

Proposed Bill Will Terminate Indian Treaties

Washington, D.C. — Congressman Jack Cunningham, (R-Wash.) has introduced the first bill designed to abrogate all United States-Indian treaties and to terminate Indian Reservations.

The bill, termed by Cunningham, "The Native American Equal Opportunity Act", calls for the assimilation of Indian people into the mainstream of American life, declares that Native Americans have no special fishing or hunting rights and terminates federal supervision of Indian Affairs.

HR 9054 is a bill; To direct the President to abrogate all treaties entered into by the United States with Indian tribes in order to accomplish the purposes of recognizing that in the United States no individual

or group possesses subordinate or special rights, providing full citizenship and equality under the law to Native Americans, protecting an equal opportunity to supervision over property and members of Indian tribes, and for other purposes.

Cunningham states that his bill will achieve two goals. Number one, the bill would resolve the controversy surrounding the Boldt decision by providing an equal opportunity for all citizens to fish and hunt without discrimination to ethnic background. And secondly, the Native American Equal Opportunity Act will end the paternal and protective role currently played by the BIA.

The following is a brief analysis of the proposed bill H.R. 9054. Be it enacted by

the Senate and House of Representatives of the United States of America: That the President of the United States is directed to abrogate all treaties entered into between the United States and Indian tribes:

(b) The President is further directed to:

(1) allot in fee simple all tribal property currently held in trust by the United States to either (a) the adult members of the tribe, with priorities given to those adults with the greatest amount of blood, or (b) to a tribal corporation who would hold such property in trust for the tribe.

(2) Provide that all the land allotted, and all persons living on land shall be subject to the laws of Federal, State, and local governments.

(3) provides that all funds held in trust for tribes in the United States Treasury shall be allotted to the individual adult members of the tribe, or to a tribal corporation.

(4) provide that hunting and fishing rights derived by the Indian tribe from a treaty shall be abrogated, and the members of such tribe shall be subject to Federal, State, and local laws governing hunting and fishing.

(5) provide that there be no taking without just compensation of any property specifically created by a particular individual by any such treaty.

(c) After the abrogation of all treaties is complete, the President shall make publication of such completion in the Federal Register. Thereafter

individual members of the tribe shall not be entitled to any of the services performed by the United States for Indians because of their status as Indians, all statutes of the United States which affect Indians shall no longer be applicable to the members of the tribe, and the laws of the several States shall apply to the tribe and its members in the same manner as they apply to other citizens or persons within their jurisdiction.

(d) provides that in the event of any Indian tribe whose treaties have already been abrogated, or who have no treaties, but are still under the supervision of the government, the President shall take steps to terminate the relationship.

(e) The president shall issue whatever regulations are necessary to

carry out the provisions of this Act.

(f) For purposes of this Act, the term "Indian Tribe" means any Indian tribe, band, nation, or other organized group or community, including any Alaska Native Village or regional or village corporation as defined or established pursuant to the Alaska Native Claims Settlement Act.

MICHIGAN INDIANS: This bill will effect you! Upper Peninsula Congressman Philip Ruppe and Michigan Representative Robert Carr are members of the Committee that support H.R. 9054. Write to them and let them know what you think. Philip Ruppe's address is U.S. House of Representatives, Washington, D.C. 20515. Carr's address is Honorable Robert Carr, 203 Cannon, Washington, D.C. 20515.



Vol. 5, No. 3

November 1977 Kushkudene Geezis—The Freezing Moon

Marquette, Mich.

News Briefs

TRIBE CLOSES LANDS

ODANAH, WIS. — The Bad River Tribal Council has decided to close all lands within the exterior boundary of the Bad River Indian Reservation, including land owned by non-Indians, to hunting and fishing.

"All lands within the exterior boundary of the reservation are closed to hunting regardless of status," Ray Maday, tribal chairman, said.

The previous policy has been to allow hunting on the 50,000 acres of reservation lands owned by non-Indians, under regulation of the Wisconsin Department of Natural Resources.

"The reason we are doing this is because of the state's lack of regulation on these lands," said John Wilmer, Bad River tribal manager. "We aren't doing this to cut off hunting. We are only trying to establish regulation in these areas."

Wilmer said court rulings have established the right of tribal councils to control all land within reservation boundaries.

Tentative plans of the tribal council are to open the reservation to hunting and fishing next year, with fees established to help fund conservation and restocking programs, Wilmer said.

John Nemisto, an assistant state attorney general, said the question of closing the non-Indian land within the reservation to hunting and fishing would likely require court action to be decided.

INDIAN ENROLLMENT DROPS

ANN ARBOR — Due to more restrictive admission standards stressing good high school grade point average, the number of first year Native American students at the University of Michigan (Ann Arbor) will drop to 29, John Concannon, in charge of Native American admissions is screening out what he considers poor risk students. The stated basis for this act is to lower the number of students leaving school later.

HANNAHVILLE AWARDED GRANT

Wilson, MI — The Hannahville Indian Reservation in Menominee County, Michigan, was recently awarded an Economic Development grant in the sum of \$442,000 to help stimulate long-range economic growth and to create jobs on the reservation.

The Hannahville Indian Community, with offices at Wilson, applied for the grant from the Economic Development Administration, U.S. Department of Commerce.

The funds will be used for a street and road improvement program at Wilson to carry out the goals of the overall economic plan for the reservation.

Tribal officials report that road improvements are needed to develop a community atmosphere and serve as a catalyst for additional capital facilities.

They add that the community development program can serve also as an inducement to industry to locate on the reservation.

Industry is needed to diversify the tribe's dependence on farming and the forest industries and to provide jobs for workers.

The EDA grant will meet the total cost of the project.

U.S. HONORS INDIAN PASSPORTS

NEW YORK — While on a return trip from a UN Conference held in Geneva, 24 members of Indian tribes forming the Cayuga Nation in upstate New York were delayed from entering the United States because they presented passports they had issued to themselves.

Custom officials delayed the Indians from entering the country because they did not have "officially" US passports.

Daniel Bomberry told reporters that the group was finally allowed to enter New York because the state department had advised customs not to give the Indians trouble.

The brown paper passports the Indians presented identified them only as members of the Cayuga Nation. Bomberry said that the group had no trouble entering Switzerland.

HISTORIC CEMETARY REGISTERED

The LaPointe Indian Cemetery, burial place of the Chippewa Chief Great Buffalo, has been listed in the National Register of Historic Places.

The cemetery is located on Madeline Island, in Lake Superior off the coast of Wisconsin. The property is held in trust by the United State for the Bad River Band of Lake Superior Chippewa Indians.

Chief Great Buffalo was a principal in the treaty of 1854 in which the Chippewas ceded a large area of land to the U.S. and which also created the Bad River and Red Cliff Reservations in Northern Wisconsin. He died one year later at the age of 96.

The cemetery, originally Catholic Church property, was used for burials from 1858 through 1948.

The National Register is the official list of the Nation's cultural resources worthy of preservation. The Secretary of the Interior, through the National Park Service, maintains the Register and provides leadership in preserving, restoring and maintaining the historic places.



Left to right: Tom Fredericks, associate solicitor for Indian Affairs, Interior Department; Forrest J. Gerard, assistant secretary for Indian Affairs; and George Goodwin, deputy secretary to Indian Affairs.

These are the three men who will guide the affairs of the BIA in its most important policy making decisions and organizational changes in history.

Gerard Sworn In

Forrest J. Gerard was ceremonially installed as the Department of the Interior's first Assistant Secretary for Indian Affairs October 13.

With a Crow victory song in the background, Blackfeet Chairman Earl Old Person and Crow Henry Old Coyote escorted Forrest Gerard through an auditorium filled with Indian Leaders, Congressional representatives, BIA employees and friends in his formal swearing-in.

Before presenting Gerard to Secretary Cecil Andrus, who would administer the oath of office, Old Coyote said: "We Indians charge Mr. Gerard to your trust and your service, may you never forget that he is one of us." In his comments Andrus said: "You have given a warrior to the Department so that he can serve your people. I could ask for no better warrior to fight beside me on behalf of the Indians."

Gerard was nominated by President Carter for the position July 12. Confirmation hearings were held September 9 and 12 before the Senate Select Committee on Indian Affairs and the Senate voted to confirm his appointment on September 15. A private swearing-in on September 19 enabled Gerard to begin functioning as

the Assistant Secretary. At the Washington, D.C. ceremony, Andrus said that Gerard would have a new policy-making role at Interior. He pointed out that in the past Commissioners of Indian Affairs worked under an Assistant Secretary. He said the elevation of the Indian Affairs post reflected the Administrations commitment to the Indian community.

Gerard said he considered the new status given to the Indian affairs post significant, and not just a symbolic gesture or ego message. "The Indian community today is at a critical juncture in history. Decisions made in the next few years, relating to Indian sovereignty, self determination, and other major issues, can set the course of Indian affairs for the next century. Consequently, I see my position as Assistant Secretary for Indian Affairs as both a great opportunity and a very serious responsibility. I will do my best working with Indian leaders to make this an area of progress and achievement for Indian people."

Gerard states that one of his first priorities will be to have an overall, outside audit of Bureau financial affairs.

Sioux Denied Claim

Washington, D.C. — A century after the Indian victory at "Custer's last stand," infuriated Congress legislators are still refusing to compensate the descendants of the Sioux Nation for their confiscated land.

A bill that would have allowed the Sioux to have a legal technicality and get a hearing on their claim to compensation was defeated recently by the House, 239 to 173.

"This land was absolutely stolen from these Indians. It is a rank, double-dealing thing that our nation did," said Rep. James P. Johnson, R-Colo.

He was referring to an 1877 law that took 7.3 million acres in South Dakota's Black Hills from the Sioux. Congress approved the seizure after word reached Washington that Gen. George A. Custer's force was wiped out at the Little Bighorn.

The House Interior Committee, in a report on the recently defeated bill, said the government precipitated the battle by declaring Sioux "hostiles" who could be shot on sight off the reservation.

Custer's search for the "hostiles" led to the Montana Massacre.

The committee report said the Indians were hunting in the Little Bighorn River Valley when Custer's 650 men marched on them.

The Indians had no way to survive except to hunt, the committee said, because the government had refused to supply them food.

Some 225 men and officers were killed when a force of at least 1,500 swooped down on them.

In recent years, the Sioux Nation has sought compensation for its land, but has been stopped by the legal principle of "res judicata." This Latin term means that once a case has been decided, it is final.

The U.S. court of Claims, reviewing the 1877 congressional action, said in 1975 that, "a more ripe and rank case of dishonorable dealing will never, in all probability be found in our history."

