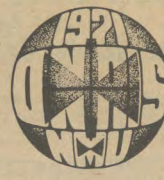




The Wahwaube News



NON-PROFIT ORGANIZATION POSTAGE PAID AT MARQUETTE, MI. PERMIT NO. 54

Vol 5, No. 2 Marquette, Mich., August 1977 Meen Beezis — The Bilberry Moon Circulation 8,000

Michigan Education Awards Ranked High

More than 1,000 public school districts in 40 states have received grants totaling nearly \$2.2 million to meet the special needs of some 200,000 American Indian and Alaska Native children during the 1977-78 school year, HEW's Office of Education announced recently.

1972 (Public Law 92-318). They are determined by a formula based on the number of Indian or Alaska Native children enrolled in a district's elementary and secondary schools.



Pictured here is one of Michigan's Title IV-Part A projects. Alice Fox (at right) teaching the Ojibwa language to Robert Van Alstine's IV-A Indian Education class at the Junior High in Sault Ste. Marie, Michigan. Two classes were conducted daily with an average of 22 students per class.

Andrus Appoints Two For Interior

Secretary of the Interior Cecil D. Andrus in July announced two top Indian Affairs appointments in the Department of the Interior.

George Vincent Goodwin, Jr., a member of the White Earth Chippewa Tribe now a Bureau of Indian Affairs Area Director at Minneapolis, was named Deputy Assistant Secretary for Indian Affairs.

Ottawas Receive Additional Payment

The Grand River Band of Ottawa Indians in Docket 40-K were awarded additional payment for 1,140,740 acres of land in Southeastern Michigan that they had ceded to the United States under the treaty of August 29, 1821.

On March 27, 1968, the Indian Claims Commission entered a final amount of \$32,620.01 on their behalf for settlement of the claim. As of May 31, 1977 the total amount available, principal and interest, was \$1,488,100.04.

GERARD NAMED TO TOP POSITION

Secretary of the Interior Cecil D. Andrus said recently that he was very pleased with President Carter's nomination of Forrest J. Gerard to be the first Assistant Secretary of the Interior for Indian Affairs.

The Secretary asked the Indian leaders to give reasons for their choices—keeping in mind that the person selected would have to be both the administrator of a large, complex organization and the strong voice in Washington of the Indian community.



Forrest Gerard

Indians to attend U.N. For 1st Time

For the first time in history, Indian peoples of North and South America will have an opportunity to speak about their own affairs at the United Nations, in Geneva, Switzerland.

Between 1970 and 1974, Fredericks was a management consultant to several Indian tribes and tribal organizations, and from 1966 to 1969 was Administrator of the Sledging Lockwood State Bar, North Dakota State Bar, and American Indian Lawyers Association.

NIEA Convention to be Held

The ninth annual conventions of the National Indian Education Association will be held November 6-10, at the St. Paul Civic Center, St. Paul, Minnesota.

Adult education for Indian people NIEA is the only National organization which has as its central purpose, expanding educational opportunity for Indian people.

News Briefs

Pueblo Pots Featured on Stamps

The Postal Service has issued a block of four 13-cent commemorative stamps featuring the pottery art of the Pueblo Indians.

anonymous museum pieces from the 1880-1920 period selected as typical of four different Pueblos: Hopi, Zia, Acuma and San Ildefonso.

Nadar Knocks Housing Programs

Thomas Stanton, director of a housing research group for Ralph Naders Center for Study of Responsive Law, said in a recent report that HUD built only 22,000 of the 55,000 Indian homes promised eight years ago in 1969.

The stamps are reproduced not from photographs but from meticulously executed paintings by Ford Rulphing of Santa Fe, long a student of Pueblo culture.

Indian Heritage Society to be in Oklahoma

Marvin Franklin has announced that an Indian American Heritage Society, a national institute structured like the National Geographic Society, will be headquartered in Oklahoma City.

The white-haired, 53-year-old actor criticized President Carter for basing his foreign policy on human rights "while the Indians suffer every day of their lives, persecuted, poor, and hungry in the richest country in the world."

BRANDO FAVORS INDIANS

London — Marlon Brando is looking for foreign aid to produce a 13-part television series that would do for American Indians what Roots did for Black Americans.

The actor, who refused an Oscar award in his anger over the Indian issue and made a gift of most of his land in Los Angeles to the Indians, accused Washington of "murdering, torturing and starving" the Indians. He said the United States is one of the few countries that did not ratify the United Nations' article on genocide.

Indian Skeletons Found

Recently the skeletons of twenty-three Indian people were unearthed during the building of a private home in Lapeer County. The skeletons were being taken by some human souvenir seekers when the owner of the land asked MSU Museum to assist them.

To prevent the problem of individuals taking Indian remains, the Indian Affairs Commission along with State Representative Lynn Jondalla, will be taking several steps as follows:

- 1. Representatives of the Conference on Archeology, interested Michigan Indians, and the Commission on Indian Affairs, will meet to discuss additional steps to protect Indian burials in Michigan.
- 2. Legislation will be introduced to strengthen laws which make such reprehensible activities illegal.
- 3. The Commission on Indian Affairs will follow up on complaints of private or archeological groupings when brought to their attention.

Indians OK Relocation of Mounds

Madison, Wis. — Indian religious leaders have agreed to let some 9,000-year-old Indian mounds be moved so that part of Highway 131 can be relocated between Viola and LaFarge in Vernon County, state officials have reported.

leaders for "being considerate enough to understand" the needs of a changing society.

- The State Highway Commission said it would save considerable money because of the agreement.
- Boye Ladd, Indian relations coordinator for the Department of Natural Resources, praised the commission for consulting with the Indians. It's a monumental type thing for a state agency to consider their views," he said.
- Ladd also complimented the Winnebago, Chippewa and other religious

Indian Heritage Society to be in Oklahoma

Marvin Franklin has announced that an Indian American Heritage Society, a national institute structured like the National Geographic Society, will be headquartered in Oklahoma City.

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The Nishnawbe News

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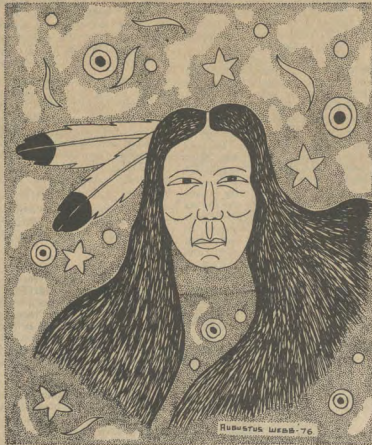
Subscriptions by donation only. Suggested: 50¢ per issue; \$5 per year in USA; in Canada, \$6; Foreign, \$10.

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TELEPHONE: 906/227-2241

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Carol Bailey	Co-Editor
Sandra Eastman	Circulation
Rosemary Gemmill	Advisor
Cathy Nertoli	Women's News



Indians Losing Children

Kansas City, Mo. — American Indians face "cultural genocide" as well as a threat from officials often using deceitful means to sterilize Indian women, a national Catholic newspaper says.

The first article of an investigative series by the National Catholic Reporter says Senate subcommittee evidence indicates that many Indian children are being forcibly taken from their parents. It says evidence shows that public and private welfare agencies operate as though Indian children would benefit from being raised by non-Indian parents.

An Association of American Indians Affairs study estimates that 25 per cent to 35 per cent of all Indian children are

taken from their families, and the number is increasing in some states.

Social workers cite poverty conditions as reasons to take children away from their parents, and some doctors are using poverty to justify indiscriminate sterilization of Indian women, according to Dr. Connie Uri, a Choctaw and Cherokee Indian.

She said the sterilization was not planned genetic, but the result of "the warped thinking of doctors, who think the solution to poverty is not to allow people to be born."

The inquiry revealed many Indians were being convinced they had to submit to sterilization or lose their children or welfare benefits.

Newspaper Aide Booklet Published

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

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

WADOKASOD is available to all Indian groups and organizations by mailing requests to: NISHNAWBE NEWS, 141 University Center, Northern Michigan University, Marquette, MI 49855.

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

We hope WADOKASOD will be of service to you.

*Ojibwa term meaning "helpful."

