

NISHNAWBE NEWS STAFF

- Bill Boda
- Carol Bailey
- Dora Willis
- Nancie Hatch
- Robert Causely
- Sandy Eastman
- Sylvia Evans



AIP Member

Published monthly by the Organization of North American Indian Students. Second class postage applied for at Marquette, Michigan. Send change of address forms and advertising copy to Editorial Offices, Room 140, University Center, Northern Michigan University, Marquette, Michigan 49855. Ad rates: \$2.00 per column inch. Subscription rates: by donation only \$5.00 suggested, 50¢ per issue. Canadian \$2.00. Foreign \$10.00. Special reduced rates for quarter page ads and over, also for those ads that are monthly. Information on special rates will be sent on request. Publication of Nishnawbe News will depend on funding available. O.N.A.I.S. will assume no further liabilities if publication ceases due to lack of funds.

LETTERS TO THE EDITORS

American Indian party

Dear Editor,
Here is a little information about our party, which hopefully you will be able to use in your next issue of the Nishnawbe News.

Our party was founded in 1971 by a man named Harold Govett in California, out of a desire that he felt to try and get something done about the deliberate policies of his government to try to steal further from the reservation people, and the American people, in general.

It was not his idea alone, but he was the force that started the ball rolling. In 1974, when he was arranging to have a convention in Yosemite, a man from the F.B.I. called and wanted information regarding just who we were. In the conversation he said that the A.I.M. was receiving money from Communist Camps. Now, as far as I know, that is a damn lie.

Harold Govett in California as National Secretary, and myself in the Eastern part of this country, are in the process of trying to get Indian people into the top rungs of leadership in our party.

I am for the time being, acting as the Eastern region Director. We are trying to get someone to open regional offices in the West, North, South, and Central parts of this country for our party. That way we will be able to get closer to the people, and get more information to them about our party.

AIM as a group is not participating in our party. I cannot say if there are any AIM members in our party, for I do not ask such things when a person writes to me.

I am not a member of AIM, and I am sorry for that, for I believe in what they are trying to do. I admire the persons in it. The only thing that keeps me from joining the movement is that I do not always agree with the way they go about doing certain things. But in my own way I support their cause.

We hope to have a convention on June 25 of this year, to choose the person we want to run under our banner in '76. We hope to get native people from all over the country to come to this convention, for they will be the ones to choose our candidate.

Whether we can swing this depends upon several things: a) finances, b) acceptance by Indian Peoples throughout the nation,

c) desirability of a single convention, and d) the possibility of not meeting one.

There is much to be done if we are to have such a convention, and the time is departing from us rapidly, so all who would have it this way must act, and act soon.

Offers to help, time, money, sharing and in general the urging of capable persons must come. A hundred thousand voices must be raised, and raised quickly. Two million people must give a million if we are to have a chance against the other party.

Sure there are 'I can't's'. There are no's. There are don't's, but we are not interested in those.

Let them join our enemies, the Ford and Reagan camps, the Humphrey and Wallace camps. Then, let them count their wampum. Ladies and Gentlemen, here is your duty, here is your need, here is your way of preserving your way of life in the next one-hundred years if there is to be a way.

It is not the best, no, it is not the easiest, not these at all, but it is the only way. But we all must do our part or we will fail.

Possible candidates. I wish I could give them, but I can't. But, it is time that we begin to gather those names of potential candidates, so all persons should know of leaders who meet the requirements we demand. A full Blood and of 35 years of age or more - please find us those names and capacities that we may begin a list at this time.

I think it would be a good idea to make mention of the tendering of that person's name to them first, for it will be made public, or merely ask us to keep it secret until we know more definitely of our National Convention plans and we will do that.

National headquarters is at the following address:

866 North Point
San Francisco, Ca 94109
c/o Harold Govett, Secretary

May the Great One watch over you.

Sincerely,
Glen C. Johnson

Sault St. Marie operates CETA program

In the past seven months, the Sault St. Marie Tribe of Chippewa Indians has operated its CETA Title III Indian Manpower Program as its own prime sponsor. The experience and knowledge gained from this program has been vast and in depth.

The Tribal CETA staff has had to deal with all the U.S. Department of Labor's rules and regulations concerning the program. We have had to arrange our fiscal reporting system to comply with CETA audit procedures.

The CETA Director and Tribal Manager make monthly and quarterly reports to the U.S. Department of Labor concerning advance cash funds, quarterly fund reimbursement statements, participant characteristics and other program objectives.

As the Comprehensive Employment and Training Act is a complex act, the Tribe's CETA staff has attended and continues to attend technical assistance seminars sponsored by the U.S. Department of Labor to keep it abreast of the ever-changing rules and regulations.

The unique quality of this program is that it is wholly administered and staffed by Indian people.

The program is difficult to administer because of compliances demanded by the Labor Department but we have met their compliances and have developed a good CETA staff aware of rules and regulations and other technical facts.

It is this reason of total Indian administration and staffing that the Sault St. Marie Tribe of Chippewa Indians wishes to extend the opportunity to other Indian groups to join our Title III Indian Manpower Prime Sponsorship.

What this will mean to the groups that join us is that we will provide the technical

assistance to set up your program within the guidelines of the U.S. Department of Labor.

This will generally include fiscal support systems, participant program summarizations, eligibility and other technical assistance.

Your input into the program will be through the planning council that must be established by law. Further, the Tribe is proposing and will seek additional funding under Titles I, II and III of the act.

Because of the geographical location of Sault St. Marie to the Northern Lower Peninsula and Upper Peninsula we feel that communications and the technical assistance required by groups would be better and more apropos to this region.

What the Tribe is doing is new for itself and challenging; the long range effects for the Indians of Michigan and, in particular, our area can be unlimited.

This is probably the only Federal Indian Tribe in the United States that is attempting to serve other non-reservation Indians and if the CETA program is effective other programs of this nature can be explored.

What will be necessary to see if such programming can occur will be input from your group and eventually a letter of support from your organization designating the Sault Tribe as your Prime Sponsor for CETA funds.

As the pre-application must be into the Department of Labor by March, we are asking for a meeting date with interested organizations.

If you have a time and place to meet or questions, contact the Tribe by letter or phone at the following: Tony Nertoli, CETA Director, Sault St. Marie Tribe of Chippewa Indians, 536 Greenough, Sault Ste. Marie, MI (906) 653-0568.

Sympathy extended

The Nishnawbe News staff extends our heartfelt sympathy to the family of Raymond Bailey of Peshawbestown. Mr. Bailey died at the age of 60, as a result of a car accident.

He leaves his wife, Josephine, his father, Robert Bailey, four sons, two daughters,

seven grandchildren, five brothers, and three sisters. The accident occurred on December 15, 1975.

Mr. Raymond Bailey is the father of Mr. Robert Bailey, our American Indian Programs Co-ordinator here at Northern Michigan University. His daughter Carol is a member of the Nishnawbe News staff.

N.M.U. students hold elections

The Organization of North American Indian Students here at Northern Michigan University recently nominated and held elections of officers for the 1976 School Year.

Those elected were: President - Bill

Boda, Pelton, Michigan, Vice President - Nancie Hatch, Calumet Michigan; Secretary - Sylvia Evans, Marquette Michigan; and Treasurer - Carol Bailey, Suttons Bay, Michigan.

Dear readers

As newspaper for Native Americans we here at Nishnawbe News are interested in what is happening to you, our readers. As students we aren't able to go to where the news is occurring and we need your help.

In other words this is a paper for you and we need to be kept informed of current events of interest to our subscribers. Art work, poetry, pow-wow announcements and features are always appreciated, they can and will be used.

Even in you don't have any events to report we would like to hear from you. It's

through you that we learn what our readers like or dislike and every comment you send your comments to:

Dora Willis
c/o Nishnawbe News
Rm. 140 University Center
Northern Michigan University
Marquette, MI 49855
Than you and may the Great one watch over you.

One Indians viewpoint

by Sylvia Evans

Last week (February 2, 1976), Northern Michigan University's Office of Financial Aids, released the 1975-76 Financial Aids Budget Breakdown.

An article in the campus newspaper, North Wind, indicated that according to this budget, \$1,964,180.00 was given out in the form of Grants and Scholarships from this University. Of this amount, 160 athletes were granted a total of \$250,000 or approximately \$1562 per student. Could some of these students also be getting money from Black Student Scholarship Funds or Board of Control Scholarships?

Other examples of distribution of this scholarship money from University funds follow: 40 Black Student Scholarships amounting to \$20,000 or \$500 per student; Five Debate Scholarships at a total of \$4000 or \$800 per student; 64 N.M.U. Merit Awards at \$89,750 or \$1402 per student; one foreign Scholarship at \$1250; 25 Music Scholarships at a total of \$10,350 or \$418 per student.

But of the many categories listed, the smallest amount granted per student was that of the 17 Indian Student Scholarships at \$500 or \$294 per student.

There seems to be some discrepancy here.

If you ever or are contemplating entrance into the academic "rat race" of higher learning, those seeking Bureau of Indian Affairs Grants will find that a stipulation of funding is that all other sources of funding be exhausted before Indian funds can be tapped.

It seems that this university has done quite the opposite, tapped Indian funds first and given to those Indian students, from University funds, their token amount.

I feel that it's time for this University as well as the Michigan educational system as a whole, reevaluate its set priorities and recognize the fact that an Indian's financial needs are the same as that of a student of athletics, debate or music.

It would be interesting to compare Financial Aids Budget Breakdowns from other universities and colleges, especially those schools with American Indian Programs.

Any comments?



EEL RIVER
ONE MILE UPSTREAM 525 U.S. MOUNTED RIFLEMEN FORTIFIED IT AUG. 6, 1791, TO ATTACK AND DESTROY KE NA PACO WAGLA LARGE MIAMI VILLAGE.