But the court said it could not rule on the case because the matter had been decided, "whether rightly or wrongly," 33 years earlier. The Supreme Court declined to hear an appeal of the case.

The bill before the house would have directed the claims court to reconsider the case on its merits.

L.H.S. For Michigan Indians

SAULT STE. MARIE — Proposal of an Indian Health Center was the subject of a recent conference held in Sault Ste. Marie, Michigan.

The Indian Health Service proposal, made through the Inter-Tribal Council of Michigan, calls for both in-patient and out-patient care for the members of the five federally recognized tribes of the state. The plan envisions dental care, preventative medicine, health care training and other services on a no-cost basis. The IHS center will be located at the former Kincheol Air Force Base hospital, approximately 20 miles from the Sault.

Dr. Emery Johnson, director of IHS from Washington, D.C., addressed a group of the area's residents concerning the proposed center. He stated that the Kincheol facility could be the corner stone of the Indian Health Care Program for the state of Michigan. It has the potential "to develop for the tribes the first class health care center."

When asked what the likelihood of the project ever being actualized, Johnson replied, "We've got about 100 per cent chance of the first implement of the project being actualized within the next two to three months if not sooner."

The Indian Health Center would eventually employ 126 persons, operating at the earliest possible with only partial service and out-patient care. It could be 24 to 36 months before the total

program could be underway. Johnson stated that the only part he couldn't give an estimate on is at what point Congress will fund the in-patient facility. He went on to say, "Based on discussion with the tribal leadership... they are prepared to begin to activate certain segments of the Health care plan."

Indian officials said that the dental care program is already underway and could probably be operative out of the Kincheol facility within 30 days after a lease for the hospital has been signed.

The Indian Health Service proposal received endorsement of the county Economic Development Corporation. It was presented to the board by Carl Cameron, Deputy Director of the Council, who is project officer and Jim Conover, field officer for the health service. The EDC vote to recommend the Indian plan to Chippewa County, (in which the facility will be located), was unanimous.

It could accommodate the local Kinnoswag prison needs and offer emergency services to non-Indian public on a fee basis.

The health service officials have said there is little trouble getting doctors for the program and that estimated spending for the project could run over \$4.5 million a year when fully operational. The Indian Health Care facility would be the only one of its type in the state of Michigan.

Geneva World Conference Ends

Geneva, Switzerland — The first International Non-Governmental Organizations (NGO's) Conference on Discrimination against Indigenous Populations in the Americas concluded four days of meetings at the Palais des Nations with a call for world attention and action against colonial and genocidal policies against Native Americans.

The Conference, over a year in planning, was sponsored by the Special Non-Governmental Committee on Human Rights, Subcommittee on Racism, Racial Discrimination, Apartheid, and Decolonisation.

The International Indian Treaty Council, which holds NGO status, was the primary Indian organization responsible for the arrangements of the conference. Delegates to the conference were selected by Indian nations and communities.

The conference brought together the most united and representative Native delegation ever to attend an international conference. Over fifty continental organizations and observers from 38 member states followed the United Nations proceedings.

For the first and last days, the conference met in plenary sessions and heard addresses by Native leaders from North, Central, and South America. The other two days the conference met in commissions to hear testimony from delegates about human rights violations in three broad categories: Social-Cultural, Legal, and Economic.

The following is a summary of the commissions reports of the three categories.

SOCIAL-CULTURAL — The commission heard testimony and examined documentation about many kinds of cultural aggression, ethnocide, and genocide. Government reports in particular substantiated allegations

that there is widespread sterilization of Indians in both North and South America.

The commission, after hearing testimony by many Indians, among them spiritual leaders, concluded that a guarantee must be secured whereby indigenous people would have the right to participate in the national life of their countries, wherever they live, on the basis of their own culture. They called on NGOs to respect and implement the above conclusion, and to give all possible financial and moral support to efforts initiated by Native Americans in defense of their culture and societies.

LEGAL — The legal commission report stated, "The tone of the testimony is best expressed by those delegates who said, 'We have exhausted all legal means, the existing laws, courts, commissions of inquiry, etc., on the national level, and that is why we have come to the international arena, to the NGO's of the United Nations for urgent cooperation.'" "Everywhere the courts and existing legal systems have proven inadequate to bring justice to the claims of the indigenous people." "Only a political solution is possible."

The legal commission recommended that all indigenous nations and people who desired should have the right to return to and control their land. That their desire to live an economically viable existence in accordance with their own customs and traditions be respected.

ECONOMIC — The economic commission found that "indigenous populations and nations of the Western Hemisphere are suffering from all forms of genocide, from colonialist and neo-colonialist conditions from racism, discrimination, slavery, and peonage, from the most extreme kinds of economic deprivation, including

Continued on page two

The Nishnawbe News

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Corrections

In the last issue of the Nishnawbe News, we printed some incorrect information regarding some of the names and addresses of the commissioners of the Michigan Commission on Indian Affairs. We apologize to these commissioners for our mistake. The corrected names and addresses should read as follows:

Tlene Tuffelmeier Grand Rapids
 Joan Bemis Baraga
 Viola Peterson Flint
 Please contact the Office of Indian Education; Box 420; Lansing, MI 48913 or Call 517-373-3260 for further information.

Letters To The Editor

Dear Concerned Native Americans:

We the Indians of Indian Nations United of Jackson Prison bring our voice to all concerned Native Americans.

I.N.U. members here are active and looking forward to advancement. We're looking for enrichment, and awareness, in Native American Culture, Crafts, and Ottawa-Ojibwa, Algonquian speaking languages. In order to fulfill these advancements we are in need of support with funds, literature and your voice at I.N.U. "Your" help is needed.

We encourage all readers of "Nishnawbe News" to contact us with any ideas and service you might assist us with. Feel free to write at any time to me, Mr. Makwa Steves, in regard to more information on Indian Nations United.

Mee-gwoch, Brothers and Sisters
 Respectfully submitted
 Makwa Steves
 No. 135003
 P.O. Box E
 Jackson, MI 49204

Editors Note: The following letter was written in response to an article printed in our August issue, entitled, "Fishing Rights, 'A DEAL IS A DEAL,'" by Jacob Anthony.

I, a non-Indian, absolutely agree with your statements referring to your rights. I believe Indians should fight the rulings with everything they've got. But just as the Indian does not want to be 'generalized,' neither do the white men and women. I for one do not hold the attitude of 'to hell with those Indians, we got the power, etc.'

I am in complete agreement with any Indians fight for his or her rights. I hope to see freedom, real freedom for Indians all over the country and a sense of pride and accomplishment restored to the Indian. I am ashamed of being a member of the "white men" for what they have done and continue to do to your people. I intend to help, in any way I can, the American Indian and I hope you will keep up your informative articles to awaken people to your plight.

Sincerely,
 Elane Hargis
 Marquette, MI

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.

We hope WADOKASOD will be of service to you.

*Ojibwa term meaning "helper."

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Canadian News

Chiefs Want Action

Vancouver, BC — Canadian Indian leaders are appealing to the government to institute legal action against the Canadian Fishing Co., which they assert is responsible for spilling up to 25,000 gallons of bunker oil into the Fraser River.

The appeal was directed to Hon. Romeo Le Blanc, Minister of Fisheries and Environment, and to Justice Minister Ron Basford, by George Manuel, president of the Union of British Columbia Indian Chiefs.

Manuel stated that the oil spill would kill fish that his people depended on for food and if fisheries officers didn't spend so much of their time harassing Indian fishermen then they might have realized the risk of the Canadian

Fishing Company's pipeline and prevented the spill from happening.

The Union of British Columbia Chiefs further stated that the spill represented only a fraction of the destruction that will follow a major supertanker oil spill and that it must serve as a warning that supertankers carrying oil should stay away from their waters.

The Union is a major participant in the West Coast Oil Ports Inquiry.

Chief Steven Point, of the Union, also announced that he will actively pursue the fishing company. He is discussing the matter of a suit with other bands along the Fraser River whose special interest on the fishery will be negatively affected by the oil spill.

Hunting Rights

Provincial boundaries are not to be imposed on Indian hunting rights, the Supreme Court of Canada ruled recently.

In a unanimous judgement, the high court accepted the appeal of Alex Frank, a Saskatchewan Indian who had been charged with illegal possession of moose in Alberta. It set aside a judgement of the Alberta Appeal Court and ordered the acquittal of Mr. Frank, a resident of the Little Pine Reserve near North Battleford.

Air Canada Discriminates

The Native Council of Canada is planning to sue Air Canada for an incident involving 13 Indians who were bumped off a scheduled flight. The group of 13 non-status Indians and Metis were booked to fly west from Ottawa on route to their homes on June 26th.

They were given seats on the aircraft and later removed. Other passengers waiting in the airport were given the seats. They were told that the flight had been oversold and their reservations had been lost in a computer.

They were told they could not get another flight until June 30th. They refused to delay the aircraft so that their baggage could be removed.

The matter was raised in the House of Commons by Rank Oberle, P.C. who believes the incident displays racial discrimination. He said he believes that natives were ordered off the plane to give other passengers preferential treatment.

Women Oppose Act

Tobique Narrows, New Brunswick — An ancient tradition of certain Indian tribes in North America, lingering into the 20th century, has expressed one of the oldest Indian laws: that a woman could be dispossessed from her home by her husband, in the event of criminal action on the part of the woman, adultery, or neglect either of children or of the home and husband.

Imposed upon modern developments and concepts of justice, the tradition is being opposed by Indian women of this Canadian region.

And so, Indian women of the Maliseet Reservation have demonstrated their objections to the Canadian Indian Act, which embraces this ancient and archaic tradition, by posting protest signs in front of an Indian federal building in Tobique Narrows.

The women occupied the building, demanding a change in the Act, which allows men to force their wives and children out of the house for reasons which cannot be contested.

Some 40 Maliseet Indian women entered the federal building here and vowed to remain there in a sit-in until the law is changed.

"We will fight for our rights for as long as we have to," said Mrs. Donald Saulis of the Tobique Maliseet Indian Reservation.

Tobique is located some 20 miles from Fort Fairfield. They are protesting a section of the century-old Canadian Indian Act which permits dispossession by the man of the household. According to Mrs. Saulis, the Act provides that if an Indian man decides to separate from his wife, all he

has to do is to order her out together with her children.

The law further says, according to Mrs. Saulis, that the man retains legal ownership of the house after the wife and children have been forced out.

In the event of such a situation, all the women can do is to appeal to the local chief and council of the band. Traditionally, explained Mrs. Saulis, the council and the chief have taken the side of the Indian male.

