

Religious Freedom For Native Americans

WASHINGTON, D.C. — Senate Joint Resolution (SJR), regarding "American Indian Religious Freedom," has been introduced into the U.S. Senate by Senator James Abourezk, D-S.D. The purpose of the Joint Resolution is to support, protect, and preserve the right of Indian people to practice traditional religious beliefs and customs on reservation lands.

As Sen. James Abourezk has pointed out, in recent years there have been increasing numbers of incidents in which the rights of Indians to practice their traditional religion have been interfered with.

Three general areas where Federal law has interfered with the free exercise of Native religions are: Lack of access to sacred sites, restriction on use of sacred objects, and actual interference with religious rites and ceremonies.

In the first area, it was noted in the Resolution that Indians have been forbidden access to lands or sites that are sacred in religious ceremonies, when those sites are located on federal or state park lands. Tribes have also been forbidden to bury their leaders in some Indian cemeteries.

The second area of Federal violation includes forbidding or tampering with sacred objects. Some objects, such as feathers of endangered birds, are forbidden under environmental laws, which refuse Indians use of those materials. Other objects, such as psilocybe, are forbidden because they endanger the health of

those who misuse them.

Actual interference in religious events has repeatedly occurred because federal officials acting as law enforcement officers at the ceremonies have failed to ensure privacy.

In more direct violations, Abourezk reports that "even today, certain symbolic portions of the Sun Dance which deal with fertility and the cycle of life are banned."

Co-sponsoring the Abourezk resolution of Indian Religious Freedom were Sens. Edward Kennedy, D-Mass.; Daniel Inouye, D-Hawaii; Spark Matsunaga, D-Hawaii; Mike Gravel, D-Alaska; Mark Hatfield, R-Ore.; Devoe Bartlett, D-Oklahoma; and Barry Goldwater, R-Ariz., and the late Hubert Humphrey, D-Minn.

President Carter has promised that should the legislation be approved by Congress it will be "given thorough, sensitive, and prompt attention and consideration."

S. J. R. 102 has been referred to the Select Subcommittee on Indian Affairs for review.

A text of the Resolution follows:

S. J. R. 102: AMERICAN INDIAN RELIGIOUS FREEDOM

WHEREAS, the freedom of religion for all people is a fundamental right, fundamental to the democratic structure of the United States and is guaranteed by the First Amendment of the

U.S. Constitution;

WHEREAS, the United States has traditionally rejected the concept of government denying individuals the right to practice their religion and, as a result, has benefited from a rich variety of religious heritages in this country;

WHEREAS, the religious practices of the American Indians, as well as Native Alaskan and Hawaiian are integral parts of their culture, tradition, and heritage, such practices forming the basis of Indian identity and value systems;

WHEREAS, the traditional American Indian religions, as an integral part of Indian life, are indispensable and irreplaceable;

WHEREAS, a lack of a clear, comprehensive, consistent federal policy has often resulted in the abridgment of religious freedom for traditional American Indians;

WHEREAS, such religious infringements result from lack of knowledge or the insensitive and inflexible enforcement of federal policies and regulations premised on a variety of laws;

WHEREAS, such laws were designed with worthwhile purposes such as conservation and preservation of natural species and resource, but were never intended to relate to Indian religious practices and, therefore, were passed without consideration of their effect on traditional American Indian religions;

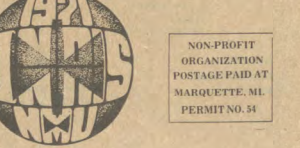
WHEREAS, such laws and policies often deny American Indians access to sacred sites required in their religions, including cemeteries;

WHEREAS, such laws at times prohibit the use and possession of sacred objects necessary to the exercise of religious rites and ceremonies;

WHEREAS, traditional American Indian ceremonies have been intruded upon, interfered with and in a few instances banned;

NOW THEREFORE, be it resolved by the Senate and the House of Representatives of the United States of America in Congress assembled that henceforth it shall be the policy of the United States to protect and preserve for American Indians their inherent right of freedom to believe, express and exercise the traditional religions of the American Indian, Eskimo, Aleut and Native Hawaiian, including but not limited to access to sites, use, and possession of sacred objects, and the freedom to worship through ceremonial and traditional rites.

