



The Mishnabe News

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



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Interior Secretary Neutral

WASHINGTON, D.C. — Secretary of the Interior Cecil D. Andrus told Bureau of Indian Affairs employees March 31 that he has taken no position—pro or con—on the American Indian Policy Review Commission recommendation to remove Indian affairs from the Department of the Interior in favor of a separate, independent agency.

Andrus, at a meeting with the BIA employees in Washington, D.C., said that his initiation of a process to affect the appointment of an Assistant Secretary for Indian Affairs should not be interpreted as a pre-judgment of the separate agency recommendation. He said that he was moving to recommend someone for the Indian Affairs job because it appeared that it would be some time yet before any decision would be made on the AIPRC recommendation.

Under Secretary James Joseph, who was sworn into office March 23 and who has been playing a leading role in Indian affairs in the Department,

reported that 75 tribes responded to the Secretary's request for nominees for the Assistant Secretary post. He said that 37 persons were nominated, a profile of qualifications prepared for each of them and a smaller number selected for further consideration. He said that there would be further consultation with Indian organizations, interviews with final candidates and then a recommendation made to the President.

Joseph said that it would probably be a few weeks before a recommendation would be made to the White House and require some time after that to have an appointment made and confirmed.

In a question period, Andrus was asked if he had reason to think that Indian tribes supported the AIPRC recommendation to establish an independent agency for Indian affairs. Andrus replied that some tribal chairmen had expressed their support for the move, but he did not know if this was a majority opinion.

News Briefs

REPRESENTATIVES - INDIANS, MEET

WASHINGTON, D.C. — President Carter's personal representative, Judge William B. Guter, attended a White House meeting March 29 with officials of the State of Maine and representatives of the Passamaquoddy and Penobscot Indian tribes. After a two-hour negotiating session, Stuart Ross, an attorney representing one of the tribes, said "we're still very far apart." Ross said that Guter, who is retiring as a Georgia Supreme Court Justice, pledged "he would be a catalyst" in the dispute that "has seen a lot of heat and very little light." Guter is expected to make a recommendation to the President within 90 days, probably pertaining to efforts to bring about a Congressional resolution of the matter.

CHILD WELFARE PROGRAMS

WASHINGTON, D.C. — A year-long study found that "ignorance of tribal cultures, especially of the importance of the extended family, clan systems and tribal child-rearing practices have often resulted in child welfare services that weaken rather than strengthen Indian families." This was one of the surprising results of a study of 10 reservations and 7 urban Indian communities. Another was that the situation could be improved by training and hiring more Indians as child welfare service workers and increasing the involvement services were legal and jurisdictional problems arising from the social service system. Some states, the report said, are reluctant to put up the 25 per cent matching share to receive Federal Title XX funds for social services for Indians, because Indians are exempt from State and local taxes. Write Children's Bureau, OGD, P.O. Box 1182, Washington, D.C. for the report.

MONTANANS DISTRIBUTE BOOK

The Secretary of the Interior and other Washington officials have received copies of the book entitled *Indian Treaties American Nightmare*. It is being distributed with the compliments of Montanans Opposing Discrimination. The book opposes special Indian hunting and fishing rights and other rights flowing from the relationship of Indian tribes with the United States, including all elements of tribal sovereignty. Written by C. Herb Williams and Walt Neubrech, *American Nightmare* (\$5.95) is being published by Outdoor Empire Publications, Inc., P.O. Box C-19000, Seattle, Wash. 98106.

FREEZE HITS SCHOOLS

The Presidential freeze on federal hiring is creating difficulties for BIA schools. The federal bureaucracies have been instructed to leave one of every four vacancies unfilled, which seems to be generally an effective, efficient way to reduce continually expanding federal employment rolls. It doesn't work very well for schools systems, however. Each classroom of children still needs a teacher—whether there is a hiring freeze or not.

REPORT ADVOCATES INDIANS

The final report of the American Indian Policy Review Commission, culminating a two-year study, recommended that tribes be given full legal power to run their own affairs, including the power to tax non-Indians and control waterways, fishing and hunting on reservations. The more than 100 recommendations strongly support tribal sovereignty, representative Lloyd Meeds, one of the six Congressional members of the Commission, filed a strong dissent to the report—objecting primarily to the exercise of tribal sovereignty over non-Indians on the reservation. The commission severely criticized BIA and recommended the removal of Indian Affairs from the Department of the Interior. The report is to be circulated for review and comment before going to Congress on May 18.

LAND IN U.S. TRUST

Sault Ste. Marie, MI—Four parcels of land on Shunk Road have been conveyed to the U.S. Government to be held in trust for the Sault Ste. Marie Tribe of Chippewa Indians which intends to establish a reservation on the area.

The land was taken in trust on March 14, according to Bureau of Indian Affairs Michigan Agent Mike Fairbanks, and the deeds were recently filed with Register of Deeds Roger Malette.

Recorded sale price was \$50 for each of two parcels, plus one dollar for two others, for a total cost of \$1,002.

The property was acquired by the Tribe for a 65-unit low income and elderly housing development, to be funded through the department of Housing and Urban Development.

The Sault city commission has voted formal opposition to \$2.6 million plan, but HUD officials in Detroit say that city approval is not necessary once the land is in trust ownership.



Baraga downed Hannahville 56 to 45 in the second round of the YMCA All-Indian Basketball Tournaments which were held at Northern Michigan University. Baraga then went on to defeat Peteski 61 to 54 in the consolation game. (See related story on page 4.)

Carter Increases Health Budget

WASHINGTON, D.C.—President Carter's proposed budget for Fiscal Year 1978 includes a considerable increase for the Indian Health Service over what had been suggested in the Ford budget.

With an increased budget, the Indian Health Service (IHS) will be able to provide the same level of services in 1978 as proposed in 1977, but the new administration could significantly change the IHS budgetary outlook.

For 1977, the IHS received approximately \$345 million to support its health activities. The 1978 figure, as proposed by Ford was to be \$384 million. Carter has increased this figure to \$424, broken down, \$350 million to go to the service budget, and \$74 million to the facilities budget.

This increase, however is negated by inflationary factors. The proposed budget will provide only the same level of services as the 1977 programs because of inflated costs of contract care, supply costs, patient services and mandatory increases.

IHS estimates that it is currently satisfying only two-thirds of Indian health needs and that the remaining one third is an across the board figure of "unmet need."

The new budget will only, if even, allow for the program to continue the services provided under the 1977 program—services that were not adequate to meet existing needs.

The last five years have shown a 5 per cent increase in out-patient services and a two per cent growth in admissions and that pattern is expected to continue.

Inflation is reflected specifically in

areas of contract care, supply cost, and contract services other than health care. Contract care is defined as care received at a non-Indian hospital, such as an in-patient requiring specialized surgery not available at an IHS hospital. This is 18 per cent of the total IHS budget. Contract services include laundry, trash removal, community health representative program, etc. Supplies include items such as drugs, medicines and lab costs. All have increased rapidly in cost, causing IHS to require a larger budget.

The first priority in making program allocations is the provision of health care, hospital, out-patient clinics and general health needs.

Dr. Emory Johnson, director of IHS, is encouraged because of the appointment of Joseph Califano, Jr., as new Secretary of Health, Education and Welfare.

"I would be optimistic that the Secretary would be supportive of Indian interests. Every day we have had some indication that the budget has gone up. We've never seen a decision that has been an adverse decision. Our only complaint is that it has not gone up enough."

IHS is also encouraged by Carter initiated interest in IHS, which has been seen in the form of White House Domestic Council requests for IHS budgetary material.

Past administrations have not always been a source of optimism for the IHS director. He described the Nixon era administration as "non-learners," and said "in having to defend their budget, we found ourselves between a rock and a hard place."

Ottawa Claim Awarded

WASHINGTON, D.C. — Proposed regulations to govern the preparation of a roll of Grand River Ottawa Indians are being published in the Federal Register. Action Commissioner of Indian Affairs Raymond V. Butler announced recently. The roll will be used for a per capita distribution of about one million dollars awarded by the Indian Claims Commission.

A question about the payment of these funds was put to President Carter during his telephone-question program March 5. It was asked by Mrs. John Ritchie of Georgetown, Ky., who identified herself as a member of the tribe.

The award represents additional

compensation for more than one million acres of land in southeastern Michigan ceded by the Grand River Band of Ottawa Indians under the treaty of August 29, 1821.

According to the regulations, a 1996 roll of Ottawa and Chippewa Indians in Michigan will establish an eligibility base. A person, of a lineal ancestor, must be listed on that roll. Other requirements include at least one-quarter degree of Grand River Ottawa Indian blood and United States citizenship.

Applications for enrollment will be handled through the BIA Michigan Agency at Sault Ste. Marie, Michigan.

PELTIER FOUND GUILTY

Fargo, N.D. — A federal court jury on April 18th found American Indian Movement leader Leonard Peltier guilty of the murder of two FBI agents on the Pine Ridge (S.D.) Indian Reservation June 26, 1975.

The defense announced that it would appeal.

When the verdict was announced, AIM members broke into tears. Outside the federal building, they began drumming funeral songs.

Peltier, 32, went on trial six weeks ago for the slayings of agents Jack Cole and Ronald Williams. Last year in Cedar Rapids, Iowa, two other Indians, Robert Robbeaux and Darrell (Dino) Butler, were acquitted of the murders.

Judge Robert Benson turned the case over to the jury April 16th with instructions to find Peltier guilty of first or second degree murder or to acquit him.

The jurors deliberated 10 hours. Defense Atty. Elliot Tinkoff said the appeal would be based upon inflammatory evidence concerning previous activity of Peltier in Oregon and Wisconsin. Peltier is wanted in Milwaukee for the attempted murder of two police officers in November, 1972.

Michael Anderson, 18, was a key witness. He testified that Peltier was standing near agents at about the time they were killed while trying to serve warrants.

Michigan Indians NEW HEALTH SERVICES

SAULT STE. MARIE — Health care services will soon be available to Michigan Indians through the Michigan Indian Health Board (MIHB). Created by the federal Indian Health Service, MIHB is the first non-reservation Indian health board in Michigan.

Recently, Anthony L. Nertoli was appointed as Executive Director of MIHB. According to Nertoli, the purpose of the MIHB is to develop a health care delivery system for the non-reservation Indian of this state which includes rural and urban areas. Nertoli, a Native of Sault Ste. Marie, is also serving as a Commissioner on the Michigan Commission of Indian Affairs.

The need for this agency (MIHB) came about through the implementation of Public Law 94-487 and of the recommendation of the American Indian Policy Review Commission. Currently, "urban Indian health needs have gone largely unassessed, other than basic assumptions that the health problems of urban Indians are similar to those of rural Indian communities and those of reservation communities. Existing off-reservation health agencies have not, for the most part, assumed responsibility toward either assessing or meeting the specific health needs of urban Indians."

The objectives of the Michigan Indian Health Board are:

- To assure that Indian people of a non-reservation status have access to comprehensive health services.
- To identify and make maximum use of existing health care resources, by using new approaches and concepts directed at combining, coordinating, and strengthening health service delivery resources and activities through establishment of linkages between primary, secondary, and tertiary care.
- To attract and use non-physician personnel wherever possible to extend the capacity of physician providers.
- To integrate primary care services into a complete system of health care delivery that is financially viable, professionally attractive, and able to become self-sustaining.
- To emphasize programs of

prevention and health education to gain full utility from the medical resources available to a rural area.

—Development of special programs to accelerate the assimilation of Indians into the current health system. These special programs would be both culturally acceptable to Indians and provide the special emphasis required in these problem areas, i.e., substance abuse, otitis media, malnutrition, etc.

—Development of clinic facilities in Indian communities designed to make full services available to Indians as well as the other ethnic people within the service area. The clinics would offer both preventive and curative

ANTHONY NERTOLI

services, including a response to the demand for nutritional, alcoholic, mental and social health counseling. The objectives will be met by working with Indian communities, the Indian Health Service, the academy of Family Practice Physicians and other agencies to develop the necessary resources to assist the MIHB in the establishment of full-service clinics in population centers in non-reservation areas.

For further information on the MIHB contact: Michigan Indian Health Board 1215 W. Spruce, Sault Ste. Marie, MI 49783. Phone number is 906-632-6652 and 492-6826.

Sewer To Replace Ancient Indian Village

MENOMINEE, MI — A city storm sewer is scheduled to cut through what has been termed "the largest prehistoric Indian village in the Upper Peninsula."

The project is expected to begin in Menominee, MI., sometime after the first of May.

Members of the local historical society have expressed concern about the desecration of the site, but local officials do not want to abandon the project.

Although the federal Moss-Bennett Act prohibits construction projects from disturbing archeological sites, it covers only projects using federal funds. The sewer project is funded locally.

The pre-historic Indians who inhabited the site believed to have lived in the area between 700 A.D. and 1300 A.D.

Anyone wishing to halt the construction of the sewer would have to petition the city.