MASSACRE

I am sending you a picture

Dear Editor,
I am sending you a picture to do with whatever you may want to. Really, if I were a white man, I would be ashamed of it. I added the lower sign and the picture of it just to show my feelings.

This sign, like many others, is just West of Logspout, Indiana. A few miles North of highway 24, near the river. Could you please send me a list of any local Pow-Wows, as I do dance to some extent yet (64 years old) and enjoy it.

I would appreciate your help in getting this news to me.

Thank you,
Sincerely Yours,
(Ma-Sou-Bessie)
Harry Falconberry
Rte. 5
Gladwin, MI.

P.S. This paper is very important to me as my three children and Grandson are learning our language.

Hopefully this can be published

Dear Mr. Crowe

It's hardly true that Indians are ruining state fishing as you claim. The state's fishing was "ruined," so to speak, long ago, first by the depletion of native species due to outright Great Lakes pollution and, over-catch and, by the introduction of exotics. And, of course, Indians had no significant part whatever in any of this.

The situation is not something that has come upon us over night either. The treaties were signed long ago. These rights were granted when hunting and fishing were a way of life. When fish and game were super abundant.

And if that situation has changed then the Indian should be compensated accordingly. That is what you, as an outdoor writer should be working toward, not fanning the flames by biased and slanted articles.

Ask yourself why shouldn't our treaty obligations with Michigan Indians be as valid now as the day we so "graciously" signed it? Ask yourself why hunting and fishing became such precarious endeavors that you fear a few Indians in their "tug boats" will wipe out the fish species?

Honestly ask yourself what happened through the years to our once sweet water and multitude of fish species which to the early explorers and pioneers seemed inexhaustible?

Did the Indian contaminate the water and the very air we breathe and kill off these species? I implore you to face facts as they are. Jim, study your history. More

importantly, take an honest look around you at the situation today.

And what about land animals? Michigan was once a wilderness empire. Did the Indian take the land and destroy it for wildlife protection? Did the Indian shoot away these once super abundant animal populations?

The answer is of course that he didn't. For the American Indian was hunted out of everything, even his Gods, and chased away to reservations or outright murdered from the spot. His land was taken away from him and the his animals shot away.

If it weren't so serious it would be laughable at the indignities we show now in our synthetic, super-saturated technological society of outrage and human want. We are up to our old tricks again, breaking treaties! We never have lacked grandiose reasons for doing so. One hundred and thirty years ago we used Manifest Destiny. Today it's something else.

Never will we be able to go on to better things in this country until we face our true history, what we are and what we have done!

Like many others, what you fail to realize is that American Indian history never ended! In many respects, it is just beginning. What land they control is for from this plundered land wouldn't be enough for the wrongs that have been done their race.

Another fact you obviously fail to

The following was sent in to us

Be It Known:

The enclosed news has been circulating about the St. Regis Mohawk Indian Reservation for sometime and we feel that it should be brought to your attention.

We commend the people who took the time to draft this up. All the information appears to be true to the best of our knowledge.

Any harm that may come to us or any of our property being burned to the ground will be a direct result of us doing our part in notifying you what is happening here at the St. Regis Mohawk Indian Reservation (Akwesasne).

White - White man runs the organization to teach the Dumb Indians how to be Indians.

Roots - Original or Native Americans (especially the ones who can not read or write the English language and the ones pretending to be Mohawks or other Native Americans just out of the woodwork).

Peace - We are pretending to live in peace, if you don't live in peace according to our standards, if we have any, we will attack you and harm you in any way that we can.

Under the disguise of living in peace, we will exploit the roots to the fullest, until we have at least one million dollars in our hands, then we will disappear from the Mohawk Reservation and leave you with the warped and washed ideas of the white man who heads this show.

We will probably go to the Russians, since we have Communistic beliefs; continue to destroy your property until you see things our way; supply your young people with Dope (LSD), etc., its much easier to control them, instill them to risk and keep up the turmoil on the Mohawk Reservation, until we have reached our goal of one million dollars cash; by hypocrites, by preaching: "Go back to the old Indian ways", we don't know what this means, nor do we know what a traditional Indian is, but we will interpret this to suit ourselves.

The point of Indian independence in this situation is really what the true issue is all about! Besides a mild concern for fish species the white establishment feels threatened when a minority group exercises their rights. The DNR displays this syndrome dramatically!

Like the DNR, whose position of authority really is what's at stake, you don't seem to want to face this reality squarely. The DNR, thwarted in its proper execution of its duties, knowing not what else to do, is but rabble-rousing attempting to stir up some sort of white public sentiment against the native Americans. It won't work, of course.

It won't work because the U.S. Constitution. The Bill of Rights and the 1837 Treaty made with the Chippewa will be added by these instruments of human justice should have been abided throughout our history. If they had been abided by we wouldn't be in the predicament that we are in now!

I will be more than glad to debate orally or through correspondence with you any time on this issue.

The following was sent in to us

In actual fact we don't believe our own preaching so we will have to get into our New Vans and drive (not run or walk, its too much work) to the nearest welfare, office to collect our checks so that we can buy more dope and sit around thinking of different things to steal from our fellowman, the white man who heads this sordid show and his staff will continue to use the so called Indian publication AKWESASNE NOTES for the continued dissemination of false or sometimes truthful information to fool the general public into sending donations so we can reach our million dollar goal.

"AKWESASNE NOTES" is a free publication, so they say. It is free after you pay fifty cents and at that rate, 50 cents times 74,000 circulation equals \$37,000.00 for each issue. This money is coming at a rate of \$286,000 per year.

The Mohawks at Akwesasne never hear a thing about what is being done with all that money. They claim that all labor and material is donated so that means it's all clear profit.

At that rate it should take only four years to reach this goal of one million dollars, or is it higher now with inflation and all.

Inflation should not enter this picture, since labor and material is donated. The organization stinks of deceit and exploitation of the Indian people. The very existence of a community is usually centered around a church, by attacking the Church in the last issue, it really shows how low the publisher and staff of "AKWESASNE NOTES" really are, to have the audacity to ask any church for funding after the fact. This issue has to be the epitome of hypocrisy.

Signed: 16-4-76 from the Nation House

I would rather remain anonymous because the idiots and hypocrites associated with the White Roots of Peace and "AKWESASNE NOTES" are so low in character that they will harm and attack the children of the hard-working, law-abiding Mohawk Indians.

They are too cowardly and gutless to sit down at a conference to try and iron out solutions to our problems here on the Reservation.

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MICHIGAN NEWS

Indian statue is completed



"This Indian Monument—sculptured by Peter Toth—is a gift to the people and a memorial to the noble American Indian." After nearly two months of hard work and a few misunderstandings with city hall, Peter Toth's dream of erecting a giant Indian sculpture in Michigan has finally been realized.

Standing a little over 30 feet tall and weighing more than 15,000 pounds, the awe-inspiring statue was completed by Toth in Potter Park recently.

Toth has quietly packed up and left town, bound for his next destination—Peoria, Illinois, where he says his welcome will be appreciably warmer.

Lansing's statue is expected to remain at the Potter Park site for the next year before being moved to a permanent site—possibly the new river-front park.

Toth, a 26-year-old artist, Hungarian-born and formerly of Akron, Ohio, has set a goal of erecting one such sculpture in every state to bring attention to the plight of the American Indian.

SINCE QUITTING his job as a machinist in Akron and his study of psychology at Akron University in 1971, Toth says they are valued up to \$25,000 apiece by experts. He sells smaller statues on the side to support himself along the way, since he takes no payment for his major sculptures.

Although Toth doesn't charge anything for the sculptures, city hall was at first reluctant to accept it.

HE ARRIVED in Lansing ready to begin work on the sculpture in late July, and found the city wasn't ready for him.

He had written one letter to the city several months before, but his long-distance collect calls had not been accepted.

A conflict ensued between the artist, who felt the city was being inhospitable and the city administration, which felt Toth was showing disregard for their procedures.

BUT THE conflicts eventually were ironed out and Toth continued to work on his project until he finished. Although Toth had his run-ins with the city, he said he's not bitter.

"In spite of my difficulties with city hall," he said, "I enjoyed working here. I was very pleased with the countless number of people who came by and said they enjoyed the sculpture."

In explanation of why he makes the monuments, Toth says, "I get a great deal of satisfaction from making these statues. I feel that I owe something to humanity and this is my gift."

"I GUESS I always had a fascination, understanding and respect for Indians," he says, "even when I was young in Europe, I read stories of Indians and I have always loved the outdoors. These monuments show my appreciation for the Indians and all that they've been through."

When all 50 of his statues are finished, sometime, he expects, after he is 30, he believes they will have a small cumulative effect.

People will see them wherever they go," he said, "and it's bound to have an effect on their attitude of Indians."

CONCERNING HIS next stop, Peoria, Toth said, "They have everything all set up. They have granted me their full cooperation and everything I need to get the work done. They want me to start as possible."

Toth hopes to finish his next sculpture before heavy winter sets in. After Peoria he's going to Mississippi.

On the eve of his departure Toth had these final words to say: "I want to get on down the road," he said, "because I have a mission in life and I've got to get about the business of doing it."



Steve Crow speaks out

The following has been reprinted exactly as it appeared in Nishauabeg Nougum, published by the Native American Community in Ann Arbor, Michigan.

Some people may not have read this phantom news story published December 18, 1972, in the "Ann Arbor News." The information in this article was compiled and passed on to President Fleming, the Board of Regents and "The Ann Arbor News" without our participation or consent.

We have received a direct refusal from the university on a request to correct this information, long gone and absorbed by the general public. "The Ann Arbor News" is unlikely to give us equal time. We are still preparing a response and would like having your reaction to this article.