BE IT FURTHER RESOLVED that the various federal executive agencies responsible for administering such laws are directed to evaluate their policies and procedures in order to determine appropriate changes which may be necessary to protect and preserve American Indian religions, cultural rights and practices.



Vol. 6, No. 1

February-Nuhmabene Geezis-Sucker Moon

Marquette Michigan

U.S. Offers Deal With Maine Indians

AUGUSTA, Maine—A presidential task force has proposed that Indians claiming 12 million acres of Maine land be given cash payments of more than \$50 million and 300,000 acres of paper company land.

Details of the out of court settlement were made public in Washington recently as Maine officials there and in Augusta were briefed. The proposal, if agreed to by the Passamaquoddy and Penobscot tribes, the state and Congress, would end the case by canceling all further Indian land claims in Maine.

Under the plan, the tribes would split \$25 million outright from the federal government and 1.7 million a year for 15 years from the state government. The state pays about that much each year to help support the tribes on their reservations.

Fourteen major landowners—paper companies and land management companies—would turn over 300,000 acres of average quality timberland to the U.S. Interior Department. The department would hold the land, valued at \$125 on an acre of \$33.7 million, in trust for the tribes and the Indians would have hunting and fishing rights on that land.

Furthermore, the tribes would get an option to buy, at fair market value, an additional 200,000 acres from the same companies.

The tribes also would be permitted to conduct religious ceremonies at Baxter State Park's Mt. Katahdin, which they claim is sacred tribal ground.

Maine Atty. Gen. Joseph Brennan said Thursday that he was outraged by the latest proposal, which he termed irresponsible and indefensible. His statements were made in response to a letter from Gov. James Longley, cast doubt on whether the state government would agree to the plan.

The tribes claim that the 12 million acres were taken from them more than a century ago in violation of a 1760 treaty. The case is considered a major test of the treaty's legal standing, and the outcome of as many as 1,000 other land claims nationwide could be influenced by the Maine case.

Sen. Abourezk Criticizes BIA

WASHINGTON, D.C.—U.S. Senator James Abourezk (D-S.D.), Chairman of the Select Committee on Indian Affairs, sharply criticized current reorganization efforts by the Bureau of Indian Affairs in a recent letter sent to Secretary of the Interior Cecil D. Andrus. A hearing has been scheduled for April 12, 1978 to review the progress of reorganization.

Questioning the value of "yet another study," Abourezk pointed to the work of the American Indian Policy Review Commission BIA management study and completed in September, 1976, which involved Indian people themselves in a comprehensive review of BIA policy directions and which made clear recommendations for management reform of the BIA.

"It was my understanding," said Abourezk, "that the BIA reorganization task force was to be charged with identifying who and not whether a management overhaul could be undertaken."

Both Department of the Interior Under Secretary James Joseph and Assistant Secretary for Indian Affairs Forrest Gerard committed the Department to effect BIA management changes in testimony before the Committee last summer and fall. In keeping with those commitments, Secretary Andrus appointed a task force to implement changes in BIA structure including the recommendations of the 1976 management study and in keeping with the report of the American Indian Policy Review Commission submitted to Congress May, 1977. At the time the task force was announced, Under Secretary Joseph made assurances that changes in BIA management structure "will be fundamental—not just cosmetic."

"Surely," said Abourezk, "Congress and the Indian people have waited long enough for positive actions to be actually initiated."

Among the problem areas of BIA management processes identified in testimony before the Committee is the authority of BIA area directors to control tribal program resources. According to testimony, this has led to political involvement in area directors in tribal affairs and to the BIA's disability in implementing Indian self-determination programs.

Tribal economic development has also suffered, handicapped by inequitable contracting services provided the tribes by BIA and by the lack of comprehensive information on the nature of financial resources available to the tribes from existing government programs.

In testimony before the Committee during his confirmation hearings, Assistant Secretary Gerard was questioned about the need for and overall Administration program report system. "We need that kind of information before we can undertake any coherent plan," said Gerard.

"Up till now, I haven't seen any indication that the BIA has taken steps to obtain that information," said Abourezk.

Abourezk will shortly introduce legislation requiring the BIA to make an annual report in its progress towards fulfilling Congressional Indian policies for self-determination.

