The Nishnaube News

PUBLISHED FOR INDIANS OF THE GREAT LAKES AREA BY THE ORGANIZATION OF NORTH AMERICAN INDIAN STUDENTS OF NORTHERN MICHIGAN UNIVERSITY

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Indians Say 'No' to Exxon Exploration

Mole Lake, Wis.—Chippewa Indians agreed recently to reject Exxon Corp.'s request to explore for minerals on their reservation.

Instead, the tribe will do its own exploration to determine what mineral deposits lie under the 2,000 acre reservation.

Tribal Chairman Charles McGeshick said the tribe intended to seek federal assistance to conduct its own geological survey of the reservation. This would include drilling.

If a mineral deposit is found, he said, a report would be made to mining companies, inviting them to submit bids for mining.

The decision to reject Exxon's offer of $20,250 for exploration rights on the reservation came about as a compromise among the dissenting tribesmen.

McGeshick said all of the Indians who attended a closed tribal council session here were opposed to any mining activity on the reservation.

"They don't want any mining here," he said. "They're especially concerned about the river and the lake."

The river is Swamp Creek, which flows into Rice Lake, a 1,000 acre wild rice lake that is the source of much of the small tribe's annual income. The lake empties into the nearby Wolf River.

McGeshick said the only mining that might be approved by the tribe would be underground shaft mining.

The decision to go ahead with the geological survey in spite of the opposition came about, he said, as a result of a "game plan" discussed after a presentation by Charles Lipton, a New York mining consultant.

Lipton criticized Exxon's offer, saying the cash offer was insufficient and that it would remove all control of the reservation from the Indians if minerals were found.

Lipton told the Indians about various approaches they could take.

The main problem he cited with exploration leases was that the people who sign the leases know nothing about what is underneath their land.

McGeshick said the survey may be completed by early next year.

Asked what would happen if drilling revealed no deposit, he said: "We've got nothing to lose anyway."

The reservation is within a mile of the major zinc-copper ore deposit discovered by Exxon.

A native American video tape crew from the Bureau of Indian Affairs was in Sault Ste. Marie recently documenting, for The Library of Congress, some of the Indian cultural and educational projects undertaken in the Sault Ste. Marie area. Joseph Lumsden, chairman of the Sault Ste. Marie tribe of Chippewa Indians. (seated on the right), and William Davie, director of the Indian Education Media Center, explain some of the audio visual teaching aids used within some of the Indian education programs in the Sault area.

Ojibwa College Established at Keweenaw Bay

This fall a new community college has opened at the Keweenaw Bay Indian Tribal Center in Baraga, Michigan.

The Keweenaw Bay Tribal Council had been considering expanding its Tribal Center to include a community college program for the last five years. The initial announcement for the opening of the college was made on August 18, and classes began on September 14.

With an enrollment of approximately 51 students, the directors of the college feel there was a good turnout. Classes are held in the late afternoons and evenings, with a variety of subjects offered. This year, only freshman classes are offered, but next year sophomore classes will go into effect as well. Credit for the courses will be given on the same level as any other approved institute of higher learning in the nation.

Indians are being given virtually free tuition, but all others are expected to pay tuition at the rate of $19 per credit hour. Those Indians with as much as ¼ blood quantum are being given financial aid.

One of the projects of the learning center is to offer a bilingual program in the Ojibwa language. This program will be made available to all members of the community through slow scan television.

Courses being offered are through Michigan Technological University's Division of Public Services. The five professors and instructors of the courses are also staff from Michigan Tech.

Donald LaPointe is the Chairman of the Keweenaw Bay Education Committee, Inc. and James Shuttee is the director.

Other educational programs sponsored through the tribal center include, seven high school completion courses through community schools, enrichment classes such as; Head start, senior citizens crafts, Basic education for the handicapped, arts and pottery.

Other programs are, Halfway house, A A meetings, Health clinic, training programs.

Ford Signs Indian Health Bill

WASHINGTON, D.C.—President Gerald R. Ford has signed into law the Indian Health Care Improvement Act. The legislation is directed towards increasing Indian health services and facilities.

In signing the act, President Ford said the "bill is not without its faults," but "the well-documented needs for improvement in Indian health manpower, services and facilities outweigh the defects in the bill."

The President stated further: "While spending for Indian Health Service activities has grown from $128 million in FY 1970 to $425 million in FY 1977, Indian people still lag behind the American people as a whole in achieving and maintaining good health. I am signing this bill because of my own conviction that our First Americans should not be last in opportunity.

"Some of the authorizations in the bill are duplicative of existing authorities and there is an unfortunate proliferation of narrow categorical programs. Nevertheless, S. 522 is a statement of direction of effort which is commendable.

"On balance, this bill is a positive step and I am pleased to sign it."

Deloria Speaks at Minority Parley

EAST LANSING, Mich.—New and better strategies for advancement of minorities will be sought in the Fourth National Conference on Counseling Minorities will be held at Michigan State University during early November.

"The Future—A Reflection of the Past" is the theme of the conference expected to attract 400 educators from 40 states and Canada to MSU's Kellogg Center for Continuing Education.

Speaking on the theme will be Dr. Vine Deloria, director, American Indian Resource Consortium Center, Golden, Colo., and author of the books, **God is Red** and **Custer Died for Your Sins.**

In contrast, Douglas Turner Ward, executive director, Negro Ensemble Company, Inc., New York City, will discuss the cultural community's ready acceptance of minority talent.

Whether the education system advances or entraps minorities will be explored by Dr. Asa Hilliard, dean of the College of Eudcation, San Francisco State College; and "rhetoric versus record," by Dr. John Dobbs, assistant superintendent, Michigan Department of Education, and Charles Warfield, director of Para Center, Kalamazoo, Michigan.

Dr. Paul B. Cornely, a senior medical counsultant with the National Insititutes of Health, Washington, D.C., will consider whether health care should be a public, rather than private, responsibility.

These speakers are among authorities from 14 states who will assess the decline of interest and action, propose future strategies and advance the competencies required in minority advancement, according to Dr. Gloria Smith, director, Urban Counseling Mental Health Program, College of Education, MSU.

Dr. Smith, who with Dr. Thomas S. Gunnings, assistant dean, MSU College of Human Medicine, chaired the planning committee for the event, says registrations are still being accepted.

Conference sponsors include MSU's Colleges of Education, Human Medicine and Urban Development, the Dow Chemical Company and the University's Continuing Education Service.

Michigan Indians On Education Council

Fourteen Michigan Indians have been appointed to a state advisory council.

Robert Bailey of Marquette will again head the Michigan Indian Education Advisory Council for the ensuing year.

Others appointed are:

Paul Johnson, East Lansing, representing the Michigan Education Association; Viola Peterson, Flint, Michigan Commission on Indian Affairs; and Donald LaPointe, Baraga, Michigan Inter-Tribal Education Association.

Appointed to represent various areas as citizens at large are: Robert N. Van Alstine, Sault Ste. Marie, Area A; William Church, Wyoming, Area B; Carole L. Lee, Roseville, Area C; Roland A. Antoine, Area D; Vivian Meredith, Areas E and F; Shirley Johnson, Areas G and J; Joseph Morsaw, Hartford, Area H; Gloria Kildee, Lansing, Area I; Joseph Brant, Melvindale, Area K, and Ester Mays, Detroit, Area L.

Lester B. Gemmill of Lansing will serve as executive secretary.

The Council has several areas of responsibility. It takes recommendations to the Michigan Board of Education on policies pertaining to Indian Education in Michigan and works closely with Mr. Gemmill, the State Education Department's coordinator of Indian Education.

Tribes Given Legal, Community Aid Grants

Some $117,800 in grants has been awarded to three Upper Peninsula Indian tribal councils by the Campaign for Human Development (CHD) of the U.S. Catholic Conference as seed money for tribal community and legal aid projects.

The U.P. tribal councils awarded were Hannahville, Bay Mills, and the Original Band of Sault Ste. Marie Chippewas.

The grants were presented by Rev. Lawrence McNamara, CHD executive director, who vistited the U.P. recently.

Providing grants to initiate self-help projects and developing public awareness of problems faced by the poor are two major goals of the CHD, according to McNamara.

"These grants exemplify one of the ways we attempt to combat poverty, McNamara said, "by encouraging cooperative mutual aid projects which can lead to major improvements, both economic and social."

The six-year-old CHD awards between $5-6 million in grants annually, with virtually all of the funds coming from a special once-a-year collection taken at Catholic churches across the country.

"Although our scope is somewhat limited by not being able to support programs on a continuing basis, in many cases the initial grant made to a community or group becomes the first step toward obtaining funding and other resources from other agencies," McNamara said. "One of our criteria in considering a project for a possible grant is that the grant must either accomplish a specific task, or it must be the initial step in an overall plan which will result in a major improvement of one type or another."

In the case of the grants awarded to the three U.P. tribal councils, McNamara said tribal government organization and legal resources open many avenues leading to state and federally funded programs.

Suit is Filed Against BIA

— A Petoskey man who says he is three-quarters Ottawa Indian has filed suit against the U.S. Bureau of Indian Affairs (BIA) for refusing to hire him to an "Indian prefered" job because he is not a member of a federally recognized tribe.

Although the suit is specifically aimed at landing a $16,255-a-year Indian affairs investigator job for Dean Shomin, 37, it may have far reaching effects for Michigan's 10,000 Ottawa Indians who do not live on reservations and are classified "non-Indians" under federal law.

Shomini an eight-year veteran investigator for Region 10 of the Northwest (Michigan) Regional Development and Planning Commission, applied for the BIA post in Sault Ste. Marie, Michigan, last summer. With his job background and the fact that Indians are given first preference in filling BIA vacancies, Shomin figured he had a good shot at the job.

"In late August I learned I had been classified the best qualified non-Indian applicant," Shomin said. "I'm at least three-quarters Indian blood, so I can't understand why they classified me as a non-Indian."

The post, which is to be filled October 10, has been offered to a member of the federally recognized Sault Band.

The Michigan Indian Legal Services, acting on behalf of Shomin, filed suit this week in Federal Court challenging the BIA's policy of excluding Ottawa Indians from its hiring lists because of the Indian preference guidelines.

The suit also seeks an injunction against filling the investigator post pending the outcome of the case and payment of wages Shomin would have received had he been hired.

Named as defendants are Thomas Kleppe, secretary of the Interior; Morris Thompson, commissioner of Indian Affairs; Joseph Gourneau, BIA personnel director in Michigan, and Michael Fairbanks, Indian affairs superintendent in Sault Ste. Marie.

John Lufkin, administrative officers of the group's Sault Ste. Marie office, said Shomin was classified a non-Indian because the Ottawa tribe is not recognized by the federal government.

"Ottawas cease to be Indians under Indian preference laws," Lufkin said. "The Indian has to be a member of a federally recognized tribe. Dean Shomin is not."

Harold Gould, spokesman for Michigan Indian Legal Services, said the failure of the government to formally recognize the Ottawas is a result of bureaucratic bungling.

"The commissioner of Indian affairs and his agents in 1937 agreed that the Indian affairs bureau should not proceed to enroll and organize these Indians until such time as the federal government was ready to follow through on a comprehensive program of rehabilitation," Gould said.

"Unfortunately, the federal government has yet to be so moved, putting off the Ottawas since 1937," he said. "Apparently they never felt they could follow through with the rehabilitation because they don't have the funds to do so."

The suit charges the bureau abused its discretion in defining an Indian and violated Shomin's Fifth Amendment right to due process.

(Editor's Note: Reprinted from Detroit Indian Center Newsletter.)

New Indian Center Opens

A federally funded Indian Referral Center has opened in Bessemer for Gogebic and Ontonagon County residents.

June Anderson, Ironwood, Michigan, has been named Director of the Center. The objectives of the Center are...an information and referral center, employment opportunities, a cultural center, and a focal point of non-reservation Indian activities in the two county areas.

Ms. Anderson has been active for many years in Indian Affairs. She was secretary to the Gogebic Ontonagon Non-Reservation Indian Council for the past eight years, secretary to the Michigan Board of Education Advisory Council in Indian Education, and secretary to the Indian Advisory Committee for Indian Students in the Ironwood area.

The Gogebic Ontonagon Non Reservation Indian Referral Center represents approxmately 1,000 Non-Reservation Indians in the two counties. All are permanent residents of the state of Michigan and most were born in the area. The enrollment is mostly from the Chippewa, Ottowa and Potowatomie nations. They have banded together to from a tribe.

The following persons are members of the Gogebic Ontonagon Non-Reservation Indian Council governing board; Roland Antoine, White Pine, chairman, Gary Metoxin, Bessemer, vice chairman, and Jean Spetz, Ironwood, secretary-treasurer. Area representatives are; Helen Aho, Ironwood, Cahterine Sundquist, Bessemer, Beverly Ellsworth, Wakefield, Lorraine Ceplina, Marenisco, and Roland Antoine, White Pine-Ontonagon.

The new center is located at 318 South Sophie Street, Bessemer, Michigan.

Senator Introduces New Child Welfare Act

On August 27, 1976, Senator James Abourezk (D) of South Dakota, introduced the Indian Child-Welfare Act of 1976—S. 3777. The act is intended to (1) eliminate abusive child-welfare practices that result in unwarranted Indian parent child separations; (2) and discriminations that prevent Indian families from qualifying as foster or adoptive families; and (3) provide Indian communities with comprehensive child-welfare and family services programs.

S. 3777 is a result of Indian child-welfare oversight hearings held by the Senate Subcommittee on Indian Affairs on April 8 and 9, 1974.

The bill was introduced in the closing days of the Ninety-Fourth Congress and will not be acted on this year.

By MR. ABOUREZK

S. 3777. A bill to establish standards for the placement of Indian children in foster or adoptive homes, to prevent the breakup of Indian families, and for other purposes. Referred to the Committee on Interior and Insular Affairs.

Mr. ABOUREZK. Mr. President, many Americans and the Congress are becoming more aware of the difficulties Indian communities face in a broad range of areas; Health Education, Land and Water Rights, Economic Development, and others. But there are few who are aware of the difficulties American Indians face in a matter of vital concern to them; namely, the welfare of their children and families.

It appears that for decades Indian parents and their children have been at the mercy of arbitrary to abusive action; of local, state, federal and private agency officials. Unwarranted removal of children from their homes is common in Indian communities. Recent statistics show, for example, that a minimum of 25 per cent of all Indian children are either in foster homes, adoptive homes at a rate of 1 for every 51 children, Indian communities know that their children will be removed at high rates varying from 5 to 25 times higher than that.

Because of poverty and discrimination Indian families face many difficulties, but there is no reason or justification for believing that these problems make Indian parents unfit to raise their children, nor is there any reason to believe that the Indian community itself cannot, within its own confines, deal with problems of child neglect when they do arise.

Up to now, however, public and private welfare agencies seem to have operated on the premise that most Indian children would be better off growing up non-Indian. The result of such practices has been unchecked; Abusive child removal practices, the lack of viable, practical

(Continued on Page 7)

Harvey Gibson of Flint, pictured second from right, is the top winner in the 1976 State YMCA of Michigan All Indian Golf Tournament. The other winners pictured from left are Willy Shomin—Petoskey; Gibson; John Concannon—Ann Arbor; Vince Keyway—Harbor Springs; John House—Flint; Don Davenport—Harbor Springs; Sam Repp—Benton Harbor; and Rolland Petoskey—Harbor Springs. The third annual golf tournament is part of the Native American Outreach Program of the State YMCA of Michigan.

North to Alaska?

ANCHORAGE, Ak.—During a recent trip to Alaska, Secretary of the Interior Thomas S. Kleppe flew the Alaska Pipeline route and visited several Alaska Eskimo and Indian villages as well as Mt. McKinley National Park.

Travelling with the Secretary was Morris Thompson, Commissioner of Indian Affairs.

