miss community colleges already in operation on reservations in the country.



Members of the Hannahville Housing Project are as follows (left to right): Eric Meshigaud, Hank Phelomen, Joe Mijwanabe, Abraham Keshick, and Amos Meshigaud, (See story on page 2.)

At National Conference:

Indian Education In U.S. Reviewed By Sen. Abourezk

Indian educators, students and parents from across the country were told November 8 that Indian education, while not a good situation, is improving. Sen. James Abourezk, D-S.D., chairman of the Senate Indian Affairs Subcommittee, told members of the National Indian Education Association, meeting in Oklahoma City that there is both good news and bad news for those concerned with Indian education.

The bad news includes a "pride of horrible statistics" such as an Indian dropout rate of 41 percent, one and one-half times the national average, and an Indian college attendance rate of 6 percent of the total Indian population.

PROBLEM NOTED Although these figures have improved since a 1969 study, they still reveal a problem, Abourezk said.

The senator said the "good news" is legislation which has been passed since 1970.

One of the greatest achievements has been the gaining of control by Indian parents over school boards in Indian schools on or near reservations, he said. Additional legislation requires that federal "impact aid" in school districts must be used for the benefit of Indian children, a new regulation. Parents of Indian children will help decide how the funds are used, he said.

ROLE STRESSED Abourezk said the needs of Indian students and the responses to these needs "must be determined by the Indian Community itself."

"That is why community control of local school boards is so important," he said. Abourezk said it has been traditional for Indian parents to have little, or no control over what their students were taught. In 1969, only one out of 226 Bureau of Indian Affairs schools were governed by an elective school board, he said.

REPORTED Abourezk said the 1969 U.S. Senate Subcommittee on Indian Education report showed "everywhere programs for Indian students were being controlled by non-Indian administrators, under the direction of non-Indian school board members, and being taught by non-Indian teachers."

One-fourth of the instructors teaching Indian students indicated at that time they would prefer not to teach Indians, he said. Another legislative effort has resulted in the amendment of Title Seven of the Elementary and Secondary Education Act, he said.

Under the amendment, teachers of Indian students will be equipped with the material and training necessary to teach students in their native language, along with English, he said.

STATISTICS CITED Latest statistics show 70 percent of Indian students now attend public schools, he said. However, only 1 percent of all public elementary schools have Indian teachers or principals, he said. Although 12,000 students received Bureau of Indian Affairs scholarships this year, 10,000 Indian students who needed aid got none, he said.

Abourezk said the government has "belatedly recognized that cultural diversity is a strength, and of late adopted a bi-cultural approach to Indian policy."

He said this approach is a direct turnaround from the country's history of trying to force Indians into "the melting pot."

Abourezk wore a button-supporting Fred Harris for president, and said the former Oklahoma senator "has caught the imagination of people everywhere, whether they are in politics or not."

Harris' wife, LaDonna, sat by Abourezk on the platform.

(By Lynn Hamilton in the Oklahoma City Oklahoman)

For Future Planning:

Congress Establishes Policy Review Group

The American Indian Policy Review Commission is a Joint Congressional Commission composed of Congressmen and Native Americans Appointed by Congress to study the major problem areas in Indian affairs. The Commission will conduct their investigation of Native American issues largely through surveying opinions of Indians throughout the U.S. and reviewing the political and cultural history of Indian affairs. They will then submit recommendations for congressional action which will deal rationally and consistently with America's permanent obligations towards its Native people.

The Congress, after reviewing the Federal Government's relationship with American Indians, found that policy had shifted and changed throughout the years without rational design and without a consistent goal to achieve Indian self-sufficiency. Moreover, no general comprehensive review had been made of the conduct of Indian Affairs since the 1928 Meriam report. Congress thus found it essential that a comprehensive investigation into Indian Affairs be made in order to determine the nature and scope of necessary revisions in the formulation of policies and programs for American Indians.

Public Law 93-580, creating the AIDRC, passed on January 2, 1975. The final Commission recommendations are to be made within two years of this date, by January 1977.

The commission is composed of eleven commissioners: five from the Native American community, three from the Senate and three from the House of Representatives. Of the Native Americans, three are from Federally recognized tribes, one from non-Federally recognized tribes and one from an urban area. These Commissioners appointed a staff headed by the Director and eleven task forces. Each of these task forces must submit a report by July or August of 1976, depending

on the date of their appointment - on a specific area of Indian Affairs. The following is a list of the task forces with their respective assignments:

Task Force 1: Trust Responsibility and the Federal-Indian Relationship, Including Treaty Review.
Task Force 2: Tribal Government
Task Force 3: Federal Administration and the Structure of Indian Affairs
Task Force 4: Federal, State and Tribal Jurisdiction
Task Force 5: Indian Education
Task Force 6: Indian Health
Task Force 7: Reservation Development
Task Force 8: Urban and Rural Non-Reservation Indians
Task Force 9: Indian Law Revision, Consolidation and Codification
Task Force 10: Terminated and Non-Federally Recognized Indians

After these task forces have completed their investigations, the Commission will spend several months consolidating these reports to form the final Commission report.

SEE RELATED STORY ON P. 5

On the task force from Federally recognized tribes are the following people: Ada Deer, Minnominie, Wisconsin; Jake Whitcower, Quapaw-Seneca, Oklahoma; and John Borbridge, Tlingit, Alaska.

As an individual, tribe or organization concerned with Native American affairs, you can contribute greatly to the progress of the Commission by submitting your own special report to be included in the record as part of the final Commission report to Congress, working with one or several of the task forces in the development of their reports, testifying at Commission hearings

Indians Divided On Bicentennial Role

Window Rock, Ariz. - Indians fought on both sides of the American Revolution. Two hundred years later they are faced with a dilemma: whether to celebrate, oppose or ignore America's Bicentennial. The radical American Indian Movement has threatened to "blow out the candles on the white man's birthday cake" if Indian demands for a better life and recognition of past treaties are not met.

Even politically moderate Indians are wary. "Who wants to celebrate 200 years of being ripped off?" asks author Vine Deloria Jr., a Standing Rock Sioux. "There are 300 broken treaties. In the last 100 years, the federal government has taken our land, water, minerals and everything else."

Nevertheless, Deloria serves on a Colorado Bicentennial commission and sees the anniversary as a useful vehicle for Indians to get money for projects and to talk about their treatment in American history.

As with other ethnic groups, an increasing number of Indians recognize that the Bicentennial is a flexible celebration. They are using it to promote their cultural heritage and to work toward long-standing social and economic goals.

The American Revolution Bicentennial Administration ARBA, the federal agency that coordinates commemorative activities, has vigorously promoted Indian involvement in the Bicentennial.

ARBA has designated 23 tribes as "official Bicentennial communities." The tribes are sponsoring museums, oral history studies, statues of Indian leaders, crafts centers, alcoholic rehabilitation projects, beautification programs and Bicentennial powwows. Many of the projects have yet to be funded, however.

Some Indians want to use the Bicentennial for a bitter look backward. "We have declared this an international year of mourning," said AIM leader Vernon Bellecourt of South Dakota.

"We want to focus on 200 years of infamy, on the events that Americans want to forget, on the death marches, the massacres and the land grabs."

Recently, AIM staged a counter-Bicentennial celebration in Mankato, Minnesota, to honor 39 Santee Sioux, hanged there in

1862. Also planned are re-enactments of the 1848 "Trail of Tears" march in which thousands of East Coast Indians were removed to Oklahoma and the 1864 "Long Walk" of Navajos terrorized into migrating by Col. Kit Carson.

AIM, however, has few sympathizers among the Navajos since its February occupation of an electronics plant near here forced the plant's closing and put 450 Navajos out of work.

"AIM is too busy trying to put down the Anglos," said Steve Darden, a former AIM sympathizer. "How about building ourselves up?" We should be using the Bicentennial to revive our old culture."

Darden, 22, is one of hundreds of young Navajos turning toward a traditional way of life.

Traditional Indians often reject the premises of Anglo society: that all people should have steady jobs, modern housing, running water and advanced medical care. Many Navajos, a deeply religious people, believe medicine men are superior to Anglo healers.

"The Anglos say we're poverty stricken, that we have 40 percent unemployment," Darden said. "They don't realize these people have 100 sheep. They're silver-smiths and rug weavers. These are signs of wealth to us, though not to others."

For all their pride in Indian heritage, Navajos take US citizenship seriously. "You can't separate being Navajo from being American," said Edward P. Begay, a member of the tribal council and of the New Mexico Bicentennial Commission.

Navajos are especially proud of their military service.

"Code talkers," Navajos who used their language as a code to confound the Japanese during World War II - marched in the Rose Bowl's Bicentennial parade and plan to march in Washington on July 3 and in Philadelphia on July 4.

In hopes of obtaining considerable government and private funding, the Navajo Bicentennial Commission announced plans for more than \$8 million in projects, but now has scaled down its plans to concentrate on a heritage center and a film project.

A Washington Post Service article from Milwaukee (Wis.) Journal.

Indian Health Conference



INDIAN HEALTH CONFERENCE - Over 100 Indian community health representatives from seven states held a conference in October on the campus of Northern Michigan University in Marquette to discuss health programs and problems. Shown here are (back, from left) Lois Cook, Rapid City, South Dakota,

president of the Seven State Indian Health Association; Douglas Sakiestawera, Denver, Colorado, a member of the National Indian Health Board; and Pauline Tyndall, Macy, Nebraska, community health representative. (front, from left) Laverne Lind, secretary-treasurer, Eagle Butte, South Dakota; Alva Thompson, program planner, Eagle Butte; and Lorna Otto, Mt. Pleasant, Michigan, community health representative and conference hostess. States represented were Michigan, North and South Dakota, Minnesota, Nebraska, Iowa and Wisconsin.

