

Sault Tribe To Establish Reservation

Establishment of an Indian reservation within the city limits of Sault Ste. Marie would "aid and preserve a race of people who have still survived after 400 years of attack," commented Tribal Chairman Joe Lumsden at a December 1 meeting with the Sault city commission. The Sault Tribe claims some 6,500 members scattered across the U.S., with about 1,000 living in Sault Ste. Marie.

The pros and cons for the proposed \$2.8 million Indian housing project were presented at the three hour hearing. Some 200 interested people attended this hearing to listen and to express their opinions.

The project, to be funded by the HUD (Housing and Urban Development) includes plans to purchase and develop a total of 120 acres of land along both sides of Shunk and 16th Ave.

The planned development includes 35 single family dwellings with one, two, three and four bedrooms plus 10 elderly units set up as duplexes. The land will be turned over to the federal government to be held in trust, according to Tribal Attorney Dan Greene. He also pointed out the desperate need for low-income housing in the Sault because of the 3 and 4 year waiting list for existing housing in the city.

Tribal members now living in Sault Ste. Marie and area would be given first priority for the housing, based upon their need. The Tribe plans other developments elsewhere in its seven-county service area to serve the needs of members residing there. The housing units would be available to non-Indian if eligible tribal members did not fill them.

Also included in the planned development is a \$300,000 community center meeting rooms for up to 300, offices, hot lunch facilities for the elderly, with a day care center and a pre-school. It will be landscaped, with

recreational facilities for softball, hockey and football.

But opponents to the proposed "mini-reservation" major concerns are that it would lead to segregation in a presently "well integrated community," Rebecca Sundstrom, a Sault citizen asked, "Will this reservation mean the local Indians are turning their backs on the mainstream of American life and voluntarily returning to the second class status of reservation Indians?"

Tribal Chairman Joe Lumsden commented during his statement, "No one would be forced to move on this reservation. This is for those who wish

to preserve their culture and live together."

Another concern voiced was over the fact that the trust land would be outside the jurisdiction of city and county police. In answer to these fears about law enforcement, which would include a tribal police force, Dan Greene asked a tribal police officer, "Rebecca, State Trooper Paul Schabo how police relations worked out under similar circumstances at the Bay Mills Community."

"Great, just great," Schabo replied, "We get good assistance when we need it and there are no problems." Law enforcement relations, he said, are "best we've ever had with the Bay Mills

Reservation" in the few years he has been in the Sault.

Another meeting with the city commission was set for December 6. However, Lumsden explained, the hearing or any action the city commission may take will not be binding on the Tribe. George Bennett, representing the HUD office in Chicago said it would not be binding on the HUD either.

BIA Housing Official Ed Range said that the BIA would not make the final decision in any case and if the city commission went on record as opposing the project, it would be up to the Tribe to decide if it chooses to proceed or not.



Vol. IV, No. 4 December-Muhnedo Geezison's-The Little Spirit Moon 1976 Marquette, Mich. Circulation 8,000

Indian Youngster Cited For Heroism

Phoenix, Ariz.—Galen Howard, 6, a Mohave Indian who November 24 took command of a driverless bus, saving the incapacitated driver and 20 youth from possible injury or death, recently received national and state plaudits for heroism.

State Superintendent of Public Instruction Mrs. Carolyn Warner read aloud telegrams from President Gerald Ford and Governor Raul Castro, commending the youth for bravery and presented the youngster a plaque from the Arizona Department of Education (ADE).

Mrs. Warner said, "It is a rare thing for one to respond so heroically in the face of such an emergency."

"But when a 6-year-old independently acts with such courage and clear thinking, it is indeed a unique and memorial occasion. I commend Galen for his bravery and competence."

The presentations were made at the final day of a tri-day National Con-

sultorium of States to Upgrade Indian Education at the Phoenix Ramada Inn Hotel. Accompanying Galen were his father, Dale Howard, and his grandmother. The youngster, a first-grader at Blake Primary School in Parker, was riding a school bus to his home on the Colorado River Indian Reservation, when the incident occurred.

According to officials, the bus driver, Jack Bathe, 51, slowed to turn onto a side road but did not downshift the bus or make the turn when he apparently suffered a seizure or still undetermined ailment.

As the driver slumped in the seat with his foot on the accelerator, the vehicle continued about a half-mile down the road and veered toward the shoulder which is bordered by a concrete-lined irrigation ditch.

As other students screamed, Galen jumped out to the driver's lap and steered the bus across the road into a



GALEN HOWARD

Continued on Page 2

Wampanoags Sue Town

The Wampanoag Indian Tribe's suit, claiming title to 16,000 acres of land, including part of the town of Sandwich, has fulfilled the state of Massachusetts with apprehension.

The town is illegally situated on their tribal grounds, the Indians say, and their suit documents the claim.

The Wampanoag Tribal Council, acting on behalf of all people, however, agreed to the construction of a \$4 million school, after an emergency meeting with the school building committee.

Russell Peters, Tribal Council leader, reported the tribe had agreed to remove the liens from the school parcels. This is the only land given exemption from the suit by the Indians, thus permitting construction to proceed.

Because of the litigation, Cape Cod banks have notified real estate

operators they will not handle new mortgages until all legal matters are settled.

In some areas, construction of new homes has ceased. Federal funds for the town have been withheld, including a public works assistance project in South Cape Beach.

The 16,000 acres claimed by the Mashpee are valued at more than \$100 million. The buildings have a valuation of \$75 million. This is excluding the valuation of businesses on the property. Involved in the business property is a luxurious New Seabury resort area with private homes and condominiums, two exclusive golf courses, a tennis club, a marina and acres of prime land on Nantucket Sound.

The main thoroughfare between Falmouth and Hyannis Route 28 winds through the Indian property.

In another action, the register of

deeds in Barnstable County has ordered a notice of the suit attached to deeds of all property representing hands.

The tribe is represented by the Native American Rights Fund. Membership of the tribe now stands at some 500 Wampanoags living in the town, and 1,000 located elsewhere on the Cape.

The suit claims the Indians had possession of the land in 1790, when the federal Indian Non-Intercourse Act was passed barring states from confiscating Indian tribal lands without federal approval.

As the process of litigation continues, the issue must resolve itself between two methods of compensation: Return of some of the land, or monetary compensation for the land lost. Wampanoag spokesmen asserted they want some of their land back, as well as monetary compensation, so that they may begin to create a viable life for their people.

U-M vs. Indians

Suit Heats Up Again

Lansing—A five-year old suit by Michigan Indians against the University of Michigan is heating up again.

It marks the first time in memory that the 35 councils of the three Michigan tribes ever have been unanimous on any issue, tribal spokesmen say.

At issue is the 1817 Fort Meigs treaty, which gave Indian lands to the University of Michigan. The Indians say that in accepting the land the school agreed to educate Indian children. University attorneys 80 far have disagreed, even to the point of trying, unsuccessfully, to take the suit into federal court or into the State Court of Claims.

The suit now is before Washtenaw County Circuit Judge Edward Deake. It originally was filed by Paul J. Johnson, now a human rights consultant for the Michigan Education Association, who first became interested in the Fort Meigs treaty during a course in education history at the University of Michigan.

He sought a class action suit, on behalf of the 30,000 members of the Chippewa, Ottawa, and Potawatomi tribes still living in Michigan. Two

years ago, Deake ordered him to obtain written authorization of the 35 tribal groups and councils before he could represent them in court. Those authorizations were filed last week.

The suit apparently hangs on a clause in the treaty signed at Fort Meigs, near Toledo, which says the Indians "desiring that and believing they may wish some of their children hereafter educated," ceded 2,000 acres to the university in Detroit.

The university, then known as the Catholepistemiad, had been organized only a month previously. Lewis Cass was chairman of the board. He also was territorial governor and superintendent of Indians and head of the treaty. The school later changed its name to the University of Michigan and moved to Ann Arbor. In any case, the land, in three pieces at the mouth of the Rough River and what is now Farmington and Redford, was later sold by the University of Michigan to help finance the new school.

Johnson says the clause in the treaty amounted to a trust that the Indians gave the land with the understanding that the future education of their children would be assured, a trust he says never has been honored.

Elmer E. white, an Ann Arbor at-

torney for the Indians, said the amount of money gained from the land is not at issue, only what he considers to be the obligation of the university to provide tuition-free schooling.

He said, however, that value of the money received from the land at 5 per cent interest annually the past 100 years could range from \$10 million to \$30 million.

"Other clauses in the treaty conveyed other lands for a price," he said but that wasn't the case in this instance. If it was a gift, the university will have to prove it was a gift, and that wasn't likely at that time in view of the strife between Indians and the white men at that time. The only thing left is that it was a trust."

Johnson says that the University of Michigan notes with approval in its publications that Ann Arbor citizens donated 40 acres to the university last year, but make no mention of the far greater amount of land donated by the Indians.

They also like to note that Thomas Cooley, then dean of the Michigan Law School and chief justice of the Michigan Supreme Court, wrote in 1884 that the action "justly entitles Chief Tontagani and his associate chieftains to grateful remembrance among the founders of colleges."

Sioux Appointed B.I.A. Director

WASHINGTON—Ben Reifel, 70, a member of South Dakota's Rosebud Sioux tribe and President Ford's former colleague in the House, has been sworn in as commissioner of Indian Affairs.

Reifel was in Phoenix Wednesday to attend a Bureau of Indian Affairs area directors' meeting but could not be reached for an interview. He succeeds

Morris Thompson, who resigned Nov. 3. Reifel has worked in the BIA for many years in several posts, including area director in the agency's Aberdeen, S.D. region. A Republican, he represented South Dakota in the House for five terms.

Reifel's appointment probably will be temporary, since President-elect Jimmy Carter is expected to appoint

his own BIA commissioner, officials said.

A native of Parmelee, S.D., Reifel was graduated in 1932 from South Dakota State University. He received a master's degree from Harvard in 1950 and a doctorate from that school two years later. He served in the Army from 1942 to 1945.

Reifel was elected to the House in 1960.

Indian Mounds Being Desecrated

By TIMOTHY HARPER
MADISON, Wis. — For Ed Manydeeds, the desecration of Indian mounds on the west edge of Prairie, Lake in Barron County is a disgrace.

"There's a right of way for some power lines cut on one side, a road being cut on the other side, they're all overrun with weeds, there are motorcycle trails all around the mounds, and people have been digging them up," he said.

Manydeeds, 55, a Sioux Indian who attends the University of Wisconsin Law School, saw the mounds while visiting relatives in nearby Chetek.

"It really upsets me," he said. "That land is owned by the county, but they're just letting it deteriorate."

Manydeeds, whose family moved to Ashland from South Dakota several years ago, protested the desecration of the mounds to the Barron County Historical Society.

"I don't want anyone to think I'm a radical or anything," he said, "but these are holy grounds, a cemetery, and they should be taken care of. The county wants the land, but now they're not taking care of it."

He called the president of the Historical Society and sent a letter of protest to the state and to the attention of authorities.

"They say they're going to do something about it," Manydeeds said. "I hope so."

Mel Jensen of Barron, the president of the Historical Society, said he is confident the county will begin giving more care to the six acres of land where the mounds are located.

"I met with several county board officials" after receiving Mr. Manydeeds' call," Jensen said late this week. "They assured me something would be done."

Jensen, who said the mounds probably date from the pre-Columbian days of a band called the Mound Builders, said the county acquired the property last year but has not had the money to care for it.

"I think it will take in the area of \$15,000 to \$18,000 to erect a fence around the mound and don't know what they are so they just plow them under. Manydeeds said, "Look at a lot of these young Indians. How can they have any pride in their heritage or for themselves when they see these burial grounds left unattended or desecrated or plowed under?"

He said state law currently provides for land on which there are Indian mounds to be tax exempt, as long as they are open to the public.

"That's fine for land owned by some county, but what about Indian mounds on private land?" he said. "There should be some type of state legislation to protect these areas. They're just like any cemetery. You don't allow people to go digging around or riding motorcycles through other types of cemeteries so why should the state let that kind of desecration happen to Indian mounds?"

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He said he is confident the mounds area will be restored, even though the

Crow Dog Remains In Prison

It was said to read the headline on page 14 in the last issue of AK- WESASNE NOTES:

"CROW DOG RELEASED FROM PRISON"

because at the time the paper was being printed, Crow Dog had been locked up again behind the walls of a maximum security prison. He had been released on bond after he lodged an appeal against his sentence. Usually, it takes months before an appeal is answered—in this case it took but a few days after the appeal was in the hands of the U.S. Supreme Court before Crow Dog got a notice that it was denied.