While in Alaska, Kleppe and Thompson met with Alaska Native leaders to discuss the current status of the worid-wide campaign being conducted to ensure that all those who are eligible have an opportunity to share in the benefits granted by Congress under the terms of the Alaska Native Claims Settlement Act of 1971.

Patrick Hayes, Alaska Native Enrollment Coordinator, showed them the computerized family trees which have been developed by his office to help determine an individual's eligibility. Those applicants whose family trees prove that they are at least one-quarter Alaska Native (Indian, Eskimo or Aleut) can share in the benefits if they are also U.S. citizens who were living on December 18, 1971—the date the Settlement Act was signed into law.

Over 78,000 people have already been found eligible to share in benefits which include 40 million acres of land and close to a billion dollars. Each of these people receives a share of the cash settlement and stock in one of the business corporations established to manage the Native lands and monies.

The Bureau of Indian Affairs estimates that there may be as many as 10,000 people who are also eligible to share in this inheriance but who have not yet enrolled.

Current research indicates that these individuals are living in every state in the U.S. and in at least 22 foreign countries.

If they or their children are ever going to share in what Kleppe referred to as "the most far-reaching settlement of Native claims in the history of our own—and I believe—any nation," they must submit completed enrollment applications by January 2, 1977. Applications may be requested from Pouch 7-1971, Anchorage, Alaska 99510.

The Nishnawbe News

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Contributions Wanted

To our readers:

Once again we must appeal to you for contributions so that the Nishnawbe News can continue to be published. We are grateful to those of you who have sent donations in the past and hope for your continued support in the future. But many more readers, for one reason or another, do not support the paper.

The newspaper has become well-established and respected throughout the country as a responsible publication by and for Indian people. The Organization of North American Indian Students of NMU (ONAIS) pledge to make every effort to continue the paper. However, money is not as available to us this year as it has been in the past, so we are relying on present funding as well as our subscriptions.

The generous support of our many readers has been a great help in the past. We call upon you to assist us in our present difficulties. Your generousity in helping the Nishnawbe News will be deeply appreciated, not only by the student staff, but by the thousands of persons who depend on the newspaper as a trusted Indian voice at a time when it is so greatly needed.

MEGWETCH
Nishnawbe News

Cherokee Contributes Art

THE NISHNAWBE NEWS IS FORTUANTE TO HAVE AS A CONTRIBUTING ARTIST AUGUSTUS WEBB-CHEROKEE NATION. SOME OF MR. WEBB'S FINE DRAWINGS APPEAR ON THIS PAGE, AND OTHER PAGES THROUGHOUT THIS ISSUE.

Moving? Readers, if you have a change of address, please send us your new address along with your old one. It is important that we know what your old address was so that we may pull it from our files and take it off our mailing list.

Seeks Facts

Dear Friend:

You have been recommended to us as a person who is interested in the native American.

We would like to begin a group out of the office of Justice and Peace that would work to act the "facts" out about the native American. To educators in the metro area: We need your help to make the plight of the native American, the stranger, in our midst, known to the people of our area.

We must first educate ourselves to the issues than perhaps we could work on curriculum development, and action to meet local and state needs. How this group will function and move really depends on you. We need your support, knowledge and participation to serve our native brothers and sisters. Can we count you? Let us know. Please call 237-5907 or write.

JIM MCLAUGHLIN
Office Justice & Peace
305 Michigan Ave.
Detroit, MI 48226

Newspaper Aide Booklet Published

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.

Please enclose the order form below and 50¢ to cover postage and handling costs.

We hope WADOKASOD will be of service to you.

*Ojibwa term meaning 'helper.'

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Letters To The Editor

Services Curtailed

To All Indian Groups and Organizations:

Because Michigan Indian Legal Services has not been refunded as of this date, we are no longer able to provide services to any new clients. Every effort is being made to complete the cases that we are now handling.

It is hoped that this situation is only temporary, but until further notice, please do not refer any new clients to this office.

DWIGHT ALLEN LEWIS
Traverse City, MI

Native Culture

Dear Friend:

I would be interested to know if you are acquainted with anyone who does crafts, interested in the use of Herbal Medicines, etc., I alternate my time between drawing, craft work, a little writing and the study of Herbal Medicines. Anything that relates to Native American people and their old way of life is of utmost interest to me.

I realize that you more than likely are kept busy with the co-editorship of Nishnawbe News and therefore are not able to enter into any lengthy correspondence. But I am always interested in hearing from anyone that has knowledge of Native American Culture.

AUGUSTUS WEBB
Cherokee Nation
Winston-Salem, N.C. 27107

Education Helps

Dear Editor:

We have a situation at CSU which is not unique. At CSU there is a student population of approximately 17,400. Out of this there are four known Native American undergraduates. In the Graduate Program of 2100 I am the only Native American.

Certainly, we have a greater Native American population than this.

I can understand the fears of many of our people that too much contact with the alien world will endanger our identity. But I feel my identity and value system was strengthened.

For example, I have always known of the circle. Biology, Sociology, Physical Geography, etc., have confirmed it.

With a good supportive organization, growth can occur culturally, also. When various nations are represented, there are more songs to learn, a greater appreciation of the various aspects of the different cultures.

One very interesting idea that I have not encountered before is the struggle of Native people universally with oppression. This was not so apparent to me when I was involved in Indian Affairs at the local level.

At the local level it is so easy to become so engrossed with the local issues that struggles elsewhere were somewhat foreign and "not my problem." But now, I can equate Native struggles for freedom internationally with my local area.

South America, Greenland, Africa, Vietnam and countless other places are all dealing with the issue of white ethnocentric ideas.

It isn't only happening in Muskegon, Michigan, or within one nation.

These are important considerations for me. What struck me as significant is that the same methods utilized in our oppression are the same strategies used elsewhere.

Education is one method to deal with our problems and exchanging ideas. This is especially true for urban people who are forced to live within the dominant culture.

It is lonely being the only Native American Graduate Student. But, when I have a Ph.D. behind my name and claim a program for Native people stinks—I can say it in their language. This cannot be dismissed so easily.

Before this, who will listen, really?

MEGWETCH
BERNADENE CRAMPTON
Fort Collins, Colo.

CSU Services

CSU offers a wide range of services for Minority students. Project GO assists in financial matters. Each minority group has their own organization to deal with the special needs of the group. The Minority Relations Team offers their services as consultants for the various groups.

The Native American population is very low. But CSU offers a wide variety of services and support is found on many levels.

The Native American organization is the newest of the groups. In fact, it is in the process of organization in this 1976-77 school year. Due to the newness of our organization, it is still very flexible. This means that new students can participate in the direction we assume.

By the end of my GTA appointment, I will have a more concrete list of services compiled.

Inquiries may be sent to Bernie Crampton, Room C-15, Social Sciences Building.

Border Problem

(Editor's Note: The following is a copy of a letter written by Russ Wright to Dr. Holmes, a member of Parliament, in behalf of Samuel Begay and his family. Mr. Begay's truck, clothing, keys and jewelry were confiscated at the Canadian Border in Windsor, Ontario, on the morning of September 4, 1976.

They were able to get the truck and clothing back for $250 with a promise made by Mr. Begay to pay another $250.

This letter is an effort to regain his property, money and receive restitution for all the inconveniences and humiliation caused by an agent of the Canadian Government. This letter was sent to us for publication.)

Dr. Robert Holmes, M.P.
House of Parliament
Ottawa, Ontario
Canada

Dear Dr. Homes:

I am writing to you in hopes that some remedial action can be taken to insure that there be no recurrence of the inhumane incident perpetrated by an agent of the Customs Department in Windsor, Ontario, on the morning of September 4, 1976, involving Sam and Pauline Begay and their four children.

It is the opinion of this office that the officer involved did indeed exceed her authority, did act with prejudice and animosity, and made accusations far beyond the natural scope of her duties, thus depriving Mr. and Mrs. Begay of Due Process, therein engaging in illegal harrassment.

I'm sure you will agree that in the light of the proceedings, a great injustice has been done and that only widespread resentment will evolve from such humiliating treatment of the Begays, and any future incidents of this nature will surely cause law suits to be instituted.

It is a very well-known fact that the government and people of Canada exhibit much more prejudice and practice more discrimination against North American Indians than they do toward Black people.

All this notwithstanding, the fact that originally the Jay Treaty and Treaty of Ghent were signed jointly by the United States Government and the King of England, Canada now refuses to honor these tenets, claiming that the Canadian Government did not sign the Treaties, that England had signed them and Canada was not bound by them.

In the transition of Government these Treaties were not amended nor abrogated, so it would appear that they were indeed inherited by the Government of Canada. In as much as these treaties are honored by the Government of the United States of America, it is most difficult to understand the pompous attitude of the Government of the Dominion of Canada.

It is a known fact that neither government has made restitution for lands taken from North American Indians, nor have they fully reimbursed said North American Indians for lands allegedly purchased from them. Why then are they subjected to such restrictiveness and embarrassment by such punitive actions as the one in question at the moment?

It is our plea that you, as a member of Parliament, use your influence to cause a hearing to be held, and that Mr. Begay be allowed to testify freely, and that he be represented by competent legal council. We further plead that Mr. Begay's property be restored in total and further, that they be reimbursed in full for all expenses incurred and all money losses caused by this action, and that they be awarded punitive damages for humiliation and all the inconveniences caused by said activities.

We are enclosing a copy of Mr. Begay's statement and also a copy of an unrelated article published in the Detroit News on September 16, 1976.

This article will perhaps give you some insight in the treatment of your first citizens and the ignorance exhibited by those who perpetrate the dastardly acts.

Hoping for a speedy conclusion, I remain,

Respectfully,
RUSS WRIGHT
Director, Urban
Indian Affairs
Detroit, MI

Good Work

Dear Editor:

I wish to write this letter to let you know the enjoyment I get reading the Nishnawbe News, and to congratulate you people on doing such a great job with it. And also to express my deepest feelings for the many Native Americans here in Macomb County doing such a great job also.

The agency is known as South Eastern Michigan Indians, Inc. They really have deep compassion for the people of Indian heritage.

I am of Indian heritage myself, even though I do not communicate too much with the outside world.

I am from the Original Band of Chippewa Indians and their Heirs, Inc. of Sault Ste. Marie, MI. So I am quite interested in the doings of people of Indian heritage.

So all I can say is keep up the good work all Michigan Indians. My grandmother was a princess of our tribe, which I am quite proud to be Indian.

MRS. B.J. WOLFINGER
Mount Clemens, MI

Powwow Spelling

Dear Editor:

The Indian word most inconsistently spelled by Indians all over the United States is powwow.

It has a lower-cased p and no hyphen or space. It came from the Algonkian Natick (in Massachusetts) pauwau, and Narraganset (in Rhode Island) powwaw and means "he uses divination," "conjurer, and even more anciently "he dreams," with the last w meaning a verbal "he."

So it has to be an unbroken word, not Pow-Wow or PowWow or pow-wow or Pow Wow. I hope Indians will adopt the correct dictionary form powwow. I have sent this to most of the Indian newspapers and periodicals and hope it can be used as a filler in your publication and be adopted as editorial policy.

Incidently, I am a member of the Mayan Society of St. Louis, devoted to the study of and lectures about the New World Indians, and I like to know the history of words.

Thank you for the sample copy of the Nishnawbe News. Your format and subject matter are well chosen.

In the vol. IV, no. 2, p. 7, I see that you have a section on Ottawa-Ojibwa language. A feature like that is fairly rare in Indian Newspapers. Actually, only the Spokanes and Choctaws have language columns. The Navajos used to. Perhaps you should use whole sentences with analysis of each grammatical part of the sentence. But there are really more important issues to be faced than language.

CARL MASTHAY
St. Louis, Mo.

AIM in News

Dear Editor:

Two days ago I heard on the National news broadcast that an FBI infiltrator into the American Indian Movement had some very negative statements.

(1) AIM was communist supported; (2) AIM members were communists; (3) AIM members were ex-convicts; (4) AIM was going to overthrow the government; and (5) AIM did not have the majority support of Native people.

The government has several methods to destroy the Native people. Apparently their methods are ineffective because I heard this same thing in 1973 during the Wounded Knee Confrontation.

I view this as a scare tactic for non-Indians and an effort to drive divisions of the people further apart. "If we keep them fighting over who are the 'bad' Indians vs. the 'good' Indians" according to some other peoples' standards.

In the Anglo history, it is always either-or and no room allowed for the inbetweens. Their policies are chaotic.

For example, I've conversed with many liberals. They acknowledge that Native people are repressed socially, culturally and economically. They feel they know how to "fix it" and we do not have the intelligence or expertise to know what is good for us.

Lo and behold, intelligent warriors come charging to our rescue. They are labeled "bad" Indians and are shot, beaten and incarcerated—all of which is money taken from our already empty pockets. I am not even dealing with our credibility. The "good" Indians are seen as passive, do-nothings.

Maybe somebody can clarify for me what the differences are between communism and democracy for Native people.

Under "democracy" we have freedom of speech, except when it interferes with a non-Indian. Telephones, offices and people are bugged. The history of Akwesasne Notes is very impressive for "freedom of the press." I am speaking of the negative happenings. We are not protected by the Bill of Rights or the justice system. In fact, it appears that they are working against Native people. It is difficult for a Native person not to have a record, especially near reservations.

Does anyone ever have unanimous support of everyone for every idea? If AIM is unsupported by Native people, how can a handful of people overthrow the U.S. government, when we couldn't in our very large nations?

While we are busy fighting over who are the good and bad Indians, maybe we won't notice that we have no treaty rights, disregard what happens to other Native nations and notice what else is stolen.

MEGWETCH
Bernadine Pittman
Fort Collins, Colo.

Seeks Info

Dear Editor:

I have a class on American Indians at Eastern Michigan University. I need a lot of information on the Indians, past and present fishing rights. Is it at all possible for you to send me articles on this subject?

It would be greatly appreciated, I am willing to pay whatever it costs to mail them.

KAREN MUKAVEZ
29077 Emerson
Inkster, MI 48141

Powwow 'Show'

Dear Editor:

On August 13, 14 and 15, 1976, I attended a meeting in Mt. Pleasant sponsored by the Michigan Commission on Indian Affairs.

I was very excited as a powwow was scheduled. As the rest of the events scheduled appeared to be traditionally based I assumed the powwow would actually be social dancing rather than a "show."

At this point, I would like to congratulate the Commission on this new type of meeting. I feel this type of meeting is essential for unity.

Traditionally, people did not put on Lakota and Plains dresses and other attire to dance in set steps for money. Rather, I feel it was a spontaneous spiritual event minus the grandiose regalia.

I was appalled when a drummer demanded payment for his "services" with the threat of leaving.

I understand that publicly making this an issue is extremely poor taste. The thing to do would have been to speak with him privately. But I hope to make this an example to stimulate rethinking on this whole powwow business.

What kind of Indian Awareness is dressing in Lakota dress, Plains moccasins, parading around and accepting money for same?

It appears to me that such a "performance" is a product of attempts to promote derogatory stereotype by the dominant culture.

No matter the sources, what is the attire called? Costume! This gives visions of a masquerade.

As for contest dancing, isn't competition a direct European descendent? Within the dominant culture isn't this considered an unspoken value.

Competition for Native people appears only to result in dissention and jealousies—the very things that we are trying to combat.

I would prefer to see Spiritual Unity Socials which benefits the people and enhances unity rather than dissention. The Socials would be powwow's minus "costumes," "performances" "audience" and exchanging whiteman's money. I feel this would pave the way for unity and possibly cut down the apple picking.

MEGWITCH
BERNADINE CRAMPTON
Fort Collins, Colo.