The women who are demonstrating have referred to the Maliseet Indian Chief George Francis and the council as "government Indians."

"They sell out the other Indians to the government in exchange for favors," another woman commented.

The women have appealed to the Department of Indian Affairs in Fredericton, N.B., for resolution of the controversy, but have received little support, they say.

"We have one woman with 10 children who has been living in the arts and crafts building since December, when her husband threw her out," Mrs. Saulis revealed. "The government says they can do nothing."

David Gourley, district manager of the Department of Indian Affairs, said that the Indian women's problem is an "internal one." He said the chief and his council must decide the issue.

One Indian man promised that the Maliseet women would receive support from Maine Indian tribes. But Nicholas Sapie, tribal governor of the Penobscot Indians of Old Town, said the Penobscots "have no such plans."

Conference Continued . . .

malnutrition and starvation, and from the super-exploitation of their labor.

"To these classic genocidal practices," the report continued, "must be added techniques and processes of the contemporary age, such as birth control, sterilization, various kinds of forced assimilation, government bureaucratic practices, destruction of the environment and numerous 'national development' programs which are being employed in the name of progress."

"Indigenous people manifest the highest unemployment, lowest wages, lowest life-expectancy, greatest infant mortality rates, and appalling health and housing conditions."

The report stated that the "development and economic exploitation is being accelerated at an alarming rate because of the wealth on Indian lands."

In the U.S. alone, Native lands include approximately 30 per cent of all coal reserves, 90 per cent of all uranium reserves, and 50 per cent of all overall energy reserves. The report further stated that on the Northern Plains of the U.S., the government proposed 42 power plants to fulfill the needs of the urban centers in the East. Multi-national corporations and the federal governments in some cases have systematic plans, with charts and timetables for the elimination of Indian people from their lands.

The report also noted that Indian resistance to these policies has been met with severe repression. In Chile, for example, the Mapuche people are

currently experiencing brutal repression, torture and massacre. In North America, Native American leaders are being killed, jailed, harassed and met with the full force of governmental military power which is carried out against their movement.

The final report of the conference will be circulated by the NGO's and by agencies of the United Nations, who will within their capabilities, publicize the results of the Americas force genocide from the colonial governments and the multi-national corporations those governments serve.

The United States government claimed that it was not permitted to speak at the conference, a charge that was firmly denied by Niall MacDermot, Secretary General of the International Secretariat of Jurists. The U.S. representatives were given two opportunities to speak, and both times said they were not ready.

MEDICINAL HERBS

by:

H. Michael Samuel

(Black Owl Thunder)



For many years our people lived in peace with one another providing for the old and learning from them the best ways to bring up and care for the young. Then after the new people came from the sea a new way came to this land. It was the way of greed!

Our people tried to live in peace with this new people, but the ways of greed were too strong and took hold of the minds of our young.

For many years there were wars and much fighting, our people became a broken people. They were forced to live on lands given them by these new ones and treated like Dogs! We were no longer allowed to practice our Religious ways or hunt and fish the lands given us by the Creator. We were forced to exist on what little the U.S. Government was willing to give.

We were forced to turn to the Government for help when we or our young became ill because we had forgotten the ways to use the Herbs that our old people used.

Let us bring Pride back to ourselves by learning once more at least a few of the Medicine Herbs so that we may one day not have to rely on a foreign Government for aid.

Here are a few ways I have learned that I wish to share with all those who are willing to learn.

HEALING HERBS FOR ARTHRITIS AND OTHER AILMENTS

Mix two tablespoons honey, one tablespoon apple vinegar and 4-6 oz. hot water. Fix as tea and drink. Say a prayer to be made whole.

HEALING HERBS FOR ASTHMA

JIMSON WEED also known as BELLADONNA, is used as a medicine. The leaves are dried, burned in a spoon and snuffed to cure Asthma. The medical name is Atshmador. This will relieve inflammation of the lungs.

HEALING HERBS FOR BED SORES AND BURNS

Take flour and brown it real good to kill the germs. Mix it with castor oil and sulphur. Castor oil is healing. It just cures them sooner right up.
 By My Aunt Clare Ramey Webb Butcher

HEALING HERBS FOR BEE STINGS

Chew a wad of tobacco until moist. Put it on a string and wrap it up. Tobacco juice will draw out poison.
 Told to me by Wolf Man
 —Black Owl Thunder

HEALING HERBS FOR BLEEDING

Put salt on an open cut and the bleeding will stop. Salt thickens the blood so it will clot easier.
 Told to me by Wolf Man
 —Black Owl Thunder

HEALING HERBS FOR CONSTIPATION AND WATERPROOFING LEATHER

Linsed oil or Flaxseed oil same is used as a soothing and softening agent. Warm and drink. One tablespoon should help, if not a few more won't hurt, but may cause laundry problems.
 Rub on leather to seal. Also good for hair and scalp.

HEALING HERBS FOR COUGHING

One tablespoon white sugar and 2 drops kerosene. Let it run down your throat as slow as you can to coat it well.
 Don't use over 2 drops of kerosene because it can be harmful to your throat and stomach. The kerosene cuts the phlegm and should not be used more often than once an hour.

HEALING HERBS FOR CROUP

Fry onions in a skillet in a little grease with a lid on it. When almost done, put water in it for steam and hold the child's face over it so he or she can breathe the vapors. Don't hold the face too close to source or scorching may develop. Let child inhale steam until it dies down.
 Then take a tablespoon or two of the onions and put in a cloth medicine bag and tie around the child's neck. The onion vapors decongests the lungs and allows for freer breathing.
 Told me by my Mama, Rusha Kamey Witten
 —Black Owl Thunder

HEALING HERBS FOR DIARRHEA GAS AND OTHER PESTS

Camphor is used on expelling gas and as a stimulant, as a hardener and as an insect repellent.
 Fix in a tea and drink or rub on your body.

HEALING HERBS FOR DISINFECTANT

Puffball mushrooms are used to prevent infection. Dry and use the dark brown powder of spores on open cuts and sores. This is commonly used on newborn's umbilical cords.
 These mushrooms can also be eaten raw or cooked in a variety of ways. Helps one to relax and have dreams.

HEALING HERBS FOR FATIGUE

Ginseng Tea, also known as Blood root because of the blood red color it gives off when soaked in a liquid, helps fight fatigue. Use the dried root and put into hot water and steep about ten to fifteen minutes or so and drink. Tiredness should leave soon.
 Mate tea is made from the dried leaves and shoots of the South American Holly. Good as an Aphrodisiac and to fight fatigue.

HEALING HERBS FOR FEVER

SASSAFRAS TEA will help bring down a fever, clear poisons from the body and make you sweat. It is also used to lower high blood pressure.
 Use the bark of the root without grinding. Put directly into a cup of boiling water and steep for about ten minutes. Drink and you should shortly feel its relieving effects.

TREATMENT FOR GANGRENE

Kill an animal and let set in the sun for a few days. Cut it open and take out a handful of Maggots. Poke a hole in the infected part of the body and put the Maggots inside. Cover up and in a few days you will be better.
 The United States government claimed that it was not permitted to speak at the conference, a charge that was firmly denied by Niall MacDermot, Secretary General of the International Secretariat of Jurists. The U.S. representatives were given two opportunities to speak, and both times said they were not ready.

HEALING HERBS FOR UPSET STOMACH AND ENJOYMENT

SNOW CREAM
 Vanilla, brown sugar or honey and of-course snow! Add small amounts of each to snow until it suits your taste.

National News

A.I.P.R.C. Report Distributed

The Senate Select Committee on Indian Affairs has reported that the long awaited Final Report of the American Indian Policy Review Commission is now ready for public distribution. The entire report, consisting of over 600 printed pages contains thirteen chapters and proposes a total of 206 recommendations to the Executive Branch as well as the Congress.

"Although the Commission's work over the past two and one-half years has received a fair amount of publicity and notoriety, the significance of this Final Report has yet to be realized," Senator James Abourezk, Chairman of the Senate Select Committee on Indian Affairs, announced. "It is the first comprehensive study in our nation's history ever to be conducted by Indian People themselves and contains the most accurate and well researched account ever written about the Federal-Indian Relationship. While the primary purpose of this report is to make a case for

the recommendations calling for long needed reforms in the Federal Indian Policy, it will also be a valuable educational tool to enlighten the American public who are largely uninformed about the significant historical relationship of the U.S. Government with Indian tribes and the unique status of the American Indian in our society today. Moreover, it will be a reference document to be used for decades by people interested in the Indian Affairs."

Among the most important recommendations contained in the Report are: the development of Federal Policies to assist Indian tribes in their transition into fully operational governments with the same powers and responsibilities as other local governments, a reorganization of the Bureau of Indian Affairs from top to bottom changing it from a program management to a technical assistance or service agency emphasizing control

at the local tribal level, restoration of Federal recognition to terminated and non-recognized tribes and a reestablishment of their land bases and tribal self-governments; tribal control over economic and natural resource development; and the establishment of an independent agency or separate Department of Indian Affairs.

"We in the Congress are now facing the important task of considering and implementing these recommendations, and I am confident that we will respond favorably to the Commission mandate to preserve a proud, self-sufficient and culturally distinct Indian Heritage," Abourezk concluded.

The Final Report of the American Indian Policy Review Commission can be purchased directly from the Superintendent of Documents, Government Printing Office Washington, D.C. 20402 at a cost of Twenty dollars for a two volume set. Volumes can be purchased separately at a cost of ten dollars apiece.

Soil Conservation Aid Available

Washington, D.C. — The U.S. Department of Agriculture (U.S.D.A.) through the Soil Conservation Service (SCS) can now provide technical assistance to Indian tribes and tribal members on uses and conservation practices for trust land. This service is the result of a recent SCS policy revision worked out in conjunction with the Bureau of Indian Affairs (BIA).

Through approximately 3000 local soil and water conservation districts, the SCS administers a national program for conserving and developing the nation's soil and water resources. Land users who are cooperators in these districts can receive technical help from SCS conservationists to help

determine land use and to plan and apply conservation practices such as dams, grassed waterways, irrigation systems, stripcropping and terraces.

Since the Reorganization Plan of 1940, however, SCS has not been able to work on Indian trust land except where reimbursed by the BIA. A recent legal opinion by the USDA General Counsel now permits SCS assistance for planning and implementing soil and water conservation districts in the same manner and with the same requirements that assistance is provided to any other land user.

In order to participate in this

program, Indian trust lands must be within a soil and water conservation district organized under state laws and tribes or tribal members must request the services of the local conservationist.