Crow Dog is now in Terre Haute, Indiana, in a maximum security prison. It is worse in one respect from Lewisburg, Pennsylvania, where he was imprisoned before—there, his many friend in the East could still visit him. But in Terre Haute, he is exactly halfway from either New York or his home in Rosebud. For his old mother to visit him, she had to fly from Sioux Falls to Denver, then to Chicago, stay overnight, and continue to Terre Haute. The cost for his mother and his wife for the trip: \$600.

But traveling to Terre Haute does not necessarily insure seeing Crow Dog. Two representatives of Amnesty International traveled from Europe to visit Crow Dog but they were refused admittance throughout their two-day

Armstrong Custer reported having found gold there "in the grass roots." Deadwood owes its existence to this gold—it sprang up almost overnight. The tiny settlement had 70 saloons, as many gambling dens and places of prostitution, but no school or church. This civilization arrived in the Black Hills.

The Homestake Mine which rises behind Deadwood is still in full operation, but not for the benefit of its rightful owners. More than a billion dollars in gold and other metals taken out of the Black Hills since Custer's time. It was a good place for Crow Dog to surrender.

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visit. Dr. Lucious Walker, General Secretary of the National Council of Churches, got inside the prison where he was allowed to speak to the prison chaplain, but he was not permitted to see Crow Dog. Other old friends of Crow Dog have also been turned away.

At Sun Dance time, Crow Dog's lawyers and supported asked that he be given a furlough so that he could conduct the most sacred of ceremonies. There was obviously no danger of his running away—he had, after all, surrendered himself voluntarily on 24 hours notice. The appeal to let Crow Dog out for the ceremony was supported by a U.S. Senator, the head of the National Council of Churches and World Council of Churches, the head of the U.S. Civil Rights Commission, the National Indian Youth Council, Native American Rights Fund, and many other organizations, but the answer was a flat "no."

To underscore the assertion that Crow Dog is a "dangerous person," they had him escorted from one prison to another by no less than 40 armed men.

Why is the U.S. Government spending all this time, money, energy and slander just to keep one non-violent Sioux Medicine Man behind bars?

The answer is, of course, that Crow Dog is indeed dangerous.

There is gold in the Black Hills—and

(Continued on Page 2)

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A New Year's Wish

In these past years our people have experienced many forces that have tried to destroy our culture and way of life. We hope that our people will find this coming year a good time to once again unite and become a strong people. Let us pray to Gitche Manitow to give us the strength and wisdom to do this.

Nancy Hatch
Carol Bailey
Cathy Neroli

Rosemary Gemmill
Sandy Eastman
Vicki Brubacker

Letters

Malto, Editor:

Please print this letter in your Newspaper for all our Indian people to see and read for themselves. I'm writing about the FAKE Cherokee Nation and the self appointed leader Principal Chief, Thunderbird Webber, but now he goes under the name of "Chief Greywolf Webber." Chief Webber, claims to be, Iroquois, Cherokee, Shawnee, and now he claims to be a Lumbee Indian from N.C.

We have checked this man out and found that Mr. Webber is a German and not Indian at all.

Also Mr. Webber, says membership is \$5.00 and Indian people will receive a roll number, and be recognized by the U.S. Government. We have checked with the B.I.A. on this and they say Mr. Webber is a FAKE.

To call Mr. Webber an Indian would be an error. So for \$5.00, anyone can become an instant Indian of the Cherokee Nation.

"They change Tribes and degrees of Indian blood" at will, they have one thing in common, a desire to obtain

funds. They wear outlandish Indian attire, the evidence is there for anyone to see.

Many Indian leaders are reluctant to admit the existence of this fake tribe, for fear of lending dignity to these clowns.

One of these "Fake Tribes of Instant Indians" calls itself the United Hightower Indian Tribes, The Smokeys Tribe, United Cherokee Nation, The Cree Nation of Ga. They are scattered around the country, and not recognized by the tribes they claim to be members of.

Note: Mr. Webber has been run out of Atlanta, Georgia and Quitman, Georgia by A.I.D. and other Indian groups and people. We must put a stop to these Instant Indians once and for all. So now Mr. Webber has moved his Cherokee Nation to Bryson City, N.D. trying to take the Lumbee people for everything he can get out of them.

In The Struggle, Stewart Rodde, National Chairman, A.I.D., Westport, Indiana

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 In-

dian 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 \$5.00 to cover postage and handling costs.

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Food For Thought

My people are simple, gentle, and misunderstood. Our women from their knowledge of conception prepare daily for the birth of the child. This is done by ritual prayer, singing and eating.

When we deliver our child and we see the little one cannot survive, we simply walk away, knowing that our mother (the earth) will take it to her bosom, to rise again.

Similar to this fashion, when we become too old, sick and a burden to our tribe we likewise, take nothing, and wander slowly to return to our mother's womb; ever knowing this is what the Great Spirit wanted of us.

The white men came and seeing our child like ways thought us to be stupid, ignorant and savage when we tried to keep only our land.

They killed wantonly the great buffalo, which fed, clothed and even sheltered us with their hides.

The white men raped and tortured our women and gave us the disease that robbed us of our minds, wisdom and eventually our lives. Our skin became scarred from the "Pox" they also introduced to us.

We revere, all in one, the Great Spirit, our mother, and all creatures. It is likewise with the children and the old. We cherish our herds.

All of us sit around our brother fire and shed many tears: both men and women for, we cannot comprehend the white men's ravaging and raping the earth. We soon learn to show nothing of emotion in our faces to defend and confound our "enemy".

Our women, for one year, would not bear children, when white men enslaved us, put us in cages and took our people across the endless waters they would become rich. This richness is unknown to us.

Because of our "different ways" we feel no anger or vengeance in our hearts. We do not fight for what is ours.

The white men will never know our ways or understand us. We patiently stay here in the land of our Fathers, knowing they will rise again and rejoice in the land of our Mother.

—"NOKOMIS"
—Taken from "Native Sun"

Canadian News

T.B. Cases Increased

VANDERHOOD, B.C.—Sophie Thomas, a Stoney Creek Band elder, says poor sanitation and crowded conditions on the reserve in north central B.C. have created a large incidence of tuberculosis.

Mrs. Thomas, president of the Indian Homemakers Association, said in a telephone interview band members fear disease is on the increase.

There are at least 10 reported cases of tuberculosis on the reserve with a population of about 400. That's about 20 times as high as the rate among the general population.

Mrs. Thomas said 12 to 16 persons can be found living in a small two-bedroom house lacking proper sanitation.

"There is very poor sanitation in four in the winter to get to the outside washroom because she is sick and there are no facilities for her inside."

"There is very poor sanitation in places, no sewers and a great fear disease will spread," she said.

Mrs. Thomas said medical health nurses are doing the best job possible on the reserve but are hampered by the number of patients to see and lack of

funding. The federal medical services division confirmed six new and four relapsed cases of tuberculosis were reported on the Stoney Creek Reserve in the first five months of this year.

Dr. G.C. Butler, regional director for the federal medical services division, said in a telephone interview from Vancouver that no new cases have been found since May but a medical specialist will be on the reserve in October.

Dr. Butler termed the incidence of tuberculosis on the Stoney Creek Reserve "a very high rate for that population."

Dr. Butler said the cases of tuberculosis seem to be under control and most victims are being treated in their homes.

Dr. Butler said the incidence of tuberculosis is much higher among Native Indians than whites and cited overcrowding, lack of proper nutrition and alcohol as factors contributing to its spread.

A report prepared by Dr. Butler identifies alcohol abuse as the major

Suicides Blamed On Curse

An all-native jury is investigating the suicides of seven young Indians and the attempted suicide of thirty-four more persons in a 12-month period on Manitowin Island, Ontario. One victim had written that there was a curse on the area. Three persons who had attempted suicide believed they were victims of a "bear walk" curse, believed to be cast by medicine men and to cause death. All the victims lived in an isolated settlement of 38 houses.

health problem among Indians in B.C. and one which contributes directly to many deaths.

"Forty per cent of Indian deaths are due to accidents and violence and excessive use of alcohol is associated with most of these deaths," he said.

Dr. Butler said \$15 million has been earmarked by the federal government for controlling alcohol abuse in Indians.

Potlach Revived After Persecution

ALBERT BAY, B.C.—The sentences were stiff: for dancing, two months imprisonment; for carrying goods to a resort, two months; for making a speech, two months.

They were meted out in 1922 at a mass trial of Kwagwilt Indians here after members had defied the law against the potlach.

But even more important than the jail sentences was the effect on the Kwagwilt of the banning of the potlach. For the Kwagwilt, the ceremonial exchange of gifts and ritual dancing formed the core of their social, economic and spiritual life.

In addition, an enormous collection of dance regalia was confiscated, including masks, blankets, rattles, boxes and prized ritual coppers, large engraved pieces of metal, each with its own tribal name.

In return, the Kwagwilt received a token payment for the objects, which were sold to the National Museum of Canada in Ottawa, the Royal Ontario Museum in Toronto and the Museum of the American Indian in New York.

This shameful chapter in the exploitation of the Indian tribes along the British Columbia coast is the subject of a recently-released 58-minute documentary movie called Potlach.

It not only dwells on the past, but contrasts the events of 1922 with a potlach held in 1974 in the coastal village of Kwagwilt.

Like the ceremonial gathering which had such disastrous results, the 1974 potlach was held by the Crammer family.

Gloria Crammer Webster is the narrator of the film, which mixes modern movie footage with photographs of historical potlaches and old time dances.

"A strict law bids us dance," Webster

says to open and close the film. "A strict law bids us distribute our wealth among our neighbors."

Potlach means giving and in the view of many whites, especially in the early years of this century, the custom was wasteful and ostentatious.

It is true that ostentation did tend to creep in, especially when property was destroyed, as Webster says, potlatching was essentially an economic system—a way of sharing the wealth among all the members of the tribe.

The goods given away varied according to the state of the culture.

Originally they were hand-carved and hand-woven, but by the 1920s, Chief Dan Crammer was giving away enamel pails, sacks of flour, furniture, money and other symbols of the white man's culture.

At the 1970s potlach, we see the participants holding aloft such items as pillows and beach towels. For the Kwagwilt, like the Christmas gift-giver, the gift does not matter, it's the principle and the ceremony that counts.

Historically, the potlach also filled a necessary function among a people without a written language. It served as a commemoration of important events such as births, deaths and marriages, and as a public transmission of power from generation to generation.

The potlach was described as an important ceremony by E.K. De Beck of Victoria, former clerk of the British Columbia legislature, in his 90s when interviewed for the movie. He has since died.

DeBeck was one of the lawyers who presented the Kwagwilt in the 1922 case and, along with anthropologist Marius Barbeau, wrote the Potlach Report, an explanation and defense of potlach.

Health Clinic For Detroit Indians

The Detroit Indian Center has opened a free health clinic providing children's immunizations and physical examinations for the Indian community.

"Indian people feel better if they can come to an Indian clinic and be served by Indian people," said Elizabeth Smith, health coordinator. "They feel they have a better relationship with me and can express themselves better."

Smith is a registered nurse and Makah Center is also conducting a door-to-door survey in an effort to locate Indians needing health care.

Health conditions of Indians are well below the national standard. Their life expectancy is 43.7 years, compared to 65 for whites, and infant mortality among Indians is twice the national average.

The health survey is being funded by the U.S. Department of Health, Education, and Welfare.

Boy Hero — Cont.

flooded lettuce field where it stopped in the mud.

No one was injured.

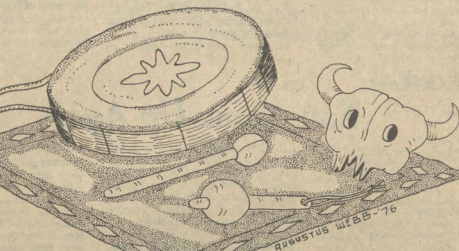
Mrs. Warren made the presentation, opening the final day of the consortium.

The U.S. office of Education's Department of Health, Education and Welfare (HEW) developed the consortium to help personnel of the 13 participating states' departments of education upgrade Indian education.

Goals of the consortium include: Seeking solutions to basic conflicts of responsibility between federal and state agencies concerning Indian education; determining decision-making strategies and sharing and disseminating current, worthwhile information.

Discussing leadership roles, program planning and adopting an agenda of common concerns, are other objectives.

Participating states include Arizona, Alaska, California, Colorado, Michigan, Minnesota, Montana, New Mexico, New York, North Carolina, Oklahoma, South Dakota, and Washington. The event was open to the public with two persons from each state's educational agency invited.



Crow Dog — Cont.

oil and coal and natural gas and uranium and water and desirable real estate all neatly spread out on or beneath the surface of native nation lands. The danger which Crow Dog represents is his moral and spiritual message which he brings to his people, his cry to defend his land.

If people listen to Crow Dog's message and act with the strength of his medicine, the exploiters will be unable to exploit it.