An election was held and the new 1975-76 officers are: Douglass Sakiestawera, Lake, Minnesota, president; Laverne Lind, Eagle Butte, South Dakota, vice president; and Nicky Solomon, Winnebago, Nebraska, secretary-treasurer.

(NMU Photo)

held in your area, and answering promptly any questionnaires or surveys which are sent to you.

Clearly the success of the Commission's work lies in your involvement. For further information on how you can contribute to the Commission's efforts, contact: American Indian Policy Review Commission, Congress of the United States, House Office Building Annex No. 2, 2nd and D Streets, SW, Washington, D.C. 20515, Phone: 202-225-1281.

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AIPAA
Member

Published monthly by the Organization of North American Indian Students...

Editorial

UPPER PENINSULA ECUMENICAL COORDINATING INDIAN COMMITTEE SUPPORTS NISHNAWBE NEWS

The staff of Nishnawbe News extended their appreciation to the Upper Peninsula Ecumenical Coordinating Indian Committee...

Our all Indian basketball team will be hitting the hardwoods shortly thanks again to the U.P. Ecumenical Coordinating Indian Committee's support...

EDITORIAL NOTE: The staff at the Nishnawbe News would like to give their special thanks to Mr. Jim Carter, Mr. Robert Bailey, and to Bev Martin for their assistance in completing this issue...

Bay Mills Receives CETA Funds

Gov. William G. Milliken has released \$188,940 in Comprehensive Employment and Training Act funds to implement a Transitional Employment Training Program at the Bay Mills Indian Reservation...

For Nishnawbe News: Munising Indian Is Typesetter

My name is Mary Jo Pond and I am presently living in Manistique, employed by the Pioneer Tribune newspaper...

Phone 517/732-9743 INDIAN OWNED & OPERATED GREAT LAKES INDIAN TRADING POST L.T.D. 308 S. WISCONSIN - GAYLORD, MI. 49735

MICHIGAN NEWS

New Legal Services Office for Michigan Indians is Opened in Traverse City

The Michigan Commission on Indian Affairs has assisted in the establishment of the Michigan Indian Legal Services Corp by providing a grant of \$14,000.

"As you can see, we are now in the thick of the battle in regards to defending Native American rights throughout the state. It is still important that we have the full support of the Indian people throughout the state...

Bailey Named Council Head

MARQUETTE Robert R. Bailey, Director of American Indian Programs at Northern Michigan University...

He had been reappointed earlier this fall for a one-year term by John W. Porter, superintendent of public instruction for the state department of education.

LETTERS TO THE EDITOR

Native Crafts to be Featured

Ladies and Gentlemen: "Another active long-term program has been established to sell and perpetuate Indian crafts, and to purposely help Indian crafts-people to independence.

Work and Learn: Students Build Houses at Hannahville

A "learn as you build" project on the Hannahville Indian Reservation is on schedule and progressing "very well," according to Russ Dees, building trades instructor on the project.

Called an Indian Action Team, the program got underway last July funded by a \$100,000 grant from the Bureau of Indian Affairs.

Trades being learned on the job include plumbing, electrical work, masonry and carpentry. The trainees are receiving high school credit for their work in basic building skills.



Members of the Hannahville Housing Project are as follows (left to right): David Teepib, Amos Meshigaud, Hank Philemon, and Charlie Alexander...

First In State: School Bells Ring On Reservation

HANNAHVILLE, MICH. Since September 15, things have been busier than ever at the Hannahville Potawatomi Reservation Community Center...

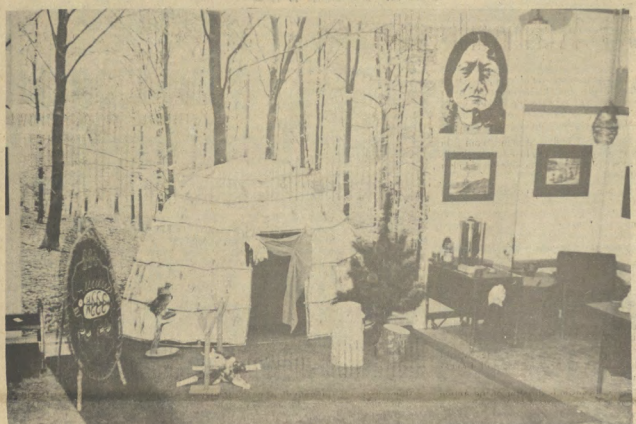
tutoring programs were begun at Bark River. Two years ago Title IV (part A) of the Indian Education Act enabled more funds to be channeled through the public schools for cultural enhancement of Indian students...

Sacred Ceremonials Conducted By Mide People

by Cheryl King



CHARACTERS ABOVE FROM Magic Tree are the Legend Telling Owl, 'Beary' Bear, Roscoe Raccoon, and Bobcat Hawk. Picture below is the setting where the owl tells legends. (NMIU Photos)



'Magic Tree' New Indian Program

Sault Ste. Marie, Mich. — The Magic Tree is a locally produced weekly television program which supports a government funded grant for Indian Education called Title IV-B. The program takes place in the Upper Peninsula of Michigan in the town of Sault Ste. Marie. Under the Title IV-B grant, now in its second year a preschool class is operating in two daily sessions under the direction of Mr. Joseph K. Lamson, Director of Indian Education called Title IV-B. The program takes place in the Upper Peninsula of Michigan in the town of Sault Ste. Marie. Under the Title IV-B grant, now in its second year a preschool class is operating in two daily sessions under the direction of Mr. Joseph K. Lamson, Director of Indian Education called Title IV-B. The program takes place in the Upper Peninsula of Michigan in the town of Sault Ste. Marie.

The preschool children are of native American descent and the emphasis of the class is in three areas: 1. readiness for kindergarten; 2. an introduction to Indian culture and heritage; 3. to promote awareness on the parents' part to participate in their child's learning experience, and that's where the Magic Tree enters the picture.

The program portrays what the preschool child is learning each week and broadcasts it to the community each Saturday in a half hour television show over the local cable facility.

Majority of the show takes place in the studio with segments filmed in the community and in the classroom as well. A full miniature television studio was set up for this project using such video equipment in a converted classroom.

The original staff for the television component included a producer-director and an artist, plus using the preschool teacher as the main television personality. The staff now includes four full time people in addition to the preschool teacher. The Community Action Center, has helped by funding part time studio helpers. Resource people are drawn from the community when they are needed and cooperation has been very good.

The constant striving for better production and more creative expression led to developing puppet characters around the woodland forest theme. Eight characters have been created, six of whom are puppets and two are people in costume. The Magic Tree got its name because the set is the inside of a tree and the characters are either woodland animals or legendary characters typical of Indian lore and local culture.

The central characters are Seel Skunk, a passive sensitive creature who wants to inform and make the world a better place, and Roscoe Raccoon, a rascally little guy who likes a good time, often at others' expense. Roscoe really knows what's best but the problem is getting him to do it. In addition there are two other characters made from socks named Seaside and Stalworth. They are called super-socks and are friends of Mr. S, an inflatable doll from New Dimensions Inc. (Alphatime) which

carries a complete set of inflatable dolls plus teaching aids. Seaside is the buffoon, though sensitive, and Stalworth is a boastful know-it-all. The scenes usually involve two or three contrasting characters at a time whose job is to relate what is to be learned through different situations and to direct the action between prepared segments of the show.

Other characters are a bobcat named Bob, Samantha Sock, Old Man Wilker, a bear named 'Beary' and he will evolve as a central character where mobility in demonstrations are necessary. At the present time, we have two more puppets being constructed. These will be small Indian men called "Pickawiganyes". These are legendary little people who live in trees and teach children lessons of life. The half-hour program presented weekly is broken down into various segments.

The main two segments are: Indian culture and heritage; and classroom teaching reinforcement. Under Indian culture and heritage a legend is told which was the main form of transmitting history among Indians in this region. The legend, told by four minutes in length, is usually told by the owl in a wigwam setting and is set to music with graphics or pictures. The legend is tied in with another segment called "Indians Knew". This is a short, (minute and a half to two minute), contrast in which the practices of the Indians of the past are set against the similar things that we do today, focusing on the debt we have to what the Indians taught the settlers of this country. Another segment, usually three minutes in length, is called the "Way of the Wild" in which either films or still pictures are used with a description of certain forms of wildlife. For example, the legend might be fishing and the "Indians Knew" would show through graphics how the Indians used to fish and how we fish today.

The other half of the program is devoted to the characters of the Magic Tree are reinforcing the themes presented and are carrying an alternate theme which will run through the show, as well. For example, the necessity to listen to others who are trying to help you for your own well being and safety.

The other half of the program is devoted to one of the letters of the alphabet. Here, again, a consistent theme is usually maintained. The fishing segment would be tied together the week after the kids learned the letter "F". We use the inflatable letter people of Alpha Time. We also use objects that begin with the letter "F" and the studio characters practice naming them. A song is also tied in about the letter person, supplied by Alpha Products. In the case of Mr. "F", the song

is about funny feet. On this particular occasion, we took Mr. "F" to a local shoe store to help him find shoes to fit his funny feet. The results was, the only shoes that would fit were a pair of handmade, Chippewa Indian Snowshoes.

Our outside segments are filmed using a portable video camera. We try to film in the community where possible to build local interest and to show the kids more about where they live.

Other parts of the program include practicing the alphabet, saying numbers, working with concepts, and body parts. Many times this is done with the portable unit, again by going into the preschool classroom and filming certain teaching principles each week. The classroom sequences are always an integral part of the program to better inform the parents as to what is occurring in the classroom that week. Usually, one or two short segments are tied into each program.

Timeliness is a key and we generally are only one week behind the class in airing our program.

The program is shown on Saturday mornings at 8:30 a.m. on the local cable station which has 2,300 subscribers, for those homes of the children who do not have cable one of two home school visitors take the program into the home with portable video tape equipment. The home school visits are part of the parent involvement concept which monitors and reports the child's progress to the parent.