Maine Land Claims

MAINE — The Penobscot and Passamaquoddy Indians, and the state of Maine have until June 1 to settle the dispute of land claims. If a settlement is not reached by then, The Department of Justice will assist the Indians in prosecuting the state of Maine for some 5 to 8 million acres of land.

The Indians are staking their claim to the land on the basis of the Indian Non-Intercourse Act of 1790. The Act, which was intended to protect Indians from fraud, required that all land transactions between tribes and white settlers be authorized by Congress.

In 1794 the State of Massachusetts,

(which then included Maine), established a treaty with the Penobscot and Passamaquoddy Indians for their land. This treaty was never approved by Congress.

The courts have upheld the right of the Indians to sue, and President Carter has nominated Supreme Court Justice William B. Guter to act as a special negotiator in the case.

The suit in Maine has non-Indian landowners worried, and the Maine Congressional delegates recently introduced a bill to Congress to allow the tribes to sue for monetary damages but not to reclaim land.

The Nishnawbe News

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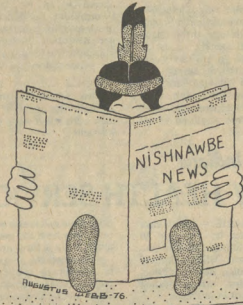
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"NOW THERE'S SOME GREAT READING!"

WHO AM I?

Editor's note: The following essay was written by a fifteen year old Quillette Indian boy named Clifford Hudson. It was printed several years ago in the Nishnawbe News and in looking through our past issues we ran across it and thought it worth sharing with our readers again.

I AM AN INDIAN. My hair is black and my skin is brown but I feel no inferiority before the white man. Brown is the color of the sky before the life giving rain falls. As the soil and rain bring forth life, so must the lord of nature bring forth good into this world.

All Indians are blessed at birth with the precious heritage of independence and pride. Like a costly gem, this precious heritage must be treasured, lest it become a dull worthless stone.

To live and be proud as was meant to be, Indian youth must learn to progress the wild man's hunting ground, for it is ours too. The white man has not taken our land. He has only changed it; made it a tower of strength for all Americans.

America is my land. America is our land to hold, to cherish, to cleave unto, to preserve, and to protect. It is our duty to learn to live in our changed homeland. We can no longer use the bow and arrow to obtain necessities. Our tools must be ambition and education. We cannot stand tall and proud if we refrain from the pursuit of happiness.

God gave all his children talents to use for him. God gave to Indian youth a special mission as first Americans, to preserve and cherish America's freedom, and to hold themselves and other proud and free, as it was meant for all God's children to be.

As I said before, I am an Indian with black hair and brown skin—but that is not all I have. I have faith, courage, and friendship; that is, I am willing to have friendship with others, willing to help and learn from others. I have the ability to go forward and set an example for my people. I am willing to go forth in the future; to set my goals; be prepared for the judgement, and ready to answer any question that is ahead.

EXHIBIT GOES TO KANSAS

"Sacred Circles" the largest collection of North American Indian Art ever brought together for public view will open in Kansas City at the Nelson Gallery-Atkins Museum this spring. The collection, which was shown in London for 11 weeks where it was viewed by over 200,000 visitors, has received rare critical acclaim from both sides of the Atlantic and was billed as a major English tribute to the American Bicentennial. The Kansas City showing will be the only such presentation in the Western Hemisphere and will run from April 16-

June 19, 1977. Following this showing, the exhibition will be dismantled, and objects will be returned to the over 90 lenders from six countries who contributed to "Sacred Circles."

An International Pow-wow is being planned by the Kansas City Indian Club and the Heart of America Indian Center for May 27, 28 and 29. Visitors are expected from Mexico and Canada, as well as from the entire United States. Prize money totaling \$13,000 will be awarded at the Pow-wow in eighteen contest categories.

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Letters to the Editor

Dear Friend

DEAR FRIEND — The American Indian Resources & Development Service Inc., is a non profit organization providing referral services to the Native American people in the Mason, Lake, Ojibwa, Clara, Oceana, Nawago, Mecosta, Isabella, Muskegon, Kent, and Montcalm county's area.

The Center's main office is located at 2500 Jefferson St., Muskegon Hts., MI 49444. Phone (616) 739-8970. The office is open daily Monday through Friday from 9 a.m. to 4:30 p.m.

The Center is staffed by Mr. Lew Burrows (director), Mrs. Joyce Akur, Mrs. Marie Cantu, Mrs. Cecilia Seitz,

and Mr. Norman Theodore. These people are there to help you. They provide different referral services for Native American people in need. They want you to know that they are there to help, so if you are in need or have a question, contact them. They will be more than glad to help you or refer you to the proper place where you can obtain help.

The Center also puts out a newsletter giving information that is important. You may obtain a membership in the center by sending \$2 to the above address.

By John LaBeau. (Ojibwa)

All Nishnawbes

As Chairperson of the Michigan Commission on Indian Affairs, I wish to extend a personal invitation to the women of the Indian Community of Michigan to attend the June 10-11 conference, FOCUS: MICHIGAN WOMEN.

I feel we need Indian input into this conference and as a member of the Coordinating Committee for this conference, I encourage each of you to attend. A limited number of scholarships and help with transportation are available. It is extremely important, therefore, that you register as early as possible. The final day for registration

is May 21, 1977. Please feel free to call me if you need assistance or have other questions. My house phone is 313-767-8307. My office phone is 313-235-3565.

Your input and attendance will insure representation from our community and will help make the conference a success. Sincerely yours,

Viola Peterson
 Editor's Note: We encourage all Indian women in Michigan to provide an input into this conference. This is our opportunity to let our voices be heard.

Dear Friend

In the next two minutes, you can take a step—a very important step—that will help American Indians to overcome the many injustices inflicted on the Native American for over 200 years.

I'm sure you realize what some of our problems are. It's hard to pick up a newspaper or magazine these days, or turn on your radio to TV without being made aware of the poverty, apathy, and loss of hope of most of our people. We could talk about these problems, but that is not our intent here.

Our intent is to do something about one of these problems, namely, the low educational level of our people. You can help us correct the situation, and you can take the action right now.

Let me give you a few facts:

- Three out of four Indian families in the nation cannot afford to help their children at all with higher education—they are too poor (figures from the Bureau of Indian Affairs);

- Consequently, most Indian students must count on their work loans, grants, and scholarships to pay for college;

- In 1973-74, the Bureau of Indian Affairs could only partially help 67% per cent of the Indian students it cleared for financial eligibility (13,500 out of 20,000) because of lack of support from Congress;

- In 1974-75, the Bureau of Indian Affairs can only partially sponsor 60 per cent of the Indian college students it cleared for financial eligibility (15,000 out of 25,000);

- The Indian population of the nation has only 15 per cent as many college students as the population as a whole;

- Because of the lack of finances, most Indian students are constantly on the borderline of dropping out or staying in school. The Native American Scholarship Fund, by making supplemental grants to Indian students (our top priority), has enabled dozens to remain in school when they might have dropped out otherwise.

This is where you came in. We are asking you to help Indian students in the pursuit of their higher education, so they can help others.

Imagine yourself on the threshold of a new life—and having the door slammed in your face. Imagine yourself in school, trying to make ends meet, and having to drop out for the lack of \$50 or \$150.

We dream of the day when we will have Indian doctors, lawyers, and teachers, and so do thousands of young Indians across the nation. We speak their language. We understand their problems, because all of us on the Board have been through the same problems. And more than that, we help.

The members of the NASF Board are: Dean Chavers, President, Lumbec Indian, Stanford University; Wayne Davis, Secretary, Waksachi Indian, University of California Medical Center, San Francisco; James St. Martin, Treasurer, Warm Springs Indian, College of Marin; Glenn Allison, Navajo Indian, Oakland Public Schools; and Phil Tingley, Kiowa Indian, San Francisco State University.

If you share in our dream, now is the time to help, by joining us in our efforts. The fund is now helping students in need, but we need more help. We are very low on funds. We hope none of the students who need us drop out.

What will you get for joining in our effort?

- A certificate announcing your membership, telling others you are contributing to the effort of Native American people to help themselves out of poverty by self-help;

- Tax deduction for your contribution. NASF is a tax-exempt organization under Sec. 501-c-3 of the IRS Code;

- An Annual Report on the activities of the Fund;

- If you become an American Indian youth sponsor, you will receive letters from the student who receives a scholarship in your name, letting you know of the progress he or she is making.

Won't you join us today?
 DEAN CHAVERS
 President, NASF
 510 Morris Dr.
 Palo Alto, CA 94303

CANADA

Ecumenical Conference

MORLEY, Alberta — The Indian Ecumenical Conference has become one of North America's major annual Indian events. Since its humble beginning in 1970 on the Crow Agency Reservation in Montana, the attendance has steadily risen. Last summer, nearly 6,000 Indians representing many tribes traveled to Morley.

The Indian Ecumenical Conference will be held from July 30 (Camp Day) to August 7, 1977. All Native People are welcome. The Morley Reserve (in Alberta) is halfway between Calgary and Banff, just off the trans Canada Highway.

The Stoney (Assiniboine) people are once again hosting the gathering. They are providing some limited accommodation, but you are encouraged to bring your own teepee or tent, blankets or sleeping bags, and food. Some meals will be served, hopefully samples of buffalo-burgers, moose stew, blanket dogs, bannock, and tea.

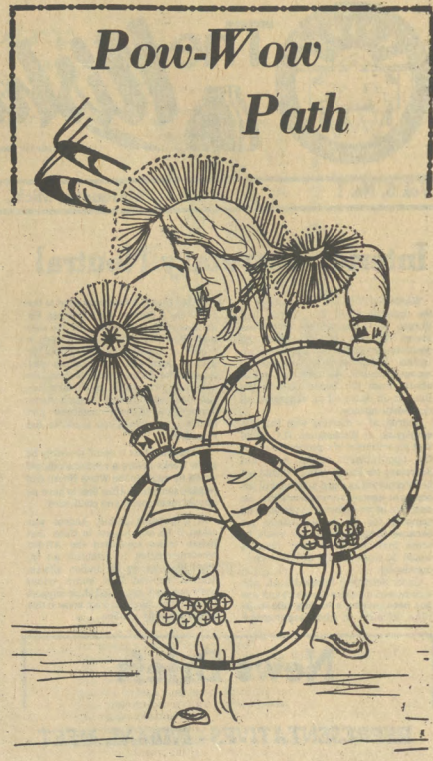
The growing numbers of Indian youth in attendance is a most encouraging sign of the significance of the annual gathering. Youth seeking to find their culture, identity and self-pride come from towns and cities across the land. Opportunities are offered for them to speak with religious leaders, community leaders, medicine people,

priests, ministers and chiefs.

Proceedings take place in an open air forum among the poplar trees. There is no formal agenda. Topics range from religious ceremonies to human values, language and culture, to pollution, education, social and economic issues.

Unfortunately funds are not available to pay all travel expenses. The limited budget only offers assistance to the elders, medicine-men and resource personnel. But don't let this stop you. Indians can always dig up the money to do something they really want to do. Now and you can raise funds through various functions.

This is a learning experience. Learning that there is more, a lot more than can be learned in all the books ever written and yet to be written. There is a hidden message in every leaf, under every rock, and in every whisper of the wind. It is, in the words of Tatanaka Yotanka (Sitting Bull), Nature's University. POW WOW—Show after the sun sets and the campfire begins to burn brightly, the drums start their hypnotic rhythm. A pow wow will take place every night so do not forget your campfire. If you want to take in an Indian celebration with a rodeo, Banff Indian Days, one of Canada's biggest pow-wows, takes place right after the Indian Ecumenical Conference.



Pow-Wow Path

DETROIT INDIAN CENTER
 The Detroit Indian Center is having its first annual Pow-wow at the State Fair Colosseum, Woodward at State Fair in Detroit. Traders, craftsmen, dancers, as well as all the public will be welcome. There will be approximately \$5,000 in dance prizes covering all dance categories. There will be two Detroit Indian Center Drums. With the Grand March at 2 p.m. on June 4th and an evening program at 7 p.m.
 The Sunday program will start at 2 p.m. If anyone is interested in dancing, selling or being in the program, they should contact the Detroit Indian Center at 963-1710.

ONEIDA, WISCONSIN
 The NCAI and the Oneida pow-wow committee will be sponsoring the 5th Annual Oneida Pow-wow June 10, 11, 12, in Oneida, Wisconsin. There will be \$5,000 prize money offered in 12 categories including traditional and fancy dancing, best dance group and drum contest. Special features will include Inter-tribal dancing, Indian athletic events, arts and crafts booths and traditional Indian foods. All camping is \$2. Donations for pow-wow are \$2 for adults and \$1 for children. For more information contact Stan Webster at 414-869-2385.

