

BIA Scraps Durant Roll; Ottawas to Fight Ruling

Due to recent actions by the Bureau of Indian Affairs, the Great River Bands of Michigan have been terminated from federal recognition.

Notice of the termination of the Grand River Bands was sent recently by a telegram to the Minneapolis Area office of the Bureau of Indian Affairs, from the Washington, D.C. headquarters of the Commissioner of Indian Affairs, Mr. Morris Thompson.

The telegram is as follows:

"As a result of exhaustive research into the matter, we found no blood quantum designation whatever on the Durant Roll approved in 1910.

"Also we have found no justification or acceptable rationale for the belief that blood quantum designations are implied in any portion of the Durant Roll.

"It follows that blood quantum cannot be established on any roll actually or purportedly derived from the Durant Roll, known as the Dominic Roll also known as the Grand River Roll.

"Therefore, be advised that of this date no further blood quantum certificates are to be accepted on the basis of the Durant Roll for BIA services or other purposes. Individuals previously so certified and presently participating in special federal programs are to be permitted to pursue all such programs which have definite termination periods or dates.

"The basic question of eligibility of the Grand River Bands descendants for Bureau of Indian Affairs services is pending in the Department of Interior, but an early resolution is not anticipated."

The Michigan Commission on Indian Affairs believes this action to be detrimental to two thirds of the state's Indian population and will certainly restrict opportunities for many Indians, especially Ottawa Indians, to receive educational scholarships in the future.

According to James Hillman, director, "I believe that this action has been initiated by the Bureau of Indian Affairs in retaliation for the successful over-ride of the Bureau's position in the Ottawa-claims judgment. The Ottawa position is that the claims money, recently awarded in the amount of some ten million dollars, be divided to the descendants of the Ottawas who are a minimum of 1/4 degree Indian blood on a per capita basis. The

Bureau of Indian Affairs had argued that anyone who was a descendant, no matter how remote, should be awarded a share of the funds. We feel this is preposterous since when the Bureau of Indian Affairs gives out scholarships it requires 1/4 blood quantum to be met, but when it's the Indians money they want it watered down. This leaves virtually nothing for Indians who have maintained their identity down through the years."

The U.S. Congress has recently passed legislation honoring the Ottawa 1/4 degree blood quantum position for claims distribution.

The Michigan Commission on Indian Affairs believes that each tribe has the right to determine its own tribal membership and to act accordingly. The Commission has asked that all groups in the state

protest this action by the Bureau of Indian Affairs. If the Bureau can determine whether or not it will accept a tribal roll as asserted by the Bureau of Indian Affairs. If the Bureau can determine whether or not it will accept a tribal roll as asserted in this action, then they may feel they can control tribal membership as well. Accordingly the Commission has telegraphed the President demanding the reversal of this Bureau of Indian Affairs position. The telegram is as follows:

"The Michigan Commission on Indian Affairs demands immediate reversal of Bureau of Indian Affairs decision to terminate services to the Ottawa Indian people's roll over on the Durant Roll. False and erroneous interpretation of the Durant Roll by the Bureau has taken place

and will do irreparable damage to the Ottawa people. We believe the BIA position is very weak and entirely contrary to Indian Self-Determination Act of 1954, and every effort of the Administration in recent years to correct many injustices done to the Indian people. A failure to reverse this decision will be interpreted as a policy of the Administration and may set precedent which is dangerous to the Indian Federal relationship."

Failure to reverse this position could result in less of literally millions of dollars of present and future funding opportunities for Michigan Indians from Federal government. In addition, it could throw into turmoil the status of the entire structure of blood quantum determination since the Chippewa Tribes also use the Durant Roll for certification purposes.

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The Nishnawbe News

WAHBEGOONE-GEEZIS — MOON OF THE FLOWERS

Marquette, Michigan, Spring 1976

VOL. IV NO. 1

CIRCULATION 8,000

Superior Judge Limits Indians' Hunting Rights

Superior, Wis. - Lake Superior Chippewa Indians do not have unlimited hunting and fishing rights in northern Wisconsin, except on specifically described reservations, a Circuit Court judge has ruled.

Judge Allen Kinney said in a decision last week that an 1857 US treaty gave the Indians such rights but removed them in 1850 and never restored them.

His ruling reversed a 1975 decision by Burnett County Judge Harry Gunderson, who had ruled that the 1837 treaty rights were removed in 1850 but were restored in 1852.

The Department of Natural Resources had appealed Gunderson's ruling, claiming that conservation laws were difficult to enforce because of problems that arose in proving whether someone found hunting or fishing was an Indian.

Attorneys for the state argued that the 1837 rights were unlimited hunting in an executive order signed by President Zachary Taylor on Feb. 6, 1850.

The defense argued but was unable to prove that President Millard Fillmore restored those rights in June, 1852.

Rights Questioned

Meanwhile, an 1854 treaty created many of the existing northern Wisconsin reservations and granted unlimited hunting and fishing rights within the reservations' boundaries.

Gunderson had ruled that since Holmes' violation allegedly occurred on reservation lands, the state did not have jurisdiction and dismissed the charge.

Kinney upheld Gunderson's ruling, but took issue with the view that the 1837 treaty rights still applied. Kinney said the 1837 rights were removed in 1850 and were not restored.



A. Paul Ortega performs at NMU

A. Paul Ortega from New Mexico, performed on the campus of Northern Michigan University in Marquette. The Mesclero-Apache provided a unique sound of Indian music with the use of a drum, guitar, flute, and his voice.

Mr. Ortega began performing because too many people did not understand Indian music. Most of his songs focus on philosophy of traditional and contemporary Indian life.

The concert was sponsored by the Organization of North American Indian Students (O.N.A.I.S.) in cooperation with Northern's Office of American Indian Programs. WJMU-FM, a N.M.U. radio station, recorded the performance and will feature a program with A. Paul Ortega on June 2 at 8:00 p.m. and June 5 at 9:00 p.m.

Michigan Senate Debates Indian Tuition Bill

A bill to provide free tuition for North American Indians residing in Michigan and attending Michigan state community or junior colleges, colleges, or universities has been introduced in the Michigan State Legislature.

To qualify, an Indian student would have to attend full time, be academically qualified, and a legal resident of the state for at least eighteen months.

House Bill No. 4130 reads as follows:

who is not less than 1/2 quantum blood Indian as verified by the Michigan commission on Indian affairs.

At present, House Bill 4130 has been passed by the Michigan House of Representatives and House Appropriations Committee.

It is currently in the Senate and if it is passed, House Bill 4130 will then have to be approved by Governor Milliken.

Supporters of the bill said Indians deserve the extra help while opponents said the state can't afford it.

THE PEOPLE OF THE STATE OF MICHIGAN ENACT:

Sec. 1. A state community or junior college, college, or university shall provide free tuition for an academically qualified full-time student who is a North American Indian, a legal resident of the state for not less than eighteen consecutive months, and a graduate of a high school in the state.

Sec. 2. For the purposes of this act "North American Indian" means a person

representative of the House of Representatives and House Appropriations Committee.

It is currently in the Senate and if it is passed, House Bill 4130 will then have to be approved by Governor Milliken.

Supporters of the bill said Indians deserve the extra help while opponents said the state can't afford it.

Representative Dominic Jacobetti, D-Negaunee, Chairman of the House Appropriations Committee is a supporter of House Bill 4130. He said the bill would cost the state only about \$50,000 annually.

"The day may well come when you may be able to say served in this legislature when we passed this bill," he said.

"I am proud to be a member of the Michigan House of Representatives," states Jacobetti.

Ado Deer Criticizes Press

MADISON, Wis. - Ado Deer, chairman of the Menominee Restoration Committee, criticized the news media Sunday for overemphasizing a disident Menominee group's takeover of a former novice near Gresham.

attempt to write about Indian problems on news events.

Reporters "have a responsibility to keep in perspective" the events involving Indians, she said.

Miss Deer, speaking at the annual press breakfast of the Madison chapter of Women in Communication, said coverage of the Menominee Warrior Society's takeover of the religious estate early last year left many persons afraid to speak up regarding tribal matters.

"That coverage 'has had an effect on people up there,'" Miss Deer said.

"People are reluctant to participate. There's a hesitancy to speak up and speak out real attitudes and real feelings," she added, contending the takeover was "accentuated and over-emphasized" through the media.

Miss Deer's appearance before the group of 450 persons was protested by a group of about a half dozen demonstrators who picketed outside the hotel before her speech but had left by the time it was over.

Miss Deer asked that reporters do more work and more research before they

During a question and answer period, a woman who identified herself only as a full blooded Menominee said people running the restoration committee were keeping others from voicing opinions about the tribes' current shift back to federal reservation status.

"That county is being run like a police state by you and your cohorts," she said.

Miss Deer replied that the restoration process is being carried out by members of the tribe.

She noted that important parts of that process will occur later this year when the tribe decides its form of government and drafts a constitution.

Reservation status of the Menominee was terminated in 1961 by the federal government, but the Menominee Restoration Act signed in 1973 directed that Menominee County again become a reservation for the tribe.

NEWS BRIEFS

Calendar of Indian Celebrations,

A 1976 calendar of Indian celebrations, ceremonies, fairs and other special events open to the public has been published by the Bureau of Indian Affairs.

The 40-page pocket-size booklet is designed to provide tourists in Indian country with information about historical commemorations, arts and crafts fairs, rodeos, pow-wows, native dances, religious observances and other attractions.

Events are listed by state, dates and locations. Brief, general advice for potential visitors is included. Addresses and phone numbers of BIA field offices where additional information is available are listed.

Fairs Published

The American Indian Calendar 1976 will be available from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. The price is \$1.00, and the stock number which should be used when ordering is 024-022-0005-0.

State Co-ordinator

Albin L. Mattson has been named the state coordinator of Native American Substance Abuse programs by Robin Johanson, Chairman of the Michigan Native American Council on Substance Abuse.

In his new position, Mattson will be working with the Office of Substance Abuse Services and the Commission on Indian Affairs to coordinate all efforts in Michigan directed toward assisting Native Americans with an alcohol or other drug problem. The new position was made possible under a state grant administered by OSAS.

Michigan Directed

Mattson has been actively involved in volunteer Community Alcoholism the Lac View Desert Substance Abuse Program at Watersmeet.

The AIDA is funded by the Department of Commerce, Office of Minority Business Enterprise, and is located at 4550 N. Hermitage, Chicago, Ill. 60640.

An Indian Business Association

Chicago, Ill. - Serving six states in helping Indians establish their own business, is the American Indian Business Association of Chicago and the Midwest.

The group serves the states of Michigan, Wisconsin, Indiana, Iowa, Nebraska and Illinois.

According to their announcement, the association can help start an Indian-owned business, give advice in day-to-day problems, and make recommendations for training.

The AIBA has the capacity, they state, to deliver information concerning specific

businesses, to make feasibility studies, do marketing research, prepare a loan package, give assistance in locating financing, help with bookkeeping and accounting systems control.

Established Indian businesses are offered help in market development, solving specific business problems, and assist in financial matters.

The AIBA is funded by the Department of Commerce, Office of Minority Business Enterprise, and is located at 4550 N. Hermitage, Chicago, Ill. 60640.

Public Law 280 States;

March 10, 1976. Was told that President Ford "supports the concept of repealing Public Law 280." Margaret Earl, White House Aide, said that the Justice Department had provided testimony relating the Presidential position.

For further information contact Mr. Matthew Calac (Americans for Indian Future and Traditions) 714-235-1016, 502 E. Street, Suite 803, San Diego, California 92101.

The resolution says that due mostly to

economic status. "Indians face a larger life expectancy than most people." Particular problems, the resolution says, include diabetes, heart ailments, obesity and infant mortality.

"The presence of sublethal amounts of DDE in the eagle body is significant and

Health Careers Studied

Marquette students of Indian descent recently heard Janet Pascale speak on careers in the health field during her visits to several public schools. Miss Pascale, a member of the Great Lakes Inter-Tribal Council in Lac du Flambeau, Wis., mentioned that some careers in the health

field require only two years' training and that financial aid for the training is available. According to Miss Pascale, not enough Indians are employed as medical illustrators, radiology technologists, dental hygienists or in other health-related occupations. (MPS Photo)

Indian Charges Dropped

Portland, Oregon - Federal firearms and explosives charges against Dennis Banks and three other members of the American Indian Movement were dismissed recently.

Banks said he expects to be reindicted by some "tricky dick" government maneuver.

The charges were dismissed by Federal Judge Robert C. Belloni when the government said it was not prepared to begin the trial against the four AIM members.

Belloni said he did not want to dismiss the case, "but there has clearly been an unnecessary delay, and clearly it has been the fault of the government."

US Attorney Sidney Lezak indicated the dismissal would be appealed to the US District Court of Appeals in San Francisco. The government has appealed to the San Francisco court a decision by Belloni to suppress evidence pertaining to the explosives charges.

Banks faces extradition to South Dakota for sentencing on state convictions of assault and riot. Saying his life would be in danger in South Dakota, Banks has asked Oregon Gov. Bob Straub to give him asylum.

Indian Study

A resolution headed for the Senate calls for a special legislative committee to study establishment of preventive medical care for Michigan Indians.

The House has approved the resolution on a voice vote.

Dead Eagle Was a 'Chemical Garbage Can'

A bald eagle found dead on the shore of Cass Lake, Minn. was a victim of pesticide poisoning, the U.S. Fish and Wildlife Service said recently.

Wildlife officials of the Chippewa National Forest shipped the remains of the adult male eagle, found May 5, 1976, to the FWS Patuxent Wildlife Research Center, Laurel, Md., where an autopsy and chemical analyses disclosed the bird was a chemical garbage can laden with an array of pollutants.

disturbing," Dr. Elder said. The Cass Lake eagle was found within one mile of an active nest that has been under observation for 12 years by Forest Service biologists. "During the 12-year period, no young eagles were fledged from the nest," he continued. "If the male eagle was one of the mated pair, it is probable that the female also carries a high body burden of DDE and other pesticides."

DDE is known to cause thinshelled, often infertile eggs. The substance could be responsible for the unsuccessful hatching record of the Cass Lake pair, the contaminants expert said.

Chemical analyses of the eagle's brain and carcass revealed the bird had been exposed to a wide assortment of highly toxic insecticides which until recently was widely used against corn rootworm. Brain levels of pollutants often are diagnostic in determining cause of death, the Service said.

The insecticides and other pollutants found in the eagle are fat soluble compounds. Dr. Elder explained that birds and other animals can carry high residue levels in body fat without apparent harm to the individual. During periods of stress-such as migration, nesting, or food shortages - fat reserves are withdrawn. When this occurs, the stored insecticide is mobilized in the blood and may reach lethal levels before the excess can be metabolized and excreted. Thus birds may die, as did the Cass Lake eagle, many months after contamination and hundreds of miles from the source.

The Cass Lake eagle brain contained 7.5 parts per million dieldrin, a long-lived insecticide which until recently was widely used against corn rootworm. Brain levels about 4 or 5 parts per million are considered lethal to birds, according to Dr. James B. Elder, an environmental contaminants specialist with the FWS regional office in Twin Cities, Minn.

Elder said other insecticides found in the dead eagle's brain included DDT, along with DDE and DDD, breakdown products of DDT; heptachlor epoxide; chlordane isomers; mirex; toxaphene; and hexachlorobenzene.

PCB's are present in significant amounts in Minnesota environments. Although the eagle died in Minnesota, the use of DDT, dieldrin, heptachlor and toxaphene has been restricted in the state since 1970 and "background levels" are low.

DDT and dieldrin now are under nationwide restriction, however, these insecticides were used heavily in other states long after Minnesota restrictions went into effect. The use of these insecticides in other regions is reflected in continued high residues in aquatic environments and fish.

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PCB's DDT-like substances of grave concern to environmentalists, also were discovered at 88 parts per million in the brain, Elder said.

The carcass of the eagle was no less befouled with pollutants. The analyses revealed the body contained the same amount of DDT, heptachlor and toxaphene as the brain and in higher amounts.