Senior Citizen Center Dedicated

BARAGA, MI.—With the dedication of the new Ojibway Senior Citizens Building recently held in Baraga, MI., a dream has come true for the elder members of the Keweenaw Bay Indian Community. The Keweenaw Bay Tribal Council has had as one of its priorities, the building of a Senior Citizens Center that would serve the elders and be the pride of them. The beginning of this dream began in 1975 with two people, Mrs. Elma Snell and Mrs. Sarah Shalife, outreach workers, through ITCAP of Escanaba. A lot of miles and footwork were done by these two women in contacting local Indian people, age 55 and over.

Seeing the interest and the need to take care of their elders, the Tribal Council donated them a room at the Center. However, as the membership grew, a need for a larger place was needed. When money became available in 1976 from the United States Department of Commerce, the Tribal Council decided that the money would be used for a Senior Citizens Center. Construction started early in 1977 by the Tribal Construction Company with the completion date one year later.

Dedication speeches, honors and a potluck dinner were all part of the ceremonies with the blessing given by Tony Williams, an Ojibway holy man. The program was opened by senior citizens coordinators Alice Curtis and the guest speaker was Mrs. Elma Snell, the program was dedicated in memory of the late George E. Curtis and Archie (Chico) Knapp, two members of the Indian community who were instrumental in the planning of the building.

A traditional pow-wow following the dedication concluded the day's activities. Guest drummers and singers included the "Boulder Drum" from the Keweenaw Bay Indian Community, Tribal Drum from Sault Ste. Marie, Michigan, and the Keweenaw Bay Community Traditional Ojibway Drum. Dancers also came from Hayward and Lac du Flambeau as well as the local community.

Child Welfare Bill Passed

WASHINGTON, D.C.—The Indian Child Welfare Act, S. 1214 was passed by the Senate on Nov. 4, 1977. This act has since been referred to the House of Representatives, where, on Feb. 9, 1978, a hearing was held before a subcommittee. No action has been taken since that time.

S. 1214 has as its purpose, the establishment of standards for the placement of Indian children in foster or adoptive homes in order to prevent the breakup of Indian families. The bill states that the placement of Indian children in foster or adoptive homes should reflect the values of Indian society, and encourages the placement of Indian children in Indian homes.

For decades, Indian parents and their children have been subject to abusive practices by local, state, federal, and private agency officials. Because of poverty, discrimination, and the resultant loss of living standards of living, many Indian public and private welfare agencies seem to feel that most Indian children would be better off growing up non-Indian. Unwarranted removal of children from their homes is common in many Indian communities. Statistics show that a minimum of 25 percent of all Indian children are either in foster homes, or in adoptive homes at a rate of one for every 51 children. In some communities children are removed at rates from 15 to 25 times higher.

Passage of S. 1214 would mean that states must give full faith and credit to tribal courts in the area of child placements regardless of whether or not the tribe or tribal court lies within a P.L. 83-280 or non-280 state. In essence, the bill would repeal current state jurisdiction in the area of child placements.

A brief analysis of S. 1214 is as follows:

Title I establishes standards regarding child placement jurisdiction. Assures that Indian families will be accorded a full and fair hearing in the placement of their children.

Indian relatives must be given 30 days notice of all placement actions, and consent for placement can be removed at any time. For non-Indian children, 30 days must pass before adoptions can become legal.

Any consent by a natural parent to loss of a child's custody shall be both informed and voluntary, and may be withdrawn at any time prior to a final decree of adoption.

An Indian child placement shall not be effected over family opposition in the absence of clear and convincing evidence.

In the case of any Indian child who resides within an Indian reservation which has a tribal court which exercises jurisdiction over child welfare matters, no child placement shall be valid unless made pursuant to the order of the tribal court.

In the case of a child who resides on a reservation where the tribe possesses but does not exercise jurisdiction over child welfare, no placement shall be made unless such jurisdiction is transferred to the state by the tribe. In the case of a child who is not a resident of a reservation or is otherwise under state jurisdiction, no placement shall be valid unless the tribe with which the child has a significant contact has been accorded a right to intervene.

Regardless of P.L. 83-280 or any other act under which a state has assumed jurisdiction over child welfare, a tribe may reserve jurisdiction over child placement.