PETOSKEY, MICHIGAN
 The Petoskey All Indian Pow-wow will be held June 18 and 19 at the Emmet County Fairground, Petoskey, Michigan. There will be contests in all categories, and free camping and 2 meals per day for participants. Traders are welcome. For more information contact Vickie Sprague, 616-236-6083, or Marie Shanahan, 616-347-5747, or James Nagashe 616-347-9285.

KANSAS CITY, MISSOURI
 The Kansas City Indian Club and the Heart of America Indian Center will be sponsoring a pow-wow May 27-29 American Royal Arena, Kansas City Missouri. Dance contest in all divisions with prize money ranging from \$1,000. to \$500. in the senior division.
 Specialty dancers and Indian traders welcome. Campground furnished at the Riverfront Park, Riverfront and North Menomonee. All are invited and admission is free. For more information call 816-231-6887.

Newspaper Aide Booklet Published
 The NISHNAWBE NEWS staff has published a booklet designed to assist groups and organizations interested in publishing a newspaper.
 WADOKASOD™ briefly describes how to put a newspaper together and covers related information on circulation, headings, staff meetings and layout. A list of leading American Indian newspapers and a glossary of terms is also included.
 WADOKASOD is available to all Indian groups and organizations by mailing requests to: NISHNAWBE NEWS, 141 University Center, Northern Michigan University, Marquette, MI 49855.
 Please enclose the order form below and \$2.00 to cover postage and handling costs.
 We hope WADOKASOD will be of service to you.
*Optional term meaning "helpful."

NATIONAL NEWS

THREE NAMED TO TOP POSITIONS

Acting Commissioner of Indian Affairs Raymon V. Butler announced recently the appointment of Wayne H. Chaitin, Jay T. Saugee, and Joe G. Weller to top positions in a newly created Division of Self-determination Services within the Office of Indian Services in Washington, D.C.

The division will have responsibilities related to the implementation of Public Law 93-638, the Indian Self-Determination and Education Assistance Act.

The new division's first chief will be Wayne H. Chaitin, who returns to the BIA following his directorship of Native American Programs for the American Revolution Bicentennial Administration. Chaitin, a member of the Blackfeet tribe, graduated from the University of New Mexico in 1959. He has worked since then with the BIA. He worked in Montana, Arizona, and Colorado in jobs related to employment assistance, relocation and industrial and tourism development.

In 1970, Chaitin received a certificate of special achievement from the BIA for his work, and in 1973, the Old West Trail Foundation named him Outstanding Man of the Year.

Jay T. Saugee and Joe G. Weller will be program analysts in the new division.

Saugee's appointment follows a diverse career which has included work as an Air Force intelligence specialist, Army systems analysis and data processing projects manager, and most recently, general manager, treasurer, and member of the Board of Directors of Wieser Hobbyline Corporation of Silver Springs, Maryland. Saugee received his Bachelors and Masters degrees from the University of Oklahoma, graduating Phi Beta Kappa. He is a member of the Cherokee tribe.

Joe Weller's promotion to this position follows a ten year affiliation with the Bureau. Formerly with the Yakima Indian Agency in Tappanish, Washington, Weller came to the Central Office in Washington, D.C. in 1975. While working at the Yakima Agency, he was awarded a Special Achievement award for the Portland Area in 1975. Weller, a member of the Caddo tribe, attended both the University of New Mexico and North Texas State University.

Indians of Americas Program Initiated

SALT LAKE CITY, Utah — The Department of History and the American West Center of the University of Utah, with the aid of a grant from the William H. Donner Foundation of New York City, have established three history programs designed to train native Americans and others. The three programs are the divisions of the main project which is entitled, "History of the Indians of the Americas."

In the first program, students will work toward securing the master's degree; in the second program students will work toward the doctorate. Both programs follow the procedures and requirements already established by the history department, University of Utah. However, a demonstrated fluency in a tribal language may fulfill the language requirement, and several classes and seminars specially created to support the project will be offered.

Both of these programs are currently in progress, with recent courses including, "The Indian in the History of the Americas"; "Indian, the Frontier and the American West"; "The History of the Indians of the Americas."

The third program is designed as a training program for native Americans and others in museum and archival libraries and archives as possibilities for future employment, with the final quarter being spent in an internship in one of the practices experiences. Although this program is primarily intended for persons who neither possess nor seek college credit can be arranged for the course of study.

For further information on any of the three programs, write to Dr. Floyd A. O'Neil, associate director, American West Center, University of Utah, Salt Lake City, UT 84112, or telephone 801-581-7611.

National Council on Indian Education

The compelling need for the council is based on the fact that Congress created the Council in recognition of the special relation Indians have with the Government. No other racial group has the equivalent of the National Advisory Council on Indian Education. The Council is the only body that is appointed by the President to specifically oversee and advocate for Indian education with the Office of Education and the Department of Health, Education and Welfare. The Council was created as a part of the Indian Education Act and will terminate September 30, 1978 as will Title IV, unless re-authorized.

There are two statutory responsibilities that set the National Advisory Council on Indian Education apart from other advisory councils. Other advisory councils do not have these duties: (1) submit to the Commissioner of Education a list of nominees for the position of Deputy Commissioner of the Office of Indian Education; this Council has done that; (2) review applications for assistance from the Office of Indian Education and make recommendations

to the Commissioner with respect to their approval; this Council has carried out this function each year of its inception. These two responsibilities are more of a line function versus an advisory function.

The Council has 15 members who are Indian and Alaska Natives nominated by Indian tribes and organizations and represent a diverse geographic area of the country.

Carters' Transition Team

One of the Carter administration's first major changes that will affect Indian people significantly may be the elimination of the Bureau of Indian Affairs and the establishment of an Indian agency in Carter's Cabinet.

This plan, which has been given considerable priority by Carter's transition team, was proposed by staff of the American Indian Policy Review Commission (AIPRC) as part of its two-year study of all phases of the federal government-Indian relationship.

AIPRC recommendations, which have not yet been finalized, call for the creation of a Cabinet-level Indian department that would oversee all Indian programs.

The final AIPRC report to Congress is scheduled to be presented during the early part of May. Indian tribes, organizations and individuals will be given copies of the reports and will be asked to comment on the findings and recommendations. The final comprehensive report will be drawn up after these comments have been received.

The transition team is a group of officials studying a variety of problems President Carter faces as his term in office begins. The plan that has been proposed regarding Indian policy includes the following parts:

—Carter should create a "special action office" for Indian affairs in the executive branch and name a special assistant for Indian affairs to the White House staff.

Legislation should be sought to remove the BIA from the Interior Department. Pending Congressional approval, the plan urges a new post of assistant secretary for Indian affairs be created within the Interior, with separate budgeting and planning offices for Indian programs.

A separate Indian Career Service independent of the Civil Service Commission should be created that

Rosebud Loses Court Case

On April 4, by a 6-3 decision, the Supreme Court determined that the original boundaries of the Rosebud Sioux Reservation in South Dakota had been diminished by three subsequent acts of Congress passed in 1904, 1907 and 1910, which opened about three quarters of the reservation to non-Indian settlement. The dissenting opinion was written by Justice Marshall, joined by Justices Brennan and Stewart.

In it, Justice Marshall noted that the "ramifications of today's decision may extend to a large number of other reservations throughout the Nation." He also said that the general rule had been in such cases that legal ambiguities were to be resolved to the benefit of the Indians: "Today, however, the Court obliterated this distinction, and by holding against the Tribe when the evidence concerning Congressional intent is palpably ambiguous, erodes the general principles for interpreting Indian statutes."

BETTER LIBRARIES

WASHINGTON, D.C. — A long-range plan to give Indian schools and communities better library services is being developed by the Department of the Interior, through its Office of Library and Information Services and the Bureau of Indian Affairs' Office of Indian Education Programs.

Interior's professional librarians, together with BIA educators, are working on the project. They are being assisted by five resource persons of special experience and knowledge.

Three of the five resource persons are Indian: Virginia H. Mathews, an Ojibwa who is a consultant to the National Commission on Libraries and Information Science; Cheryl Metyoer, Cherokee from the National Indian Education Association; and Lolita Smith, Comanche from the University of New Mexico. The other two are Norman Higgins from Arizona State University and Charles Towley of the University of Michigan.

Implementation of the plan will be primarily the responsibility of the BIA education office. Improvement of BIA school libraries will be a major component of the plan.

Justice, Commerce, Interior — Focus on Fishing

The Attorney General, Secretary of Commerce, Secretary of the Interior and the Interior announced they will serve for the Carter Administration as a task force to work on the Washington state salmon fishing controversy.

The controversy involves the development of salmon fishing in the context of Indian treaty rights and the economic problems of non-Indian fishermen. The task force will seek to develop discussions that will lead to long-range protection, management and enhancement of the salmon fishing industry.

The task force was set up after discussions among interested parties and at the urging of the Washington state Congressional delegation.

Attorney General Griffin B. Bell said: "It is our understanding from the Congressional delegation and Governor Ray that the climate is right to bring the parties together to discuss problems and achieve progress."

Federal regional officials and Indian tribal representatives concur in this assessment. Significant progress has been achieved already on the Columbia River, where a five-year management agreement has been approved.

Secretary of the Interior Cecil D. Andrus added: "This task force will work with all parties to improve the fisheries resource and this is in the long-term interest of both treaty and non-treaty fishermen."

Secretary of Commerce Juanita M. Kreps commented: "The Department of Commerce is responsible for the management and conservation of the salmon resource under its fisheries management and economic development mandate." She noted that Commerce funded a \$3.5 million economic relief package for the fishing industry in 1975. The task force will work on two levels. The primary responsibility for discussions will rest with a regional field team representing the task force, headed by the United States Attorney in Seattle. The Secretaries and the Attorney General also designated the following persons as their representatives in Washington, D.C.: Peter Tatt, Assistant Attorney General of the Department of Justice, Leo Krulitz, Solicitor of the Interior

Department, Robert L. Herbst, Assistant Secretary of the Interior; and Anne Wexler, Deputy Under Secretary of Commerce.

The task force will participate in the field discussions as necessary and will coordinate federal reviews of fisheries enhancement and economic development programs developed during the field discussions.

The Secretaries and the Attorney General also announced a set of guiding principles for the task force:

1. The optimum use of the fisheries resources, including federal assistance for fisheries enhancement.

2. A healthy commercial and sports fishery that will provide an opportunity for all who depend on salmon fishing for their livelihood to earn a good living.

3. A utilization of the fishery consistent with recognized treaty fishing rights reserved under the Stevens Treaties of 1854 and 1855.

4. Development of management systems that will ensure that the salmon fishery is preserved and developed so as to satisfy points one through three.

In a meeting with task force representative, the Washington state Congressional delegation agreed to withhold legislative action on this subject pending efforts of the task force.

The regional field team will begin discussions immediately.

Modac Indian Studies Claim Act

HANOVER, N.H.—Michael A. Dorris, assistant professor of anthropology at Dartmouth College, has been granted a Guggenheim Fellowship by the John Simon Guggenheim Memorial Foundation of New York City to undertake a year-long study of the Alaska Native Land Claims Act.

Professor Dorris, who is also chairman of the Native American Studies Program at Dartmouth, has entitled his project "The Historical and Social Implications of the Alaska Native Land Claims Act."

The fellowship will cover a 12-month period, beginning in January, 1978.

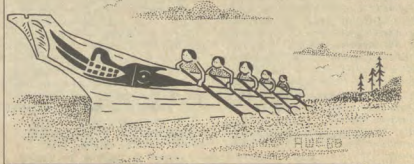
His research on the project will take him to several places in Alaska, notably Anchorage, Fairbanks and Juneau, and to the National Archives in Washington, D.C. Professor Dorris will also work in Hanover.

The project he said, will result in a book, to be published by Viking Press.

The Land Claims Act, which was passed in 1971, formally recognized Native Americans' title to land in that state. Under its provisions, which will last until 1991, native corporations were formed to manage the lands.

"The thrust of my investigation," Professor Dorris said, "will be to try to find if the native corporations idea was the best way to approach the problem: whether, in fact, it is a viable idea."

A 1967 graduate of Georgetown University, Professor Dorris earned an M. Phil. degree from Yale in 1970. Prior to joining the Dartmouth faculty in 1972 as an instructor, he taught at Franconia College. He was promoted to assistant professor in 1976. He is a Modoc Indian.



American Indian Policy Attacked

NEW YORK, New York — A report released recently sharply criticizes the government's American Indian policies and calls on the Congress and the Carter administration to redefine radically the relationship between the federal government and Indians.

Indians have been disregarded for federal law... for too many decades. Some have come to believe that the federal government engages in a deadly game of reward and punishment, in which services and people are pawns in the manipulation of larger programs and policies. An administration which would require a just and even application of laws and a concern for communities, rather than for a group of pliable leaders parroting the government's line, would be welcomed, respected, and trusted. The moral tone of the administration is, thus as important as any changes it may make.