Right off the bat I don't like being footnoted as our "Indian recruiter." I don't token for anybody.

The statement about "several admissions gambles" is serious and gives us a good indication of what the university thinks about Native Americans.

No one I know believes the 1970 census report for the Indian population of Michigan. The university has used the same figure (60) two years in a row in its accounting of Native Americans enrolled at the U-M.

When we approached the Board of Regents last month to have several grievances corrected, President Fleming replied, "You don't expect me to do anything for forty one (sic) students do you?"

The Ann Arbor community does not agree with university PR tactics to exonerate itself from its treaty obligations and its responsibility as a state institution to provide a place where all people can go to learn some of the tools essential to a people's survival.

None of the administrators we've approached about this news story see anything paternalistic or presumptuous about speaking for and about us, encroaching upon and superceding our rights to free speech and fair representation by conveniently ignoring our presence in Ann Arbor.

It's the same double-jeopardy game. When we asked for an old, run-down house near campus as a place to establish a cultural center in Ann Arbor, we were told there wasn't enough of us to justify for anything.

But for the record, to satisfy federal affirmative action guidelines, or when they want us to "appear" in the show room floor, they scribble an impressive number on the dotted line.

Then we look good on paper, we get used, and we're a constant aggravation (usually under a lot of bureaucratic pressure) when we offer some measure of truth and reality with a few well contemplated solutions to the problems of racism at the University of Michigan.

More Racial Minority Students at U-M Than Thought

There are more racial minorities enrolled at the U-M this fall than previously thought.

Updated totals for all racial groups, along with the possible reasons why American Indians lag far behind the others were reported to the Board of Regents today by Vice President for Academic Affairs Frank Rhodes.

Earlier reports were based on the best estimate available at the time. Updated totals, followed in brackets by last month's U-M estimates are: Blacks, 2,428 (2,342) compared to 2,286 a year ago; Asian Americans - 388 (351), compared to 339 a year ago; American Indians - 69 (65)

compared to 67 a year ago; Spanish surname - 360 (322) compared to 278 a year ago.

"Our revised data," Rhodes reported states, "shows that total minority enrollment in the Ann Arbor Campus, fall 1972, is 2,909 students, an increase of 290 students from fall 1971."

Rhodes said Associate Vice President Richard English and Undergraduate Admissions Director Clifford Sjogren have outlined these recruiting includes.

"The report includes no number, the 1970 census report says 16,838, or two percent of the state population."

Historically, the percentage of Indians youths completing secondary school is significantly lower than other minority populations in the nation.

A large number of Indians reside in the Upper Peninsula and the Northern Lower Peninsula, which introduces a geographic factor in terms of enrolling in Ann Arbor.

"Indians have a strong sense of community, and the fact that we have so few enrolled on the Ann Arbor campus tends to discourage additional students."

Significantly, most Indian students, both freshman and transfers, are older than students of other minority groups or the white population. We have taken several admissions "gambles" on these older students who have completed high school and work experiences even though their high school record and test scores suggest high academic risks.

"Because of several of the factors above, the attrition rate, both voluntary and nonvoluntary, is significantly higher than for other minority groups. The report promises increased efforts: "We have relieved our Indian recruiter of nearly all routine responsibilities so that he can concentrate on developing relationships with the Indian communities of Michigan."

Civil suit filed in Marquette district court

In our last issue of Nishauabeg News, we ran an article on the Civil Rights hearings that were being held in Sault Ste. Marie, Michigan regarding discrimination toward our Native American people in that area.

Since then, a civil suit has been filed in United States District Court in Marquette, Michigan by 29 residents of the Sault's Mar-Shunk area, a predominantly Indian neighborhood and the Sault Ste. Marie Band of Chippewas.

Spearheading it is active in a Washington based Lawyer's Committee for Civil Rights Under Law, a group formed in 1963 by President Kennedy to involve private citizens in civil rights actions.

The complaint asks the courts to order the city not to expend any funds for improvement or maintenance of any municipal services or facilities furnished white residents until the Mar-Shunk facilities are brought up to the level of the white residential areas. This could also tie up over \$2 million in federal funds to that city.

It also requests the court to order the city to come with the full amount of Revenue Sharing and Community Development funds previously received to be used to fund the Mar-Shunk facilities.

This case will be known as Perry vs. Sault Ste. Marie, since the first named plaintiff is James H. Perry. The 29

residents and Sault Band of Chippewas are named as plaintiffs on behalf of themselves and others.

Named as defendants are Mayor Frank Pingatore, George DeFrench as City Manager, the City Engineer, all six city commissioners and any successors in these positions.

The ten fields in which the Mar-Shunk people ask the courts to order upgrading of services include storm sewers, sanitary sewers, water lines, paving and maintenance of streets and sidewalks, fire protection services, placement and quality of street signs, parks and playground facilities, snow removal, provision of traffic control signs and devices, and provision and placement of street signs.

The Richard Center got off to a rousing start with a very up to date New Years party and music by a Chicago Indian group which calls itself Brother of the Bear.

The center has received the endorsement of the Bicentennial Commission.

But Victor Nahmabin, a project director with the Reverend Russell E. Kohler of St. Aloysius Church, has little use for many celebrations planned for the country's 200 year anniversary.

Nahmabin, who is a member of the Bear Clan, Anishnabe Mahkwa in the Ojibwa

PCB, DDT in Lake Superior fish

Brimley, Michigan - Two types of fish caught in the Whitefish Bay area of Lake Superior contain minimal amounts of PCB and DDT, a recent study has found.

A chemical analysis of jumbo whitefish showed there was just one-half ppm (part per million) of PCB in the fish, and one-fourth ppm of DDT. Similarly, a lean whitefish was found to contain only two ppm of PCB and one ppm of DDT.

These amounts are well below the standards of five ppm established by the Food and Drug Administration, which is concerned because of possible health hazards to humans who eat fish.

Buffalo steaks next L'Anse

Eleven buffalo grazing on 60 acres of pasture here someday will be ground into buffalo burgers, sliced into buffalo steaks and served to tourists at an Ojibwa Indian reservation resort.

Those are the hopes of the 700-member Ojibwa tribe near this Upper Peninsula city on Lake Superior. The tribe has been raising the buffalo for three years, but has been beset with a host of problems.

The scruffy animals, once the royalty of the Great Plains, now are the curmudgeons of L'Anse, suborn creatures who gain weight slowly, calve only once in two years and heatedly resist medical treatment.

"You can't believe how stubborn and mean these animals can be," says Fred Gauthier, an Ojibwa who tends the herd. "At times last winter we chased these things for miles through the woods when they would break out of the pasture," he said. "Some would be gone for days. We even had to get veterinarians out here to tranquilize some of them so we could bring them back."

The tribe, led by chief Fred Dakota, received a donation of 13 buffalo in 1972 from a part Sioux doctor from Lower Michigan. The doctor said his 40-head herd was getting too big for his reservation.

The first year five animals died from disease, but now Dakota says things are under control and the herd should number 32 by 1974.

Though the Ojibwas will begin building their \$1.5 million three-acre resort in nearby Baraga next spring, the herd will be another four years before the buffalo are ready for processing into burgers and steaks.

He says there's a market for buffalo meat among both local residents and tourists, whom the tribe hopes to draw to its resort with a planned marina, campground, park, motel, restaurant and souvenir shop.

A federal Economic Development Administration grant is financing the resort project. Maintaining both the resort and the buffalo herd will shave off some of the Ojibwa tribe's 25 per cent unemployment, Dakota said.

So far, the buffalo have only nibbled away at the tribe's funds by eating about \$1,000 worth of hay each year.

A sturdy \$1,500 corral was recently built to contain the animals for medical treatment.

But members of Michigan State University's Cooperative Extension Service, who are helping the Ojibwas manage the herd, say the buffalo's 20-year lifespan means the Ojibwas will recover in profits the money they've expended to maintain the herd.

The fish studied were part of a commercial catch taken from White fish Bay by members of the Bay Mills Indian Community near Sault Ste. Marie, Arthur LeBlanc, chairman of the community, says the test results are important because they confirm the findings of several earlier studies and because they refute allegations that Bay Mills Indians are selling fish exceeding the FDA guidelines.

Toth hopes to finish his next sculpture before heavy winter sets in. After Peoria he's going to Mississippi.

On the eve of his departure Toth had these final words to say: "I want to get on down the road," he said, "because I have a mission in life and I've got to get about the business of doing it."

Northern Michigan University researchers have concluded that Lake Superior whitefish and lean Lake trout do not exceed FDA guidelines for PCB (polychlorinated biphenyl).

Moreover, there is no reason to believe that PCB levels will increase in these fish, for in the Whitefish Bay area and most of Lake Superior there are no major sources of this substance. Prior studies have shown that the highest levels are found in the southern part of Lake Michigan, which is a receptacle for the industrial wastes of Milwaukee, Chicago, and Gary.

With regard to DDT, use of which has been restricted in Michigan since 1969, the studies have been finding a decline in the amounts contained in Great Lakes fish. Consequently there should be no future danger because of this pesticide.

In essence, says LeBlanc, whitefish and lean trout caught and sold by Bay Mills Indians should continue to be a valuable food fish for human consumption.



Marquette prison inmate earns degree

MARQUETTE, Michigan - He began college studies four years ago with an eighth grade education, but when Marquette Branch Prison inmate Vincent R. Maglaya graduated December 1976 from Northern Michigan University in a "behind the walls" ceremony in Michigan's maximum security prison, it was the highest honors.

The 41-year-old inmate from Detroit received a bachelor's degree in sociology and was awarded an NNU Summa Cum Laude medal for his high scholastic performance. He is an American Indian.