In addition, the state conservationist can provide information on SCS career opportunities. Interested Indian students majoring in soil conservation, engineering, agronomy, biology, forestry, agricultural economics and other agricultural sciences may be qualified for part-time student training positions leading to full-time professional employment.

For additional information contact the USDA Indian Desk at (202) 447-5453.

DQU

Traditional Indian University

Davis, Calif. — Students and faculty from DQU, a tiny, two year college 25 miles northwest of Sacramento, stood quietly by the fire in the star filled night. Suddenly, Darrel Standing Elk, son of a South Dakota Sioux medicine man, started calling out in his native language.

"Let's go into the sweat-box," translated one of the students, and the men and women, dressed in towels, entered their separate huts. Hot rocks were brought in and the huts were closed. Then the rocks were placed in the middle, causing the persons inside to heat to sweat profusely.

"I pray for this school," said Standing Elk. "to give our youth guidance in these times." Dennis Banks, former national director of the American Indian Movement (AIM) and an instructor in Indian law, beats slowly on the drum.

At most colleges, orientation includes picking a fraternity or getting to know the names of football stars. But at DQU, a federally backed, accredited, predominantly Native American Hispanic college, students and faculty go through ancient rituals like entering "the sweatbox" in order to purify themselves for the school year.

Deganawidah-Quezalcoatl University, named after the founder of the old Iroquois federation and the Atlatl spirit of life, was established in 1971 on the site of an abandoned 640 acre military base north of San Francisco. The stated purpose of DQU, as the school is called because, as one official said, "you white people couldn't pronounce it," is to prepare Native American and Mexican American students for entering a white dominated society. It aims to accomplish this by teaching them confidence in their own history, culture and religion as well as basic skills.

The school began in controversy after a few Indians occupied the site in 1970. Both the Indians and the University of California at Davis, seven miles away, were petitioning the Department of Health, Education and Welfare, which controls the land, for the 640 acres. After three months of occupation, the Indians remain.

DQU began with about 150 students, predominantly Indians and Mexican Americans who painted the Army installation with colorful murals and turned the barracks into classrooms. This fall, according to university President

Steve Baldy, 27, an Indian from the Hoopa reservation north of San Francisco, 325 students are enrolled.

During its first few years DQU scored many residents in the rural area. Bombs exploded in the campus and some shooting incidents were reported.

These days, the local papers mention DQU infrequently and only then to announce Latin festivals or Indian handicraft classes.

"The local redneck farmers were pretty leery of us," said Baldy. "But now they're a little more friendly. They don't bother us and we don't bother them." Baldy and other DQU officials believe their growing acceptability derives from their disciplinary approach to education—a sign outside the gate warns people not to bring in alcohol, drugs or firearms.

And on July 1, DQU became a fully accredited two year school, granting degrees in such things as agriculture, Native American or Hispanic studies, social sciences, community development and education.

With a 30 year lease, the school has been able to subsidize on a \$500,000 annual budget. Most of the funds come from federally financed student aid programs, the rest from tuition and private donations.

In addition, wheat, corn, tomatoes are grown on the land and are used both to feed students and to raise cash. Among those working the fields is Banks. Wanted by South Dakota on 1973 riot and assault charges, Banks' extradition has been blocked by California Gov. Ed Brown Jr. In April a state court ordered Brown to extradite Banks and an appeal on that ruling is pending.

Once a political firebrand, Banks, now 35, has settled down to a quieter, more introspective lifestyle. He spends much time working on a 1943 Caterpillar tractor plowing the flat, rich soil and teaching classes on Indian Law and religion.

Says Banks, a Chippewa from Minnesota: "We want to help him (the student) live off the reservation and still be an Indian when he dies—and have a medicine man conducting the burial ceremony, not a representative of the pope."

Tribes Lose Support

On Capitol Hill

Sympathy and support for the claims of the Native American just a few short years ago was the popular liberal viewpoint of Congressmen on Capitol Hill. Today the tide is changing and the Indian is in a political dilemma.

Mel Tonasket, president of the National Congress of American Indians, stated that the doors are fairly well closed on Indians in the House, and if a Congressman supports Indians, look out.

He calls the phenomenon the "Lloyd Meeds syndrome" in honor of the Washington state congressman who had been a staunch supporter of Indian interests until he nearly lost the 1976 election.

Even Meeds admits the syndrome exists. He stated that there is a great deal of apprehension over getting caught in what he got in, adding that he hasn't changed his stance, just his approach. Meeds said that he has always held the view that the Indians were going to fail in the sovereignty issue and now he is damned if he does and damned if he doesn't.

Meeds also said one reason for the backlash is increasing Indian demands for more control over their reservations, including tribal powers of taxation, set up court systems, regulate water and lease coal or uranium.

Indian calls for "total sovereignty or near total sovereignty" on reservations is "potentially dynamic and very undemocratic" because non-Indians would be subject to Indian laws without the Indian making, he said.

Another Washington state congressman, John Cunningham, a Republican who took Transportation Secretary Brock Adams' seat, introduced as his first bill "the Native Americans Equal Opportunity Act."

The bill would "direct the president to abrogate all treaties entered into by the United States with Indian tribes" and would terminate federal supervision over the property and members of Indian tribes.

Cunningham said his act would "end the paternal and protective role currently played by the BIA" and would help the assimilation into the work force of those Native Americans who wish to do so.

"Indian Car" Disappearing

Cass Lake, Minn. — The "Indian car," a longtime artifact of function as well as frequent bait of Indian jokes, is disappearing from the reservation landscape in Minnesota.

Under the State of Minnesota, an Abandoned Vehicle Program is being initiated in the state to remove junk automobiles within the boundaries of the Minnesota Chippewa Tribe (MCT).

Funded at \$20,000 through the Minnesota Pollution Control Agency and administered by the MCT, the program will run at least 12 weeks, Program Director Ron Day said.

To eliminate junk automobiles within the interior boundaries of the reservations is the overall program design, according to Day. Specifically, the program design has been undertaken for three reasons because of the danger of junk as a refuge for rodents; because of its potential for

The assistant secretary of Interior for Indian Affairs, Forrest Gerard, said recently that the pressures on some issues were so intense that even our friends find it at times difficult to support Indian causes.

He went on to say that tribal governments are growing in scope and sophistication and in this process are asserting more of their legal rights making this more difficult for many non-Indians to accept.

While Indian issues in the past were of concern mainly in the West, congressmen and Indian leaders say the backlash is gaining momentum in the East due to the Carter administration's decision to put the Justice Department behind Indian claims to massive blocks of land.

Two claims — one involving two-thirds of the state of Maine and the other more than 2,000 acres of upstate New York — are based on the Indian Non-intercourse Act of 1790. The law required the U.S. government to authorize and formally participate in all treaties made with the Indians.

In a third instance, Interior Secretary Cecil Andrus offered federal help to the Catawba tribe of South Carolina. The tribe claimed some 140,000 acres of South Carolina, including a town, is rightfully theirs under a treaty they made with the British in pre-revolutionary days. The U.S. government has never revoked the treaty and the Indians have been claiming the land is still theirs.

There are increasing signs that Indians are becoming unified on the political and economic fronts and are even mending some long standing tribal feuds.

A Capitol Hill staffer Ernest Stevens, an Onondia from Wisconsin, commented that in the past, tribes often were at odds with each other, and whenever there was a political question, some Indians would be on one side and some Indians would be in the other side, and the white man would say, "see, the Indians can't agree on anything."

Now, the leadership of two major Indian groups, the National Council of Tribal Chairman and Tonasket's group, is becoming more identical, said Stevens, and they will soon begin presenting a public image of "togetherness."

injury to children playing around junk, and because of the lockjaw potential to persons injured by rusty metal.

"There is a strong motivation for beautifying the reservations," Day added.

Eight canvassers have been hired to serve the six reservations. Their task will be to locate abandoned automobiles, to obtain permission from the owner to remove them, and to obtain signatures for release form. The junk, including old farm machinery, then will be picked up by a representative of the Pollution Control Agency, which to date has collected some 85,000 automobiles elsewhere since the program came into existence.

"There is no money being made in this program. It's a break-even activity," said Day. "all we're doing is hauling the junked equipment away for free."

Brando Launches T.V. Series

Toronto, Ont. — Actor Marlon Brando has become partner with Toronto's Nishnawbe Indian Production Co. to produce a multi-million dollar international TV series about North American Indians in 13 separate segments. The series will be entitled "The First Americans."

"The Indians have no fur," except by mouth or a gun in their hands," Brando told the press. "I do not represent the American Indian." Brando acknowledged, but added: "American Indians who say they represent the American Indians do not always represent the American Indians either."

Brando and the company—which is 80 per cent owned by the Toronto Star, Canada's largest daily newspaper—expected several months of negotiations before coming to terms.

MISS INDIAN AMERICA

SHERIDAN, WYOMING — A Cheyenne Mohave, Graci Ann Welsh, became Miss Indian America XXIV August 1, 1977 in the first pageantry of the 1977 All American Indian Days celebration at Sheridan.

This was quite a day for Graci as it was her 18th birthday. Miss Welsh who served as alternate to Miss Indian America XXIII, Kristine Rayer-Harvey, was presented a beaded crown by Kristine.

Graci is the daughter of Russ L. and Ruth G. Welsh of Parker, Arizona, the sister of Russ H. and Anson Wayne Welsh and a student at the University of Arizona in Tucson.

"Mesh-hi-hewah-ahole," her Indian name means "Good hearted girl".



Editors Comment

For many years our people have had to bow to the white man's will, sign their treaties and watch our culture being trampled in the path by their so called superior ways, so we adapted and learned to live in this modern world, but deep down we knew the sacred hoop Black Elk speaks of, is not broken. We are a people with a unity that has carried us through centuries of persecution.

The white man's greatest mistake was to try to assimilate us into their culture. It is a wonder they are so surprised. This article we have printed, reminds me of a statement I once heard by Chief Dan George:

"I shall grab the instrument of the white man's war — his education, his skills, and with these new tools I shall build my race into the proudest segment of my society."



MOTIONS DENIED

Two motions by state of Michigan defense attorneys for summary judgments in the Bay Mills-Soo, Chippewa fishing case were denied by U.S. district Court Judge Noel Fox recently.

The hearing in the motions was conducted in the district courtroom in Marquette and once again brought together the two sides in the dispute over Indian fishing rights which came to the courts in 1973, and has still not reached trial.