"The presence of sublethal amounts of DDE in the eagle body is significant and

NISHNAWBE NEWS STAFF



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A I P A

Member

Dear Readers

We have received a number of letters from you regarding a letter to the Editor we published in the last NISHNAWBE NEWS publication about AKWESASNE NOTES and the White Roots of Peace.

The NISHNAWBE NEWS staff does not always agree with letters sent to the Editor

but will publish them if the letters are written by Native Americans and the writers request publication.

We respect comments from all readers. The NISHNAWBE NEWS is published for, and about all American Indians in the Great Lakes area.

Thank you and may the Great Spirit watch over you.

N.N. Comment

NISHNAWBE NEWS comment: The article which appears below is reprinted from the widely read, nationally known magazine, *OUTDOOR LIFE*, April 1976 issue, which Nishnawbe News felt would be of interest to its readers.

INDIAN FISHING MAY KILL GREAT LAKES COMEBACK. It is no way reflects our opinion.

The Michigan waters of the Great Lakes, not rated among the greatest sportfishing areas in the country, confront a threat that in the next few years could return them to what they were in the mid-1850's—virtually fishless.

In 1955, some 1,400 miles of gillnets set in Lake Michigan brought up a total catch of eight lake trout, and steelhead were down to almost the same level. Overfishing by commercial interests, compounded by the toll taken by lampreys, had blasted the fish populations.

The story of the comeback of sportfishing in Lake Michigan, Lake Huron, and Lake Superior is one of the most dramatic success chronicles in the history of conservation. Coho and chinook salmon and lake trout and steelhead stocked heavily by the Michigan Department of Natural Resources have built up until almost unbelievably good hook-and-line fishing has resulted. Strict regulation of commercial netting has been the key to success.

Today, unregulated Indian fishing in many areas of the Great Lakes threatens to undo most or all of the good that has been done.

The question of Indian fishing-and-bunting rights is complicated and 1971 when the Michigan Supreme Court ruled that pursuant to treaties or 1842 and 1854, certain bands of Indians were entitled to fish without state control. Later that same year the court clarified its opinion by limiting such fishing to two bands of Chippewas in certain townships of Keweenaw Bay only.

But other Indians interpreted the ruling to apply to other areas of the Great Lakes, and uncontrolled Indian fishing has grown steadily ever since.

Tugs owned or leased by Indians are now operating in Keweenaw and Whitefish bays and off Munising and Grand Marais all in Lake Superior; in the lower St. Mary's River, around Les Cheneaux

Islands, and off St. Ignace, in Lake Huron; off Manistique, Epoufette, and Naubinaway, and in Little Traverse Bay and Grand Traverse Bay, in Lake Michigan.

Information on the catch is hard to get since most of the Indian fishermen do not report their catches and resist any attempt to get such data. It is believed, however, that the Indian catch of lake trout in Lake Michigan and Lake Superior totaled 300,000 pounds last year. Last fall 11,000 feet of gillnets were being lifted daily in Keweenaw Bay, and of the lake trout taken there, 99 percent were hatchery-reared fish.

In 1971 Michigan United Conservation Clubs brought suit in Ottawa County to prevent Indians from doing unregulated fishing. The court permanently enjoined the Indians from fishing contrary to state law. But the Indians appealed and the Michigan Supreme Court has not yet ruled on that appeal.

District courts have dismissed so many cases brought by conservation officers that in some areas the DNR has given up trying to enforce state laws. Decisions by trial courts, and pending higher-court decisions, have created chaos," says Wayne Tody, chief of the DNR's fish division, "and the Indians and their attorneys are taking full advantage of the situation."

Even the Michigan attorney general's office has taken no active role in helping the DNR to curtail the Indian fisheries.

The real clincher came in April of 1973, when the United States filed suit against the State of Michigan, seeking a judgement that would give the Bay Mills Indian Community the unrestricted right to fish in Lake Superior and enjoy the state from enforcing its fishing laws against the Indians.

Where the controversy will end no one can say. Says Tody, "We are confronted with an Indian claim to one-half the entire fishery resources of the state, at the expense of the rights of all citizens."

Dr. Howard Tanner, director of the DNR adds, "This is one of the most serious legal questions this department has ever faced."

We would be interested in hearing your comments.

The Woodland Dancers are putting on a



POW-WOW

July 17-18, 1976

To be held at the fairgrounds at Petoskey Michigan

Walpole Island POW-WOW

Date: July 17-18 1976

Place: Fairgrounds,

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For further information call: 519-627-1481

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For further information

contact:

George Greendeer-414-869-2900

Wendall McLester-414-869-2273

NCAI Office-414-869-2364

Dear Friend

I have read the letter in, volume III, No. 11, signed to-the-ha in the Nation House, which concerns the "White Roots of Peace," and the so called white man who runs it.

I have met and talked with many of the members of the "White Roots of Peace" who travel about the country creating better understanding and communication between Indians and Indians, and between Indians and non-Indians. I have great respect for all of those individuals I have known.

History records the practice of adoption by the Iroquois. If a captive passed the entrance examination of running the gauntlet he ceased to be an enemy and became an Iroquois, with all the rights and privileges of any other member of the tribe. Old White Chief, the father of Seneca White and John Seneca, and the father of many well known and greatly loved Senecas of the present, called Ashtab Wright, the Moravian missionary, to his bedside during his last illness. He told Mr. Wright how, as a baby, he had been taken from the arms of his mother and, being overwhelmed by fright, knew nothing until he found himself in the lap of an Indian woman who was looking kindly down into his face.

Dear Editor

I Would Like to Bring Up Something I feel Important

Dear Editor, I would like to bring up something I feel important. I am suppose to be a Canadian Indian. My father was born on a reservation in Canada. I was born in Michigan.

The question is, since my father was born in Canada, would I be a Canadian Indian?

I was at one time going to go to a trade school here in Michigan. I was doing well in school and wanted to get funding so I could learn a trade.

They told me I couldn't get any because I was a Canadian Indian. I haven't got an Indian card yet, but I am working on that right now. I look Indian, or at least part, the people here would say so anyway. What got me in this thing about American and Canadian Indians. I thought that all Indians that live in North

"From that hour I believe she loved me as a mother. I am sure I returned to her the affection of a son."

As he grew older the boy excelled as a runner. On one occasion after he had outstripped all the other boys one of them said, "I don't care, he is nothing but a white boy." He then ran to his mother, crying bitterly, hiding his face in her lap until he was able to tell her of the bitter taunt. Taking him in her arms she said this to him, "Well, my son, it is true. You are a white boy. You can't help it, but if you always do right and are smart, you will not be the worse for belonging to that wicked race. Follow your undertake, do your best, and the Good Ruler will bless you."

Indians have a record of being racially prejudiced, judging their fellow men by their performance and of expecting promises to be kept. All men would do well to follow the spiritual precepts of the traditional Indians.

Da-Neh-Hoh,
Nya-Gwie-Gran-Djoh
Robert L. Haines

Dear Editor

Nishnawbe News Carries Voice of Indians 1/8, 1/16, 1/4

Dear Editor, Nishnawbe News carries voice of Indians 1/8, one-sixteenth, 1/4, 1/2, 3/4, and full bloods, how about Indians in Prison? One thing I have to say since I have been in prison, is that I read and hear about 1/8, one-sixteenth, 1/4, 1/2, 3/4, Indians and European Bloods talking about wanting to be Indians, just like white Europeans, self-sacrificing individuals with greed and corrupted with cancer.

How about the truth? What the full-blooded Indians say? Come on, all the breeds can't have one foot on Indian side and one foot on European government side, like Dickie Wilson and Morris Thompson.

I believe in treaties and truth. Kindly print this in Nishnawbe. Thank you. I'm a full blood Indian of Omaha Tribe and I don't use underarm roll on deoderm, incarcerated in reservations and prison.

Dear Editor

First of All, I Want to Say

Dear Editor, First of all, I want to say I enjoy your 'Nishnawbe News' very much.

Second, I believe it is a concern of the Indian people and as voters to know that

Ah-neh Ni-see-ue

Have received with great joy your Feb. 1976 issue of the Nishnawbe News. Thank you for sending this issue and hope you will be able to send following issues.

Your paper has given me strength in a time of need. In fact I'm surprised that the paper even got to me since prison officials had refused to allow me to receive cultural books and have taken all the cultural papers that I had and threw them out. At times it almost makes one blow his

Last month Akwesasne Notes had sent me a cultural gift book but prison officials

Comment on the Bi-centennial issue. Celebrate the Bicentennial European government with money and lies?

1492 to 1976 subjugation termination by taking our land by the criminal elements for the last 500 years. History for natives, Colonial rulers, including slave masters, time and again drove our natives from their lands, and massacred them. Colonials of Europe called it civilization. We natives were civilized in our own way. Our forefathers died because they tried to defend our land.

Any time the white Europeans want to die they fight in Europe and die there, and they tell us they die for this country.

The AIM and Indian people were called militant and violent in our own way. Indian people must understand that the government is militant, violent, liars and corrupted with cancer using underarm deodorant to cover up the cancer smell.

Rep. Dennis Cawthorne is cooperating on behalf of Mr. Morris Thompson's decision on the Ottawa decision reversed.

As an Ottawa Indian and a registered voter, I believe we should support him at election time.

Peace,
From Leavenworth.

refused to let me have it and returned it to them, (or so prison officials claimed) they returned the book and I didn't get it. Nor will they give any authorization slips to receive cultural material.

Maybe they will let your paper in all the time of need. In fact I'm surprised that the paper even got to me since prison officials had refused to allow me to receive cultural books and have taken all the cultural papers that I had and threw them out.

At times it almost makes one blow his nose.

Last month Akwesasne Notes had sent me a cultural gift book but prison officials

Wanted:

An American Indian Psychologist

The chief of the mental-health programs of the Indian Health Service (IHS) cannot find an American Indian to fill a staff vacancy as a clinical psychologist. The reason Psychologist H.C. Townsley is having difficulty is that there are only 28 Indian psychologists in the United States.

Since there are nearly one million American Indians, this translates into one psychologist for every 43,000 Indians. An ideal would be one psychologist for every 5,000 Indians, said Townsley, who is the only Indian psychiatrist in the IHS (There are six Indian psychiatrists in the U.S.).

Townsley's staff of 232 people, who administer mental-health programs for Indians living on or near reservations, is 85 percent Indian. Only a few of them have masters' degrees—most are mental-health therapists and technicians. Because of the absence of Ph.D.'s, Townsley has to employ non-Indian professionals to guide and direct the Indian staff.

The Indians who are selected to work in the mental-health clinics are chosen on the basis of their caring natures, according to the psychiatrist. "We train them or send them back to school to get their bachelor's," he said.

One of the reasons for this shortage of professionals, said one American Indian psychologist, Joseph E. Trimble, is that psychology has never attracted Indians.

"Only in the past 10 years has there been a surge of Indians going to college," Trimble said. "Indians are beginning to recognize that if their condition is going to change, they're going to have to do it themselves and that requires training," he said. "One attempt to solve the shortage of Indian psychologists being made in a new psychology graduate training program at

Oklahoma State University, and both Trimble and Townsley are enthusiastic about it. "Of all the graduate programs in psychology, this one is the most sensitive to the needs of Indians," said Trimble.

The main concern of the Oklahoma State program, which is receiving funds from the National Institute of Mental Health, is to find American Indians who identify with and want to work in the Indian community. Other university programs may welcome minorities, but this is the only one in the field of psychology for American Indians, according to program coordinator Gloria Valencia-Weber.

The program, still in its development stage, hopes to have four to six Indian students this fall. Faculty members are currently being selected. One course to be added at Oklahoma State is "Psychology of Minorities." Other courses will depend on the particular interests of the faculty, said Weber.

The program is offering the following degrees: vocational rehabilitation counselor, mental health specialist, and doctoral study (experimental, social, and clinical). Mental health specialist and clinical Ph.D. students will have practicum and internship training in the American Indian community. The clinical psychology program is supported by a training grant from NIMH and is accredited by the American Psychological Association.

Townsley: IHS Indian Hospital, 801 Vassar Dr. NE, Albuquerque, NM 87106. Trimble: Battelle Human Affairs Research Institute, 600 University Ave., Seattle WA 98106. Weber: Oklahoma State University, Stillwater, OK 74074.

Dear Editors

& People of Akwesasne

Dear Editors and People of Akwesasne: After seeing the last issue of the Nishnawbe News, I question the existence of such a letter written by traditional people of the Long House.

Members of the staff cherish the people of Akwesasne. We have been welcomed in the Long House. In the homes of the people we were comforted after our long journey. Many times we read the beautiful writings of Gayle High Pine, and this gave us strength and understanding especially needed in urban settings. Our people talked of such writings and discussed the stories we heard of White Roots of Peace. We talked and laughed and grew together in the teachings, many of which came from our brother Dickie Laughing of Akwesasne. We laughed to the humor of Ernie Benedict and listened with wonderment of the adventures of Tom Cook. And still even more memories we hold, and still in recollection we keep learning keeping alive an interlocking web of tradition across the many miles of this island. So subtle, so

dear, the program is offering the following degrees: vocational rehabilitation counselor, mental health specialist, and doctoral study (experimental, social, and clinical). Mental health specialist and clinical Ph.D. students will have practicum and internship training in the American Indian community. The clinical psychology program is supported by a training grant from NIMH and is accredited by the American Psychological Association.

Townsley: IHS Indian Hospital, 801 Vassar Dr. NE, Albuquerque, NM 87106. Trimble: Battelle Human Affairs Research Institute, 600 University Ave., Seattle WA 98106. Weber: Oklahoma State University, Stillwater, OK 74074.

In Memory of a Friend

The stars that shine at night remind me of you. Into the spirit world you have gone. We will miss your beautiful smile, your great enthusiasm in taking part in Indian activities is well remembered. You came as a new light of a morning dew and left us with a great surprise of your departing. We will no longer hear your beautiful voice as you chanted the songs of our ancestors.

The dis-heavening hardships of trying to understand and make it in this world, were in many ways foreign to us. This was a world that is foreign to our way of life. You tried to understand and looked at all people

strong is the cry of the people...Anishnawbe.

Our policies were simple but firm. Tradition first, foremost, always. For this is the essence of our identity, Peace, Brotherhood, Unity, Anishnawbe...not mere words looking good together, but a commitment to the very life they depict. Communication to foster these ideals, not to breed discontent. Especially within one of the strongest spiritual, social, and political ideologies this country has ever experienced in its history.

Looking now to the teachings of the Ojibwa fire, we face many forks in the road and sometimes cannot decide which one to take. There we must ask ourselves, "Which will I benefit most from?" Then we ask, "Which will most benefit the food of the people...Anishnawbe?"

May we keep in harmony with the cycle of all things...Peace, Brotherhood, Unity, Anishnawbe.

In peace,
Marlene Gauthier
Past Editor Nishnawbe News

In Memory of a Friend

The beauty that was bestowed in you, as well as the beauty that you portrayed in the beautiful beadwork that you took so much pride in doing, will always be remembered.

The poetry that you wrote reflected the true feelings that meant so much to you. It was so well written that it touched our hearts and left pride in what we were.

We are thankful of having this privilege of knowing you.

In memory of Marsha Keshick submitted by Dickie Laughing

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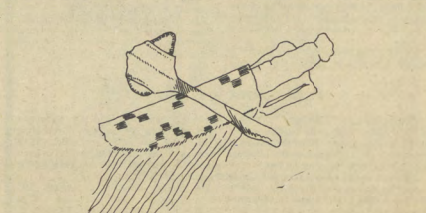
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Indians May

Get Police Fund

Madison, Wis. — A \$220,000 federal grant to pay for a tribal police force for the Menominee Indians was supported in principle recently by the executive committee of the Wisconsin Council on Criminal Justice.

The grant still needs final approval from the federal Law Enforcement Assistance Administration.

The funds will pay for a tribal police force consisting of eight patrol officers, one lieutenant and one captain, according to Ada Deer, head of the Menominee Indian Reclamation Committee.

The force will be led by Menominee County Sheriff Kenneth Fish, Ms. Deer said.

If the federal agency grants final approval, the tribal police force will

receive LEAA funding for the year starting June 1, according to Ms. Deer. The grant is necessary to ease the transition from county to tribal status, she said.