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Letters To The Editor Service Offered

Dear Editor:
Below is a description of services available through the Michigan Vocational Rehabilitation Service. We thought that this information might be of value to your readers.

Sincerely,
Bob DeFarlane, Supervisor
Staff Development

Having trouble getting or keeping a job because of a physical or mental disability? You may be eligible for special services through a State Agency which is designed to help the disabled. Vocational Rehabilitation Services is a State and Federally funded program which has been available to the disabled in Michigan for more than 50 years. VRS offers free evaluations to anyone of employable age to determine if a disability exists which is a handicap to employment.

This evaluation involves discussion with a VRS counselor who will review with you the nature of the disabling condition, previous work history, and work interests. Then a general medical exam is scheduled and paid for by VRS. This exam is usually done by your family physician and will provide important information regarding the disabling condition as well as readiness for training or work. In some cases, additional medical exams will be scheduled with medical specialists.

If it appears that the disabling condition interferes with the person's

ability to work, then Vocational training and counseling is provided to assist in selection of a suitable job objective. This job would be one which an individual could do even though limited because of a disability. A plan would then be developed to assist in reaching the job objective.

Medical and surgical treatment can be provided to assist in development of full physical functioning. Vocational training is often provided to prepare the individual for the job which was selected. Training may take place in a school setting or can also be provided on the job. When the handicapped person is ready to go to work, they are often able to find a job on their own. However, if job placement help is needed, the VRS counselor assists in securing employment. After employment has begun, the VRS counselor checks periodically to make sure that everything is going well on the job.

If you are interested in finding out more about VRS or wish to apply for services, contact your nearest VRS office. These offices are located in every major city in the State of Michigan. The phone number can be located by checking the white pages of the phone book for "Michigan State of Education Department of Vocational Rehabilitation." In Northern Michigan, offices are located in Alpena, Traverse City, and Marquette. If you cannot locate the nearest VRS office, call Lansing (517) 373-3390.

CONTINUING THE TRAMPLING OF HUMAN RIGHTS

(Paul A. Shenandoah, Oneida Indian, July 1977)

The continuing efforts made by people in the United States to insure the American Indian, First American, Native American or Aborigine (Indian), do not gain control over their land or lives. The People of the United States do not want to act responsibly, either to their treaties or to the proclaiming of human rights. Part of the Human Rights argument is the ability to migrate to another country of your choice. With this, the Indian is unique. The United States Continental area is part of their homeland.

Attempts made by the majority society to trample Treaty rights under a guise of protection of majority rights is irresponsible. Not allowing the Indian a land base large enough with water and agricultural land, sufficient to support them in their national independent maintenance, is a destruction of human rights by cultural genocide.

Let us take time to relate a story: You invite people into your home and you invite them to share in your home. They overpopulate their place to live and then they demand you give them more and more of your home. Eventually they get strong enough to put you into a corner of one room in your own home.

From that corner you have to ask for everything necessary to live. In your own home you become a prisoner of your guests.

Generations later you are told that you must admit that the guests are the owners of your home. You must agree with the destruction of your way of life and the beliefs that preserved your home while your guests had destroyed their own homes, ability to support them, and ran away.

You, who know how to preserve, will never be allowed to teach the wasters

Proposed regulations governing eligibility for preference in employment in the Bureau of Indian Affairs are being published in The Federal Register.

The regulations define the term "Indian" for purposes of initial hire, promotions, transfers, and all other appointments to vacancies in the bureau.

Those persons entitled to Indian preference, according to the regulations are:

- Members of any recognized Indian Tribe now under Federal jurisdiction.
- Descendants of such members who were, on June 1, 1934, residing within the present boundaries of any Indian reservation.

- All others one-half or more of Indian blood of tribes indigenous to the United States.

and overpopulators. You in your home, will have your ways ridiculed and face the destruction of your own home by the same weaknesses that rule their homes. If you are a guest in someone's home, you have the right to live without accepting your guests beliefs. As long as your guests force you into uncompromising situations or they do not allow you to live in your own home the way you want to live, you are a prisoner in your own home. The home is always yours, you decide the rules. Your guests are always guests until they live by your home rules.

The destruction of Human Rights is not unique to people who come under the oppressive activities of European peoples. The necessity of slaves and the selling of the right to control nature are the same beliefs in different areas. Disease, of great variety, emasculated the Indian population. Introduction of the Christian influence weakened the fabric of Indian life, by its illogical approach to the reasons of existence and the tempting way of explaining rights.

Treaties and agreements are now known throughout the world, but the attempts to have them corrected are being disputed in the highest offices in the United States. Congressional acts are being introduced to weaken the ability of American Nations to deal for their sovereign rights. Plenary Power (illegal coercion by force) is imposed on the American Indian Nations without their consent or input.

Human Rights are denied by force, fear, over 200 years of indoctrination, Indian Rehabilitation Program for cultural genocide, etc. As independent Nations, Indian people have the right to determine their existence and to control all that is necessary to make that determination.

When we walk the land, the spirits of our ancestors walk with us.

Employment Preference

- Eskimos and other aboriginal people of Alaska, and,
- For the next three years from the effective date of these regulations, a person of at least one-quarter degree Indian ancestry of a currently federally recognized tribe whose rolls have been closed by an Act of Congress.

The proposed regulations have a grandfather clause which protects all persons employed by the Bureau on the effective date of these regulations who received preference in any previous employment. They will continue to be preference eligibles so long as they are continuously employed by the Bureau.

These regulations implement a long-standing Federal policy which was clarified and strengthened by a 1974 Supreme Court decision.

ART SEMINAR

A seminar, entitled "Traditions in Northern Plains Indian Art" will be held October 21-23, at the Buffalo Bill Historical Center in Cody, Wyoming. Speakers will include Pauling Dempsey, John C. Ewers, Norman Feder, and Richard Pohrt. There will be a fee of one dollar.

The purpose of this seminar is to assemble a group of notable cultural anthropologists and ethnologists who

will explore the subject of traditions in Northern Plains Indian Art-patterns, designs, tribal differences, style differences, outside influences, and artistic evolutions.

The seminar is partly funded by a grant from the Wyoming Council on the Arts and the National Endowment for the Arts.

For details write: P.O. Box 1020, Cody, Wyoming, 82414.

Inmates Appeal

Brothers and Sisters:

The Menominee Indian Tribe on December 22, 1973, was restored to its prior June 17, 1954, legal status, free from state civil and criminal jurisdiction by enactment of the Menominee Restoration Act. Yet, until April 1, 1976, Menominee People were prosecuted in local state courts for alleged offenses which occurred on the Menominee Indian Reservation, with the results that there are many Menominee Wisconsin prisoners, reformatories, juvenile institutions and foster homes.

We Menominees feel that after December 22, 1973, the state of Wisconsin did not have jurisdiction to prosecute Menominee Land, or to take our young ones and place them in juvenile institutions and foster homes. Prior to June 17, 1954, Menominee and Federal courts had this jurisdiction.

Law professors from various universities, well informed in Indian Law, also feel that state courts did not have authority to prosecute Indian people for alleged offenses which occurred on Menominee Land. Instead, this jurisdiction reverted to Tribal and Federal governments upon the effective dates of the Menominee Restoration Act, December 22, 1973.

We are asking for contributions for legal fees which will enable us to take a

Menominee case into the federal court in Milwaukee, Wisconsin.

Any contributions can be sent to the following enclosed members of the Menominee Indian Tribe: Faith "Pat" Weso, P.O. Box 139, Keshena, Wisconsin 54135, Phone No. (715) 799-3561; Vivian Sackatook, 1316 So. Carlisle Avenue, Elk Grove Village, Illinois 60007, Phone No. (312) 640-6736; Frieda Bergson, 1628 No. Franklin Pl., Milwaukee, Wisconsin 53202, Phone No. (414) 276-7430; and Mrs. Louise T. Kitchkume, 1234 No. 30th Street, Milwaukee, Wisconsin, 53208, Phone No. (414) 342-0568. They will acknowledge all contributions and keep you informed of our progress. These contributions will be placed in the Gresham State Bank, Gresham, Wisconsin 54126, under the name: MENOMINEE JURISDICTIONAL DEFENSE FUND. Contributions can be sent directly to this bank.