"Vince Maglaya has been a model student and a leader in educational activities," said Thomas E. Skog, assistant Registrar at NNU and coordina-

tor-counselor of the university's prison education program.

Maglaya enrolled at NNU in 1972 when the prison program was inaugurated, and is the first to earn all his college credits from the university.

Although he previously had only an eighth grade education, Maglaya did so well on his General Educational Development (GED) test that he was accepted by NNU for university-level courses. Skog

Maglaya was also instrumental recently in getting a Bureau of Indian Affairs grant for an NNU-sponsored course for American Indian inmates on drug abuse.

He intends to begin studies for masters in social work degree.

MICHIGAN NEWS CON'T

All Indian Basketball Tournament

Petosky
Hawks
take
1st
place



Joel Henry selected as most valuable player in tournament



In January All Indian Basketball Tournament

In January an all Indian basketball tournament was held at Central Michigan University in Mount Pleasant, sponsored by the State YMCA Native American Outreach Project. Teams from all over the state competed for honors.

Petosky and Lansing finished first and second respectively with Traverse City taking the consolation trophy. Marquette

took home the Sportsmanship award and showed some real strength in going down to the winners.

Joel Henry was selected as the most valuable player in the tournament. Joel is from the Traverse City team.

Two other tournaments are planned for the year. Petoskey will co-sponsor with the State YMCA a tournament on March 20

and 21 to be held in Petoskey. The big tournament at Michigan State University (Jenison Fieldhouse) is set for April 24 and 25.

If you need information on either of these tournaments contact George W. Papp State YMCA of Michigan, Mount Pleasant, Michigan 48858 or call his office at 517-773-9484.



Native American students meet

On February 5, 1976 a meeting of inter-collegiate Native American students took place on the campus of Michigan State University.

Representatives from the University of Michigan, Northern Michigan University, Delta Community College, and Michigan State University attended.

The conference was used as a forum to express Indian student concerns in the areas of higher education as well as

financial aid, admissions, and supportive services.

Many students expressed the need for information on the many services available to Native Americans on college campuses for prospective students. The group is putting together a brochure which will cover this material.

"The primary goal of the coalition at this point seems to center around the realization that we as Indian college

students must take a more active role in our education, and the education of our Indian brothers and sisters, both secondary and college levels", states Arnie Parrish, MSU student.

Following the meeting Dr. William Demmert, Deputy Commissioner of Indian Education, U.S. Office of Education, addressed a group of people interested in Indian Education. Dr. Demmert discussed the Indian Education Act of 1972, Title IV.

Wanetta Dominic
911 Franklin Street
Petoskey, MI 49770
Or give it to Gladys Laws
There will be a canister placed in the Center for your donation.
P.S. For a detailed Report attend the June Council Meeting in Petoskey.

Thank you,
Gladys M. Laws, Sec.
Grand River Band of
Ottawa
Descendants Committee

To Grand River Band of Ottawas

The long haul is just about over. Recently your Chairman Wanetta Dominic and Secretary Gladys Laws of the Descendants Committee went to Washington, D.C. to testify at the Senate Sub-Committee hearings. We were sponsored by the New York Association of American Indians and two Michigan Churches. Because of our personal testimony the results were mostly in our favor. The Senate passed our Bills with amendments, but we gained one major point.

But, our Bill must go before the House Sub-Committee hearing in March. We must see our Chairman to the hearings. Senator Hart said it's very important for her to attend or we might lose the ground we have gained. If each Grand River Ottawa donated \$.30 to \$1.00 we would have enough to send our Representative.

You can be sure the BIA will be there to fight us, we are reluctant to tell you any good news until all of the hearings are over and the House has passed the Bill and the President has signed it.

CAN WE COUNT ON YOUR SUPPORT. Please send your donation to:

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Indian Parent Committee

The Indian Parent Committee of the Marquette Public Schools have finalized a \$20,775.75 federal grant application for 1976-77 which will aid programs promoting Indian heritage and assist to Indians to complete their education.

The application marks the third such bid for funds in three years. This year, the committee received \$21,270, while in 1974-75, it obtained \$11,888 from the federal government.

The money comes from the United States Office of Education, Indian Education Division, a bracket of the Department of Health, Education and Welfare.

The parent committee makes the application in connection with Marquette Public Schools to serve the 178 students of Indian descent.

With monies received in the past two years, the district has hired three "home-school coordinators," personnel assisting Indian families with matters relating to education.

Under the grant application, the three positions would be continued at individual salaries of \$4,425 for a total of \$13,275. Some \$1,595, or 12 percent of the salary, would be used for fringe benefits.

The rest of the money would be used as follows: Out of town travel, \$1,500; supplies, \$1,975; consulting fees and local travel, \$1,100; personal needs committee and funds for dental, medical, clothing and school expenses, \$1,023; and indirect charges, \$813.75, for the total \$20,775.75.

Project Director John Sormunen outlined the program narrative to the parent committee, with members of the group making changes in its language.

The group said in its proposal to the federal government it will use the funds in Indian children programs related to the following: Academic tutoring through the home-school coordinators; Indian language development; Indian culture, arts and crafts and improvement of self-image.

To achieve those goals, the committee said parents of Indian students will be notified by mail of classes being offered in Indian culture, stressing Indian history, myths, legends, customs and traditions.

Indian students at the elementary and middle school levels will have an opportunity to participate in a program of Indian crafts, while other students will be offered programs in dance, drumming and singing.

The ultimate goal of the program is to assist Indian students in developing and promoting their education through the high school level.

To accomplish this, Indian students will be given an opportunity for individual tutoring, with process evaluations to be used to determine success at some levels. In addition, students as well as their parents will be encouraged to attend school functions. A related item will be to stress attendance at schools in order to try to reduce of excessive unexcused absences.

Under the grant, the parent committee will assist the school district in developing and implementing school programs designed to meet the educational, personal and cultural needs of Indian students. Sormunen said "this program is to supplement, not supplant" existing educational programs in the school district. The key factors in the program's implementation - the home-school coordinators - will remain under the jurisdiction of the assistant superintendent for personnel in the district, with the parent committee advising the district on selections and performance.

Great Lakes Area News

New Post School

In response to discrimination of Indian students in the Hayward Public School system of Wisconsin, the Lac Court Oreilles band of Chippewas have expanded their reservation school from the fourth to the twelfth grade.

The sudden withdrawal of about 100 students from the Hayward Public school, and entry into the New Post school on the reservation in early December, has caused overcrowded conditions in the small building.

According to Rick Baker, Tribal Chairman, "We had to do something, our kids just didn't take to school at Hayward. They 'fed left.' The drop out rate is staggering. All they can think about is when am I going to turn 16 then I can drop out."

Drop out rates for Indian students in the district ranged from estimates of from 17 to 18 percent by the school administration, to estimates of 60 percent made by the Indian community. Hayward school district, one of the largest in the state, has about 1,800 public school students of which about 12 percent are Indian.

Discrimination charges against the Hayward school include, treating the Indian children as second class citizens, expecting the Indian students to conform to white cultural patterns without question, thus denying them an expression of their own native culture, and disciplining them without offering them an opportunity to explain their behavior.

Hayward school officials deny these claims, yet concede there are no Indians on the school board, no Indian administrators, no certified Indian teachers, and only a few Indian teacher's aids. They are against segregated schools, and want to make the New Post school a satellite school, a public school that would come under the control of the school board, not the tribe.

The makeshift facilities as New Post are as spartan as Hayward's new elementary school and expanded high school are elaborate.

Theresa Williams, who directs the school, praises its esprit de corps. "We're all working together," she said, referring to parents, students and teachers. "We don't have hardly anything right now. Just a roof over our heads and the bare necessities. But we're willing to make sacrifices. We Indians have gone without much for so long that this isn't anything new to us."

Tribal leader Baker states, "One of the most important things we're working on in the New Post School is the Indian self-image. If you get the impression that the Indian was a savage person, drunk all the time, in short, not a very nice fella, well, your not going to be very proud of your heritage."

"This is totally wrong, the Indian has much to be proud of in history." Teacher John Geary, feels the children are a lot happier in the new school.

"You know the stereotype about the quiet Indian child. Well, these kids aren't quiet and reserved. You hear that chatter, the laughter, the high spirits. They like it, they can really be themselves here."

According to one student, "We all feel a lot more comfortable here. There is no prejudice like at Hayward. We get much more personal attention."

A lot of parents are involved in the teaching program. They help teach songs, and chants, Indian lore, cooking and sewing to name a few. Real community



INDIAN CULTURE - Jeff Tribble 8, studied sketches and the word Wassakonenjigan meaning lamp in the Chippewa language. The youngster attends the new school for Indians at New Post on the Lac Court Oreilles Reservation.

involvement is hoped for. The school's biggest problem now is funding. Baker says he doesn't know where the money will come from. He hopes he can get federal aid, or that state aids for the transfer students will be shifted from Hayward school to New Post.

This pullout should have happened years ago. The fate of our reservation depends on our young people. We've got to be bold and make changes. This is a new

beginning. We're committed to this new school. No longer will our children be treated as second class citizens in the classroom.



Inrest in Menominee county

Two men, both members of the Menominee Warrior Society, were shot and killed in a shooting on 3, 1976 in a fight involving Menominee County's controversial sheriff, Kenneth Fish and unknown assailants.

The deaths of John J. Waubanusum, 27, and Arlin J. Pannett, 26, came a year to the day after the end of the 34 day takeover of the Alexian Brothers Novitiate.

The shootings occurred near the Neopit home of Waubanusum, who was one of the first to be arrested in a raiding of the Warrior Society's takeover last year.

A leader of the Warrior's Society, Michael Sturdevant, 31, Neopit, said at a news conference Sunday night that he had learned John Waubanusum, and Arlin Pannett, "were shot in the back by the members of the Menominee Warrior Society killed in the shootout "were not shot in the back trying to run away from officers" as had been charged by their supporters.