The report, "A Better Day for Indians," is the first of a series of special issue reports sponsored by the Field Foundation of New York. Written by Indian lawyer and leader Vine Deloria, Jr., who is the author of several books on Indians and the former executive director of the National Congress of American Indians, the report outlines a program of seven basic reforms, including: revising tribal membership, arbitrating and settling longstanding claims, consolidating and restoring the tribal land base, eliminating arbitrary distinctions among Indian communities, and creating a single court to handle all controversial legal issues between a tribe and other political entities. If this program is undertaken, Dr. Deloria writes, "a dramatic change for the better would be evident in Indian country" within just a few years.

The report describes the evolution of the government's role toward Indians, documenting the arbitrary and contradictory actions of the courts, Congress, and other official bodies.

It further traces these actions back to all unresolved problems in the legal status of Indians, their communities and their land, and forward to the many problems which plague both Indians and the government bodies dealing with them today, stressing that these basic issues must be resolved or federal funds will continue to be wasted with little improvement to the Indians' circumstances.

Previous administrations have generally chosen to cover up federal failures, fearful that they might have to assume responsibility for past errors. They have promised generalities of reform, failed to deal with specific structural changes, and concludes their terms of office with a note of disillusionment with the conditions of Indians, which have often been worse at the end of their terms than at the beginning.

be a realistic approach to the solution of economic problems.

The report also discusses the vast energy reserves which lie under Indian lands and the impact their development has had on the Indian Community.

As royalty income or its prospects rook, tribal councils saw leasing as a source of immediate income and tended to overlook the long term spoliation of their remaining land base and its resources. One main problem is the tendency of the tribes to sell or lease energy resources for much less than they are worth. Tales of corruption of tribal officials and corporate bribery are not uncommon. Unless adequate expression of tribal wishes are made possible in the political process of tribal government, little headway can be made towards a just resolution of the

Continued on page 7

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- F. Public Law 280
- G. Hunting and Fishing Laws
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- I. Tax
- J. Indian Treaties
- K. Contracting under Title I of the Indian Self-Determination and Education Assistance Act
- L. An assessment of the Alaskan Native Claims Settlement Act
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The Manual is available from the American Indian Lawyer Training Program, Inc., 319 MacArthur Blvd., Oakland, California 94610, at a cost of \$40.

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MICHIGAN NEWS



In conjunction with the YMCA All Indian Basketball Tournaments, the Native American Performing Artists held a concert featuring traditional and contemporary Indian music. Pictured here is Georgia-Wettlin-Larsen (Assiniboin-Sioux) accompanied by guitarist David Merrill. The group is from Minneapolis, Minn.

Indian Music Is Focus Of Ballard Visit

MARQUETTE, MI — During an unexpected snowstorm Dr. Louis W. Ballard visited the campus of Northern Michigan University and presented a program on American Indian Music.

The prominent Indian musician and composer demonstrated around 20 different tribal instruments, including the courtship flute (pictured above). This particular flute, of the Sioux nation, is played by a man who wished to court a young woman and would follow her when she was alone. He would stave hidden, but play certain songs on the flute for several days, before approaching her family with gifts.

With the shake of a rattle and a beat of a drum, Dr. Ballard taught the audience several chants as well as a number of dances, which everybody participated in.

During the presentation the audience viewed a film entitled "Discovering American Indian Music" which provided an in-depth study of different patterns of tribal music. Dr. Ballard



DR. LOUIS BALLARD

also has developed a complete musical package for classroom use, "American Indian Music for the Classroom." Both the movie and package are a must for schools.

Following the evening program, Dr. & Mrs. John X. Jamrich, N.M.U. President and wife, hosted a warm reception at their home honoring Dr. Ballard.

Chippewas Plan Study

SAULT STE. MARIE — The Sault Ste. Marie Tribe of Chippewa Indians is launching a comprehensive study of the health care needs of Indians in the Eastern and Central Upper Peninsula though a \$55,000 grant from the Indian Health Service, according to Tribe officials.

The study, officials said, will be conducted through the University of Michigan's school of public health.

The study will review and assess existing services currently available to all Indians in Chippewa, Mackinac, Luce, Schoolcraft, Alger, Delta and Marquette Counties.

A problem confronting researchers is the identification and location of Indians not affiliated with the Sault or Bay Mills Tribes. It was explained.

Only about one-third of the Indians in the Eastern U.P. are tribal members. The study is expected to be completed by July, 1978. The Sault Tribe will submit results and recommendations to the United States Congress upon completion.

The tribe has also been awarded a \$37,020 contract from the Indian Health Service to develop the management capability for a comprehensive tribal medical program.

The contract will provide for the organization and training of a health board to evaluate, plan and monitor the Sault Ste. Marie Tribe's health program. Activities of the board will allow maximum participation by tribal members in planning, conduct and administration of health services.

Foster Home Needed

The Grand Rapids Inter-Tribal Council recently received a grant from the Office of Juvenile Justice Services, Lansing, Michigan, which will enable us to work with young Native Americans in all stages of development. My name is Dolores Thomas and I was recently hired to assist Joseph Raphael in the implementation of this program.

At this time we would like to concentrate on the foster care-adoptive component of this grant. Presently, in the Grand Rapids area alone, with a Native American population of approximately 200, there are only two licensed foster homes.

There are many reasons for this. A few being that Indian people are unfamiliar with the rules and regulations for obtaining a license (it is not as difficult as some people seem to think), also are hesitant to deal with existing agencies.

Carr's Service Is Longest In Michigan

By DIXIE FRANKLIN
Marquette Mining Journal

MUNISING, Mich. — The young man climbing the wide steps of the Alger County Courthouse smiles shyly at the pretty girl at his side.

They walked through the tiled halls and pushed open the heavy door marked "County Clerk." Complying with an age-old need to "write it down," they stood solemnly at the tall counter as the clerk, John Carr, recorded their marriage license.

The young couple, and others like them, will make many trips up the worn steps during their lifetimes, for Carr keeps books on all of Alger County. He is the recorder of "important things" for the county's 8,700 residents.

A student of all his duties performed by Carr and other county clerks would fill a book. The League of Women Voters has documented 387 separate functions. Carr doesn't take time to count.

Recording every birth, death, marriage, deed, abstract and mortgage, the clerk acts as the backbone of the county, tracking every citizen from cradle to grave. He is an automatic participant of every county board meeting and an essential participant in every recorded deed.

Carr was lucky. He first took office 31 years ago when the job was easier.

The 60-year-old Ojibwa was born only one block from the historic courthouse in Munising. The only son of Roy and Katherine Carr, he grew up with three half-brothers.

Both of his parents worked in the woods. His father was a teamster and his mother cooked in the camps. Carr learned to love the outdoors as a small boy, and still finds pleasure while roaming the forest.

When he started school, young Carr stayed with relatives in Munising and started to grow again. Carr and long-time office workers Vivian Lakala and Patricia Dale wrote it down.

Although clerks tend to remain in office many years, Carr ranks high in years of office among the 63 county clerks in Michigan.

Running for his office every four years, he was often challenged first for his Democratic ticket slot, and then against the Republican candidate. Reportedly one of the largest vote-getters in the county, the congenial clerk repeatedly has won support from both parties.

"One clerk served Ingham County for 50 years, but I know of no present clerk who tops Mr. Carr's 31 years in office," said Eva Smith, secretary of the Michigan County Clerks Association. After a day of board and committee meetings and the many duties of office, he heads for a quiet bungalow in AuTrain.

Carr is the father of four children: Peter and John of Adrian, and daughters Mary Sue Carr and Joan Perry.

May Is Morel Month

May is morel month in Michigan for an uncounted, but large and fast growing number of enthusiasts.

Morels resemble other mushrooms by the fact that we see only part of the plant above ground. What we see—the mushroom we want to collect—is the fruit of the plant. It is the whole plant as the apple is to the apple tree. For the beginning mushroom hunter, the half-dozen species of morels are the safest group among the more than 2,000 kinds of wild mushrooms found in Michigan.

Knowing that the Mid Michigan area has a bountiful crop of mushrooms located under fresh spring leaves of oak, maple and poplar, Mid Michigan Community College initiated the Mid Michigan Mushroom Festival in May, 1974. The festival was developed to provide an opportunity for participants to enjoy the natural beauty of the Mid Michigan area; to benefit from educational seminars in mushroom

identification as well as nature identification classes; to participate in field trips on the College's 560 acres of beautiful oaks and maples; and to provide an added revenue to civic groups and merchants in the Mid Michigan tourist area.

Touring the Mid Michigan area during the springtime gives the tourist or local person a new and fresh perspective. Mid Michigan Community College is located within twenty minutes of twenty lakes. When traveling in the area you will find various wildlife habitat and glacial landforms. The mushroom hunter will find an abundance of state land from which to select their delicious morsels. This year's Mushroom Festival is scheduled for May 6 and 8th, 1974. A colorful brochure outlining details for the festival is available by writing: Mushroom Center, Mid Michigan Community College, Harrison, Michigan 48825.



Reservations In Michigan Get HUD Funds

ESCANABA, MI.—The Hannahville Indian Reservation will be receiving a \$10,000 federal grant for the construction of 15 housing units, according to U.S. Sen. Donald Reigle's office in Marquette.

The 15 housing units, four of which will be designated for the elderly, will be two and three bedroom homes.

Clorea McCullough, the research developer for the reservation's Tribal Council, said she is optimistic construction will begin this summer, but first an architect must begin designing the project and bids must be accepted before construction begins. McCullough said it has not been determined who the architect will be or when bids will be taken, however.

The Tribal Council will decide who will be living in the new homes on the basis of need. McCullough said the homes will be rented instead of owned, although a monthly rental fee has not been determined.

The site of the housing units on the reservation will also be decided by the Tribal Council after tests for drain fills and water supplies are taken.

The federal grant was issued to the Michigan Potawatami Housing Authority by the Department of Housing and Urban Development (HUD). The housing authority consists of members of the Potawatomi tribe on the reservation who oversee HUD operations, said McCullough. The grant was applied for Feb. 1.

The Bay Mills Indian Reservation near Sault Ste. Marie also received a \$10,000 federal grant for the construction of 20 housing units, officials said.

Watersmeet Gets BIA Policeman

Watersmeet, MI.—A full-time police officer to be assigned to Watersmeet Indian housing development has been named by Bureau of Indian Affairs superintendent for Michigan Mike Fairbanks of the Sault.

Fairbanks said that Jim Looftsoot, a qualified and trained enforcement officer will begin duties shortly in the Las Vieux Desert development.

Law enforcement and jurisdictional differences between the development and Watersmeet Township officials were the main problems bought up at a day-long meeting between the Tribe and local authorities recently.

Fairbanks said that Looftsoot, who is from Keweenaw Bay Indian Community, is retired from the U.S. Navy after 20 years of service and is a tribal game warden and former sky marshal. In addition, he said, he has had extensive training in law enforcement.

Fairbanks said he is writing township officials and the Gogebic County sheriff to see if arrangements can be made for them to meet Looftsoot in Watersmeet to discuss the new officer's duties.

Looftsoot will be stationed at the housing where an office must be opened, he said, and will be directly responsible to the BIA as a U.S. deputy special officer. If things work out well, Fairbanks said he would hope a cross-deputation could be worked out later with Gogebic County.

Grand River Identification

PETOSKEY, MI.—Grand River payments will be made in the near future. Mrs. Dominic will help you in identifying your ancestors on the rolls. She will be going out again when the weather allows to Lansing, Grand Rapids, Flint, etc.

Please gather together all the information that you can before you come to a meeting. She suggests that the Units of the Northern Michigan Ottawa Association get their officers together and arrange the meetings to identify your ancestors. They are then to check with Mrs. Dominic to see if she can attend.

Remember, at this time, only the Grand River Band of the Ottawas will be eligible for payments. However, Mrs. Dominic will help anyone identify their ancestors, as the Ottawa-Chippewa rolls; reservation and non-reservation. She also advises that we have time to get identified with the rolls, so, not to worry. Also, if anyone is planning on visiting her at home to get identified, she requests that an appointment be made ahead of time.



Ed King (10) of Oneida, WI fires 2 points in during the championship game between Oneida and Marquette. King was the scoring leader for Oneida with 18 points. Bill Papke (52) and Jim Barbens (24) led Marquette with 16 and 14 respectively.

In Tourney Action: Oneida's Upset Marquette

MARQUETTE, MI.—The first Upper Peninsula All-Indian Basketball Tournament was held at Northern Michigan University during the weekend of March 26 & 27.

Sponsored by the Native American Outreach Project of the Michigan YMCA, in cooperation with the American Indian Program at N.M.U., the tourney drew teams from all over the state as well as Wisconsin.

Wisconsin's Oneida team defeated N.M.U.'s Marquette Warriors 88-44 to win the overall tournament.

Marquette and Oneida played a ball-court game the first half, with the local squad taking a 31-24 lead at intermission. But Oneida took a 34-33 lead four minutes into the second half and steadily pulled away from Marquette.