On September 30, 1976, Crow Dog's case was again heard under rule 35 before Judge Robert Merigh in Richmond, Virginia. Judge Merigh rescinded Crow Dog's prison sentence and ordered his immediate release. The U.S. Government, represented by R.D. Hurd, vigorously protested the sentence reduction, shouting that Crow

Dog had been sentenced for armed robbery at Wounded Knee, and that a Senate Subcommittee had found AIM a subversive revolutionary organization.

Another hearing was held before Judge Edward McManus, who had indicated that he would go along with Merigh. What he did, however, was reduce Crow Dog's sentence for allegedly "interfering with postal inspectors" from 8 to 3 years, and recommended that he be paroled immediately.

But the U.S. was determined to keep the Lakota medicine man behind bars. Although a parole board hearing is scheduled for December 10, the Judge's recommendation for immediate release has not been heeded.

"Information taken from AK-WESASNE NOTES"

NATIONAL NEWS

Contributions Of Native Americans

The Native American people are unique in that we did not come seeking freedom; rather, we granted it to those escaping persecution and poverty in Europe.

When the first settlers and explorers came to this country, it was the Native American who gave them shelter, taught them to fish and hunt in a strange environment and introduced them to new foods and ways of preparing them. Some of the more common foods given to the first explorers and settlers are: corn, beans (14 varieties), squash, potatoes (white and sweet), wild rice, tomatoes, maple sugar and chocolate (cocoa).

"Of anything they have, if he asked for, they never say no, but do rather invite the person to accept it, and show as much lovingness as though they would give their hearts." This is a quote from Christopher Columbus who

proceeded to take by force these same people to serve as slaves for the Europeans.

In spite of the fact that the Native American people shared all they had so willingly, the people of the 13 colonies were still suspicious and wanted some kind of guarantee that the gains they had made in the "New World" would not be taken from them. In response to this, the Iroquois Confederacy made and presented them with a 2-row wampum belt—the two rows represent the two ways that could now exist, side by side, in peace in this country. All people would have the right to pursue and practice their own forms of religious, government and education in freedom.

Unfortunately, only one side kept this agreement and imposed its religion, government and education on the Native people of this land.

Past Native American civilizations of the Inca, Maya, Aztec and the Iroquois Confederacy also have influenced our very own democratic government. The Iroquois Confederacy was copied by Benjamin Franklin when he drafted our Federation of States.

Native Americans practiced conservation and wildlife management before any European ever landed on this continent—these notions are now being recognized by more and more people as being valuable to maintain a high and meaningful value of life.

At this time, I would like to ask all present to observe a moment's silence in honor of those who shared and gave so warmly and openly, and yet were responded to with violence and attempted extermination. Let us all pray to Earth, Sun, Moon and the Four Directions of the Wind to find the ability to live in Harmony and Peace on Our Mother Earth.

American Indian Party

"Things are really starting to move around here, and that is why we are going into this system of splitting the

Sterilizations

Stir Questions

Washington, D.C.—A federal study has confirmed that the Indian Health Service has sterilized many American Indians without obtaining the proper consent from them.

The General Accounting Office said Monday that a survey of Indians in four of 12 IHS areas found that 3,400 were sterilized in a four year period. The survey indicates that the Indians often were not told that the sterilization operation was optional.

The GAO report covered the IHS services areas with headquarters in Albuquerque, N.M.; Phoenix, Ariz.; Aberdeen, S.D.; and Oklahoma City, Okla.

More Supports Native Studies

HANOVER, N.H.—A gift from the estate of the late Sylvester M. Morey of Great Barrington, Mass., has been made to Dartmouth College and will be used to support of the Native American Studies Program at the College.

A graduate of Dartmouth with the Class of 1918, Mr. Morey had a long career in advertising in New York City and, at his retirement, in 1968, was chairman of the board of the former Geyer, Morey, Ballard, Inc., a national agency.

He had a life-long interest in American Indians and edited two books about them, "Can the Red Man Help the White Man?" and "Respect for Life: The Traditional Uprising of American Indian Children." He was also the author of articles on the American Indian and in 1972 became a member of the Native American Visiting Committee of Dartmouth.

In 1953, Mr. Morey helped found the Myrin Institute for Adult Education, Inc., and he became its chairman in 1961. Under his initiative, the institute sponsored several conferences in conjunction with the Bureau of Indian Affairs. The books he edited were outgrowths of these conferences.

Mr. Morey died at Great Barrington, Oct. 26, 1975, at the age of 72.

Many Of Today's Drugs First Used By Indians

Indian medicine men were not the feathered quacks Hollywood made them out to be, decked out in bells and beads and frenetically rattling their bones. In many ways they were years ahead of early American doctors.

Early settlers looked down their noses at Indian cures because of ignorance and "racial arrogance," says Dr. Virgil J. Vogel, associate professor of history at Mayfar College in Chicago.

"Whites thought Indians were savages," he said. "But American Indians were mixing a lot of potent, valuable drugs with their rituals, and producing successful cures, treatments and medications."

Among the sophisticated medicinal compounds they concocted from bark, seeds, plants or other natural ingredients were fever reducers, oral contraceptives, astringents and drugs remarkably similar to antibiotics.

Roughly 170 drugs that have been listed in the official Pharmacopoeia of the United States—a listing of doctor-approved drugs—were first used by North American Indians, Dr. Vogel revealed. About 50 more were used by Indians from Latin America and the Caribbean, he said.

Here are some examples of "primitive" Indian medicines and drugs that later proved valuable to the white man.

Oral contraceptives: "Various Indian drugs that were used to suppress ovulation and control the menstrual

country up into four 'regions' for better organization," explains one party worker. "With the way our party is growing we need this to be better able to get the word about what we are doing out to the people. What we plan to do is to split the country up into the Eastern, Central, Northern, and Western Regions. The boundaries have at this time not been set up as it is really hard to do it with a country like this one. The boundaries will be coming out later this year," he says.

Asked as to why we did not run anyone in this year's election he said, "Not really because of any one reason, there were a few. The main problem was funds, we really did not have enough money to get the word out to the American people about what we are trying to do. Because of this we were not known by that many of the larger organizations that could have helped us greatly. We are slowly getting to them. Before we can really hope to get a good start for the election in 1980 (when we plan to have a native American run for President under our banner) though we must have funds. If everyone who supported what we are trying to do, our people would give something, no

matter what, we could do great things. We could take giant steps towards our goal, a native American President. If they would just give what they could."

One of the last questions asked was where a person could send in his donation. The answer was "in the west you can send it to AIP Harold Grevil, Sec'y, 880 North Point, San Francisco, CA 94109, and in the east to AIP Eastern Region, Glenn Johnson, Dir., 738 Goldsboro Ave., Va. Beach, VA 23451.

H.E.W. Awards

To help young American Indians enter medicine, law, engineering, forestry, business, or a field related to one of these professions, HEW's Office of Education has awarded 104 fellowships totaling more than a half million dollars, under the Indian Education Act.

U.S. Commissioner of Education Edward Aguirre said that one to four-year fellowships were awarded for the first time this academic year, the fellowships average \$5,000 per student for each year of study. They cover most educational and subsistence costs.

Fellows were selected competitively from among 80 applicants.

While the fellows were free to select the institution they wished to attend, their program of study must lead to a professional degree.

The recipients, Dr. Aguirre added, represent 44 tribes and live in 25 states. Thirty-eight are women.

Authorized under the Education Amendments of 1974 and offered for the first time this academic year, the fellowships average \$5,000 per student for each year of study. They cover most educational and subsistence costs.

While the fellows were free to select the institution they wished to attend, their program of study must lead to a professional degree.

Childbirth medicines: "Indians used numerous medicines to ease and hasten delivery in childbirth," Dr. Vogel said. "Two of them, corn smut and cotton root bark, were later adopted by physicians for the same purpose."

Antibiotics: "It's possible that some Indians may have stumbled onto the working principle of antibiotics, although they were unaware of how and why the desired results were obtained," Dr. Vogel said.

Among the antibiotic-type drugs used by Indians were rotted corn, for treatment of leg ulcers, a slimy ground fungus, for boils, and heated dirt from the top of a grave, for treatment of body sores.

Astringents: Indians used various leaves, flowers, roots, fruits and seeds, to make astringents to treat sore mouth, bleeding and diarrhea.

Belindo Director

John V. Belindo, Kiowa-Navajo, has been appointed executive director of the National Indian Health Board, according to a release by Howard Tom to NHB chairman.

A former executive director of the National Congress of American Indians, Belindo has more recently served as national director of the Native American Legal Defense and Education Fund.

He has also been a project consultant to the National Council on Indian Opportunity in Washington, D.C., and a member of the Indian Rights Committee of the American Civil Liberties Union.

Belindo is a member of the Kiowa Black Leggings Warrior Society of Oklahoma, whose purpose is to promote Kiowa culture. He is also a member of the Kiowa Guard Club.

The National Indian Health Board is a non-profit health organization founded Dec., 1972. Its purpose is to unite Indian health boards throughout the country, providing information and assistance to tribes and health organizations. Its offices are at Denver, Colo.

The program offers training in such areas of specialization as hospital administration, health administration and planning, laboratory sciences and health education. In addition, a new masters degree program has been developed to train Native American graduate students in the area of alcohol and substance abuse.

The training program lasts from 12 to 24 months, depending upon the specialization chosen by the students. From three to six months of the program are spent in a field placement, the remainder in the school environment.

Students are provided with tuition, travel and a stipend to cover living expenses. A Bachelor's degree and a sincere interest in working with Native Americans are major requirements, although some experience or knowledge of the health field is preferred.

We are presently recruiting students for the 1977-78 school year for the Master of Public Health or Doctoral program and would welcome any questions or concerns regarding the program or application procedure. Applications should be received by February 1, 1977, to be considered for the fall quarter.

Please contact: Elaine Walbroek, Director, or Wendy Schwartz MPH Program for Native Americans School of Public Health University of California Berkeley, California 94720 Or call collect (415) 642-3229.

New Indian Studio Opens

"Movies have played a major role in building negative stereotypes and passing on a whole lot of misinformation. Media can play just as important a role in re-educating the public as well as providing positive, accurate and sensitive materials for use by Indian people."

It is with this idea in mind that Shenandoah Film Productions, an Indian owned enterprise, with a staff primarily made up of Indians, held an open house celebrating the expansion of the business and the opening of their new studio facility at 538 G Street in Arcata, California. The new facility is a full production studio complete with computerized flatbed film editing equipment, screening and conference room, synchronous sound recording and 8 track mixing capabilities.

Over the past eight (8) years Shenandoah Film Productions has worked with a number of Indian organizations from various tribes in Northern California each time relying on tribal elders and community resource people for cultural guidance as well as artistic skills. Productions of the company have included slide-tape programs, sound filmstrips, quality sound recordings and 16 mm color and sound films.

Shenandoah Film Productions does work on a contract basis. Different tribal groups or organizations contract the company's services and then Shenandoah Film Productions provides technical knowledge and services while making use of any talents and resources, such as artists and singers which the tribe may have to offer.

At present several films are in the making. Production has begun on a film on prenatal nutrition illustrating the closeness of the Indian woman to the earth mother. This film is being funded by United Indian Health Services.

Production is also underway on a film dealing with Indian alcoholism which will be specifically written on how alcoholism began, negative thinking, the recovery stage, and the positive ongoing growth of the Indian person. In addition the early stages of production have begun on a early childhood education film for the Indian Action Pre-School in Eureka, California.

Shenandoah Film Productions has several completed films on Northern California Indian tribes available for rent or sale.

N.E.A. Fall Conference

Members of the National Indian Education Association will receive ballots to determine changes in the construction concerned with the association's election procedures.

In an election process to determine the vote for three members of the board of directors, it was discovered that temporary employees working at the national offices in Minneapolis had inadvertently opened the outer envelopes of some ballots. The vote was subsequently declared invalid.

The NIEA membership, according to figures provided by the national office, now stands at 755 as of October, 1976. An associate membership of 163 was reported, and a student membership of 306. The convention at last reports, listed a registration of approximately 3,500 participants.

The convention provided approximately 116 workshops, forums, special student meetings and presentations, many of them on a day-to-day continuing basis.

Some of the topics discussed were: Oklahoma, the hard sciences and Indian education, the current activities of the health authority, and bilingual bi-cultural education.

Suggestions for improvement in future NIEA conventions were heard from many participants and visitors. These included:

- Less workshop events, and more concentration on issues and answers on a priority basis.

- More attention to developing active membership. It was pointed out that of the close to one thousand members, only 306 were present as registered members eligible to vote.

- Better preparation of convention activities and sessions.

- Better organization of the convention itself. There was criticism in this respect, many delegates complaining of the "chaos" evident during the entire convention.

- Stronger leadership with better representation from the southwest, western and eastern regions. Most of the present leadership, it was asserted, are Sioux and Chippewa.