The investigation is continuing and "a final written autopsy report may be two weeks away," said Stadelman.

According to the account given by the sheriff and district attorney, Fish and two deputies went to the Waubanusum home at Neopit on the night of the shooting. Fish's office and reported she was having trouble with her husband.

Fish said Waubanusum appeared with a rifle and fired it at one of his deputies. Fish said he shot Waubanusum, then shot Pannett when another shot was fired at the Neopit home.

The sheriff said his actions "were reasonable and necessary for our protection under the circumstances." Stadelman said he felt the police acted reasonably, but he has asked the state Justice Department to conduct an independent investigation of the shootings.

The Menominee Restoration Committee Tuesday said it supported Menominee County Sheriff Kenneth Fish, Ada Beer, who heads the committee, issued the statement and also called for an end to threats of violence in connection with the incident.

"Removing Sheriff Fish will not solve the problems faced in our community and state," said Beer. "The second guess law enforcement but "quite another thing to be out at night facing bullets."

She said that the two Warriors Society members killed "sincerely cared about the tribe" and "demonstrated their concern for the Menominees in their own fashion."

"For too long, too many people have been playing around with loaded guns," she said. "This tragedy was bound to occur sooner or later. It is a tribute to the law enforcement officers of the Menominees that such a disaster has been averted this long."

To note, the Warrior Society has often been at odds with elected members of the Menominee Restoration Committee, the panel guiding the tribe's shift back to reservation status, as ordered by Congress.

Elders of the Menominee tribe counseled their young at a weekend ceremony, seeking to ease tensions resulting from the slayings of the two men. While these tensions in the county had been on the increase, Don Ferrote Sr., 65, Neopit, denied that the weekend ceremony held for Waubanusum and Pannett included mention of possible retribution for the deaths.

"Absolutely no one spoke of gaining revenge or retribution," he said. "Our purpose in our ceremony was to alleviate the sorrow and grief of relatives and friends of these two men."

We counseled the young men to seek advice from the elders," he said of the 10-hour ceremony held Saturday at Zoar.

"We told them not to harbor hatred in their hearts or animosity towards any person," Kris Caldwell, 25, Neopit, also said there was "no talk of retribution" during the ceremony most of which was conducted in the Indian language.

Waubanusum was born in Keshena, the son of John and Edmire Waubanusum. He moved to Neopit with his family while still a young boy.

During his teenage years, he had many brushes with the law, and his parents were taken to court on several occasions for failure to send their children to school and for curfew violations.

In 1964, when Waubanusum was 16, he was waived into adult court, where he was convicted of theft and car theft.

In November, 1964, he was placed on two years' probation, but the probation later was revoked and in July, 1965, he was sentenced to one year in the Wisconsin State Reformatory, Green Bay.

After being paroled Waubanusum joined the Marines in 1967, where he

finished high school. He served three years in Vietnam and won three Purple Hearts for wounds he received in combat.

For conduct beyond the call of duty he also won the Silver Star, the Bronze Star and a Navy commendation.

But Waubanusum went AWOL after being returned to the US for a medical furlough.

From late 1969 to late 1973, he attended the University of Wisconsin-Green Bay, became involved with the Indian Occupation of Wounded Knee, S.D., worked with AIM in Chicago, helped set up an AIM office in Green Bay and got married.

He and his wife, Elizabeth, had two children, now 4 and 3 years old, and he became stepfather to six children, ages 8 to 15, that were Elizabeth's by a previous marriage.

In late 1973 Waubanusum was apprehended by the military police on the AWOL charges and he served five months at a Camp Pendleton prison.

Pannett was born in Keshena, the son of Mr. and Mrs. Paul Pannett. He moved with his family to Neopit while a young boy and later was placed with a foster family. Pannett, who had been in and out of trouble had also become involved, along with Waubanusum, in the American Indian Movement.

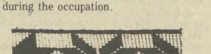
Pannett as described by friends as quiet and studious.

In 1974, he was hired by the Menominee Restoration Committee, the interim tribal government, to do research in the tribe's effort to return to reservation status after operating as a county government for 10 years.

He also wrote articles for and helped publish a monthly newsletter put out by the restoration committee.

After the takeover of the novitiate, Pannett was one of several restorations committee employees identified as being sympathetic with the philosophies of the Menominee Warriors Society.

He was fired by the tribal government and later was arrested while trying to get past roadblocks to enter the novitiate during the occupation.



Marquette Branch Prison

Light Of The North

OTTAWA
CHIPPEWA
POTAWATOMI



Know Your Language

Ojibwa - Ottawa	English	Mow	Bovels
Appawin	Bench	Makuk	Box
Meen	Berry	Kweewisens	Chickadee
Wenishishing mawach	Best	Kitchikaneshens	Robin
Wenishishing noach	Better	Opeechee	Partridge
Nishwaytee	Between	pine	Crow
Awas	Beyond	Migize	Eagle
Kichi-masina-ikan	Bible	Meezhigonesi	Hawk
Micha	is big	Nanokasens	Woodpecker
Kichi	is big	Kichimissise	Humming bird
Mimto	He is big	Ojeek	Swan
Weekosatik	Birch	Wapisheshi	Fisher
Pineshee	Birf	Shangweshi	Mink
Ngiwin	Birch	Shingosi	Weasel
Makadeewa	Black	Agingsoi	Chipmunk
Wapawan	Blanket	Shigak	Skunk
Kaween niwapisee	Gak	Iam blind	Porcupine
Miskwi	Blood	Nika	Goose
Miskweewi	He is bloody	Wawa	Tame goose
Keeshkiche-on	Blouse	Makadeniship	Mallard
Oshawashko	Blue	Sikidagans	Butter bal duck
Cheeman	Boat	Wawashkesh	Buck Deer
Okon	Bone	Kiwe wawashkesh	Do
Masina-ikan	Book	Kitakakans	Calf
Makisin	Booze	Mushkodelpishki	Buffalo
Minkweewin	Booze	Makwa	Bear
Okima	Boss	Kayashk	Seggull
Moodoy or motayabik	Bottom	Mernsee	Pigeons
Anaming	Bottom	Wawanon	Eggs
Mitigwap	Bow		

WOMEN

IN THE NEWS



Navajo Indian Women's Association

The Navajo Indian Women's Association is now a reality. A new force that will aid the Navajo woman in bringing about drastically needed changes on the reservation.

Dr. Annie Wauneka, Tribal Council member, made the statement to newly elected officers of the organization at NIVA's Foundation meeting recently in Window Rock.

One of 30 persons named by President Ford to a special board of the Women's Year, Dr. Wauneka told the Navajo Women that the Navajo Indian Women's Association, "is not a female liberation oriented group whose goals are disruption

through use of liberated female tactics that many of us - along with our men - have come to look upon with disdain." The nationally recognized Tribal leader pointed out that plans are already underway to establish NIVA Chapters throughout the vast Navajo Reservation that includes most of northern Arizona, parts of New Mexico, and Utah.

"The traditional role of the Navajo Woman is as much in the past as last summer's Sun," said Nancy Evans, first President of NIVA, "there are literally hundreds of aspects of Navajo life that women should be a factor in," she continued, "improved health and education for our children, not to mention

judicial and political involvement."

The by-laws of the Navajo Indian Women's Association preclude any pecuniary or political gain being derived for individual women or the organization.

"Despite dramatic progress in the past few years in all aspects of life on the Navajo Nation" continued Dr. Wauneka, "even greater progress on the part of the Navajo can be made by making women an integral part of all future planning."

Two male Tribal Councilmen were also named to a Task Force on Indian Women that will report progress to the White House.

New education policies

Native American are proud to announce that it has bought the state of California from the whites and is throwing it open to Indian settlement.

Native American are proud to announce that it has bought the state of California from the whites and is throwing it open to Indian settlement.

N.A. bought California from three winos found wandering in California. These winos promptly signed the treaty, which was written in Sioux, and sold California for three bottles of wine, one bottle of gin, and four cases of beer.

Lehman L. Brightman, the new Commissioner of Caucasian Affairs, has announced the following new policies; The Indians hereby generously give the whites four large reservations of ten acres each at the following locations: Death Valley, the Utah Salt Flats, the Badlands of South Dakota, and the Yukon in Alaska.

These reservations shall belong to the whites "for as long as the sun shines and the grass grows," (or until the Indians want them back)

All land on the reservations shall of course be held in trust for the whites by the Bureau of Caucasian Affairs, and any white who wants to use his land in any way must secure the permission of Commissioner Brightman.

Of course, whites will be allowed to sell trades and handicrafts at stands by the highway. Each white will be provided annually with one blanket and one pair of tennis shoes, a supply of spam, and the copy of the Life of George Washington.

If you are competent enough, you may be able to be a B.A. reservation superintendent. Applicants will have less than one year of education, must not speak english, proof of dishonesty, and a certificate of incompetence. No whites need apply.

Commissioner Brightman also announced the founding of four boarding schools, to which white youngsters will be sent at age six. "We want to take those kids away from the backward culture of their parents," he said. The schools will immediately be given IQ tests to determine their understanding of Indian language and hunting skills.

Hospitals will be established for the reservations as follows: Whites of Death Valley may go to the Bangor, Maine Hospital; those at Utah Salt Flats may go to Juneau, Alaska Hospital, those at Yukon may go to Miami Beach hospital in Honolulu, Hawaii. Each Hospital will have a staff of two part-time doctors and a part-time chiropractor who have all passed a first aid test, and each hospital will be equipped with scalpel, a jackknife, a saw, a modern tourniquet, and a large bottle of aspirin.

In honor of the whites, many streets, cities, cars and products will be given traditional white names.