Ed King, Jr. paced the winners with a game-high 18 points, while Bill Papke and John Parrish scored 14 and 11 points, respectively, for Marquette.

Dave Powless of Oneida was selected the most valuable player for the men's division.

Oneida and Marquette will likely enter a cage tournament slated April 30



The Lansing-Hastlet Women's Indian Basketball team captured 1st place at the 1st Annual UP All-Indian Basketball Tournament by downing the Marquette Women's team in the best of 3 game series. Pictured left to right (standing): Mr. Robert Bailey (N.M.U.), Lisa Crampton (20), Mrs. and Mr. John P. Crampton, Carol Verberkoms, Marilyn Bowen (52), and kneeling Sue Parkey (12), Kaylie Crampton (10), and Darcy Crampton (30). Sue Parkey was chosen as Most Valuable Player.

for Michigan State University's Jensen Fieldhouse.

In first round action in the weekend tourney, Marquette beat Hannahville, 57-42; Lansing topped Keweenaw Bay, 68-56; Bay Mills of Brimley nipped Watersmeet, 45-44, as Ken Payment of Bay Mills sank a last-second shot after Watersmeet had led the entire game; and Oneida topped Petoskey, 68-35.

In the championship division semifinals, Marquette dropped Lansing, 53-50 and Oneida bumped Bay Mills, 65-42, to set the stage for the title tilt.

In the loser's bracket, Keweenaw Bay topped Hannahville, 56-45, in the consolation final, Keweenaw Bay defeated Petoskey, 61-54.

In both the championship and consolation finals, members of the Lansing girls' team were used as referees.

In the women's division, Lansing topped Marquette twice to take the best 2-out-of-3 tourney. The downstate squad took 59-6 and 62-10 decisions, with Lansing's Sue Parkey scoring 21 points in the second game to nail down the MVP tag.

Great Lakes Area News

1st Graduating Class

Keshena, WI — There will be no school band playing ponderous music, but the Menominee Indian School District's Class of 1977 will graduate June 3—much to the surprise of some people.

The class will be small, but memorable. The eleven girls and two boys represent the first graduates of the first public high school on the reservation.

"I think we surprised some people," said John Tomasiak, the district superintendent. Tomasiak has some cause to glow. He has led the Indian school district through a trying first year in which the enrollment of the K-12 (kindergarten through grade 12)

MENOMINEE INDIAN SCHOOL

district began with 723 pupils and is ending with 701.

The enrollment doesn't begin to tell the story of the birth pangs of the All-Indian school district, which many observers said was going to fall on its face.

Tomasiak is winning praise from Indians and whites alike for his leadership of the creation of what he calls the Menominees' "instant school district."

It started with a petition by supporters of an Indian school district. Approved by the voters in last April's spring election, the order for the district was handed down by the State Department

of Public Instruction, effective last July 1.

Tomasiak, then assistant superintendent of the Shawano-Gresham District, was hired shortly afterward as superintendent at Teshena.

His first day was July 12, when he began aiming at school opening Sept. 7. In less than two months 723 pupils were attending elementary schools at Neopit and Keshena and classes at the high school that was hastily set up in the elementary school at Keshena.

The district's first borrowing was \$225,000 to purchase equipment and temporary classrooms for elementary children displaced by high school classes.

As school opening neared, it became clear that most Indian pupils who were attending Shawano and Gresham schools were going to shift to their reservation school.

This was somewhat of a surprise, but more surprising to many observers was the continued influx of Indians into the school as the year progressed.

Many Indians who had children attending federally supported Indian boarding schools brought them back to the home schools.

The result was that although enrollment dropped, the hard core student body gained strength.

There are signs that the Menominees are taking education seriously. Although most of the teachers are white, Tomasiak's support staff of 11 in the administrative office has six Indians, three of them recent graduates of Shawano.

"As far as school is concerned, I think that the idea of self-determination is one in which the people want to control their government and the education of their children," Tomasiak said.

The Menominees intent on running their own reservation, wanted their own schools.

Once they got them, they set about with a curriculum aimed at producing graduates capable of competing in the modern world, but also steeped in Indian traditions.

One subject taught on the reservation is the Menominee Indian language, which two Indian scholars have translated to written words. It was never a written language.

Other strictly Indian classes are those in Indian customs and art. Tomasiak expects this emphasis on Indian history, customs and values of the traditional native American Indian.

Federal funds are being sought to construct a high school and two elementary schools. At this time, the district schedules classes anywhere it can find room.



L'Anse Sentiel Photo

Senior Citizens Project

Elderly members of Keweenaw Bay's Indian Tribe will be able to utilize a new senior citizen building which is being constructed on tribal property in Baraga.

Ground breaking ceremonies for the new facility were conducted recently and the target date for completion is Oct. 24, according to project coordinator Mike Chosa, property manager of the Keweenaw Bay Tribal Center.

"We have up to a year to complete it," Chosa said.

The building, which will consume approximately 3,950 square feet, is being financed under a public works grant from the Economic Development Administration of the federal government. Total cost is projected at \$204,800.

The purpose of constructing the facility, Chosa said, "is to provide a meeting place, health care facilities and recreation for our elderly community members."

The present gathering place for the tribes' senior citizens is in a small room at the tribal center building in Assinins.

"It's too small," Chosa said. "It lacks facilities."

The new facility will consist of two classrooms, a dining room, kitchen,

lounge area, exam room, nursing station, and several storage areas, and various other facilities.

"Right now," Chosa said, "we have a health clinic here in the center. I imagine that they (senior citizens) would go down there (to the new facility) to a doctor or a nurse."

The new elderly community building will provide several benefits for council members.

The property manager indicated that along with construction of the senior citizen facility, plans are being made to build 13 elderly low-income housing units for elderly persons, adjacent to the building.

Planning for the senior citizens project began last July. The Indian Tribe currently maintains 75 senior citizen members who will be able to utilize the facility.

Various activities will take place in the new structure. Several community school projects will be implemented, according to a tribal center education and grants manager Jim Schutte who noted that there will be classes to help the elderly, helping them prepare budgets, for instance, or preparing meals.

Tribe Opens New Center

HAYWARD, WIS. — In five years the Lac Courte Oreilles tribal government offices have expanded from a small trailer to a \$600,000 building just south of here, where a grand opening was held recently.

The move into the new Community Center in January brought the financial, social and public affairs departments of the tribe under one roof. The tribe had been using five separate buildings.

The new structure was financed with a Department of Housing and Urban Development (HUD) block grant, and erected in an area the tribe is developing into a cultural, political and educational center.

A popow grounds is already located there. Construction of a high school, financed with an Economic Development Administration grant, is to start soon.

Plans also call for the expansion of the Community Center to include a gymnasium, enlarged conservation department, room for adult vocational and technical education, and a complete tribal judicial system, according to Michael Tribble, tribal planner. An application for another HUD grant was recently denied, and Tribble said the

tribe will be looking for other funding.

Tribal Chairman Rick Baker called the building "a tremendous asset," and said all the departments are functioning well. He said the new facility will make communications between the departments more efficient.

The new building also had an economic impact on the area, Baker said, since most of the materials were purchased locally. And it should be cheaper to operate than five separate buildings, he said.

Designed to be self-sufficient, the building has a wood burning heater capable of heating the entire structure.

More than just the tribal government is located in the 18,000 square foot wooden center. Included are health and dental clinics, a pharmacy, the Headstart Program and an IBM computer school.

The Headstart Program, which is awaiting completion of the kitchen area, has no budget yet.

Until the high school is completed, the new facility also will house some of the lower school grades now at New Post.

More than 80 per cent of the manhours spent on constructing the project were done by Indians.



Displaying a poster from an Ojibwe poster series, Mrs. Mary Lou Fox explains the role of the Ojibwe Cultural Foundation at Manitoulin Island, Ontario. During a recent visit to NMI Mrs. Fox gave a presentation on the activities of the cultural center which serve seven reserves in Canada. Mrs. Fox exhibited a variety of craft items, including childrens books, and artwork from Manitoulin.

Career Education

Natural Resources Program

A new program now exists for Native Americans who are interested in majoring in any of the fields of Natural Resources. Majors in Forestry, Soils, Water, Fisheries, Resource Management, Recreation, Paper and Pulp Science, and Wildlife are offered and interested degree seeking candidates are now being sought. In an effort to make the Natural Resources Career Education more relevant, seven new courses will be offered. Native American Philosophy and an introduction to Natural Resources which emphasizes tribal concerns will be offered during the Freshman year. Wisconsin Indian History, American Indian Economics and an internship in Natural Resources will be offered during the sophomore year. During the junior year American Indian Law will be required and the study of tribal government will occur in the senior year. A six week summer camp at Clam Lake will be required following the sophomore year.

High school preparation should include an interest in Biology, Mathematics, Physics, and Chemistry.

PROGRAM DESCRIPTION

This program was established in July, 1976, when it was selected by the Fund for the Improvement of Post-secondary Education (DHEW) to address three separate but interrelated problems.

1. University level programs to prepare students in the various Natural Resources fields generally do not attract and retain any significant number of American Indians.
2. Planned and controlled development of natural resources is a critical national issue. American Indian Tribes hold vast reserves of natural resources, but are faced with the problems of contributing to the world's need for energy and materials while also maintaining a sound economic and ecological base for the future of the reservation and its people.
3. There are very few Native Americans with the professional training in the fields of Natural Resources, which forces the tribes to rely on outsiders for expertise in solving environmental problems. Most non-Indian professionals on the campuses or in federal or state agencies lack a working knowledge or even awareness of Indian culture, traditions, history and values. The limited technical assistance available to the tribes is thus often inappropriate or of unsuitable to the reservation situation.

Federal financial support of the project during a three year period is intended to allow the university to develop approaches to these problems that will then become part of the institution's ongoing efforts to serve Indian people. The primary objectives of the project and the program activities are as follows: To establish a natural resources program that will attract and retain until completion a significant number of Native American students. Academic and personal support services are provided through both group and individual activities.

- assistance with admissions, financial aids, housing, registration
- counseling and advising on personal concerns career exploration, courses of study, and adjustments to college.
- special sections in the Introduction to Natural Resources course and a credit seminar in Resource Management on Indian Lands.
- to provide technical assistance and related services to tribes in their management of reservation resources. The University manpower and material resources are available at the request of tribal governments in various ways.
- individual students can investigate specific problems and suggest conclusions or solutions.
- students may be employed during the summer to work for the tribe on the reservation, on campus, or both, to work on tribal programs or projects.
- to develop a relevant curriculum in Natural Resources and in other disciplines that will reflect Native American culture, concerns, values.
- courses are available in American Indian art, literature, religions, history, law, governments, and social-cultural changes, within appropriate academic depths.
- courses in Native American environmental philosophies, tribal and reservation economics, and tribal-state-federal relations are directly related to the management of reservation resources.

For more information contact get Gary Kmieciak, Coordinator, College of Natural Resources, Room 107, University of Wisconsin, Stevens Point, WI 54481, Phone (715) 346-4478.

Are We Receiving A Good Education?

by Paul Shenandoah
Onedia Indian

Are we, the Onedia People, receiving quality education? Are we, the Onedia People, receiving the education we need to enter into the working world? Are we, the Onedia People, being educated to do our own administrative work? Are we, the Onedia People, being taught the truth of our history? Are we, the Onedia People, allowed to build pride, while discovering the re-birth of our culture? Are we, the Onedia People, able to change our education?

No! We, the Onedia People, are not given quality education. How can you decide to talk about education, without pride, and call it quality.

True, education is a full extension of your being.

True, education is the development of your senses, your reason for being, and logical conclusions about present happenings.

True, development without PRIDE, is impossible.

Positive attitudes and approaches demand pride.

To develop PRIDE we, the Onedia People, need truth.

As a Native-American, American-Indian or Aborigine, how much TRUTH is taught about your people?

Without that TRUTH, there is no PRIDE, no quality.

No! We, the Onedia People, are not receiving the education necessary to enter the working world.

Basics are Math, Reading, the ability to reach logical answers and the ability to apply knowledge learned in one area, to another. There are many reasons for this lack of basics.

First, is that lack of Pride which hinders personal abilities.

Then, there is a definite lack of good teachers, teachers that take responsibility for teaching and do everything to reach every student. There are many indoctrinators.

It is a lot easier to develop different types of special education classes and put the Onedia student in them, then it is to take the time to teach basics.

With the present educational set-up, the Onedia People are not receiving the basics.

Our percentage of drop-outs are too high. Our percentage of alcohol and drug abuse problems are too high. The reasons for these basics are responsible for these, because—alcoholism, drug-abuse, family problems—were caused by unemployment.

—order to get the good job you need the basics, the ability to read and to reach logical conclusions about reasons for doing things.

—If you think the present education system is not to blame. Take time and question the system. Look around you. Question the youth.

The failure of the present system is obvious and yet the Onedia People are afraid to correct it.