Most of the officers, under the proposed plan probably will be cross-deputized to serve in the Menominee County Sheriff's Department and in the tribal police force, according to Ms. Deer. The tribal police officers will be able to enforce felony law as well as misdemeanors, she said.

Because the county is now part reservation and part county both types of police agencies are needed, the sheriff's department to enforce state laws on non-Indian territory and the tribal police to enforce federal laws on reservation territory.

WADOKASOD to Aid in News Publishing

The NISHNAWBE NEWS staff has published a booklet designed to assist groups and organizations interested in publishing a newspaper.

WADOKASOD* briefly describes how to put a newspaper together and covers related information on circulation, headings, staff meetings and layout. A list of leading American Indian newspapers and a glossary

of terms is also included.

WADOKASOD is available to all Indian groups and organizations by mailing requests to: NISHNAWBE NEWS, 141 University Center, Northern Michigan University, Marquette, MI 49855. We hope WADOKASOD will be of service to you. *Ojibwa term meaning "helper".

Chippewa Language Oral and Written

By JANE JARVIC
(Evening News Staffer)

SAULT ST. MARIE—There very definitely is a written as well as oral Chippewa Indian language which is taught in a small way in the Sault schools, several local residents have informed The Evening News.

They were correcting the misconception of the Michigan State Bureau of Elections, reported in Friday's paper, (Sault Evening News) that "as far as we know" the Chippewa (Ojibwa) Indians do not have a language.

Dictionaries of the language, compiled by Bishop Baraga, are in the Sault Area school office and in the Bayvill Public Library, and the Chippewa language teacher, Ernestine Trudeau, has several other books in the Chippewa language in her home.

Bureau officials have said the state will be satisfied that Federal bilingual ballot regulations for Sugar Island are being met if someone at the voting place understands the Chippewa language and could assist anyone who did not understand or could not read English.

The bilingual regulation was covered by a 1975 amendment to the Federal voting rights act and the Justice Department named Sugar Island as one of eight Michigan communities which must print their ballots in a second language. Chippewa was specified for the island, and Spanish for the other seven communities.

Notified unofficially of the existence of a written Chippewa language, an election bureau spokesman said he still feels that the presence of someone who speaks Chippewa at the voting place will be sufficient without the added expense of printing ballots in a second language.

Most persons familiar with the island and with Chippewa written language, agree they say while Chippewa is often used in Indian households as a second language, it rarely, if ever, used as a written language to the exclusion of English.

The Chippewa language is an extensive one and very difficult to learn, according to Myra Manitowabi, an Ottawa woman who was enrolled in a Community School course to study it under Alice Fox and later Trudeau. Three other students enrolled with her in the course and two completed the offering, but she said she was the only Indian.

Trudeau said she not only has the Baraga dictionaries and other material to work from but she also has several books, one dating back to the early 1800's, in the Chippewa language. One belonged to her grandfather.

"The Chippewa language hasn't been publicized much so perhaps that is why the state people don't know of it," she said. "It uses the English alphabet and some French pronunciations are also used."

Trudeau said most households using Chippewa are bilingual, pointing out that it is used in her home as well as English. However, she said, younger members of her family cannot read it although they do speak it.

Some households on the island use the Chippewa language when at home among other Indian friends, but still use English as the main language. Some people say there are doubtless some voters who cannot understand the English language ballot, but this is because they cannot read at all and could not read a Chippewa ballot either.

Island Clerk Walt Palmer has some knowledge of the language and has been studying it, his wife said, with an eye to helping voters who cannot read the English language ballot.

The state elections bureau official said he felt this type of assistance would serve to protect the rights of Indian voters under the new regulations, just as it has in the past.

From a practical stand point, he said, costs would have to be looked at unless the requirement is absolutely necessary to safeguard voters' rights.

Assistance for Indian Inmates and Parolees

Quinto Sol, Inc. of Lansing, under their PINTO PROJECT, has recently hired an American Indian to work with Indian inmates and parolees currently within the State Department of Corrections.

His name is Arnie Parrish, and he will be located at Quinto Sol, Inc., 719 E. Grand River, Lansing, Michigan 48906. His telephone number will be (517) 484-4586 or 484-4587.

The PINTO PROJECT is a joint effort of concerned Indian and Chicano interests to assist inmates and parolees on a wide range of aspects, for their reintegration into society's mainstream.

It has a basic dual approach. First, to work intensively with prospective employers to dispel what has become an enormous barrier of myth and misunderstanding of ex-offenders. Secondly, to work intensively with Indian and Chicano inmates and parolees to prepare them for re-entry into a highly competitive and culturally indifferent system. The staff of the PINTO PROJECT are also willing to work in other areas of the criminal justice system where Indian and Chicano interests are involved.

Because Indian inmates may be paroled to many different areas, Mr. Parrish is currently seeking assistance from any interested Indian organizations that would be willing to assist Indian ex-offenders. He says, "We must try to do something to break the revolving door which releases Indian inmates, and almost immediately returns them."

Since he is the only Indian individual involved in the pilot project, the assistance of the Indian community is desperately needed. He would be willing to lend some assistance, should an Indian inmate be paroled to your respective area.

Jim Thorpe Day

On April 13, 1976, Governor William G. Milliken officially declared April 16, 1976, as JIM THORPE DAY in Michigan.

Governor Milliken urged all citizens to support efforts to extend full Olympic recognition complete with the return of two gold medals to this great Native American athlete.

Jim Thorpe, a Sac and Fox Indian, won the decathlon and pentathlon in the 1912 Olympics in Stockholm, Sweden. He was later humiliated and stripped of his honors and medals because he played baseball for expenses while on summer vacation from Carlisle Indian School in Pennsylvania.

Thorpe, who died in 1953, set an all time record by winning eight gold medals in a single year Olympic games.

Bay Mills Man Named Co-ordinator

Philip D. Parish, 28, a resident of the Bay Mills Indian Community, has been named as Youth Work Experience Coordinator for the Inter-Tribal Council of Michigan, Inc.

The ITC office is in the Sault, and is the administrative center for the four federally-recognized Indian reservations in Michigan. Parish is a native of the area who attended Brimley High School and is a graduate of the Milwaukee Vocational Welding School in Wisconsin. He was previously welding instructor at the Sault Area High School.

His duties call for coordinating employment and recreation programs for Indian youth.

Baraga Students Travel to Detroit

The 7th Michigan Department of Education Conference was in Cobo Hall in Detroit, recently.

The Ojibwa Academic Services of the Keweenaw Bay Tribal Center has an exhibition booth at the conference. Information about Indian education and scholarships was given out along with a brochure about the program in the Baraga, L'Anse and Watersmeet area.

A video tape of the education programs in the Baraga, L'Anse schools and the Keweenaw Bay Tribal Center was shown. Arts and Craft work from L'Anse and Baraga were shown and five young people from the area were able to attend and show their work.

Attending from the L'Anse school were Becky La Ferrier, Colleen Emery, and Michael Sherman. Attending from Baraga school were Debbie Picciano and James Ekdahl.

The Rev. James Rencontre, a resource person for the Keweenaw Bay Tribal Center, attended representing Ojibwa Academic Services. Jean Rencontre and Alice Curtis attended the conference to help as chaperones.

Fr. John Hascall of Assinins attended and took part in a panel discussion about Indian Education.

The conference brings together representatives of all the special education programs in the schools of Michigan. Distributors of educational materials and services are able to show what is available in all fields of education.

This is the second conference that the Ojibwa Academic Services, along with the youth of the area, have participated in.

Second Annual Native American Arts and Crafts Exhibition Held

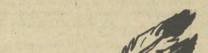
If you were in the vicinity of the Keweenaw Bay Tribal Center on Thursday April 28, you would have been overwhelmed by the hustle and bustle of activity. Through all this activity though, was a feeling of togetherness and warmth.

Friends and relatives gathered to ponder the various exhibitions and crafts displays, to eat a hearty and delicious Indian meal prepared by the local N.A.W.A. chapter and perhaps remembrance over coffee and donuts.

Through the sponsorship of Ojibwa Academic Services, located within the Tribal Center, the workshops being offered were in several areas. Those being featured were Maple Syrup preparation, poetry and pottery, beadwork and buckskin work, weaving and women's dance shawls, dolls and delicate jewelry, water colors and oil paintings.

All local Indian craftsmen were utilized for the event.

Make a note to attend next year!



HAPPY EVENT—It was a proud moment for 77-year-old Christine Mary Boucher of Provincial House when she was issued the first membership card in the Sault Ste. Marie Tribe of Chippewa Indians since it became federally recognized under the Indian Reorganization Act. Presentation of the card was made by Denise Ann Quinn, Community Health representative for the Tribe, who had helped Mrs. Boucher in the search for her heritage. The Tribe has a contract from the Indian Health Service to employ four health representatives and a coordinator to work with tribal members.

MU Hires Indian Counselor

Maxine Smallish has been appointed to the new position of American Indian counselor at Marquette University.

Ms. Smallish will receive a bachelor of arts degree in social science from the University of Wisconsin - Stevens Point this month.

Ms. Smallish, a member of the Oneida tribe, is a Milwaukee native. She is the

Sovereign Indian Rights Goal of A.I.M.



The American Indian Movement (AIM) is continuing efforts to give Indians a sense of tradition, identity and direction in their struggle for sovereign rights, Vernon Bellocourt, an AIM director, said at a Northern Michigan University address in April.

AIM, which was founded in Minneapolis in 1968 by his brother, Clyde, and Dennis Banks, AIM executive director, was started as an organization to re-awaken the Indian drive for independence and justice in a society which has deprived them of rights, Bellocourt said in a public television show taping.

Bellocourt, who favors Indian separation from a white society, said Indians have to return to their territories to gain freedom. Irrelevant schooling for Indian students, an oppressive and antagonistic government and land theft are among the injustices Indians are fighting, Bellocourt said.

His comments came in a production of WNMU-TV, Channel 13's "Media Meet," a program of interviews by Marquette County newsmen.

Bellocourt, an Ojibwa from Minnesota, said AIM started as an ad hoc group of Indians concerned with issues including the dropout rate in schools, land landlords and renewed pride in Indian culture.

Envisioning a rebirth of the warrior societies of Indian culture, Bellocourt left a real estate job to join the movement in 1968. He said he left the mainstream of white society to join the organization spearheading a drive to resist domination.

AIM, which Bellocourt said represents the position of some Indian people, is attempting to bring about a change in the understanding white America has of Indian issues.

It spread to urban areas and reservations after it was founded. AIM also has a major following in Canada, Bellocourt said.

He described the organization as representing a pan-native American struggle. The movement also has provided a means for Indians to understand their heritage and spiritual beliefs, Bellocourt said.

Asked if violence was necessary to express Indian viewpoints on issues, Bellocourt said an unproportionately high Indian prison inmate rate, theft of Indian lands and pointless education represent "the kind of violence America should talk about."

Even today, Indians are subject to the same kinds of domination they were in the past, according to Bellocourt.

The Department of the Interior has attempted to take away Indian lands with natural resources such as coal, he said. In addition, whites still refer to Indians by labels which have "destructive results," he said.

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Ms. Smallish, a member of the Oneida tribe, is a Milwaukee native. She is the

mother of 10 children. Two are now Marquette students, and another is an MU graduate.

Earlier Michael G. Morrison, assistant vice president for academic affairs, said Ms. Smallish would recruit American Indian students for Marquette and also develop continuing education programs for the Milwaukee Indian community.

Before, conquering whites referred to Indians as savages to justify oppression, but now they call Indians activists or militants, he said.

Indians today have resorted with force only when cornered by hostile police, according to Bellocourt.

Indians demonstrating in the "Trail of Broken Treaties" in Washington, D.C., barricaded themselves in a building only after being attacked by police, Bellocourt added. Violence broke out in an incident in Custer, S.D., when Indians were surrounded by police, he added.

Government prosecutors only succeeded in gaining eight minor convictions of Indians charged with crimes stemming from the Wounded Knee, S.D., confrontation in 1973, after they originally started with more than 500 indictments, according to Bellocourt. Those eight convictions are being appealed, he said.

Federal prosecutors have Indians involved in demonstrations with charges, but they seek plea bargains so defendants agree to certain charges, Bellocourt said.

One part of the solution to Indian freedom would be to form a confederation of native Americans, he said. Bellocourt also argues for Indian control of education as a means to achieve independent thinking.

He also sees a need for Indian self-evaluation, rather than evaluation by the government.

Specifically, Indians are seeking to bring about independence through what Bellocourt said is a "survival school system." Indians are operating four schools, including one in Green Bay, as part of the cultural strengthening program, Bellocourt said.

Indians and whites have held opposing views of the world, he said.

The race stemming from European whites have brought about industrial development, but have destroyed the environment, according to Bellocourt. Indians, who have depended on nature for survival, have believed in a balance between man and the environment.

"We never separate ourselves from the earth," he said.

In addition, Bellocourt said he did not believe the problem of Indians would be less well known. Indians now are able to gain more favorable rulings in the courts, he said.

Bellocourt was in Marquette to speak on contemporary Indian issues at Northern Michigan University. His appearance here was sponsored by NMU's Quad Programming Board in cooperation with the Organization of North American Indian Students of NMU and the university's office of American Indian programs.

Between 1795 and 1820 there was little American influence over the Upper Great Lakes region. The Chippewa continued their traditional life style in small communities on the shores of Lake Superior, the St. Mary's River, Lake Huron, and Lake Michigan. Major activities included year-round hunting and fishing-seasonal planting and harvesting of corn and potatoes, making canoes and maple sugar, and selling or trading surplus fish, furs, and other goods.

Gradually, one group of Chippewa emigrated to the Bay Mills Indians and the recently organized Sault Ste. Marie Tribe. In 1820 Lewis Cass, governor of territorial Michigan, led an expedition to Sault Ste. Marie for the purpose of obtaining land from the Chippewa for an American Fort. By terms of the resulting 1820 Treaty of St. Mary's, the Indians gave to the United States 16 square miles of land adjacent to the St. Mary's River. However, because of the excellent fishing grounds at this point, the Chippewa reserved the permanent right to camp and fish in this area.

The next significant matter was the Treaty of 1835 by which Chippewa and Chippewa ceded to the United States the lands and waters constituting, roughly, the northern

WHAT'S HAPPENING IN MICHIGAN

All Indian Bowling Tournament

On May 8 & 9, 1976 the Lansing Indian Center in cooperation with the State YMCA hosted the ALL INDIAN BOWLING TOURNAMENT in Lansing.

Bowlers came from Cleveland, Grand Rapids, Traverse City, Lansing, Grand Rapids, and Mt. Pleasant.

The Singles tournament took place Saturday, May 8, 1976.

1st Place—Men
James Shendo-Cleveland-680 series
2nd Place
Kenneth Miller-Lansing-670 series
4th Place

Ed Buckshot-Cleveland-654 series
High Game with Handicap
Men—Mrs. Naganoshe-Fint 247 game
Women—Arlene Wilson-Traverse City-243 game

2nd 1st Place—Women
Ardis Rambaue-Cleveland-676 series
3rd Place
Will Shomin-Potosky-656 series

5th Place and High Actual Series
Bruce Kahgee-Potosky-639 series
Special Prize-High Game Actual

Bruce Kahgee-Potosky-218
Ardis Rambaue-Cleveland-198
The Mixed Doubles tournament took place Sunday, May 9, 1976.

1st Place—1240 series
James Shendo-Cleveland
Barbara Sato-Cleveland

2nd Place—1215 series
Richard Simmons-Lansing
Marie Simmons-Lansing

3rd Place—1208 series
Wesley Cadue-Cleveland
Dorothy Baldwin-Cleveland

4th Place—1200 series
George Shendo-Cleveland
Phyllis Cadue-Cleveland

5th Place—1194 series
Mic Naganoshe-Fint
Teressa David-Fint

6th Place—1190 series
Bruce Kahgee-Potosky
Carol McMillan-Lansing

Special High Game Actual
Roger VanArchie-Lansing-210
Judy McMillan-Lansing-179
All Events Combination
James Shendo-Cleveland-1282

A Brief History of the Chippewa Indians

in Michigan

Editors Note: During the past several years a significant controversy has arisen in Michigan regarding fishing rights of Chippewa Indians living in the northern part of the state. This is the second in a series of fine articles giving background and information on the issue.