One famous Indian movie director has even announced that in his upcoming film, "Custers Last Stand," he will use many actual whites to play the parts of the soldiers, speaking real english, although of course, the part of Custer will be played by noted Indian actor Jay Silverheels.

Certain Indian white customs will of course, not be allowed. Whites will not be permitted to practice their heathen religions, and will be required to attend Indian ceremonies. Missionaries will be sent from each tribe to convert the whites on the reservations. White churches will either be made into museums, parks of museums or will be torn down and the bricks and ornaments sold as souvenirs and curiosities.

her original songs, "Sioux Cred Love Song".

"Look at You, Beautiful Sioux from Minnesota; Look at Me, I'm a sweet little Cree from over the border."

A critic once described Buffy as "an aboriginal original blessed with a rare command of the powers that communicate. Her compositions, Indian songs for Sesame Street demonstrate that she wants to communicate to children. She elaborates:

"The problem in many places is that kids have only heard of Indians in stories, and for them to see Indians and Indian children in their own homes on television establishes very gently the Indian reality. I want to reach all children and that's why I chose to combine Indian feeling with English lyrics.

Ms. St. Marie and executive producer Stone began talking early in 1975 about how Sesame Street, which is seen by an estimated nine million youngsters, could best approach its first presentation of native American Indians.

They agreed that the programming should convey a sense of feeling about Indians to non-Indian viewers that would be understood and appreciated by both groups of youngsters.

Ms. St. Marie, who devotes much of her time to correcting perjurious stereotypes about American Indians, describes her presence on Sesame Street as an effort to illustrate the uniqueness of Indians and the fact that they are human like everybody else. She says: "I'm trying to do this gap bridging which is essential to American contemporary life, to build mutual understanding on the level of charm."

She is back in a New York TV studio with her guitar, her mouth bow - and her charm. Instead of singing with Indian children in their homes, she is demonstrating Indian music and culture to the kids on Sesame Street - and playing "Buffy" as a regular guest host on the program.

She's making new friends there, too, including the Muppets. One of them, the compulsive entertainer Count von Count, helps solve the Cree number problem posed in New Mexico. The Count stopped counting at five, avoiding numbers of more than two syllables in the Cree language. So on Sesame Street this season, it's payuk, nesoo, mistoo, nao and neyuan.



WIGWAM FIXIN'S

O-go-seh-mahn (squash soup)

- 2 1/2 Pounds of summer squash
- 2 1/2 potatoes
- 34 carrots
- 12 large onions
- 3-4 ears of corn cut from cob
- 1/2 head of cabbage
- 5-6 slices of salt pork
- 1/2 cup green peas
- Chop up pork and vegetables and place them in a large kettle. Cover with water, cook until tender. Season. Serve.

Ah-gee-chum-buh-gee

- 1 pound of any dried fruit
- 2 cups of sifted corn meal
- 2 tablespoons of brown sugar
- Cook fruit half done in water covering fruit about 1-1 1/2 inches. Pour hot fruit and juice over the corn meal. If needed, add water to make the meal moldable. Shape into finger length pieces. Wrap in corn shucks or something similar. Tie the ends of the wrap and the middle. Drop into boiling water, cover, cook until done. Eat like cookies or candy.

Samp (os-hoehn-wAnh)

- 2 quarts white corn
- 10 1/2 pieces salt pork
- sugar (sweeten to individual taste)

Slice pork and fry about 15 pieces. Brown 2 quarts white corn in iron skillet, low heat (just so corn doesn't burn). Grind corn - real fine - sift two or three times. Take large kettle, fill 1/2 full of hot water, put on to boil. Add sugar to water (sweeten to individual taste). Mix sifted flour with cold water until creamy. Add mixture slowly to boiled water, stirring to keep smooth and not lumpy. Cook until done, approximately 10-15 minutes. Pour cooked pork slices and grease over cooked mush. Stir and serve.

Squaw bread syrup

- 1 quart of white corn syrup
- 1 pound of brown sugar
- Boil the two ingredients together. Remove from the heat and add 1/2 cup of bacon drippings and 1 teaspoon of maple flavor.

First survey of women-owned businesses published

A survey of businesses owned by women, the first in which basic economic data of this kind were tabulated, shows there were 402,025 such firms operating in 1972 that had \$8.1 billion in receipts, according to the United States Department of Commerce.

The largest number of all women-owned firms in 1972 was in the East North Central Division of the country (Ohio, Indiana, Illinois, Michigan, and Wisconsin), with 73,688 firms and \$1.6 billion in gross receipts.

The report says that women-owned businesses "are characteristically sole proprietorships and concentrated in industries which normally do not generate a large volume of receipts per firm."

In addition, the report shows that 33,810 of the firms surveyed were minority businesses owned by women, and they had \$837 million in receipts. Minorities covered in the survey included blacks, persons of Spanish origin, American Indians, Asian-Americans, and others.



Buffy plays a key role in two "firsts" for Sesame Street during 1975-76: the first creation of programs on location and the first presentation of Indian culture on the "street" portions of the show.

Buffy's Sesame Street method is at once simple and complex; she composes and sings music that combines Indian rhythm and English lyrics. "I want to get an Indian feeling," she explains, "and at the same time I still want to be understandable to all children who watch Sesame



Tv's (Sesame Street) finds new minstrel in Buffy St Marie

TV'S 'SESAME STREET' FINDS NEW MINSTREL IN BUFFY ST. MARIE; SHE BLENDS INDIAN RHYTHM WITH ENGLISH LYRICS AND A LEVEL OF CHARM

Buffy St. Marie is taking "Sesame Street" to the Indians and a prominent Indian, herself, to Sesame Street.

The versatile minstrel, armed with a mouth bow, original songs and a mission to present the "Indian reality" to a nationwide television viewing audience of young children, leads Big Bird and other Sesame Street characters to the 600-year-old Indian pueblo near Taos, N.M. And she appears on the street herself as a host this season.

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Street".
A scene: Buffy alongside a mountain stream with Sesame Street's Maria (Sonia Manzano) and a dozen Tewa Indian children. She teaches them her new composition, "I'm An Indian and I'm Real." They are clapping a Southwest Indian rhythm but the words are in English.

"I'm an Indian and I like sunshine
I'm an Indian and I like friends
And I'm real and I can feel
And I'd like to shake your hand
There's lots of kinds of Indians
And lots of ways to smile
And lots of ways to sing a song
And I like Indian style"

To Ms. St. Marie, "Indians are special and unique in many beautiful ways but are human like everyone else. So the trick is to combine the two realities on a child's level. These kids at the Taos Pueblo are real Indians and real children so they help to make it easier."

A scene: Buffy driving a battered pickup truck along a mountain road with Big Bird as a passenger in the back. But she is thinking of her Sioux boyfriend in Minnesota instead of startled motorists

staring at the world's largest canary. She leads into her "Sioux Wolechitl Sioux Love Song" by tapping her left arm to a "hi, hi, hi, yi" and then shifts naturally into an English-language ballad of love.

A scene: Between takes, Buffy presents executive producer Jon Stone with a possibility of linking Indian culture with Sesame Street's numbers curriculum. She proposes to count in her native Great Plains Cree. (She was born in Saskatchewan.) They postpone the idea when Stone finds out that numbers in Cree go to three and four syllables. Too complex for the target audience.

A scene: Buffy demonstrates her mouth bow, a primitive one-string instrument similar to a Jew's harp that enables her to make resonance out of the right side of her mouth and sing out of the left. In a courtyard of the Taos pueblo, she performs a tune titled "Nehewan" using the bow string that twangs on different pitches in response to subtleties of mouth control.

Then she puts her familiar guitar and alto voice to work on behalf of another of

ARTICLES

Tribes rap mass media portrayal of Indians

"How would you like it if someone used pictures and statues of your great leaders and heroes to advertise hamburgers and take jewelry or to identify pawn shops?"

"What would you feel like if someone, without permission, took photographs of your mother or grandmother hanging out laundry or of your father washing the car and then sold it and it came out in newspapers or on calendars or postcards?"

THESE AND similar questions asked by representatives of several Southwestern Indian tribes apparently reflect a general feeling among Native American youth about commercial mass media.

Such attitudes were explored in depth during a Northern Arizona University journalism department conference which focused upon "Native Americans and the Mass Media."

Journalism students, professors and some professionals lined to representatives from several Southwestern tribes talk about their reactions to media and these reactions revealed a growing hostility among Indians toward the "white man's communications about Native Americans."

Ray Baldwin Louis, a public relations associate for the Navajo Nation Film and Media Commission, told participants, "It's unfortunate that the mass media have created stereotypes of all Indians, but from our point of view, it seems that way. The Wounded Knee coverage reinforced this stereotype, as did the recent incident at Shiprock, N.M., when some Indians took over the Fairchild plant in protest over what were considered unfair employment practices."

Louis, a Navajo, holds a degree in journalism from Brigham Young University.

"WE INDIANS don't resent it totally when reporters and photographers visit our nation and write stories about our lives and culture, for we feel we have many good things to share."

What we do resent is the sensationalizing of news-making it appear that we're all primitive and potentially savages."

Louis, 25, said he feels it's unfortunate that major newspapers and radio and television stations in the Southwest don't have Native Americans as correspondents on reservations.

"We have in the Southwest the biggest

concentration of Indians of anywhere in the United States, yet few stories released about Indians are conceived by Indians. Instead, non-Indians visit reservations, write articles and take pictures, with the result that our culture and traditions are often misinterpreted for the general public," he said.

Louis's feelings are echoed by Ron Wood, a Navajo-Seminole who currently serves as director of NACA-Native Americans for Community Action in Flagstaff, Arizona.