- Papers to be presented on major issue of education to be submitted to delegates and participants at least a week before the convention.

The NIEA has existed almost entirely on funds provided through federal programs. Means must be found, many delegates stated, for a self-funding program so that the organization could continue.

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MICHIGAN NEWS

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Johnnie Shano (Southwind)
Chippewa Medicine Man
—Taken from "Native Sun"

Bay Mills—Ceremonies dedicating the new Bay Mills Community Center as the hub of all Indian Community activities were held this fall.

Representatives from Housing and Urban Development which funded the \$250,000 building, and from the Bureau of Indian Affairs were introduced by Tribal Chairman Arthur LeBlanc.

State Rep. Charles Varnum spoke to the audience briefly, and William Thorne, community development consultant, acted as master of ceremonies.

Father Joseph Lawless gave the invocation. Indian dances were demonstrated, followed by a community wide dance to the music of the Indian Owl Band of Grand Rapids.

The building, which contains offices, meeting rooms, a kitchen, multipurpose room, and storage space, was completed in mid-October. It is located on Lakeshore Drive west of Brimley in the Bay Mills Community.

Photos were submitted by Robert van Alstine.



Sault Ordered To Hire Indians

Sault Ste. Marie has been absolved of discrimination charges in the dismissal of a Native American employe in January, 1974, but has been ordered to increase recruitment and hiring of Indians.

The decision, following a hearing in the Sault, was adopted by the Michigan Civil Rights Commission. It contains two parts:

1—It dismisses the complaint of Evelyn Streeter that she was discharged in a discriminatory manner from city employment because of her race. The Commission ruled that national origin was not a factor in her discharge, and that the city had attempted to resolve difficulties among Streeter and co-workers before her discharge which came at the end of a probationary period. It pointed out that while probationary employes have also been terminated by the city.

2—It found that the percentage of Native Americans in the city has been established by years of statistical data at approximately 20 per cent, but the city employs no more than 11.8 per cent Native Americans in its work force.

This, it claims, "establishes a pattern and practice of discriminatory exclusion of Native Americans" from city employment. Therefore:

A—It orders the city to "cease and desist from unlawfully discriminating against its employes or applicants for employment because of national origin."

B—It orders the city to adopt written recruitment procedures which would ensure notice to Native American applicants whenever vacancies occur.

C—It orders the city to establish and implement written goals and timetables for recruitment of Native Americans until the Indian employment in the city's work force is "reasonably representative" of their population in the city, with the population figures to be determined by statistical data approved by the Commission.

D—It requires that the city furnish the Commission with written recruitment procedures, goals and timetables by Dec. 26.

The Commission retained the jurisdiction to order further hearings, enter further orders or take further action if it deems necessary to regard to enforcement of the order.

The right of appeal to the Circuit Court is pointed out in the order.

Paula Karpowicz, head of the city Housing Authority, is also Affirmative Action officer for the city. She said that she is planning to meet with City Clerk Dana Strickland and Community Development Director Paul Quinn to work out a program to submit to the Commission City Attorney Thomas Moher said he is working with city officials on a response to the order.

Group Assists Michigan Indians

Educators and businessmen have formed an advisory group designed to assist Michigan Indians in obtaining jobs and training opportunities.

Claude S. Haigler, group chairman, said advisors from the business and professional communities have pledged themselves to help in the formation of an organization for Native Americans.

Several proposals have been made already, including one offered by a present holder of an instrument plan for a repair shop, and a local college offering to arrange financial aid for a Michigan Indian vocational training program.

The advisory group, tentatively called the Native American Service Organization, will see Michigan Indians form all-Indian corporations, which will result in more jobs and economic betterment for the Indian community.

Chippewas Gain Health Rep.

The Sault Ste. Marie Tribe of Chippewa Indians has employed Martha Miller as Community Health Representative to service Schoolcraft and Delta counties.

Ms. Miller will hold office hours at Manitowish Courthouse, second floor, phone number 341-6435 between the hours of 9 a.m. and 4 p.m.

She will work in cooperation with Martha Snyder, Indian coordinator to assist Indian people with health, housing, employment and other needed services.

Judge Finishes Course

KEWENAUN BAY—Theodore Holappa, chief judge of the tribal court, Keweenaw Bay Indian community, has completed an intensive course conducted by the National College of Juvenile and Family Court Judges.

The college is the training division of the National Council of Juvenile Court Judges, according to Louis McHardy, dean and executive director of the school.

Holappa studied topics such as neglected and dependent children, juvenile delinquents and recent developments in juvenile law and court procedure.

Marquette Branch Prison

OTTAWA
CHIPPEWA
POTAWATOMI

Light Of The North

Know Your Language

BY JAKE GRUNDY

Ottawa—Ojibwa	English
Moogwan	Feather
Namehishigoois	February
Ndinendam	I feel
Noozhe	Female
Nimeegas or Meegaso	Light
Nikeeshitoo	Fire
Ishkode	Finish
Nitam	First
Netamisit	The first one
Keekoy	Floor
Michigwan	Flower
Wabigwan	It is foggy
Awan	Fork
Meejm	My foot
Nel	Forest
Mitigwaking	I forget
Nivaneeke	Forget
Cheeta-apon	Fox
Wagosh	French
Pakoyish	Friday
Pakweshikanikeeshigan	My friend
Niveechewagan	Frog
Michigwan	Front
Neegan	Full
Debishkine	Gas
Jeekendagon	Ghost
Wagishan-bimide	I am happy
Cheepay	Give
Nimeekwe	To her or him
Nimeena	Manitou
Manitou or Kilechi	My grandchild
Nooshis	My grandfather
Nimishoomis	My grandmother
Nokom	Ground
Milakamik	Girl
Ikwesens	I am glad
Niminwendam	Go
Nimaja	Good
Onishishin	Hair
Neenisan	My hand
Nininh	What is happening?
Anseen enamikak	I am happy
Njeekandam	It is hard
Sanakan	It is hard
Snakan	Hat
Weewakwan	I hate him
Ninshikendan	I have it
Ndayan	I have him
Ndayawa	He
Ween	Him
Ween	His

Council Drops Recall Petition

A petition seeking to recall Yerna Lawrence of the Sault from the board of Directors of the Sault Ste. Marie Tribe of Chippewa Indians was dismissed by the board at a special meeting.

The petition was signed by 158 Tribe members and called for Lawrence's removal for campaigning against the proposed low-income Tribal housing development in the Mar-Shunk area, saying she opposed the purposes for which the Tribe was organized.

Chairman Joseph Lumsden said he felt that her actions had been "regrettable" but that she is entitled to express her opinions.

The Tribe's constitution requires a violation of the constitution or bylaws or an ordinance or resolution before a board member may be removed," he explained. "Mrs. Lawrence's conduct in opposing the badly needed housing

development and tribal center has been regrettable. We feel that she served neither the best interests of the Indians she represents nor those of the city of Sault Ste. Marie. Nonetheless, she is entitled to express her opinions and has not violated tribal law. According, no further action will be taken on the petition."

Requirements for recall of board members was outlined at the meeting by Tribal Attorney Daniel Green and James Jannetta of the Upper Peninsula Legal Service spoke on the importance of preserving the First Amendment rights to free speech.

Lawrence is also a member of the city commission, which held a public hearing on the Tribal proposal to build 55 low-income and 10 elderly Indian housing units on Shunk Road. The meeting will begin at 8 p.m. in the Strahl Theater of the high school.

Report Uncovers Discrimination

Sault Ste. Marie, Mi.—A civil rights report, released in mid-November by the Michigan Advisory Committee to the U.S. Commission on Civil Rights, charges the city of Sault Ste. Marie with widespread discrimination against its Indian residents. The report is calling for a state and federal probe into alleged city misuse of millions of dollars in federal funds. Pending the outcome, city officials face arrest, extensive lawsuits, and the community is threatened with a shutout of all federal funds.

The report, entitled "The Chippewa People of Sault Ste. Marie," is based on a year long investigation including interviews, hearings, and research into city hall files and records.

Termed a "racially identifiable Native-American Community," the Mar-Shunk neighborhood is located on the east side of the city and has the city's "heaviest concentration of families of Indian heritage." While some 20 per cent of the city's 15,000 residents are Indians, the report says 80 per cent of those in Mar-Shunk have Indian ancestry.

While for years the city has spent both general tax money and federal grant funds to provide municipal services to its white areas, it has denied similar programs to the Mar-Shunk neighborhood. Services that are inadequate or non-existent in the Mar-Shunk area include storm and sanitary sewers, street lights, usable roads, snow-plowing, fire hydrants, recreation facilities, sidewalks, and emergency services. According to a local Roman Catholic priest, Mar-Shunk residents have been trying to get the city to provide them with municipal services for the past 20 years.

But while the city has been willing to put up matching funds to get federal money for non-Indian areas, it has refused to do so for the Mar-Shunk area.

The report says city officials violated criminal laws because they signed federal documents each year stating they had not discriminated in use of funds. It recommends the U.S. attorney general investigate.

In a review of the city's proposed use of Community Development funds, the committee finds that the city intends to fund programs that would principally benefit the business community or the total population. Such as work on 175 Business Spur, a gymnasium, and a

memorial for war veterans.

According to the report, provisions of the Community Development grant are that no grants can be made unless a city describes a program to eliminate slums and deterioration nor until HUD is satisfied that the city is using its funds to give maximum feasible priority to activities which benefit low or moderate income families or aid in elimination of slums or blight.

City officials are aware of the needs in the Mar-Shunk area, but still choose to spend their community development funds elsewhere.

Last January, a group of 29 Mar-Shunk residents filed a class action civil suit in U.S. District Court in Marquette, charging the city with discrimination in ten areas of services. The suit asked the court to bar the city from spending any federal funds until those services are provided. No trial date has been set.

The Advisory Committee report recommends the U.S. Civil Rights Commission intervene on behalf of the plaintiffs in the suit.

Findings of the Committee include: 1. That Mar-Shunk is a racially identifiable Native American Community where the percentage of Indians is nearly four times that for the city population as a whole; that the residents are poor with an average family income 40 per cent below the city average; that unemployment is three times as high as the city-county rate, that there is a lack of paved streets, sidewalks, street lights, drainage, sanitary sewers, fire protection, parks and recreational facilities.

2. That the city provides services such as drainage systems, storm sewers, lights, roadways, fire protection and others out of city general tax funds, but that these services are not provided in Mar-Shunk in the same "manner and degree" as in the rest of the city, and that a pattern of discriminatory negligence exists, which is a violation of the 14th Amendment to the Constitution.

3. That the city has failed to direct federal grant programs to the Mar-Shunk area in the same manner as in other portions of the city. It states that the city has obtained grants, some requiring from 10 to 50 per cent local match, by providing its local share through use of the city's general tax funds and other funds, but in each and every case located these services

outside of Mar-Shunk. Federal programs that could have assisted Mar-Shunk, they said, were available, but turned down because the city refused to provide the local matching share. This "pattern of discriminatory neglect," it states, violated the 14th Amendment and also Title VII of the Civil Rights Act of 1964. It charges a pattern of neglect in the use of the general tax funds whereby such funds have been used for

matching local share for non-minority areas, which is a violation of the 14th Amendment.

4. That general revenue sharing funds have been used in a discriminatory manner and that Indians were deceived by city officials regarding the amount of available general revenue sharing, the city's commitment about these funds and the actual use of the funds. It finds that the city non-discrimination assurances signed each year have been "false and in error," and that these false assurances are in violation of a criminal provision of the U.S. Code. The "pattern," it says, is in violation of the state and local Fiscal Assistance Act of 1972, and a violation of the 14th Amendment.

5. That the city has not used funds in its Housing and Community Development Act of 1974 in the manner prescribed by the letter and spirit of the law especially in not using them for principally for low and moderate income families. It claims that where the needs have been met, such as installation of the new sewer into Mar-Shunk, only use of the "documentary critical needs" has been included and remaining needs have been ignored. The city, it says, has failed to describe a program to eliminate or prevent slums, blight or deterioration and has virtually ignored a provision allowing use of the funds to ameliorate an imbalance in services or facilities when the purpose is to overcome prior discriminatory practices. It claims that the city not only has not used the funds to benefit low or moderate income families, it has also indicated that it intends to use little of the future funding for that purpose and that Mar-Shunk has been placed among the lowest priorities for community development spending. "There is no factual basis," it states, "on which to assume that the city will act to ameliorate imbalances without the sustained involvement of outside agencies."

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Great Lakes News

Tribes Challenge B.I.A.

Mole Lake, Wis.—Representatives of 10 Indian tribes said recently that they would be contacting congressional representatives to get support in their dispute with the U.S. Bureau of Indian Affairs over the naming of BIA officials.