In addition, monthly parent meetings are held in the classroom. Mothers and Fathers are encouraged to work on educational projects as a group such as making educational games, helping in the classroom, or decorating and helping to plan parties for the children.

The home school visits are probably the most intensive exposure the parents receive to the program and the process used in their education.

The Magic Tree has always been in a form of evolution. We believe, at this point, we have positive acceptance from the children and many people in the community who have seen our program.

In a poll of members of the Original Bands of Chippewa Indians, 197 people were questioned as to their opinion of the Magic Tree. Of the 140 who had cable television, 92 had seen the program and responded favorably to its content. Twenty-five of the 29 parents whose children were enrolled in the preschool were contacted in relation to the program. Twenty have seen the program and did not because of various reasons, but when asked how their children responded, 23 said that children liked the show and responded very well while 2 were indifferent. When they were asked whether the program caused them to be more involved in the education of their

each individual, no matter what race they belong to, there were seven great weaknesses to overcome. Eddie pointed out that non-Indian people were not allowed to carry a Medicine Bundle, conduct ceremonies, or be the head of a clan.

Later on that night Eddie called the people together to have another talk - the subject of which was the dissemination and bad feelings that seemed to flow in the camp. He felt that if he were the cause of all those bad feelings, then he was ready to pack up and leave. He asked the people what they wanted to do.

It was decided that the ceremonies were to go on as planned - and a spirit ceremony was to be held specifically for the purpose of getting guidance from the spirit world on how the remainder of the camp should go. Later on that night, I guess, Eddie discovered that his means to get back home was stolen and so he couldn't go anywhere.

The next day, the sweat-lodge was built of willow branches - the door faced the East. It was covered over with blankets and canvas since there were no hides to be had. There was a small pit dug in the middle where the seven stones were to be placed. The pit symbolizes the womb of the Mother Earth, and to be purified in the sweat lodge means to be spiritually reborn.

It was said that the women's lodge was especially beautiful - that the little blue birds were Eddie's special guardian - spirits or allies came into the lodge floor around and sang.

It was also said that an Eagle spirit was in the lodge. All the women cried out of sheer joy - their weeping could be heard outside. For each of the seven stones, seven stones were placed in the pit. These stones represent the seven grandfathers and the participants inside the lodge were instructed to greet them as such when they were placed inside. The stones also represented the seven sacred teachings.

After the sweat-lodge ceremonies were over, a Spirit Ceremony was held in Eddie's tent near the sacred fire and altar. A medicine tea, which was made earlier that day, was drunk by all who went to this ceremony. It was instructed that the people who wore glasses or had any metal jewelry on were to take them off. These same instructions were given for the sweat lodge.

The purpose behind this was that people would see with the eyes of the heart and also would make the entrance of the spirits easier. Each person experienced, heard or saw - according to the purity and the cleanliness of their hearts - though I am sure that most of them heard the cry of the spirit eagle inside that lodge.

Afterwards it was decided that the spirit had a hard time of it to enter the lodge that hard and negative feelings, thoughts, and problems were too much in evidence for them to come in. Eddie got a message that perhaps it was not the right time, and that more success could be had with it another time.

After the ceremony a feast was held in the classroom. We have expanded our television programming from the preschool to include all grades with an Indian culture program for third to sixth grades called "The Woodland Way" and an Indian culture program for the 7th to 12th grades called, "Spirit in the Sky". Our two new programs will expand greatly in the area of Indian history, not only the geographic area, but the entire continents of North and South America.

Once our program has been used on the local cable, they are available to classes within the school system to tie in with their curriculum. We have found the television to be a viable medium for reinforcement to classroom activities and to introduce new ideas. It has been found to be desirable that the above new ideas are presented during the program they are reinforced at that time by stopping the tape or discussing afterward the points made in the film. To help in the reinforcement process, we supply the teachers with program outlines guiding them as to the main points presented in the program stopping places. We eventually want to make our program available throughout the state to go along with curriculums in Indian education.

The philosophy of our program is of course educational but also very ethnic, involving many native Americans in the productions as possible. The main thrust of this education process speaks for itself, to show the children how to be and to what we can learn from the macroscopic knowledge and lifestyle of the native Americans.

Further information on this project is available and can be obtained by writing to: Media Production Center, Sault Ste. Marie, Michigan 49783, Phone: 906-655-1531, Extension 65.

which the four sacred foods of the Ojibwa were served - wild rice, berries, meat (venison), and corn. This was followed by a pipe ceremony and a talk given by Eddie. After this, he opened the floor for everyone to say what they felt. Some of these talks were very heartfelt and indeed, and especially remember the talk that Edna gave, which she began in English and then switched to Ojibwa when she found she could not express it clearly and desistly what she felt in English.

About midway between all of these events, a young Ojibwa entered the lodge. He had hitchhiked all the way from White Earth Reservation in Minnesota carrying the pipe that belonged to Hole-in-the-Day - a great warrior - chieftain of the Ojibwas. He said that the pipe had just been taken away from "captivity" and that it had to be purified in the proper manner.

Eddie said that it was especially significant that the pipe had traveled from the West to the East and that it was quite an honor for him to bless the pipe and bring it into use again. And so, this pipe was passed among the people - it was a most beautiful pipe. It looked to be almost three feet in length and it had on it many wooden rings or circles. Eddie said that these represented all of the songs given to the Ojibwa people from the beginning of their existence.

The last day of the camp a semi-rite service pipe ceremony was held. Tobacco bundles were given to all who had come, and gifts were exchanged. Eddie presented Edna with a pipe and Jim also, because he felt so strongly about their coming to the camp to share their past experiences with him and with everyone. He instructed them to take care of the pipe until such time as a young man would appear to become the caretaker of the pipe on the Maistoulin Island.

It was also significant for the pipe to travel homeward with them in the Eastward direction. The direction of the renewal and knowledge. It was one of the best experiences in my life to have been able to do this and to hope that everyone who reads this will someday have the same experience. I truly hope that one day Eddie Benton and others who went on a vision quest last spring will see that vision come to life and reality and that in Eddie's words "a whole nation will follow."

POST-SCRIPT FROM EDDIE BENTON
I have listened to the teachings of the Ojibwa for 40 years. I have held a Medicine Bundle since the age of 13. I have been given the rite of fourth degree. I was, along with the fourth degree, I was given the right, more the responsibility, of receiving two sacred dances. They are the Buffalo Dance (a heading ceremony) and the Chief Dance or Dream Dance.

Because I feel an urgency in my heart and because we, the world, are standing at the very brink of a world-wide, cataclysmic, cosmic event, or a social upheaval or a revolution of spirit or the destruction of the white man's world or ways, and maybe all of these things combined.

It is time for Anishinabe to return to the Red Road and follow the true path of our grandfathers and grandmothers. And because I feel that time is short and there is much to be done, I have not the time to enter into theological debates or the question of who has the right to do what nor am I about to question or bargain with the creator. I can only witness for my faith, and the path my Mother and Father and all of those gone before them have followed.

I would only ask that all Anishinabe seek the path that generations upon generations have followed. When you find it, you will find true peace, strength, love, and brotherhood. You will become a whole person. I follow the Red Road and am willing to share the pitiful little that I know of the sacred teachings."

POST-SCRIPT FROM CHERYL KING
Further notices for ceremonies will be posted in this newspaper."



White Beaver



Know Your Language

By Jake R. Osawawememe Grunty

Amni Anishnabe's: Here we are back once again with some more new words for your language booklet. Thank you and our brothers and sisters at Nishnawbe News for the kind mention of the marriage of Osawawememe and Kaachiniese-May many years. We have received many wedding congratulation cards from many of our people. And we shall cherish them and put them amongst our treasured property. We would like also to mention a big and Happy Congratulations to Mr. Charles Shedin to Mr. Harriet Holloway. They, too, have seen the Sun 'upid shoot his arrow straight into their hearts. And now they are Mr. and Mrs. Charles Shedin of Tri-County American Indians, Inc. of the Soo.

Ojibwa-Ottawa

- Onagak
- Wegogss
- Makak
- Njisesabuss or Mbagis
- Pakisowamnik or Shee-sheer
- Pakisowimabak
- Animikees
- Wikavel
- Migsowak
- Migsowigosowin
- Aniskosesimnak
- Mukwa
- Meeshitone
- Kipakinawin
- Rimelkain
- Onishishin
- Onishishi
- Anik
- Oxam
- Nipewin or nibagan
- Amo
- Weyas or Bishkikiwi
- Shingobewabo
- Chibo or chibwa
- Nimachita
- Otanang
- Asa-wish
- Pakiti
- Tobeyewadimowin
- Shepetaan
- Ritepewetawin
- Niepotawa
- Kitoogan
- Onisat
- Anaming
- Kichtipison

English

- Bark
- Birch Bark
- Basket
- Take a bath
- Bath Room
- Battery
- Bay
- Bead work
- Beans
- Bear
- Beard
- I beat you (game)
- I beat you (violently)
- It is beautiful
- It is beautiful
- It is beautiful
- Beaver
- Because
- Bed
- Bee
- Beef
- Beer
- Before
- Begin
- Behind
- Being
- Belch
- Belief
- I believe it
- I believe you
- I believe him
- Bell
- Belly
- Below or beneath
- Belt

Indian Woman First In Her Field

by Emmett George

THE MEN are very mannerly and helpful. They even help her in and out of her raincoat. But this is something more than the treatment accorded women in polite society. It is part of the reaction to the presence of the first Indian woman working at a Chicago area construction site. Mary Christensen is a flagman for the R. W. Dunstman Construction Co. in Bensenville, Illinois. EACH MORNING the Chippewa mother of two gets up at 5:30 a.m. and drives an hour and fifteen minutes to a highway construction site about three miles west of Addison near Glen Ellyn Road and U.S. Hwy. 20. There, Mrs. Christensen labors alongside scores of male workers for an average of 10 hours a day, she said. "The guys keep asking me, 'How do you feel?'" she recalled of her first days on the job. "And I wasn't ashamed to tell them that I was tired, because I knew they were tired also."