Faith "Pat" Weso, Vivian Sackatook, Frieda Bergson and Mrs. Louise T. Kitchkume will be the only persons with authority to solicit funds for the MENOMINEE JURISDICTIONAL FUND, and they will be the only ones with access to these funds at the Gresham Bank, WAWAUN From all Menominees in Wisconsin institutions.

The Indian Way
Clarence A. Dickenson
Waupun, Wisconsin 53983

Support Needed

Dear Friends,

The Indian Halfway House of Sacramento, Inc. are requesting all Indian communities and Indian Organizations at large to contribute funds to our all Indian Rehabilitation Halfway House Facility. The program is presently out of monies to operate a Residential Facility for Indian offenders and ex-offenders here in Sacramento, Calif.

We are approaching our Indian people for support, because, many of our people in prison are from your rancherias, reservations, and communities. We have approached State, Federal and the private sector for funding, but to no avail. Therefore, we are asking our own people to help.

Our people are a proud race of men, regardless if we were in prison. We are giving our people back their self-respect and confidence in themselves. Someday when mankind has learned to respect each other, this kind of program won't be needed, until then, we need your help.

To introduce our project, we provide multiple social services, resources and information to American Indian offenders and ex-offenders incarcerated within the State and Federal penal institutions primarily in California.

The Indian Halfway House of Sacramento, Inc., is a Sacramento, California, based all Indian Rehabilitation Re-Entry Facility, located at 4508 Parker Avenue, Sacramento, California, 95820, (916) 425-4508.

The Indian Halfway House of Sacramento, Inc., is a non-profit corporation, with both state and federal tax exemptions. Indian Halfway House of Sacramento was originally funded in 1974 with a three (3) year contract by the State Office of Criminal Justice Planning (X-Grant) to implement an Indian Rehabilitation Program for Indian ex-offenders paroling to the Sacramento area. However, we are now under contract with the California Department of Corrections to provide resident placement as of March 1, 1977. This contract is in form of \$21,596 grand period from March 1, 1977 to June 30, 1977.

Additionally, Indian Halfway House of Sacramento, Inc., is a contracting community treatment facility with the Federal Bureau of Prisons, which encompasses eleven (11) western

states other than California.

Indian Halfway House of Sacramento is the only Indian operated community re-entry program designed to assist Indian offenders and ex-offenders in California. Initial contact is made with Indian cultural groups and individuals, so that they will utilize their prison terms constructively while incarcerated. From the initial contact with follow-up, correspondence and prison visits, a pre-parole, pre-release program is planned and developed. Implementation of parole releases are done by recommendations to the release authorities, along with existing resources and program services being documented.

The Indian Halfway House provides room and board to clients re-entry into the community along with the initiation of their release plans taking effect. Re-adjustment and alcoholism counseling is offered to clients together with an educational of employment program, so a concrete re-entry plan is established so that our clients can become productive in the local communities.

The success of our program can be recognized by having a 13 per cent recidivism rate as compared to an approximate 40 per cent state wide in California. We have placed over 400 individuals into our community re-entry facility, provided services and information to over 600 confined Indians and have extended a numerous amount of assistance to other people, both non-Indian, non-offenders and ex-offenders since our existence.

Sincerely, Kael Williams

We apologize to Mr. Carl B. Minor of Grand Marais, Michigan, for not giving him credit for his article "Fishing Rights Moves Into New Phase," March, 1977, Vol. 4, No. 9. Mr. Minor is the former editor of the Grand Marais Pilot.

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NATIONAL NEWS

INTERIOR SUPPORTS CLAIMS

Interior Department Solicitor Leo M. Krulitz announced recently that on June 29 the Department made a final recommendation to the Justice Department to bring actions on behalf of three Indian tribes to recover lands in New York State. The Justice Department has agreed to bring the suits. Two claims were first referred to Justice in 1975 and the third was initially referred in 1978.

The proposed suits would be similar to actions now pending on behalf of the Passamaquoddy and Penobscot Indians with regard to land claims in the State of Maine. The New York suits would be based on the view that the lands involved were ceded to the State in treaties not authorized or formally participated in by the United States as required by the Indian Nonintercourse Act of 1790. The suits would seek ejectment and damages against those persons claiming an interest in the lands.

The three tribes involved are: The St. Regis Mohawk Tribe with a land claim of about 10,500 acres; the Cayuga Tribe with a land claim of about 62,000 acres; and the Oneida Nation with a claim of about 200,000 acres.

"The position which we are now taking on behalf of the tribes is that, as a matter of law, the United States should pursue their claims," Krulitz said. "However, we realize that the filing of a complaint may have an adverse effect on land transactions in the claimed areas and meetings have been held with the tribes and representatives of New York State to discuss alternatives to litigation."

Oneida:

The lands are generally located in Madison and Oneida Counties and border the southeast sector of Oneida Lake. Completely within the area are nine townships (Verona, Vernon and Augusta Townships in Oneida County; Stockbridge, Oneida, Lenox, Lincoln, Smithfield, and Fenner in Madison County) and seven villages (Oneida Castle, Sherill and Vernon in Vernon Township; Oneida in Oneida Township; Munsville in Stockbridge Township; and Canastota and Wampsville in Lenox Township. Parts of two townships (Sullivan and Cazenovia) and two villages (Chittenango and Cazenovia) are also within the area.

Cayuga:

The lands are generally a three-mile wide strip surrounding the northern half of Cayuga Lake. The boundary between Cayuga and Seneca Counties dissects the lake so that about half the lands lie in each county. The southeasterly portion of the town of Seneca Falls is within the area.

St. Regis Mohawk:

The lands lie in both Franklin and St. Lawrence Counties. They include the lands immediately on the East of the present eastern boundary of the reservation to the town of Fort Covington. Two square miles are included in the towns of Fort Covington and Massena. The triangular shaped area cutting the overall rectangular shape of the present reservation boundaries is involved, which includes the town of Hogansburg. Also included are the meadow lands along the Grass River and Barnhart and Baxter Islands in the St. Lawrence River.



One hundred acres of alfalfa signify the hopes of the Pala Band of Southern California's Mission Indians of turning their 12,000-acre reservation into a profitable tribal farmland. Larry Blacktooth (above), a young college graduate whom the Pala Band chose as its new tribal leader, pauses in the first cutting of alfalfa which will provide green chop, or cattle feed, to nearby dairies in the San Luis Rey Valley.

Fourth Annual Rodeo

The fourth annual North American Indian Rodeo Championships have been set for the Fairgrounds Pavilion at Exposition Square in Tulsa on November 13-20, 1977, according to the president of the sponsoring organization, John Fredericks of the National American Indian Cattlemen's Association.

The fourth annual convention of the Association, a national championship Pow Wow, an All-Indian livestock show and sale, and native arts-and-crafts exhibition and trade show will also be held at Exposition Square in conjunction with the rodeo.

Fredericks, a Mandan Indian who ranches on the Ft. Berthold reservation near Halliday, N.D., also announced that Jake Whitecrow, of Miami, Okla., will be general chairman of these events. A large local coordinating committee of Oklahoma Indians has also been named to guide the activities.

portunity for the burgeoning Indian world to put its best foot forward."

Whitecrow, a noted Indian statesman and native Oklahoman, said "on behalf of the Indian people of Oklahoma, I can say that we are proud that this outstanding event has been secured for Tulsa, and I see it as a real feather in our city's cap. These events are one of the major activities annually in the Indian world and I'm glad to be associated with it."

John McClelland, president of the Tulsa Indian Coalition, will be co-chairman of the Pow Wow, along with John Emboohah, a Kiowa based in Denver. He said "I'm sure we will beat the record 5,000 dancers who participated in this event last year in Salt Lake City and that this Pow Wow will build and strengthen the native dancing tradition so dear to the Indians in Oklahoma."

The events will serve as a major economic boom to the Tulsa community, as over \$100,000 was spent last year in Salt Lake City in producing them, in addition to the hotel and food bills paid by the participants and spectators.

Major country and western entertainment is being lined up to increase the attraction of the week's events, Whitecrow noted, and said announcements of the performers would be forthcoming shortly.