Because of court cases presently before the Michigan Supreme Court and the U. S. District Court in Grand Rapids, attention is being directed to the Bay Mills Indian Community, located on Lake Superior about 20 miles west of Sault Ste. Marie near Brimley.

BRIMLEY, MICH.—In order to understand the legal arguments involved in the two suits, the following discussion will examine the aspects of Indian history—including the treaties of 1836 and 1855—having relevance to the Bay Mills Indians, who are direct descendants of the Chippewa, who signed the two treaties.

Chippewa have been living in the Upper Great Lakes region since about 1525. Over the next 250 years they settled along the entire length of Lake Superior and along the northern shores of the Lower Peninsula on Lake Michigan and Lake Huron. During this period the Ottawans, Potawatomi, and Hurons (or Wyandots) were settling other areas to the south of the Chippewa.

As these four tribes achieved geographic stability, there developed a series of peaceful encounters with French and British explorers and traders. Because of the Indians' expertise in fishing and hunting, they had ample supplies of dried fish and animal furs to sell or trade to the Europeans.

In 1671 the French asserted sovereignty over the area; in 1763 the British took over a French colony and declared British control of the region.

About 20 years later the United States proclaimed its military and political control over the Great Lakes area; this was accomplished in the Treaty of Paris, which ended the Revolutionary War, and the Northwest Ordinance of 1787.

Shortly after that, the U.S. government sought to obtain ownership of the Indian lands and waters in the Great Lakes region. The treaty of relevance to Michigan Indians was the 1795 Treaty of Greenville, which had two significant clauses: 1) the Indians gave to the United States the area comprising the southern two-thirds of Ohio and 2) the United States assured the Indians that the remainder of the Northwest Territory (i.e., Michigan, northwestern Ohio, etc.) would be recognized as Indian property. The practical importance of this treaty is that the federal government acknowledged the Chippewa's ownership of the lands and waters in northern Michigan.

Between 1795 and 1820 there was little American influence over the Upper Great Lakes region. The Chippewa continued their traditional life style in small communities on the shores of Lake Superior, the St. Mary's River, Lake Huron, and Lake Michigan. Major activities included year-round hunting and fishing-seasonal planting and harvesting of corn and potatoes, making canoes and maple sugar, and selling or trading surplus fish, furs, and other goods.

Gradually, one group of Chippewa emigrated to the Bay Mills Indians and the recently organized Sault Ste. Marie Tribe. In 1820 Lewis Cass, governor of territorial Michigan, led an expedition to Sault Ste. Marie for the purpose of obtaining land from the Chippewa for an American Fort. By terms of the resulting 1820 Treaty of St. Mary's, the Indians gave to the United States 16 square miles of land adjacent to the St. Mary's River. However, because of the excellent fishing grounds at this point, the Chippewa reserved the permanent right to camp and fish in this area.

The next significant matter was the Treaty of 1835 by which Chippewa and Chippewa ceded to the United States the lands and waters constituting, roughly, the northern

half of the Lower Peninsula and the eastern half of the Upper Peninsula. Included in this were the portions of the Great Lakes adjacent to the ceded land: 1) Lake Michigan north of Grand Haven and east of Escanaba, 2) Lake Superior east of Marquette, 3) Lake Huron north of Alpena, and 4) the waters connecting these three lakes.

In effect the tribes transferred, to the United States, title or ownership of these lands and waters. In exchange, the U.S. agents made various promises regarding money payments, goods, and services to be provided over a 20-year period. In addition, the Indians retained reservations for their exclusive occupation, possession, and use, including the right to fish and hunt. The Indians were reserved for themselves the right to hunt and fish in all ceded lands and waters that were not part of the reservations.

From the 1830s to the 1850s the Chippewa still centered about Sault Ste. Marie, ranging from Sugar Island and Lake Nicolet on the east to Whitefish Point on the west. Commercial fishing was an especially important occupation during these years.

In 1855 a new treaty was negotiated. Its primary purpose was to resolve Indian and governmental frustrations regarding unfulfilled provisions of the 1836 Treaty. Among other things, the Treaty of 1855 set aside four acres for final permanent homes for the six bands of the Sault Ste. Marie Chippewa. Two of these areas were on Whitefish Bay—at Point Iroquois and Sault Point.

By 1855 the settlement at Point Iroquois was the center of Indian life. Eventually this area became known as Bay Mills because of a nearby lumber company of that name. In 1937, the Bay Mills Indian Community was organized as a federally recognized tribe. Today its reservation consists of 2,189 acres of land on Whitefish Bay.

With regard to this history, two points must be emphasized.

First, there was continual de facto recognition of Indian fishing and hunting rights. The U.S. government, the state of Michigan, and the state white settlers all tacitly acknowledged the Indians' rights to fish and hunt wherever they wanted. However, in the 1940s the state started regulating fishing in the Great Lakes, and Indian memories of the treaties dated new generations of Bay Mills Chippewa succumbed to state control of their fishing activities.

According to Bay Mills Tribal Chairman Arthur Laine, "We used to scold at our elders who insisted we had treaty rights. We allowed ourselves to be regulated because we refused to believe any of the talk about treaty rights."

It was not until the 1960s that Bay Mills Indians took a new look at the treaties. The recent dispute with the state is an outgrowth of the Indians' renewed awareness and exercise of their treaty fishing rights.

Second, the Chippewa, like all Indians, had no conception of ownership of lands or waters. Although they settled at particular fishing sites or roamed specific hunting areas, they believed that the lands and waters belonged to all of their members who hunted, fished, farmed, and otherwise used the resources.

As one spokesman for the Indians has been quoted, "We must look at the treaties in the historical context. The white man came here abiding by the philosophy of English common law by which ownership of property was paramount for control. The Indian doesn't believe in ownership of land. The right to hunt and fish is what you own, in his book."

"So they signed treaties. The white man was happy because he got his property, and the Indian was happy because he kept his property—the right to hunt and fish. But the way the white man has executed the treaty is that he took the property and denied the Indian the right to make use of his property—the right to hunt and fish."

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MICHIGAN NEWS CON'T

THREE FIRES MEET AT NORTHERN



An artist's rendering shows the new log church to be built at Assinins by the Ojibwa Indian Catholic Community. The church will be a replica of the original log church built in the early 1840's when Bishop Frederic Baraga brought the Catholic faith to the Ojibwa people.

Three Fires, a Michigan Indian Inter-Collegiate Organization, met May 10 on the campus of Northern Michigan University in Marquette. The meeting was hosted by the Organization of Northern Michigan Indian Students (O.N.A.I.S.).

In attendance were Indian students from Western Michigan University, Delta Community College, University of Michigan, Michigan Technological University, Lake Superior State College, and Northern Michigan University.

Other representatives included James Hillman, Michigan Indian Commission; Donald LaPointe and Loretta Veker, Michigan Inter-Tribal Education Association; and Bruce Goodburne, Financial Aid Officer from Delta.

Three Fires elected seven members to serve as a steering committee. The representatives are Bucko Teeple - L.S.S.C., Jim Mantila - M.T.U., Rosemary Gemmill - N.M.U., Wayne Johnson - Delta, Mary Ferrer - W.M.U., Darin Dominic - M.S.U. and Jim Concannon - U. of M. George Pamp of the State Y.M.C.A. was chosen to act as the Three Fires recording secretary.

At present Three Fires is completing a booklet for prospective Indian College students attending Michigan colleges and universities.

Three Fires is also working to obtain representation on the Michigan Indian Education Advisory Council.

Regarding B.I.A. scholarship funding for the summer of '76, Mrs. Veker explained to the Three Fires that the allocations for the 1975-76 year are expended due to the high number of students receiving B.I.A. financial assistance.

The number of Indian students applying for B.I.A. scholarship funding is increasing at a rapid rate so it is important that all students apply early for financial assistance.

The next Three Fires meeting will be held the second weekend in June at Delta Community College. All college and university Indian students are invited to attend.

Lake Superior State College - An Equal Opportunity Employer

Behavioral Sciences-Must have expertise in Developmental Psychology, Special Education, Child Psychology and be able to teach introductory courses in Psychology and Child Care. Ph.D. required.

Engineering Technology-Instructional and advisory duties in associate and baccalaureate degree programs in electronics/computer engineering technology, minimum of Master's with recent industrial experience required.

Business & Economics-Teaching undergraduate accounting courses, Ph.D. or DBA preferred, minimum of Master's required, college level teaching experience desirable.

Physical Education-Instructional duties in Care and Prevention of Athletic Injuries in 11 tribes.

health and physical education classes; trainer for inter-collegiate men's and women's sport teams. Master's required.

Academic year appointments, rank and salary commensurate with qualifications. Apply Director/Employee Relations, Lake Superior State College, Sault Ste. Marie, Mich. 49783

Replica Log Church Planned By Assinins' Catholic Parish

ASSININS-Parishioners of a Roman Catholic Parish here have cut and hewn by hand the logs for their new church.

The parishioners, all Ojibwa Indians, hope to duplicate the original log church built in the early 1840's when Bishop Frederic Baraga brought the Catholic faith to the Ojibwa people, says Rev. John Hascall, a Capuchin and the first member of the tribe to be ordained a Catholic priest.

The church is the Holy Name of Jesus—Assinins Church, 2½ miles north of Baraga. Before last fall, a stone convent built in 1860 was used as a church, rectory and parish hall. When the aging beams became too rotted, the parishioners were forced to move out.

They sponsored benefits and made what sacrifices they could from their limited incomes to raise enough money to put up a four-room house, Hascall says. The house serves as both a rectory and parish office. A frame school house from the early 1840's will serve as a church until the new church is built.



REV. JOHN HASCALL

The log church will be 64-by-34 feet and seat 120 persons. It will have a basement for religious education classes, parish meetings and social activities.

"We decided to use logs for the exterior construction for several reasons," says Hascall. "First, it is of the land and this is very meaningful to my people."

He says that duplicating the original Ojibwa church reflects for us our ties with 'Mother Earth' and our beginnings with 'Mother Church.'

The practical side of log construction is a consideration too.

"Most of our families are poor or if considers being poor or rich according to how much life's material goods and money one has accumulated," the young Capuchin priest says.

"However, my people want this church to be not only for them but for others.

"They can give but little money, but they have felled the trees, stripped them and hewn them by hand and are now curing them. This log project, plus the generous agreement of the Micko Construction Co. of Baraga to build the church at cost, will keep our cash outlay to \$50,000," he says.

Hascall's is a native of Sault Ste. Marie. He will be the principal celebrant of the Rev. Charles Salata, bishop of the Marquette Diocese, has "advised us that we must have half of the money on hand before we can begin."

about 100 people have donated to the parish, in the past, Hascall estimates.

"These are average people and I know their past gifts have been real sacrifices," he says. "They are good people and will do what they can, but we are searching out ways and praying for guidance to the 'Great Spirit' to raise the rest of the funds."

A key group helping make these changes is the University of Wisconsin-Madison's Teacher Corps program.

Working with members of the Menominee community and four of the five schools on the reservation, the corps is helping develop teaching materials and programs that relate to the Menominee culture.

Side Effects

In addition to teaching the subject matter, some of the cultural lessons have had positive side effects.

"Because beading is so popular, children not allowed to attend that course unless they were entirely white. Now, however, other classes, said Mrs. Mabel Dickie, the Menominee who serves as the program's

community coordinator. That provides an incentive for pupils to work in the other classes.

By improving incentive, the corps also helps to stem the high dropout rate among Indian pupils, said John Antes, professor of education at UW-Madison and director of the Wisconsin Teacher Corps.

One problem with the pupils drop out of school is their inability to read.

New Reading Texts

But a series of three books, "Voices in the Pines," "From the Great Spirit" and "Trail" has produced significantly better reading levels in Menominee youngsters.

The books were developed by a team of writers and researchers headed by Carol Dodge, a Menominee woman, and Dale Johnson, professor of education at UW-Madison.

"There were few published materials for Menominee children that were culturally pertinent," said Johnson. "In reading achievement, kids would hold their own in the first three grades, then take a nosedive."

In the past, school staffs on the reservation were entirely white. Now, however, two Menominees and a Winnebago, former

Great Lakes Area News

Indians Ask DNR for Wardens

MADISON, WIS.-Representatives of Wisconsin Indians have asked the Department of Natural Resources to deputize Indian fish and game wardens to enforce state laws.

They also want designated state wardens to be deputized to enforce tribal laws.

Boyd Ladd, the DNR's Indian affairs supervisor, told the department's Policy Board Wednesday that this was one of 10 proposals to the DNR developed at an intertribal meeting Tuesday at Poyonette It was attended by 52 representatives of 10 of Wisconsin's 11 tribes.

The board agreed to study the proposals and inform the tribes of its reaction.

The tribes asked that court action dealing with tribal treaty rights involving hunting, fishing, trapping and gathering wild rice be expedited and that such rights be recognized on land ceded by Indian treaty.

The tribes asked that two Indians be appointed to the DNR board to represent the northern and southern parts of the state,

that the DNR agree that it does not have authority to close Great Lakes spawning areas to Indian fishing and that tribes be allowed to use wild animals in their religious rites.

The department also was asked to recognize tribal sovereignty over Indian jurisdiction within reservation boundaries and that state enforcement action against Indians and involving Indian rights be dismissed.

Schools Adapt to Tribal Life

KESHENA, Wis.-Tribal institutions are becoming integral parts of Menominee Indian Reservation schools.

Courses in beading, wood carving and other Menominee arts and crafts are being taught.

Children are learning to read from textbooks on Menominee history and geography.

Increasingly, the pupils are being taught by teachers and aides who themselves are Menominees.

A key group helping make these changes is the University of Wisconsin-Madison's Teacher Corps program.

Working with members of the Menominee community and four of the five schools on the reservation, the corps is helping develop teaching materials and programs that relate to the Menominee culture.

Teacher Corps interns, teach in reservation schools.

Menominee Aides

Also, 15 Menominee teacher aides are working for certification. The aides are brought by UW-Madison professors, who drive to the reservation weekly or bi-weekly. The corps also is providing other services in the community.

The Indians have decided to create their own school district after returning to reservation status. On a request from the Menominees, the corps recently sponsored a workshop in which some of the complicated mechanics of setting up a school district were explained.

"We're a support program," Antes said. "It's going to be a problem setting up your school system, and we can be of great help to them."

Arthur Gast, the principal at Keshena, recently said the corps already has helped greatly. "It has provided educational opportunities that wouldn't otherwise be available," he said.

Free courses are offered on the reservation, and "you can't ask for much more," he said.

Free courses are offered on the reservation, and "you can't ask for much more," he said.

SOO BAND ELECTION RESULTS

The Original Band of Sault Ste. Marie Chippewa Indians held their elections for tribal officials in mid-February.

The election was the first for the tribe since it obtained full tribal status last year under the Federal Indian Reorganization Act.

The election was largely held by absentee ballot to reach members of the newly organized tribe who reside in various portions of the state.

A tribal chairman and nine board members from five districts were chosen in the election.

Joseph Lumsden, of Sault Ste. Marie was elected as first chairperson of the Sault Ste. Marie Tribe.

Four directors were elected from District one, which includes the Sault.

They are Bonnie McKeachie, Verna Lawrence, Bernard Bouscher, and

Rosemary Gaskin.

District two, Les Cheneaux area, one Director, Wildred Causley of Hessel.

District three, St. Ignace Area, one Director, Joseph Lambert Jr.

District four, Manistique area, two Directors, Jerome Peters and William King.

District five, Munising area, one Director, Lucille Florek.

B.I.A. Office Opens in the Sault

The first Bureau of Indian Affairs office in Michigan has opened in Sault Ste. Marie. The Michigan area, which was previously served by the Ashland, Wisconsin agency, will now be served by this office.

Michael Fairbanks, a member of the Red Lake Band of Chippewa Indians, has been appointed as superintendent of the new office.

Fairbanks, 39, worked with the BIA at Red Lake for around six years, later moving to the Ashland Agency office which led to familiarity with Michigan Indian Affairs.