No! We, the Onedia People, are not being educated to do our own administrative work. We are being told that education is necessary and at the same time, those who get the education are being taught, that to accept a low-

Continued on page 7



COMMERCIAL ART
Box 449 Bayfield
Wisconsin
778-5138

BRESSETTE GRAPHICS

BAYFIELD, WI — Bresette Graphics is a multi-media art studio located near Bayfield, Wisconsin, on the Red Cliff Indian Reservation.

Just opened this year, the studio is run by Walt Bresette who has had six years of experience in the graphic arts field.

A member of the Red Cliff Band of Ojibwa, he is a graduate of Roy Vogue School of Advertising Art, co-founder of the Chicago Indian Artists' Guild and past chairman of the Red Cliff Native American Arts and Crafts Committee (NAACC).

Bresette Graphics provides services in the three categories of Graphic Arts, Public Relations and Workshops. Services in Graphic Arts include design, layout, keyline and paste-up, illustration and photography. They specialize in print media but are also capable of producing audio-visual material as well as other specialty items.

A recent project completed by Bresette is the production of the 1977 Ojibwa Calendar. It includes illustrated interpretations of the Moons found in Ojibwa "Chippewa" legends. If you would like to order the calendar, send your name and address with \$3.50 to Bresette Graphics, P.O. Box 649, Bayfield, Wisconsin 54814.

Health Careers Recruitment

LAC DU FLAMBEAU, WI — The purpose of the program is to: Tell Indian people of the opportunities available in the health careers by giving presentations to parent committees, other interested persons, groups and in school settings.

Identify those persons with an interest potential in a health career.

Provide individual counseling including, financial assistance, information on the career in which the person is interested, and assistance, in the selection of a school to attend.

Provide students with information about summer health career programs. Locate summer health related jobs for a limited number of persons.

There is a tremendous need for American Indians to work in the health

field. There are many Indian Health Service clinics and hospitals in the country. Also more and more tribes are planning health facilities for their reservations and communities. There is and will continue to be a need for many trained Indian people to fill these jobs.

There are over 200 health careers. Schooling for these programs range from on-the-job training to 12 years after high school.

If you are interested or know of other persons who might be interested, please contact us:

Health Careers Recruitment Program
Great Lakes Inter-Tribal Council, Inc.
Box 5
Lac du Flambeau, Wisconsin
(715) 588-3783

Tribal Farm Program

L'ANSE, MI — Four years ago, with little available land and just ten head of whiteface beef cattle, the Keweenaw Bay Indian tribe launched a farm program intended to supply beef for tribal members.

Four years later, the tribal farm program is operating a buffalo farm in Zeba which attracted national attention over a year ago and a beef farm on Dynamite Hill where a new barn facility was recently built by the tribal center's construction training program.

"The farm program has been very successful so far," Fred Gauthier of Zeba, farm director for the tribal center, remarked. "We need more land to clear out before we get more herds."

The tribal beef farm at Dynamite Hill currently contains 51 acres and Gauthier is hoping that 30 more acres will be cleared out for additional grazing land by this summer.

Then cows were purchased by the tribe when it began the program. The total number of cattle is expected to be close to 50 this summer, according to Gauthier.

"We're getting the herds built up," he said. "I don't see where's there's any money in it. It takes a lot of money to feed these animals."

Establishing a beef farm enabled the tribal center to sell beef basically to their own members.

"It came right down to the point that you have to have government-inspected meat," Gauthier said. "We sell the beef to tribal members. And we keep cows to try to build up the herd."

The new barn, which covers an area of 72 by 40 feet and was constructed out of rough lumber, was built by the Keweenaw Bay Tribal Training Program at a price of \$5,000 which included just material costs. This program provides on the job training for tribal members.

The barn, which can contain up to 60 animals, obviously is an advantage for tribal beef farm program.

"The herds were out here last winter

having calves without a barn," Gauthier pointed out. "Once we got a barn, we could bring calves back here in order to winter them."

"A lot of the animals will still have their calves in the snow bank," Gauthier said. "We'll have them in the barn a few days and then we'll kick them out."

Several newspapers throughout the state and certain parts of the nation printed a wire service story over a year ago, regarding the tribe's Zeba buffalo farm which is the only one of its kind in the Upper Peninsula. The publicity centered around the tribe's efforts at supplying its members with buffalo meat.

According to Jim Krenck, county extension director, "The reason buffaloes haven't been readily used by farmers is that they're less efficient in transferring foliage to beef as compared to other beef animals. And they are more susceptible to parasites than other animals."

A buffalo herd has been raised by the tribal center for five years and 14 buffaloes are currently located on the Zeba farm.

Gauthier is the first to admit that working with buffaloes isn't as easy as dealing with beef cattle.

"You can't trust them," he said, referring to buffaloes. "You can't walk around them. They're unpredictable. Maybe that's why so many people don't raise them."

So why raise them in the first place? "Buffaloes are more of a novelty," Gauthier said. "You can sit down to a beef steak any day, but not to a buffalo steak."

"I don't think anyone has seen buffalo around here anymore," he added.

Obtaining more land for farming is the key to future success for the tribe's farm program and especially for its beef farm.

"If we have more land, I could see us having a lot of beef cattle," Gauthier said. "But it takes a lot of cleared land in order to support beef cattle."

Women In The News



Indian Beans

- Indian Beans
- 1 lb. dried pinto beans
- 3 qts. water
- 3 (1 lb) can tomatoes
- 1 large onion, chopped
- 8 slices bacon, cut in 2" lengths
- ¾ c. sliced celery
- ¼ tsp. salt
- ¼ tsp. ground cinnamon
- 6 tablespoons sugar
- 3 tablespoons vinegar

Wash beans, place in 6 qt. kettle with 3 qts water and bring to a simmer. Cover, cook four hours, or until tender. Mix remaining ingredients with beans and cooking water. Place in 4 qt. casserole, cover, bake in moderate oven (350) 2 to 3 hours or until done. Add water if necessary. Serves 10 to 12.

Cream of Squash—Corn Soup

- Cream of Squash-corn soup
- 2 c. grated white or yellow squash
- 2 c. fresh corn, cut from cob
- 2 c. boiling water
- 1 c. chopped onion
- ½ c. chopped green pepper
- 6 tbsp. butter or regular margarine
- 6 tbsp. flour
- 5 c. milk
- 1 tbsp. salt
- ¼ tsp. pepper

8 slices bacon, diced, cooked and drained. (Optional)
Combine squash, corn and water. Cover and simmer until tender. Meanwhile cook onion and green pepper in melted butter until soft, stir in flour. Add milk and cook, stirring constantly, until thickened. Add to squash-corn mixture along with salt and pepper. Heat thoroughly. Garnish with bacon. Makes nine cups.

Kag Porcupine

The porcupine is very easy to kill and because of this, can save the life of the lost hunter or the lost camper in the bush. It can be killed by hitting it on the nose with a small stick. Its meat can be eaten raw, without too much danger of sickness. Some of the fat must be boiled away (for 10 minutes) if it is to be roasted in the oven or grilled over an open fire. In the oven, 300 degrees F and 15 minutes per pound is the rule of thumb for cooking porcupine. Wild onions are good with this meat which sometimes shrinks to half its size in cooking.
The quills of this animal were used by our Indian women to decorate their garments and parkas, somewhat like embroidery. The hairs served in head-dress decorations.

Wild Rice & Carrots

- 1½ cups wild rice, washed in cold water
- 2½ cups water
- 2½ teaspoons salt
- 1 onion, peeled and chopped
- 4 mushrooms, wiped and coarsely chopped
- 4 slices bacon, cut into julienne strips
- 1 cup finely grated carrots
- ¼ cup light cream
- 1 egg

1. Place the wild rice, water and salt in a large sauce pan, and bring to a boil. Boil vigorously for about 10 minutes. Turn off heat, cover and let rice stand for about 20 minutes or until water is absorbed.
2. Brown the bacon, remove from the drippings, and drain.
3. Sauté the onions and mushrooms in the bacon drippings until the onions are golden and transparent.
4. Mix the bacon, sautéed onions and mushrooms, and grated carrots into the wild rice.
5. Beat the Cream and egg until light, and fold into the wild-rice mixture.
6. Bake, covered, in a buttered 1½ quart casserole in a moderately slow oven, 325 degrees F, for 30 minutes. Remove cover, stir the mixture well with a fork, and bake for 15 minutes at the same temperature. Stir once again and bake, uncovered for 15 minutes more.

Barbecued Fish

Cut fish into strips or chunks, string on pieces of sharpened sticks hang over fire. Turn often. Keep before fire until fish no longer drips. Hang on thongs of leather or grass.

American Indian Corn Bread

- ¼ cup butter, softened
- ¼ cup sugar
- 2 eggs
- 1 cup canned pumpkin
- ¼ cup milk
- 1 cup yellow cornmeal
- 1½ cups unsifted all purpose flour
- 3 teaspoons baking powder
- 1 teaspoon salt
- 1 cup canned blueberries, drained
- ½ cup coarsely chopped walnuts

Beat together butter, sugar and eggs until smooth. Add pumpkin, milk and cornmeal and continue to beat until smooth.
Sift together flour, baking powder and salt. Using a wooden spoon, stir into pumpkin mixture just until ingredients are combined. Fold in blueberries and walnuts.
Turn into a lightly greased 9 x 5 x 2 inch loaf pan, spreading evenly. Bake in a preheated oven one hour or until bread tests done. Cool on wire rack ten minutes. Remove from pan and serve warm. Makes one loaf.



Family Helps Out

Buffy St. Marie

The unusual combination of Big Bird, singer Buffy St. Marie and her husband and infant son team up this month to help television's "Sesame Street" teach something about sibling rivalry for the first time.

The "rivals" are seven-month-old Dakota Starblanket and Big Bird, the perennial five-year-old canary known to millions of preschool viewers of the educational TV show. They vie for the attention of Dakota's mother Buffy, a regular guest on Sesame Street.

Dakota Starblanket, nicknamed "Cody," will also be joined by his father, Sheldon Wolchid, a Sioux Indian. The episodes will be broadcast over a span of several weeks beginning April 19 on the 267 member stations of the Public Broadcasting Service.

For these sequences, Big Bird represents a young child who must cope with the arrival of a new baby in the family. TV treatment of this common problem for parents and children is the latest effort by the producers of Sesame Street to teach about affect behavior.

"A new baby is a big event and small children need help in the situation," Ms. St. Marie says. "For the young child in the average home, there is no preparation for this and it would be a great help to mothers if the children were adequately prepared."

"Helping to put these ideas across is very important to me and that's the reason I brought Cody all the way across the country to make the shows," she adds.

Ms. St. Marie and Big Bird met last season and became close friends. Now that she has an infant who requires a great deal of her time, he exhibits all the jealousies and anxieties small children experience when there is a new baby in the household.

Problems begin for Big Bird before the Wolchids arrive. He makes several attempts to help prepare for their arrival, but is constantly told his help is not needed or that he is too young to do this or that. He finds that

even the little things he does on his own are considered inappropriate for the baby. For example, he gets the baby a bicycle. He becomes frustrated and jealous.

His friend Buffy arrives ahead of her husband and son and makes every effort to assure Big Bird that she still loves him. She explains also that because the baby is small, he needs to be taken care of. Big Bird fluctuates between understanding and inconstancy. By the time Sheldon and Cody arrive his jealousy is at a peak. It is left to the Wolchids to try to reassure him.

Buffy patiently, takes time out to teach him how to make Indian fry bread. She sympathizes when his friend Snuffle-Upagus fails to appear for dinner and she asks for his help in bathing the baby and singing lullabies. Sheldon, knowing that the situation is delicate, uses his talent as an artist to make Big Bird feel wanted.

Not completely assuaged Big Bird's jealousy resurfaces periodically, but the Wolchids are always there to give needed reassurance. By the time the three are ready to return home, Big Bird is all set to start planning to visit them. And he's moved to create an Indian bustle from his own yellow feathers as a farewell gift.

Ms. St. Marie explained her interest in performing on Sesame Street. Originally, she said, it was a desire to teach about Indians and their way of life. "Indians have a culture that is real and which still exists," she says. Now, however, the scope of her interest is broader. "I was trained as a teacher and enjoy working with small children. Sesame Street is a perfect vehicle for me. I perform on the show for the same reasons I wanted to teach."

She adds that for 15 years she has been a "loner" doing concerts and being in charge of the total operations. "So, this is also a learning experience for me," she says.

Proposed Nutrition Services

One of the major problems facing Indian communities in the State of Michigan is the lack of health and health related programs. Nutrition is an integral part of any diet.

Indian health workers frequently experienced the difficulty in getting nutritious meals and often do not have services available to them which indicate the need for family meal planning, education, and about the importance of a nutritious diet, etc.

In the past, these difficulties have been addressed by the members of the Michigan Commission on Indian Affairs that nutrition plays a large role in prevention of health problems in the future.