The former resident of Lac du Flambeau, Wisconsin, said that though the first few days were tiring, she has now just about adjusted to a life of ditch-digging and riding on the back of trucks. "I DON'T FEEL this is a woman's job thing," she said. The greatest attraction to the job was the \$7.20-an-hour wage. "But Chippewas are usually go-getters, and I like the challenge," she said. The reaction to Mrs. Christensen has been a bit too casual, she quipped. Last week she said that her work crew drove off and left her standing on a deserted highway. "MINUTES LATER my foreman drove up and said, 'You got left, didn't you?' And I said, 'Yes, it looks that way.'"

A Long Trail To The State Bar

OKLAHOMA CITY - Patricia Paddley Horse is the first known full blood Indian woman to be admitted to the Oklahoma bar.

Mrs. Horse, a Kiowa, looks upon her combined role as a woman, an Indian and an attorney with "a combination of pride and a slight hesitancy on my part." "It's not that widely accepted yet," she said. "I have friends that have yet to congratulate me." Some Indians believe she sold out to the white establishment by becoming a lawyer. She feels no betrayal of her race. "I'm full blood and I can do with it what I want," she said. "I can speak Kiowa, I can eat all the Indian dishes and I can fix them."

She said she almost failed her first year in law school because she was commuting from Anadarko, about 50 miles from Norman. "After a long talk with her children, now aged 19, 18, 15 and 12, she moved to Norman, leaving them with her mother." She and her husband divorced while she was in law school. In her final year there, her mother died. "I seriously considered quitting law school," she said. "I had taken so much, and she was going to be the one to be so proud of me."

WIGWAM FIXIN'S

CRANBERRY PORKCHOP CASSEROLE

1 Thick Pork Chops
1 Tsp. Salt
1/2 Tsp. Pepper
Flour

Trim off a little fat from the pork chops. Season chops on both sides with salt and pepper, dredge lightly with flour. Melt a little pork fat in skillet and brown chops in it. Arrange in a casserole. Mix the washed cranberries with sugar and water. Put cranberry mixture over the pork chops and bake in a moderate oven (350 degrees) for about an hour, until tender. This is for four servings.



HULL CORN SOUP

(From Archie Johnson)

1 quart of dry corn will make 2-2 1/2 quarts of cooked corn
Use 1 pint of CLEAN hardwood ashes to 1 quart of corn
(Do not use any ashes that have been started with any kind of oil)
Add salt pork in the ratio of 1/4 pound per quart of cooked corn
Add 1 small can of No. 3 red kidney beans
NOTE: This recipe can be doubled, tripled, etc.

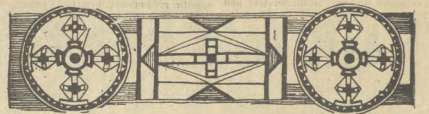
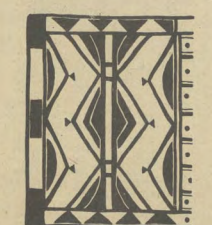
- DIRECTIONS**
- Using cast iron kettle for cooking, add corn to ashes and water enough to cover corn. Corn will turn yellow.
 - Bring to a boil until the kins and hulls start slipping. Test the corn frequently by using your fingers and thumb to see if the hulls come off easily.
 - When hulls are ready, put whole mixture into a corn basket to drain. Then wash with cold water until clean.
 - Put back into kettle (with water) and let come to a good boil until suds start forming at the top. Wash once again with cold water.
 - Return corn to kettle and boil once more and wash for the last time. Corn should now be clean.
 - Corn is now returned to the kettle (do not use aluminum kettle) and cook until washed kernels are soft (1 1/2-2 hours, depending on size of batch and degree of heat). Add parboiled salt pork (cut up in pieces) and add canned kidney beans 1/2 hour before done.

FRY BREAD

(or Ghost Bread)
(Recipe from Mary George)

6 cups flour
1/2 teaspoon salt
1 teaspoon baking powder
2 1/2 cups dry milk

Mix together flour, salt and baking powder; separate in middle then add your milk. Stir until ingredients are mixed thoroughly into a ball. Dust with flour, make patties with a hole in the center and then fry it in 2 tablespoons of shortening. When brown, turn over. Makes 1 1/2 dozen



CORN BREAD (Ga-Gai-Denh-Doehn)

(By Hazel John)

3 quarts white corn
1 lb. pluto or Indian kidney beans
3 pts. settled ashes (preferably poplar)
cast iron kettle (5 qt.)
wooden paddle (5 qt.)
wadded paddle
corn washing basket
sifter for ashes
sifter for flour
dipper
saucepan (2 qt. capacity)
dishpans (2)

Put on water to boil in cast iron kettle - approximately 1/2 full. When water comes to boil, put in corn and mixed ashes. Stir with paddle until well sifted. Boil corn and ashes for 10-15 minutes. Clean beans and put on to simmer in 2 qt. saucepan for approximately 1 hour. Test corn by putting in cold water and seeing if outer hull comes off. If outer hull comes off easily, drain corn into sifter basket and rinse in epid water until clear. Use towel to absorb water in corn. (I usually prefer to have the corn done night before so that it is thoroughly dry.) Grind corn in food chopper - finest grind - sift 2 or 3 times. Fill aluminum kettle approximately 1/2 full - put on to boil. Drain beans when cooked, rinse twice. Pour into sifted corn flour. Mix (use wadded paddle). Add boiling water until well mixed (approximately 4 dippers full). Too much water - dough gets mushy. Too little water - dough gets hard. Fill dish pan with cold water. Hands should be cold. Dip hands in cold water when necessary to keep hands from sticking to dough. Place wheel on wood paddle and put in boiling water. Cook approximately 50 minutes. Check every few minutes and separate wheels (which are standing) so they won't stick. Wheels are done when they float. Water in which wheels were boiled can be drunk.

DRIED CORN

(Go'geenh'saah')
(By Miriam Lee)

12 ears white corn (in milky stage)

Preparation:
Scrape corn with sharp knife three times. First time, scrape corn just to break off kernels. Second time, scrape remainder of corn half way. Third time, scrape off rest of kernels on cob. Then use potato-masher and mash all kernels until milk comes out. Take loaf pan which is about 1 1/2" deep, grease and put in all corn that has been mashed and bake in oven until all kernels are golden brown. Use low heat and bake approximately 45 minutes. When kernels are brown, let cool for about 15 minutes then cut up and store.

TO Indian artists-craftspeople of the Great Lakes States: This is a survey to determine your need for a company which sponsors, promotes and sells your work. Please indicate your wish for any or all phases of the project. Mail to AMERIND, P.O. Box 122, Lapeer, Michigan 48446.

My work published

My work sold internationally

A Great Lakes Center at Sault Ste. Marie for marketing and shipping including studios for perfecting my work and learning other skills.

NAME: _____

ADDRESS: _____

CITY _____ STATE _____ ZIP _____ BOX NO. _____

MEDIUMS USED IN MY WORK _____

TRIBAL NATION(S) TO WHICH I BELONG _____



National News

Gas Pipeline to be Fought

Continued From Pg. 6
 the seriousness of the situation. Blair announced that he was willing to delay construction until the native people and the Canadian government could settle their dispute.
 But rival pipeline companies aren't willing to wait, they say Alaska will wait only so long to pipe out the gas.
 James Wabshche, president of the Federation of Natives of North of 60, says

that the native people will go to court to seek a temporary halt to the project if current arguments, and a set of hearings before the National Energy Board fail. Included in the federation are Northwest Territories Indian Brotherhood, Metis Association of N.W.T., Inuit Tapirisat of Canada, the Committee for the Original Peoples Entitlement, and the Yukon Council of Indians.

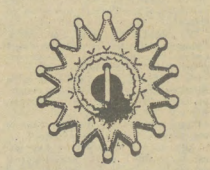
Proposed Regulations for Removing Persons From Alaskan Roll

Proposed regulations for removing persons erroneously included on the roll of Native Alaskans eligible for benefits under the Alaska Native Claims Settlement Act are being published in the Federal Register.
 A roll of eligible Alaska Natives was conditionally approved December 17, 1973, subject to correction based upon appeals or other legal determinations of individual eligibility. The proposed regulations establish procedures for the disenrollment, with due process, of persons not entitled to the benefits.
 Under the Act, persons on the roll will share ownership, through stock holding in their regional and village corporations, of 44 million acres of land and \$1 billion in cash distributions, over a period of years, of \$62.5 million.

According to the proposed procedures, when the enrollment coordinator concludes, after investigation, that an individual was improperly enrolled he shall initiate a contest proceeding by filing a complaint with the Office of Hearings and Appeals. An Administrative Law Judge will then be assigned to the case. Copies of the complaint and other pertinent documents must be served upon all parties and hearings are to be held in a location as convenient as possible for the contestee, the person whose eligibility is being questioned.
 Under the proposed regulations should be sent, within 30 days of publication, to the Office of the Secretary of the Interior, U.S. Department of the Interior, Washington, D.C. 20250.