Summary judgments indicate there is no dispute over the facts of a situation and the case can therefore be decided on those facts without argument. Fox's rulings upheld the plaintiff tribes' contention that there is a dispute over the facts.

The first of the two state motions was that the tribes has given up their fishing rights after signing their second treaty with the government. That this was supported by a decision of the federal Indian Claims Commission.

The second state motion was that tribal organizations had been eliminated by the treaties and that therefore, all Indians in the state had to be represented in any case if it were to be valid, not just the two tribes acting as plaintiffs. The main example was the Ottawa tribe which was not been involved. Fox ruled this situation had no bearing in the case at present. The tribal attorneys also argued that they disagree with the states interpretation of the treaty language.

Bay Mills attorney Kathryn Tierney said she wondered if the filing of the motions by the state's lawyers was simply a way to delay the trial. She said the tribes would not have brought the suit against the state to protect their fishing rights if there was no dispute over the facts of the issue between the two parties.

MICHIGAN AREA NEWS

New Center Planned

Manistiquie — District Four of the Sault Ste. Marie Tribe of Chippewa Indians should be in new offices in Manistiquie by spring, according to Martha Snyder, district director.

With the architect nearing the completion stages at the drawing board, Mrs. Snyder says construction of the \$110,000 center will begin within 90 days. The Indian Center will be built just beyond Manistiquie city limits on the east side of M-94.

District Four's territory runs from Escanaba to Nainboway to Lake Superior, Mrs. Snyder said. Manistiquie was chosen because of its central location in the district.

New centers will also be going up in Munising and Hessel. The money for these projects was made available to the tribe from the Economic Development Administration. A total of \$27,400 has been given to the tribe, Mrs. Snyder said.

Tentative drawings indicate the 56 feet by 40 feet single story wooden structure will include three offices, a secretary's and waiting room and a large meeting room. The center will be built on an acre of land that the tribe recently purchased from Schoolcraft County.

"The other two centers will be quite similar to this one," Mrs. Snyder explained.

Currently, District Four offices are located in the second floor of the Schoolcraft County Courthouse. Prior to that, Mrs. Snyder worked out of her home.

This new center will be a lot more comfortable than the offices here. We want the people to come in and visit," the director said. "The center is a place to find out what programs are available and how to qualify. There will be a lot more privacy there and it will make the people feel more a part of the tribe."

The new center will house the director's and the Community Health Representative's offices and it will also be a meeting place for local events and the tribe's board of directors.

The current offices handle about 500 individuals, and Mrs. Snyder expects that number to grow with the new center.

One of the main duties of the director is outreach work. She tells people what programs are available through the tribe, the Department of Social Services and through the Community Action Agency.

Duties of the district also include Indian Health Services and the Indian education program at the school. Mrs. Snyder is also considering beginning an arts and crafts program and a camping program for the youngsters.



Pictured (center standing) is Dr. Emery Johnson, director of Indian Health Service in Washington, D.C., with the tribal chairman of the five federally recognized tribes of Michigan. The group met for a recent conference in Sault Ste. Marie concerning a proposed Indian Health Center.

Baraga Recinds Motion

BARAGA, MI. — Under threat of legal action by the Indian community, the Baraga Village Council recently had to rescind a motion they had passed to assess a service fee on tax exempt lands owned by the Indians.

In their October meeting, the Baraga Village Council had voted 5-1 to charge an extra fee on all utilities for Indian exempt lands in the village in an attempt to bring in money that was lost when the Indian exempt lands law went into effect.

A 1976 decision by the U.S. Supreme Court ruled that property owned by Indians within a reservation could not be taxed by local governments. The entire village of Baraga lies within the boundaries of the Keweenaw Bay Reservation.

Councilman Ray Stark, who is eligible for Indian exempt land, but does not take advantage of it, presented the motion to the council which read, "Charge all Indian exempt properties in the village a fee equal to the minimum water and sewer rates (13.00) and all industrial and commercial Indian exempt properties a fee

equal to 1 1/2 times the industrial or commercial rate a year effective Jan. 1, 1978."

Councilman Dale LeClaire seconded the motion and a discussion followed.

"We have to start somewhere," Mayor Mike Melko said.

"We lost a lot of money when the Indian exempt law went into effect and this is the only way I can see to make up the difference."

Councilman Elsworth T. Germain, who was the lone dissenter voiced his disapproval of the motion saying, "this isn't going to do any good. The Indians are going to get a lawyer and the government will end up paying the increase."

Stark shot back, saying, "We need the money... we need the money. It's got to come from somewhere and it's a start."

Keweenaw Bay Indian tribal leader Fred Dakota said that he would challenge the village council's decision, stating that such action by the council was illegal.

In a special meeting, the Baraga Village Council rescinded the motion.

Indian Rights Hearing Asked

WASHINGTON, D.C. — Michigan field hearings on the question of Indian fishing treaty rights are being sought by U.S. Rep. Philip E. Ruppe, R-Houghton, because of conflicting state and federal court decisions that have been handed down recently on the question of fishery management.

In a letter to Rep. Robert Leggett, D-California, chairman of a merchant Marine and Fisheries subcommittee, Ruppe, also a member of the subcommittee, urged Michigan hearings in conjunction with field hearing already planned for South Dakota and California near the end of October.

Ruppe said recent court decisions affecting the Bay Mills Indian Tribe in the eastern Upper Peninsula have been interpreted by many "to mean states

have little title authority, if any, to regulate Indian fisheries in the case of reserved fishing rights established by treaty." Meanwhile, the Houghton Republican said the litigation raises serious constitutional questions and creates uncertainty over the best way to allocate Great Lakes fishery resources.

"It's urgent that the Merchant Marine and Fisheries committee act quickly in holding the field hearings and gathering information so it can make sound judgments in the development of fisheries legislation," Ruppe said. "We should now formulate management objectives which will equitably distribute the fishery resource among Indians and non-Indian commercial and sports fishermen."

Masters of Public Health Program

The Master of Public Health Program for Native Americans is currently recruiting individuals interested in entering graduate school in the field of public health. People interested in this field are generally concerned with developing skills to work on a problem affecting the health of the public or community at large. Their approach is largely focused towards prevention. Job opportunities exist as administrators of health programs at tribal, county, state or federal levels. Graduates also work as hospital administrators, health educators or policy makers of legislation that can affect the future of Indian health.

The MPH Program is offered at the University of California, Berkeley, although students are sponsored at other Schools of Public Health around the country. Nearly one-third of the students enrolled in the programs have received their training at the Schools of Public Health at the Universities of Minnesota, Texas, North Carolina, Michigan, Washington, Oklahoma, Hawaii, UCLA, Loma Linda, and Tulane University.

The program offers training in such areas of specialization as hospital administration, health administration and planning, environmental health,

epidemiology, or health education. In addition, programs have been developed in Native American Alcoholism and Substance Abuse, and Native American community mental health.

The training program lasts anywhere from 18 to 24 months, depending on the specialization chosen by the student. From three to six months of the program are spent in a field placement, the remainder in the school environment.

Students are provided with tuition, travel, and a stipend to cover living expenses. Requirements are that applicants be at least one-quarter American Indian or Alaska Native, have a Bachelor's degree, and a sincere interest in working with Native Americans, although some experience or knowledge of the health field is preferred.

Applicants interested in applying for the program for the 1978-79 school year are urged to contact our office. We would also welcome any questions or requests concerning the program. Please contact: Elaine Walbroek, Director MPH Program for Native Americans School of Public Health Earl Warren Hall University of California Berkeley, California 94720 or call collect (415) 642-3228-9

Closing date for receiving applications is January 1, 1978

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N.M.U. HOSTS ALCOZE

MARQUETTE — A biology seminar was recently sponsored on the N.M.U. campus by the Office of American Indian Programs and the Department of Biology. The topic was natural resources and land use from the Native American perspective. Guest speaker for the seminar was Tom Alcoze, Cherokee, a professor of Native Studies at the University of Sudbury, Ontario.

Alcoze has been involved in a number of research projects on natural resources and land use and has been a guest lecturer at universities throughout Michigan, Montana, and Idaho.

Alcoze spoke of how culture concepts affect land usage. He also spoke of the Native American view of land as an object to be exploited and changed at will.

"Native peoples" he cited, "live as one with the land while the dominate society has caused over-exploitation and destruction to natural resources and native wildlife."



THOMAS ALCOZE

Employed 40 Years

Indian Has Never

Seen Ann Arbor

Sugar Island — When he retired a year ago, Joe Andrews had been employed by the University of Michigan for 40 years — but he's never been to Ann Arbor.

Now, in retirement, he's still doing pretty much the same work he always did.

Andrews spent most of his life as caretaker of the U-M's Chase Osborn Preserve. The preserve, more than 3,000 acres of virtually untouched land near Sault Ste. Marie, was a gift to the U-M from former Michigan Gov. Chase Osborn, who died in 1949.

To Prof. David M. Gates, director of the U-M Biological Station near Pellston and administrator of the Chase Osborn Preserve, the tract is an undeveloped land, unpolluted water and rich wildlife are a vital resource and a rare opportunity for ecological research.

To Andrews, a full-blooded Chippewa, it is a home and a heritage. He and his wife had lived on and near the preserve grounds all their lives and raised their 12 children there. Before the land was donated to the U-M, Andrews' older brother served as caretaker for Gov. Osborn and before that their father had the job.

Although Joe Andrews himself was never formally employed by the government, he recalls shaving him and taking him around the preserve grounds in his final years.

Now that the preserve is under jurisdiction of the Biological Station, the primary emphasis is on using the facility for field research.

One of Andrews' responsibilities is to make preparations for scientists visiting the preserve.

His job entails myriad activities that he never written into a job description. He has to keep porcupines from gnawing away the cabins. He watches for forest fires at the preserve and also heads Sugar Island's municipal forestry and fire departments. He sees to it that "unofficial visitors" to the preserve do not harm the natural setting; his friends tip him off whenever a stranger from the mainland heads his way.

Andrews is a treasury of the preserve's secrets. He knows what animals and approximately how many are there at any time. "There's about six eagles, some blue herons, moose, bears, deer, timber wolves, coyotes, beavers, muskrats, weasels, otters, lynx, mink, foxes, martins, about six bobcats and too many porcupines," he reports.

He knows where the eagles' nests are, when the timber wolves, moose and lynx come in across the ice from

Canada, where the beavers new dam is; how to trap rabbits with nutmeg and picture wire.

Every year Andrews and his wife make maple syrup from trees on the preserve. Their sons get the couple all the venison they can use. Once a week they ferry to the mainland for provisions — "just in and out," notes Andrews.