Fairbanks is a graduate of St. John's High School of Collegeville, Minnesota. He also completed about three years of college work

in Social Sciences at the Brainerd Junior College and Bemidji State in Minnesota and at North Dakota State.

He began working with the BIA in 1969 as a criminal investigator at the Red Lake Agency, Minnesota.

The result will be a UNIFIED statewide effort maintained on previous learning and experience.

In the Afternoon Session we discussed that the communication between organizations is decidedly lacking. In fact, the only communication between some organizations is during coffee or lunch at meetings.

There is a definite need for communication. We decided on the following two methods to rectify the situation:

(A) State Newsletter (i.e., Michigan Indian Talk)

(1) Each organization will be allowed space to discuss a specific issue

(2) Examples may be a report on programs instituted by your organization

(3) The newsletter should be mailed monthly

(B) Emergency Telephone Hotline

(1) Each person call 5-10 people in effect

(2) This will be analogous to a chain letter in effect

Within a few hours the news on important issues will be received by all people, such as the termination of the Grand River Bands of the Ottawa Nations.

Please advise your views or further ideas on these two important issues of Solidarity and Communication.

Thank you.

Yours very truly,
Bernadette Pittman
Resident Agent

Unanswered Questions Over Menominee Killings

There has been no justice for Menominee Warriors John Waubanasium and Arlin Pamanet killed last February by Menominee County Sheriff Kenneth "Padder" Fish.

Justice of Gov. Lucey and the state Justice handling police brutality complaints against Fish and Shawano District Attorney Richard Stadelman to whitewash the shootings.

The state's investigation is incomplete and contradictory. In addition, the autopsy conclusively states that Arlin was shot twice, in direct contradiction to Fish's story. The doctor who did the autopsy recently signed an open letter to Lucey demanding Fish's suspension.

Waubanasium was one of five Warriors facing felony charges stemming from last year's repression of the Alexian Brothers Abbey. Pamanet was a member of the Menominee Legal Defense Committee (MLD/OC). MLD/OC was involved in the Abbey case and had also been handling police brutality complaints against Fish, among other things.

The two were killed at 7 p.m. on February 3 at John's "nuptial home" by blasts from a shotgun loaded with buckshot. Fish claimed John's wife Elizabeth requested him to help remove her children from the family home after a domestic quarrel.

Fish's story has always been riddled with inconsistencies. He and D.A. Stadelman first told John and Arlin ran out of the house shouting when Fish and Deputies Jimmy Tourtillot and Richard McPherson arrived with Elizabeth Waubanasium. Tourtillot had been "wounded" in the gunfight. Stadelman hinted that there had been an "ambush." Nearly all of this turned out to be false.

As more and more questions were raised by Menominees and others, Fish released an "official version" of events. He claimed Waubanasium had come out with a gun and pointed it at Tourtillot. He said he ordered John to drop a gun "three or four times" and then heard a shot which he assumed came from John's gun.

Fish said he then shot and dropped John

with one blast. He heard another shot and saw Arlin Pamanet kneeling near the back porch with an AR-15. He yelled "drop the gun." Arlin shot at Tourtillot, and Fish shot Arlin.

Fish said after he put Waubanasium in his squad car, he heard more shots and saw a third man run into the nearby woods. Fearing for their safety, the police took Waubanasium to Shawano Community Hospital. Fish claimed to have gone back for Arlin one hour later.

D.A. Stadelman met with Fish immediately after the shooting, and backed up his story. He admitted that he hadn't investigated anything, yet stated that Fish had handled the case reasonably (Stadelman is prosecuting the cases against the Menominee Warriors).

A Waubanasium later, Mike Sturdevant and the Wisconsin Alliance released information obtained from a medical student who examined the bodies, saying that Waubanasium and Pamanet probably had been shot in the back, and that no one had gone for Pamanet's body until fully two hours after the shootings. The release of the autopsy report was demanded in order to confirm or deny this story. Stadelman and Fish said only that the story was "inaccurate."

On February 19, Stadelman called a press conference in Shawano. While admitting that Waubanasium was shot in the back, he conducted the autopsy. He also stated "reasonably" and that no action would be taken against him. But he refused to release the actual report done by the State Dept. of Criminal Investigation. Instead, he gave his own "summary" which glossed over discrepancies and misquoted the pathologist who conducted the autopsy. He also stated off his own conclusions as those of the state investigators. As a result, the establishment press largely failed to act on the report issued (quietly in Madison shortly after Stadelman's press conference) and marked the case "closed."

In fact, the report contains many conflicting accounts, and it does not have any

conclusions at all regarding Fish.

DID WAUBANASIUM FIRE FIRST?

The officers say that Waubanasium ran to the passenger side of Tourtillot's squad car, and attempted to point a M-1 carbine over the hood of the car at a Tourtillot, who was crouched on the driver's side. Fish, who says he was 15-20 feet behind John on the passenger side of the second squad car, claims he warned John and "heard" a shot from John's gun before he shot him. Deputy McPherson, who by his own admission was all the way down at the other end of the driveway behind a snowbank, claims to have seen fire and smoke from the gun and heard a shot.

WAS NO MORE THAN FOUR FEET FROM THE BARREL OF WAUBANASIUM'S GUN, HEARD NO SHOT UNTIL FISH BLASTED WAUBANASIUM!

Furthermore, John was an excellent marksman, and a decorated Vietnam veteran. He stood well over six feet and could easily reach over the front of a squad car. Yet we are supposed to believe he missed Tourtillot from a distance of four feet, or when that he fired before he actually aimed the gun. The report claims that John was intoxicated; yet Tourtillot says his running coordination was good.

The swabs supposedly taken from the hands of John and Arlin show only that guns could have been fired by either up to eight hours before the incident. It is well known that much practice shooting was frequently done at the rural home. (The report made no mention of who took the swabs or when, only that they were turned over to the crim lab.) No casings were ever positively identified as coming from either gun; no fired bullets were found.

DID ARLIN PAMANET HAVE AND FIRE A GUN?

Fish claims to have seen the gun under Arlin's body. Yet no attempt was made to recover it. The police were not under fire at

To: Native American Organizations

On March 17, 1976, NEWIN NAGANZET sponsored a statewide meeting.

The original purpose of the meeting was to sponsor a meeting to resolve the termination of the Grand River Bands of the Ottawa Nations. Northern Michigan Ottawa Association was invited to conduct the meeting. Our organization was to provide lodging for out of town guests and lunch.

(3) The Director of each organization shall meet with the District Representative periodically with a regular meeting set to discuss various issues as they arise.

(4) Prior to each MCIA meeting there will be a vote on the most important issue to be presented to the Commission.

(5) On the Friday sessions these will be discussed.

(6) Following the Saturday morning session, there will be a workshop on the following, with no more than two subjects at the workshop:

(A) Proposal Writing

(B) Work Experience Programs

(C) Education

(D) Higher Education and sources of scholarships

(E) Native Children in Public Schools

(f) Stereotypes in schoolbooks

(g) Are the children being reached?

(d) Are they allowed to retain their identity without pressure to assimilate?

(E) Low Income Housing, Assistance & Home Maintenance

(E) Substance Abuse

(F) Representatives would inform the Directors of the Organizations with the information written

(G) Representatives would put the programs into effect

Each District in Michigan would sponsor the state meetings. Each organization would contribute a combined effort in hospitality.

On April 15, 1976 I spoke with Mrs. Dominic and she advised me to discuss another issue. At this time, I was unable to cancel the meeting.

We held the meeting and discussed solidarity and communication. In the morning session we met in small groups to discuss solidarity.

It appears one of the major problems in Michigan now is that each organization is operating like a separate entity. Each organization is instituting programs and the maintenance is mainly trial and error.

Experience and discussion could eliminate errors and failures. On the basis of this, it was decided that this could be best handled in the following manner through the Michigan Commission on Indian Affairs:

(1) Each district in Michigan would be represented by an individual on the commission.

(2) Each organization shall meet with their representative and discuss what it would like for the MCIA to accomplish.

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Within a few hours the news on important issues will be received by all people, such as the termination of the Grand River Bands of the Ottawa Nations.

Please advise your views or further ideas on these two important issues of Solidarity and Communication.

Thank you.

Yours very truly,
Bernadette Pittman
Resident Agent

Continued on Page 7



New Legal Services for Indian Children

The Association on American Indian Affairs (AAIA) announced recently a major new expansion of its legal services program to defend Indian families and assist Indian communities in their child-welfare needs. This expanded program is made possible by a one-year grant from Lilly Endowment, Inc., Indianapolis, Indiana.

"The wholesale abduction of American Indian children from their families," said AAIA executive director William Byler, "is perhaps the most tragic aspect of American Indian life today. There is an urgent need," he continued, "for a legal services program that can assure Indian parents and their children that they will receive due process of law."

To prevent this destruction of Indian family and community life and to strengthen the capacity of Indian communities to provide for the needs of Indian families, the Association has retained three attorneys to work throughout the United States with Indian tribes at their request. The attorneys will 1) provide legal representation for Indian families with child-welfare problems; 2) bring test cases on behalf of tribal councils; 3) assist tribes to regain jurisdiction over child-welfare

where it has been usurped by states; 4) seek the reform of state regulations pertaining to Indian child welfare; and 5) assist tribal councils that desire to revise the child-welfare sections of their tribal codes.

Surveys of states with large Indian populations by the AAIA indicate that 25-35 percent of all Indian children are removed from their homes to be placed in adoptive homes, foster care, or institutions. Indian children are placed away from their homes by state and private agencies at the rate ten to twenty times greater than the rate for non-Indian children.

The Association on American Indian Affairs has routed scores of Indian children with their families over the last decade. In virtually every case that the AAIA has litigated, the interests of Indian families, the courts have decided on behalf of the Indian parents and children. Most Indian parents, however, never have the benefit of counsel.

Tribal councils and Indian individuals interested in the program are urged to contact: Bertram Hirsch, Director, Indian Family Defense Legal Services Program, AAIA, 432 Park Avenue South, New York, New York 10016. Telephone: (212) 689-8720.

Demmert Appointed BIA Education Director

William G. Demmert will be Director of Indian Education Programs for the Bureau of Indian Affairs, Commissioner of Indian Affairs Morris Thompson announced recently.

Demmert, who is part Tlingit and part Ojibwa Sioux, is well known in the Indian community as a top administrator of Indian education programs in the Department of Health, Education, and Welfare. He is the first Deputy Commissioner of Indian Education in the United States Office of Education (USOE), a position created in 1972 by the Indian Education Act (P.L. 92-318).

Demmert will assume this new position in the immediate future. In addition, during a transition period until the middle of June, he will complete some tasks already undertaken at USOE.

"We are delighted to get Bill for this critical job in the Bureau," Commissioner Thompson said. "The Indian community is moving into a new era of progress and achievement in which improved education programs are essential for success. We expect Bill to provide the leadership that is needed."

Demmert, 42, received his doctorate in Education Administration from Harvard in a special program for American Indians co-funded by the BIA and USOE. While completing his studies at Harvard, Demmert worked as Director of the Indian program at the school and served as a consultant to the U.S. Senate Education Subcommittee.

A native of Klawock, Alaska, Demmert earned his M.W. at the University of Alaska and the B.A. at Seattle Pacific College.

For ten years, from 1960 to 1970, Demmert worked as a teacher, coach and school administrator in Washington and Alaska.

Commission to Hold Hearings on Bureau of Indian Affairs

Washington DC - The American Indian Policy Review Commission will hold hearings on "The Structure of the Bureau of Indian Affairs" May 2 and 3 in Denver, Colorado. These hearings are being held in accordance with the Commission's mandate to "review... the policies, practices, and structure of the Federal agencies charged with protecting Indian resources and providing services to the Indians."

The Commission, headed by Sen. James Abourezk (D-SD) the Senator Chairman, will conduct the hearings. "I am expecting to benefit from the extensive testimony relating to the trust and delivery problems of the BIA and the Department of Interior. Such testimony is invaluable to the work of our

Commission in reforming these institutions," the Senator remarked.

Testimony will be given by Indian tribes, organizations, and individuals. Representatives from the Bureau of Indian Affairs and the Department of the Interior will testify at a later date.

The Commission requests all those submitting testimony to make five copies to be available at the hearing. Any amount of written testimony to make five copies to be available at the hearing. Any amount of written testimony to make five copies to be available at the hearing. Any amount of written testimony to make five copies to be available at the hearing.

TASK FORCE HEARINGS SET FOR MAY

7-9	Lansing MI	TF No. 10
14-15	Baltimore MD	TF No. 10
14-15	Oklahoma City OK	TF No. 6
20	Pravo UT	TF No. 10
23	Tucson AZ	TF No. 10

7-8 LANSING MI.....TF NO10
14-15 BALTIMORE MD.....TF NO10

Why Does Dennis Banks seek Sanctuary in Calif.

Up and down the state, Californians are being asked to sign a petition asking Governor Brown to deny extradition of American Indian Movement leader Dennis Banks to South Dakota. Why? If Mr. Banks has been found guilty by a court of law, why should Californians give him refuge from the jail sentence that awaits him in South Dakota?

Two things are clear to anyone who has followed Indian affairs in South Dakota the past three years and who has studied court proceedings involving Native Americans: 1) It is virtually impossible these days for Native Americans, especially leaders of the American Indian Movement, to get fair and impartial court trials.

2) The very life of Dennis Banks is threatened if he returns to South Dakota. BACKGROUND - In 1973 Indian leaders began to protest at Wounded Knee the treatment that Native Americans were receiving at the hands of government officials. A siege followed, people were hurt and killed and worldwide attention focused on Wounded Knee.

The government brought charges against Dennis Banks, Russell Means and other AIM leaders, but after eight months' trial in 1974, the judge gave the case against Messrs. Banks and Means and charged the government, instead, with illegal practices.

SURVEY OF ATTITUDES - During the Wounded Knee events of 1973 and 1974, an attitudinal survey was taken of persons eligible for jury duty in South Dakota. It was compared to a similar survey taken nationally by Harris Associates.

The Harris poll showed that 51 percent of the total U.S. public was sympathetic to the American Indians at Wounded Knee. The South Dakota survey showed that 12 percent of the state had "sympathy for the Indians," or one out of eight. But of those one out of eight persons, 27 percent indicated a "strong preference for the guilty" for the Indians involved.

On the basis of this evidence, the Federal judge moved the Wounded Knee trials out of South Dakota to a more "impartial" setting in Minnesota. Then after eight months of hearings the judge dismissed the case against the Indian leaders and charged the government prosecution with illegal practices and dishonesty.

When the Wounded Knee charges against him were dismissed, Dennis Banks returned to Custer, South Dakota in the spring of 1975 to face charges arising out of

an incident that had taken place in South Dakota in February 1973. To understand this trial and how Mr. Banks came to be found "guilty by a court of law," perhaps a series of flash-backs would be useful.

FLASHBACK NUMBER 1 - On the evening of the 21st and 23rd, Native American treatment meted out by the police against the Indians. During this courtroom outbreak, Native American Vernon Bellecourte was charged with inciting a "riot." When he later came to trial, Judge Richard Braithwaite dismissed his case on the basis of the prejudice of white jurors. Since then, the

by the judge and the prosecutors. A melee ensued in the courtroom when, according to the Minneapolis Tribune, Judge Bottom ordered a police tactical squad to "clear his courtroom of Indian spectators who refused to stand when he entered the room." Three Lutheran bishops were present who later testified to the Native American treatment meted out by the police against the Indians.

During this courtroom outbreak, Native American Vernon Bellecourte was charged with inciting a "riot." When he later came to trial, Judge Richard Braithwaite dismissed his case on the basis of the prejudice of white jurors. Since then, the

FLASHBACK NUMBER 2 - On February 6, 1973, in Custer, South Dakota the dead man's mother, Sarah Bad Heart Bull, called for a public meeting with county officials and Indian leaders. The officials agreed and made ready the once-shutdown and boarded-up "old" courthouse; then, surprisingly, just as the meeting was about to start, county officers called it off. While Dennis Banks and other Indian leaders went inside to meet the white leaders to determine the cause of cancellation, fighting broke out on the streets and police ended up using tear gas and billy clubs to "put down" the riot.