Grand Portage In Law Suit

At a regular meeting of the Grand Portage Reservation Business Committee held on October 30, 1975, a resolution was passed to initiate a law suit against the State of Minnesota, the Department of Natural Resources, Cook County and Area Game Warden for continuing to make arrests of Indian people in clear violation of treaty law.
 The treaty of 1854 states quite clearly that the Chippewas of Lake Superior, in the territory ceded to the United States, "shall have the right to hunt and fish therein" and that right was never relinquished.
 The law suit will seek \$20 million dollars in damages from the defendants.
 (Press Release - Grand Portage Reservation Business Committee)



AIPRC Task Force Chairman Testifies Before House Subcommittee

WASHINGTON, D.C. - If existing federal health training assistance programs for Indians were as successful as HEW claims and parity had been achieved between Indian and non-Indian health professionals, there would be over 800 licensed Indian physicians and 600 Indian dentists and pharmacists from reservation areas alone practicing today. Instead, no more than 30 physicians of Indian descent and even fewer dentists and pharmacists practice in the United States at this time.
 This was one of the many examples cited by Dr. Everett Rhodes, Chairman of the American Indian Policy Review Commission (AIPRC) Indian Health Task Force, in testimony presented as President of the Association of American Indian Physicians before the House Indian Affairs Subcommittee in support of H.R. 782, the Indian Health Care Improvement Act.
 The six sections of this bill introduced by Congressman John J. Rhodes of Arizona - provide for improved health manpower training, health services and health facilities, as well as for more

efficient access to health services by reservation and urban Indians. The bill also requires that the Secretary of HEW deliver a yearly report to the President and Congress on the progress made in implementing the provisions of the Act.
 Dr. Rhodes' remarks on the Act accompanied the testimony of Congressman Rhodes and Senators Paul Fannin, Barry Goldwater and Henry Jackson, all of whom supported the bill in the Senate, where it passed unanimously earlier in the year. These witnesses, as well as many other representatives from major Native and non-Native organizations, echoed Dr. Rhodes' statement that "There remains a glaring disparity between the health levels of Indian people and that of the general population. These unidentified health needs have come about as a result of a continued shortfall of about 30 percent in delivered services."
 In addition to supporting the bill as it stands now, Dr. Rhodes made several specific recommendations for amending the legislation. These included:

1. Adding a clause which would clarify the language of the Snyder Act of 1921 - which handed the Federal Government the original legislative mandate to provide health care for American Indians - in order to establish a more definite foundation for federal responsibility towards Indians.
 2. Adding an appropriation to the bill of not less than one million dollars during the first year for a specific research mission by the Indian Health Service or by an Institute of American Indian Medicine, and
 3. Amending the bill to authorize the establishment and funding of such an institute.
- Dr. Rhodes announced as part of his testimony that he had attempted to discuss both the bill and these amendments with HEW Secretary F. David Mathews earlier, but that he had not been able to obtain an audience with the Secretary. He added that he hoped and expected that the Indian Health Care Improvement Bill would be reported out of Committee and voted on by the House by the end of this month.

Survival In A Changing World

By Marlene Cymbok
 It was not the typical book promotion visit. The author came to town quietly, without the usual advance fanfare.
 The invitation to the reception in his honor at the Canadian Embassy did not mention his name or the title of his new book. And once he had accepted it, he did not speak unless he was approached and never got up until he had finished to leave.
 It was not because George did not know who he is. Chief Dan George, 76, is familiar to anyone who watches television or goes to the movies. He received an Academy Award nomination in 1971 for his role as Dustin Hoffman's adoptive Cheyenne grandfather in "Little Big Man" and was most recently as Art Carney's jail inmate in "Harry and Tonto."
 It was probably because he is a simple man who does not like a fuss and who prefers not to push himself upon others. When he is asked, for example, why he has written "My Heart Soars," a collection of his thoughts and philosophy, accompanied by sketches by Helmut Hirschschal, he does not give the predictable answer.
 "The sketched, the fellow who did the pictures, wanted to do a book," he said. "Somebody told him about me and he came to my house in Canada. He just asked me the questions and I gave him the answers about how my life went, the way our culture is. It is something we do not like to talk about, our culture. It is our private story. Nobody likes to talk about their private lives."
 Chief Dan George, despite his reluctance, does have something to say and it becomes increasingly clear during conversation that he believes with a passion what he has written. His book is about youth and old age, nature and a way of life that is no longer what it once was.
 "The coming of the white man changed us," he said. "They brought their English language and different ideas of food. We got pushed away from our hunting and fishing grounds. They took our land and gave us no compensation. Our tribe lost all but 20 acres in 1912."
 He was born on the Burrard Reserve in North Vancouver, British Columbia, in 1899, one of seven brothers and four sisters. As a child, he lived in his grandfather's house by the beach along an inlet. He lived as his people had always lived, helping his parents fish, hunt and harvest, learning to preserve and store food for winter use.
 "The land was taken when I was 12," he said. "I was not old enough then to feel I had lost something. But I remember my grandfather bringing his son 'dad' to put us all in school to get an education so we could find employment. He felt there was going to be a change with the coming of the white man. He wanted to survive in a changing world. He didn't know English. He was not educated. But he was smart."

He saw what was going to happen and he was right.
 He shook his hand slowly. "We lived off the land before, what the Great Spirit gave us," he said. "Today, if we want food, we go to the Safeway."
 His words, however, are spoken in sadness, not anger.
 "We are not bitter," he said. "It is our culture to accept anything that happens to us. It is the way of our people."
 For 25 years, he served as chief of the Co-Salish tribe, a position he inherited from his father as the eldest son.
 "In them days they didn't know nothing about drinking and drugs," he said. "Indians didn't know what it was to kill or rob somebody. Our people used to smoke mind you, but it was just Indian tobacco."
 He has not always been an actor. He was sent to boarding school when he was a child, as his grandfather requested, and left school when he was 16 to become a logger. Later, he worked as a longshoreman on the Vancouver waterfront. His show business career did not begin until he was 30.
 "I felt I needed work," he said. "The pay was what I wanted the most. I still had children to raise. I was concerned that I do the acting properly so I wouldn't lose my job."
 Today, he is recognized almost everywhere.
 "But it doesn't change me," he said. "I'm an Indian. I'll always be an Indian. When I go home to the reserve, I live as an Indian. The other Indians accept me and they are pleased and proud of what I am doing."
 Part of this pride, he believes, comes from his continuing efforts to change the screen stereotype of Indians.
 "Cowboys and Indians, good guys and bad guys," he said. "Indians were always shown as scalpers and wagon burners. It never happens that way unless there were renegades running around without a home. The way they portray us is against our way of life."
 He has turned down many scripts for that reason, he said, and was permitted to rewrite those portions of "Little Big Man" he felt were unfair to his people. Before we started the film I told Arthur Penn the director that I wouldn't do anything to bring down the image of the Indian. He said, "Let me have my way."
 Although he has achieved success as an actor, Chief Dan George says his work as a spokesman is the most satisfying of all.
 "I liked that life the most," he said. "Because on the waterfront, I had about 1500 friends. Everyone knew me and treated me well, and I was happy."
 -from the Los Angeles Times
 (Some of Chief Dan George's poetry appears on the last page.)



Indian Jewelry

By Leon Grant

Turquoise and silver jewelry is a century old symbol of "Way of Life". The Spaniards trespassed through Southwest Indian territory without harm or loss of any single life. This surprised the courtesies and hospitality extended to them.
 In return they expressed their appreciation by teaching their new friends (Navajo) an intricate art of silversmithing. This gesture is to preserve the symbol of friendship, integrity, and honesty.

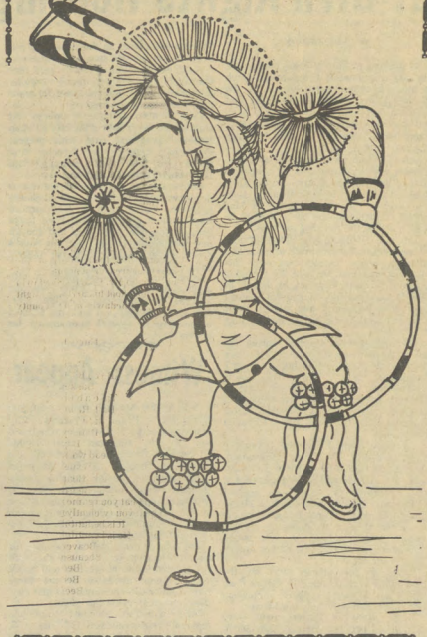
Indeed, this is the hallmark, "the way of life" which has bridged the heritage between old and the young Navajo Indians.
 Silversmithing is a handed down tradition and the Navajo's respect it. A Navajo silversmith is a humble and modest about his sacred tradition.
 The Navajo silversmith has no guidelines, only that the great spirit reveals to him, no blueprints, no sketch books, no pictures.

The Indian silversmith is recognized through his work. If he makes rings, then this is the line he concentrates. He does not diversify himself. He has enough to do with his many Navajo-made tools. Then he uses the top quality turquoise and the right type of gage silver.
 The Navajo silversmith offers no mail order business nor guarantees a date for his finished product. Every piece he makes is a different design. It is taboo to disassemble. Yes, it takes him many days and long hours to finish his creative piece, but it paramount of individuality, rare and rather expensive. The Navajo silversmith does not conduct assembly line production.
 Indians who are craftsmen no matter what part of the country they are from, are professional craftsmen. They do not offer 50 percent discounts, \$1.98 bargains, specials on Mondays, door prizes, raffle tickets, make-it-yourself kits, cheaper by the dozen or special discounts to wholesalers or jobbers.
 Nor does he have a lay-a-way plan or consignment. These are white people's tricky cheap sales gimmicks because a white man sells on quantity and not quality.
 The Navajo Indian Jewelry today is cheapened by white people's thieves, hustlers, liars and fast buck makers from the cities.