Charles McGesick, Great Lakes Intertribal Council chairman from Mole Lake, said congressmen specifically would be asked to help get a federal fourth month selection period waived.

Wisconsin's 10 tribes are demanding the right to choose their own officials and in particular a new superintendent to head the BIA's office on the island. The office administers BIA funds and programs for the tribes.

Recently the Indians forced the resignation of Raymond Mayotte, who had been selected by the BIA. They charged that the BIA ignored their choices and they called Mayotte's selection political patronage within the bureau.

Great Lakes Intertribal Council members met with a BIA representative in Red Cliff and were told that their choices would be seriously considered but that the selection would take four months.

Federal civil service regulations require two months for advertising for the job, one month to review applications and one month for the selection process.

The intertribal council voted

unanimously for a resolution that called for a superintendent to be selected from the Indian leaders' three choices and for the fourth month delay to be waived.

"We think the superintendent should work for the Indians and not for the BIA," McGesick said. "The only way that will happen is if we do the choosing."

McGesick said one candidate had been the first choice of 7 of the 10 tribes and was supported by all of the tribes. He declined to name the candidate.

"What we are fighting for is sovereignty since we comprise a country within a country. We want the same self-determination rights that other peoples and countries have," McGesick said.

basis. Otherwise, Roemer feared, there would be widespread bootlegging of cigarettes, liquor, gasoline or other untaxed items.

Ideas for implementation of the plan from native people varied. William Houle, chairman of the Fond du Lac Reservation at Cloquet said he would prefer an identification card system.

Native people were also wondering how to go about collecting back income taxes Minnesota had been illegally collecting since 1953. Roemer said that the state statute limitations made it possible for him to make refunds only for the last 3½ years.

Another issue which the Supreme Court decision raised is the question of tax-forfeited land. There is the probability that legally, land within reservations now forfeited to countries for nonpayment of taxes belongs to native peoples.

Indians Receive Education Grants

American Indian children and adults will receive broader educational opportunities as a result of nearly \$22.6 million in grants awarded by HEW's Office of Education.

A total of 219 grants have been made to Indian tribes, institutions, and organizations, and to institution of higher education to help meet the special educational needs of Indians and to provide for the training of Indian educational personnel. They follow more than 1,000 awards totaling over \$1.8 billion made to public elementary and secondary schools earlier this year.

Grants were made under the Indian controlled schools program, special programs for Indian children and adults, and the educational personnel training program, all authorized under the Indian Education Act of 1972.

Of those announced today, 132 grants totaling \$15,389,098 were awarded for activities such as bilingual and bicultural education, curriculum development, language development, reading, tutoring, and counseling. The largest grant in this category—\$475,000—will enable the Lac Courte Oreille Chippewa Tribe in Stone Lake, Wis., to offer native language, crafts, and the traditional Indian arts and standard school curriculum. The smallest grant of \$20,075, will help the Quileute Tribe in Washington to revive its native language on the reservation and publish a Quileute dictionary as well as other classroom materials.

Indian-controlled schools on, or near, reservations in 15 States have been awarded \$3,181,818 for 26 new programs to make school life more rewarding for their students. At the St. Stephens School in Wyoming, for example, the children will have 15 members of the Arapaho and Shoshone tribes working with teachers to make their native

languages, crafts, and history part of daily classroom activities. The Navajo Tribe will use the money at their Rough Rock Demonstration School in Arizona to hire tribal consultants and create bilingual and bicultural courses that can be used by schools on other Indian reservations.

Some \$4 million also has been allocated to meet the educational needs of adult Indians. Sixty-one awards have been made in 27 States. The largest—\$158,387—will continue to fund a program begun last year by the United Indian of All Tribes Foundation in Seattle. It includes employment of Native American consultants for the

development of bilingual and bicultural courses. Also emphasized is education to help Indians adjust to living in cities rather than on reservations and the development of material for remedial teaching to enable students to earn a General Equivalency Diploma (GED). The smallest grant—\$15,000—goes to the Yerington Paiute Tribe in Yerington, Nev., is also scheduled for training leading to the GED for students who were unable to finish high school.

Some \$152 million has been expended in 3,946 grants for the improvement of Indian education since the Act was passed in 1972.

Chippewa Foster Program

The Minnesota Chippewa Tribe has received a \$90,000 federal grant for a foster program designed to place tribal children with Indian families.

The American Indian Foster Care Program, funded by the U.S. Department of Health, Education, and Welfare, will be conducted primarily on the Leech Lake Reservation on a one-year trial period, according to Vince Hill, social services director for the tribe.

The goals of the program include: Reducing the number of Indian children placed in foster homes with Indian parents; and training an Indian staff to work with Indian families.

A recent study conducted by Hill found more than 1,000 Chippewa children in the state are in foster homes, and only one-fourth of these are with Indian families.

Only 2 per cent of Chippewa children in adoptive homes have Indian parents.

Anishnabegs Restrict Hunting

Bad River is a nice country. On the shores of Lake Superior, it isn't much for farming, but the fishing isn't too bad. The Bad River group of the Anishnabew Nation was pushed to the edge of the water by a flood of land-hungry white immigrants generations ago. Now, the Bad River land lands are home to about 1200 Anishnabegs.

But sportsmen like Vince Hill, Bad River is a pretty nice place—the fish are big, and there are ducks and deer. They

come and set up camp, sometimes building fishing shacks, lock buildings for their use. Bad River people weren't happy about the situation—but what could they do?

This spring, just before the opening of fishing season, they did something. They posted signs all over that said: "No trespassing. No fishing, hunting, or trapping on Indian lands or waters without permission."

Oneida Tribe Of The Iroquois Nation

Because of the side taken by the Oneida Tribe during the Revolutionary War, British forces completely destroyed the Oneida Village, burning the houses, destroyed the crops and cut down the orchards. The Oneida came back after the War to desolation and grief. It was enough to separate from their other tribal members, but, to lose their home in the process was enough to cause great depression.

The involvement during all the wars of the United States? The Oneidas fought in Korea and we have left the Sons of the Oneidas in Vietnam, and both World Wars. It was not necessary for the Oneida to enlist and fight in 1929. Yet, the Oneida have been involved and killed in every war and military venture by the USA.

The payment given to the Oneida for the help given to the Colonists? For the homes burnt, the crops destroyed, the orchards cut down and the loss of life during the Revolutionary War, the Oneida of the Iroquois Nation was given an amount equal to about 50 cents per Oneida. For the "feeding of Washington's Army at Valley Forge" the Oneidas were guaranteed a stipend of 50 cents per person per year (to be raised later as the country could afford). This amount is also under attack by the government, and the American Government in 1964 wanted to settle in a lump sum. This was rejected, but the true extent of feeding a starving army at that point in time is still worth more than the Oneida has had to struggle against.

What fear is there for the Oneida being given land? In the Oneida case, there is the cry of increasing the tax base and also the development planned for this area. Another of the factors is the belief that the Oneida Indian will be getting something for nothing (when we deal with any Indian Tribe) who at one time owned all the country, can this be a "logical conclusion"? Is it a moral decision? But, the single most heard reason is that of "Give me land for nothing, and I'll do this and that etc."

The people should take time to study the amount paid to Native Americans—something for nothing—indeed.

The use of the Iroquois Constitution? The Iroquois Constitution known as the Laws of the Great Peace, had in it women suffrage, the initiative and referendum, the recall, universal social security and representative government. It is referred to as the first United Nations. Benjamin Franklin and Thomas Jefferson referred to the Iroquois confederacy in their drafting and writing of the American Constitution. The influence is great, although I see the danger of its rupture—and the tearing apart of democracy is a greater danger than any other known danger, many of the Iroquois social and cultural advantages have not been achieved in this country.

Does the majority society owe the Oneida anything? When we deal with the Indian, (any Indian or Indian Tribe). We are talking about a people who's land was taken, their culture destroyed and their basic rights suppressed. Knowing this I would have to say that land should be made available for the Indian Tribes.

Land that could be used by them, for their own betterment, in a way that they deem right.

What is the extreme difference allowed between Nationalities? I have often heard of the myth of the "Melting Pot Society" and this has made me question this part of American Society. When you take the time to study the advancement and achievements of the American Society you will see that there was room to expand and exploit.

The land was being grabbed and the above ground nutritional and natural elements were exploited.

Later began the rape of the underground and the damming of rivers, changing their course and endangering the water level in the ground.

I do not want to get too involved in this part of the letter, but I will say—it is my opinion that with the slowing down of the growth and expansion of the American Exploitation, there will be two dangers.

(1) The constitutional rights of all minorities and poor people will never be realized. Any examination of the American structure will show the danger and growing threat.

(2) With the controls and laws being threatened, and the groupings of people, that will come of it—there is a danger of a large bureaucracy being unable to answer and meet demands by different groups.

That will cause the extreme danger of the rise of Nationalism. With the breaking apart of bureaucracies and giving equal power to smaller units of governments, these dangers can be avoided.

We The Oneidas We the Oneidas must not believe what has been told to us by our ancestors. We must not blame the whites for their attitudes, as the attitudes

Were learned over a period of thousands of years. Their belief in suppression of beliefs, their belief in the necessity of conformity.

Their belief in the respect of a person in a certain office and, or, position, regardless of their individual merit

and, or, moral attitude toward that office. Their basic respect of greed, regardless of mental anguish and, or, physical damage done.

Their belief in giving their individual rights away to other people—to better the community? We as Oneidas must remember that everything in our life was made to make life more beautiful and responsible, to our thoughts and reasons for life.

We must remember that respect of all life is greater than any appreciation of individual action. We the Oneidas, in the search for truth, must not lose sight of our goals—brotherhood, humanity and respect of all living things.

We the Oneidas, must gather as much strength from within as possible, to gather from without loses individual meaning. (Paul Shenandoah)

Indians Win Tax Dispute

Leaders of the Minnesota Chippewas announced in July that they were informing all Anishnabew who live and work on nation lands surrounded by Minnesota that they do not have to pay Minnesota income taxes.

Anishnabew will also be informed that when they shop in stores located on nation lands, they do not have to pay sales taxes or excise taxes on gas, cigarettes, liquor, and other items.

A spokesman for the Minnesota Commissioner of Taxation said that the native interpretation of a recent U.S. Supreme Court decision is correct. But, he said, the loss of revenue to the state will be very small—about \$350,000. Local and county governments in communities within nation lands will also lose revenues.

The U.S. Supreme Court ruling concerned an appeal of a Minnesota tax law on the Leech Lake nation lands. The couple challenged the adjacent

country's right to collect real estate taxes on their mobile home.

The attorney general's office won before the Minnesota Supreme Court, but the U.S. high court ruled against Minnesota in a unanimous opinion.

The Anishnabew leaders said that all businesses on nation lands will be informed that they are not to collect sales taxes from Anishnabew or withhold wages to pay income taxes for Anishnabew employees.

Native people living and working off the nation lands, or shopping off nation lands, will continue to pay Minnesota taxes.

State Revenue Commissioner was all upset about the court decision, and urged that the court decision be implemented by a refund procedure, whereby native people would pay the tax, but then talk refunds would be made to tribal councils on a per capita

Bibeau Named Director

Donald F. Bibeau has been appointed executive director of the Minnesota Indian Affairs Intertribal Board. It was announced recently by Roger Jourdain, Red Lake, Board chairman.

Bibeau had been acting director since the resignation Oct. 9 of Fred McDougall, who returned to his home reservation at Bois Forte (Nett Lake) to direct operations. Bibeau was named executive director at a Board meeting Nov. 17-18 in Duluth.

He is an enrolled member of the Minnesota Chippewa Tribe. Originally

from Ball Club. Bibeau now lives in Cass Lake. His primary office is in Bemidji.

Bibeau, 40, is a graduate of St. Olaf College, Northfield. He did graduate work at the University of Minnesota and Pennsylvania State University, Philadelphia and American University, Washington, D.C.

He was director of Indian Studies at Bemidji State University before coming to the Indian Affairs agency. Previously, he was Coordinator of Indian Work for the Minnesota Council of Churches.

Background Information Hunting - Fishing Rights

In 1971 Albert B. LeBlanc started court proceedings to test a treaty that was signed by the United States Government in 1836. LeBlanc, a member of the Bay Mills Indian Community, wanted to get an official ruling on Article 13 of the "Treaty With the Ottawa, Etc., 1836". The article he was concerned with referred to the Great Lakes. The treaty was to be exact: Michigan, Huron, and Superior.

Recently Attorney General Frank J. Kelley filed a brief with the United States Court of Appeals for the Sixth Circuit urging that Michigan United Conservation Clubs (MUCC) be allowed to intervene as a party to the State of Michigan) in this case. (United States v. The State of Michigan.) The MUCC was denied this right to representation when it sought to intervene in the case in Federal District Court (Grand Rapids). Chief Judge Noel P. Fox temporarily stopped this group, but MUCC is appealing the decision to an Ohio Court. MUCC carries the endorsement of Attorney General Kelley, who filed this brief which states, in part:

"MUCC is the logical choice to represent the substantial interests of recreational fishermen in this action. It is only fair that the interest of recreational fishermen be represented by their best spokesman."