NATIONAL NEWS

All-Indian National Finals Held

The All Indian National Finals Rodeo and Pow-Wow is scheduled for Salt Lake City, in early November, 1976. The national Bicentennial event is funded basically by the following:

The American Revolution Bicentennial Administration, $50,000; Bureau of Indian Affairs, $10,000; University of Utah, $5,000.

Indians throughout the United States and Canada will compete for the first Annual Indian National Finals through local and regional rodeo events during the coming months. Those Indian cowboys who gather the most points in nine events will qualify. The Pow-Wow will also present the best and most qualified performers competing for recognition and prizes.

One of the main purposes for the All Indian National Finals Rodeo and Pow-Wow is to bring people of all backgrounds together during this Bicentennial commemorative period to share the Indian history, culture and a competitive sporting event on a national basis. We hope to show that Indian people, despite problems of the past, are Americans and respect that fact.

This event will help show that Indians look positively and hopefully toward the beginning of the Third Century. It will also instill further Indian history, culture and proud heritage, and bring together people for competition, fun and good will.

The program has national recognition and support from not only Indian tribes throughout America, but from state and federal governments and the general public.

The Indian, in fact, was the first American cowboy. Their horsemanship was copied and generated by the very earliest white settlers. While today's rodeo performances and showmanship portrays a national rodeo concept by Anglo standards, the Native American "cowboy" performer has never been recognized for his contribution in each phase of competitive expertise.

Due to the early Indian tradition of love for and protection of their natural resources in a rugged outdoor environment and, more important, their love for their sacred horses, that in later years directed the Indian actions toward the ways of the rugged early-day cowboys because this life seems to match their own type of livelihood. There does exist throughout North America a wealth of Indian cowboy talent. For the past several years, Indian cowboys have competed in local and regional Indian association rodeos throughout the United States and Canada.

There have been several Indian cowboys able to go on to (Anglo) professional rodeo cowboy status competing successfully for a number of years. However, their rich Native American history and culture has not been recognized. There is a definite need to establish a Native American cowboy on a national basis through a uniform means of comparing the Indian cowboy skills in daring competition on some of the toughest livestock in the rodeo world from herds of established rodeo stock.

Along with the Rodeo, our Indian culture will be enhanced by the displays of arts and crafts made available by our various Indian tribes and, more important, by the historic Bicentennial Indian Pow-Wow that will be going on during our Finals Rodeo with the many tribes of Indians in full regalia.

The program is being sponsored by the National American Indian Cattlemen's Association. Expertise to the Rodeo will be provided by the American Indian Finals Rodeo Commission. The Pow-Wow will look toward the University of Utah, local Indian individuals and Indian groups, and local business and civic organizations for assistance. This event is recognized by the National Indian Activities Association, the Utah Bicentennial Commission, the American Revolution Bicentennial Administration, and the Bureau of Indian Affairs.

Both the National American Indian Cattlemen's Association and the American Indian Finals Rodeo Commission are non-profit organizations. Profits from the event will go into an escrow account that will finance an Indain Finals Rodeo and Pow-Wow in 1977. It is hoped the event will continue as a national annual program. Should there be excess proceeds, a college scholarship fund will be developed for agriculturally related fields.

Should you require further information, please feel free to contact the following:

Jay Harwood
2112 Ida Lane
Billings, Montana 59101

John Fredericks
Box 116
Halliday, N.D. 58638

Dorthea Livingston
3130 S. 3085 West
Salt Lake City, Utah 84101

Mills Inducted into Hall of Fame

CHARLESTON, W.V.—Billy Mills, former Olympic long distance runner, has been inducted into the National Track and Field Hall of Fame in Charleston. Mills, a Sioux from Pine Ridge, South Dakota, set an Olympic record in 1964 when he ran the 10,000 meters in 18 minutes 24.4 seocnds. He established the American and world record for the six-mile run (27 minutes 11.1 seconds) in the 1965 National AAU Championships.

Sioux Are Denied Claim

The 3 branches of the U.S. government have declared that the breaking up of the great Sioux Reservation and turning over the Black Hills to gold miners is "illegal and immoral."

However, The Supreme Court inflicted a stunning blow to the Sioux, when it denied a review of a 98-year-old legal dispute between the Sioux Nation and the U.S. government resulting from a "settlement" of the Black Hills in South Dakota.

The court, without comment rejected an appeal from attorneys representing the 8 Sioux Indian tribes in North And South Dakota and Montana.

The court's refusal to review leaves standing a U.S. Court of Claims ruling that the 60,000 remaining Sioux are entitled to $17.1 million in compensation for the black Hills, which was the estimated value of the land in 1877 when the U.S. took the land from the Indians for the use of the gold miners.

The Court of Appeals had ruled that the removal of the Black Hills from the Sioux Reservation was illegal, but it placed the 1877 value of the land on a monetary basis.

The tribes had claimed interest on the $17.1 million amounting to an additional $85 million or more. But various outspoken Sioux leaders had stated they "don't want the money; we want the Black Hills back."—From the SPEARHEAD

Indian Theater Performs

On September 29, 1976, the Bureau of Indian Affairs (BIA) of the U.S. Department of the Interior, in cooperation with the National Indian Education Association (NIEA), held a performance of a program entitled, "One With The Earth, An Interpretive Reading of Native American History," during the NIEA's Eighth Annual Convention held at the Albuquerque Convention Center, September 27-30, 1976.

The 8 p.m. presentation was performed by members of the Red Earth Performing Arts Company of Seattle, Wash., currently the only active all-Indian theatre company in the United States.

The production was directed by John Kauffman, former director of Red Earth. Of Nez Perce Indian descent, Kauffman is a rising young actor-director who has appeared in films and on television. His one-man show, "The Indian Experience," received an Emmy Award.

Included in the readings were well-known statements by such noted Indian leaders of the past as Sitting Bull, Chief Joseph, Geronimo, Red Cloud and Chief Seattle whose words have had the power to stir the minds and hearts of people everywhere.

Also included were the works of Native American poets and writers as well as excerpts from statements made by contemporary Indian leaders.

The performance is all part of the BIA's Literature and Oratory Project, one of the Agency's three Bicentennial Year programs which are designed to focus on the cultural achievements of Native Americans and which include a Videotape Documentation Project and a Traveling Art Exhibition Project.

"This presentation," states Clydia Nahwooksy, BIA Bicentennial Program director, "is dedicated to those Native Americans who, through the eloquence of their speech and the expressiveness of their writings, have brought pride to and enriched the oral and literary lives of the Native American people and of this Nation."

"It is our hope," stated Nahwooksy, "that this and future presentations will encourage increased pride among Indian people through a knowledge and awareness of this aspect of our cultural histories. We hope it will also help to inspire those among our young who aspire to be writers, poets, dramatists and journalists. If we can achieve some measure of these goals through the medium of this presentation, our efforts during this Bicentennial year will have been well worthwhile."

Iowa Indians Collect Old Debt

TAMA, Iowa —After 30 years of legal pow-wows, the Mesquakie Indians have collected $6.6 million from Uncle Sam as settlement of a century-old debt for 17 million acres of land.

The tribe that lives in Tama's pine-forested hills got the money for land it once owned in Iowa, Missouri, Illinois and Kansas. The U.S. government acquired it in 10 treaties between 1894 and 1867.

"The government is very slow when it comes to Indians," Frank Pushetonequa, the tribal planner, said in an interview. President Ford signed a bill appropriating the money last year, after the tribe won a court suit.

The tribe decided to divide 80 per cent of the money—$5,267,738—among its 902 members now and put the rest into a trust held by the federal government. If the Mesquakie want some of that $1,316,295 on its interest, they must say how they intend to use it.

BIA Strengthens Education Programs

The Bureau of Indian Affairs is strengthening its Office of Indian Education Programs, Commissioner of Indian Affairs Morris Thompson announced recently.

Under a new organizational structure, approved July 13, the authority of the office will be extended and some major functions transferred from field units to the Washington headquarters.

Commissioner Thompson said, "We are determined to effect needed improvements and provide the best possible leadership in this most important area of Indian education. We made the first step when we hired Bill Demmert to run the education programs. Now we are moving to give him the staff and organization he needs."

The appointment of Dr. William G. Demmert as Director of Indian Education Programs was announced by Thompson in March of this year. Demmert, who is Tinglit and Oglala Sioux, was the first Deputy Commissioner for Indian Education in the United States Office of Education.

Under the new structure, Demmert's staff is expected to be enlarged.

Functions that will now be centralized in the Washington office include the administration of the Johnson-O'Malley funds for public school programs, higher education assistance programs and ESEA Title program. Funding for these programs in 1976 was more than $80 million.

The Washington office will also have line authority over the Bureau's three post-secondary schools. They are the Haskell Indian Junior College, Lawrence, Kansas; Institute of American Indian Arts, Santa Fe, New Mexico; and the Southwestern Indian Polytechnic Institute, Albuquerque, New Mexico.

The Office of Indian Education Programs will have in Washington a Management Support Staff, Planning and Program Development Staff, Division of Elementary and Secondary Education and a Division of Post-Secondary Education.

Montana Indians Win Court Case

Salish and Kootenai Tribes of the Flathead Reservation have won a major court case—a victory for themselves and other tribes to whom the decision will apply.

The latest word from Helena, Montana, where the opinion was being studied was that attorney for the Department of Revenue, Robert Corcoran, does not know how the decision will be "enforced."

What happened was the Flathead Reservation tribes challenged Montana's personal property and cigarette sales taxes and the vendor-licensing law. The U.S. District Court in Missoula decided in favor of the Indians. Next, the State appealed. Finally, the highest court in the land upheld the lower court decision. It is now clear: the State can't tax Indians and Indian-owned property on a reservation.

The State of Montana's Department of Revenue was left with the right to tax sale of cigarettes by Indians to non-Indians. Its chief administrator, Bill Groff, is perplexed by the logistics of how to collect taxes from sale of cigarettes to non-Indians by Indians.

In commenting on the decision the Great Falls Tribune editorialized the decision "has left the State, county and tribal governments with an awful problem: How to enforce State and local tax laws on reservations without harassment, abuse and corruption."

The unidentified editorialist also took it for granted that Indian tribes will step into a tax void to levy and collect taxes heretofore collected by the State.

After earlier noting, "The two Federal Courts were right to uphold Indian sovereignty based on past treaties," the editorialist betrayed the all too common illogic of many non-Indians. The editorialist wrote:

"This is a great chance for Indians to show skeptics that they can run their own revenue systems competently. Failure because of corruption and abuse would be a tragedy. It might force reversal of Federal Policy upholding arguments for sovereignty and lose everything gained so far."

Smithsonian Institution Has Job Opportunities

The Smithsonian Institution (SI), Washington, D.C., is looking for applicants for a position it has established in its Office of Museum Programs to coordinate a Native American Museum Training program. The position has been set at a GS-11 level.

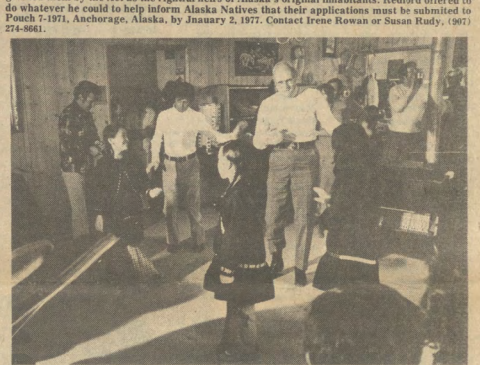
The Museum Training Program is responsible for planning, developing, and offering workshops, seminars and internship programs in museology and museography for museum personnel from outside SI. It also provides advice and assistance to museum professionals visiting the SI.

The Native American program coordinator will independently plan and develop the Native Museum Training Program. He or she must have a knowledge of Native American history, as well as of contemporary issues, and be able to provide Native Americans with concrete assistance and advice.

Experience needed to qualify for this position is in museum work, collection, and training, and to have demonstrated competence in working with Native Americans. An anthropology degree is desirable. A high priority is also placed on a knowledge of the role of museums and of the educational value of artifacts.

For further information, or to submit an application, write to: Office of Personnel Administration, The Smithsonian Institution, Washington, D.C. 20560. Refer to Recruiting Bulletin No. MPA-76-33-C. While no deadline has been set on length of time for recruitment, the Bulletin is dated August 13, 1976, and it would therefore be advisable for interested parties to apply at once.

During a recent visit to Alaska, Robert Redford met with Willie Hensley, an Eskimo from Kotzebue, to discuss the current world-wide search for Alaska Indians, Eskimos, and Aleuts. Hensley, a former Alaska State Senator, was instrumental in Congressional passage of the Alaska Native Claims Settlement Act in 1971. He spoke with Redford about his concern that, unless these people can be reached very soon, neither they nor their children will ever share in the benefits granted them by the Act as the rightful heirs of Alaska's original inhabitants. Redford offered to do whatever he could to help inform Alaska Natives that their applications must be submitted to Pouch 7-1971, Anchorage, Alaska, by Jnauary 2, 1977. Contact Irene Rowan or Susan Rudy, (907) 274-8661.



ANCHORAGE, ALASKA—PHOTO CUTLINE—Secretary of the Interior Thomas S. Kleppe (right) spent a recent evening learning Eskimo dances in Point Barrow, Alaska. With Kleppe are Assistant Secretary for Program Development and Budget, Ronald Coleman (center), and Morris Thompson (left), the Commissioner of Indian Affairs. During his trip to Alaska, Kleppe met with Alaska Native leaders to discuss the current search for those who have not yet enrolled for their shares of the 1971 Alaska Native Claims Settlement Act.

Government Agency Defrauds Indians

The Bureau of Indian Affairs has treated the Indians so shamefully that it ought to be abolished.

This is the secret conclusion of the American Indian Policy Review Commission, which was established by Congress a year ago to investigate the federal government's mismanagement of Indian Affairs.

The investigation grew out of a series of dramatic events, which began in November, 1972. As the voters were going to the polls, a coalition of Indian groups arrived in Washington to protest innumerable and timeless grievances.

They first occupied, then vandalized, then looted the building housing the BIA. They had discovered hundreds of filing cabinets, which contained documentary evidence of the bungling, neglect and betrayal that have characterized the white man's treatment of the Indian. Angrily, they spirited the evidence out of Washington.

They later smuggled the evidence to us, and we wrote a series of columns. Then we presented the evidence to Congress, testifying how the Indians had been systematically robbed of their land, timber, water and mineral rights.

Now the Review Commission has confirmed the sordid fact. It is not scheduled to issue a final report for several months, but its interim findings are detailed in a confidential memorandum.

The memo, written by the commission's director, Ernest Stevens, to its chairman, Sen. James Abourezk, D.-S.D., accused the BIA of mishandling Indian money, neglecting their safety and failing to protect their property rights. The BIA stood by indifferently, the commission charges, even while known mobsters ripped off Indian land. Here are the details:

The Commission collected evidence that subcontracts to develop land on Indian reservations in New Mexico and Arizona were granted to firms controlled by "known underworld figures." In one case, a development corporation handed out subcontracts to "one of the major figures in organized crime land fraud operations in the entire Southwest," according to sworn testimony.

Yet incredibly, Indian Affairs Commissioner Morris Thompson was unperturbed. He wrote that the transaction had occurred over three years ago, and therefore, that "the question is now apparently moot."

The Review Commission called for an investigation of the BIA personnel responsible for approval of property leases.

Even more incredibly, the commission could find no "federal agency or authority in possession of an accurate assessment of the total federal budget for Indians." The commission pointed out, for example, that the BIA's budget is "not reconcilable" with the amount of money allotted by the White House's budget office.

The BIA bureaucrats thought their budget for the current fiscal year was $918 million. But at the White House, the figure was listed as $937.7 million. "If $20 million is lost in negotiations at the top, "declares the memo," there is no telling what gets lost on the way down."