The national headquarters of the Association are in Denver, and it represents nearly 400 Indian cattle producer-members in 26 tribes across the nation. Oklahoma Directors of the Association are: Joe D. Bates of Ponca City and John Tallchief of Fairfax.

"Indian rodeo is among the most colorful in the world, and the enriched prize pot this national championship production will feature will assure that the top Indian cowboys will be entered, giving 110 per cent to delight the fans," Whitecrow said. Attractive prizes in the Pow Wow competition assures participation from the top native dance groups nation-wide, he noted, making the colorful native traditional dance an even bigger spectator event.

For further information contact the coordination office in Oklahoma, 818-542-4486 or the NAICA national headquarters office in Denver, Colo., 303-759-5379.

INDIAN CALENDAR PUBLISHED



Washington, D.C. — The 1977 calendar of Indian fairs, exhibits, ceremonies, dances, feasts and other celebrations is now available. The Bureau of Indian Affairs announced recently.

Most of the events in the state-by-state listing occur in the summer or fall months and are open to tourists and other visitors. The pocket-size booklet lists more than 500 items, giving the nature of the activity, dates and locations.

The booklet also contains some summary information about Indians in the United States and the addresses of the Bureau of Indian Affairs' field offices.

The calendar may be obtained for \$1 from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. The stock number is 02-402-00058-6.

Do You Know Your Civil Rights?

If you feel that you have, or are being discriminated against because of your race, color, creed, age, sex, or national origin, there are several alternatives you can take to remedy the situation.

The civil rights that you possess are rights you have as a citizen of the United States, of your state, and of your tribe. As such, you have certain rights under the U.S. Constitution, federal law, and state law which protect you against unfair acts by government officials and private individuals.

In 1968 Congress passed the Indian Bill of Rights which gives you most of the same rights against your tribal officials if you choose to join together in redress, it is as important that each person who feels they are being discriminated against to file an individual formal complaint through the appropriate federal, state, or local civil rights commission.

This is one way of bringing your complaint to the attention of those who have the responsibility to protect your rights. These agencies will inform you fully of what your rights are and how you can protect these rights.

In the State of Michigan you should contact:

Michigan Civil Rights Department (which has offices in Battle Creek, Benton Harbor, Detroit, Flint, Grand Rapids, Jackson, Lansing, Muskegon, Pontiac, and Saginaw, or the Department of Civil Rights, Stoddard Building, 125 W. Allegan, Lansing, Michigan, Michigan (517) 373-7634.

Other federal agencies to contact are:

U.S. Commission on Civil Rights, 121 Vermont Avenue, N.W. Washington, D.C. 20545.

Education: Office of Civil Rights, U.S. Department of Health, Education, and Welfare, Washington, D.C. 20201.

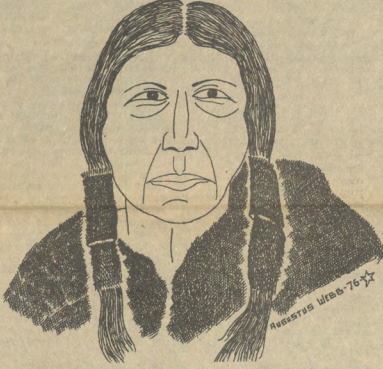
Employment: Equal Opportunity Commission, 1800 E Street, N.W. Washington, D.C. 20566.

Housing: Department of Housing and Urban Development, Washington, D.C. 20410.

The important fact is to file your complaints with the local, and state civil rights commissions, and at the same time, file this complaint with the appropriate federal agency. Time is very important, file as soon as possible after the alleged grievance occurs. There are time limits which determine whether your complaint will be pursued.

Any complaint should include: 1) Your name; 2) your address; 3) The name and address of the person or persons your complaint is against; 4) A description of the discrimination against you, the date or dates, the place or places, the names of the persons who were present and who can help describe or support your complaint.

If you know your rights, bringing your complaint to the attention of these agencies is the best way to protect these rights.



Labor Department Seeks Proposals

Washington, D.C. — The Labor Department is soliciting proposals for new training projects in six areas for Indians and other Native Americans to be funded by \$14 million authorized for use under the Economic Stimulus Appropriations Act of 1977, Assistant Secretary of Labor Ernest C. Green announced.

The six areas in which training will be funded are paralegal, paramedical, management, domestic fuel development, waste disposal, and agriculture. The announcement was scheduled for publication in the Federal Register.

Sponsors funded by the department's are:

Employment and Training Administration's Division of Indian and Native American Programs (DINAP) under Title VI of the Comprehensive Employment and Training Act (CETA) are eligible to submit proposals for operating training projects. In addition, fully accredited, nonprofit medical institutions, law schools, and management organizations may submit proposals for programs in their specific fields.

For further information about making proposals, the contact is Eric Burdet, DINAP, Room 6402, 601 D Street, N.W., Washington, D.C. 20213, telephone 202-376-7620.

Drought Relief

RESERVATION AID

Approval of \$4,068,000 to help carry out drought relief programs in California and Washington communities and on the Navajo Indian Reservation in Arizona, New Mexico and Utah was announced by Robert T. Hall, Assistant Secretary of Commerce for Economic Development.

Hall said the funds were approved by the Economic Development Administration, U.S. Department of Commerce, under provisions of the Community Emergency Drought Relief Act of 1977.

The drought relief act authorizes funds to enable communities and Indian reservations to carry out projects to help assure adequate supplies of water for public health, safety, and economic stability. Funds approved are:

● A \$52,400 grant and a \$209,600 loan to the city of San Bruno for replacement of water mains, construction of two pumping stations, repair of an existing well and emergency water consumption and conservation.

● A \$72,000 grant and a \$288,000 loan to the city of Seal Beach for development of a water well and equipment.

● A \$124,200 grant and a \$496,800 loan to the city of Vacaville for reworking existing wells, storage, water main and hydrant meters.

● A \$4,000 grant and a \$176,000 loan to the city of Ellensburg for replacement of leaking water mains and service lines.

Navajo Reservation ● A \$2,045,000 grant to the Navajo Tribe of Indians for emergency water supply to various areas of the Navajo Reservation in Arizona, New Mexico and Utah.

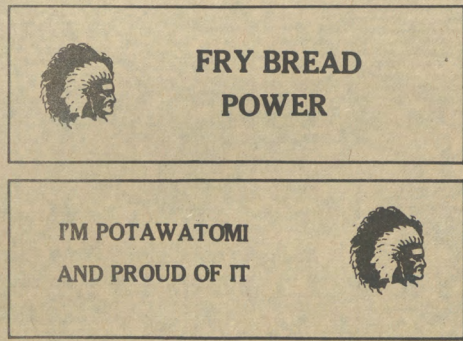
EDA grants may be used to pay up to 50 per cent of the cost of drought relief programs. Drought relief loans are repayable in 40 years at an annual interest rate of 5 per cent.

The goal of the drought relief program is to help communities and reservations reinforce water systems, purchase and transport water for immediate measures and conduct other activities that will mitigate the effects of the drought.

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Michigan And Great Lakes Area News

ONAS TO HOST FOUR ARROWS

Marquette, MI — A group of North American Indians from native nations in Canada, the U.S., Mexico and Guatemala will be at Northern Michigan University on Friday, September 30, 1977, according to Cathy Neroli, president of the Organization of North American Indian Students at NMU.

The group is known as Four Arrows, a coalition of spiritual leaders, activists, writers, craftsmen, musicians, weavers and dancers who have been working for the last nine years to build cooperation, understanding, and harmony between their people and other peoples throughout North America. It traveled under the name, White Roots of Peace until this year, when it changed its name to reflect the growing involvement of native people of Mexico and Central America.

Their program consists of films, seminars, displays, social activities, a marimba, and a special presentation of spiritual Aztec dances by a group from Mexico. All are invited to all events. No admission is charged.



Part of the Four Arrows (formerly known as the White Roots of Peace) traveling group coming to Northern Michigan University September 30, 1977.

Tribal Health Explained

Sault Ste. Marie, MI — The Tribal Health Service Program of the Sault Ste. Marie Tribe of Chippewa Indians is well known to most tribal members. The following is presented to provide general information about the programs and perhaps lead to a better understanding of what services are available.