"BY HEADING area newspapers or watching television, readers or viewers would be unaware they lived close to the largest population of Indians in the nation unless something really dramatic happens," Wood criticized.

"About the only time Indians get a lot of press coverage is when po' wows like the one in Flagstaff or ceremonies like the one in Gallup are scheduled...and many of us feel the coverage is intended to attract tourists who will spend money with primarily non-Indian 'businesses,' explained Wood, who holds a B.S. degree in management from Arizona State University.

Another spokesman for Native Americans, Ernest Lovato, director of the Communications Center for the All Indian Pueblo Council (AIPC) which has headquarters in Albuquerque, N.M., said, "All ethnic groups must be represented through mass media."

The Blacks and Mexican Americans began realizing this before we did but now we know how important it is that Native Americans have some input into communications."

Lovato, recently authorized by officials of the 19-member Tribal Council to organize and develop a media training program for Indians, emphasized,

"This must be designed to designate someone or some agency to represent them in radio and television, newspapers and magazines and to designate advertising agencies. For example, the major networks should have Indians preview scripts and news items-not as censors-but as people who can spot inaccuracies and distortions."

Lovato also suggests that local and state agencies should have Native American consultants on the staff if there are large populations of Indians in the region.

"THERE SHOULD be an Indian desk in the Chamber of Commerce offices and in State Departments of Development and Planning so that people who want to know about Indians can talk to Indians."

Indians should be consulted when brochures and pamphlets are prepared with material about Indians in them.

"We're not tourist attractions, yet buses dump off tourists who behave like wild horses on our reservations. They go tramping through our fields, our yard-taking pictures and yelling at each other, 'Look, how cute!'"

"Concern over the lack of Native American input into mass media is prompting some Indian tribes into developing their own journalism education programs. For example, the Navajo Nation is planning a multi-tribal Communications System, which Ray Baldwin Louis said should be ready by the Bicentennial.

The AIPC has already started a mass media training program in Albuquerque. Under Lovato's direction, representatives from several Indian pueblos in the area will establish a bimonthly newspaper, the Pueblo News.

"We plan to expand the newspaper in the near future. We'll be training editors, reporters, photographers and business personnel, and we'll be consulting with professionals in Arizona and New Mexico to get instructional feedback."

"ANOTHER NATIVE American, Chester Yazzie, a Navajo reporter and broadcaster, suggests the Indians' disillusionment with mass media is really the result of "a lack of self determination."

"Indians are redefining themselves in the social system, and part of this redefinition is reflected through what others think of us," he said. "Because so many concepts about Indians are developed through media, we feel we should have some say in what is and is not reported about us and our lifestyles."

Until we can develop journalists who are familiar with Indian customs, we won't be able to influence the non-Indians whose primary image of us is not accurately drawn."

We must begin to determine for ourselves what others think of us, and quit letting the Bureau of Indian Affairs and comic strips and cartoons tell the rest of the country what we are like."

Ceremonial Prayer of the Indians American Indians will prepare native Mid-Winter festival of Thanksgiving prepare native heritage liturgy

Now again the smoke arises To you who were born of Earth, To you who dwell in the sky!

Now they came from the West, That we hear words to you, Our great Grandfathers, the Thunderers; You did make them our relatives.

They were placed in a high position That they might care for the Earth And feed the waters that flow over the Earth and purify them, And freshen all things that grow.

A certain season was appointed for their activity The season when the Earth begins to become warm again.

Now again the smoke arises, To you who were born of Earth, To you who dwell in the sky!

Now all the things you pray that you will listen, May all these things continue as long as

Earth endures, Oh you who were born of Earth, Oh you who dwell in the sky!

The smoke referred to is that of the Sacred Tobacco. When the Creator had finished making the Earth and all other life on it, he made Man. But when he looked upon Man, he saw that Man was sad because he could not express his gratitude to the Creator. So, the Creator made Tobacco and gave it to Man so that he could burn it and express his gratitude to the Creator.

The Mid-Winter Festival of Thanksgiving begins on the Fifth day of the Mid-Winter Moon, after the Winter Solstice when the days begin to lengthen. It is here that the Creator for continuing the cycle of the seasons which will again bring warmth and fertility to the Earth.

And so, as the Mid-Winter Festival of Thanksgiving approaches, I wish you joy and happiness! May your Grandfathers, the Thunderers, guide your feet in smooth pathways and show you the Way! May they carry you under their wings and guard you from all harm!

Pakwungrsian! Ehe! ("Live long! Truly!")

PHILADELPHIA -- Three hundred tribes of American Indians will prepare a special "native heritage liturgy" for the forty first International Eucharistic Congress.

This historic celebration, according to Sylvester Tinker, Chief of the Osage Indians, marks the first time native Americans have been asked to take part in an International Eucharistic Congress. It will also be the first time a single liturgy will be developed to represent all tribes, which roughly 150 have some type of Catholic liturgy.

Chief Tinker, honorary chairman of the Committee on American Indian Participation, accepted the invitation to participate from the Reverend Walter J. Conway, executive secretary of the Congress. Also were delegates from the Yaqi, Acoma, Apsatle, San Carlos, Mescalero, Papago, Sioux, Santa Clara Pueblo, Navajo-Choctaw and Mohawk tribes.

Chief Tinker noted that the American Indian has always had a deep spiritual belief in a Supreme Being. "I think, then, that all Catholic American Indians will welcome this chance to incorporate their native rituals, which have nourished their Christian conversion, into a Catholic liturgy," the Chief said.

Assisting Chief Tinker as general chairman of the Congress, and as communications coordinator is Clyde Pasquel, Acoma, N.M.

The first order of business for Pasquel, a Pueblo and professional management consultant, will be to contact leaders of all the native American tribes.

"We are hoping for the greatest participation by the 150,000 Catholic Indians in the U.S. and at least some activity by the total 800,000 population," Pasquel said.

"We are not only concerned about the liturgy planned for Thursday, August 5," Pasquel said, "but we are also planning to generate wide involvement by our Indian brethren in conferences, exhibits of art and possibly even in creating some dramatic work for performing arts phase of the Congress."

"It is my special prayer that we will get the fullest participation in the planning of the program and in actual attendance in Philadelphia."

"This is an ideal opportunity for the American Indian to let his rich heritage known to the world and to the Catholic Church. It is not only a first-of-its-kind, it is a one-of-a-kind opportunity we should not miss."

The forty first International Eucharistic Congress is a worldwide spiritual assembly of Catholics and other Christians gathering in Philadelphia August 1-8. The program includes more than 40 separate liturgies, hundreds of exhibits, conferences and workshops throughout Philadelphia, and more than a week of specially prepared works by performing arts groups. A Spiritual Renewal and Preparation Program is currently underway in every diocese of the U.S. to make all Catholics aware of the true meaning of the Congress as a spiritual event.

American Indian Institute

A unique and motivating experience for Native Americans anticipating a career in the health professions has recently been opened. Such a program is sponsored by the American Indian Institute of the University of Oklahoma in cooperation with the Bureau of Indian Affairs, Health, Education and Welfare, and the American Indian Health Foundation of Chicago, Illinois.

The American Indian Institute is interested in basically two areas which you could be of assistance:

- 1. Applicants for the program
- 2. Counselors (male and female) for the program

The brochure explains the intent of the Health Care Program as it pertains to the student. We would like to include several native American students from your university.

The American Indian Institute also would like to invite Native American pre-med students to apply for the counselor position which pays \$150.00 per week plus all expenses to and from site.

(air travel) room and board while counseling at the site. This program is an eight-week project so the counselors should be able to serve the entire eight weeks at the Health Care Center.

For more information contact your local tribal agency or the Bureau of Indian Affairs Area Office serving your tribe or community. Or write or call: 465-3258, American Indian Institute, 106 Constitution Avenue University of Oklahoma, Norman, Oklahoma 73069

Army states that Wounded Knee was not a massacre

After a new "study" the U.S. Army concluded that the indiscriminate killing of over 150 men, women, and children at Wounded Knee in December 1890, did not constitute a massacre.

In a report to the Senate Judiciary Committee, the Army said, "Contrary to the popular conception of the Wounded Knee episode, the civilian authorities and the Army showed great restraint and compassion in the events leading up to the encounter."

Yet some feel that it was a spirit of revenge that led the Seventh Cavalry to "lose their control" against the Sioux. After all, the Seventh Cavalry had been defeated by the Sioux at Little Big Horn just 14 years before.

The commander of the Seventh Cavalry, General Nelson Miles, said in 1917: "Not only the warriors, but also the Chief Big Foot and a large number of women and children who tried to escape by running and scattering over the prairie were hunted down and killed."

James Pipe-on-Head, a Sioux who was 12 years old at the time, gave this account: "I ran across a woman who had a girl about one year old on her back. The little girl had her head blown off. The soldiers came up there and told me to get up, that it was all over. Some of them were so helpless, wounded awfully bad, that they could not get up, and the soldiers came up and shot many of them all over again. The Sioux had been forcibly moved onto the reservation at the time of Wounded Knee, in order to make room for new settlers moving on to 'free' Indian land. The treaty of 1868 had been ignored once again, and settlers moved across Sioux land, protected by the army."

The army sensed the resentment of the Sioux people for having been led to again, and feared retaliation at Wounded Knee. The troops surrounded the Indian camp and trained four explosive-firing Hotchkiss guns on the circle of teepees.

Then the order went out to confiscate the Sioux rifles.

members of his tribe. The Army report that Wounded Knee was not a massacre, came as a result of a bill introduced by Senator James Abourezk (Dem-S.D.) to pay each Sioux Indian man, woman, or child who suffered death in the massacre at Wounded Knee Creek, the sum of \$2,000, which shall be paid to the heirs of such deceased Indians.