MICHIGAN UNITED CONSERVATION CLUBS

One spokesman from MUCC termed the litigation a "disturbing mess". Pointing out that he represented over 12,000 recreational fishermen, Tom Washington, the Spokesman from MUCC, accused the federal government of wanting to "wrest control from current Michigan agencies to give to the Indians." Mr. Washington went on to say, "because of a gullt complex the federal government wants to give superior rights to the Indians."

FOURTEENTH AMENDMENT

"That's what we're basing our case on," Washington stated, "You'll find the Indians wanting all the constitutional rights but this one. That's because they are getting more than fair and more than equal treatment under the law."

The MUCC official went on to explain his group's interest in this case. He said that it was important that Michigan be represented by interested people who are not "bleeding hearts" for a cause that is past its purpose. Washington further explained that the Indians were not considering the present situation in Michigan, where everyone has access to state waterways. He suggested that the "melting pot" of American culture should apply to Indians as well.

"The Treaty of 1836 ceded the rights to the land in Michigan; not the rights to the Great Lakes, Hillman pointed out. The fishing rights weren't given to the Indians as a concession, the Indians kept the privileges when they sold the land. The real problem here is, which is the stronger right," said Hillman, "the Fourteenth Amendment or the right of the United States Government to negotiate treaties?"

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Supreme Court, where it should have been in the first place.

WHO WILL WIN? "The Indians will win, hands down," says Hillman. He cited previous cases where any ambiguities in Treaty language are generally granted to the Indians. "The people won't allow it," says Tom Washington, pointing out the number of sports fishermen in the state, but he said the number of sports fishermen in this state.

IMPORTANT ISSUES Whatever happens both sides have stressed that this case has important ramifications. Attorney General Kelley, in his brief states, "This is a very important case. If the plaintiffs prevail, vast fishing areas of the Great Lakes of Michigan which are now enjoyed by all people would be within the exclusive control of the plaintiffs." And, Director Hillman warns, "It's a power struggle with the Indians in the middle, the case will decide who gets to enforce Indian Code, the state, the feds, or the Indians. It's been a very rocky road, but it will set worse."

Both sides mentioned compromise. Kelley wanted a reworking of the 1836 Treaty. MUCC wants a "court of last claims" for everything that could be settled once and for all so that, "we can get on with the business of living here in Michigan." The Commission on Indian Affairs wants a new Treaty. Hillman says, "The state has nothing to be afraid of in the Feds. In fact, if (the state) should be the arbitrator."

ADVISORY This is a big issue. Why not tell your legislator how you feel? For further information see:

Treaty with the Ottawa, Etc. For Ottawas and Chippewas, signed March 28, 1836.

Treaty of Chicago (August 29, 1821) "Right of Indians to hunt on lands ceded while it continues to be the property of the United States."

Treaty of Ghent Established boundaries between Lower Canada (Ontario) and the United States at the Great Lakes.

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Women's News

Recipes

HICKORY NUT SOUP GA-NU-GE

Gather hickory nuts or scalybarks and dry on a rack before the fire. When nuts are dry, crack them by using a large flat rock placed in a flat basket lined with a cloth. Use smaller rock to pound the nuts placed on the larger rock. When nuts are cracked sieve them through sieve basket. Place kernels and small hulls that passed through sieve in the corn beater and pound until it can be made into balls. Roll into balls until ready for use. Ball will keep several days if weather is not too warm.

Place balls in container, pour boiling water over, stir constantly. Do not drink the last bit where hulls are.

RABBIT

A pair of young rabbits, 1 minced onion
2 tomatoes, 2 Tbsp. flour
Bay leaf, sprig of thyme
1 qt. beef stock, salt
pepper, green pepper
(Chives can be used instead of onion)

Clean and cut rabbits into pieces. Let stand overnight in vinegar and onions, thyme, parsley, whole spice, salt and pepper and green or hot pepper. When ready to prepare rabbit remove from liquid, rinse and dry, then fry on all sides. Brown onion in flour, then add tomatoes. Let simmer well before adding hot stock. Let come to a boil and simmer for one hour or more, in all other seasonings. Good served with potato croquette.

BEAN SOUP

1 pound dried beans
1 ham bone
2-3 carrots
2-3 onions
1 cup celery
seasonings to suit taste

Simmer beans with ham bone in water covering both until tender. Add other vegetables and simmer until tender.

NAVAJO CORN SOUP

2 cups of mutton cut fine
8 ears of corn
8 cups of boiling water
1 teaspoon salt
1/2 teaspoon chili powder

Boil the mutton until tender in three cups of boiling water. Add the corn, which has been cut from the cob, the remainder of the boiling water, and the seasoning. Finish cooking and serve.

ACORN MUSH

Grind sweet acorns into flour. Put in a sack and let the running water wash over them until the strong taste is gone. Use as meal for mush.

MILKWEED

2-3 pounds milk weed
1/2 pound salt pork
Seasoning to suit yourself

Wash the milkweed and cut up quite fine along with the meat. Add seasonings, simmer for about 2 1/2-3 hours until tender.

Nature Foods

CRABGRASS

Gather the seeds and cook them like rice for a good breakfast cereal.

CATTAIL

Grows in moist and swampy areas. Boil and bake the roots and eat them like potatoes. Powder the roots and use for thickening soups. Use shoots for salads, similar to cucumber. Mix the yellow pollen half and half with regular flour to make golden pancakes. Makes a good boiled vegetable. Leaves are good for salads or boiled greens.

MILKWEED

Eat the flowers raw, cook the shoots like asparagus.

NETTLES

Leaves can be boiled and eaten like spinach.

PURLANE

Grows anywhere. Gather whole plants and lay to dry in the Sun. Then beat plants with stick to separate seeds, which make a great pancake flour. Dried plants can be cooked in soups or stews. Fresh plants can be eaten as salad.

Nutrition Program Aids Indians

Sixty Indians are currently receiving supplemental foods under a special federal program, and more than 400 will be receiving aid by next month, according to Michael Hill, program coordinator for the United Tribes of Kansas and Southeast Nebraska.

The program, Special Supplemental Food Program for Women, Infants, and Children (WIC), is administered by the Food and Nutrition Service under the U.S. Department of Agriculture (USDA) as authorized by section 17 of the Child Nutrition Act of 1966.

Hill said the WIC program is being conducted through the Community and Health Service in Horton in conjunction with the Kansas Department of Maternal Child Health.

Under the program, nutritional foods are provided for children below the age of five, pregnant women, and lactating women breast feeding infants under one year of age who are determined by a medical examiner to be lacking in basic nutrients. Recipients are given iron- and protein-rich foods such as milk, eggs, cheese, cereals, and infant formula instead of infant formula containing Simlac, Enfamil, and SMA.

Non-Indians can qualify for the WIC program by working under the auspices of a state agency. Federally-recognized Indians may apply directly to the USDA under regulations contained in P.L. 94-106, which amended the Child Nutrition Act of 1966.

Regulations specify that a state agency including federally-recognized Indian groups, may apply for a WIC grant through a USDA regional office on behalf of a local agency within its jurisdiction, defined as an Indian tribe, band, or group that "operates a health clinic or is provided health services by an Indian Health Service Unit."

The state agency's responsibilities include: Administering and distributing the grant; insuring that local agencies maintain their eligibility for the program; designing a food delivery system; and keeping a record

of all costs.

In approving applications, the U.S. Department of Agriculture gives priority to areas either without or wanting to terminate Supplemental Food Programs or Pilot Food Certificate Programs. Second considerations are given to "areas which have the highest incidence of factors such as, but not limited to, infant mortality, low birth weight and low income." This would include many Indian communities where poor health standards and high unemployment are commonplace.

The United Tribes of Kansas and Southeast Nebraska applied for the program through the state and not directly to the federal government, which means they must compete with other state projects for funding, Hill said.

Hill added that the WIC program, which serves six counties, differs in another respect, since it does not work with a central health clinic.

"We are utilizing mobile health units and outreach workers instead of a formalized health clinic to reach people on a closer, more individualized basis," Hill said.

Recipients purchase their supplemental foods at local grocery stores with vouchers obtained at the United Tribes office and WIC clinics.

A few Indian communities have applied for the Women, Infants, and Children Program, but many more that may qualify do not know such a program exists, Hill said.

"An Indian tribe can obtain additional information by contacting a regional office of the U.S. Department of Agriculture. Hill said he and his staff have learned a great deal about administering the program and would be willing to share their knowledge with others.

Interested persons should write: Michael Hill, coordinator, Women, Infants, and Children Feeding Program, 126 East 8th Street, Box 29, Horton, Kansas 66439

Maggie Johns Remembers Past

ANCHORAGE, ALASKA—Maggie Johns is the silver-haired matriarch of Yakutat, a woman who has outlived 11 of her 13 children and still teaches beadwork to the young girls of her village.

She is 81 and not in good health, but three generations have been born in her lifetime, and she has successfully weathered the impact of the modern era on her quiet village.

Yakutat, a town of 475 white and Native people is now the head-quarters for extensive offshore oil exploration in the Gulf of Alaska. Maggie, a Tlingit Indian, grew up there in a community house with 50 families sharing the labor, where the woman cooked while the men hunted. Now she sees jet planes land near her home and oil drilling take place in the bay that once provided much of the food for her village.

Her face discloses in wrinkles as she talks about the old days.

"It used to be the richest town for food. We ate what came off the beach: halibut, herring and red snapper in February, hooligan in March, and salmon in the summer."

"We put up our winter supplies from around our house, blueberries, and strawberries, and sometimes five cases of salmonberries. It's hard to get the food now."

The Tlingit Indians lived a fairly isolated life during Maggie's childhood, with some fur traders and miners coming to town occasionally to take advantage of the local resources. The Indians built their houses out of split logs, "planned up into plants as shiny as little buttons." Today, Yakutat has modern housing developments with modular units built of metal siding.

Life was simpler when she was a young woman. Although not bitter about the inevitability of progress, she clings to the memory of Native ways that seem more wholesome to her.

"We had a law for everything. We knew the Ten Commandments before

the white man came. There was no divorce among us, and girls were watched carefully before they were married.

"We weren't greedy or selfish, and the Native people had no enemies. When we hunted, we hunted for what we wanted to eat. We didn't get more than we could use, and we all shared. The natives lived just like one body."

Maggie is a religious woman, whose faith has roots both in the older Native religion and the beliefs of Protestant missionaries. She still goes to church without fail, but now it is the Protestant church. Her English was learned by reading the Scriptures.

She was born in 1890, and has lived in the same village all her life. In 1898 and 1899 her village was shaken by three of Alaska's most devastating earthquakes, a part of history she can recall well.

But her most memorable adventure came when she was 13 and went by canoe with her uncle to a gold mine where she lived as the only woman among 600 men.

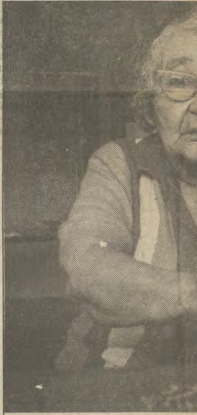
In those days, the Indians would travel as far down the coast as Vancouver by canoe, a distance of some 1,000 miles. "I never got seasick in a canoe," she says.

She was married first at 14, to a Tlingit she describes as "a fine man, a hunting and working man." They had seven children, but he later died of the German measles. She was married again to a man from Mexico, a miner; they had seven children.

Her eyes light up when she speaks of her family. Most of her own children have died, but they have given her 113 grandchildren—63 boys and 50 girls.

"I love children, and if you do things with love you make success," she says. As a midwife in her village, she delivered 43 children, then took care of 163 more who lost their parents.

The Natives teach one another love and charity and trust, before the white man ever came," she says.



ANCHORAGE, ALASKA—"We were born here, and God created this country for us," believes Maggie Johns of Yakutat, Alaska. Maggie (pictured above) working traditional Tlingit bead patterns was born in this remote Indian village 81 years ago, and has lived to see her home become a thriving modern community and to see her 113 grandchildren grow up in a modern world far different from her own childhood world. She has seen the United States Congress settle the

"Alaska Natives' aboriginal claim to their land, and her offspring are all eligible to hold stock in one of the business corporations established to manage the 40 million acres of land and \$982.5 million dollars granted to Eskimo or Aleut and a U.S. Citizen who was living on December 18, 1971, may also share in this inheritance by writing to Pouch 7-1971, Anchorage, Alaska 99510 for an application.