Over the years he has seen only a few changes in the preserve area: roads, cars, electricity and the ferry. He got rid of his horse and cart in 1945 and today he gets around in the truck the U-M furnished for the preserve. In the winter he used snowshoes and, in recent years, a snowmobile — which he considers "all right, but a little dangerous."

But Andrews and his wife have no interest in moving or changing. Aside from electricity since the 1950's and a color TV since the late 60's in their home off the preserve, their life-style does not reflect much modern technology.

In fact, Andrews says he liked things better in the old days, before electricity, roads, cars and such. Although these facilities are related to the increasing numbers of tourists on the island in the summer, they have not had much impact the rest of the year. "In the winter it's always the same," says Andrews. "About 400-500 people on the island and only one lives farther south (from the ferry) than we do."

Andrews tells about the blizzard last winter when he had to shovel snow off the preserve cabins' roofs to keep them from collapsing. "The snow was so high, I just stepped off the roofs when I was done," he recounts. Another time he and his wife were marooned on the island for three weeks. "It was all right — we had provisions stacked up."

According to Assistant Director Mark Paddock, very few people could tolerate the life of preserve caretaker. "People think they'd love being out in the wild, living the rustic, romantic life — but in a few weeks they miss the stimulations of civilization."

"But the Andrews clearly thrive on this life. At 71 Joe is going strong. With his pension and other benefits he's set financially and his activities in retirement are in part what they were before — patrolling the preserve, maintaining the cabins, hunting making syrup, and so on.

"Joe is really a part of the U-M's Chase Osborn Preserve," he adds, "part of its history and part of what keeps it an unchanging haven in a rapidly changing world."

Multi-Purpose Building Planned

Ground breaking for a \$327,000, multi-purpose building in the Cedarville-Hessel area is slated for early November, according to Joseph Lumdsden Sault Ste. Marie Tribe of Chippewa Indians chairman.

Similar structures under the auspices of the Chippewa Tribe are proposed for Manistiquie and Munising. Architectural plans by W.K. Wakely Kushman of Mt. Pleasant provide 1,200 square feet floor space for meeting rooms, offices and kitchen quarters.

Land options have been obtained for the three structures and construction of the facilities may start within 90 days. The new facilities will be available for the use of the general public, as well as for providing local labor, said Tribal Chairman Joseph Lumdsden.

"These multi-purpose centers will answer a long time need for centrally located meeting places, office facilities, and general community activities," said Lumdsden.

TITLE IV WORKSHOPS

LANSING — The Michigan Office of Indian Education is sponsoring one Title IV, Part B and three Part A workshops at the following locations:

Clare	Daugherty Hotel	Nov. 12-18
Pontiac	Sheridan Hotel, 1011 Woodward	Nov. 21-22
Marquette	University Center, NMU	Nov. 30-Dec. 1
Part B (All State)		
Battle Creek	St. Mary's Lake (MEA)	Dec. 9-10

Please contact the Office of Indian Education; Box 420; Lansing, MI 48913 or Call 517-373-3260 for further information.

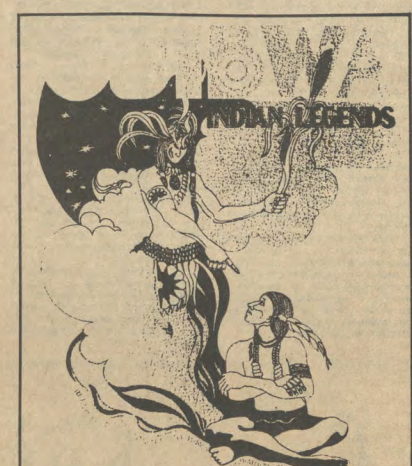
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Women In The News



Recipes

Squash Bread

3 eggs
1 cup oil
2 cups sugar
2 tsp. cinnamon
2 tsp. baking powder
1/4 tsp. soda
2 cups grated raw zucchini squash
3 tsp. vanilla
1 cup flour
2 cups flour
1 tsp. salt
Beat eggs until fluffy, add oil, add sugar and beat well. Add squash. Sift the dry ingredients together and add the vanilla. Mix well and add the nuts. Bake in two greased, floured 5 x 5 pans for at least one hour at 350 degrees.

Bannock

4 cups flour
2 tsp. baking powder
5 tsp. shortening
1/2 cup raisins
4 lbs. powdered milk mixed in 2 cups warm water
—Freaten oven to 425 degrees
—Mix flour, salt, and baking powder in a bowl
—Cut in the shortening with a pastry blender or crumble with your fingers until you have coarse crumbs
—Add liquid all at once and mix to a smooth dough
—Fold the raisins into the batter
—Put dough on a floured board or top of counter, knead it and flatten to about one inch thick.
—Bake for 15 minutes until golden brown.

Turkey and Wild Rice

1/2 cup chopped onion
1/2 cup butter
1/4 cup flour
1 can (6 oz.) sliced mushrooms
2 cups chicken broth, including in total liquid from the mushrooms
3 cups cut up turkey (or chicken)
1 cup uncooked wild rice
12oz. jar pimiento, drained and chopped
2 Tablespoons parsley flakes
1/4 Teaspoon salt
1/4 teaspoon pepper
1/2 cup silvered almonds
Cook onions in butter over low heat; keep stirring until mixture is bubbly. Remove from heat; stir in broth, mushroom liquid and half and half as needed. Heat to boiling, stirring constantly. Boil and stir one minute. Add mushrooms, turkey, wild rice, pimiento, parsley, salt and pepper.
Pour into 2 quart casserole. Cover and bake at 350 degrees one hour. Uncover, sprinkle with silvered almonds. Bake fifteen minutes longer, or until rice is tender. Eight servings.

Duck In Mushroom Sauce

Dressed ducks
Flour seasoned with salt, pepper and sage
vegetable oil
sliced onion
1 can mushroom soup
1 cup milk
Prepare birds and cut into serving pieces. Soak overnight in salt water in refrigerator. Dry pieces. Dip in seasoned flour and brown in a skillet with vegetable oil. Place pieces in a pasta roaster and add sliced onions and a can of mushroom soup mixed with milk. Bake at a low heat until tender. Serve on a hot platter.

Wild Rice Salad

2 cups cooked wild rice
4 hard boiled eggs, sliced in wedges
1/2 cup chopped celery
1/4 cup green pepper
3 Tablespoons minced onion
salt and pepper to taste
sliced green stuffed olives
1 cup mayonnaise
2 Tablespoons mustard
Combine cooked rice, eggs, celery green pepper, sliced olives. Mix mayonnaise, pickle juice, and mustard, add gently to salad. Refrigerate several hours to blend flavors. Serves six.

Fried Bread

3 cups flour
1/4 cup water
1 heaping tsp. salt
3 tsp. baking soda
1 cup powdered milk
enough lard for deep fat frying
Put all dry ingredients together in a mixing bowl. Blend together well. Add shortening and water and mix to form a soft dough. Roll out on a floured board and knead for a minute. Let set for approximately 30 minutes. Roll out dough, cut in individual pieces and fry until done.

Moose Swiss Steak

1 1/2 pounds moose round steak
1/4 cup flour
1/2 teaspoon salt
1/2 teaspoon pepper
2 sticks celery
2 cups canned tomatoes
2 tbsps. Worcestershire sauce
3 tbsps. flour
1/2 cup cold water
1 small onion
Trim all fat from the moosesteak and wipe clean with a damp cloth. Dredge the steak in seasoned flour. Melt the shortening in a heavy fry pan, add the steak, after browning it on both sides, remove and keep warm. Add the sliced onion, celery strips, canned tomatoes and Worcestershire sauce to frying pan, stir well until mixed with the drippings from the steak. Add the steak, cover, and simmer until the steak is tender. Thicken the sauce with a paste made from the flour and water, stirring constantly while adding it to prevent lumping.

Michigan Indian Women Unite

In 1972 the U.N. General Assembly proclaimed 1975 as International Women's Year (IWIY). President Ford named 55 prominent men and women to serve as the U.S. Commission on the Observation of International Women's Year. Four congressional members were named—two from that Senate and two from the House.
To promote equality for women, to speed their full integration into social and economic development, and to recognize their importance in the pursuit of peace, a World Conference of International Women's Year was held in Mexico City from June 19 to July 2, 1975.
In 1977 President Carter appropriated monies to each state in the Union to hold their own individual Women's Conference. And on June 10-11, 1977, Michigan held its Focus; Michigan Women conference in Lansing, Michigan. Women from all over the state attended the various workshops and engaged in other ac-

tivities during these two days.
One of the purposes of the Michigan conference was to elect 48 women from Michigan to serve as delegates to the National Women's Conference in Houston, Texas on November 18-21, 1977. On June 10 and 11, the hundreds of women in attendance at the conference cast their votes for those women on the ballot who were from various cities and counties in Michigan. Forty-eight women with the most votes were named as delegates to attend the National conference in Houston.
We are proud to report that five Native American women were among the 48 elected delegates. These women are: Vicki Burner—Ann Arbor; Lorna Katsigah—Mt. Pleasant; Mary Ferrere—Grand Rapids; Carleen Pedrotti—Detroit, and Viola Peterson—Flint.
We're pleased to know that Native Americans in Michigan will be represented at the National Women's Conference.