All their junk is made on the assembly line production, machine stamped wires, and usually not a single Indian employed in these manufacturing outfits. This type of white man is a fake Indian jewelry pusher and he knows it; this is why he has no Indian friends. His junk is poisoning the market while using the innocent public at the expense of our American Indians.
 These white people's hustlers are leaving their fake non-existent so called business cards with phony reservation village and Indian bordertown addresses. They claim to be long time Indian traders and they are specialists in Indian jewelry and appraisers in Indian Arts and Crafts. They claim to be buyers for collectors, investors and museums.
 The fly-by-night promoters are gangsters who are rich with vocabulary descriptions accusing us reservation Indians and the bordertown merchants, for using and making millions of dollars on their white man's greed.
 Another fraud is happening in the cities, resorts and city dumps, far away from the Indian countries.
 They are using non-existent, no Indian-connection promotion gimmicks, advertising in fancy and sympathizing tones: "Coming soon to this city; 1. American Indian Arts and Crafts, 2. Indian Jewelry Direct from Indian Reservations Indian Jewelry Auction; 3. Indian Pow-wow and Jewelry sale; 4. Indians Arts and Crafts; 5. Indian Arts and Crafts Indian Scholarship Program and Benefit."
 They have convinced the local news media and the general public through press releases, because this is a public service project and benefit, "every cent goes to the reservation Indians." I wish they were serious.
 After all the scandal the white man gangster has long left for the other side of the coin, now the fake jewelry begins to take evidence. The so-called inlays and cheap stones and plastics are falling apart. The Mexican and sterling silver bracelets and rings etc. are bending and breaking. The grips and complaints and threats begin to spider web their way to the Better Business Bureau and to the local newspapers.

Again, the Indians back home are getting the blame for sending fake jewelry to the cities with our Great White Father. Someone should take time out and thoroughly investigate these crooks. Americans have a historical reputation for "locking the barn after the horse is stolen."
 The local shop owners are just as much at fault as to blame for all these misleading labels they are drummed for their sinking business. Throughout this United States you see shop names after our Indian people, with little sign attached "Genuine Indian Jewelry and Arts and Crafts."
 In my travels in selling trips I have yet to come across these shops with these names: Holland Dutch Shop, German Store, Swedish Bridget, Irish and Pakey, Poreign Shop, Mexican owner, Curios, selling white man fake jewelry.
 We Indians are at the critical point in our survival. We are either asleep, alert, too lazy, too suspicious of one another, or just don't care. Fellow American Indians wake up! These white people are taking away our tribal heritage traditions. This is one time we should unite and stand strong against these intruders. Let us architect our organization with little sign attached a monument to preserve and protect our heritage.
 (Taken from the Gallup New Mexico Independent - 1975)

Pow-Wow Path



Treaty lawsuit with U of M

Continued From Pg. 1

During the 19th Century the University sold the land. No complaint is made in the lawsuit against the buyers of the land. The Tribes insist, however, that the University has legal duty as trustee to make accounts to the Circuit Court for the monies received from sale of the lands.
 Additionally, the Tribes assert that the University, as trustee has legal duty to account for profits realized from sale of the land. The position of Plaintiffs is that this money should be used to educate Indian children.

Writing in 1885, Thomas McIntyre (Cooley, Chief Justice of the Michigan Supreme Court and former Dean of Defendant's law school, stated that the value of the lands was greater than that given by John Harvard to Harvard University and greater than that with which Yale endowed Yale University, and quite as justly entitled Tontagami and his associate chiefs to grateful remembrance among the founders of colleges.
 The suit looms as another example of our Indian people dealing with the problem of enforcing a written promise made by the first president of the Board of Regents. The title of the Chippewa, Ottawa and Potawatomi peoples' lands was the most ancient, pure and absolute known to man; its validity confirmed by possession and enjoyment antecedent to all pretense of claim by the Regents of the University of Michigan or any other portion of the human race.
 The consent of the Indian peoples to a valid transfer of their title to the Regents of the University of Michigan, the Chippewa, Ottawa and Potawatomi peoples have existed as a distinct community for a period extending into antiquity beyond the dates and records and memory of man. These attributes have never been relinquished.

Johnson, a consultant for the Minority Affairs Division of The Michigan Education Association, is quoted in a 1975 update report on the status of the lawsuit:
 "The University spends more money educating Indians from Bombay and Culebra than it does Indians from Bay City and Cheboygan."
 He goes on to state as he glances up at the face of the young Chippewa boy on the cover of the report "When he's ready for college, will college be ready for him?" This may be one of the most important decisions that will effect the educational opportunities of many Indian students in coming years.



Lawsuit Threatened:

Soo Area Housing Project Target of Civil Rights Suits

By JANE JARVIS

Conflicting testimony about changes in the city's Community Development block grant application and a charge by the Michigan Civil Rights Commission that "Native Americans in the Soo area who did not receive fair or equal treatment" came out at the Civil Rights hearings November 12 in the city...

Eighteen persons testified during the more than 10 hours of hearings, which are being conducted by the Michigan Advisory Committee to the U.S. Civil Rights Commission...

Witness Appear

SAULT STE. MARIE, Mich. — Sault Ste. Marie Mayor Frank E. Pingatore, City Manager George M. DeFrench, Chairperson of the Michigan Civil Rights Commission...

The hearing examined the planned uses for the Housing Act monies in the Sault Ste. Marie area, including state and federal representatives of the U.S. Department of Housing and Urban Development...

Local witnesses included the Rev. James D. Birney, chairperson of the Michigan Civil Rights Commission, and Eva Eicher and Barbara Pine, also on the commission. Joseph K. Lumsden, president of the Ontario Band of Chippewa Indians, also participated...

He also detailed arrangements made to part ensure public participation at the hearings and necessary revisions HUD demanded later for \$110,000 of the CD funds to protect the government's investment in the U.R. program...

By December 17, he said, this had been changed to drop the third year's funding and show \$100,000 in assessments, and by March and June the funding amounts for Mar-Shunk had continued to drop...

Quinn also said that the Mar-Shunk people had played a "significant role" in determining expenditures of CD funds, just as Knowles had said earlier the city had "been quite responsive" to suggestions from the group...

Dr. James Terrian, medical director for the Chippewa County Health Department, and Elisav Van Dusen, nurse, told the advisory committee of the poor health conditions created by malfunctioning septic tanks in the area...

Another witness was Obie Scott, civil rights specialist for the Economic Development Administration, who told of correspondence and conversation with city officials about civil rights protection and Affirmative Action programs to hire women and minorities required on EDA projects...

He said he had discussed this at great length with the city manager and mayor in Chicago when the second phase grant for sewer in the Industrial Park was made. At that time, he said, the city had given many assurances that it would move on the needs of the Mar-Shunk people...

The city, he said, had later sent him minutes of meetings with the Mar-Shunk people to show they were making an effort. No timetable for improvement had been offered or given, he said, but he felt the pressure from EDA had "awakened the conscience of the city to the plight of the Mar-Shunk people..."

However, when asked outright if he were satisfied that the city had done what it had promised to do in this respect, he replied: "No, not as a nationalist." He said he was not for any further city clearances for EDA funds he would immediately ask first about Shunk Road conditions...

Scott said that \$38,000 of EDA money had come to the city on six projects over the last ten years. Dabberg, who followed immediately after Scott, made it clear that if his organization's litigation were acceptable to a judge, it would be up to all present and future federal funds into the city...

The 14th Amendment, he said, provides protection for minorities regardless of the amount of funds, and it therefore would not be federal dollars tied up. Litigation would seek deferral or escrow of all funds, he said, and a recent suit of this type had stopped \$75 million going to Chicago...

"We are prepared to go the limit here if residents want us to. From a policy point of view it's expensive, but from the extent of the discrimination I've seen here it's worth it. This is worse than the last six suits I filed in Michigan," he said...

He called the city's actions in putting all the Urban Renewal money in the downtown areas for white residents and all Revenue Sharing funds into roads in largely white neighborhoods "blatant discrimination" against Native Americans. A suit of the type he mentioned, he said, would halt any dollar, even city tax money, for the white community until relief is granted the Native Americans...

Canadian Features

Alberta Indians Claim Tar Sands

Alberta's Treaty Indians have laid a claim to the oil rich Athabasca Tar Sands, stating they "will continue to use any or all available legal instruments to stop activity on the Tar Sands"...

BY GARY GEORGE Alberta Native Communities Society Ass'n Editor

Dressed in a beaded buckskin jacket and wearing a bone choker and rose coloured glasses Mr. Cardinal said, "Many years of frustrating and disappointing negotiations have demonstrated beyond any shadow of doubt the fact that we cannot expect to procure from any level of government or from industry the resource commitment that is required to allow us to become participating members of the Canadian economy..."

Mr. Cardinal said the move to claim the Athabasca Tar Sands was a "class action" by the 20,000 Treaty Indians of Alberta, who are "not prepared to go any longer with our hats in hand to the bureaucrats to beg, borrow or steal what we need..."

Located in northeastern Alberta near Fort McMurray the Athabasca Tar Sands oil deposits are estimated at 900 billion barrels, with approximately 38 billion barrels of recoverable oil available under present day technology. Mr. Cardinal said, "We want to make it very clear to all Canadians that we are not asking that more taxpayers' dollars be earmarked for Indians. What we are saying is that the natural resources we seek to possess legally belong to our people..."

In giving other reasons for the legal action taken by the Indians, Mr. Cardinal cited the recent Native employment survey that was released by the Alberta Native Development Corporation (ANDCO). The survey was done in the summer and it revealed that there exists in northeastern Alberta a 79 percent jobless rate for native people...

Mr. Wolfe, who was asked if the treaties have not been honoured and the opportunities for Indian people to develop in their own way has not occurred. August, 1974, and the group was considering taking action against the city when the CD money was applied for...

She spoke of newspaper headline in 1971 which said "Shunk Road Effort about to Begin," contrasted with an August, 1975, headline saying "Mar-Shunk project in Stalemate," to contrast the stark reality that after almost five years the needs of the area had not been addressed...