Any medical or dental services are provided through a program of Contract Health Services with the Indian Health Service. The types and amount of funding. In the case of the Sault Ste. Marie Tribe, monies are provided through a special congressional appropriation to serve approximately 3,500 persons in a seven county area of the upper Peninsula.

Each Tribe has the authority to establish the eligibility criteria for medical benefits. In the case of the Sault Tribe, the criteria is based largely on the ability to trace ancestry to a relative listed on the tribal roll, and the ability to show need.

A very important factor that must be considered is other available health-medical resources. According to the contract regulations, all alternative sources must be used before tribal resources. For example, if a person is eligible for VA benefits or has private health insurance, etc., or who has personal resources which permit the securing of such service without undue



GLIMPSES:
A Look at Contemporary Indian Women of Wisconsin

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About half the group are Spanish-speaking, the other half English-speaking. Many persons also speak their own languages. Among the nations represented are Mohawk, Mam, Muskoke, Wiyaki, Nahuatl, Quechua, Cree.

The name, Four Arrows, is from an ancient tradition, which tells of travelers from native nations who visited pueblos all over the continent in a quest for peace, union, and harmony. It is this same centuries-old tradition which is being carried on by this group. Members of the group are volunteers, united together by traditional spiritual beliefs. Travels began in 1969, and have crisscrossed the North American continent many times, meeting on reservation, college campuses, urban Indian centers, and prisons. After a trip, members return to their reservations and communities to continue work as farmers and as leaders among their people.

Four Arrows is sponsored at Northern Michigan University by the Organization of North American Indian Students.

Sault Hires New Director

Sault Ste. Marie — William Church, formerly of Grand Rapids, has been hired as director of Indian education by Sault Area Schools. The Sault Area Board of Education approved the hiring during a special meeting in August.

Church, born on January 16, 1945, in Allegan County, Michigan, is of Ottawa parentage from both the Grand River Band and Traverse Band of Ottawas. He was raised and educated along with his brothers and sisters in a small rural Indian community called "Salem" (called so because of the township name) which is midway between Grand Rapids and Kalamazoo. For his first eight years of schooling, he was educated in a one room country school which was attended by both Indians and non-Indians.

Church has been directly involved in Indian education while doing postgraduate work at Michigan State University followed by serving as the Director of Indian Education staff as director for the Sault Ste. Marie Area Public Schools. The position at Sault Ste. Marie was vacated when Robert Van Alstine resigned to accept a

position with the Bureau of Indian Affairs.



William Church

Recently Church has served as a member of the State of Michigan Advisory Council on Indian Education as well as various community agencies and committees in the Grand Rapids area. He is married and has three children.

Upcoming Commission Meetings

The Michigan Commission on Indian Affairs has established the following meeting schedule for the coming months:

Sept. 30 — Oct. 1, 1977	Saginaw
December 23, 1977	Grand Rapids
February 3, 1978	Lansing
April 3, 1978	Traverse City

If you are unable to attend the meetings in your area contact the commissioner in your area for your input. The current commissioners are:

Doris Adams	Harbor Springs
Philip Alexis, Chairman	Benton Harbor
Joan Bemis	At Large
Dave Dominic	At Large
Anthony Neroli	Sault Ste. Marie
Elaine Tuffenmeyer	At Large
Muriel Youngblood	Baraga

Advisory Council Reviewed

Marquette, Mich. — Michigan's Indian Education Advisory Council was the focus of a meeting recently in Chicago of educators representing local, state, and national levels who are considering using the council for a model of a similar group in Illinois.

"Michigan's recent experiences with various Indian education programs could very well provide some models which could benefit the proposed Illinois advisory council," said Robert R. Bailey of Marquette, chairman of the Michigan Indian Education Council.

"It's good for states to share experiences—especially in Indian education," he said.

As in Michigan, the Illinois council would be appointed annually by the State Department of Education. An ad hoc committee has been set up to carry out the further planning and coordination of the formation of an Indian advisory council.

The Chicago meeting was coordinated by the Native American Studies Department of the University of Illinois, in cooperation with representatives of various Indian community organizations in the Greater Chicago area. Chicago has one of the largest urban populations of

American Indians in the nation, Bailey said.

Also discussed at the meeting were various programs in operation in the City of Chicago ranging from adult education to public school K-12 programs.

Dr. Joseph M. Cronin, state superintendent of education, represented the Illinois Department of Education. Other agencies and organizations represented included the department's Urban Ethnic Education Section, the Chicago and Washington, D.C., offices of the U.S. Department of Health, Education, & Welfare, the Chicago Public Schools, and the office of Illinois Congressman Sidney R. Yates.

Bailey represented the Michigan advisory council; Bernadine Catches, Native American Committee, Adult Education; Lyman Pierce, Director, American Indian Business Association, Indian Training and Employment Program; Marlene Strauss, Manager, Native American Committee; and Louis Delgado, Coordinator of O-Wai-Ya-Wa Elementary School made presentations.

Red Schoolhouse New Directors Elected

Parents of all enrolled students, community persons, and students in grades 7 through 12 voted June 16, 1977, to elect eleven members to the Red School House Board of Directors of the eleven, four were re-elected from previous terms.

These included: Charlotte Day, formerly Treasurer; Martha Havican, formerly Secretary; Patricia Bellanger, formerly President; and Clarence Leith, formerly Vice President. Newly elected members are: Donald Blackhawk Sr., Walter White, Pauline Crow, Loretta Henderson, and student members Sherri Blakely, Anthony Macghan, and Michael Leith.

On July 14, the new Board met to select its officers. They are: Clarence Leith, President; Donald Blackhawk Sr., Vice President; Martha Havican, Secretary; Loretta Henderson, Treasurer.

The Red School House, a Native American Survival School, is now in its sixth year of operation. Programs operated by the

school include K-12 Grade Model School Program; Youth Services-Diversion Project; NAEPL Program at Hamline University for teacher training; Adult Education and Graphics Workshop; Curriculum Development Project; Three Fires Youth Program; and a program in Vocational Education Program.

The school is the only Native School in St. Paul directly serving the Native community. It is the only school in the area with a university program for training Native teachers. Although operation costs have risen steadily each year, the school continues to offer tuition-free education to Native children.

Last year, 1976-77, the school enrolled 136 students from St. Paul, Minneapolis, and other parts of Minnesota; Wisconsin; Michigan; other states and Ontario, Canada. Expected enrollment this year is 150 grade school students and an additional 60 adults and other students.

Fishing Rights A DEAL IS A DEAL

By Jacob Anthony Jr.

(Editors Note: The following is an open letter which expresses the observations and viewpoints of a Michigan Indian Fishing Rights controversy.)

My name is Jacob Anthony Jr. I am a full blood Chippewa and Ottawa Indian. I consider myself to be an Indian fishing rights activist. In this letter I will try to enlighten the public to the controversy of Michigan Indian fishing rights, its origin—the treaty of 1835, and the Michigan Supreme court ruling, Jondreau vs State, April 1971, and other subsequent rulings which have led up to the present day confrontation between the Indians and the State of Michigan. Finally I would like to express my opinion of the Indian fishing rights controversy.

Back in the 1830's when the federal government was well into its Indian land acquisition program, (a period in the United States history which began in 1790, and ending in the 1880's), the oversight of pioneers flocked to the shores of the Great Lakes region, the federal government found that it was necessary to acquire the land which is now the State of Michigan from the Chippewa and Ottawa Indians. One half of the State was then acquired from the treaty of 1835. The Chippewas and Ottawas ceded an area which covered most of Upper Michigan; Marquette east to Sault Ste. Marie, Sault Ste. Marie, south to Detroit, Detroit west to Escanaba, and lower Michigan, from Grand Haven north to Mackinaw City south to Alpena, Alpena southwest diagonally back to Grand Haven.

The treaty of 1835 was similar to other treaties, the Indians were set apart from the white settlers on areas called reservations, and were given little monetary reimbursement for the lands which they had given up, the Indians were afforded hunting and fishing rights.

I would like to note that in the Treaty of 1835, there was a stipulation that the Indians would be given several thousand fish barrels each year for ten years so that the Indians could salt their fish for preservation for themselves or for trading at a later date.