Genocidal Practices Continue

Los Angeles—The sterilization of American Indians in Indian Health Service facilities with allegedly less than fully informed consent is coming under renewed attack by Indian groups and government investigators. Some flatly call it "genocide."
Fully 20 per cent of the already decimated population of Native American women of childbearing age have been sterilized in the 51 IHS hospitals, mostly in the western United States, according to Indian estimates.
Dr. Constance Redbird Uri, a Choctaw-Cherokee physician, now a full time law student and leader of the group Indian Women United for Social Justice, accuses the government and the IHS of attempting to solve the "Indian Problem" once and for all with a massive campaign of sterilization. "I believe the U.S. government is practicing genocide in the Indian people," she told the Media Tribune.
Dr. Uri estimates that at least 25,000 Indian women have been permanently sterilized in the IHS facilities.
She first became aware of the growing number of sterilizations being performed on Indian women in 1972, when an Indian patient asked her for a womb transplant. "I have heard of kidney transplants," the woman wailed, "and I want to know if you can give me a new womb." At age 20, the woman, then an alcoholic, had been hysterectomized for contraceptive purposes. Her two children had been placed in foster homes and her doctor felt that she should have no more. But several years later, her drinking problem overcame the woman, she remarried and with her new husband, wanted more children.
Soon Dr. Uri encountered more cases of very young girls sterilized by IHS physicians. The girls were denounced as "polluters" for having borne children at an early age. In one case she noted, a woman was hysterectomized to prevent discharge problems caused by the relaxation of outlet tissue pursuant to two childbirths. To explain why a simple anterior repair was not done, Dr. Uri said, the physician told her that "the Indian woman's tissue is different" and such a repair would be impossible.
Noting that thousands of sterilizations were performed in just four IHS regions during fiscal years 1973-76, Dr. Uri calculates that at such a rate, the IHS would wipe out all pureblood Indian races in less than 15 years.
"All the pureblood women of the Kaw tribe of Oklahoma have now been sterilized. At the end of this generation the tribe will cease to exist!" she says.
Disatisfied with the GAO's explanation in a recent report that it didn't interview the patients personally because a study had shown that the patients can't recall very much of the informed consent process after time has passed, Dr. Uri has undertaken her own private research into the experiences of sterilized Indian women. "They remembered everything about the procedure," she reports, "even

where they were sitting when the doctor talked to them, what he was wearing, everything even months later. Indian women are not stupid. They may seem reluctant to communicate at times, but these are proud women and they often feel castrated by the sterilization procedure."
Dr. Uri tells of interviewing well over 1000 sterilized Indian women. All but one of them, she found, was influenced in her decision to be sterilized by an IHS doctor—only one had made the choice on her own. "The doctors will threaten to have the woman's welfare benefits taken away," says Dr. Uri incredulously. "Then they'll tell her how much fun sex will be after fear of having children is removed, and they'll advocate sterilization as a cure for any number of medical and non-medical ailments. And the women have great faith in their doctor—they do as they're told." The fear of "subtle reprisals" against a woman's people, her reservation, is an invidious and powerful tool in repressing expressions of dissatisfaction," aments the Indian activist.
Perhaps the most startling example of abuse among the 51 IHS hospitals has taken place at the Claremore Oklahoma Hospital. Records for 1973 reveal that 100 sterilizations were performed there that year on Indians, one out of every four admitted to this 58-bed hospital. Furthermore, four tubal ligations were performed on women under 20 years old and 13 hysterectomies were performed on women under 30, including one on a 22-year-old. And it was at Claremore that a doctor averred that Indian tissue was "medically different from his own."
"I just don't understand these doctors who want to sterilize us," declares Dr. Uri, herself the granddaughter of a physician. "It causes such psychological damage. Often the consent is obtained when a woman is admitted for childbirth, even while she's still groggy from anesthetics. The doctor's role should be to provide options for his patients, but IHS doctors provide no options. You spend more time just deciding whether to buy a house or car than the mandated 72 hours women have here to fully over permanent sterilization. Confused people can shoot their whole future in a moment. I ask you, what harm is done to the state if you let a woman have more time to think?"
In sum, she believes that the entire U.S. population has been sold a tragic lie about irreversible contraception.
Concludes Dr. Uri: "As the Cheyenne will tell you, the strength of the Indian nation is in their women. No matter how straight your arrows, no matter how brave your warriors, no nation is defeated until the hearts of the women are on the ground. When the women give up you are in trouble."
Indian women who believe they have been sterilized without being fully informed, or with coercion or other problems, can contact Dr. Uri and Indian Women United for Social Justice, P.O. Box 38743, Los Angeles, CA 90038.

Oneida Woman Receives Post

Sheboygan, WI—Mrs. Loretta V. Metoxen has been appointed Director of the Native American Program at Lakeland College.
Included in her responsibilities will be the recruiting and counseling of Native Americans, and other minorities, the possible development of Native American studies, and the initiation of informative programs to bring ethnic artists, writer, craftsmen and musicians to the campus.
Mrs. Metoxen is a member of the Oneida Tribe of Indians of Wisconsin, Inc., and she will commute from her home on the Oneida reservation near Green Bay, where she was born and raised.
Since 1964, she has been deeply involved in educational programs for

Native Americans, beginning with her work with the Papago Indians in Arizona in 1964. Then on the Oneida Reservation in 1966, she has been chairman of the Great Lakes Intertribal Council's Educational committee since 1968. She is currently chairman of the Wisconsin Council on Indian Education as the Governor's appointee.
Mrs. Metoxen lives on a small farm where she raises chickens, has a garden, makes her own maple syrup, jams and preserves and preserves her own vegetables. She is the mother of seven children by a former marriage. There are two grandchildren, the youngest living in Alaska.
Her husband, Floyd B. Metoxen, has been employed by the American Can Co. for the past 23 years as a paper machine operator.

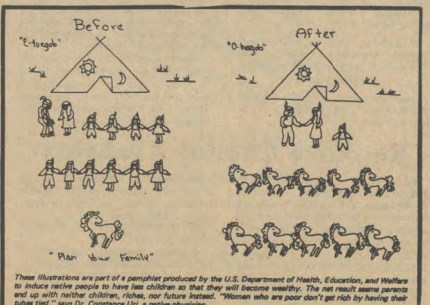
Women Appointed as Delegates

LANSING—An organizational meeting with the intent to form a Michigan Chapter of North American Indian Women's Association (NAIWA) will be held in Lansing on Friday, December 9th from 1:00-4:00 p.m. at the Baker-Olin Complex, 3423 North Logan, Lansing, Michigan. The room at the Baker-Olin Complex is 1 C, Manty Conference Area. Please note date of this meeting has been changed from November and rescheduled for December.
NAIWA is a national non-profit organization promoting among Native American women the following:
—Betterment of home and family life in the community.
—Betterment of health and education.
—Inter-Tribal communications.

—Awareness of Indian culture.
—Fellowship among all peoples.
Items to be accomplished at this first meeting will be to join the National Association and payment of dues (\$2.00 per year, election of officers, discussion of purpose, programs, by-laws, etc.
An agenda will be sent out to all those who have expressed an interest in becoming members for their consideration prior to the meeting.
Please pass the word regarding our first meeting and submit your name and address to:
Betty Castle, Administrative Assistant
Commission on Indian Affairs
3423 North Logan street
Baker-Olin West Complex
Lansing, Michigan 48913



"Together Again"
I was born an Apache, fearless and proud. I walk this earth wearing love as my shroud.
Like my ancestors before me my temper is wild. But yet when we love, it's with great depth and there's nothing mild.
So part Apache I am, and part Apache I'll stay
And there's no one in this mechanized world that can take that away.
So as I sit here in this room I pray that the Great Spirit will bring all the Indian nations together again—Soon.
—Babette Ridlon—Apache
Marquette, MI



FEATURES

The Fast

The Indians who lived on the land around the Great Lakes felt that animals and plants, as well as things that were not living, had special powers. What they saw around them and the way they lived with what they saw was a great part of their religion. The sun, the thunder, the wind, the moon and the stars, the sky, the lakes and rivers, the islands and many other things of nature were sacred to them. Indians believed in the ceremony of the Fast. Doing without food for a certain time was called the Fast. When an Indian boy reached the age of 14, he went through the Fast. The Indian boy did not eat or drink anything for seven or more days. He stayed in a little house away from the rest of his family and the Indian village. Because he did not eat, he became very weak and tired. He slept most of the time. While he slept he saw animals and many strange things.

The animal or that part of nature that appeared most in his dreams he believed to be the spirit which would be his for the rest of his life. It was like a guardian angel for him. It was called his guardian spirit. It might be a wolf or a beaver or a crow. He followed the ad-

vice and guidance which his own spirit gave him. The guardian spirit was what the Indian prayed to so that he may do well in war, hunting, and fishing. Besides his own spirit, he believed in the Great Spirits that other Indians of the tribe believed in. They had good and bad spirits called Manitous. The Manitou had great and magical powers. He was an Indian spirit who could change himself into many different animals or plants. He could do great wonderful things.

He could take big, big steps or run as fast as the wind. He could fly and reach the sky by changing himself into a bird. He could walk very close to the ground by changing himself into an ant. He could hide himself from his enemies by going under water and changing himself into a fish or beaver. He could change himself into a little berry hidden among the leaves on a bush.

The animal or plant that he believed in was either good or bad. Good Manitous were the Sun, the Moon, the Lakes and Woods. Bad Manitous were in Storms, the Cold, Sickness and Hunger, and Animals and Plants which caused sickness and death.

The Seasons

Long ago, Nanabozho and his brother Pee-pauk-awis, decided to run a great race. From the first, as always in contests of strength, Nanabozho was first, easily out-distancing his brother. As he ran, the sun shone warm upon him, the leaves spoke to him from the tall trees, while the rabbit, the beaver, the deer, the fox and all the birds greeted him with glad calls. "Here comes the mighty Nanabozho, our friend, who brings us fine weather," they said.

All summer long he ran northward and each day was warm with the sun. But Pee-pauk-awis was angry at being outrun, and doubled his efforts and began to catch up. Then he noticed that wherever his brother's moccasins touched, flowers sprang up and the land was at peace with the sky.

It was then that he grew jealous and decided to punish the earth, so he scooped up water in his hand and flung it into the air calling upon the North Wind and the East Wind to make bad weather. Then he told the South Wind to

first blow a great dry heat across the land to wither the wild rice and the growing corn. Then he caused the clouds to blot out the sun that Nanabozho might lose his way. But Nanabozho needed only look back and smile, and the clouds disappeared. It was then, in anger that Pee-pauk-awis called upon the North Wind to bring hail and snow.

It was now that Nanabozho reached the Great Lakes. Here he paused to rest after his long journey. And there Pee-pauk-awis dashed past him in the night followed by the wind's fury. Realizing he had been tricked, Nanabozho leaped to his feet and overtook his brother. For the few short days that have become known as Indian Summer. But then, Winter at last settled over the land. This it is, that when the weather changed quickly in the land of the Ojibwa, as it often does, the people say that Nanabozho and his brother Pee-pauk-awis, are running their race.

Wambusa

by Linda Robinson

She was leading him away. Where, he didn't know. Through the vast whiteness, she led him. It was winter. Everywhere great mounds of snow were piled up. No hint of grass, rock or earth was visible. Only the whiteness could be seen. Like the earth the white woman also was dressed in a white garb.

Towards a great black monster, she pulled the boy, Louie or Wambusa as his parents called him, was five-year old. Chippewa-Ottawa Indian boy. Always, he had lived as an Indian learning his people's customs and ways. Always, he had been a boy. Now, tears froze in his soft brown eyes. Bitter cold froze his heart as he entered the limousine. Why was he being sent away. His parents simply said "You must go."