Title II: Provides the means to tribes and Indian organizations to establish family development programs to prevent the breakup of Indian families and to insure that a child

News Briefs Seneca Rejoins BIA

WASHINGTON, D.C.—Martin E. Seneca, Jr., has returned to the Bureau of Indian Affairs as Director of Trust Responsibility. Seneca was formerly Trust Responsibility Director from May, 1974 to November, 1976. He has most recently been with the Federal Energy Agency as Assistant General Counsel for Conservation and Deputy Assistant Administrator for Conservation and Environment.

Gerard, who has consistently stressed the priority of strengthening the Bureau's capacity and procedures in order to determine appropriate changes which may be necessary to protect and preserve American Indian religions, cultural rights and practices.

A member of the Seneca Indian Nation of New York, Seneca is a 1971 graduate of the Harvard School of Law. He earned a B.S. in Political Science and an M.S. in Public Administration from Brigham Young University.

'Michigan Indian Arts'

There will be another "Michigan Indian Arts" program beginning on August 12, 1978 at the Isabella Reservation, Mt. Pleasant, MI. Exhibits will be judged by an Indian artist, craftsman. For additional information contact Arnold or Margaret Swemick, Co-Chairmen, Michigan Indian Arts, 7070 East Broadway, Mt. Pleasant, MI 48858, (517) 772-5700.

Navajo's Levy Tax

The Navajo Tribal Council voted January 27 to levy a possessory interest tax which will affect the major industries—principally mineral and energy interests—on the reservation. The tax will cause controversy and court fights and will probably set some precedents one way or another. The tax could generate \$16 million annually for the tribe, may cost the states of New Mexico and Arizona \$60 million in annual tax funds. Industry officials said they would oppose the tax, but also said they would oppose paying the state taxes if they are required to pay the tribal tax. Tribal officials insist they have the right to levy taxes because the Navajos are a sovereign nation.

'News' Grant

The Nishnawbe News has received a grant in the amount of \$1,225 from the Upper Peninsula Ecumenical Indian Coordinating Committee. The Ecumenical Committee, chaired by Rev. Don F. Helmer, awarded this grant to help with the printing and mailing cost for this year. The committee has also provided support for the paper in 1975 and 1977.

The Nishnawbe News wishes to extend its appreciation to the Committee.

Gerard Supports Soo

Assistant Secretary, Forrest Gerard has denied an appeal by the city of Sault Ste. Marie, Mich., which has wanted to block putting approximately 80 acres of land in the city in trust for the Sault Ste. Marie Tribe of Chippewa Indians. The tribe plans to use the land for a housing project. In a November 17 response to an attorney for the city, Gerard said that he was very concerned about the apparent increase in tension between the city and the Indian community. He also noted that a Civil Rights Commission report asserted that Indian residents were deprived by city officials concerning revenue sharing funding and that nondiscrimination assurances signed by city officials were false and in error. He concluded "we would welcome an opportunity to work with the city and the tribe in a joint effort to resolve mutual problems."

Urban Council Meets

The National Urban Indian Council has announced the site of its 1978 Annual Convention. The Convention will be held at: THE RADISSON MUEHLBACH HOTEL, Baltimore at 12th Street, Kansas City, Missouri 64105. Telephone No. (816) 471-1400.

Registration will begin Sunday evening, May 14, 1978. The Convention will be on Monday morning at 10:00 a.m. and on Tuesday through Wednesday, May 17th at 1:00 p.m. The purpose for this year's convention are "A Time for Recognition" and "Unity for Progress" to further the theme of "Promotion of Social and Economic Self-Sufficiency for Urban Indians and Alaska Natives."

Local coordinators for the Convention are Ray Ronnie, (816) 474-6999, and Chester Ellis, (816) 231-4738. Additional information can be received by contacting them.

Helan C. Welch, after whom the Senior Citizens Building is named and Frederick Dakota, chairman of the Tribal Council, Dennis Banks.

4,000 Navajo's To Be Relocated

The federal government plans to move 4,000 Navajo sheepherders off land that some have lived on for over 100 years, to restore to the Hopi tribe land they were awarded nearly a century ago.

The relocation stems from an 1882 presidential order creating a 2.5 million-acre reservation in central Arizona for the Hopis who had occupied part of it for hundreds of years, and other Indians the Secretary of the Interior designated. The problem was, the President didn't know how to do it.