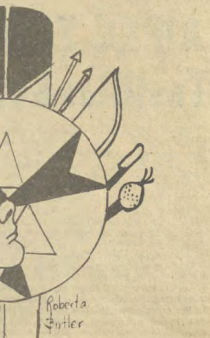
Mr. Wolfe and Mr. Piche join the Alberta - Former Ermineskin Chief Maurice Wolfe, dominated the polls in a band council election, here September 30. Mr. Wolfe, who lost in his re-election bid last week for the city's position, led the polls from start to finish, to easily gain a seat on Ermineskin Band Council...

Final witness was Harriet Holloway Shadwin who testified about living conditions in the area and her attempts to bring federal funding but when funding came the problems were not addressed. A second staff inspection was made in 1974, resulting in a report that conditions had worsened and there had been no concrete action taken to help the area...



HAROLD CARDINAL

we have been dependent on handouts and charity. We have had reduced our pride and our initiative. This we can no longer tolerate." During the press conference Mr. Cardinal referred to the hopes and dreams of his ancestors...



Alberta Tar Sands

Gas Pipeline To Be Fought

YELLOWKNIFE, NORTHWEST TERRITORY: Two announcements from the North made headlines across Canada this summer. One was that the native people below the treeline considered themselves as the Dene Nation and demanded that the Canadian Government deal with them as such...

Former Chief Gains Council Seat

When Native claims are recognized, the Dene Nation will support their own government. The support for their government would come from the gold, natural gas, oil, and other natural resources on the land. The claim the natives now has 150,000 square miles of the Western Arctic, some of which is not so small and suggest that the Indian and Metis people claim all the land from the northern border of the province of Canada proper, north to the treeline...

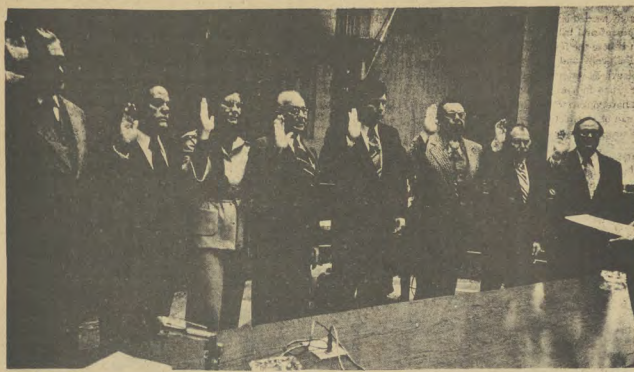
MAURICE WOLFE

By Danny Littlechild

ALBERTA - Former Ermineskin Chief Maurice Wolfe, dominated the polls in a band council election, here September 30. Mr. Wolfe, who lost in his re-election bid last week for the city's position, led the polls from start to finish, to easily gain a seat on Ermineskin Band Council...

There were 11 candidates nominated for the two vacant council seats, two of whom withdrew. Joe Wildcat and Richard Littlechild did not let their names stand. Trailing in the voting for the council seats were Violet Omesosso with 54 votes, Andrew Morin (44), James Small (24), Emily Minding (23), Charlie Roasting (22), Alberta Lightning (17) and Rene Giroux (15)...

(Continued on Pg. 3)



Members of the American Indian Policy Review Commission being sworn in by Supreme Court Associate Justice Byron R. White, at the start of their two-year term of service. Commission was established by Act of Congress. (INHU Photo)

Destiny, fate, or a true brotherhood

An interesting title! Yes! And as I sit here pondering about it I am wondering if I can conjure up an article that will be informative and interesting, as well within the true keeping of such a title?

After going over several ideas in my mind on the subject, I became somewhat stumped.

Then I came to the conclusion that in writing about the title I should be talking about the two Societies that would be paramount as an article.

My opinions may not be full of fancy phrases laced with bawdy humor, but they are and do come from deep within the heart and soul of this author, a message coming from a Nishnawbe who is very much deeply concerned about his people in Destiny, Fate, and a true Brotherhood.

But also must keep in mind and I hope that you do, and remember that it is the same kind of feeling from the whites that see all Indians in a bad light, as from Indians who see all whites in a bad light.

The conflict of the two Societies has existed for several hundred years, and I do not think that this article will change this problem in some kind of an overnight miracle.

But, I do hope that it will awaken in the hearts of whom ever reads it with a little glimmer of hope that could bring about a change that will bring us (the Nishnawbe) closer to our common goal in bringing Peace, Unity and Brotherhood amongst our own people and by our example, others of other races may take heed and follow to bring Peace throughout the whole Universe.

We have been shown the way by our ancestors, but few of us ever follow the teachings as we should. In doing this task we must first clean up our own back yards as the old saying goes!

I don't think that I have to go into the historical blah blah to refresh one's memory of existing problems of today and yesterday's.

I wonder instead if we were to love one another in the same way we love our own family, and the way we love so a mysterious God (or Great Spirit) as we may select to call the Creator of all mankind and all things that inherit this Mother Earth, do you suppose that there might be no more wars, no hatred, no mistrust?

We might some day communicate with each other, with "love" and understand-

ing. But the question that remains now is, all this over come about? Yes, I believe so, through perseverance and collaboration to achieve that one and only goal of "Unity".

It would be beautiful if we could all love, trust and respect each other in this best of possible worlds, and believe it or not, this is what most people want.

People have to battle their own fears of rejection, ego gets in the way - the next thing you know they've convinced themselves you're going to hate me anyway, so I'll hate you first!

I do not think it's the religious "God" that separates the family of man as much as greed, the quest for power, lack of communication and stinginess of the mind in trying to understand.

Whenever I hear a man or a woman express hatred for any race, I wonder just what is it in themselves they hate so much. You can be sure of this: you cannot express hatred for anything or anybody unless you make use of the supply of hatred within yourself.

The only hatred you can express is in your own possession; to hate is to be enslaved by evil.

Must the other half of Society (white) face the same type of despair, humility and deprivation before they suddenly realize that all it took was a little love and understanding to equal unity? The horror yes, when he realizes it. Will it be too late? I hope not for our sakes.

There is yet one word that lingers in the midst of the Nishnawbe's all over America's - "Destruction".

Which brings us back to the first of my statements of love and understanding.

Will the two Societies ordain themselves in "love" and understanding? What is there in store for the two Societies in the future to come?

I firmly believe we must make a desperate effort to bring harmony, let's think positively.

We cannot go back to the beautiful ways of our ancestors and make it off the gifts of Mother Nature. Most of these things and gifts are gone by the greed of the white man to divide and conquer and destroy all that the Great Spirit gave to Mother Earth for her children.

All we learn of our proud heritages and learn the lessons taught by our people and yes, even through the terrible errors we've

Commision on Indian affairs meeting

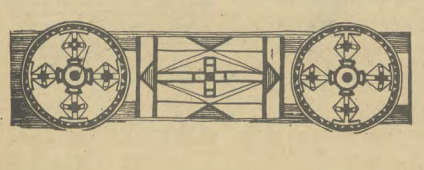
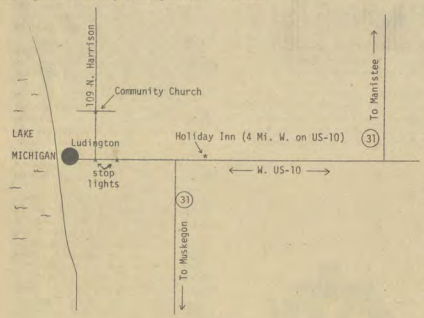
There will be a meeting of the Commission on Indian Affairs, Friday, December 5th, at 7:00 p.m., at the Community Church, 109 N. Harrison in Ludington, Michigan.

The meeting will convene at the Holiday Inn, 400 West US-10, four miles west of Ludington on Saturday morning Decem-

ber 6 at 9:00 a.m.

A representative from your group is encouraged to attend. Items on the agenda will include Manpower, Legal Services, Education, and Legislation.

All Commission meetings are open to the public and interested persons are invited to attend.



Origin of seven fires

In times gone by, the Ojibway religious teachings tell us that seven major prophets came to the Anishnawbe. Each prophet left with his people a prediction about what the future would bring. Each of these prophecies was called a fire. Each of these fires referred to a particular period or era of time. Thus, the teachings of the seven prophets are called the Seven Fires.

The First Fire tells us that the Ojibway nation would rise and follow the sacred shell. The religion would serve as a rallying point for the Anishnawbe and the traditional ways of the Midwest region would be the source of much strength.

The Second Fire tells that the nation would be camped by a large body of water. In this time, the direction of the sacred shell would be lost, the religion would be weak. It was said that a boy would be born to point the way back to traditional ways. He showed the direction to the stepping stones of the Manitowlin Island chain. Here much rebirth of religious beliefs occurred.

The Third Fire tells that the Ojibway people would find the path to their chosen ground - a land in the west to which they must move their families.

The Fourth Fire tells of the coming of the light-skinned race.

The Fifth Fire relates to us a great struggle that was to come.

The Sixth Fire tells us that during this time grandsons and granddaughters would turn against their elders. The spiritual ways of the Ojibway would almost disappear.

The Seventh Fire tells of an emergence of a new people that would retrace their steps to find what they left by the trail. The water drum would again sound its voice. There would be a rebirth of the Ojibway nation and a rekindling of old flames. At this time the light-skinned race would be given a choice. If they would choose the right road, then the Seventh Fire would light the Eighth and final fire - an eternal fire of peace, love, and brotherhood. If the light-skinned race would make the wrong choice of roads then the destruction which they brought with them on coming to this country would come back to them and cause them much death and suffering.

Taken from: The Seventh Fire, 443 Virginia, St. Paul, Minnesota 55104. Submitted by: Cheryl King

History of Aztec Medicine

PART I

Aside from opening up the exploration of the New World, the Spanish conquest of the Aztec Empire also managed to destroy centuries of hard-gained knowledge.

by Raymond Friday Locke

It has been said, a great deal more in truth than in jest, that at the time the Europeans first came to the New World a man took but two baths in his life; at his birth and on the eve of his wedding day. True, of the European man.