The memo also cites the case of the industrial park that was supposed to be constructed on Indian land. Ten years ago, the Papago-Tucson Development Corporation leased 80 acres for the development. Although several hundred thousand dollars were invested for the project, the secret memo reveals, "today the 80-acre tract is nothing but weeds and dust."

The Papago Indians have also lost "billions of dollars in copper leases" wasted in other meaningless and fraudulent projects.

The memo accuses the BIA of indifference toward Indian abuse. The state of Oklahoma, for example, allegedly is a "hot bed of violence and harassment" against Indians.

The report cites the dramatic incident of an Indian boy who was arrested last February on breaking and entering charges. A state mental hospital examination revealed that the boy displayed no suicidal tendencies. Yet, a month later, he was found dead in his jail cell, hanging by a belt which was not his own. On behalf of the family, the BIA reluctantly asked the FBI for help. The youth's parents have yet to hear another word from either the BIA or the FBI.

The Review Commission, composed of five Indians and six members of Congress, will submit its final report to Congress in January. Director Stevens told our association Terry Repak that the report will call for the establishment of a new Indian agency that would be independent of the Interior Dept., which now oversees the BIA.

Taken from "TAKE TEN"

MICHIGAN NEWS

Soo Indians Seek Services Of City

SAULT STE. MARIE, Mich.—Only a few drainage ditches run along the unpaved streets of the Mar-Shunk area, Sault Ste. Marie's boggy, poorly drained Indian section.

Often, those ditches fill with filthy water and raw sewage seeping up from overburdened septic tanks.

"As soon as you turn down Shunk Road on a humid day, you can just smell the sewage," said Mayard Adams, a resident of the Marquette Avenue-Shunk Road area. "Nobody's septic tank works. The soil just isn't right."

Construction is expected to begin soon on a sorely needed sewer system for the area, but only after a years-long battle which climaxed with the filing of a civil rights suit against the city.

Even so, Indian residents say they will continue to push for other municipal services they say have been denied them.

"When you have a municipality with a lot of services in several areas, and virtually none in another, and when the area without services happens to be predominatly Native American, we think that is evidence of discrimination," said James Janetta, attorney for Mar-Shunk residents who filed the lawsuit.

A study made last year by a neighborhood advocacy group shows 244 of the neighborhood's 347 residents claim Chippewa Indian descent. Many are poor, surviving on Social Security or unemployment checks.

Nobody is quite sure how long Mar-Shunk residents have been asking the city for sewer service. Adams says the neighborhood's Catholic priest unearthed a letter written by another priest 20 years ago indicating the battle was raging even then.

About two years ago, the city proposed building the system at a scaled-down property assessment of $13 a foot, by using almost half of a $553,000 federal Housing and Community Development (HCD) grant to subsidize the project. The average sewer assessment in the city is about $22 a foot.

But Mar-Shunk residents, protesting even the scaled-down assessment was too costly, wanted the city to pay for the whole system. City commissioners argued that would be unfair to other city residents who had been fully assessed for similar projects.

Then the U.S. Commission on Civil Rights stepped in. The Commission's Michigan Advisory Committee, while conducting a state-wide review of use of HCD funds, began getting complaints from Mar-Shunk residents about living conditions in their area.

The committee held two hearings in Sault Ste. Marie to examine those charges. Its report isn't finished, but committee member Dwayne Lindstrom said, "Essentially, we want to make sure the sewer does get built."

Meanwhile, Mar-Shunk residents got tired of waiting. In January, a group of 29 residents filed a federal class action lawsuit charging the city with racial discrimination in 10 areas of services ranging from the sewers to street maintenance and snow removal.

"It isn't just the sewers," Maynard Adams said. "There's a couple of months in the spring when the city won't even send a truck or a grader down the streets here, the roads get so bad. They just put a 'road closed' sign up. But we still have to use it."

The suit asks a halt to federal funds and all city expenditures for improvement or maintenance of municipal services until the Mar-Shunk facilities are equal with the rest of the city.

City attorney Thomas Moher said the city's position is, "We haven't discriminated against anybody.

"There's no question the Mar-Shunk area is underdeveloped, but there are huge portions of this city that aren't developed. The city is monstersized for only having 15,000 residents.

"Minorities, because they are exotic, make good materials for novels," Moher continued. "It would also seem that they make good material for biased, one-sided Civil Rights reports.

City officials do not deny, though, that few of those other undeveloped areas are residential.

Although city officials say the lawsuit has nothing to do with it, an apparent solution has been found for the sewer problem, at least.

A committee of Mar-Shunk residents and city appointees has been set up to receive part of the city's HCD grant funds, interview residents who seek tax relief and distribute the money to pay all or part of the assessment for those found in need.

But even with the long battle over the sewers apparently drawing to a close, the other discrimination complaints—including poor streets, inadequate lighting, fire protection and lack of paving—are not about to be laid to rest, Janetta said.

"We still feel there are ground for the other complaints," he said. "We will delete the sewer issue from the suit, but we're going ahead with the rest of it."

Left to right—Kneeling far left, John Muse, Detroit. Standing left with medallion, Pete Otto, Tribal Chairman Mt. Pleasant Saginaw Chippewa Reservation, next to Pete is State Rep. John Engler, Mrs. James Dammon, at speaker's stand is Barry Tillman, architect, Mt. Pleasant. Behind and to his left is Lt. Governor James Dammon, Chairman of Michigan Bicentennial Commission, to his left is Arnold Sowmick, Co-Chairman Michigan Indian Arts '76 and member of Michigan Commission on Indian Affairs, Mrs. Viola Peterson, Chairperson, Michigan Commission on Indian Affairs, Margaret Sowmick, Co-chairman Michigan Indian Arts '76, Tony Chinzman, Pentwater.

Parley Held At Mt. Pleasant

The Saginaw Chippewa Indian Tribe hosted governmental officials and general public—Indian and non-Indian—in a day-filled round of activities August 14, 1976 at the Isabella Reservation, Mt. Pleasant.

Activities expressed the Indian peoples' commitment to reaffirming their specific cultures and experiences in creating programs for better living.

Programs included were dedication of the bicentennial park, opening of Michigan Indian Arts '76, continuance of the American Indian Awareness Conference, and open house for the recently completed complex of housing units.

The bicentennial park, funded with federal Title X monies for labor intensive projects, is located on the northeast quadrant of the Isabella Reservation. The park will be used primarily for ceremonial activities, seasonal pow wows and other Indian gatherings.

Michigan Indians Arts '76, opened August 14 through September 12, was the first statewide exhibition and sale of Indian arts and crafts. Nearly 180 works, both traditional and contemporary, were entered by 54 persons representing Cherokee, Chippewa, Cree, Iroquois, Mohawk, Oneida, Ottawa, Potawatomi and Pueblo tribes.

Michigan Indian Arts is intended to stimulate, among the Indians themselves, interest in preserving their traditional arts and crafts, and using their aesthetic sensibilities to create new expressions for furthering the arts in Michigan.

Funding for the exhibition was provided by the Saginaw Chippewa Indian Tribe, the Michigan Bicentennial Commission, and Michigan business, industry and friends. The Michigan American Indian Recognition Conference was funded by the Michigan Bicentennial Commission and by the Michigan Commission on Indian Affairs.

The conference, attended by two resource leaders from each of Michigan's 68 Indian communities, provided a forum for discussion of the history, current status and future goals of all Michigan Indian communities. It was combined with the first all-Michigan Indian council meeting in modern times.

Included in the total conference-council program were traditional powwow activities — sunrise ceremony, feasting, arts and crafts exhibits, and dancing.

Open house was held for the housing project developed by the Saginaw-Chippewa Housing Authority. The 14 single-family homes, respresenting the second phase of an ongoing Tribal housing program, were funded by the U.S. Department of Housing and Urban Development. The homes are available on a rental basis to qualifying Indian families.

Unidentified Dances. Both photos courtesy of the Title IV-A Program at Sault Ste. Marie, MI. Submitted to us by Robert Van Alstine.

American Indian Day

Gov. William G. Milliken has declared Sept. 24, 1976, as American Indian Day in Michigan.

The declaration reads:

Far too few people today are aware of the vast contributions made to contemporary life by the American Indian. All aspects of the Native American's existence—agriculture, government, trade, religion, art and economics influenced the white man at one time or another and helped to shape the destiny of every nation in the Western Hemisphere.

From the moment of Columbus' first footsteps in the Bahamas, the Indian made possible the first precarious foothold of the European in America.

He suppled the newcomer with Indian foods, guided him through the wilderness on Indian trails and introduced him to Indian tools, clothing and shelter that made existence easier and more secure.

By friendly trade, he supplied the white man with furs and other goods that he helped revolutionize styles and materials in the old World and New.

In short, the influence of the American Indian on life today in the United States has been great and our Indian heritage has served to teach us all a great deal.

Therefore, I, William G. Milliken, Governor of the State of Michigan, do hereby declare Sept. 24, 1976, as American Indian Day in Michigan, and urge the full participation of all citizens in formal programs designed to promote understanding and knowledge of the culture of the Native American.

Region Once Home To 53 Indian Bands

Most Upper Peninsula residents today could probably only name a few of the names of Indian tribes that have roamed the area.

In 1883, however, there were 53 bands familiar to those who lived in the U.P. and Northern Wisconsin.

They were:

Ainoves (Iowas), Assistaeronons (Mascoutins), Ayauway (Iowas), Bay Indians (Winnebagoes), Brothertowns, Bevau-acs (Sioux), Bewauacs (Souiz), Chippewas (Sauteurs or Ojibeways), Courterrielles (Ottawas), Cynagos (Sinagoux), Dacotahs (Sioux), Folles Avoines (Minominies), Gens de Feu (Mascoutins), Foxes (Reynard or Outagamies), Gens de Freu (Mascoutins).

Howahs (Sioux name for Iowas) Hotauke (Sioux name for Winnebagoes), Hurons (Wyandots), Illinois, Iowas, Isle aux Noix (Illinois), Keinouches, Kickapoos, Kisakons, Kitchigamick, Mascoutins (Gens de Feu), Makou, Makoueone, Marameg, Menomonees, Miamis, Mikissoua, Musquakies (Outagamies or Foxes), Nadowessi (Otchipwe name for Sioux), Noquets, Ojibbeways (Otchipwes), Oneidas.

Ontehibouse (Otchipwes), Oneidas, Ontehibouse (Otchipwes), Osaukies, (Sauks or Sacs), Othun-gurahs (Winnebagoes), Ottawas, Outagamies (Foxes), Pottawatomies Puans or Puants (Winnebagoes of Green Bay), Reynards (Foxes), Sakis (Sauks), Sauks, Sauters (Otchipwes), Sinagoux, Sioux, Stockbridges, Tawas (Ottawas), Winnebagoes and Wyandots (Hurons).

Commission Explained

The Michigan Commission on Indian Affairs is a legislatively established Commission to make recommendations to the Governor, the Legislature, the State and Federal agencies, and any other party either public or private about the health and welfare of Indian people in Michigan.

The nine commissioners are appointed by the Governor for three-year terms and are Native Americans. Each Commissioner represents a geographic area within the State, with two Commissioners designated as State-wide delegates. The Commission staff consists of a Director, 5 professional persons and two secretaries with an office in Lansing. There is currently one vacancy on the Commission.

The Commission working with the Michigan Bicentennial Commission developed a unique conference in this Bicentennial year to honor the Indian elderly persons who have contributed to the retention and preservation of the Indian culture and who have handed this down to the younger people as have Indian people from generation to generation.

The Indian Commission is actively involved in developing manpower programs, legal services programs, health, housing and social services programs for the Indian people in Michigan.

The commissioners are:

Viola Peterson, Chairman, Flint area
Philip Alexis, Vice Chairman, Benton Harbor
Doris Adams, Secretary, Harbor Springs
Murial Youngblood, Detroit area
Elaine Taffelmire, Grand Rapids area
Joan Bemis, L'Anse area
Arnold Sowmick, Statewide
Lester Gemmill, Statewide

Treaties of 1836, 1855

Great Lakes Hunting, Fishing Rights Reviewed, LeBlanc Reports

BRIMLEY, Mi.—A comprehensive review of United States treaties with Chippewa and Ottawa Indians indicates that Bay Mills Indians still have valid right to fish in the Great Lakes without regulation by the state of Michigan, according to Arthur LeBlanc, Tribal Chairman of the Bay Mills Indian Community.

"Our review of all factors relevant to the treaties of 1836 and 1855 makes clear to us six crucial points relating to our right to control our own fishing activities," LeBlanc says. They are:

1. There is ample evidence of the importance, in the 1800s, of commercial and subsistence fishing by Indians in northern Michigan. This fishing took place in many areas of Lakes Michigan, Huron and Superior and in the connecting waterways.

2. By terms of the Treaty of 1836, Whitefish Bay of Lake Superior is part of the present-day Bay Mills reservation. Consequently the Bay Mills Community has sole authority to regulate fishing in the bay, whether by Bay Mills members or other persons.

3. By terms of the 1836 Treaty, there is an Indian right to fish in all other waters ceded to the United States.

4. The State of Michigan may not regulate Indian fishing. With regard to Whitefish Bay, the state has no authority because the bay is part of the Bay Mills reservation. With regard to all other ceded waters, state regulation is pre-empted by federal laws and regulations and by the supremacy clause of the United States Constitution.

5. Because the supremacy clause requires states to honor and enforce federal treaties, the State of Michigan must regulate fishing by persons without treaty rights so as to ensure a continuance of the Indians' traditional reliance on commercial and subsistence fishing.

6. The Treaty of 1855 did not terminate the fishing rights reserved in 1836. The U.S. Supreme Court has held that any intent to extinguish or modify prior rights must be stated clearly and explicitly. Neither the 1855 Treaty nor the minutes of treaty negotiations indicate any intent to abolish the fishing rights reserved in 1836.

To facilitate an understanding of the points, the following discussion will look first at a variety of factors relating to the treaties. Then there will be a detailed examination of specific factual and legal conclusions to be drawn from the treaty and related circumstances.

1. Factors Relevant to Interpreting Indian Treaties.

Insofar as fishing rights are concerned, a number of factors must be considered when interpreting the two federal treaties.

Included are:

—historical circumstances at the time of treaty negotiations.

—intentions of the Indians and United States.

—specific language of the treaties.

—practical interpretations adopted by the United States and Indians.

—court interpretations of similar treaties.

—the supremacy clause of the U.S. Constitution.

—federal laws and regulations implementing and controlling treaty rights.

Specific knowledge relating to these eight factors will be pointed out in the detailed examination of the treaties.

Also noteworthy is a basic set of legal rules used by federal and state courts when interpreting Indian treaties.

First, courts will look to all circumstances that help give meaning to the treaties. The eight factors listed above constitute most, if not all, of the pertinent considerations.

Second, treaties are to be interpreted as the Indians would have understood them. The rationale is that the United States had a superior bargaining position in relation to Indian tribes. This superiority arose because of the dominant military and political power of the federal government and because of the government's greater sophistication in the use of legal words and phrases. In addition, courts are sensitive to possible misunderstandings due to differences in language and cultural values.

Third, there is a rule that Indians will be deemed to have kept for themselves all rights and powers not explicitly given by them. In the 1855 treaty there was no express language indicating any intent to give up fishing rights.

II. A Detailed Examination of the Treaties and Related Factors

A. The 1820 Treaty of St. Mary's.

In 1820 the Chippewa Indians around Sault Ste. Marie ceded to the United States 16 square miles of land adjacent to the St. Mary's River. Because of the excellent fishing grounds at this point, the Chippewas reserved for themselves a permanent right to camp and fish in this area.

B. Indian History Prior to 1836.

1. Commercial and subsistence fishing were important aspectssof daily life for the Indians of northern Michigan prior to 1836.

2. The United States government recognized Indian ownership or title of the lands and waters of northern Michigan. That is why the government sought to obtain, from the Indians, title to those lands and waters.