The 150,000-member Navajo Nation adjoins the tract set aside by the order. Sheep take up a lot of room and Navajos tend to have large families. Thus, Navajos have settled on nearly all of the area's 6,500 Hopis live in small communities and have an agricultural economy. They feel that Navajos have steadily been encroaching on land that is rightfully theirs.

In 1974 Congress—who had, in the meantime, given the Hopis exclusive rights to some of the land—passed a law to turn the matter over to the courts. This resulted in adoption of a mediator's plan for 90-90 split. But the Navajos say the federal relocation payment means nothing to those who want to stay on the land they have occupied all their lives.

A partial solution is for the Navajos to buy 250,000 acres of federal land, which was supposed to be made available by the 1974 law. But the sales must be approved by the Secretary of the Interior, who's waiting for an environmental impact statement. A bill has been introduced in Congress to let the Navajos rent the disputed land from the Hopis for 25 years. Leon Berger, acting director of the government's relocation commission, thinks that's not the solution.

"To the degree the government really wants to solve the problem of relocation," Berger says, "agencies will get funds in order to rebuild schools and get these people jobs. Then all resistance will fade away."

Terrorist Groups AIM A Threat

WASHINGTON, D.C.—A U.S. government scientist estimates that 50 terrorist groups with 3,000 members in the world, only four or five represent an international threat.

Robert Kupperman did not list the groups, but he referred elsewhere in the report to the Palestine Liberation Organization, the Japanese Red Army and the Red Cells in Germany.

The study also mentioned groups operating in this country, the P.A.N., which supports Puerto Rican liberation, the Weather Underground and the American Indian Movement.

Kupperman, chief scientist for the U.S. Arms Control and Disarmament Agency, made his study with grants from the Law Enforcement Assistance Administration.

Continued on page 3

The Nishnawbe News

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Announcements

NOTICE
THE TRIBAL MEMBERSHIP ROLLS OF THE SAULT STE. MARIE TRIBE OF CHIPPEWA INDIANS WILL BE CLOSED, AS OF APRIL 1, 1978, FOR A PERIOD OF ONE YEAR; AS AUTHORIZED BY THE CHIPPEWA INDIANS BOARD OF DIRECTORS AT A MEETING HELD ON JANUARY 11, 1978. THIS IS TO ENABLE THE TRIBE TO SUBMIT A MEMBERSHIP ROLL TO THE B.I.A.

JOSEPH K. LUMSDEN
TRIBAL CHAIRMAN



MICHIGAN COMMISSION ON INDIAN AFFAIRS MEETINGS SCHEDULE 1978

OPEN COUNCIL MEETINGS	
APRIL 8, 1978	PETOSKEY
JUNE 2-3, 1978	MARQUETTE
AUGUST 5, 1978	BAY MILLS (BRIMLEY)
OCTOBER 14, 1978	WARREN
COMMISSION BUSINESS MEETINGS	
MARCH 10, 1978	LANSING
MAY 5, 1978	LANSING
JULY 7, 1978	LANSING
SEPTEMBER 8, 1978	LANSING
NOVEMBER 10, 1978	LANSING

These Council meetings are scheduled to give an opportunity for groups and organizations or individuals to air their concerns.



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Guest Editorials

Land Claim Payments Life or Death?

By JOHN BAILEY-OTTAWA

THE GREAT SPIRIT, GIVER OF LIFE, placed in our trust, the guardianship of the land we live in. This trust was to remain forever, we, the native people were placed here to see that this system of life would forever remain. I am proud to see we fulfilled this trust for many many years.

We fulfilled it so well, that we became confident that we would never relinquish the trust THE GREAT SPIRIT placed in our hands. We may have become so confident that we became vain about it.

No matter what the reason, we do know that we have violated the trust THE GREAT SPIRIT placed in our hands. We must also reflect on our lands.

Today, we, as the original people of this land, must now face our responsibilities as its guardians, and demand that the land immorally and illegally taken from us, be fully restored! We must also reflect on our lands.

This land is not ours to sell! Only THE GREAT SPIRIT, GIVER OF LIFE, can transfer the guardianship of this land. The great leader Pontiac when addressing the problem of foreigners in what is now the Great Lakes Territory, stated to an assemblage: "My brothers, how long will you suffer this bad flesh to remain upon our lands?"