But when Cortes and his ragtag army of Spaniards marched into Central Mexico and confronted the mighty Aztecs, it was required by law that citizens of that New World empire bathe each and every day.

After several months of brilliant military and political maneuvers, Hernando Cortes and his Spanish soldiers were finally escorted into the fair city of Tenochtitlan.

Their escorts, soldiers and high born princes of the empire, were not only freshly bathed and wore clean clothing in honor of the foreign visitors, but they also used an underarm deodorant that consisted of a mixture of herb juices, crushed bone and ground up sweet smelling flowers.

The Europeans were truly from another world. For an underarm deodorant was not only used, but the use of soap with which they were familiar - and seldom used on their bodies - still smelled like live soap - rancid.

They used themselves, very probably scented like a herd of goats as they mentioned later that the "savages" kept their bodies clean of sweat smelling incense about them.

Upon their arrival in the city they were housed in rooms where still more incense burned and the odor of what had been strewed "good smelling" flowers.

Montezuma II, King of the Aztecs, bathed four times a day and changed his clothing as often. He was trying to tell Cortes and his soldiers - the "flower of European manhood" - a thing or two, but it really didn't register.

Nor did it impress the Aztec when, in turn, the Spanish priests told them of the new Christian God in whose image they said they'd been created. An abstract god who had created such rank-smelling men was an abomination in the eyes of the proud and clean Aztecs.

The Spaniards' "heaven" hosts were also unimpressed by the table manners of the new Christian God in whose image they were created. The Spaniards' hosts were used to eating with their hands blackened by dirt and whatever else had been recently handled.

In the poorest of Aztec homes cotton napkins and pieces of water were placed before diners, and the venerable ceremony of ablution was punctiliously observed both before and after eating.

It had to be said that the Aztecs were obsessed with cleanliness, and perhaps they were. On the other hand, their physicians' personal hygiene could be interpreted as a manifestation of a society advanced in many aspects of the medical arts.

It can be safely said that the Aztecs, at the time of Cortes' conquest, and destruction of their civilization, were four hundred years ahead of European medicine, especially in the knowledge and use of anesthetics, pharmaceuticals and the treatments of physical disorders and diseases.

We will not go into the minute details of Cortes' military conquest and the loss here. But we will point out that the Spaniards did, indeed, as the history books teach us, conquer the great empire with only 500 European soldiers pitted against an army of 150,000 or more at Montezuma's disposal, he was only able to do so because of the aid of thousands of Indian allies and through the Aztec leader's fear that he was the god Quetzalcoatl returned.

Two contrasting images of the Aztecs have come down to us through history. On one hand is the image of long lines of doomed human sacrifices, drugged and marching up lofty temples to be spear-headed and slashed open with an obsidian knife wielded by priests with hip-long, blood-matted hair.

Thousands were sacrificed to the various gods of the Aztecs and to the firm belief that the fuel of human hearts kept the life giving powers of the sun shining on Mexico.

On the other hand, there is the descriptions of Tenochtitlan left behind by Cortes and his Spaniards. They were so awestricken by their first sight of that beautiful, shining city, built in the center of Lake Texcoco and connected by the mainland by a series of causeways, that they were dumbfounded.

Bernal Diaz del Castillo wrote later that upon sighting Tenochtitlan: "We were amazed and did not know what to say. Some of the soldiers asked whether the things we saw were not a dream, there were things that had never been seen before nor heard of, not even dreamed about."

Aztecs as well as their culture, a culture that gave privileged status to poets, painters, sculptors and other artisans.

It was only from a distance that Tenochtitlan reminded Cortes of a more magnificent Venice. Up close it bore little resemblance. The canals of Tenochtitlan were as clean as a mountain stream. Those of Venice were than, as now, little more than open sewers where the refuse of human habitat was dumped.

It was forbidden by law to dump refuse of any sort into Lake Texcoco or any of the canals which interlaced the city. Public latrines were unknown in Europe at the time, but they were not only commonplace in Tenochtitlan and other Aztec towns, but were also constructed at intervals along the causeways.

Sanitary workers emptied and cleaned them daily, and the refuse was taken to the mainland, along with that from private homes, to be utilized as fertilizer on the farms.

In spite of the fact that the Aztecs kept their canals and Lake Texcoco sparkling, they did not secure their drinking water from that source.

At the time of Cortes' arrival, the entire population of Tenochtitlan, at least 300,000 and perhaps half again that many more, obtained their drinking water from a public water works that consisted of two clay piped aqueducts that brought fresh water from the springs in the mainland hills.

In European cities of that era water for home consumption was obtained from the river upon which the cities were invariably built and sewage was dumped into the same river.

That practice, we need not point out, is still commonplace, not only in European cities today, but also in most American cities that front large rivers or lakes. Most European city water supplies were so contaminated in the Middle Ages that children, as a matter of course, were weaned on beer or wine. Plagues and pestilences periodically decimated the European cities; in Tenochtitlan they were all but unheard of. Until the Spaniards

demanded human sacrifices, drugged and marching up lofty temples to be spear-headed and slashed open with an obsidian knife wielded by priests with hip-long, blood-matted hair.

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Little wonder it left the Spaniards, used to their crowded, filthy cities, with mouths gagging.

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A Rare Art Work

The 1976 Indian Calendar

The Indian calendar for 1976 can be ordered now. This unique work is a collector's item. In full color, it has reproductions of the work of 13 distinguished Indian artists. Suitable for framing.

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 - Solomon McComb: Creek
 - Archib Blackfoot: Cheyenne
 - Carol Slatkoff: Ft. Still Apache
 - Doc Tate Nevaquaya: Comanche
 - Enoch Kelly Haney: Seminole
 - Jean Hill: Cherokee/Creek
 - Fred Beaver: Creek
 - Johnny Tiger Jr.: Creek/Seminole
 - Allen Houser: Ft. Still Apache
 - Richard (Dick) West: Cheyenne
 - William (Bill) Van Flores: Papago/Cherokee
 - T. C. Cannon: Caddo-Kiowa

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Native

American

Poetry

Long Winter

By Randolph Brown

Here in the whiteness
 And the wind and the snow
 Where bleak Dakota tundra
 Lies undressed in the cold and hate
 Storms of hurt blow
 Unspent and unresolved
 From red and wounded hearts
 Numbered in centurial winters
 Of genocide and want and whiteness
 The hour is late

Steel north winds finger
 Flowing black hair
 In grim play about fixed faces
 Of those who pain that
 No matter how early the spring
 In these white winds
 Of might and privilege
 There stands a winter of the heart
 Long winter
 Long winter
 For those who miss summer most

Flowing hair and fixed faces
 As an unbending cast
 Waits to start the drama
 O fire and flesh and steel
 Approaches the somewhere hour
 To dance like Northern lights
 Over the flatness by the foothills
 Over the flatness in final aurora

Silent suns of trudging days
 Dawn alarms of dinnish light
 Again on entfleshed fire
 And stark on a stepple white
 That cross symbolized spire
 Sentinel on a scene
 Of long ago infamy
 And deathless long ago blood
 The silent suns dawn
 On the standing cold and meager fire
 The bitterness and the hunger
 The fear and the anger
 That spends the night
 At the side of hurt resolved to fight
 For manhood's eternal dream
 Bartering with committed flesh
 For yet another piece
 In a line of broken papers
 And the chance to lose a wound
 From wounded hearts at Screamd Knee
 Long winter
 Long winter

From Other Voices
by Paul Collins

No Longer

No longer
 can I give you a handful of berries as a gift,
 No longer
 are the roots I dig used as medicine,
 No longer
 can I sing a song to please the salmon,
 No longer
 does the pipe I smoke make others sit
 with me in friendship,
 No longer
 does anyone want to walk with me to the
 blue mountain to pray,
 No longer
 does the deer trust my footsteps.
 Chief Dan George



Destiny

Destiny and Fate go hand in hand,
 where life is hard and sometimes cruel.
 You'll find it all in the barren land,
 but try not to let it make you a fool.

The world is not always what it really
 seems,
 the paths are rough and sometimes mean.
 But to look at the world with hate in your
 heart, means you'll be beat before you
 start.

Destiny is something you cannot deny,
 Fate is something you cannot defy,
 you can live in this world by criminal
 ways,
 or you can go at life in more manly ways.

To live the right way is sometimes hard,
 to live the wrong way is sometimes soft.
 But to live the right way
 pays with a more heavenly loft.
 By Jake R. Osawawemke Grundy

Death Notices

On reading the death notices in
 "Akwesasne Notes":

The good die old, the good die young, good
 people keep on dying,
 And we who have been left behind, though
 weary, must keep trying -
 Trying to maintain our ways and to rebuild
 our nations,
 To fight for treaty promises - against
 discrimination,
 To learn things from our elders and teach
 them to our young,
 To live (and die) as Indians (when our
 time for dying comes).

Buffalo People

We are the buffalo people
 We dwell in the light of our father sun
 In the shadow of our Mother Earth

We are the beautiful people
 We roam the great plains without fear
 In our days the land has taught us oneness
 We alone breathe with the rivers
 We alone hear the song of the stones

Lance Henson



Sun Dance

After many generations of attempted
 assimilation into white society, many
 Indians young and old are turning back to
 the old ways in an effort to revive the basic
 dignity and morality of traditional tribal
 life.

More and more they find a glaring
 falseness and hypocrisy in the white world,
 and an all pervading sense of moral decay
 that is clearly evident in the streets of our
 cities. By reflecting white values and
 returning to the traditional values of their
 ancestors, the new Indians hope to renew
 the spirit of harmony with their Creator
 that was as natural to their fathers as was
 breathing the clean mountain air.

The Sun Dance ritual is symbolic of the
 Indian return to the old ways, a
 celebration of man's relationship with the
 earth and with his God.
 "Which of us will say they are wrong"