FLASHBACK NUMBER 3 - Several days later, Dennis Banks was charged on three counts, including breaking and entering a building. (He had been seen inside the building breaking a window to get fresh air for himself and the city attorney when they were tear-gassed during the melee.) One and a half years later, after he was freed of Wounded Knee charges, the three counts from the Custer incident were expanded.

FLASHBACK NUMBER 4 - That same afternoon in Custer, Sarah Bad Heart Bull, mother of the slain man, was arrested and charged with "inciting a riot." She was later found guilty by an all-white jury and sentenced for one to five years. Film evidence at the trial showed police attacking her; observers noted that the police, not the Indians, had "incited" the "riot." After five months in jail, Sarah was freed on an appeal that received support from many places worldwide. Her son's killing is a large issue.

During the Sarah Bad Heart Bull trial, several Indian persons present in the courtroom refused to stand up when Judge Joseph Bottom entered the courtroom. They were protesting what seemed to them calloused and prejudiced treatment

The Bicentennial Celebration of Independence Day; Another Beat

"I was requested to make a seven and a half minute speech on a "Topic of Controversy of the Day," before a group of white business men, whom I can best describe almost to the man as 'Red, White and Blue Patriots.' Here is a copy of what I said. Ah-o!

These days I often hear the patriotic drum-beat roll of your "American Heritage." Yet, daily with each waking breath I hear and feel another kind of beat. It is in dissent to your patriotic drum-beat.

March 1st of this year marked the official United States Government opening of the 23-month celebration of the 200th birthday anniversary of the American Republic.

During these next 22 months Old Glory will get an extended workout. The resurrected spirits of the Founding Fathers will make laws like a piker. Patriotic oratory, parades, pageantry and marching bands will inundate the land. The steady-drum-beat rolls of the Revolutionary Era will reverberate and echo in every nook and cranny of the Nation.

Do you hear the dissent beat that I hear? Why don't you? Why can't you? Why won't you? Is it because you don't care? Disinterested? Apathetic? Listen to the dissenting beat undercutting your patriotic drumroll. I hear and feel it every waking second of my life. Your founding fathers did not bear nor feel this dissenting beat. Why else would they relegate the American Indian to a beast, when they refer to the Indians as savages, in their Declaration of Independence?

Some of these same founding fathers perpetuated this lack of feeling for the Indian heart-beat by specifically excluding the Indian from the original laws of the nation. Believe me, the Indian has not been ecstatic about the 3rd class citizenship bestowed subsequently upon him in 1924.

Place your hand across your heart. Feel the beat. Listen to the beat. You see, your heart beat is the same as that of the Indian. Yet, your founding fathers and forebears down to the present lacked such other heart felt ingredients of the heart of men: compassion, conscience and understanding. At least in their lack of human concern for the inherent rights and welfare of the original inhabitants of this land.

In 200 years of your American Heritage, the Indian has suffered, and still does, from the capitalist, colonial tyranny imposed on him since the founding fathers, ironically, released themselves from their own oppressive colonial tyrants.

More than 600 Indian Tribes have vanished from this land during your American Heritage. In many cases they perished as the result of their trust and kindness to your forebears. The remaining 200 tribes are waging a non-war type of tribal survival in your oppressive reservation system which fetters them with an impossible type of bureaucratic dictatorship.

More than three and a half billion acres of land have been lost by the Indians during your 200 years' American Heritage.

At the rate the \$3 million remaining acres of reservation land (about 250 thousand acres lost annually) are being taken from them, the end of the Indian may well be in sight.

During your 200 years of American Heritage, every single one of the hundreds of Indian treaties negotiated, supposedly in good faith, by your Government and solemnized by your Great White Father has been broken, beginning with the Delaware tribal treaty negotiated in your fabled year of 1776. Not one such treaty has ever been broken by an Indian tribe. This covers up the national disgrace of your American Heritage. All of your Great White Fathers, Congresses and Judges deceitfully and cleverly escaped the obligations of their Government to live up to each treaty - whether with Indians or negroes.

Your American Heritage is a sham display of damned little honesty and absolutely no conscience when it comes to your nation living up to its moral and legal treaty obligations.

Your 200 Years American Heritage of paternalistic capitalist tyranny of Indian peoples is remembered by Indians as one marked by murder, rape, robbery, suffering, disease and finally, only limited civil rights for the Indian peoples.

Number of Tribes Uncertain

How many Indian tribes are there in the United States? would seem a simple question, but it has no simple answer. For example:

The federal government "terminated" the tribes in Oklahoma and has never "recognized" many of the tribes on the East Coast of the United States.

If you look at Table 10 in the booklet of education statistics issued for fiscal year 1974, published by the Bureau of Indian Affairs (BIA), some 47 tribes are listed by name and a listing for "all other tribes" includes 92 more "recognized" tribes.

Yet the Lumbees are not listed, and they

During your 200 years of American Heritage every tribe has had its own "Trial of Tears." The Cherokee were not the only such mistreated, vanquished tribe.

Let us now move to the present. What Indian pride can be engendered for your scrag-heap of human misery. It is the Indian No. 1 at the bottom of your human needs scales in education, health, unemployment and abject misery.

Go ahead Whiteman! Celebrate your American Heritage with Your Bicentennial Birthday Party of Your Nation. Why should we celebrate our Depe-ndency on your Independence Day anniversary? Pardon our black arm bands during our ch National Holidays of yours as we Clam-tion Day, Thanksgiving, and De-clam-tion Day!

We Indians will content ourself daily in our celebration with the Great Master and Mystery of Life. We will die; thank Him for letting us survive another day. Perhaps, by your 400th Anniversary of the Declaration of Independence, if there are any of us left, the Great Spirit it will have seen fit for the surviving tribe to have an Independence of their own to celebrate daily, not once a year or every 100 years in the hereafter.

may have more children enrolled in school than any other tribe with the exception of Navajo. Also the Mohawk Indians are not listed, and they are very active in New York State.

Of the tribes listed by the BIA, those with the greatest number at tending federally funded schools are: Navajo, Alaska natives including Eskimo and Aleut, Sioux, Chippewa, Pueblo, Cherokee, Hopi, Apache, and Pima in that order.

It is estimated by some Indian authorities that there are some 200 tribal groups still active in the United States.

Tribal Enrollments

The 10 largest enrollments are:

Tribes	Enrollment
Navajo	23,591
Alaska	7,940
Esquimaux	5,441
Pueblo	5,227
Cherokee	3,597
Hopi	1,481
Choctaw	1,390
Apache	1,220
Pima	1,094

Why Does Dennis Banks seek Sanctuary in Calif.

FLASHBACK NUMBER 6 - In the late 1960's Mr. Janklow, a rising young attorney in Denver, was appointed director of the legal services program on the Rosebud Sioux reservation, and was admitted to the bar of the Rosebud Sioux Tribal Court. The lawyer during this period, a fifteen-year-old Indian girl, Janella Marie Eagleleer, reported to the Rosebud Police Hospital in hospital for care after he had been forcibly raped while being driven home from her baby-sitting job at the William Janklow residence. Her attacker, using the threat of a gun, she reported, was Mr. Janklow.

A hearing on the matter never came to court at that time because Mr. Janklow, as Director of Legal Services, was able to effectively block it.

FLASHBACK NUMBER 7 - October 1974, Mr. Janklow is campaigning for election as attorney general for the state of South Dakota. Some of his campaign literature promises to "deal with (AIM) the American Indian Movement and the Custer defendants."

In the meantime, the Rosebud Tribal Court subpoenas Mr. Janklow to respond to charges of "obstruction of justice, perjury, dereliction of duty and conduct unbecoming an officer of the court." Mr. Janklow declines the tribal court subpoena - by Federal law tribal court subpoenas are compulsory to persons of reservation while subpoenas from the U.S. courts are valid to people on or off reservations.

When Mr. Janklow failed to appear, the tribal court proceeded to hear evidence from Miss Eagleleer and others, and in conclusion on October 31 entered its order to "permanently disbar William Janklow from practicing before the Rosebud Sioux Tribal Court and striking his name from those admitted to practice before it."

The next day, November 1, 1974, Mr. Janklow was elected Attorney General by the residents of the state of South Dakota. A warrant from the tribal court is still outstanding for the arrest of Mr. Janklow. THE ATTORNEY GENERAL - During the trial Mr. Banks dismissed his court appointed attorney for failing to defend his case energetically. The attorney later admitted to Mr. Banks the pressure he was under from his boss, the attorney general, William Janklow, who was prosecuting the case against Dennis Banks. Who is William Janklow?

Even as this tract was being written, a charge against another Native American was taken to court again. Five months ago his case was dismissed after a three-day hearing. The new jury (all white) is hearing the matter evidence on Tuesday, March 8, deliberated for 50 minutes and found him guilty.

And so the story goes. The history of oppression by white people of Native Americans precedes our nation's birth. The intense conflict and anger over these matters is still a present crisis in some parts of our land. In South Dakota, where he has loudly protested American injustice towards his native brethren, is the life of Dennis Banks is threatened.

In the year of its Bicentennial, this nation is being asked if there is a place where a Native American can find refuge similar to the refuge his ancestors offered the first white people who came to these shores.

On the morning of January 24th, Dennis Banks was arrested by 35 armed FBI agents in El Cerrito, California. Banks was arrested in the home of Lehman Brightman, a respected Lakota leader, who is the head of the American Indian Studies program at Contra Costa Community College. Banks and Brightman were both arrested. Brightman being charged with harboring a fugitive. Brightman was released on his own recognizance, but Dennis Banks was held for 100,000 dollars bail. When Brightman was asked by reporters why he had sheltered Banks he replied, "Because he is a friend of mine, I respect the man."

When a Banks appeared before the U.S. Magistrate Richard S. Goldsmith in a hearing on his possible removal to Oregon, Banks made a dramatic speech to an overflowing crowd of supporters. He said he would fight extradition because of the racist attitudes in South Dakota. He said he can no longer live in California because his message would be better received here than in South Dakota. He said he had been well treated by California authorities.

Banks is supported by a coalition of minority groups in California who are attempting to demonstrate to Governor Edm and G. Brown, Jr. that California should provide Banks with "sanctuary" and not extradite him to South Dakota because of "Dennis Banks' message" to the Indian Movement and the American Indian Movement are condemned to die in South Dakota. NEW LEGAL SERVICES information received from Vernon Bellecourte.

The trial court proceeded to hear evidence from Miss Eagleleer and others, and in conclusion on October 31 entered its order to "permanently disbar William Janklow from practicing before the Rosebud Sioux Tribal Court and striking his name from those admitted to practice before it."

WOMEN IN THE NEWS



Recipes

Baked Fish

Leech Lake Headstart

1/4 lb. butter
2 tablespoons vinegar
potato flakes
salt
pepper
fish

- 1) Place butter and vinegar in the bottom of a baking pan.
- 2) Dip fish in egg. Roll in mixture of potato flakes, salt and pepper.
- 3) Bake at 350 degrees until done.

From a Recipe Handbook for Indian Headstart Children

Venison Pot Roast

Red Lake Head Start

venison pot roast
salt
pepper
flour
1/4 cup beef broth
1 medium onion sliced
1 diced carrot
mushrooms

- 1) Place pot roast in a casserole or Dutch oven. Salt and pepper the meat to taste. Sprinkle with flour.
- 2) Add 1/4 cup beef broth, one sliced onion, one diced carrot, and a few mushrooms.
- 3) Cover. Cook in a medium oven (around 350 degrees) until tender adding more beef broth as needed.

From a Recipe Handbook for Headstart Children

Rabbit Pie

Red Lake Head Start

1 rabbit
water to cover
4 chicken bouillon cubes
1 cup diced carrots
1 cup diced celery
pastry for 2 crusts
9-inch pie plate
3 packages frozen peas, cooked and drained
3 medium onions sliced
one-third cup butter

- 1) Put rabbit, chicken bouillon cubes, and water to cover in a pan. Cook until the meat is tender about one hour.
- 2) During the last half hour, add the 1 cup of diced carrots and the 1 cup of diced celery.

Pueblo Bread

9 cups flour
2 pags dry yeast
1/2 cup warm water
2 cups water
2 tsp. salt
4 lb. melted lard
or cooking oil

Soften yeast in warm water. Mix melted lard or oil, salt and yeast in large bowl. Alternately add flour and water, a little at a time, beating thoroughly after each addition. Kneading in lard in flour until dough is very smooth. Shape in ball and let rise, covered with damp cloth in large greased bowl until doubled in bulk.

Punch down and knead on floured board for at least five minutes. Shape into four balls, put in greased baking pans, cover with cloth and let rise for 20-30 minutes in warm place.

Bake in 400 degree oven for 50 minutes or until tops are browned and loaves sound hollow when tapped. Pueblo Indian Cookbook

Summer Squash Soup

3 medium size summer squash
1 clove minced garlic
1/4 tsp. oregano
1/2 tsp. salt
2 lb. butter or other softening
1 cup chicken or beef broth

Dice washed squash but do not peel. Sauté sliced in butter with seasonings. Keep pan covered and do not allow to brown. When soft, puree, add broth and simmer until flavors are blended. Garnish with fried squash blossoms or sprinkle over fresh raw greens. Serves three of four. Pueblo Indian Cookbook.

Hominy (O'NONHDAAH)

(By Hazel Johnson)

3 1/2 quarts hominy corn
1 lb. Pinto or Indian Kidney, y beans
1 tablespoon soda
1 quart milk
1 lb. sugar

Add about 3 1/2 quarts of hominy corn in gallon-gal-dah. Put in 1 lb. leposon soda. Add enough hot water to dampen corn. Use yay-tay-da-ga to pound corn. Pound gently and add water as corn dries. Keep moist. As the hulls loosen, pour harder. When the corn starts cracking, sift in basket. Put in dish pan and shake so the chaff separates from the corn. Discard all chaff. Rinse corn with warm water two or three times. If there are any hulls left, they will float to the top. Tip dish pan so the hulls and hearts float off. Corn is now ready for cooking. Put in hot water together with pinto beans and cook 3-4 hours. (Beans should be soaked overnight and partially cooked for 1 hour.) Serve with milk and sugar.

American Indian Program Has a New Face

Rosemary Gemmill has recently been named Assistant to the Director of American Indian Programs here at Northern Michigan University. Rosemary's primary functions will be to serve as a consultant to O.N.A.I.S. (Organization of North American Indian Students) and its related activities, to the Nishnawbe News, and deal with the difficulties of Native American students on campus in terms of academic, financial, adjustment or any other concerns of the

students which may arise. Rosemary is the daughter of Lester and Dorothy Gemmill. She attended high school in Grand Blanc, Michigan where she graduated in 1971 and in December 1975 completed studies in Home Economics with an emphasis in secondary education. She is a former member of the Nishnawbe News Staff and up to this time was employed by the Office of American Indian Programs as a Graduate Assistant.

Ada Deer to Resign



Ada Deer

Ada Deer, well-known Menominee activist, announced that she will retire from her position as chairman of the Menominee Restoration Committee. She will serve in the capacity of consultant however, after the Constitution is ratified in the fall. When the ratification becomes final Ms. Deer stated "I will have accomplished what I wanted to do which was to get involved in this whole process, which is to bring about restoration, to save our land and to save our people. Regarding the restoration process and its continuance without her Ada said, "Individuals come and go but the tribe goes on and that is the fundamental

difference between the way tribal people view their participation and the way politicians outside view their role and involvement." Ada, age 40, considers herself a liberal Democrat. She was the first Menominee to graduate from the University of Wisconsin. From there she attended the Columbia University School of Social Work in New York where she believes she was the first and only Indian to graduate. Before becoming active in Menominee governmental affairs in the late 1960's Miss Deer spent one and a half years at the University of Wisconsin Law School in which she again plans to reenroll.

Navaho Receives Woman of Year Award

At the 1976 Ladies Home Journal Women of the Year Awards presentation Annie Dodge Wauneka received the award in the Educational Leadership division. Dr. Wauneka is the first (and only) woman to serve on the Navajo Tribal Council in the last twenty-five years. She is the daughter of the Henry Chee Dodge, Navajo chief.