The Michigan Commission on Indian Affairs would like to recommend that the Office of Nutrition Services:

1. Establish a division of Indian nutrition concerns to have an office located within the Office of Nutrition Services having responsibilities for coordinating nutrition services for Native Americans throughout the state.
2. That the State of Michigan provide funds for an innovative Michigan Indian nutrition services program, that is, that local Indian groups and organizations concerned with nutrition services can develop programs viable at the local level and have an outlet available to them for funding those programs.
3. That the Michigan Commission on Indian Affairs develop a closer liaison with the Office of Nutrition Services to assist in the development of the State Plan.

Sterilization—Inuit Indians

IGLOOLIK, N.W.T. — An OMI missionary here has appealed to the federal ministers of health and northern affairs of Canada for a full investigation into alleged illegal sterilizations of Inuit women. Father Robert Lechat of the Oblate's Hudson's Bay Mission told the Register he has sent reports of Ottawa stating that about one-third of Inuit women between the ages of 30 and 50 in six Arctic settlements have been sterilized within the last five years.

Because most native women do not speak English, he said, it is "highly doubtful" they understood the consequences of the operation.

He claimed the sterilizations were performed in hospitals by doctors who were concerned with limiting the growth of the Inuit population.

Many doctors here view sterilization as the most effective means of birth control. If they offer artificial contraceptives, they can't be sure the women will use them," he said.

"Only one doctor is involved in the consultation and because of the

language problem, the Inuit women probably don't stand a chance."

The sterilizations allegedly took place in the settlements of Repulse Bay, Oosterfield Inlet, Pelly Bay, Gjoa Haven, Hull Beach and Rankin Inlet.

He said he could not believe the women had asked for the operations, since their ideal is to have as many children as possible.

"The Inuit people love children so much they adopt them when for some reason they cannot bear their own."

Father Lechat based his allegations on informal accounts from the Inuit people themselves and from priests and nurses who work with them.

According to a Canadian Press report, similar charges have been made in the past, only to receive vigorous denials from federal officials. The government claims sterilizations can be performed only with the consent of two doctors and with the presence of a witness and an interpreter at the time a woman announces her decision. Taken from TURTLE TALKS



Pueblo Girls Keep On Truckin

In the middle of Laguna's sprawling half-million acre reservation is the largest open pit uranium mine in the country.

Standing on a high cliff in the middle of the largest open pit uranium mine in the country is the lone figure of a young Pueblo woman silently watching a gigantic boulder-laden truck thundering straight toward her.

She will keep it from going over the edge. Lois Romero is one of 30 women working in the great grey pit in northwestern New Mexico.

"We think the women are more conscientious than the men," says Ernest Lucero, Operations Manager for the Anaconda Corporation. "They're more dependable."

It was in the early fifties that Anaconda and Laguna came to terms about what to do with the reservation's vast uranium holdings. Anaconda would begin the dusty, noisy task of wresting the earth for its ore and the Pueblo would send its men into the pit to provide the labor force. Four years ago, the Pueblo began sending its women too.

It was part of Affirmative Action agreed upon by both tribe and mining company ... and the women slowly began to invade the hard hat areas. They still constitute a small minority in the mine's labor statistics. Out of 650 employees, 30 are women. About 5 per cent. (On the other hand, out of 650 employees, 98 per cent are Indian.)

The women are getting here. They either truck or give ground directions to other drivers as Lois Romero does. One small concession to their small statures: An extra rung has been welded to each truck ladder in order for the women to more easily climb the great steel girds.

Other than that ... no problem. Taken from The Indian Record.

Changes Role Mary Ferrere

Late in 1972, Mary Ferrere made a decision that completely recharged her life. At age 31, with five children to support after her marriage had soured, she decided to return to school.

A full Ottawa Indian born in Michigan's Peshawbestown, whose family moved to Grand Rapids when she was five, she had dropped out of school in the 11th grade. Soon after, she married and had five children before her sixth wedding anniversary. Between pregnancies and meeting the demands of a young family, she held several part-time jobs to help make ends meet.

As the years passed, she found herself trapped in a rather dreary grind. She has no time for herself, her marriage had deteriorated beyond repair and she increasingly felt life had slipped her by. "When I look back," she says, "I realize I used to do nothing but stay home, take care of the kids and work."

The turning point came when she received counseling at Catholic Social Services. She had admitted that her Catholic background had prevented her from seeking divorce, and she always wanted to return to school for her diploma. "The two seemed incompatible," she remembers of the dilemma. "The counselor helped me make the decision to get a divorce which gave me the freedom to return to school."

An intelligent woman with a quiet, unassuming manner, Ferrere started

adult high school classes in January, 1973, and went on to graduate summa cum laude from Western Michigan University last August. She's now working toward a master's degree, and expects to finish in April, 1978.

Although she's specializing in Mental Health, her chief aim is to work with Native Americans. She recently organized the Native American Student Association at Western, and is active with the Grand Rapids Inter-Tribal Council, having served both as a volunteer and a board member.

"Indian organizations have a real need for qualified people," she says. "I would like to help Indians get back the self-respect they've lost. For so many years, we've been told to assimilate and forget our Indian background. But this is wrong. We have to re-establish our cultural pride."

Taken from The Grand Rapids Press



Teacher Program Offered

MADISON, WI—A two-year training program is scheduled to begin June, 1977, in an effort to expand educational opportunities for Indians who want to become teachers.

The recently-formed Menominee Indian School District in northern Wisconsin will have a component described as a teacher corps program.

Completion of the training leads to a master's degree in curriculum and instruction, and teacher certification for elementary grades.

Menominee Indian District includes two schools, grades K-12, serving about 750 students on the Menominee Reservation. The student population of each school is 95 per cent Indian. The

teacher corps interns work with experienced teachers daily in the classroom, receiving instruction in educational methodology on-site.

Interns are also expected to gain a knowledge of the community through participation in activities.

It is anticipated that the program will provide a new and greater source of teachers for Indian pupils.

Those interested in being considered for intern positions, contact: Carol Judy, Wisconsin Native American Teacher Corps, University of Wisconsin-Madison, 225 N. Mills St., Madison, Wis. 53706. Taken from WASSAJA.

Atlas

Great Lakes Indians

CHICAGO, ILL.—The Atlas of Great Lakes Indian History being published for publication will consist of about forty newly researched maps and accompanying text. The Atlas will focus on the Great Lakes region of the United States and Canada during the period from 1615 to 1871, when treaty-making between Indian tribes and the American government came to an end.

To provide adequate peripheral coverage, the mapped area will extend from Montreal in the east to Winnipeg on the west, these two cities delineating the northern boundary and the Ohio River forming the southern boundary. The Atlas will trace the changing pattern of Indian locations from the beginning of the contact period (c. 1615) through the shift from Indian to white dominance in the Great Lakes region.

The Indian history of the Great Lakes area involved many North American Indian nations including: the League of the Iroquois, originally formed by the Mohawk, Oneida, Onondaga, Cayuga, and Seneca; the Huron and other Western Iroquois whose survivors in

eighteenth century Ohio and Michigan were called Wyandot; the Ojibwa, Ottawa, Potawatomi, Delaware, Shawnee, Kickapoo, the Miami and their allies, the Kaskaskia and other Illinois tribes; the Menominee, Sac and Fox, Winnebago and Eastern Dakota. Although these Indian people were of diverse origins, their fate in the historic period has been linked to a common inter-tribal experience in the Great Lakes theatre.

With support from the National Endowment for the Humanities, the Indian Atlas project was initiated on September 1, 1976 and is scheduled for completion by August 31, 1978. Native Americans, ethnohistorians, anthropologists, geographers, ecologists, linguists and other specialists will serve as consultants to the staff.

For further information contact: Helen Hornbeck Tanner, Project Director, Atlas of Great Lakes Indian History, at The Newberry Library, 60 West Walton Street, Chicago, Illinois 60610. (312) 943-9090.

Training Opportunities

TEMPE, Arizona — Indian education leaders who live and work in rural American Indian communities have an opportunity to participate in the third year of an education leadership training program conducted by the National Indian Training and Research Center, based in Tempe, Arizona, under a grant from the Ford Foundation.

Francis McKinley, Executive Director of the Center, announces that applications are now being accepted for the American Indian Education Leadership Development Program. The training program offers participants the unique opportunity of designing an individual course of study aimed at developing and enhancing their leadership skills.

Studies may include such activities as attendance at workshops and seminars, conducting independent research studies, travel to observe model education programs, enrolling in short courses of formal study, internships, and others. The training is not aimed at earning college credit for a degree. Training may be taken at any intervals between September 1977 and September 1978.

The program is open to individuals involved in Indian education and who reside and work in rural Indian areas.

It is specifically designed for individuals who have demonstrated leadership ability but who have lacked the opportunity for leadership training. It will serve a selected number of adults who may be teachers, community workers, paraprofessionals, school board members, Tribal education personnel. The program encourages participants to remain in their home communities, contributing what they have gained back to the community.

To apply, secure an application form from the nearest Tribal Office, local school, local Indian Community Center or organization or the Bureau of Indian Affairs Agency. For further information, contact:

Mr. Francis McKinley
National Indian Training
and Research Center
2121 South Mill Avenue Suite 204
Tempe, Arizona 85282
(602) 967-9484

DEADLINE DATE FOR APPLICATION: July 15, 1977
SELECTION AND NOTIFICATION BY: August 15, 1977

The National Indian Training and Research Center (NITRC) is an Indian non-profit organization, incorporated in 1969.

Fair Education—Cont.

paying position is stupid.

Again, I go back to the lack of FRIDIE. The inability to study our culture and apply the inability to establish tribal unity, and lack of TRUTH.

We, the Oneida People, are not responsible for our weak position. If I subjugate you, your children, your grandchildren, your great grandchildren? Would your great grandchildren be responsible or would I be responsible, for their condition?

It is our responsibility to get the education necessary to do our administrative work. With the present set-up, we cannot do it.

To educate correctly, we have to be able to educate from young to old.

The Oneida People have been indoctrinated about their inability to run their own programs and control their existence. The Oneida People believe they need experts to run the programs and to set-up guidelines. But it seems the only experts, are not Indians.

The Oneida People must learn to trust their own, for leadership. TRUST is difficult because of the present educational system and the lack of Indian Studies.

No! We, the Oneida People, are not being taught the Truth of our history. We are not taught about our contributions to the United States, the World or to the advancement of man's humanity.

We are not taught about our involvement in all the wars the whites have been involved in: the Revolutionary War, the War of 1812, the Civil War, the Spanish-American War, the 1st World War, the 2nd World War, the Korean Police Action, the Vietnam Insurgency Action.

We are not allowed to understand, Broken Treaties, Broken Promises, Discriminatory Practices, and Prejudicial Treatment.

We are not taught about actions in-

volving our people; Slavery, Introduction to Disease, Breaking of Treaties, Indian Removal Act, Creation of the Reservation System, Dawes Act, Build-up of Boarding Schools and Mission Schools, Burke Act, Snyder Act.

All of these and more affect your life. You have a right to know them and their implications. Much of the Tribal weakness can be explained by a full examination of the actions against our grandfathers.

No! We, the Oneida People, are not being allowed to build pride, while discovering the re-birth of our culture.

When you learn your grandfathers were primitive and savage. Is that correct?

When your grandfathers' religion is called the devil's work. Is that correct?

When you're told, your grandfathers' did not have a land-use policy. Is that correct?

When your grandfathers' contributions to sports, both winter and summer, are not taught. Is that correct?

When your grandfathers' medical contributions are not acknowledged. Is that correct?

When your grandfathers' influence on the type of government, in the country, are not taught. Is that correct?

Are we taught about the introduction of communicable diseases, venous plants, useless birds and fish, rodents, ect.

Oneida People tell me, it is not important to know the truth, but it is important to know the truth, but it cannot be done with the present educational set-up.

Yes! We, the Oneida People, are able to change our education.

1st, we must change our own attitude. Remember, education is important,

JOB ANNOUNCEMENT

The Student Opportunity Programs, University of North Dakota, Grand Forks, is currently seeking applicants for the position of Special Services Counselor for low-income and Native American Students which is to be filled by June 1st. Your inquiries regarding the position should be directed to:

Mr. Ron Gibbons, Director
Student Opportunity Programs
University of North Dakota
Grand Forks, ND 58201

Position Title—Special Services Counselor
Salary—Student Affairs Officer I, Pay grade 22, \$12,348—\$18,560 minimum to maximum annual salary.

Qualifications—Requires knowledge, skill and mental development equivalent to the completion of four years of college supplemented by a Master's degree in counseling, psychology, student personnel or a related field. Prefer three years of student personnel experience at the college/university level; knowledge of the varied problems and needs of different student populations in a college or university setting and ability to communicate same; working knowledge of the principles and practices of student counseling; and knowledge of college/university rules and regulations concerning student life are desirable. Prefer experience in the area of education for American Indian student population.