He believes that the basic goals of Restoration have been achieved, much as the stopping of land sales and increased participation of our own people in tribal affairs. But she feels there is much left to be done, in terms of taking care of the "tremendous task of community development, restructuring community institutions and then developing our people who have suffered under termination's backlog of deprivation." She emphasized that in order to overcome the effects of termination, people have to learn to live together as a Tribe again, "and learn to care and share with one another."

When asked what she felt being an Indian was, Ada responded emphatically "more than a head and a braid and brown skin! It's having a feeling, a caring and concern for your Tribe and all people. Being Indian is not just saying you're an Indian, but having pride that is reflected in our words and deeds. In other words, it means work!"

Memories living on the Reservation today have a better life style than ever before, according to Ada, and our people can take advantage of the best of both worlds. But, there are a few educated Indians in every field that

"It's because you're willing to die that you live long," she says.

"If you're scared to die, you go a long time ago." Maggie has lived long enough to see the United States Congress settle her people's aboriginal claim to their land. In 1971, Congress settled the Alaska Native Claims Settlement Act granting Alaska Natives 40 million acres of land and \$982.5 million dollars. Business corporations have been set up to manage these lands and monies. Maggie and all of her children and grandchildren, no matter where they live today, are eligible to hold stock in these corporations and receive dividends from them in the future.

Anyone who is at least one-quarter Alaska Indian, Eskimo or Aleut, and a U.S. citizen who was living on December 18, 1971—the date the Act was signed into law—is also eligible to share in the Settlement. Applicants may be requested by writing to Pouch 7-1971, Anchorage, Alaska 99510. Those who think they may be eligible should write immediately: completed applications must be submitted by January 2, 1977.



Ada Deer Retires

"I feel my greatest accomplishment has been Restoration because we have touched the lives of every Memominee. It has been a privilege and honor to work and serve for the Tribe and to have the support of the community—because without their support, there are no leaders."

These are the words of Ada Deer as she prepares to step down from her post as Chairperson of the Memominee Restoration Committee, the interim governing body of the Memominee Tribe. She has served as Chairperson since May of 1974, during one of the most challenging eras in the Memominee Tribe has ever faced. She feels often leaders don't know when to quit; to leave and let others carry on." According to Ada, it is her time to step down—both personally and professionally.

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Memories living on the Reservation today have a better life style than ever before, according to Ada, and our people can take advantage of the best of both worlds. But, there are a few educated Indians in every field that

there is a real scarcity of trained, professional people willing to work on the Reservation. Ada summed up her feelings this way: "In order for our Tribe to advance, Reservation youth will have to leave and get an education before returning home to live."

Unity, she feels is not possible, because Indian people have been talking about uniting ever since Columbus arrived. "To be unified, people would have to put aside their own difference and interests for the benefit of the Tribe."

In addition, she thinks they would have to rid themselves of negative attitudes, their jealousies, and ask what they can do for the Tribe instead of what the Tribe can do for them. In the Memominee situation, according to Ada, is the responsibility of the new leadership to increase tribal unity and overcome these difficulties. It is a challenge for our people to understand and improve the quality of Reservation life by learning what's going on in the world, because what we do affects the world and vice versa.

When asked how she felt other Indians viewed the Memominee, she responded, "I feel they are in awe of our achievements, although mystified by how we did it. We've showed the Indian world that the government can be responsive and that gives others hope. But there are a few who are envious and resentful because of the grant monies we've received and because of our success. You can't avoid it."

In terms of her plans for the future—Ada enthusiastically exclaimed, "have passport will travel." And then in a more serious tone of voice added that she was going to move to Madison and become involved in the academic community.

Ada Deer has put in a great investment of her time and energy for the Memominee Tribe. She has consistently put aside her own personal goals for the betterment of our people. Now she will be a success in whatever she chooses, she has proven it to the Memominees.



Book Reviews

Walker River Paiutes

Walker River Paiutes, a tribal history, is the story of a people who lived along the shores of Trout Lake (or Walker Lake as it is called today) in the Great Basin country of Nevada. It is a story written from the point of view of the trappers, a band of the Northern Paiute Indians. Letters and reports written by early white trappers and explorers, the Indian agents, newspaper journalists and interviews with the older members of the tribe all helped the native author tell of the origins of the People, about the first intruders, the formation of the reservation, the ghost dance prophets, the life styles, the Indian agency, the tribal councils, the court cases, the sports and the sea serpent in Walker Lake. The invasion of Paiute homes, the taking of personal property, the destruction of animal and plant life, and mistreatment of these people by the local militia, is told in Walker River

Paiutes by an Indian author who knows the history of his people. This author gives us the lives of the People in truth, in agony and in historic perspective. The book is the first to be published by the history project of the Walker River Paiute Tribe. Price: individuals—\$8, plus postage; book stores, libraries, schools—\$4.80 plus postage. Also available from the Tribe are the following materials produced by the "Nevada Indian History Project for use in instructing Nevada Indian history and culture. Books: Personal Reflections of the Shoshone, Paiute, Washo. A series of short narratives. Paperback, price: \$2.50 plus postage. Life Stories of our Native People: Shoshone, Paiute, Washo. A series of biographies. Paperback. Price: \$2.50 plus postage.

Nuwuvi: A Southern Paiute History—Hardbound. Price, \$7 plus postage. Numa: A Northern Paiute History—Hardbound. Price, \$7 plus postage. Wa-She-Shu: A Washo Tribal History—Hardbound. Price, \$7 plus postage. Filmstrips: Four film strips with narratives on each of the Nevada Tribes: Northern Paiute; Southern Paiute; Washo and Western Shoshone. Price: \$12 each plus postage. Photographs: Indians of Nevada: A photographic history—A set of forty 8x10 photos with captions. Price: \$75 plus postage. Maps: A set of six maps depicting traditional lands of the four Nevada Tribes. Price: \$30 plus postage. Contact: Joanne Mendoza, Tribal Historian, Walker River Paiute Tribe, Resource Center, P.O. Box 190, Schurz, NV 89427.

Education Of Little Tree

When Little Tree is loved and orphaned, he goes to live in his Cherokee grandparent's Tennessee log cabin in the mountains. From there he learns the simple, imperishable Cherokee ethic of living to give love without expecting gratitude, and to take from the land only what you need. THE EDUCATION OF LITTLE TREE is the autobiographical story of Forrest Carter, whose Indian name is Little Tree. He has written two other novels for Delacorte Press—Eleanor Frieder, which was Texas, critically acclaimed, which was about a Jewish boy from a shreepcreeper to learn to live

JOSEY WALES, and its sequel, THE YENGLANCE TRAIL OF JOSEY WALES. THE EDUCATION OF LITTLE TREE, which Delacorte Press—Eleanor Frieder published on October 13th, illuminates the almost mystical connection between the Indian and his land—a feeling that goes far beyond what we call ecology. Little Tree bears the true story of the Famous Cherokee Trail of Tears, and why it is not the Indian who wept but the watching white man. From a Jewish orphan, he learns to learn on charity, from a shreepcreeper he learns to un-

derstand misplaced pride. He escapes death through his grandfather's courage and confronts, for the first time, the hypocrisy and brutality of white Americans. The story reaches its climax as Little Tree endures a brief, harsh stay in a sanctimonious denominational orphanage, and returns home to share the bitterness and splendor of his grandparents' old age. Forrest Carter, who is Storyteller in Council to the Cherokee Nations, has been called a "first-rate yarn spinner, a great talent" by King Features Syndicate.

The Dog Story

Title: Dog Story Author: Oren Lyons (Turtle Clan, Onondaga Nation, NY) Publisher: Holiday House, 18E, 53rd St., New York, NY 10022 Price: \$3.95 Description of book: Hardbound—4" x 8 1/2"—32 pages—two illustrations on the book jacket. THE DOG STORY tells of a boy's love for his dog, Smudge first came into the boy's life when he noticed other children teasing her. Her owner gave her away because she was too vicious to have running loose. Much time and care on the boy's part turn Smudge

Both the boy and his dog live in an Indian community where food and other material comforts are frequently in short supply. Eventually the boy becomes aware of the dog's unusual ability as a hunting companion. The two of them become a team to supply much-needed meat for the family table. As with most family dogs, this one manages to cause some problems, along with the joy he brings into the life of his young owner. Oren Lyons has illustrated his own books with nine sketched portraits that give a realistic and modern flavor to his book.

Song From The Earth

SONG FROM THE EARTH: American Indian Painting, by Jamake Highwater, to be published by Little, Brown and Company (A New York Graphic Society Book) on November 23, 1976. Price: \$19.95, 32 color, 130 black-and-white illustrations. Indian painting—from the nostalgic drawings by young braves impressed far from home in the 1870s to the expressionistic paintings of Fritz Scholder today—is a rich, vital, and unique strain of American art. Its moving and often controversial story is ably told here by Jamake Highwater, an Indian writer trained in history and anthropology who is very close to the art and artists he discusses. From his extensive research, travel, and interviews has come the first history of Indian painting ever written for the general reader. Mr. Alvin M. Josephy, Jr., of the American Heritage states: "It is a stunning book and a stunning achievement—a landmark work that has long been needed. No longer can American Indian painting be dismissed. Jamake Highwater deserves the widest audience possible for this important and sumptuous book." In the opening chapters Mr. Highwater describes the Indian world view

and its "otherness" from that of white people. A look at pre-1900 art forms—rock pictographs, kiva murals, rock painting, and sand painting—prepares us for the book's main theme, twentieth-century painting. At the turn of the century a few lone Indians in the Southwest struggle to paint, sometimes with encouragement but more often against great obstacles. Eventually some formal art training became available to the Indians in three centers: The Studio in Santa Fe; the University of Oklahoma; and Bacone Junior College in Oklahoma. The resulting Traditional Style flourished through the 1940s, and Highwater argues that it represents a flowering of a nationalistic spirit that was essential for the survival of Indian identity.

As Indian artists become aware of avant-garde European painting, the younger or more adventurous ones turned to non-Traditional styles and themes. Their experimentation, fostered since the early 1960s by the Institute of American Indian Arts in Santa Fe, has been often unacceptable to the older generation. A healthy controversy between many older and younger painters exists today, and it is

revealed in an important series of interviews with Highwater. Nine leading painters, such as Fred Kabotie, Black Bear Besin and Fritz Scholder, talk frankly about what it means to be an Indian painter today. "Each interview blends autobiography with sharp, sometimes poignant comments on their own painting and on Indian cultural identity—all revealing distinctive Indian sensibilities and vitality."—Publishers Weekly.

About the Author

Jamake Highwater is the author of Indian America (Fodor), and his articles and reviews have appeared in many leading publications, including the New York Times, Esquire, Saturday Review, Vogue and the Chicago Tribune. Mr. Highwater has been honored by election to the White Buffalo Council, an organization of leading American Indians from all Tribes. Recently he was appointed American Indian Consultant on the New York State Council on the Arts, Special Programs, with responsibility to evaluate and to help inaugurate activities in the arts among New York State's large Indian population.

Native Americans Highlighted

INDIAN-WHITE RELATIONS: A PERSISTENT PARADOX focuses on resources for Indian historical research in the National Archives and elsewhere, and examines Indian-white relations at various points in the history of the United States. Interest in Indian affairs has markedly increased in recent years with the establishment of Indian studies programs in schools throughout the country, the publication of articles and books about Native Americans, and protests and confrontations initiated by Indian activists. Concurrent with this activity has been heightened awareness and usage of Indian-related records and documents housed in the National Archives and Records Service.

The tone of INDIAN-WHITE RELATIONS is set by F. Paul Prucha's thought-provoking article entitled "Doing Indian History." Prucha argues for an objective, broad-minded approach to Indian scholarship. The richly researched papers that follow trace Indian policy in the United States from frontier expansion in the pre-Civil War era, with its attendant problems of disputes and calvary and Indian Warfare; to the efforts to assimilate Indians in the nineteenth century; and the modern-day practices of federal Indian policy. This historical account of Indian-white relations is treated in such articles as: "From Civilization to Removal: Early American Indian Policy" by Herman J. Viola. "The Frontier Army: John Ford or 'Red' Penn?" by Robert M. Utley. "The Reservation Policy: Too Little and Too Late" by William T. Hagan. "The Bureau of Indian Affairs, 1972" by Louis R. Bruce. Also included in this volume are discussion of source materials both inside and outside the National Archives system. The source materials section includes an essay that outlines the standards used in appraising Indian records for Indian record collections in Oklahoma, and the archives of the Duke project in American Indian oral history.