As the keynote speaker at a recent Southwest Indian Women's Conference she said, "Indian women cannot escape involvement in decision-making roles." She is actively promoting better housing and education for the Navajos and Indians everywhere. She is also presently working to get more women on the tribal council. Annie Dodge Wauneka serves on the National Commission on the Observance of International Women's Year, states the May 1976 issues of the Ladies Home Journal. She has an honorary doctorate from the University of Albuquerque.

Need for Indians in Health Careers



Citing the tremendous need for Native Americans to become Health professionals, Janet Pascale, an Ojibwa recruiter-counselor, spoke with Native American students in the Marquette area last month. Ms. Pascale, who represents the Health Careers Recruitment Program of the Great Lakes Inter-Tribal Council, said "We need Indian doctors, nurses, dentists, pharmacists, veterinarians, optometrists, health educators, and professionals in many other careers."

She pointed out that only three U.S. Indian Health Service doctors and less than 60 physicians throughout the country

have been identified as Native American. In Michigan, Wisconsin, and Minnesota, there are only one Indian doctor for every 17,000 Indians. Miss Pascale, who began as a recruiter-counselor with the Lac du Flambeau based Inter-Tribal Council in August of 1975, visited schools throughout the tri-state region.

Students and school officials desiring further information may contact Miss Pascale at Great Lakes Inter-Tribal Council, P.O. Box 5, Lac du Flambeau, Wis. 54508 (ph. 715-388-3783).

The Face of Fantasy

During her first public showing last Thursday at the Keweenaw Bay Tribal Center's Second Annual Indian Arts and Crafts Laboratory, Caroline Babcock shared her optimistic view of life. Some people can see behind reality's indifferent mask but few can tell us what they discover. Most cannot even see the mask. People look at a city lawn and they praise the neat, artificial landscape. When Caroline looks, she sees the solitary dandelion which flourishes despite man's weedkillers, lawnmowers, and sharpened shovels. Look at the spring sky. Most see clouds drifting aimlessly. Caroline sees forest animals frolicking from winter hibernation and dancing across a sun brightened stage.

meanings; a robin's nest splashed with peaceful blue; a budding branch showered by Spring's green and yellow hue, an old Indian weaver of life but sure of destiny. Of Potawatomee, French, and Swedish descent, Caroline has lived in the Copper Country for 12 years. "My husband will never get me away from Lake Superior because I really love it," she said. As her husband investigates the secrets of research mineralogy at Michigan Tech, Caroline unearths surprises at the Tech library. The library's Acquisition Clerk, "It's Christmas everyday," she said as she unpacks new books and checks invoices. Library work doesn't keep Caroline away from her art and three children who also draw and paint. At their Hancock home, they all get the artistic urge and "We make a total mess together," Caroline said.

While growing up on the Hamanville Reservation (Menominee County) and later attending a Delia County school, Caroline's teachers said, "Wake up. Stop dreaming. Do something constructive." Caroline didn't listen. Instead, she drew her fantasy pictures and later in high school she helped elementary children portray their dreams.

If she isn't painting, writing poetry, or practicing calligraphy, Caroline is making non-metallic jewelry (she's allergic to metals) or sewing clothes. "I'm a complete do-it-yourselfer," she said. She likes to refinish-reupholster furniture and make repairs around the house.

Caroline graduated and went to Northern Michigan University. There and there, Caroline sought to reveal the mystery rather than the futility of existence. Although she was delivered by and named after a blind midwife, Caroline can peer through the modern curtain of

At 35, Caroline has really enjoyed her last four years of art. "I've had a legitimate outlet for my fantasies and this has made a tremendous change in my feelings about myself," she said. At the Tribal Center, Caroline wasn't trying to sell art. "I've always been looking for ways to contribute to the Indian movement and Indian awareness - this was my chance," she said. "I'd really like to work with the young Indian children. I think what they need mostly is encouragement."

Caroline didn't submit to the world of steel, concrete, and bloody traffic accidents. While other artists detailed man's insanity, Caroline painted and photographed the fantasy. "There's enough reality already and it's not very pleasant," Caroline said.

With water colors, oil paints, film and words, Caroline sought to reveal the mystery rather than the futility of existence. Although she was delivered by and named after a blind midwife, Caroline can peer through the modern curtain of

Particularly in the areas of education, health care delivery, and the economic development of tribal lands, the need for trained American Indian workers continues to outstrip the available work force. In such an atmosphere, it can be expected that the rapid rate of development will enhance the opportunities of Indian women for filling positions traditionally held by white men - practically no Native nation would prefer a white male to an Indian woman.

The great numbers of American Indian women filling positions of professional standing and authority have much to do with the rate of development among nations. Participation in my own tribal affairs assures me an active voice in any changes - lack of participation assures me no voice at all.

Understanding this, it can now be stated that American Indian women are holding more positions of responsibility and authority, are more mobile, have a greater part in the policy-making processes than at any other time since they were forced to live with and under an alien government.

Article by Laura Waterman Witstock, a Seneca woman who is acting director of the American Indian Press Association.

WOMEN

Special but Not Separate

Although American Indian Nations are mingled in the minds of citizens of other countries as being no different from Americans of any race, and although the 1832 opinion by United States Supreme Court Chief Justice Marshall placed American Indian Nations in the category of "domestic dependent nations," Indians have always viewed themselves as distinct and separate (although surrounded) sovereign nations. The fact that the nations are not free in reality does not impede a continuing belief that the future of each nation is marred to the active, conscious preservation of those desirable aspects of the cultures which contribute to a continued identity as a nation. In this respect, the role of women in development is not separated from that of any other national goal, and there is no group of Indian women who will interfere, with any other nation's law or custom which involves role-playing by sex.

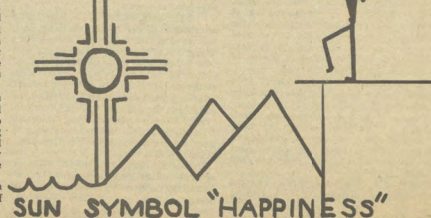
In direct interruption of this ability of Indian nations to recognize the autonomy of other nations, the United States Congress in 1868 passed into law what is called the "Indian Civil Rights Act," guaranteeing to Indian individuals the ability to seek redress and the right to due process of law according to non-tribal standards, thus effectively disrupting the autonomy of a nation to decide cases concerning these legal processes according to their own tribal law, code or custom.

The Indian Civil Rights Act encourages Indian individuals to bring suits in tribal courts and elsewhere for "violations" against their individual rights as Indian

citizens. Among these suits have been those dealing with sex discrimination against female tribal members in employment housing. These suits do not have the effect of imparting greater freedoms for individuals by sex, but instead have the effect of erasing the sovereignty of the entire nation. Acculturated, and nations are becoming fearful of losing all identity. Thus the situation is presented here that nations are striving to remain sovereign - a cooperative effort of men and women. Any discussion of American Indian women in development, however descriptive and true or not true, must be in juxtaposition (if not in harmony) with the tribal view. It is not only useless but destructive to separate women from their nations in the case of American Indians. Changes benefitting women must come from within the nations, not from another government of any other outside group. Unfortunately, this view of a cohesive society cannot be applied to the majority of American Indians who do not live on tribal land, or within the purview of tribal law, or strictly according to tribal customs. This fact not only makes the job of maintaining tribal sovereignty more difficult, but it compounds the difficulties of daily living for those individuals and families living away from constant contact with their tribal people. It is in this situation of separated-from-tribe - yet unseparated - with nations and that the opportunity for reform of the woman's role in development has found acceptance. Because of the artificiality of this life condition, and the frequent

absence of culture contact, adopted reforms embraced by these groups of individuals and families cannot be seen as tribal nor can they be expected to be later adopted as tribal. What can occur - in fact what has occurred - is an increase in the alienation process between the non-tribal individual and the nation as a community. My view is that no group can impact power on another group. Setting women aside as a group of underprivileged human beings and then trying to figure out ways to impart power to them ignores custom, culture, and in the instance of American Indians, national sovereignty. The women who will benefit most from such power-letting are those who already have power - the white women of the dominant societies. Any who believe that giving up cultural and racial customs in exchange for enhanced individual rights and privileges play into the end-game - the dominant societies will increase in strength, the non-white communities will lose power increasingly. The result - should this happen - could very well be pleasing to nations and individuals who believe a multi-racial world village is the answer to the thorn-in-the-paw of contemporary problems.

There are Indian women in every level of professional work, and within every office of power relating to American Indian affairs. There are women tribal chairmen, tribal judges, tribal attorneys, and greater numbers in the more sexually-defined jobs: nurses, health care workers, teachers, social workers. Comparatively, in relations to the total population of American Indians, there are more women in professional work than there are whites in relation to their population. The greater proportions are due in large part to the rate of development, rather than their motivations to the dominant class. Particularly in the areas of education, health care delivery, and the economic development of tribal lands, the need for trained American Indian workers continues to outstrip the available work force. In such an atmosphere, it can be expected that the rapid rate of development will enhance the opportunities of Indian women for filling positions traditionally held by white men - practically no Native nation would prefer a white male to an Indian woman.



FEATURES

Prejudice - - Indian

by Paul Shenandoah ONEIDA INDIAN

Prejudice by definition is a favorable or unfavorable belief, formed by known or unknown reasons. I will give my opinions and then you decide whether it is known or unknown. Prejudice is an idea that has or had to be taught. Children are not born with prejudice - the only thing they might be born with is individualism and that for a very obvious reason - but, prejudice has to be taught. Prejudice is, maintenance of a majority view by social adhesion of belief. Prejudice is, teaching the young among us of the weaknesses of people who are not the same as us. This expands into color, cultural and social exchanges. Prejudice is, controlling areas of extension by use of objective adaptability. Prejudice is, complimenting a person while knowingly holding him down. Prejudice is, extending words of comfort when funds are needed, and in the individual case are allowable. Prejudice is, forcing examples of accomplishments by your own action, as a standard to others. Prejudice is, believing church, social, and historical application, without doing your own study. Now how do we get to be prejudice? First of all it has to be taught. By the use of the words of the Bible, you are taught to accept a lowly position, regardless of your individual knowledge or ability. In the schools the contribution-BY YOUR PEOPLE-are very graciously slipped over. Thereby negating any attempt the Indian student might make toward Individual or Tribal pride. When we get to the business level, then we include all of Society. Because the reason for advancement is responsible upon your personal acceptance. The people in charge, the people buying, the people you deal with, have already been taught. So you 'as an Indian' trying as hard, DO NOT BLAME YOURSELF, BLAME THOSE RESPONSIBLE.

In the Civil Area, then it really gets undue in the civil area I include politicians, judges and juries, law enforcement officials, and most fraternal organizations - here we get the difference in different areas of the state. And in most cases, different wards, townships, districts, villages, counties, or precincts - But, the variation in the State (any state) is so great, it is ridiculous to believe you live in a country with a constitution written the way it is. But again, because it is taught.

Remember Prejudice varies in many different parts of the state - regardless of your state - so it is necessary that you as an Indian, question rather than believe.

Indian women do not have to face the same types of prejudice, men do for employment. When I say employment, I do not mean the mental job. I mean those that have both responsibility and respect. But with the advent of women's lib, there will come a crunch, silent, but a crunch to hold top jobs for the people from the greatest majority.

The truly sad action, because of prejudice is the terrible rupture of individualism and the stupid respect of conformity. (I will write on this in a later article Shenandoah)

But, we as Indians must learn to live with the prejudice. Then when our individual strength creates communities of inner strength, we can move regardless of outer pressures. My ancestors lived with it, my grandmother, grandfather, uncles, aunts, parents, brothers, sisters, and here I am asking you to learn, to be proud.

Gather together, learn to live as a community, gain strength through your history, culture and always remember your family, your tribe, your People.

The Roots of the Sacred Tree

Note: The Indians of Mexico venerated the physical forces of nature. They built temples to their God, found magic in the clouds. When there was no water, when the rain failed to fall from the sky, they would call upon the sky serpent, call upon their God, the Servants of the Great Spirit, for clouds, for rain. There was magic in the cool rain, it turned the corn green and filled the rivers. They found magic in the lightning and the thunder - they voice and the hand of the Lord of Creation. They were amazed by the force of the ocean, amazed by its might sound! Good things came from the ocean, food and Mystery. It was Good. Jungles held dark mysteries, secrets. Wild flowers grew there and Indians named them, the star flowers, fire flowers, lightning flowers, flowers of the rains. The jungle was the home of bright colored parrots and chattering monkeys. It was the home of night animals, big cats. The Jaguar was a false God in disguise! He was endowed with supernatural powers. The Jaguar had once destroyed the earth, devoured mankind. The Jungle was full of wonder and magic, but the heavenly bodies, the stars, were the greatest mysteries. The rotation, their disappearing and

reappearing, gave wonder to the mind. The Indians measured time and space religiously. They calculated an absolutely accurate calendar. This was only accomplished by constant observation of the stars. Every day the sun must fight the stars from the sky - every night he must die. The Sun was a warrior and held great power as a symbol of God. Everything in nature had to be balanced in religion. The serpent was balanced, so were the brightly feathered birds. Thus came the feathered serpent! He was also the planet. You see the way in which it was everything, a constant fight of good against evil, light against dark. Until at last they had formed a vast and fantastic civilization. "Could this be heaven?" Asked an early Spaniard when first he saw Tenochtitlan now Mexico City. Unbelievable! Fantastic! A vast civilization of splendor, worshipped in its most magnificent form, vision seekers. Yes, it was these things and more. More fantastic than we can imagine more incredible than you would ever dream. When archeologists first saw Monte Alban, it was only high earth mounds, very unimpressive. Some scientists felt it would have been cheaper to build a city of this size than to excavate one.

A BISONnennial for the Indians

The American Indians seem to be divided over whether or not to participate in the Bicentennial celebration next year. Some tribes are going along with the festivities because they have decided it's good for their jewelry business. But others are boycotting them on the grounds that the Indians really have nothing to celebrate.

Chief Hard Nose of the Kalorama Indians, whose forefathers once hunted buffalo and bear where the Watergate now stands, told me his people have no interest in celebrating the 200th anniversary of the United States.

"Why should we celebrate an anniversary that was the start of us losing everything on this continent?"

"How can you say that?" I asked. "You've got a Bureau of Indian Affairs." Before you people formed a country, we had clean air, fresh water and blue skies. And we had an ozone layer to keep us from getting skin cancer. Now you've messed things up so badly it isn't even safe to eat chicken eggs.

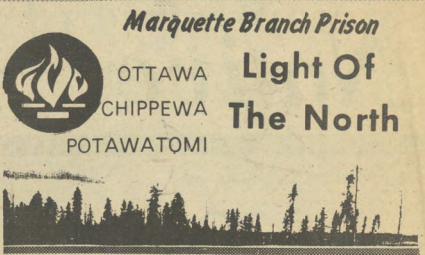
"But Chief, look what we gave to your continent: railroads, highways, suburbs, shopping centers and trading stamps. Where would the American Indian be today without the white man?" "We'd be living in Palm Springs, Miami and Beverly Hills." "Ah, but what kind of life would you be living?" I asked. "You'd still be in tents sleeping on buffalo hides and fishing in streams and dancing around fires. What type of existence is that?"

"It's better than selling souvenirs from the rim of the Grand Canyon," Chief Hard Nose said. "Frankly, I don't know what you people are celebrating anyway. Look what they've done to New York! When we sold you Manhattan Island for \$24, New York bonds were worth their weight in beads. Every tribe with a pension fund fought to buy them. Now you can't give them away."

"When the settlers first arrived there were no gas and oil and streams from Wall Street up to Columbia University. You could ride a horse from the Hudson River to the East River in 10 minutes. Now it takes an hour to get from First Avenue to the West side Highway. What kind of progress is that?"

"New York isn't America," I pointed out to Chief Hard Nose. "Look at Detroit and Newark and Wilmington, Delaware. The Indians never could have developed those places on their own. When we celebrate our 200th Anniversary, we're celebrating it for all Americans, and that includes you Indians. We couldn't have made it without you."

"Don't forget it was on your land that we found the gas and oil and coal and iron that made this country what it is today." "Then how come we don't get anything out of our Hills." "Because you know you are a proud people who would never accept money for land that was stolen from you," Chief Hard Nose said. "Why don't you try us?"