BOOK REVIEW

By DOROTHY GEMMILL

Title: Michael NARANJO
Author: Mary Carroll Nelson
Publisher: Dillon Press, Inc.
500 South Third St.
Minneapolis, MN 55415
Price: \$4.95

Description of book: Hardbound—6 1/2 x 9 1/4—66 pages—13 black and white photographs. Reading and interest level: 6th grade and above. Excellent for High Schools.

MICHAEL NARANJO is the true story of a young Pueblo Indian who was blinded during the Vietnam War. Today his art work is well-known and he has received many awards.

The road from high school graduation, to blindness, through bitterness, to success as a sculptor was a difficult one. MICHAEL NARANJO is a book today's young people can easily relate to—a "tell it like it is" story.

The Story of an American Indian Series
Dillon Press has published 25 additional biographies similar to this one. Six of them are about women, most of whom are still very active in the Indian world of today.

Indian Policy

Attacked—Cont.

problems the energy crisis presents to Indians.

Dr. Deloria says that the report recommendations will be controversial among government officials and Indian leaders because the fundamental shift in direction they require will create political problems for those who have benefitted from an arbitrary administration of tribal benefits and justice.

Such a policy would be rational and just, but it would be politically controversial for a time. And herein lies the challenge to a new administration. Can it break such discriminatory practices of the past and create a new, simple, and comprehensible Indian policy in spite of temporary controversies? Can a new administration bring justice to all Indians in face of criticisms which will be brought by a select group of Indians?

visit the library. Keep expanding your own knowledge. Become positive about yourself. Everything begins with the Individual. You are the center of your existence and you must begin to control your existence by becoming involved. Join a Parent-Teacher committee. Impress on them your ideas, thoughts, complaints. Attempt to influence the education given to your children.

For those without a High School Diploma, attempt to earn your G.E.D., study habits you learn will help you later on.

Visit a higher education office, attend vocational school to learn a trade or enter college. Bring your knowledge back to the Tribe, the Oneida Nation needs that knowledge.

Begin communicating with the older people. Listen to everybody. Our History is almost lost, take time to question and then listen. Build communication from the Individual to the family, to the Tribe to the community. Oneida Communication can help end the rumor factory.

Talk and discuss between yourselves the good things of the present educational set-up. Now look at the bad things in the present educational set-up. You don't have to be told by experts, judge for yourself.

If you decide, the present educational set-up is a failure, then continue. Unite, as a small group or a large group. Tell your Oneida leadership you want an alternative school. Tell them you want the opportunity to have control of the education, given to your children-your people.

Let other people know you care. As a member of the Oneida, General Tribal Council, you are important.

You can change the education by becoming involved individually, as a group, or as a Nation. Become involved with your own children, you do have a choice, think wisely, act responsibly.

Film Festival

The San Francisco American Indian Center will sponsor the second "American Indian Film Festival," and an "Indian Media Conference," May 28-29, 1977, at the Palace of Fine Arts Theatre, and the PSN-San Franciscoan Hotel, in San Francisco, respectively.

The "Indian Media Conference" was prompted due to the lack of information available to Indian groups nationally on issues pertaining to the Federal Communications Commission and its relation to broadcast affiliates.

Indian groups have long been denied responsive media-access applicable under the principles of the fairness doctrine. As 1977 is a FCC broadcast renewal year, it is important that Indian groups nationally become more fully educated in the respect to applying the law to develop and improve media accessibility.

The three day Indian Media Conference will also include discussions on public relations, fund-raising and uses of video-tape.

Panels are being furthered on "News-Objectivity and the American Indian," and "The American Indian: His Relation to the Television and Movie Industry."

Registration for the "Indian Media Conference" will be \$25. The "American Indian Film Festival" will run four consecutive nights, beginning May 25th and concluding May 28, 1977, at the Palace of Fine Arts Theatre.

"Indian" produced by Keith Merrill Productions and "Joe Panther," Artists Creation & Associates, Inc., will open the 1977 American Indian Film Festival.

For further information on said events, contact Michael Smith, (415) 552-1070.

Marquette Branch Prison

OTTAWA
CHIPPEWA
POTAWATOMI

**Light Of
The North**




Know Your Language

By JAKE GRUNDY

| | |
|--------------------|-------------------|
| Nedewke | I have a headache |
| Nnoondaa | I hear it |
| Nnoondawa | I hear him |
| Nnoondama | I hear |
| Ndoondan | Heel |
| Weechi-ishin | Help me |
| Weeji | Help him |
| Niweechitow | I help |
| Niweejitow | I help |
| Niweejin | Help him |
| Kiweeji-in | I help you |
| Kagagiwanzh | Hemlock |
| Pakaakon | Hen |
| Kaashpin | Here |
| Ngass, Kaso | I hide |
| Ambeesh | Hope |
| Pezhigashsee | Horse |
| Ankoseewikamik | Hospital |
| Kishite | It is hot |
| Ngishis, or Keeosh | I am hot |
| Nibewigamik | Hotel |
| Tlaigaigun | Hour |
| Wakaigan | House |
| Aneen | How |
| Aneen minik? | How many? |
| Aneen apesak? | How far is it? |
| Niweewesita | I am hungry |
| Wewep | hurry |
| Nuabem | My husband |
| Kaashpin | If |
| Anishnabe | Indian |
| Manjosh | Insect |
| Peendik | Inside |
| Meshkloch | Instead |
| Peenjiyase | Into |
| Minis | Island |
| Peesikawakan | jackey |
| Anokeewin | January |
| Jeekendamowin | Job |
| Katibakonwed | Judge |
| Miakomikeezis | July |
| Odeiminkoeezis | June |
| Nganawandem | I keep it |
| Nganawemina | I keep him |
| Apapikagan | Key |
| Ninishiw | I kill it |
| Ninittoon | I kill it |
| Ninisa | I kill him |
| Ntoojeema | I kiss him |
| Ojeemishim | I kiss me |

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Native American Poetry



An Indian Prayer

O Father
Whose voice I hear in the winds,
And,
Whose breath gives life to the world,
Hear me
I am a man before you,
One of your many children.
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 sunsets.
My ears sharp to hear your voice.
Make me wise,
So that I may know the things,
You have taught my people.
The lessons you have hidden,
In every leaf and rock.
I seek strength Father,
Not to be superior to my brothers,
But to be able to fight my worst
enemy,
Myself.
Make me ever ready to come to you,
With clean hands,
and straight eyes,
so that,
When life fades as the fading sunset,
My spirit may come to you,
Without shame.

Tom Whitecloud, II, M.D. 1914-1974,
Chippewa, Founding member
American Indian Physicians
Association.

Humility

If you are an Indian—and being reminded by the white man that you are—and felt not bitterness toward him—then you know humility.

If you can see the smoke haze of Indian summer—and smell the lodge smokes of yesteryear—waiting from tepees in hidden valleys—and yet not turn from the spell of Medicine Lodge—you know the meaning of humility.

If you shed a tear for the aged, whose gnarled hands and skin are tanned and scarred by wind and ice—yet pity give way to joy when drums resound—you will dance side by side with humility.

Stephan Jones Jr. Sioux Indian



Who Are The Mississauga?

By SACHEM CARL M. LEWIS
This is a rewrite of an article by Donald B. Smith, published in the December, 1975, issue of The Ontario Historical Society report.

The Mississauga, or "Anishinaubag" as they called themselves, were part of the Ojibwas, part of the Algonquin nation.

When the dreaded Iroquois attacks began around 1650 they, then residing along the north shore of Lake Huron, along with the "Otoooks" or Ottawa, and the people around the Sault who called themselves "Bawa'tigowin-wug," fled northwest to the head of Lake Superior. By 1671, after a peace of sorts, they came back Anishinaubag settled around Manitoulin Island.

The Iroquois rampages, some 10 years earlier, went as far north as James Bay. Then, as now, it was all about money making—fur money.

The English at Ford Albany, at the top end of the Huron River, were paying four times the price for fur than the French did at Montreal.

The Mississauga correctly surmised that the Iroquois were biting off more than they could reasonably chew. They quietly organized their fellow tribes. When they were prevented from taking their furs down the Ottawa by the Iroquois, it is recorded that in 1659 six Mississauga canoes took the north route, through the interior to the head of the St. Maurice River about where LaTouche is now.

Then they went down the river to Trois Rivières (Three Rivers). It took them five months. (You may observe that the Mississauga were a determined, hard working people.)

Meanwhile, the Iroquois in the West were locked in the fierce Susquehanna war with their Seneca and Cayuga; the Mohawk and Oneida in the east were being bled to death by the Mohican. It was no longer easy for them to control the traffic north of Lake Ontario.

Frustrated, the Iroquois decided to assume the role of middlemen which commenced to move south to Albany for much better prices. The Ottawas around Rainy Lake were then engaged in war with the Dacotah Sioux and this made it practicable to develop peaceful trading with the Iroquois.

This rapprochement troubled the French who saw their economic fur base disappearing. The Mississauga, in 1673, established a fur trading post at the mouth of the Rouge River, just east

of where Toronto is today. This village was called Canatsekwyagon. To meet this situation that same year the French created Fort Frontenac, now Kingston, in an attempt to discourage trade with this village. But the Indians paddled Niagara way where there was then no fort to interfere with their southbound trade route.

The Indians around the lakes were known to the English as Chippewas, and the French name for them was Sauteurs. So efficient were the Mississaugans that they were thought to be a separate group for a long time. Anyway the whole area prospered. Then in 1683 they took revenge and struck the Iroquois, whom they called the Nottaway.

Observing that the Iroquois were exhausted by fighting the French, the Mississaugans spearheaded the campaign of war. The Ojibwa peoples persisted successfully so that by June, 1700 they forced the Iroquois to accept an informal peace arrangement permitting them direct, free access to Albany, later Oswego. Then they could sell their furs for top price and cut out the middlemen.

We have observed how persistent in industry and skilled in tactics of war were the Mississaugans. We are soon to see what great diplomats they were.

They had themselves adopted by the Six Nations as the Seventh Nation! On July 4th, 1701 they were placed on the elk skin of the Five Nations as "Assisagh" of Mississauga. The Tuscaroras already had been added.

On August 19th, 1746 at a conference between Governor Clinton and the Six Nations at Albany they formally welcomed the Mississauga as a brother nation. "We the Six Nations are now assembled together as one Man and we take in the Assisagh as the Seventh Nation."

The Mississaugans remained steadfast in their Iroquois association until they were betrayed by their English colonist allies, left unsupported they lost out against the French at the Battle of Lake St. Clair in June, 1748. Vastly outnumbered they surrendered and finally settled with the Seneca on the eastern end of Lake Erie.

They went the way of Tecumseh, the Shawnee lad from Springfield, Ohio who died, aged about 33, on October 5th, 1811 while fighting a delaying action against American encroachment in Canada.



Soft Indian Woman

Soft Indian woman,

What mysteries do you hide in your braids?
What secrets to do you conceal in your bosom?
How is it that you hold me so tightly
But giving me such freedom to go?
You are the strongest woman I have ever known.
Why is it that I feel so compelled to protect you?
How can you be so wise,
And yet such an innocent child?
I am your teacher and I am your student.
Soft Indian woman,
Let me stay another day
and drink of your mystery

Author Unknown

Abandoned Drummer

As it was long ago,
When the drums began to beat,
People would gather round.

Now, when I start to drum,
I see no people coming,
I don't bear a sound.

As it was long ago,
When the drummers started to sing,
People would dance,
Circling the Drum

Now, when I start to sing,
I don't see anyone dancing,
I wonder why no one will come?

Mike Shelafco

Mother Earth

Our Mother Earth,
In her wisdom true
holds the mystery of life,
For me and you.

If ever you wonder,
Of time and reasons,
Watch well our Mother,
Go through her seasons.

In spite of the ones,
Who take without giving,
She meets all our needs,
the dead and the living.

Her circle of life,
From beginning to end,
Goes out from the center,
And returns again.

We, too, are caught up,
In the Sacred whole,
Our death and rebirth,
To fuel and unfold.

Our Mother Earth
In peace and in strife,
Shows us each day,
The purpose of life.

Jan Harvey



My Secret Place

As I walk through my enchanted forest,
I hear the songs of birds blending into a symphony.
I see myriads of colored leaves as a Queen's tiara,
ferns touching moss, green as Jade, covering the trunks of trees.
Star shaped miniature flowers of blue, purple, and white
are peeping from beneath crowns of velvet.
Sunbeams streaming through windows of encircling boughs,
reaching up and out to God.
My secret place has a host of little friends,
squirrels, chipmunks, rabbits, small grey field mice
chattering away while guarding their young.
In their tiny houses, decked out in colorful dress and peaked hats
are hammering, as they ply their trades,
making sounds of falling raindrops
Careful, careful, or this magic will elude you,
and this moment lost forever.
You also have a secret place.
Look inward,
It is in the heart.

Ruby S. Burns—Cherokee