INDIAN-WHITE RELATIONS: A PERSISTENT PARADOX is stimulating, informative and handsomely illustrated. It is essential reading for scholars, students, and general readers interested in Native Americans, their heritage and their future. Jane F. Smith and Robert M. Kvasnicka served as coeditors of records in the National Archives and is director of the Civil Archives Division. Mr. Kvasnicka is assistant chief of the Natural Resources Branch in the Civil Archives Division. Address orders and inquiries directly to Howard University Press. Price \$15.00; ISBN 0-88228-654-8

Makahs Rediscover Past

Ozette, Wash.—Imagine that one night your neighborhood suddenly was buried under a torrent of mud. The centuries pass. Other houses and buildings in your town that survived the mudslide have vanished. Your descendants have forgotten how you lived. Three hundred years later, archeologists unearth the houses in your neighborhood—and find a Pompeii. A mixing bowl, a screwdriver, the TV, in fact everything in your house the night of the mudslide have been preserved under layers of sticky blue clay. Archeologists figure the slide must have hit in the spring or summer. Green tree leaves are sealed in the goo. Your descendants are ecstatic. Suddenly they have a window on their past. They plan a museum—and even go to court to win certain rights that were yours, using your household belongings as evidence. It has happened this way in Ozette, a Makah Indian village where four cedar-planked longhouses were buried—and preserved—by a mudslide that rolled down a bluff more than 300 years ago. Ozette has been hailed as "North America's Pompeii," "a time capsule," "an archeologist's dream." It is helping the Makah descendants of that village reconstruct their history and establish their ancient right to fish off the Washington coast.

Located on the Pacific Ocean near the rugged, forest-hemmed tip of the Olympic Peninsula, about 150 miles west of Seattle, the houses are being excavated under the direction of Dr. Richard D. Daugherty, professor of anthropology at Washington State University. Daugherty, in his early 40's, was born on the peninsula and has been poking around its beaches and rain forests since he could walk. He and a team of colleagues and archeology students have been there since 1970. They expect to continue five more years. The wet muck, 8 to 12 feet deep, seeped off air, preserving almost everything except flesh, animal skin and feathers. There is no estimate yet of the number of people buried. The slide may have been triggered by an earthquake, Daugherty says. It's strange to sense a bond of community with a people so long dead, but the bond is there as tens of daily life are taken from the site. The team has recovered and catalogued almost 40,000 artifacts—conical rain hats woven of spruce roots, baskets, wooden bowls for the seal oil they dipped their food in, mats, fish hooks, combs, harpoons, rope, knives, canoe paddles, bows and arrows, splitting wedges, looms, and green ferns and cedar leaves that quickly turned brown when exposed to the air. The Ozette dig has shown that the Makah were a rich and well-fed people with time for art—unlike their descendants today, a tribe of 1,000 that

just manages to make a living from fishing. The ancient Makah were seal and whale hunters, occasional slave-owners, weavers of baskets, makers of exquisitely carved boxes, spinners of blanket yarn from dog hair. The Daugherty team found several steel chisels and knives. How did the Makah get them? It was a Stone Age culture. Daugherty speculates that the steel might have come from disabled Japanese junk that drifted across the Pacific and came ashore. The blades' composition is like primitive steel known to have been produced in Japan as early as the eighth century. The metal also could have been traded down from some bridge of contact between Asia and Alaska, Daugherty says. Another striking item is a whale fin carved of red cedar and inlaid with 700 sea otter teeth. Nothing comparable exists in any collection or is mentioned in any report, says Daugherty, except for a drawing made by an artist with Captain Cook's third voyage, which touched the Northwest coast in 1771. Daugherty believes the effigy was used in a rite before the Indians went whaling. Killing the huge animals from frail canoes, like going to the moon, was not something even one did. Like astronauts, whalers were special people in the community. The archeologists use hoses instead of shovels to uncover the fragile artifacts. Water is pumped from the ocean. To an outsider the dig looks like a mess of broken wood and whale bones in a mud hole. To the team, it's pure gold. The unearthed artifacts are protected from deterioration by a waxy preservative in which they are dunked. The seafaring Makah made fishing nets from, of all things, the fierce stinging nettles abounding in the area. They boiled the nettles to remove the formic acid poison, then wove the nets from the tough fibers that remained. The discovery of nets in one of the four buried houses has helped today's Makah tribe members establish their traditional right to net fish during all seasons. The federal government was about to rule against netting by the Indians on the ground the practice had been introduced by whites. The Ozette find established beyond doubt the existence of nets before white men came. Before Ozette, the modern-day Makah had known his people's past only since 1800—and only through white men's writings. The ancient Makah, like most Indians, had no written records. Makahs lived on Ozette until they had to move to Neah Bay, about 35 miles away in the 1920s because there was no school in the village. Whales and seals

migrate closer to shore at Ozette than anywhere along the Northwest coast. Radiocarbon tests show that man has occupied Ozette for 2,500 years. The Makah are enthralled at the richness of their past. "Habitat books and seal oil bowls were part of their livelihood, even their survival," says a Makah leader, Joseph Lawrence, Jr. "But still they had time for carving, for decorating their things. Seeing the artifacts helps you dream of how they lived then. It must have been a peaceful way of life." Several teenage Makahs work at the dig. Tribal elders often help to identify items found. The dig is part of the Makah reservation and is funded with federal and private funds. Each year about 65,000 tourists hike four miles through an evergreen forest to the seaside site. This summer work began on a \$1.7 million museum and cultural center at Neah Bay. The Makahs will reconstruct one of the four buried houses, using as much as they can of the original materials and artifacts. Although archeological interest in Ozette goes back to 1967, it was not until the winter of 1970 that the buried houses were discovered. High tides and unusually large waves undermined the bank in the central part of the former village, exposing telltale planks and timbers. Instead of puzzling over a bit of bone to determine whether it was part of a knife or fish hook, Daugherty found he could study scores of whole knives and hooks, spears and harpoons. There were no charred shell fragments to send for analysis to find out if any ancient had dined on clams or oysters. There were clearly identifiable plates of whole shells preserved in the clay. After Ozette, it's going to be rather dull and commonplace to go back to scraping up arrowheads and jawbones, Daugherty jokes. Gerald Grosso, project conservator— he stores the Ozette artifacts at a Neah Bay laboratory—says the ancient Makah lived in extended family groups—like you'd invite for Thanksgiving dinner—about 25 or 30 to a house. The houses averaged 35 by 65 feet. Rich families, like the whalers, kept slaves, captured Indians from rival tribes, as evidence of their wealth and power, much like today's business baron might keep race horses. The sea was so good to the Makah they rarely troubled to hunt the deer and elk in the forests, the diggings show. Agriculture, too, was unnecessary. The forest provided roots and berries to balance their diet. Says Grosso: "Perhaps the best thing about Ozette is that the artifacts, the likes of which exist nowhere else, are not leaving the Makah. It's all staying here, to be cared for by the lineal descendants of the people of Ozette."



Poetry and Features

A Long Time He Stood

A Long Time, He Stood
 A long time he stood
 upon our Mother Earth
 and looked across his land.
 In every direction
 his eyes could see,
 the law of Nature being fulfilled.
 Game ran free
 in the valleys, on the mountains
 and the prairies.
 Rivers, lakes and streams
 flowed pure,
 and abundant with fish.
 The wind blew
 sweet and fresh,
 bringing the smells
 of other living creatures.
 He heard children laugh,
 women sing
 and braves re-counting their deeds.
 With hands raised
 heart full,
 he gave thanks
 to the Lifegiver,
 he was happy that day.

A long time he stood
 upon our Mother Earth
 and looked across the land.
 The towering cement
 was hiding
 and replacing Nature.
 Game was scarce
 forests dying
 and highways criss-crossing
 all the country.
 Lakes, rivers and streams
 bloated with garbage
 and dead fish.
 The wind blew heavy
 with pollution
 and odors of decay.
 Few children laughed
 no songs to sing,
 voices of braves had faded away.
 With hands raised
 empty heart,
 he wept
 to the Lifegiver,
 he was sad that day.

Jan Harvey

An Indian Prayer

An Indian Prayer
 O Great Spirit,
 Whose voice I hear in the winds,
 And whose breath gives life to all the
 world,
 hear me! I am small and weak, I need
 your strength and wisdom.
 Let me walk in Beauty, and make my
 eyes
 ever behold the red and purple
 sunset.
 Make my hands respect the things
 you have
 made and my ears sharp to hear your
 voice.
 Make me wise so that I may un-
 derstand the
 things you have taught my people.
 Let me learn the lessons you have
 hidden in
 every leaf and rock.
 I seek strength, not to be greater than
 my
 brother, but to fight my greatest
 enemy-myself.
 Make me always ready to come to
 you with
 clean hands and straight eyes.
 So when life fades, as the fading
 sunset,
 my spirit may come to you
 without shame.

Listen

Listen
 Listen my brothers and sisters,
 Listen my parents and children,
 hear the Words of the Creator,
 As he whispers through the trees.
 Words of peace, love and wisdom,
 who to some is a chilling breeze.
 Though our people have slept for
 many years,
 their spirits remained aflame,
 reflecting upon the bygone tears,
 and by remaining faithful to the one,
 have overcome their fears.
 Now we are arising from that long
 and tortured sleep,
 to fight for our people, for the sickly

babes who weep.
 Our cries go to the rivers,
 to our forests torn with grief,
 to the sun whose rays of power, give
 us food to eat.
 Though we have been cast to the
 depths of despair,
 our spirits could not be beat.
 But hear my word of warning, all you
 I love so dear,
 who by blood we are as one, as one
 with the universe,
 let us remember the Ways of our
 Fathers, and avoid another curse.
 Bertha Richardson
 Swift Fawn.



AUGUSTUS WEBB-76



Thunder and Uk'ten'

My Cherokee uncle told me; when
 everything used to talk,
 Thunder, and the dragon Uk'ten' had
 a fight; Thunder was losing.
 When a boy came, and shot Uk'ten'.
 Thunder got stronger; on his loudest
 trumbler, killed weakened Uk'ten'.
 That's why to this day it thunders;
 a man helped him; this
 Thunder is friendly.
 It had been Uk'ten' he can
 kill by smelling you;
 touch him, your arms falls off.
 He'd laugh when he said this,
 red scar on his chin,
 cut by some white boys.
 He'd tell about the time he
 dynamited a white church,
 North Carolina, in thirty-eight;
 they'd ruined a wood
 to build their temple. We're all
 changelings, he'd say, move in and
 out of life with the animals.
 He had dreams of changing shapes;
 he'd escape welfare.
 Talking to animals and listening
 to their songs,
 Dying, he needed animal magic
 to live forever,
 stop good doctoring from
 being turned back.
 Smoking bulldozers took his
 home for highway.
 Turtle died when the creeks went
 Deer left under the flame.
 He threw himself under a grader,
 and the orange steel Uk'ten'
 broke his leg.
 I remember last time I saw him;
 selling souvenirs in a store,
 calling himself Chief.
 Afraid Thunder might blow
 the city down.



American Indian Contributions

Most of us know that the American
 Indians grew tobacco, potatoes,
 peanuts and other important crops
 and taught the white men how to
 raise and use them. Most of us know
 that the Indians showed the first
 New England colonists how to plant
 corn and harvest it, and that many
 colonists would have died without
 their help.

A few of the contributions of the
 Native American to this civilization
 are listed below:

Corn, Maple Sugar & Syrup,
 Canoe, Wildowl Decoy, Popcorn,
 Potatoes (White & Sweet),
 Toboggan, Cotton, Wild Rice,
 Avocado, Snowshoes, Rubber, 14
 varieties of beans, Chocolate
 (Cacao), Moccasins, Pipe Smoking,
 Squash, Peanuts, Kyak, Pumpkins,
 Buckskin Jacket, Cranberries,
 Tobacco, Cigars.

Homo-Sapien

Homo-Sapien
 You are like an eagle,
 free, uninhibited,
 strong, lofty,
 wise.
 With eyes so intense
 they see into the soul.
 You are like a fox,
 sly, cunning,
 and graceful as
 the Gazelle.
 You are like a cat,
 Soft, cuddly,
 tender, and
 loving.
 You are like a lion,
 proud, majestic,
 and fierce when
 your domain is
 threatened.
 You man!
 You are woman!
 You are Homo-sapien!
 Can man ever be,
 as smart as a tree.
 From mother earth,
 the tree eats free.
 The great Wainaboojou
 was as wise as could be,
 when he made me
 like my brother, the Tree.

Contributed by 'Sis' Newago—R.R.I.
 Bayfield, Wisconsin 54814
 Member of the Red Cliff Chippewa
 Tribe.

We Shall Endure

"As Indians we will never have the efficient organization that gains great concessions from society in the marketplace. We will never have a powerful lobby or be a smashing political force. But we will have the intangible unity which has carried us through centuries of persecution. We are a people unified by our humanity — not a pressure group unified for conquest. And from our greater strength we shall wear down the white man and finally outlast him... WE SHALL ENDURE."



AUGUSTUS WEBB