Know Your Language

OTTAWA-OJIBWA	ENGLISH
Kawanduk	Spruce
Annatik	Maple
Sheesheegmewish	Soft Maple
Asate	Poplar
Munang	Bon negiar Iron
Manan	Mountain Ash
Papagasnak	Swamp Ash
Makominatik	Cherry
Sveeminatik	Pinecherry
Poeminatik	Sand Cherry
Shaminagash	Blue Berries
Meean	Strawberries
Oteimnain	Blackberries
Tikokominak	Cranberries
Omashkeekominan	High bush cranberries
Neepimnain	Plum Tree
Pagesanatik	Birch
Weegasatik	Tamarack
Mashkeegwatic	Oak
Womish	Willow
Mosomish	Pine
Shingwauk	Redwood
Miskowak	Drum
Deweigan	Cabbage
Kicki-anebeesh	Cabin
Wagan	Cake
Washkobjigastak bakweshikan	Calendar
Keesho-mazainagan	Called
Bishikhean	I call
Mbeekak	I call you
Kibeekakimin	I am called
Mbeekakimko	Camera
Mazinakishkan	Camp
Kapeshwin	I can do it
Ngashkitoon	Candle
Wasakwanjigagan	Candy
Seeshakwatoans	Canvas
Apakwonegin	Car
Okatans	Carrot
Okatans	I carry it
Nhimwittoon	Carry him
Mhimwittoon	Carry him
Fimwihik	Cat
Kashakens or Poosheens	

When You Live in the Middle

When you live in the middle of poverty and outside forces seem to hold you in. There is a very good chance of truth to this. The outside force attempts to mold you into what it perceives to be best. This will include actions that are detrimental to your personal wants or needs. When you feel the weight upon your mind, do not bend it or forget it. Understand it for what it is. Learn all you can about the people who push the pressure.

Poor areas are not put in a certain place, but they are held in certain restrictive areas. This causes a birth by negligence of certain areas. Thereby, the surrounding majority are guilty of planning the creation of these areas.

I WILL TELL

You yearn to know, I try to tell, You learn to live, I try to tell, You cry, because your way is blocked, I try to tell, You cross the hidden barrier, I try to tell, You find injustice, I try to tell,

You live oppressed, I try to tell, You die thinking, I try to tell, You are not forgotten, I will tell,

Paul Shenandoah June 1974 Oneida Indian

Menominee Killings (continued)

Continued from Page 4
this time, as they originally claimed. Neither Elizabeth Waubansan nor her daughter Abigail, who came outside immediately after the shooting, saw the response to the under Arlin's body, though they were the first to move it.

On March 2 a Menominee man told a press conference in Madison that he was the third person. He said that neither he nor Abigail saw the response to the under Arlin's body. Waubansan never fired his weapon at the police.

Also, Fish and Tourillout don't agree on when Arlin supposedly fired, or when Tourillout ran around his car to look at John's body. Finally, no officers were wounded and no squad cars were hit even though Pamanet supposedly shot twice at the officers with a semi-automatic weapon, at a very close range. (Tourillout shot himself in the hand while firing at Arlin.) Arlin was not drunk according to the report.

SHERIFF FISH
Fish was nominated for Sheriff by Ada Deer because he said he would crack down on the Warriors. He has no other qualifications. He came in third in a previous election for the post. After being appointed by Lucy, and deputized members of an anti-Warrior vigilante group called the Law and Order Committee, including some felons. The police force went up from around 10 to 65. There have been countless incidents of brutality, harassment, false arrest and drunkenness while on duty charged to Fish or his deputies.

WHY WAS ARLIN SHOT TWICE?
This is the most damning of all the report's information. The autopsy clearly says Arlin was shot twice in the left side, once from left to right across the abdomen and once from near the shoulder down through the chest area. The latter was the fatal wound. The pathologist did not agree that such wounds could have occurred if Arlin was kneeling, as stated by Stadelman. He said there was only one very unusual position in which a single blast could possibly have caused wounds with such different trajectories. This is not a position one would expect to see in a gun fight.

Other major questions left unanswered by the report include:
-It is common knowledge in Menominee County that deputies had been telling people "wait until February 3" during the week before the shootings. February 3 isn't just any day of the year. It was the anniversary of the seemingly successful end of last year's Abbey reposition, when law enforcement officials had sworn to "get even" the day before, police had been telling John Waubansan. In fact, investigators didn't interview anyone about this.

WHY DID FISH LEAVE ARLIN TO BLEED TO DEATH?
Arlin lived longer than John, even though his wounds could probably not have been repaired. The police made no effort to examine Arlin, and did not have the medical knowledge to determine his chances of survival. The hospital was only 15 minutes away. They put John in the car to take him there. Why did they leave Arlin to die? The police said someone fired on them from the woods. Tourillout identified a "third person" as Kenneth Dodge. Dodge denied being at the scene but was thrown in jail.

Why did the police respond to a domestic complaint by sending two squad cars, and the Sheriff, Undersheriff and a special deputy roading into the Waubansan district driving with lights on and the cars running?
-On December 24, Attorney Bill Newman of MLD/OC wrote to Governor Lucy, "If Paddo continues in office, it will be a miracle if he is not the cause of death and bloodshed."
Clearly, you do not understand the severity of the problem which Paddo and his deputies are causing. The blood will be on his hands, and the corpse on the steps of the Governor's mansion. This is not hyperbole. It is my best judgement of the probable result of Fish's continuation in office.

Mother Earth - Father Sky

An Exhibition of Southwest Indian Art April 3 - July 2, 1976 Native American Center - 1530 E. Franklin Ave. Mpls. Minn.

Vine Deloria Jr. to Speak

Vine Deloria, Jr., Chairman of the INSTITUTE for the DEVELOPMENT of INDIAN LAW and noted author will speak on the campus of Michigan State University in East Lansing on May 24, 1976.

Announcements

to: Minneapolis Area

From: Stanley Webster, Vice-President, NCIA, Minn. Area.

Ref: General NCIA, Minneapolis Area, Meeting.

This is advance notice that the Minneapolis Area Office at Oneida, Wisconsin of the National Congress of American Indians will sponsor a two day Area Meeting in Oneida, Wisconsin. The meeting will be held at the Oneida Sacred Heart Center, Thursday and Friday, June 17th and 18th, 1976. This will be a General Area Meeting your input in developing an agenda is welcomed. The meeting is being formulated to serve several purposes: to regenerate interest in NCIA in the Minneapolis area; to feature an open forum where Area issues and grievances can be aired and discussed; to provide Area Indians with insights and procedures in dealing with cultural differences in the area of Economic Development and Jurisdiction. Make your ideas known to Tony Summers at our Oneida Office. Phone 414 869-2364. As a point of interest the 4th Annual Oneida Pow-wow is being held at the same site on the following Saturday and Sunday, June 19th and 20th, 1976. Your participation in both events is welcomed and encouraged.

Three Fires to Meet at Delta

WHAT: Three Fires is a Michigan Indian Inter-Collegiate Organization
WHEN: Second weekend in June
WHERE: Delta Community College
Contact the Delta Native American Club at 517-686-0400

Red Cliff Indian Art Contest

TO BE HELD DURING THE SECOND ANNUAL ARTS AND CRAFTS FESTIVAL JUNE 25, 26, & 27 AT THE RED CLIFF ART CENTER
OPEN CLASS
ENTRY DATE, JUNE 4
CONTEST AND EXHIBIT, JUNE 5, 6th
CONTEST IS OPEN TO ALL INDIAN ARTISTS WITHIN THE UNITED STATES AND CANADA.
ALL ORIGINAL WORKS OF ART ARE ELIGIBLE FOR THE CONTEST, INCLUDING ALL CULTURAL CRAFTS.
MANY CULTURAL EVENTS WILL BE FEATURED DURING THE ART FESTIVAL, SUCH AS: POW-WOW, CANOE RACES, LOCAL TALENT SHOW, BOAT RIDES, CULTURAL DEMONSTRATIONS, GUIDED TOURS OF LOCAL HISTORICAL SPOTS, RUSTIC OR LUXURIOUS CAMPFIRE AVAILABLE. FOR RESERVATION CALL THE RED CLIFF ARTS AND CRAFTS CENTER, 779-5658.

Michigan Indian Commission

The next Michigan Indian Commission meeting will take place in Lansing on July 9 and 10, 1976. Contact 517-373-0654 for further information.

Indian/Alaskan Health Conference

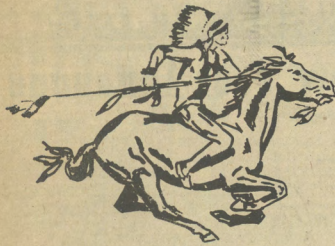
Denver, Colorado
The National Indian Health Board (NIHB), will hold its first National Indian-Alaskan Native Health Conference at the Riviera Hotel in Palm Springs, California, June 29 - July 1, 1976.
Conference topic areas are as follows:
1) National Health Insurance
2) National Health Legislation, (P.L. 93-641, P.L. 93-638 and H.R. 2255).
3) Indian Health Board Management

All those interested in the above named areas are invited to attend. Local and Area health board and tribal council representatives are especially encouraged to participate.
Entry space will be available at the conference for those interested in making displays and exhibitions of related materials. Any questions regarding booth space or the general conference may be directed to Mr. Joseph R. Benitez, Conference Coordinator, 11555/S Polero Road, Banning, California, (714) 868-6761 or the NIHB staff office, 1020 15th Street, Rm 4L, Denver, Colorado, (303) 534-5482.

ENTRY BLANK	NUMBER OF ENTRIES AND TITLE
NAME.....	1.....
ADDRESS.....	2.....
TRIBE/AFFILIATION.....	3.....
.....	4.....
.....	5.....

PLEASE SEND ENTRY BLANKS AS SOON AS POSSIBLE TO:
NATIVE AMERICAN ARTS AND CRAFTS COUNCIL
ROUTE NUMBER 1, RED CLIFF ARTS AND CRAFTS CENTER
BAYFIELD, WISCONSIN 54814

Native American Poetry



Untitled

I seem to be working and thinking
But I am really running through a meadow.

I seem to be a canyon with love and happiness filling me
But I am really a mountain reaching up for more.

I seem to be a sparkling smooth running brook cool and refreshing
But I'm really a raging wild river with rapids.

I seem to be a raging hot day
But I'm really dawn and dusk joined together to make the stars come out.

I seem to be growing up
But I am really a frisky clumsy puppy.

I seem to be a graceful ballet dancer
But really I can't chew gum and walk at the same time.

I seem to be insane
But really the whole world is insane and I am the only sane one.

I seem to be a dried up prune
But really I am Hulleah.

I seem to be like the moon floating alone lazy like
But really I am a cricket trying not to be eaten tonight.

I seem to be here and always will be
But really I'm going to go-pop.

-Hulleah Tsinahjinnie*



Cherish the Old

Cherish the Old
Cherish the old ways, don't let them die.
Keep asking "how" and keep asking "why".
Keep to the old ways as much as you can.
Cherish the old ways-they're part of a plan.
For time is a circle and life is one too.
And someday the old will again be the new.

Stay on the Indian Road.
Though long may be the journey
And heavy be the load.

Heal the Earth, your Mother.
Of damage man has done.
Make living things your brother
And live with them as one.

Our faith is in your future,
Your roots are in our past,
And when we get together,
We will be free at last.

Bob Bacon

Page 8.
The Future
Children, guard your freedom
You have your lives ahead.
You will be the leaders.
When we are old or dead.

Future Generations-

Sometime in the future,
When even you are gone,
The Indian way will live on,
In your daughters and Your Sons.

Bob Bacon



They Came To Dance

They Came To Dance
Grandfather turned his eyes to me
and began to speak:

Not far from here is a place
where many of my children lie.
After the great wars with the pony soldiers,
the People without spirit and in despair.
A peaceful Paiute dreamer
told of his vision
He said he had heard the voice of the Great One.

That the Great One would return the buffalo,
that there would again be plenty of fish and nuts,
and that all who passed into the Spirit World
by the ways of the pony soldiers would return.
But he said, to please the Great Spirit,
that the People must dance.
And so it was the Ghosting Dance.

Many of the People came from all over
to share in this dream.
Many of the people were there;
they came to dance.

The Shoshones, the Cheyenne and the Sioux,
they were all there.
They used the sacred colors,
red and white.
They used the sacred grass,
to make the buffalo's return great.

They made shirts to protect them
against the bullets of the pony soldiers.
On these shirts painted in bright colors
were the sacred symbols:
Thunderbirds, Bows, Arrows, Suns, Moons;
they were all there.

And in their sacred Ghost Shirts
they danced.
And in their Sacred Ghost Shirts
they chanted.
Yellow Bird blew on his
Eagle-bone whistle.
The circle grew larger and larger,
the chants louder and louder.
And the Eagle-bone whistle
would not remain silent
But the pony soldiers

understood nothing.
And their ignorance
grew into fear.
They made the People stop dancing;
they tried to sever their spirit.
They herded the People into a camp
and surrounded them with four Hotchkiss
guns.
"Did they not know of the sacred numbers?"
I think not.

While they had their guns
on the People,
they started to take away their weapons.
Yellow Bird began to chant,
and the pony soldiers
grew fearful.
Many eyebrows were raised
among them,
and suddenly a shot,
a crack of lightning, rang out.
A Medicine man threw a handful
of dust into the air,
and the Hotchkiss guns began firing
on the People.
They poured their bullets
into the dreamers,
ripping away their sacred shirts.
And among the smoke and blood
the screams of women and children
were silenced.
And it was then that the snow fell.

So the pony soldiers left,
and when they returned
they found my children
frozen to the Earth.

And after the blizzard
they pryed loose
the bodies of my children
and buried them in a large pit.

All hurled together
with their blood stained shirts,
they lie in the sacred womb
of their Mother.

They came to dance
at this place called Wounded Knee;
they came to dance.

by J. Ivaloo Volborth
Canoga Park, Ca.

The Future

Children, guard your freedom
You have your lives ahead.
You will be the leaders.
When we are old or dead.

And live with them as one.

Our faith is in your future,
Your roots are in our past,
And when we get together,
We will be free at last.

Future Generations-
Stay on the Indian Road.
Though long may be the journey
And heavy be the load.

Heal the Earth, your Mother,
Of damage man has done.
Make living things your brother

Sometime in the future,
When even you are gone,
The Indian way will live on,
In your Daughters and Your Sons.

Bob Bacon

Untitled

There is a woman with a camera
She is trying to take a profile
Aaagh she has taken my profile
I know who she is
she is from the FBI
Now they shall take me away

just because I forgot
to clean my room.
CLANG

-Che-Bonnie Tsinahjinnie*

Myself

Myself
As I sit in class,
I daydream instead of listening.
I get restless instead of learning
I get sleepy instead of writing.
I get a headache instead of working.
I look at comics instead of answering

questions
When its time to go
I'm the first one out
No wonder I'm dumb

-Anonymous*

Second Time Around

The man was born an Indian, the man he died the same-
His body went back to the earth from where his body came.
His spirit traveled onward until it came to rest.

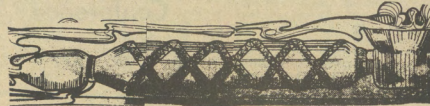
Inside the breathing body, inside the breathing breast
Of one just born in freedom but who would soon know chains
Unless the Indian spirit could help him make a change.

The boy became a prophet, the boy became a brave,
The boy became a man and saw so many men enslaved.
He never knew what moved him to side with the oppressed,
He never knew the Indian heart that beat within his breast.
Though others judged this person by the color of his skin

A few men (mostly Indian) saw the Indian within.
Some men are born with white souls, and some are born with red,
But when an Indian leaves this earth he's never really dead.
His spirit moves upon the earth - in wind, in sun, in storm
Until it finds a good man just waiting to be born.

The circle then continues, the spirit speaks again
Inside a good man's body - regardless of the skin.
You cannot kill an Indian (though bad men often try)
He is more than a body - and spirits cannot die!

Bob Bacon



*these poems were written ...

* These poems were written by students from the Rough Rock School. They were taken from the book 'Song of the Earth Spirit'.