C. The Treaty of 1836.

1. The first article of the treaty defines the area ceded by the Indians. It included the land, inland lakes and streams, and Great Lakes comprising, roughly, the northern half of the Lower Peninsula and the eastern half of the Upper Peninsula.

2. There was an intent, on the part of the United States and Indians, to reserve sufficient quantities of fish to enable a continuation of the Indian's traditional livelihood and culture, including commercial and subsistence fishing. (Alternatively stated, the Indians would never had relinquished their important right to fish for commercial and subsistence purposes.)

This intent is implicit in view of the importance of both types of fishing. In addition, Article 4 of the treaty requires the United States to provide large amounts of salt and many fish barrels as a means of ensuring continued success in commercial fishing, and Article 13 reserves for the Indians the right to fish in all ceded waters.

3. Fourteen geographic areas were reserved for the exclusive occupancy, possession, and use of the Indians. These areas included specific tracts of land, the inland waters within the reservations, and the Great Lakes adjacent to the land. The expected duration of these reservations is not clear, but a subsequent Senate amend-

(Continued on Page 5)

Michigan News Cont.

Fred Shelifoe Leads Way

(Editor's Note: Written by Howard Groesbeck—taken from the L'Anse Sentinel)

After his discharge, he went to work at the White Pine Copper Mine. Then he started as a laborer at KI Sawyer Air Base. Next he worked for Baraga's Pettibone Corporation and later joined the training program sponsored by the Keweenaw Bay Construction Company. Two years ago Fred applied for and received an opportunity to work for the Baraga Township Schools as a home-counselor. Finally, he was returning to school.

It doesn't take a Ph.D. to understand why kids hate school and then drop-out. It doesn't take a psychologist or sociologist to sit down and listen to the troubles and frustrations of teenagers.

What's needed is an adult who has experienced those same despairs and faced those same self-defeating decisions. After 20 years in the military and punching a time clock for industry, Fred knew the few advantages and all of the disadvantages of dropping out of school.

Working with the teachers and administrators at Baraga Schools with the Keweenaw Bay Indian Education Committee, Inc., with the parents, and particularly with the students, Fred attacked the drop-out crisis.

Now, after two years, he has earned the credit which he insists on giving to everybody associated with reducing the Indian student frop-out rate from 80 per cent to zero.

All Indian students in grades seven through 12 now earn at least a "C" average, Shelifoe pointed out.

Fred has eliminated himself from the drop-out statistics. He returned to his own high school studies and received his diploma at adult graduation ceremonies this May.

Shelifoe is now aiming at an associate's degree in sociology from the newly established Ojibwa Community College. Eventually, he expects to work for and receive a masters degree in sociology.

Unlike during his high school days, Fred is reaching for all the education he can get.

"Usually the goals I go after, I get," he declared.

But Fred wasn't just talking about his personal ambitions.

"My greatest goal is to stay here and help the Keweenaw Bay Indian Community," he explained.

In December, Shelifoe will complete his special nine-month training program.

So far, he has traveled to the University of Wisconsin-Superior and studied with other teachers who participated in an Indian Youth Workshop.

There, he learned how to select appropriate books for Indian children. He discovered how to detect textbook stereotypes and which books improve the curriculum for Indian students.

Fred also learned to determine which books do and don't tell the accurate history of the American Indian.

In August, he flew to Salt Lake City where he participated in role playing. This training was designed to show adults how to better counsel Indian children and how to better understand their educational and personal needs.

Shelifoe attended an Aug. 24-25 session in Seattle, Wash. Participating students and instructors then evaluated the training program and determined the progress of each participant.

"I am very much satified with the training," Shelifoe said.

He expects that when he completes the program in December, he will have better developed his one-to-one and group counseling techniques with kindergarten through senior high students.

His many training goals also include understanding alcoholism, broken homes and hyperactivity since all these effect school performances.

Through the program, he hopes to increase his understanding about his own role as a consultant for the school community. Shelifoe expects to be better able to evaluate Indian curriculum as it effects the development of Indian culture and the improvement of academic performance.

Fred Shelifoe. Photo courtesy of The L'Anse Sentinel.

As the training continues, Fred wants to learn how to be a better community organizer; how to identify and solve social problems.

Follow the leader is a game children and adults often play. In the backyard, the game can be fun. In life, the exercise can lead to dead ends and hopelessness.

Whether the game is futile or rewarding depends primarily on the whims or wisdom of the leader.

Luckily for Baraga County students, Frederick P. Shelifoe of Zeba is a leader with worthwhile personal and professional goals.

Last April, he was awarded a Ford Foundation grant in order to develop his home-school counseling skills.

Notified by the National Indian Training and Research Center in Tempe, Ariz. Fred was told that "the prime reason for your selection was your more direct working relationship in education as a home-school counselor."

Shelifoe and only seven other people in the entire country were thus chosen to participate in training sessions called the American Indian Education Leadership Development Program.

Employed by the Baraga Township Schools, a member of the Keweenaw Bay Tribal Council and associated with the Keweenaw Bay Education Committee, Inc., Shelifoe is a twelfth-grade Baraga High School drop-out.

When he gave up on school and joined the Marine Corps, Fred seemed ready to be labeled a follower for the rest of his life.

In order to serve his community, school and students better, Fred admits he has a lot more to learn and a lot more to study. But when his eyes get tired and the hour is late, he receives even more encouragement from his wife, Ginger.

"I'll give her the most credit for keeping me going," Fred said.

Fred has eight other good reasons for trying to become a better leaders, counselor and person. They are Fred, 14; Allan, 11; Vickie, 8; Jean, 7; Jimmy, 5; Kathy, 3; Bridgette, 15 months, and Jerry, 3 months.

The first official service at the new log church in Assinins was held Saturday Oct 30, at 7 p.m. The Most Holy Name of Jesus Church is constructed on the site of an old log church built in 1844 by Father Frederick Baraga. The structure was made of 68 logs donated by the Keweenaw Bay Indian Reservation. In top picture, workmen finish off the walk ramp to the entrance of the building. Bottom picture shows the side of the church and the fine workmanship. (Paul Peterson of Gazette)

Treaties

(Continued from Page 4)

ment to Article 4 indicates there was an initial belief that the reservations would be permanent.

Articles 2 and 3 define the reserved areas, stating that the reservations were for use of the Indians. The U.S. Supreme Court has held consistently that where fishing traditionally was an important activity, then the reservations include the bodies of water within and adjacent to the reservations in order to give substance to the right to fish.

Although nine reservations were created in the Upper Peninsula, only two of them are defined as so to include the adjacent Great Lakes waters. The reason for the explicit inclusion of these waters is that the American Fur Company was seeking to obtain exclusive rights to fish in those two areas—Whitefish Bay and the waters of Lake Michigan at Millecoquins Point. In order to reduce Indian anxieties about these two areas, the fishing grounds were specifically included in the definitions of the two reservations fronting on these waters. This explicit treatment was not necessary with regard to the other seven reservations because there were no outsiders seeking to gain control of fishing in the adjacent Great Lakes waters.

4. Initially there was a specific intent on the part of the United States to move all of the Chippewas and Ottawas to lands west of the Mississippi, with the Indians hoping to move to northern Minnesota along Lake Superior. No timetable was mentioned in the original treaty; rather, Article 8 said that "When the Indians wish it, the United States will remove them..."

5. After the treaty had been approved on March 28, 1836, the Indian chiefs returned to their villages. The treaty then was submitted to the U.S. Senate, which made several changes on May 27, 1836. One amendment to Articles 2 and 3 said that the 14 reserved areas could be used by the Indians for a period of only five years after the treaty was ratified, "unless the United States shall grant them permission to remain on said lands for a longer period..." This it was the government's intent to have the Indians moved from Michigan by 1841, unless permission was granted to stay longer.

Despite this five-year limitation, the Indians did not request to be moved and the government allowed them to stay in Michigan after 1841. Consequently there was continuing governmental recognition of the Indians' treaty right to continue their occupancy, possession, and use of the 14 areas reserved in Articles 2 and 3.

6. Under Article 13, Bay Mills Indians have a right to fish in all waters adjacent to the lands ceded in 1836. This right was acknowledged by the state trial court and the Michigan Court of Appeals in the case involving Bay Mills member Albert B. LeBlanc. Moreover, U.S. Supreme Court decisions also have held that Indian use of reserved areas includes fishing if there is evidence of the traditional importance of Indian fishing.

7. There was an intent, on the part of the United States and Indians, to reserve for the Indians an exclusive right to fish in all waters of the 14 reservations. Because these waters were part of the reserved areas, they were under the control of the Indians. Thus they had the sole right to fish in these on-reservation waters.

8. Whitefish Bay is part of the reservation created at the site of the present-day Bay Mills reservation. Article 3 states that "the fishing grounds" and "the small islands" are included in this reservation.

9. Because Whitefish Bay is part of the Bay Mills reservation, the Bay Mills Community has exclusive control over all fishing activities in the bay. It is a well established rule of federal and state law that Indians have sole control over reservation lands and waters.

10. The State of Michigan may not regulate Bay Mills members who are fishing in Whitefish Bay. There are two reasons. First, the bay is part of the Bay Mills reservation. Second, the supremacy clause of the United States Constitution has been interpreted by the U.S. Supreme Court to prohibit state regulation if a federal treaty and related federal laws and regulations are involved. With regard to Indian fishing, the 1836 Treaty is supplemented by federal laws (sections 1162 and 1321 of Title 18 of the United States Code) and by federal regulations (section 256 of Volume 25 of the Code of Federal Regulations).

11. The State of Michigan may not regulate Bay Mills members who fish in any of the Great Lakes waters ceded in 1836. The supremacy clause pre-empts state regulation because Indian fishing rights arise from a treaty and because of the implementing federal laws and regulations. In effect this means that the state may not control Indian fishing in off-reservation waters. (Recall that on-reservation waters are under sole control of Indians.)

12. The State of Michigan has a constitutional obligation to regulate fishing in off-reservation waters by persons who have no treaty rights. Such regulation must be designed to permit achievement of a primary goal of the 1836 Treaty—to reserve for Indians sufficient fish for a continuance of their traditional livelihood and culture, including commercial and subsistence fishing. In essence, Indians have a federal treaty right to catch sufficient fish, whereas non-Indians have only a state conferred privilege to catch fish in Michigan waters. In this context federal treaty rights are superior to the privileges of citizenship.

D. Historical Factors, 1836 to 1855.

1. The Indians did not request to be removed from Michigan nor did the United States demand that the Indians move. Thus there was continuing recognition of the Indians' rights to occupy, possess, and use the areas reserved in 1836.

2. The Indians had many complaints about the government's failure to provide various goods and monies due under the 1836 Treaty.

3. Federal agents were aware of fraud, incomplete payments, and other improper deeds perpetrated against the Indians. Thus the government was eager to reach a settlement of the Indians' legal and equitable claims for money from the government. Moreover, United States agents realized the need to establish permanently secure homelands for the Indians because land in northern Michigan was being bought and sought by white settlers and by lumber and railroad companies.

4. In 1853, construction of a canal at Sault Ste. Marie destroyed the fishing grounds at the St. Mary's rapids. Thus the Indians were eager to seek compensation for the loss of this valuable fishing area.

E. The Treaty of 1855.

1. One major purpose of the 1855 Treaty was to settle financial accounts resulting from unmet provisions of the 1836 Treaty. Because some goods, services, and monies were not provided as promised, the government sought a new agreement regarding the Indians legal and equitable claims to various sums of money.

2. The second major purpose of the treaty was to create permanent reservations for Indians in northern Michigan. To this and various reservations were established in the upper and lower peninsulas. Two of these were on Whitefish Bay, and the reservation established at Point Iroquois was the predecessor of the present-day Bay Mills reservation.

3. The fishing rights reserved in 1836 were not extinguished or modified by the 1855 Treaty. Four main factors support this conclusion.

a. Commercial fishing continued its traditional importance as a job and source of money or trading power. It is elementary to point out that the Indians never would have given up these important rights without explicitly saying so and receiving compensation for their loss.

b. The U.S. Supremen Court consistently has held that there must be a clear and explicit expression of intent to abolish prior treaty rights. With regard to the fishing rights reserved in 1836, there is nothing to indicate any intent in 1855 to terminate those rights. The treaty itself is silent on this point and there is no mention of those rights in the recorded minutes of the treaty negotiations. Indeed, it is implicit in the importance of fishing that neither the the government nor the Indians intended to alter the Indians' fishing rights.

c. The treaty's only reference to fishing rights related to the perpetual right to camp and fish at the St. Mary's rapids. This right, reserved in the 1820 Treaty, was destroyed by construction of the canal. Consequently the Indians specifically and explicitly sought compensation for the loss of this fishing ground, and a subsequent treaty dealt separately with this matter.

d. Article 3 of the treaty indicates an intent to consolidate all of the Indians' legal and equitable claims against the United States—all claims for land, money, good's, services, and other things guaranteed by the 1836 Treaty. However, as the Michigan Court of Appeals held in the Albert B. LeBlanc case: "The fishing rights reserved to the Chippewa Indians by the treay of 1836 are precisely that—rights. They do not constitute a claim against the United States, as that term is generally understood, nor do they constitute a liability. To hold that they do is to give such words a meaning wholly at odds with what appears to have been intended by the parties..."

I

IN ESSENCE, THEN THE Treaty of 1855 did not extinguish the fishing rights reserved by the Indians in 1836.

Marquette Branch Prison

OTTAWA
CHIPPEWA
POTAWATOMI

Light Of The North

Know Your Language

By JAKE GRUNDY

Ottawa-Ojibwa	English
Mandamin	Corn
Mandaminokna	Corncob
Mandaminabo	Corn Soup
Aneen enandidek	How much does it cost?
Inaginde (or) inaginzo	The cost
Bizhiki	Cow
Andek	Crow
Ninaw (or) mawi	I Cry
Minikwajigan	Cup
Keezhik	Day
Nongom Kakeezhikak	Today
Nibo	Dead
Nibowin	Death
Manitogeezisoons	December
Wawashkeshi	Deer
Nibo	He dies
Weenat	It is dirty
Ndishichike	I do
Mashkikeewinini	Doctor
Animoosh	Dog
Animoo	Puppy
Ishkawandem	Door
Anaming	Down
Nimamamasinipee	I draw
Magoot	Dress
Ngoodass	My dress
Mbengoss (or) Bengosi	I am dry
Ngeewashkwebee	I am drunk
Sheesheeb	Duck
Migizi	Eagle
Nitawak	My ear
Aki	Earth
Wendan	It is easy
Wabanong	East
Weesinin	Eat
Niweesin	I eat
Nimeechin	I eat it
Wawan	Egg
Ameeeminik	Enough
Nepich	Eternal
Nishkeenzhig	Eye
Niwateng	Face
Otanguy	His face
O-wasa	Far
Kitikewinini	Farmer
Nkisheese	I am fast
Ndanjib	I am fat
Noosse	Father
Noos	My Mother

New Admissions Counselor

John D. Concannon (Ottawa) is now an admissions counselor at The University of Michigan. He is seeking qualified Native American students who wish to attend the university.

Please contact him for any information concerning admission to U. of M. or any other concerns regarding educational opportunities. John D. Concannon, Office of Director of Admissions, 1220 Student Activities Building, Ann Arbor, Michigan 48109.

Parrish Named To State Group

Michael C. Parrish of Brimley is one of 53 members appointed by Gov. William Milliken to the newly-established Statewide Health Coordinating Council.

Parish is executive director of the Inter-Tribal Council of Michigan, Inc., and is the former chairman of the Bay Mills Indian Community.

"The Council will serve as the keystone of a renewed alliance for health and will develop a plan which will be responsive to the new health codes as well as federal mandates and state needs," Milliken said.