For a moment, Wambusa was fascinated by the car. Never had he seen a car. In fact, he had never seen a city or town. Then, the car started. The woman's lips were moving but Louie heard no sound. He sat rejected, alone in pain. Nor did he speak to this devil. For an instant, he was afraid but only for an instant. Anger grew from his pain. Huge and fierce it overwhelmed him. He hated the woman and his parents. Why, did they punish him so.

"You are going to the mission school Louis, Louis do you hear me." Louis merely glared at her.

After what seemed an endless journey, they arrived at the train depot. This too, was strange. Both, climbed aboard the train and traveled to their final destination the school. Throughout the journey, Louis was silent overwhelmed by many feelings.

At last, they arrived at the mission. It looked much like a college. The school was divided into four small sections small boys, small girls, large boys, large girls. Each section had a separate dormitory and classroom. All ate together in one large cafeteria. Jesuit padres ran the school. All the

POETRY CONTEST OFFERS \$1000 PRIZE

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Says contest director, Joseph Mellon, "We are encouraging poetic talent of every kind, and expect our contest to produce exciting discoveries."

Rules and official entry forms are available by writing to World of Poetry, 2437 Stockton Blvd., Dept. A, Sacramento, California 95817.

Book Reviews

ITTLE — A Brief History of Michigan Indians.

Author — Charles E. Cleland.

ILLUSTRATIONS — Mostly photographs of previously printed old drawings and photographs. PUBLISHER — Michigan History Legion, Department of State, 3423 N. Logan St., Lansing, Michigan 48918 — Printed in 1975. PRICE — \$1.00.

DESCRIPTION OF BOOK — paperback—6 inches by 9 inches—36 pages with illustrations, plus a full-color drawing on the cover. READING AND INTEREST LEVEL — The reading level is 8th grade and above.

A BRIEF HISTORY OF MICHIGAN INDIANS is a small book giving an overview of Indian history from prehistoric times to the final year 1974. Although no book is ever perfect, Dr. Cleland has made an effort to keep this one as impartial and fair as he could. He has avoided the usual type of writing, full of cultural put-downs, and has produced material with a positive feeling toward Michigan's Indian people.

For those who wish to read more deeply into non-Indian written Michigan history, Dr. Cleland has listed additional sources on the final two pages. These pages would have been more complete and better balanced had he included a few Indian-written books and other publications. *Nishnawbe News* readers will be happy to see the newspaper mentioned on Page 36. However, it is omitted on the reference pages.

Teachers, students, and adult parents involved in Title IV and the Johnson-O'Malley programs will find this book especially interesting. Information contained in a BRIEF HISTORY OF MICHIGAN INDIANS can be used with students of any grade level even though younger children will not be able to read the text for themselves.

The illustrations consist of reprints of old drawings and photographs with a few sketches on the cover. With the exception of the cover drawing, all are over 30 years old. They have been well-chosen from a wide range of sources and reproduced with good-quality printing and photography.

By Dorothy Gemmill

itle: Ojibwa Indian Legends

Author: Cheryl Mills King

Publisher: Northern Michigan University Press

Description of Book: Hardbound, 7 1/2 inches by 9 1/2 inches, 30 pages

Price: \$2.95, 20 per cent discount on quantity orders

Ojibwa Indian Legends related how animal and plant life-forms came to exist in the hearts and minds of the Ojibwa. Two legends are re-told — "Moo-Daw-Min, or the Origin of Indian Corn" and "How the Robin Came To Be."

Both of the legends deal with the purpose of the quest for vision, a very important part of life for the male members of the tribe. In the first legend, Wuzh ponders the mysteries of life during his fast, and humbly asks the Great Spirit if there were other possible ways the tribe could secure its food. His request is answered in the birth of Moo-Daw-Min, Indian Corn.

The second legend tells how Ladilla obeys his father's wishes and fasts a longer time than is usually needed to obtain a vision. But because there is only vain ambition and self-gain in his father's heart, Ladilla is told in his dreams that the spirits will require him to serve the human world in another way. And so the father loses a son, but the tribe as a whole gains the great gift of the robin as a messenger of spring, new life, and happiness.


The author of Ojibwa Indian Legends, Cheryl Mills King, Chippewa, was born and raised in Michigan's Upper Peninsula. Ms. King studied the legends of the Ojibwa Indians as told to Henry Schoolcraft, U.S. Indian Agent at Sault Ste. Marie, Michigan in the early 1880's.

Illustrations for this book were specially designed by Charles Potanowski, Milwaukee, Wisconsin. To order, or to request additional information, please write to Northern Michigan University Bookstore, Marquette, Michigan, 49855. Please add 30 cents for postage and handling to all book prices. Checks should be made payable to the Northern Michigan University Bookstore. Please allow 10 days for delivery.

Marquette Branch Prison

OTTAWA
CHIPPewa
POTAWATOMI

Light Of The North



Know Your Language

By JAKE GRUNDY

OJIBWA-OTTAWA	ENGLISH
N dooshitoun	I make it
N dooshitamawa	I make it for him
Inini	Man
Ininiwak	Men
Nabe	Male
Neebwa	Many
Akeemazinaigan	Map
Onabangigezis	Match
Weetigewin	Marriage
Niveetige	I marry
Niwetigema	I marry him
Abita-tihak	Match fire sticks
Apishimwin	Matress
Wabigwani-geezis	May
Weeyass	Meat
Midnight	Midnight
Totoshob	Milk
Shangwesh	Mink
Wabamon	Mirror
Nimetasinan	I miss it
Ninanawan	I miss it
Nimanandan	I mock it
Geezis, or Keels	I mock him
Tobis-geezis	Month
Keeyapee	Moon
Keeyapiaping	More
Kishep, or kishepawakang	Once more
Mawach	Morning
Nimams, or ninga	Most
Ndon	Mother
Weenge	My mouth
Apech	Much
Weengepiko	As much as
Osam	So much
Pikichi-inenima	Too much
Pikichig	To think much of
Shagooch-chi-ishigeyan	Mushroom
Mamakach	I must
Adisokewin	It is mysterious
Sagigwin	Myth
Ishinikasowin	Nail
Aneshinikasoyin	Name
Aneshinikasot ween?	What is his name?
Nganonima aneshinikasot	What is his name?
Ngeemners, or anosowagan	Know his name
Agasadeya	My hair/eye
Pesho, cheegyaae	Narrow
	Near

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Poems Of Our

AMERICAN

NATIVE

YOUTH

THEY SAY

People have said "Indian parents do not care for their children. They leave them neglected and forsaken."
But I hear the words of Rebecca saying,
"Take care of my child, teacher. He is as the sun
When it caresses the earth with warmth
And as the rain when it
Gently freshens the earth."

People said, "Indian children will not respond, they are sullen and silent."
Clearly I hear Sarah's sparkling laughter as we walk along the beach and trudge the forest trails.
I feel her small hand and hear her whisper,
"Listen to the music of the forest, teacher.
Joy is in therein, gentleness in the wind.
You must take time to listen to the Voice of the Great Spirit."

It has been said, "Indian people are lazy,

They do not provide for their children."
But I see Elmer's pickup in the woods as he cuts firewood after work.
I see Dorothy's beaded moccasins lovingly made by her Grandmother
And I watch tiny Joanne walk across the lawn with a plate of frybread
For her teacher.

People said, "Indian children don't care for anyone.
They are indifferent and rude."
Then I feel Charlie's grasp on my arm
and hear him confide
"I couldn't sleep last night
A wild horse gallops in my heart
Since my dad died."
Tears fill his eyes as we stand
And communicate in silence.

People said, "Indian children are hard to reach.
They are difficult to understand."
I have rejected the idle words of people—
For the Spirit of the Chippewa has
Touched my soul.
Presented at the Southwest Indian
Education Coalition meeting in Lawton,
Oklahoma on May 12, 1977.

For now I say
I need my freedom
For who is going
To let me have it?
The only place at where
I may get it from
Is my heart and yours
You the white man
Has my freedom
You took it all away
When you took the land
So from your heart
And might, set me free
— Tony Peters—Oneida

Once I was riding in a car
Down Highway fifty-five
And looking out the window
I saw roads being made
Restaurants
Gas stations
Indian people
Selling their land
Government buying it
That's the last good land
Left in the USA
So leave
What is beautiful
Beautiful
— Lonnie Creapeau—Menominee*

I was Eagle,
Flying High
In the sky
And then
Turning Around
And swooping down
On my prey
And snatching it up
Right away
— Bo Marquardt—Ojibwa

Life is like
The still surface
Of a deep blue lake,
Into which a
Stone is cast.
Who knows how far
On which shores
The ripples spread?
But the stone,
Having been cast
Has done its work.
Let it sink
Unnoticed and forgotten
Into the blue
Troubled depths
Until one day,
When the turmoil has ceased
Man may gaze
Into the placid face
Of the water
And see the still
Bright and shining
The stone
Lying at the bottom
Like a shining star
— Tony Peters—Oneida

I wish
I were a sparrow
Flying straight
As an arrow
Like a sparrow should,
Fly higher than the sky;
I would fly, fly, fly,
Until I die
— Randy Jelinek—Ojibwa

To be an Indian
You have to be kind
To animals and
To the Creator
And his creatures
Like the trees
And flowers
And grass
And the insects
And the spiders
And other Indians
— Jeff Stenandore—Oneida

I think
That people that wish
Are all quite foolish
Because wishes
Never come true,
For me
And maybe
Not even you.
Sometimes I wonder
Why people do that,
I even think
They're all
Crazy in the head
— Sherry Sader—Menominee

If we are to survive
as free, sovereign people
it is the little ones
we must teach
For only in them,
and the very old
does the hoop lay un-broken

I think the old Indian way
is best because I think
It was better than today
I think it was better because
They didn't get into fights
As much as they do today.
I would like to live way back
In the old days because
They lived better in groups;
They grew their big crops and
Ate the wild game.
My Grampa was a Chief
And now he is dead
— Larry Ackley—Ojibwa

The Creator put your body
On this earth
Your mind is one of many
The Creator sent your spirit
To you to set you free.
Can you be free
If you know nothing
About your spirit?
— Tony Peters—Oneida

I am an Indian girl
To me, being one is something
To be proud of.
It's something to treasure,
Something to worship.
Even something to boast about.
It's like the great spirit,
This feeling of being one.
I'm glad to be
An Indian girl.
— Leona Brunk—Ojibwa

I like being a Menominee Indian
I am proud of it
I can do beading, dancing, and
Drumming.
I like being nice to other
Indians.
And going to pow wows
Especially the one in the
Menominee Indian Reservation.
— Darin Wynos—Menominee