The legislation also provides for persons like to invite Native American child who suffered wounds or other bodily injury in said massacre.

After receiving the results of the Army's report, Senator James O. Eastland, the Judiciary Committee Chairman said,

"Based upon the facts in this department's research it would be highly inappropriate to award relief on the basis of a 'massacre' as alleged in the bill, and such a finding by the congress would be unfair to the officers and men who cannot defend themselves against such a serious charge."

Responses from Indian people from all over the country are angry. "The Battle of Wounded Knee is not over yet," one source replied. The army is saying that a massacre must be planned.

In fact, most massacres are not planned, but the result of heated racism, hatred, and unyielding justice.

Economic development grants issued

Fort Totten Reservation-North Dakota-\$282,000 grant to help stimulate industrial growth and create jobs. The funds will be used to construct a maintenance and storage building for the tribal utilities commission. Tribal leaders state the building will help to expand the industrial capability of the reservation begun recently with the opening of the Devils Lake Sioux Manufacturing plant.

Kootenai Tribe, Idaho-\$114,000 grant to help construct a community center. The tribe is building the center in connection with long range plans to create jobs and increase incomes for the tribal members. Tribal officials said the center will serve as a focal point for social service programs, cultural affairs, and business activities of the tribe.

Round Valley Reservation, California-\$269,000 grant to help construct a

community center and stimulate economic growth. Classes in adult and special education and job training will be conducted at the center. The tribe is developing a game preserve as part of its growth program.

Coushatta Alliance Tribe, Louisiana-\$24,800 grant to help create immediate construction jobs for the unemployed. The funds will be used to rehabilitate a railroad passenger terminal for use as a tribal cultural center. Tribal officials report that 15 workers will be hired for the work.

Rincon Reservation, California-\$316,000 grant to help construct a community center. Tribal leaders estimate that 12 jobs will be created to conduct activities at the center and to maintain the building. The center will be used for adult education and public health instructions and for classes in arts and crafts.

Native American future college graduates

The University of California (Berkeley) School of Public Health has developed a program to train Native American graduate students in the area of alcohol abuse.

This is a two-year program (including field placements) which will lead to the degree of Master of Public Health.

All students will receive tax-free stipends of \$3,900 per year plus all tuition and fees.

Upon completion of the two-year program, graduates will be eligible for such positions as program planners, researchers, administrators and program evaluators depending upon their interest.

Bob Burnette Indian for President

Washington - On December 29, eighty-fifth anniversary of the Wounded Knee Massacre, Bob Burnette announced his candidacy as president of the United States.

Burnette is chairman of the Rosebud Sioux tribe in South Dakota.

Burnette is an ex-marine who has been active in national, state and local political affairs.

Apply To

Walden Townsend, Coordinator, MPH Program for Native Americans, School of Public Health, University of California, 46 Shattuck Square, Berkeley, California 94720. (415) 642-2801.

Requirements

Applicants must be Native Americans with an interest in the problem of alcohol abuse as it affects the Indian population. Prospective trainees will be expected to have at least a Bachelor's Degree and preferably some experience in alcohol and drug abuse programs.

He feels the national leaders up in our country

Burnette also feels that he had been "forced to seek the presidency because Americans in power have forgotten to properly serve the Indian population. This great land, a land where my forefathers roamed in bounty and dignity, that has been kind to millions who have forgotten that this land is like our bodies. It must have loving care or die."

Indians-Blacks

To the Priests, Religious, and Laity of the Diocese of Marquette

My Dear Friends in Christ,

The Catholics of America have for many years shown a special concern for the spiritual apostolate among the Indians and Black People of this country. Since few of these peoples are Catholic, this is in line with the missionary work of the Indians as by the Second Vatican Council where the bishops said: "The obligation of spreading the Faith is imposed on every disciple of Christ according to his ability."

All of us are called to be co-workers with those missionary men and women who are working in the Indian and Black missions in the United States. We do this by supporting their efforts with our prayers and finances.

The opportunity to help in a material way is given to us again next weekend, when the collection for these missions among the Indians and Black People will be taken up at all masses on January 31 and February 7.

The devoted priests, sisters and lay people who staff these missions are in real need of our help to keep up their churches and schools. As Christians we ought to be willing to give, even if we were to receive nothing in return, aside from God's blessings on us. However, the fact is that each year we do have money returned for work in the Indian Missions of our own Diocese.

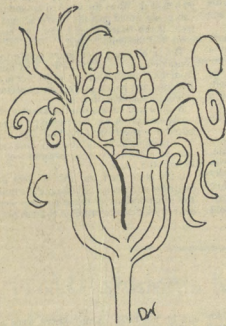
In the spirit of Bishop Frederic Baraga, who gave of himself so completely in his work for the Indian people, I urge you to be generous in the collection for the Missions Among the Indians and Black People next weekend.

May our Heavenly Father bless each of you and inspire you to a deep and active concern for his apostolate.

Sincerely in Jesus Christ the Lord,

Most Reverend Charles A. Salatta Bishop of Marquette

Native American Poetry



Corn Planter

I plant corn four years:
ravens steal it;
rains drown it;
August burns it;
locusts ravage leaves.

I stand in a circle and throw seed.
Old men laugh because they know the wind
will carry the seed to my neighbor.

I stand in a circle on planted seed.
Moles burrow through the earth
and harvest my crop.

I throw the seed to the wind
and wind drops it on the desert.

The eighth year I spend planting corn;
I tend my fields all season.
After Septembers harvest I take it to the
market.
The people of my village are too poor to
buy it.

The ninth spring I make chicken-feather
headdresses,
plastic tom-toms and beaded belts.
I grow rich,
buy an old Ford,
drive to Chicago,
and get drunk
on Welfare checks.

Maurice Kenny

Phoenix

Thunderbird

There is a purpose, there is a plan -
There are some things not known by man.
So out of confusion, out of pain
Out of the ashes I rise again.

Bob Bacon



Indian Lament

You put us on your coins and things, your
postage stamps and such,
But when we ask for freedom you say we
ask too much!

Bob Bacon

Shall the Indians celebrate

The Indians,
Bicentennial,
What have we Indians to celebrate about?
The coming of the palefaces?
The taking of our land?
Our ancestors stripped of everything
familiar to them?
Our tribes were pushed westward,
As the whiteman moved across the
continent from the East Coast.
Family members were taken captive,
And most of them were killed.
Why should we celebrate?
Because the white man locked us in
boundaries?
Boundaries called reservations?
Boundaries where within lie inadequate
housing?
Where conditions are crowded,
A center of poverty,
Where the ultimate insult was to be
farmers,
Where we would have to depend on the
white man's government,
Is that why we should celebrate?
Or should we celebrate for:
The fairness of justice used in the "War of
Revenge in the 1890's"?
The "Foreigners" from Columbus' days
through the 1800's using us as slaves?
Does the Constitution's freedoms help the
Indians?
What about the freedom of speech?
Look at wounded knee 11,
The Indians were just trying to use that
freedom,
To get their land back.
The white man, through the years, has
cheated the Indians out of their land.
Why then, did the Indians not get any help?
Or consideration?
What about the freedom of religion?
Yes, on our reservations, our belief in the
great spirit lives on.
We dance for our God
But does anyone off our reservations,
Understand these actions?
They like to think they do.
After all we have been through, and you
palefaces ask us to celebrate the
200th birthday of America.
How can we?



To us, America is more than 200 years old.
In the beginning, America was everything
to us.
It furnished our food,
Such as small game, deer, buffalo.
It furnished materials
It provided even our clothes.
So what is it now?
It's still our land,
Only with pollution
Brought on by the inventions of the white
man.
Even though we are no longer as free in
our land as we once were,
On our reservations we can carry on life as
we once did long ago.
White men don't understand our original
life.
I think they are afraid of it.
Yes, celebrate is the word,
Being used for 176,
But do we, the Indians, really get to
choose.
Whether to celebrate or not?

By Kay Battice



Death in the wood

I am Falling Leaf, daughter of Bear and
White Owl.
I am Falling Leaf, mother of Running
Squirrel and Tall Pine.

We are of the forest which is green and
alive with the first Men.

This is the story of a death in the wood.
Running Squirrel was climbing around
gathering acorns and nuts for the coming
of the snow.

I laughed when he would hang upside
down with his narrow hind feet wrapped
tightly around Tall Pines wooden arms.
He'd sway gently to the rhythm of Winds
soft breath.

Running Squirrel's friend, Feather Tail
and a cousin, Gray One came to visit.
They were sitting in the tree talking
when came the Man.

Dark skinned,
Naked,
A hunter,
My son, his friends became afraid.
Words stopped.

The man fit an arrow and let fly . . .
Swish!!
Asmall cry . . . Feather Tail fell to earth.
Running Squirrel ran to safety.

I shook with fear.
Big Crow raced away on Winds back,
fearful for what he saw.

The hunter picked up the lifeless form of
Feather Tail.

Pulled the arrow.
Wiped it clean.
Then left as silently as he came.
Time passes.

Wind grows colder.
I feel life in my veins begin to slow.
Fight it, but I weaken and lose my color.
I can hang on no longer and I, like
Feather Tail, fall to earth.

I Falling Leaf am no longer alive.
Death.



They say we do not show...

They say we do not show our feelings.
This is not so . . .
Everything is within,
where the heart pounds out the richness of
our emotions.
The face only speaks
the language of the passing years.

Chief Dan George



The Nowata

Past the laugh of the loon
My people drove the buffalo
Over the hidden cliff
Then feasted in the icy rain

They translated the coyote tongue,
Spied on the loves of the shy Badger.
Where ever they camped,
They sang the Spirit Song.

Silent under pain
They followed to the hidden cliff,
The boundary of their world, the buffalo
Past the laugh of the loon.

Beverly Belzman