The Council will have responsibility for approving or disapproving state plans and applications for receipt of federal health dollars and will advise the governor, the legislature and the office of health and medical affairs on health planning and resources development.

Most of the appointees were selected from names submitted by Michigan's eight local health systems agencies.

Grants

(Continued from Page 1)

McNamara said one of the problems faced by the CHD in its efforts is a general public misconception about poor people. He said contrary to public belief, about 47 per cent of the poor are white non-welfare recipients, and over half of all poor persons are over 65 years old. While many persons single out urban ghetto areas as poverty centers, McNamara said about half of the people at the poverty level live in rural areas.

"The rural poor are faced with a number of problems not experienced by the poor in urban areas. Distance is a major problem in attempting to organize cooperative efforts, and many people in rural areas have a tendency to be ruggedly individualistic, which also hampers cooperation."

McNamara said one effective method of dealing with poverty is cooperation on social and economic self-help projects.

Women In The News

Recipes

Mutton, Corn, Potato and Chili Soup

MUTTON, CORN, POTATO AND CHILI SOUP

2 cups mutton, cut in small portions
3 tablespoons flour
3 tablespoons fat
1 cup soaked dried Indian corn
2 cups of boiling water
2 cups of diced potatoes
Salt and chili to taste

Roll the meat in flour, brown it in hot fat, add water and corn, and cook slowly until nearly tender. Then add potatoes, salt and chili and cook until tender.

Roasted Green Corn

ROASTED GREEN CORN

Use four ears of corn. Remove the husks and roast the corn on a grate over hot coals. Turn the ears from time to time, so that they brown evenly.

It is Navajo custom, that after one begins to eat the corn, one must never return it to the fire to brown some more, until after the frost comes. To do so would bring on a frost, it is said by the Navajos.

Skin Dumplings

SKIN DUMPLINGS

2 cups flour
½ teaspoon baking powder
½ pound salt pork

Mix flour and baking powder with enough milk or water to be able to knead into dough. Roll out on floured board to ½-¼ inch thickness. Cut into 1-2 inch squares and drop into boiling water containing pork. Simmer until done.

Blueberry Bannock

BLUEBERRY BANNOCK

4 cups flour
3 teaspoons baking powder
1 teaspoon salt
½ cup sugar
½ cup lard
1 cup blueberries
1 cup milk

Mix all ingredients together
Bake in greased pan at 450 degrees until golden brown.
Grand Portage Head Start

Indian Curried Vegetables

INDIAN CURRIED VEGETABLES

1 cup tomato puree
¼ cup oil
3 potatoes, peeled and sliced
3 tomatoes, peeled and chopped coarse
2 onions, sliced thin
1½ pounds green beans
1 teaspoon each salt, cumin, cloves, turmeric and ginger
¼ teaspoon pepper
1 can (16 ounces) chick-peas, drained

Cooked brown rice

In large skillet stir together all ingredients except chick-peas and rice. Cover and cook over medium heat 40 minutes or until vegetables are tender. Stir in chick-peas. Cover and cook 5 minutes more. Serve over rice. Green peppers strips add nice crunch to the meal. Serves 6.

Wild Rice Casserole

WILD RICE CASSEROLE

1½ cups wild rice
1 teaspoon salt
¼ lb. bacon or ham
1 medium onion
1 stalk celery, diced
1 small can mushrooms

Boil rice in two sets of water. The first set of water is unseasoned. The second set of water is seasoned with salt. Cook until tender.

Brown meat. If you are using leftover meat, use a little butter in browning.

Add onion and diced celery.

Add meat, onion, clery, and mushrooms to wild rice. Blend thoroughly.

Place in casserole. Bake at 350 degrees for 30 minutes.
White Earth Head Start

Fried Corn Bread

FRIED CORN BREAD

1 cup fine cornmeal
1 cup white flour
¾ cup boiling water
1¾ teaspoons of baking powder
½ teaspoon salt

Mix and sitt the dry ingredients. Add warm water to make a mixture the consistency of bread dough. Make this dough into thin cakes by tossing between the hands and flattening out. Fry in hot deep fat.

Chippewa Sweet Meat

CHIPPEWA SWEET MEAT

1 pound of ground beef
1½ quarts of blueberries
½ pound of maple sugar

Fry meat until done. Add sugar and berries. Simmer for 30 minutes. Bake slowly until dry looking.

Fried Corn and Squash

FRIED CORN AND SQUASH

Take two cups of diced squash
Take four ears of green corn
Take three tablespoons of fat

Cut corn from the cob

Heat the fat, mix the corn and squash together and fry until tender. Add salt and serve.

Miss Indian America Crowned

SHERIDAN, WYO.—The new Miss Indian America XXIII was crowned Aug. 1 at the conclusion of Sheridan All American Indian Days. She is Kristine Rayola Harvey, 22, a White Mountain Apache from Whiteriver, Ariz., whose tribal name—"Dah-Nez-Tach"—means "Harvest Times."

Miss Harvey succeeds Deana Jo Harragarra, Kiowa-Otoe of Oklahoma. She is the twenty-third young woman to hold the prestigious title. The Sheridan All American Indian Days were launched in 1953.

Miss Harvey is a graduate of Barbizon Fashion Modeling School and E.C. Rodeo-Bull Riding School. She attended Brigham Young University in Provo, Utah for two years.

In the past year she was employed in the adult education dept. of the San Jose Indian Center in San Jose, Calif., as a counselor to high school students, recruiter for high school dropouts, and worker in the center's alcoholism rehabilitation program.

Her record of recognition is long and impressive. In last year's contest she was Miss Indian American Alternate. In 1975 she was selected as Miss Indian Arizona Alternate and Miss Rodeo Queen in Showlow, Ariz. In 1974 she was Miss White Mountain Apache, representing her tribe in many official events.

A heavy year-long schedule lies ahead for Kristine. She will travel to Washington, D.C. and to Tennessee in early fall. She appears at many major tribal feasts at ceremonials at the invitation of many tribes. She travels with a chaperone.

Tribes and groups wishing to schedule a visit may extend an invitation through the Miss Indian American Committee in Sheridan, P.O. Box 451, Sheridan, Wyo. 82801, or may call Marvin Parsons at 307-674-7521 or Shirley Carroll at 307-674-6931.

Kristine's time will be spent fostering understanding and respect for Indian culture and aspirations among Indian people.

Loretta Helle, M.D., First Eskimo Physician

Loretta Helle, M.D., is the only identified Eskimo physician today, according to the Alaska Federation of Natives, Inc. Dr. Helle wanted to be a stewardess and part of the preparation at that time was nurse's training. Then, a trip to the hospital for an apendectomy convinced her that doctors had more prestige than nurses. That's when she decided to study medicine.

Dr. Helle was very fortunate. In high school her math teacher, Max Bieberman, urged her to sudy to be a doctor and told her she had the potential. He even offered an extra math class after school for Dr. Helle and another student. The kindness and encouragement of this teacher played an important part in Dr. Helle's future.

Her advisor at Washington State University also took a personal interest in his students. Because of the difficulty of gaining admission to medical school he advised his students to prepare for another profession to fall back on. Dr. Helle studied an extra summer and received her B.S. in bacteriology and public health as well as in basic sciences. This helped her obtain a job nights and weekends as a lab technician in the Swedish Hospital in Seattle while she was in medical school.

Because of a total lack of exposure in high school, chemistry was very hard for Dr. Helle. Her graduating class at Nome High School consisted of nine students from a student body of 35. The only laboratory course that was offered was physics. "I was never bashful to admit I was dumb and needed help. If you let them know that you need help, they're willing to bend over backwards to help you," says Dr. Helle.

Self-discipline, organization, and a willingness to admit her deficiencies and ask for help enabled her to overcome a poor academic background. And Dr. Helle allowed herself one night a week for relaxation. "I would go out and howl," she remembers.

After four years of college, four years of medical school, and one year of internship, she became a practicing G.P. (General Practitioner).

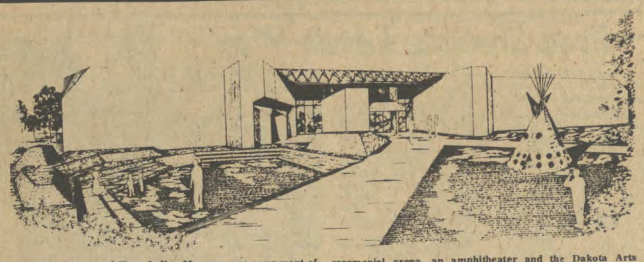
Dr. Helle was in private practice for five years, but the hours were very long. She and her husband felt she needed more time with her family, so she went into public health where she would have regular hours. Thus, she sacrificed some of the rewards of her profession for her family and children, but she does not regret this and claims that the Eskimo devotion to family is an important cultural characteristic which should not be permitted to die.

Today, Dr. Helle has a law degree from the University of California at San Diego, does counseling and practices industrial medicine.

It has been a rewarding life and Dr. Helle is glad she made the sacrifices necessary to become a doctor. "There's something really satisfying about having somebody come in to you with an injury or health problem of some kind, and you sitting down and diagnosing it, and treating it, and watching them respond. You really feel like maybe you've accomplished something," she comments.

Her advice to students is to ask questions and never be afraid to appear dumb. "Don't stand back." She also recommends studying as much science as possible as soon as possible. For women students, she recommneds a specialization because then you can limit your hours more easily.

(Editor' Note: Another Native Alaskan physician, Ronald Brockman, an Aleut, is completing his final year of residency at PHS Hospital in Tacoma, Washington.)



Sketch of proposed Sioux Indian Museum, one component of the Sioux Indian Cultural Center which will also contain an outdoor museum of Sioux villages and nature trails, a ceremonial arena, an amphitheater and the Dakota Arts Development Institute.—(Indian Arts and Crafts Board Photo)

Sioux Indian Cultural Center Proposed

A group of Indian women in Rapid City, S.D., have joined efforts with a federal agency on a comprehensive project which, when completed, will bring to the area and to the Sioux Indian people what promises to be an important cultural institution for the preservation and advancement of Sioux cultural achievements.

It is a dream which began in 1973 when the women formed the Winona Club, Inc., expressly for the purpose of developing the Center concept. They are working with the Indian Arts and Crafts Board (IACB) of the U.S. Department of the Interior in its development.

In late June, 1976, the Club held a kick-off fund-raising exhibition of the architectural and engineering plans for the Center. On hand for the exhibition were South Dakota Governor Richard Kneip, Rapid City Mayor Art LaCroix and IACB General Manager Robert Hart and IACB Commissioner Gerald Cray.

The Center is planned to include a Sioux Indian Museum, an outdoor museum of Sioux villages and nature trails, an Indian ceremonial arena, an amphitheater, and the Dakota Arts Development Institute. The Institute will offer workshop and related training, special classes for children and training for paraprofessionals in art fields.

Total funding for the Center is estimated at $10 million.

The concept for the Center came about when the Common Council of the City of Rapid City passed a resolution in 1973 requesting the Indian Arts and Crafts Board to vacate a City-owned building in Hailey Park which had served to house the Board's Sioux Indian Museum program since 1939 under a rent-free arrangement with the city.

The resolution provided that the present Museum could remain in the building until a new facility was ready and promised City support to obtain it. It also recommended that the new museum building be maintained under Federal jurisdiction.

Since funding of the Center is dependent upon private and public support including that of existing commitments by the City and the IACB, the Winona Club, a non-profit organization, is undertaking coordination of fund seeking from private and other sources. The Club is an affiliate of the South Dakota Federation of Women's Clubs and of the General Federation of Women's Clubs.

The Federation contribution is three-fold: The IACB, assisted by the Bureau of Indian Affairs (BIA) has already secured surplus Federal property for the site—two parcels of land totaling 117 acres. It will allocate to the new museum the annual support it now provides the existing Sioux Indian Museum. It has projected preliminary plans for the proposed new facilities through technical assistance from the BIA.

The first priority is construction of a new museum building to house the IACB's collections of historic and contemporary Sioux arts ranging from 19th and early 20th century materials to the finest examples of works by outstanding contemporary Sioux artists and craftsmen.

The Museum facility will provide exhibition and workshop space for the Board's special exhibition activities, for development of traveling exhibitions, and for organization of educational and interpretive media presentations. The auditorium and lunchroom are included as well as space for The Tipi Shop, Inc., a non-profit organization which operates a gallery shop in the present facility for sales of work by contemporary Native American artists and craftsmen.

The Center concept has received the support of civic, state and South Dakota congressional leaders.

Earlier this year, the Winona Club received a $4,000 grant from the South Dakota State Bicentennial Commission to create the architectural models which went on display in late June.

The Winona Coub, assisted by the IACB, has produced a handsome prospectus on the Sioux Indian Cultural Center which is available upon request from the Club business manager, Ella Lebow, at P.O. Box 775, Rapid City, S.D., 57701.

The architectural and engineering program of requirements for the Center project was prepared by the award-winning firm of Pacheco and Graham, Albuquerque, N.M.

Ojibwa Basket Weaving

By Sharon Kahgee

If you were to go into the fields of the country early in the summer you might find Victor Kishigo, owner of the Trading Post in Petoskey, Michigan, and others busy pulling up their sweet grass or collecting materials such as birch bark, strips of black ash, or even porcupine needles for which to make baskets.

Baskets weaving is a talent of the Ojibway Indians, and its origin and age go back several hundred years. It is said that there is evidence that the quill baskets were done, though not widely, at least 150 to 200 years before the arrival of Columbus. Unfortunately, there is no way of knowing just how quillwork was brought to and became prevalent in the Great Lakes Region.

There are two basic kinds of baskets that the Ojibway's are known to make. One is the beautiful porcupine quill baskets. These baskets are made from birch bark, porcupine needles and sweet grass. The first step in constructing one of these baskets is to obtain birch bark. This should be taken in long strips so as not to kill the tree. Afterwards, one cuts the bark the shape and size of the basket he wishes to construct. The lid is usually made first and the bottom afterwards is fitted to the top.

The second step is the use of the sweet grass. This sweet smelling grass must be pulled with its roots attached, tied together, and hung to air dry. Drying usually takes about a few weeks. It is said that the Indians used to lay their sweet grass on their wooden stoves until it withered then it was ready to use. This process of drying naturally, proved much quicker than the slow process of air drying.

After this drying is done, the sweet grass is threaded to the inside edge of the basket, thus forming a finer rim. Sinew was used instead of thread, and an awl, a sharp thorn or splinter of bone took the place of a needle. The sewing was carried out on the surface side of the basket. The sweet grass may also be braided and used for other decorative purposes.

The third and final step in constructing these beautiful baskets is the quillwork. An amazing number and variety of quills can be obtained from just one porcupine. Its entire body (except for the flat of its belly) is covered with about 30 to 40 thousand of the white cylindrical quills. They vary from 1-16 to 1-8 of an inch in diameter and end in a black barbed tip.

The largest needles come from the tail, the medium ones from the back, the fine ones from the neck, and the very finest from around the belly.

When dequilling the procupine, much of the hair is mixed with the needles, therefore, the quills must be sorted. In talking with Victor Kishigo, he said that many of the women put their needles in an old nylon stocking thus the needles stick out making the sorting a little easier. After this was done the quills must also be sorted according to size.

The next step would be to wash the quills in a mild detergent. Then the quills are dyed and the black tips clipped off. The dyes used by the Indians were mostly vegetable dyes. Most of they dye formulas have now been forgotten except perhaps a few that researchers have been able to record from among the elder members of various tribes. The major colors, with the exception of the natural white of the quills, were red, black, yellow, blue (or purple blue). These colors in various intensities can be seen in early specimens of quillwork.

However, for a more natural effect, many do not dye their quills but use the black tips for color. Before one can begin working with the quills, one must also flatten them. This is done by either softening them in the mouth or by working them between the teeth or between the fingernails.