The above stipulation is important to remember because in 1971 the State of Michigan contended that the Michigan Chippewa and Ottawa Indians were never commercial fishermen.

In the early 1850's, the federal government again found it necessary to acquire a vital area, the Soo Rapids, on the St. Mary's River, which was given to the Chippewas in the treaty of 1858. The Soo Rapids, which are on the St. Mary's River, is the present day site of the world famous Soo Locks, which connects the upper Great Lake Superior to the other lower Great Lakes, Huron, Erie, Ontario, and Michigan. The Chippewas Indians of the treaty of 1855 were relocated to an area twenty five miles west of Sault Ste. Marie, the Bay Mills Indian Reservation, located on Whitefish Bay of eastern Lake Superior.

It was at this time that a controversial point arose, the Chippewas Indians gave up the rights to fish at the Soo Rapids in the treaty of 1855. The state of Michigan later interpreted this that the Chippewa and Ottawa Indians gave up all hunting and fishing rights, thereby nullifying the treaty of 1835.

In April of 1971, Jondreau vs. The State of Michigan, a ruling was handed down by the Michigan State Supreme Court which vaguely stated that the Indians had the right to hunt and fish without regard to the state hunting and fishing laws.

It was at this point in April of 1971 that Indian fishing became a controversy. It is important to know that in 1971 Michigan commercial fishing was quite heavily regulated by the Michigan Department of Natural Resources. The D.N.R. was phasing out commercial fishing in the state because sport fishing was becoming a boom on all Michigan Great Lakes waters.

Sport fishing was developing into a new source of revenue for the state of Michigan and it's people. The bubble burst on the idea of Michigan sport fishing and the Michigan Department of Natural Resources invested powers to regulate all hunting and fishing when Jondreau, a Chippewa Indian, was given the right to hunt and fish unrestricted.

However, in September of 1971, Circuit Court Judge Raymond Smith of

Grand Haven, Michigan, handed down a state injunction ordering the Bay Mills Indians and all other non-reservation Indians to cease all unrestricted commercial fishing because Jondreau belonged to a L'Anse band of Chippewas which gave up their lands in a separate treaty. This treaty was different from the treaty of 1835, and the descendants of Indians of the treaty of 1835 had to be given their own court ruling in order to fish.

LeBlanc vs. The State of Michigan, the descendants of the treaty of 1835, went to court in Sault Ste. Marie in December 1971, and lost because the District Court Judge ruled that the Chippewa Indians gave up the right to fish in the treaty of 1835. LeBlanc vs the State was appealed and during the next three years that followed, it was most difficult for the D.N.R. to stop Indian night fishing. The Indians would wait for the sun to go down, and then they would set their nets, and lift those nets and the sun came up. Indian night fishing in 1972, 1973 and up to October of 1974 became uncontrollable and costly for both sides, but it never ceased. Arrangements were made and confiscation was the rule, but the Indians never gave up.

In October of 1974, the Michigan Court of Appeals reversed the LeBlanc vs. The State ruling and gave the descendant Indians of the treaty of 1835 the right to hunt and fish. The State of Michigan appealed to the Michigan State Supreme Court in December of 1976 upheld the Court of Appeals ruling. The Indians could hunt and fish.

A deal is a deal. The Chippewa and Ottawa Indians in 1835 and in 1855 gave up their lands and were given little in return for what they lost. The Chippewas and Ottawa Indians had no choice but to sign these treaties. The white man wanted the land. Water was never an issue. Land and its resource were the primary issues. The white man needed it. The white man needs the water and it's resources. As a result, hostile feelings have arisen against the Michigan Chippewa and Ottawa Indians, because of their quest to attain and hold their tribal right to hunt and fish.

In Michigan, there are probably a quarter of a million sportsmen. They believe what they read in the various newspapers of how the Chippewas and the Ottawas are raping the Great Lakes. Little do they remember that the white man commercially fished the Great Lakes quite heavily for the last one hundred and forty years, and took millions and millions of tons of fish from the Great Lakes before they polluted it and darn near depleted it.

But the white man will blame the Indians. Michigan D.N.R. is now adding fuel to this resentment by stating that all fish stocks will be depleted by Indians.

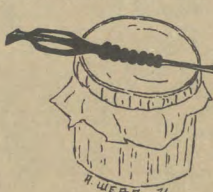
Everyone who has a vested interest in sports fishing, such as people who make fish tackle, people who make boats and motors, people who sell gasoline and oil, people who accommodate the sports fisherman, are getting very uptight.

Finally, I believe the real issue of the Michigan Indian fishing rights controversy is fishing, money, and more MONEY. The State of Michigan and those ecology minded sports fishermen with their invested interests are only worried about the possible loss of revenue from the sport fishing industry. I believe the attitude prevails the hell with those Indians, we got the power, we beat them, before, and we will beat them again.

Concluding, I believe, within my Indian mind, that the State of Michigan and the Michigan sportsman are still paranoid with the idea of "manifest destiny," which they thought gave them the right to come to this country to rob, rape, and kill our Indian society and Indian culture into submission or oblivion. The white man thought he was quite smart with his treaties which enabled him to justify his claim to our Indian lands. The white man gave us Indians the right to hunt and fish "till the grass ceases to grow, forever..."

Now the white man is trying to overthrow his higher power, the federal government. We Indians have a federal treaty, which supercedes all states and their laws, and all states must abide by such federal treaties. The Chippewa and Ottawa Indians have a federal treaty! And I repeat, a deal is a deal!

Chief Jake "Redeye" Anthony Westland, Michigan



Marquette Branch Prison

OTTAWA
CHIPPEWA
POTAWATOMI

**Light Of
The North**

Know Your Language

By JAKE GRUNDY

Ottawa-Ojibwa	English
Chepakewigamik	Kitchen
Nglik	Knife
Mokoman	I know
Ngakendan	Lake
Sakaigani	Lamp
Wasakwanenigan	Land
Aki	Language
Ishigezhehewin	Foreign Language
Mayagewin	Last
Pimide	Last night
Ishkwesing or Ishkwawach	Lastly
Tibikong	At last
Ishkwawach tash	Late
Kokape	Later
Weekla	Laugh
Pama weeka	I am good
Mup	I am lazy
Inakenkewin	I learn
Ngitim	I learn
Ngakino	Leather
Kashkwekin	I am leaving you
NKinasgani	I am leaving
Nimaja	I am leaving
Ninaganan	I am leaving it
Nikat	Leg
Navach pungees	Less
Mawach pungee	Least
Mbakintan	I let it
Mbakitina	I let him
Pimattawin	Life
Nsakitoon	I like it
Nsaki-a	I like him
Tapishko	Like
Anenendako?	What is it like?
Anenendakosi?	What is he like?
Mbizindam	I am listening
Agasin	It is little
Mhimadis	I live
Ngashkendam	I am lonely
Kinokwan	It is long
Nganawabandan	I look at it
Nganawabama	I look at him
Ndayayinap	I look around
Ninagaitoon	I look after it
Ninamardawabandan	I look for it
Ninamardawabama	I look for him
Niwanton	I lose it
Niwania	I lose him

Women's Interest — Indian Childbirth

It has often been stated that Traditional Indian methods of childbirth were more rational than those used by early white societies.

During the 1800's, several comparative studies were done on the childbirth practices used by Indian and white societies. One study, undertaken by Dr. George Engelmann, examined the massage and manipulation techniques used by various tribes for the expulsion of the fetus and afterbirth. Engelmann noted that expulsion techniques used by Indians for countless years were only recently being adopted by white cultures.

Contrary to popular stereotypes, Indian women did not practice completely natural childbirth. Numerous medications were used before, during, and after childbirth to ease the difficulties of labor.

To combat painful contractions, various tribes employed a decoction of rattles from rattlesnake tails, and herbal medicines. Among the Illinois, Miami, a decoction of sumac leaves and berries, and a root called Pallaganghy were given to expectant women. The Catawas used an infusion of poplar bark, wild cherry, and dogwood, mixing with water, and giving the woman drinks as needed.

In cases of prolonged or difficult labor, the Indians bound a cloth tightly over the mouth and nose of the woman. Partially suffocated, the woman would struggle, and then deliver within a few minutes. The rationale for this treatment was that the insensibility and relaxation produced by the partial suffocation, relaxed the muscles, and resembled a state of anesthesia.