Techumtha (Tecumseh) who followed Pontiac, in history, and followed Pontiac's beliefs, held in contempt those that sold land to the whites and would receive payment for it. He stated "Brother... if the land is not restored to us, you will see, when we return to our homes, how it will be settled."

We shall have a great council, at which all tribes will be present, when we shall show to those who sold, that they had no right to the claim they set up, and we will see what will be done with those chiefs!

It is very evident that those great leaders of the past knew the responsibilities of the great trust given us. Pontiac also related a vision in which THE GREAT SPIRIT tells him "the land on which you live I have made for you, and not for others."

It is this that live who gave this land away, and now we have spoken to such a contemptible low, that some of us are now willing to accept payment for land that is not ours to sell. I cannot allow a trust given by THE GREAT SPIRIT, GIVER OF LIFE, to be accepted for payment for land, which is not mine to sell. I cannot sell the graves of my ancestors, for the land belongs to all of us, and all of us belong to the land.

In Christian stories we read of contempt for Judas for selling Jesus for forty pieces of silver. To sell land given us in trust by THE GREAT SPIRIT, and receive payment for it, would even be more contemptible.

Have we stooped so low as to sell our guardianship and trust of THE GREAT SPIRIT, for a few pitiful American dollars? If we have, it is our death song.

(Indian claims settlement not only has been refused by other tribes within the past few years. For example, the Pit River tribe in California.)

RE: H.R. 9950 & H.R. 9054

BERNADINE CRAMPTON

Since Native people discovered Columbus, we have been "helped" with problems created by this and similar problems. Whatever the title used—equality, self-determination—the result is the same. That is, the destruction of Native people, culture, sovereignty, dignity, unity and individuality is placed under the heading of benevolent helping.

Benevolence is really ethnocentricity in the most egotistical sense. Assimilation cannot be equated with helping.

It is impossible to write proposals for the solutions of problems which are not comprehended. Our solutions and struggle for survival are viewed as threats.

This process of feeling threatened is apparent in the over reaction to Native people and our requests for our rights and our pursuit of happiness.

The over reaction has been consistent throughout our history. Today it is apparent when during a peaceful meeting, policemen are stationed on and in buildings surrounding the meeting area while traveling to a religious meeting. I am met with constant commands from policemen to leave the area; when persons publicly fighting for the rights of Native people are imprisoned under false pretenses; or when bodies of Native people are found bashed in and attributed to natural causes.

Of course, these are just a few examples. Meeds writes about justice and does not understand the United States Bill of Rights or Constitution.

The underlying theme always is get rid of the Indians and steal their little piece of land. There may be something of value on it.

Greed apparently is mindless. The present is all important with no thoughts for the future destruction wrought from the greed. As natural resources are finite, eventually what look thousands of years to build will be depleted.

No matter what the title, the final result is the destruction of all people and life.

I am always reminded of Native people's Anthems. Right now I am reminded of Buffy St. Marie's "My Country 'Tis of Thy People, You're Dying."

Editor's Note: H.R. 9950, titled Omnibus Indian Jurisdiction Act of 1977, was introduced by Congressman Lloyd Meeds, a democrat from Washington. This Act would extend civil aspects of the despised P.L. 280 to all states, provide a waiver of tribal sovereign immunity to suit, subject Indian hunting and fishing rights to state regulation, and restrict tribal jurisdictions in all matters over non-Indians on reservations. H.R. 9054, sponsored by John Cunningham (D-Washington) titled the "Native American Equal Opportunities Act, calls for the President to set up procedures for termination of trust responsibilities and the abrogation of all treaties with Indian tribes. For a complete coverage of H.R. 9054, see the last issue of the Nishnawbe News.)

Addressing The Issue

By Michael Purtee

Too many times in the past the taking of our sacred dead, a legal grave robbing, if you will, has continued without significant blockage of such acts. Our Ancestors never intended for the dead to be torn from Mother Earth, from their resting places in the cycle of the creation, to be examined, probed, and dated like produce going to market.

Such a practice, no matter how accepted by the dominate society, is an infringement upon the sovereignty of all Native Nations. It treats our very being.

I do not know if I feel pity and sadness or anger at people who are so conditioned to commit such acts upon fellow people that it does not affect them all. In fact, many feel they are doing us a great service to unearth our dead so we can learn more of ourselves.