To dye the quills, one boils the plant material and quills together for a short time. The quills are allowed to seep, cook, and then are extracted. If the colors are too weak, this process is repeated.

Once the quills are prepared and ready to use, comes perhaps the most important step, the designing of the basket. This can be done in many ways. Some prefer to use designs already drawn from magazines, books, and pictures. Those who are more creative, however, usually prefer to make their own original designs. This can be done by drawing on regular paper the design or pattern one wishes to use, then transfer it onto the birch bark and begin.

Role Of Indian Women

The following statement was submitted to the National Commission on Observance of the International Women's Year. (Deletions have been made due to space requirements.)

No role for the American Indian women on the reservation on America can be discussed without first addressing issues related to "equal treatment, opportunity and recognition of the Indians and the Tribal Government." United States in its Preamble

A basket usually takes a good two days to construct, once all materials have been collected and prepared. However, the finished item is well worth the effort put forth. The cost of these baskets is anywhere from about $15 to over a hundred dollars depending on the quality of the quillwork.

The second kind of basket done by the Ojibway are the black ash baskets. These baskets are made of wood splints from the black ash trees. These trees are found very plentifully in Northern Michigan. These splints are secured by pounding a log with the blunt end of an ax until the sap channels or annual layers are loosened and can be peeled off in thin layers. These are then cut into thin splints. Some of these splints are so thin in thickness and width that some of the Indian women today use household scissors to cut the splints exactly the length and width they want. Next they are stained or dyed and woven over and under one another in vertical, horizontal or diagonal positions. As the splints very in width and are dyed in different colors, much variety is obtained in terms of decorative effect.

These baskets are made in a variety of shapes, with the same similar over one under one weave. The splints can be bent into special effects such as ruffles or other decorative designs. Sweet grass is also used sometimes for decoration. These baskets are far less complicated than the quill baskets, however, when finished they express a beauty of their own.

addressing "We, the People" perhaps had in mind the American Indians too—and in the same document, again, had reserved for the Congress of the United States the authority to deal with Indians.

It is apparent more and more today that "equal opportunity" for Indians cannot be realized until the unique legal status of the American Indian tribe is reaffirmed and strengthened by the federal government. Only after this is done can the role of the American Indian women on the reservation be assessed fairly.

Because complexity of issues related to Indians are extremely complicated due to the unique legal status, and because this complexity contributes to the continued sufferings of Indian people, the Indian women must address their concern not only for themselves but for the total group. Without first addressing this issue the sufferings of Indians will remain untouched by federal legislation and fundings intended to relieve these sufferings.

Our plaguing question continues: How can competition and opportunity for ALL Americans be equal and totally fair when one group (American Indian) is continuously and procedurally disenfranchised by the very government that has recognized it to have powers of self-government? Competition and opportunity for the group is not equal nor is fair when in order to seek opportunity a concession on self-government is required. Federal legislation and funding requirements must not require concession by tribal government as a condition to receive federal funds. We have had sufficient experience in trying to secure federal funds for social services, and for a law and order program through state government where a contract with the state government was required: this contracting process has required tribes to concede many elements of self-government. It is very important that opportunity for total tribal unit be addressed first, and we feel that the key to that hope is through viable tribal government.

The key to real progress for Indians, whether the issues are legal, social or economical, lies in the strength of the governing institutions. On a piece-meal basis many very important legal decisions favoring the rights of Indians are won throughout the country, but these important decisions are meaningless if the tribal government is not strong and viable to implement these decisions.

Reaffirmation and support is needed at the federal level where a complete review should be made of all legislation which fails to recognize tribal government, and to rescind these oversights, and to support legislation which will permit all federal funds designed to benefit citizens of the U.S. be made available directly to Indians through their own tribal institutions.

Recognition is needed at the state level by dispelling the notions that "Indians" are "wards" of the federal government without real powers or responsibility to govern themselves; by recognizing that tribal self-government includes legal recognition of tribal courts; tribal codes and standards, and that relationships with tribes—tribal governments can be developed without requiring the tribes to make concessions to govern themselves.

We want a government that can handle the requirements of the Civil Rights Act, to protect and guarantee the right of the individual tribal members.

We want a government that can effectively and wisely handle issues related to our land and the resources from our land.

We want a government that can wisely handle the economic development of our land.

We want a government that will genuinely be accountable to the constituents with

(Continued on Page 7)

Procedural Guidelines for Tuition Waivers

Pursuant to provisions of PA 174 of 1976. Formerly known as H.B. 4130, the Michigan Commission on Indian Affairs is responsible for certifying Indians eligible for tuition waivers at one-half blood quantum. Below are proposed rules and regulation governing the identification of such students by blood quantum who are eligible under this Act.

1. The Michigan Commission on Indian Affairs requires that students who apply for the tuition waiver shall present proof to the registrar or financial aide office of the college he-she wishes to attend, that he-she is certified as one-half blood quantum by the tribe the student is affiliated with. The Michigan Commission on Indian Affairs will recognize certification from tribes and organizations whose offices are located in the state of Michigan; Sault Ste. Marie Tribe of Chippewa Indians, Bay Mills Community, Hannahville Indian Community Council, Saginaw-Chippewa Tribal Operations, Northern Michigan Ottawa Association, Potawatomi Indians of Michigan of Dowagiac, Michigan, the Huron-Potawatomi of Fulton. Michigan and the Keweenaw Bay Indian Community (see list of authorized Michigan Tribal certifiers).

2. For tribes whose offices are located in states other than Michigan the following rules shall apply:

(a) Any student who is enrolled with a tribe and who has a minimum of one-half degree Indian blood and otherwise meets the provisions of the Act shall present certification from his-her tribe indicating the degree of Indian blood.

(b) Tribes eligible for certifying students in this manner shall be those tribes recognized by the U.S. Department of Interior Bureau of Indian Affairs, and Canadian tribes for those students who otherwise meet the residency and academic requirements.

(c) Any tribal association or other entity whose rolls can be verified as accurate for determing blood quantum will be considered by the Michigan Commission on Indian Affairs separately for action pursuant to this Act.

3. The Commission on Indian Affairs shall maintain an annual record of students who have qualified for waiver of tuition under the Provisions of Public Act 174 (House Bill 4130).

4. Students who are eligible under the provisions of Public Act 174 and who wish to exercise their privilege for waiver of tuition must comply with the following steps:

1. The student must obtain his one-half blood quantum certification from his-her Tribal certifiers.

2. The student then registers the certification with the Commission on Indian Affairs.

3. The Commission will attach a verification letter and forward it to the financial aide office where they are admitted.

Authorized Certifiers for Tribal Affiliation For Michigan Tribes

Chippewa

Bay Mills Band—Arthur Leblanc, Chairman Bay Mills Indian Comm.
Route one, Brimley, Michigan
49715 ph: 906-248-3214

Hannahville Band—Mrs. Sally Halfaday, Chairperson
Route one, Wilson, Michigan
49896; ph: 906-466-2579

Keweenaw Band—Frederick Dakota, Chairman
Keweenaw Bay Indian Comm.
Keweenaw Bay Trbl Center
Route One, Baraga, Michigan 49908
ph: 906-353-6623

Saginaw Band—Pete Otto, Chairman
Saginaw Tribal Operations
7070 E. Broadway
Mt. Pleasant, Michigan 48808
ph: 517-772-5700

Sault Ste. Marie TRIBE—Joseph Lumsden, Chairman
Sault Ste. Marie Tribe of Chippewa Indians
206 Greenough Street
Sault Ste. Marie, Michigan 49783
ph: 906-632-0851

Ottawa—Mrs. Waunetta Dominic
911 Franklin Petoskey, Mich. 49770

Potawatomi

Potawatomi Indians of Indiana & Michigan—Joseph Winchester, Chairman
Potawatomi Indians of Indiana & Michigan, Inc.
Route No. 6, Box 526
Dowagiac, Michigan 49057
ph: 616-463-6791

Huron-Potawatomi—David Mackety
Huron Potawtomi, Inc.
Route No. 1,
Fulton, Michigan 49052

Mike Wilson
Potawatomi Indian Nation
209 Sherwood, Dowagiac, Michigan 49047
ph: 616-782-6833

Book Reviews

Book Review Written by Young Indian Girl

Title: Wanda Kee-Wah-Din
Author: Larry P. Aitkin (Chippewa)
Illustrations: Photographs
Publisher: Tri-State ICAP, Box 26, Cass Lake, Minn. 56633
Price: $5
Description of book: Hard-bound, 8½ x 11"—about 40 pages
Reading and interest level: Most appropriate for pre-school through 4th grade.

The following is an excerpt from Smoke Signals, July 30, 1976, a publication of the Lansing (Michigan) Indian Center.

Our community expert this week is Verna Gould, 8 years old. She has read the book and this is Verna's opinion.

Wanda Kee-Wah-Din

She goes to school and her mom teaches her stuff, her mom teaches beading (beaden).

She gots one brother and one small sister. Her brother goes to school on a school bus, and her small sister doesn't go to school. She goes to school in a station wagon, it gots a sign on the top with School Bus. She goes to Headstart. The most what she likes about it she gets to set the table for. treats. When they eat treats they eat corn, and when they get done using it, they have to pass it around the table, when they're done they get to eat all together.

They gonna have a Pow-Wow. They get to make their own headbands, they get to make hows many as they wants. She gots her own suit (dress). Her grandma, she was going to come. Her grandma had her own costume.

"Wanda-Kee-Wah-Din—A book for pre-school children.

This book was developed through the coordination of many Indian people in Northern Minnesota. This material was prepared and the Department of Health, Education and Welfare.

The story of a little Indian girl on two days of her life. One day is spend with Wanda at headstart. The other day is spent touring the reservation (lumber yard the fishing industry, the wild rice patties, and cemetary, the tribal leaders) and attending a Pow-Wow.

The book is illustrated with actual photographs of reservations in northern Minnesota.

In a conversation with Larry Aitkin on August 9, he stated that Wanda Kee-Wah-Din is currently out of print. However, Tri-State ICAP is working to have it reprinted as soon as possible. The target date is late autumn 1976 if all goes well. They would be greatly assisted in reprinting if individuals and schools would write letters expressing the desire to purchase copies.

A cassette and filmstrip may be ordered with the book at an additional cost of $3 each for a total of $10. Also, Wanda Kee-Wah-Din is just a portion of an entire year's curriculum put together by the Minnesota Chippewas as a basis for a bilingual-bicultural program for pre-school children.—Submitted by Dorothy Gemmill.

New Book By Indian Author

Title: A Mishomis Book, No. 2
Author: Edward Benton Banai—Ojibway (Minnesota).
Illustrations by: Joe Liles
Publisher: Red School House Graphics; 643 Virginia Street, St. Paul, Minn. 55104—Copyright 1976
Price: $2 sent with order
Description of Book: Light blue paperback; 11" by 11"—20 pages—22 illustrations to be colored in by the reader.

A Mishomis Book No. 2 is the second in a projected series of about 16 books to be published by the Red School House Graphics. This is a combination coloring book and bilingual textbook. It is subtitled "A History-Coloring Book of the Ojibway Indians, Original Man Walks The Earth."

Book 2 was made available in July, 1976. An earlier volume entitled A Mishomis Book "A History-Coloring Book of the Ojibway Indians, The Ojibway Creation Story," was printed in the fall of 1975 and can be purchased for the same price. Postage is free with prepayment of the books.

Where Book 1 tells of how Gitchie Manito, the Great Spirit, created the Ojibway people, Book 2 continues the story of Anishnabe (Original Man) as he follows the Creator's instructions to walk the Earth and name all animals, plants, hills and valleys of Gitchie Manitou's great garden.

These reviews have been written to give readers the opportunity to become acquainted with books by Indian authors who are familiar with their own cultures. For too long books have been written about Indians by non-Indians. Much misinformation and cultural distortion has been the result.

A perfect example of this distortion was expressed by an eight-year old relative just a few days ago. The little girl's mother asked me to find a good children's book about Indians for her small daughter who incidentally is non-Indian. My choice was Ojibwa Legends by Cheryl King (Chippewa). When I gave the book to the child, I explained that it was written by someone who had lived in Marquette and showed her Cheryl's photograph on one page of the book. As the child lives in Marquette, my motive for the choice of Ojibwa Legends was an attempt to relate something Indian with her own home.

She related very well, but to misinformation already taken in through various educational media during the short eight years of life. My young relative's only comment was not "Thank You," but a rather frightened "Will she kill me"

Ojibwa Legends, a small hardbound volume containing two stories illustrated in color is available for purchase at $2.95 from the Northern Michigan University Bookstore.

In the past few years a number of Native American authors are getting their books published. Several Indian publishers are now active. Three important ones are Akwesasne Notes, The Indian Historian Press and the Institute for the Development of Indian Law.

Many Ojibway words and philosophical concepts are introduced as the the story develops. Original Man and The Nishnawbe News have their names coming from the same basic source.

A Mishnomis Book is useful on nearly every educational level, and is especially intended for areas where Chippewa, Ottawa and Potawatomi people have long existed. Teachers would find the Mishomis books a pleasant addition to the usual materials available to them for their "Indian Units." Students from the fourth through eighth grade in all schools, particularly in the Great Lakes areas will be able to relate well to these books as they are the stories of the peoples who originally inhabited the lands on which they now live.

Several definitions and vocabulary exercises are included in the last few pages, making them very suitable for ordinary classroom use.—Reviewed by Dorothy Gemmill

NOTE: In the last issue of "The Nishnawbe News" there was a review of The Chichi Hoohoo Bogeyman, a children's novel written by Virgina Driving Hawk Sneve (Sioux). The headline over the column indicated that it was reviewed by an "Indian woman. In this case, the headline was written by someone who assumed because other members of my family were Indian, I also was Indian. Just to keep matters clear and to prevent any misconceptions or misunderstandings, although I would be proud to be a Native American, it just isn't so.

Whether reviews of books by Indian authors are by Indians or non-Indians is unimportant. Indian authors' books must be accepted on their own merits. No one can write about a culture better than one who is of that culture. On the other hand, Indian-written reviews of non-Indian produced materials about Indians are to be strongly encouraged.—By Dorothy Gemmill

Indian Woman's Job Portrays Ojibway Ancestors

FT. WILLIAM, Ont.—Ruth Corbett's job takes her back in history almost three-quarters of a century. But the 30-year-old S. Norah Street resident finds she slips into the lifestyle of her Ojibway ancestors easily.

Married with four children, Mrs. Corbett is employed at the Indian encampment set up outside the palisade at Old Fort William.

There, Mrs. Corbett and her parents, Gilbert and Barbara Baxter, who are from the Agoki Reserve, and four girls from Aroland, portray the life of an Indian family during the years 1803 to 1821.

With the help of Mrs. Corbett's husband, Jim, who builds canoes at the fort, they have constructed a bark matogan or dwelling on the site. Evergreen branches cover the dirt floor. There are none of the conveniences of 20th century living.

At work, Ruth, like the other women in the camp, wears a simple cotton frock and leather moccasins. Her braided hair is tied with strips of buckskin. Make-up and jewelry, such as wrist-watches, are not allowed. She explains the Ojibways stopped wearing their traditional leather clothes when cotton became available to them.

Her work days are spent weaving fishnets, doing beadword and making bark baskets. Later on they plan to tan moose hides.

With the extreme fire hanzard in the area, they have been unable to light an oven fire over which to cook their food.

Up until she was almost 11 years old, Mrs. Corbett knew of no other life-style but the one she now portrays at work each day.

She was born, the eldest of six children, on the Agoki Reserve in Northern Ontario. The family lived in a one-room house and cooked over a wood stove.

As a child she can remember being invited to visit the home of the manager of the local Hudson's Bay store, a distinct honor.