When a malpositioned fetus was suspected, hands were never inserted into the vagina for fear of infection. Instead, midwives lifted the woman and gently waded her from side to side, while her abdomen was gently manipulated in order to change the

child's position. As a herbal medication, the Arctees used nopal (Prickly Pear) grounding on the leaves and mixing in water as a drink.

If a woman was long overdue, the Alabama-Koasas used boiled roots of the cotton plant to act as an oxytocic agent (promoting contractions). This remedy is recognized for the same use in white society today.

While lying flat on the back is the most accepted position today during delivery, Indian women assumed various positions. Delivery may have taken place while the woman was squatting, or on her knees, on hands and knees and elbows. Lying sideways was another popular position, along with being elevated on a platform, head up, feet down. The advantages and ease of employing different positions during delivery are only beginning to be recognized by white medicine today.

In cases of a postpartum hemorrhage, mothers were given the juice of chokecherry to drink. If a blood clot occurred, or inflammation of the breast, the roots of red haneberry were used.

To facilitate quick expulsion of the placenta and stop hemorrhage, some Indian women would wrap a light bandage about their abdomen (Squaw Belt). The Cherokee used a mixture of mad dog skullcap, or leaf cup, saw birch, hemlock, and butterwood.

An elderly female relative, usually the grandmother, took charge of the newborn. The baby was first bathed, and then rubbed down with a warm ointment (usually buffalo cow fat).

The umbilical cord, was to be preserved, and sewn into a small hide bag shaped like an animal that was sacred, and symbolized long life to the tribe. The bag was a good luck charm and would protect the baby.

Unless complications arose, the new mother was on her feet the same day as delivery, and assuming her regular duties soon after.

How The Robin Came To Be

An old man had a son named Iadilla. Iadilla had come to that age when Indians felt boys should make the long fast.

The old man wanted his son to be wiser and greater than any other man in his tribe. He thought that his son should fast a much longer time than anyone had fasted before. If his son did, he might be able to become greater than the wisest men of the tribe. He showed his son how to get ready for the time when he must fast.

After he had been in the sweating lodge and bath several times, he told him to lie down on a clean mat in a little lodge prepared for him. He told his son to bear his fast like a man. At the end of 12 days, he would receive food and the blessings of his father.

The boy carefully followed his fathers orders, lying quite still, with his face covered, waiting for the good or evil spirits to visit him. His father came to the boy's lodge every morning, to tell him to wait a little longer. The fast. The boy never replied a word to his father's words until the 9th day.

He said, "My dreams tell me of evil to come. May I break my fast now, and at a better time make a new fast?"

The father answered, "My son, you do not know what you ask. If you get up now, all your glory will slip away from you. Wait a little longer. You only have three more days to know what is to come of the fast. You know it is for your own good."

The son agreed to fast a while longer. He covered the blanket over his head a little more and lay until the 11th day. On that day he asked his father if he might again break the fast. His father gave him the same answer as before. He told him that he must hold on, for the next day he would be able to eat again. The boy said nothing, and lay as still as a dead man. No one would have known he was living but by the slow moving of his chest.

The next morning the father came to his son's lodge with something for him to eat. When he got to the door, he was surprised to hear his son talking to himself. He bent down to listen. He looked through a small hole in the lodge and was even more surprised when he saw that his son was painting his chest with a bright red color of the lodge.

The son was saying, "My father has away with my chances of making myself a great man. He would not listen when I asked him if I could break my fast. He will be the loser. I shall be forever happy in the way that I am now, for I have obeyed my father. But he alone will suffer. My guardian spirit has been good and just to me. He has shown me pity in another way. He has given me another shape, and now I must go."

At that moment the old man broke in, crying, "My son, my son! Please don't leave." But the young man had flown to the top of the lodge by now. He sat himself on the highest pole of the lodge, for he had been changed into a beautiful robin rebreast.

He looked down his father with pity showing in his eyes. He said, "Do not be sorry for what I have changed into my father. I shall always be the friend of man and keep near their homes. I shall ever be happy and joyful. Even though I could not be a warrior as you wanted me to be, I will try to make it up to you by being your messenger of peace and joy every day. I will cheer by my songs, and I will try to make others feel as happy as I do now. This will be some way of making up for the loss of the glory you expected of me. I am now free from the cares and pains of human life. My food will be taken care of by mountains and the fields, and my pathway to life is in the bright air."

The robin sang one of his best songs, and flew away into the nearby woods.



Recipes
Mons-Ode-lma Moose Heart

The heart of the moose, like that of the deer, is one of the most tender game meats.

a) you just have to brown it in melted butter in a frying pan.
b) Add a bit of thyme and pepper on top.
c) Cook in the oven at 300 degrees F for 30 minutes. Slice it, and you will taste the greatest delicacy existing in wild game meat.

Wild Rice Casserole

1/2 to 3/4 Cups Wild Rice
6 Strips Bacon
Onions
Mushrooms
Celery
Salt
Pepper
1 Can Cream of Mushroom Soup

Wash rice thoroughly. Fry about six strips of bacon, crisp, drain and cool. Remove most of the grease and saute onions, mushrooms and celery in remaining drippings, add garlic powder to taste. Then add 1 cup milk, 1 can cream of mushroom soup and bacon. Mix all ingredients together. Salt and pepper to taste. Bake about 45 minutes in 350 degree oven.

Indian Corn Stew

Indian Corn Stew
2 medium onions, chopped fine
1/2 green pepper, chopped fine
2 tablespoons butter
1 lb. ground beef
1 no. 2 can whole kernel corn (2 cups)
1 medium can tomatoes
2 teaspoons sugar
1 teaspoon salt
2 tablespoons flour blended with 2 tablespoons cold water
1 can cream of tomato soup

Cook onion and green pepper in frying pan with butter for 5 minutes. Add meat and allow to brown well, stirring frequently. Add corn, soup, and salt. Simmer for about 15 minutes, stir in blended flour and water, cook for a few minutes, serve.

Wild Rice Salad

2 Cups cooked wild rice
4 Hard cooked eggs, cut in wedges
1/2 cup chopped celery
1/4 cup chopped green pepper
2 Tablespoons minced onion
Salt and pepper to taste
Sliced green stuffed olives
cup mayonnaise
2 Tablespoons prepared mustard

Combine cooked rice, eggs, celery, green pepper, sliced olives. Mix mayonnaise, pickle juice, and mustard, and add gently to salad. Refrigerate several hours. Serves 6.

Pueblo Sweet Bread Pudding

1 Loaf white bread (homemade is best)
one-half pound longhorn cheese
1 cup raisins
2 cups sugar
hot water 1 teaspoon vanilla
2 shakes of powdered cloves
2 shakes of cinnamon

Slice the loaf of bread and toast dry but do not burn. Break toast into little pieces and put into a pan, layered with thin slices of cheese and raisins. Brown the sugar in a medium-sized frying pan, stirring constantly until it caramelizes. Slowly add enough hot water to almost fill the frying pan. Add the vanilla and spices. Let the mixture boil on low for ten minutes, then pour syrup over the bread in the pan. Bake at 300 degrees until cheese is melted and all liquid absorbed. Said to be best served a day old and warmed up.

Another Indian Food and Lore: 150 Authentic Recipes, by Carolyn Niethammer (Collier Books, New York: 1974)

Indian Delight

Indian Delight
3 cups of all purpose flour
1 1/2 cups of corn flour
1 teaspoon baking soda
2 teaspoons vegetable salt
3 1/2 cups of milk
2 cups of maple syrup
1/2 cup of fresh corn

a) Mix together all the dry ingredients.
b) Mix together maple syrup and milk.
c) Add dry ingredients to liquid ones.
d) Pour into a well-battered earthenware pan and cover.
e) Put this pan on a stand inside a deep cauldron that can be closed tightly.
f) Pour boiling water in the cauldron to reach half-way up the earthenware pan. Cover well and let cook for at least 3 hours.
g) Take the earthenware pan out and let rest for 40 minutes; uncover it and let rest 20 more minutes.
h) Using a spatula, unmoild this Indian delight, and turn it up-side-down.

"Kinni Kinnick"

By MEGEESIE NISATIN and
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INTRODUCTION. The mixing of plants with tobacco was a common skill during the early years of this country. It is a shame that the art seems to be going the same way as with the porcupine quillwork, bird quillwork, and hair embroidery. With this article, I hope to spark a little interest in the people of this country, both red and white, in a long-neglected art, the making of smoking mixtures in the ways of the old people.

This article will not give all the information that there is on the subject, but it should give you a point to start from.

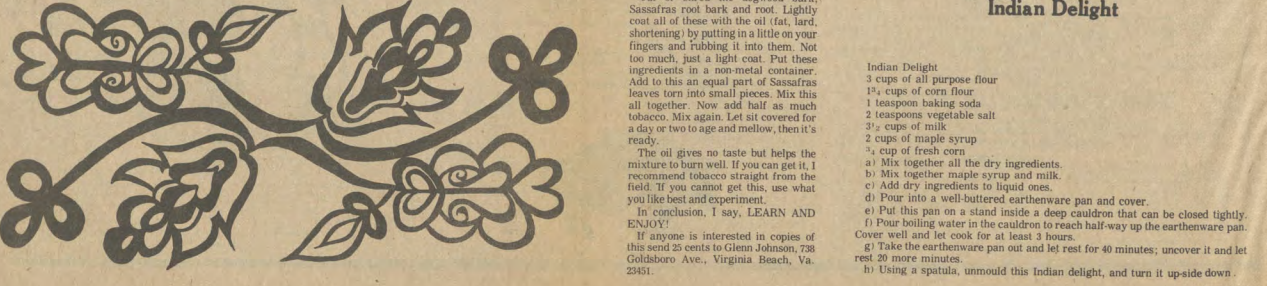
THE GATHERING AND PREPARING OF YOUR INGREDIENTS. The barks, roots, and leaves put in a good blend of kinni kinnick are as varied as the foods that can go in a stew. Those used most in the past are Sassafras, Dogwood, Sumac, and of course, tobacco.

All of these plants can be found easily in almost any forest or wooded lot during the spring, summer, fall, and in some of the southern states throughout the winter. I try and do as much of my gathering as possible during the late summer and early fall as this is when the plants are strongest and are just beginning to store food away for the winter.

There are two things that I always do when gathering plants. First, I explain to the plant why I am taking it and thank it. Second, I take only what I am going to use, wasting as little as possible, for this would offend the plant and tend to make that plant bitter in taste.

When gathering roots I have no choice but to dig the whole plant up. When I do this I try to leave a small bit of the root still intact in the ground so in time this will grow into a new plant. Then, if possible, I take them to a stream or lake nearby to wash them. I do this even if there is a source of piped water closer by.

I never did this until one day, while out gathering with a good friend, he took me down to the stream to wash some roots off. He explained that his grandmother used to wash a good way to wash her newly gathered herbs in a stream instead of washing them at home because that was the water the plants knew. It may not sound like much, but it struck me the right way of doing things, and I have been doing it ever since.



Poetry and Features

Your Spirit

Your spirit gives me life,
My life will give you love,
Your love will give me happiness,
My happiness will give you wisdom,
Your wisdom will give me peace.
Mike Shelafore

Sun Dance

Sun Dance
Time of Renewal
Pray
For the Circle
Sing
With the Eagle
Cry
For Brothers and Sisters
Who have left
the Path.

By Michael Purtee



Indian In Heart

Uncle Sam, Uncle Sam,
How long will you stand,
For the suffering of our people,
The devastation of this land?
Have you heard of the annihilation,
Of the once mighty bands,
And how they starved and killed,
Our people by their power hungry
hands.

Now we are arising,
From a long tortured sleep,
To struggle for our people,
For our sickly babes that weep,
Our cries go to the mountains,
To the forests grey and bleak,
To the lakes and rivers,
Where once was food to eat,
To the sun whose rays of power,
Gave warmth to Mother Earth,
And Health to happy hearts,
That used to beat.
Tho this light is blotted by the smog,
Our spirits will not accept defeat.
Black Elk said in five generations,
"My people shall live again,
And we are doing that now,
Uncle Sam, Uncle Sam
You said you were a man who would,
Make the country fruitful,
To each and everyone,
Are we included in your vow,
To do the best you can,
To make this land,
A peaceful land,
For each and every man?
Or can you understand,
What happiness is to an Indian Man?
My home is in the country,
In a city or small town,
A leepee by the water,
Or a wilderness is my home,
I am proud, I am restless,
I'm silent, I am loud,
My heart throbs like the ocean,
My mind flies with the clouds,
Seeing the unseen,
Knowing the unknown,
With closed lips I sing my song,
I see beauty with blind eyes,
I hear music with deaf ears,
With a sensitive soul,
I will reach the goal,
But when the battle cry is rung,
I have not any fear,
You will never hear me in pity cry,
An Indian is not afraid to die.

Bertha Richardson
Swift Fawn

Why The Porcupine Has A Quill

Long ago, when the world was very young, the porcupine had no quills. One day when porcupine was in the woods, bear (Muckwa) came along and wanted to eat him. But porcupine climbed to the top part of the tree and was safe.

The next day, when porcupine was under a Hawthorn tree, he noticed how the thorn pricked him. He had an idea. He broke off some of the branches of the Hawthorn and put them on his back. Then he went into the woods and waited for bear. Then bear sprang on porcupine, the little animal just curled himself up in a ball and remained silent. Bear had to go away, for the thorns prickled him very much.

Nanabozho saw what happened. He called porcupine to him and asked, "How did you know that trick?"

"I am always in danger when bear comes along," replied porcupine. When I saw those thorns, I thought I should use them."

So Nanabozho took some branches from the Hawthorn tree and peeled off the bark until they were white. Then he put some clay on the back of the porcupine, stuck the thorn in it, and made the whole thing part of his skin.

"Now go into the woods," said Nanabozho. Porcupine obeyed and Nanabozho hid himself behind a tree.

Soon wolf came along. He sprang on porcupine and then ran away howling. Next bear came along but he did not go near porcupine. He was afraid of those thorns. And for that reason the porcupine has kept his quills until this day.



Why The Buffalo Has A Hump

Long ago, when Mother Earth was young, the buffalo had no hump. He got his hump one summer because of his unkindness to the birds.

He liked to race across the prairies for fun. The foxes would run ahead of him and tell the little animals that their chief, the buffalo was coming.

One day when Buffalo was racing across the plains, he went in the direction of the place where little birds lived on the ground. They called to him and to the foxes that he was going where their nests were, but neither said any attention to the birds. Buffalo raced on and trampled the bird nests under his heavy feet. Even when he heard the birds crying he ran on without stopping.

No one knew that Nanabozho was near. But he heard about the birds, how their homes were ruined and he was sorry for them. He ran ahead, got in front of Buffalo and the foxes and stopped them. With his stick he hit Buffalo on the shoulders, hard. Fearing that he would receive another blow, Buffalo humped up his shoulders. But Nanabozho only said, "You shall always have a hump on your shoulders from this day forth. And you shall always carry your head low for the shame you have done."

The foxes, thinking to escape from Nanabozho, ran away, dug holes in the ground and hid themselves. But Nanabozho found them and gave them their punishment. "Because you were unkind to the birds, you shall always live in the cold ground."

Ever since then, foxes have had their homes in holes in the ground, and buffaloes have had humped shoulders because of their unkindness to the little birds.



The Road Back

I was once an
Old man
Who could hardly
Stand,
With head bent
Eyes to my Mother
Hands trembling
As I touched her
Torn breast.
I could not see
How someone could do
This to her.
And I wept.
I learned to walk,
To sing and feel
I now stand a
Young man
With steady hands
I comfort my Mother
With eyes straight
I walk with my pipe
Feeling its Power run through me
I have the strength to fight
Those who come to harm me
With their bottle and drugs
To dull the mind
Now I will live
So many roads
Left to walk
Before I stand
A small child,
Eyes filled with wonder
At the power of the creation
Un-touched about me.
My feet secure
Upon my Mother
Her loving embrace so warm and
flowing
I will learn
Her secrets once more
And tears I only cry
In joy.

By Michael Purtee