Although she couldn't read or write English, Ruth says she used to pore over old issues of the Reader's Digest. It was in this magazine that she saw a picture of her first decorated cake but it wasn't until some years later that she actually saw one.

Her parents hunted and trapped, she said. They still lived the old traditional way of life."

Attending school meant leaving her family and moving to Sioux Lookout, where she attended Pelican Indian Residential School for the school year.

Travelling to school that first year she saw her first train, an awesome sight, she recalls.

She remembers spending one half day in Grade 1 before "pushed ahead to Grade 2. I must have known a little bit of the alphabet," she said.

She was more fortunate than most of the other children because her parents came to visit her at Christmas. "I was one of the few who got visited," she said.

Her parents decided that her formal education would end when she completed Grade 6 but she had other ideas. She wanted to complete elementary school and go on to high school.

As a result, she was sent to Sault Ste. Marie where she attended Shingwauk Indian Residential School. She was so eager that she completed Grade 7 and 8 in one year. Mrs. Corbett then attended Sault Collegiate for Grade 9 to 13.

Following graduation, she enrolled at Lakehead Teachers' College teaching students in the upgrading program. She also taught in Churchill for one year with the Department of Indian Affairs (DIA).

As for her present job, Mrs. Corbett says, "I'm right at home here. I'm used to this."

Mrs. Corbett said she didn't really find adjustment to city life from the reserve too difficult. But, she reflected, "I really worked hard, it's all I ever really cared about."

She says she was fortunate in that she was boarded with a nice family. However, over the years, they have lost contact.

These days she is busy raising her four children, all girls, ages 9, 7, 4, and 2 and holding a fulltime job.

Army After Indian Land

The following is a reprint of an article by Jack Anderson, a Washington, D.C. columnist who specializes in behind the scenes information.

Army vs. Indians — Classified army documents describe an attempt by the army brass to take 757 acres from the Nisqually Indians. The leader of this land grab, Major-General Volney Warner, was a leading participant in the 1973 Wounded Knee Crisis.

The land Warner wants is the former hunting ground of the famed Nisqually hero, Chief Leschi, who led the tribe to a 4,700 acre reservation in Washington State. All but the 757 acres were grabbed by the army in 1913. Now the army wants the remaining land for a training area and firing range.

The classified documents show that the army wanted to take the acreage in 1972 and 1973. The move was postponed, however, "in view of the Wounded Knee controversy." The memo signed by Major General John Henlon, then commander of Ft. Lewis, Washington, suggested, "We should await a more propitious time." Again this year, the army engineers in another classified memo cited the controversial nature" of the takeover and postponed it "at this time."

But Warner, now commander of FT. Lewis, not only wants to confiscate the Indian acreage but wants to negotiate with federal officials rather than talk directly with the Nisqually's.

The Indians have complained that they are being harassed, meanwhile, by the army. They charge that the army has lobbed live artillery over the reservation, has buzzed Nisqually fishermen with helicopters and has invaded the reservation in tanks.

Child Welfare cont.

(Continued from Page 1)

rehabilitation and preventive programs for Indian families facing severe problems, and a practice of ignoring the all-important demands of Indian tribes to have a say in how their children and families are dealt with.

Officials seemingly would rather place Indian children in non-Indian settings where their Indian culture, their Indian traditions and, in general, their entire Indian way of life is smothered. The Federal Government for its part has been conspicuous its lack of action. It has chosen to allow these agencies to strike at the heart of Indian communities by literally stealing Indian children. This course can only weaken rather than strengthen the Indian child, the family, and the community. This, at a time when the Federal Government purports to be working to help strengthen Indian communities. It has been called cultural genocide.

This bill is derived from hearings which I chaired on April 8 and 9 of 1974. I do not mean to suggest that this bill will relieve all of the problems that Indian families and communities face. What I do mean is that this pattern of discrimination against American Indians is the responsibility of the Congress. We as elected leaders cannot lay back and allow these practices to continue. It is the responsibility of the Congress to take whatever action is within its power to see to it that American Indian communities and their families are not destroyed; to see to it that Indian people receive equal jusice and the support of the federal government.

We must commit ourselves to a course in Indian child welfare which will eliminate the abuses and injustices and which will begin the long, overdue process of helping, rather than handicapping, Indian children and their families.

For more information concerning this bill, write to:

The Honorable James Abourezk
United States Senate
Washington, D.C. 20510

Indian Woman cont.

(Continued from Page 6)

regards to programs, services, and proper utilization of funds.

We want a government that can promote professional and ethical administration of federal programs with respect to properly meeting the needs of the people and the funding requirements.

Among the many issues Indian women see as critical are:

Protection of Indian Land. Without land, Indian as tribe is nothing. Without land Indians are quickly dispersed, assimilated, and disappear. The sentiment for land is not in terms of monetary value, but is seen as a factor which binds Indians to what is natural: it is the means to maintain the language, the spirit and the emotional ties of tribal values together among tribal members. To destroy or to take away the land is to destroy the Indian.

Protection of resources in the land. The wish of the Indians is not to be selfish with the resource, but they want the assurance that the resources are not used up at a rate so as to upset the natural replenishment. Interest also is that Indians get fair renumeration.

Strengthening of Tribal Government. This is the key to the tribal self-determination with respect to long term legal, social, and economic needs.

Severity of social, economic and legal problems. The key, we feel, is a responsible and viable tribal government which cannot only develop policies, but negotiate with the federal government for those funds designed for its tribal members, and then to effectively implement programs and services where needed.

Reaffirmation of the tribal-federal relationship. A number of federal legislation has placed with the states certain responsibilities which infringe on tribes. All legislation which carries this procedure should be changed to provide an option for tribes to decide whether they want to maintain the tribal-federal relationship.

We request . . . that the federal government actively support tribal request to assist in the assessment and strengthening of tribal government, review legislation which fails to recognize the rights of tribal government to self-government and . . . set forth legislation that will require that all federal funding provide for an option whereby tribes can choose to maintain direct federal relationships with respect to fiscal and administrative purposes.

Classified

COUNSELOR: MA in Counseling or Counseling Psychology. Position is a full time 12 month appointment in an active, service-oriented counseling office concerned with student personal development. Relevant experience needed in individual and group counseling, consultation services and student outreach programs, particularly with Native American students. Position is Administrative Officer, level 3. Hiring quartile: $11,500-$12,650. Available immediately. Send letter of application, resume, and supporting data to: Manager of Employment, Dartmouth College, Hanover, New Hampshire 03755. An Equal Opportunity-Affirmative Action Employer.

Poetry and Features

Isabella History and Culture

The Isabella Reservation is located in the north central part of the lower peninsula, three miles east of the city of Mount Pleasant, Michigan.

In the mid 17th Century, the Chippewa Tribe, a member of the Algonquain family, was among the largest north of Mexico. Their land base extended along both shores of Lake Superior and westward to the Turtle Mountains of North Dakota.

Friendly with the French, the Chippewas utilitzed French weapons to drive the Sioux tribes further westward. The Chippewas joined in Pontiac's Rebellion' which broke out against the British in May, 1763. Along with the Ottawas, the Chippewas overran and wiped out every British held post in the west, with the exception of Fort Pitt and Fort Detroit.

The Chippewas joined Tecumseh, with the Potawatomis, Winnebagos, and other tribes against the invading white settlers. They united to keep the unceded lands which were theirs.

However, the defeat of Tecumseh and his death in 1813 ended the organized resistance and cession by the Indians of their lands quickly followed.

In 1815, they joined other tribes in the signing of a Peace Treaty with the United States. The Chippewa only fought when they believed war was necessary.

The last great Indian battle in Michigan was fought at Ox Bow in 1830, between the Sac and the Chippewas, over hunting and fishing grounds. More than 4,000 Sac warriors were defeated by the Chippewas. The failure of the Great Lakes Tribes to band together against the invading settlers meant the loss of their lands and their way of life.

The treaty of 1819 ceded some 16 million acres to the federal government. The treaties of 1855 and 1864 made it possible for the Isabella Reservation to be established and created six townships. In the 1880's, tribal members began losing their lands due to the allotment acts.

Under the Indian Reorganization Act of 1934, the Saginaw Chippewa Indian Tribe was left with 450 acres plus some 66 acres in Arenac County. There were also 640 acres of alloted land.

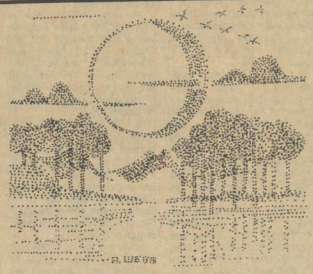
The Chippewa are a hunting and fishing people. They practice some agriculture, principally the gathering of fruits and wild rice.

Their religious life centered around Midegewin, or Grand Medicine Society. They conducted religious rites and magico-medical ceremonies in long lodges. They held sweat lodges for the purifying of the body and mind. They buried their dead in mounds.

The people lived in dome-shaped bark or mat covered lodges. They used some copper tools, carrying on a wide spread trade in copper.

The Indians believed the gods of Thunder and Lightning lived in the caverns of the Upper Peninsula. With the arrival of the white man, the fur trade became the main economic base of the Chippewa.

The Pow Wows are part of the cultural life of the Indian which are held for religious rites and ceremonies.

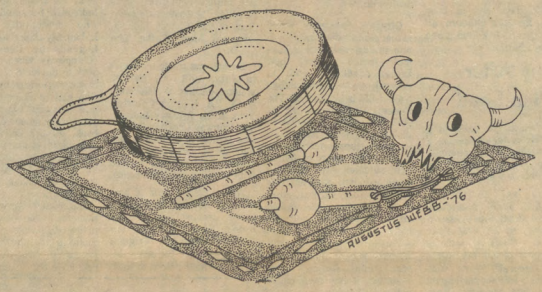


We Can Never Forget

It would be so much easier
Just to fold our hands
and not make this fight. . .
To say:
I, One Man
Can do nothing. . .
I grow afraid
Only when I see
People
Thinking and Acting
Like this.
We all know the story
A Man sat beside the trail
Too long
And it grew over
And he could never find
His way again.
We can never forget
What has happened
But we cannot go back
Nor can we just sit
Beside the trail.
POUNDMAKER

Rise Up My Spirit

Rise up my Spirit'
soar high
above all clouds
I set you free,
for just a while
to breath:
Clean air-
Forget the fears-
Remember all things
that are good.
Come back to me
and we will face
again this world,
filled with:
Pollution-
Discrimination-
Evil deeds.
Be glad my Spirit'
that now
and then,
you can escape.
Jan Harvey



Hear Small Eyes, Killer.

HEAR, Small-Eyes, Killer,
the Chant of Ghost-Woman
to the HORSE.
HEAR THE HORSE-CHANT,
the Chant of Ghost-Woman
to the HORSE.
The grey hoofs are now Clay;
their flight moves no more, dark day;
grey hoofs are now Clay.
HEAR the Chant of Ghost-Woman
to the DEAD RED HORSE.
HEAR, Small-eyes, Killer,
of selfish gain:
you looked away from the RED HORSE slain;
you ended RED HORSE, her flight in the Hills.
Small Eyes and your Greed
made RED HORSE still,
left RED HORSE to the DOG-JAWS,
HEAR, Small-eyes, Killer,
The Chant of Ghost-Woman
to the DEAD RED HORSE,
who will
no longer carry the SUN,
and know the SKY-BOYS bring rain
because one set of eyes ignored the slain
and left with their greed BLACK RAIN.
HEAR the Chant of Ghost-Woman
to the DEAD RED HORSE.
HEAR, Small-eyes, Killer,
the Chant from the EARTH to the SKY.
the HOUNDS are dead,
their BLOOD remains;
HEAR, Small-eyes, of your stain.
The DEAD RED HORSE
belonged to this MOTHER:
she was the sister of Man,
of Mountain-Brother.
HEAR the Chant of Ghost-Woman,
who brings the endless rain.
Small-eyes will look to
the pool of blood left,
look to the slaughter,
look with no rest.
HEAR, Small-eyes, Killer,
the Chart of Ghost-Woman
to the Dying Spring.
the DEAD RED HORSE
has lost her falcon's wing.
The SUN will move no more across your Sky.
Small-eyes, HEAR the Chant to the HORSE.
By Goat Woman

Tale of the Bluebird and Coyote

Once upon a time when the world was young, the animals were not clad in such beautiful garments as they are at the present time. In those days, the Bluebird was dressed in a dun-colored costume that he did not like. One beautiful morning, he was flying to and fro in the sky when he came to a lake shimmering like a turquoise in the sunlight. A voice within him urged him to bathe in clear waters. He skimmed swiftly above the waves and then dipped his wings four times in succession. As he did so, he sang the following words:

"here is blue water
I go in,
I am all blue."

The fourth time that he chanted the verse, and shook the glistening water from his feathers, they become a bright blue.

The Coyote arrived on the scene just in time to behold the transformation. He concluded that if the Bluebird could make himself beautiful by bathing in the lake, he could do the same. He took a plunge into the water, but he could not swim. He choked and strangled and nearly drowned. At last he reached land after a terrible struggle. He was cold and shivering, so he rolled around and round in the warm sand, which stuck to his fur. Therefore, he became a dirt color, just as we see him at the present time.

The Old Ones

The Old Ones eat the painted breasts;
Fur, snakes and spotted tails lean toward the Crests;
The Old Ones and the bright Earth have their ways.
By—Goat Woman

Legend of the Naughty Grandchildren

In the days of long ago an old woman had placed a kettle on the fire to make some soup for dinner. She warned her two grandchildren, who were gaily playing in the room, not to upset the pot. Heedlessly, the boy and girl chased each other around the room with gay shouts of laughter. They struck against the kettle, which turned over and broke into a thousand pieces. The delicious broth was spilled into the fire.

The grandmother was very angry when she saw what her grandchildren had done in spite of her warnings. She promptly seized both of them and whipped them soundly. The children wept bitterly, and decided to run away.

They hurried away as fast as their little feet could carry them. When she missed the children, the grandmother pursued the little ones out into the desert. She called to them at the top of her voice and pled with them to return. She said she had chastised them for their own good, and insisted that she loved them with all her heart. She ran as fast as she could, but she could not catch up with them. The runaway children were never seen again by human eyes. It is rumoured that they were changed into two giant cacti, and now stand side by side upon the desert plain.

Message from Sand Creek

"Stars and stripes are a powerful medicine."
Black Kettle told his People,
told the Cheyenne.
"They will shield us, protect us.
The men from beyond the Great Waters
have clouded sky-eyes and much power.
Be peaceful my sons, for if we resist
we will fade before the white man
like shadows before dusk."
"Kill and scalp all,
big and small,
nits make lice!"
a former Black-Coat told his men,
told the vigilantes
as they circled the encampment.
"Kill and scalp all,
big and small,
nits make lice!"
The white ghost-makers
bound the lightening, leapt their guns.
Anxious fever-gut men
gleamed blood-sweat,
charged the village,
volcanic blasts.
Cattails flared,
water drums bled.
Leaves spun in circles,
turtle rattles shattered.
Creek waters flew,
bone whistles snapped.
Infants thrashed against rocks, tree trunks,
trampled beneath clay hooves,
blasted from their roots.
They bellowed as their tongues
pressed against the chill of death's belly.
Women raped, scalped,
set aflame,
disemboweled for tobacco pouches.
and the heavy, full breasts of Mothers
burst open by molten lead.
Swift silver talon swords
sliced open fluid guts of old warriors,
of old men.
Grandfather corpses castrated
by the white ghost-makers with curious fears.
Beside Sand Creek
the skeletal remains of tipis cast shdows over
white ash cradle-boards.
Green robed moss covered rocks
were splattered with blood as the white ghost-makers went about collecting scalps like thirst starved ticks.
"Stars and stripes are a powerful medicine."
Black Kettle told his People,
told the Cheyenne.
J. Ivaloo Volborth—(Comanche-Apache)