I am sickened because our arguments on the grave robbing have mostly fallen on deaf ears. Have they not done enough? They will continue taking from our Mother, and in doing so, taking from us and ourselves, until she has no more to give.

When I greet the Sun each new day, a prayer runs through me and I think of our future. What of the little ones and the generations to come? Will they eventually see us displayed in some museum, torn away from our Mother Earth? We must look to our children, into their eyes and hearts, and ask what we want for them.

The answer lies in how we deal with the problem that faces us as Native people, and how we re-dedicate ourselves to our own survival and the survival of all people.

We have been conditioned for too long to believe that the white race is in some way better than our own. You can see what his ways have led us to.

I am a warrior and what I say has been said before by other warriors of our people.

Yes, we can stand on our own, with our own ways, the Creator's ways. Until the day comes when we can stand in a unified body to stop these acts against our beliefs we will continue to hear the cries of our own dead. The day is coming.

Thoughts On Prison Life

By H. MICHAEL SAMUEL

(Black Owl Thunder)

In the beginning things were rough, but in many more ways it was better than life today. The air was clean, the water crystal clear and cool. The land was rich and healthy and there was plenty for all. We learned what was good to eat and what was good for healing.

We came to understand many of the ways of the Universe. We came to know the earth as our Mother for she is the flesh we are made of, and hers are the breasts that nourish us. Our Grandmother Moon watches over us as we sleep and our Father Sun warms us with his smile in the morning.

All these things and many more we give thanks to our Grandfathers, the Sacred Directions; East, South, West and North; Earth and Sky. We learn that all things come from one, and that everything lives. The Creator, the one and many Grandfathers, who give us life, teach us in many ways so that we may know and understand the things that are, and what are yet to be.

He gives his children many medicines to keep him happy, healthy and strong. He shows us many ways to help one another, and for those who follow his ways, he has much pride.

Today we have made the blue sky grey with the smell of filth and progress. The once sweet crystal clear waters are now filled with chemical factories, run-down and the black wastes of civilization that will no longer allow life to renew itself.

The land has been stripped, overused and sprayed with man-made fertilizers until anything that does manage to grow isn't fit food for any life.

Greed, selfishness and power are the things destroying us. Many of us are locked in prison with concrete walls and steel bars. We are forced to suffer and endure many injustices; such as the denial of visitation rights because of strong religious beliefs. But in still, we are just as much in prison as we are, without the concrete and steel. They've locked themselves away in their own personal prisons because they refuse to see the truth. They let others think for them so they can feel everything is fine. Well, it's NOT.

The sooner we open our eyes the easier it will be to change the things that are wrong and make a new start back on the Red Road once again.

I wear my Horse's Tail, my scalp lock braid. It helps to keep my memory clear and my spirit strong. It is very sacred to me and when I wear it I feel the pride of my people.

Since I have been in this prison I have been given a choice, remove it or wear my family and friends or keep it and have no visits at all.

I wish very much to be able to visit with those I've not seen for far too long, but I have made a vow when I was shown these things by my spirit guide. It means that I must not see who I care for, but that is what it will be.

You and I, my brothers and sisters, we will endure. This I know.

A great man once said, "It would be much easier just to fold our hands and not make this fight. To say I, one man, can do nothing, I grow afraid only when I see my people thinking and acting like this. We all know the story of the man who sat beside the trail too long, and when it grew over him he could never find his way again. We can never forget what has happened, but we cannot go back. Nor can we just sit beside the trail."

Another great man said, "Let us put our minds together and see what life we can make for our children."

Those were things said over 100 years ago by men no different than you or I, but because of their strength and oneness, their words live on. The spirits of these men and others who've been true live on in our hearts forever.

Just because we are each only one man, we should not feel that we can do nothing. Now is the time we must make a life for our children, let us make it a good one.

Editor's Note: Guest Editorials do not reflect the opinions of the Nishnawbe News. Any individual wishing to express an opinion on a topic may do so.

MEDICINAL HERBS

by:

H. Michael Samuel
(Black Owl Thunder)



RED BUCKEY

Pounded nuts are poultice for white swelling, sprains, tumors and infections. Make a tea of pounded nuts and drink for bad indigestion, and also fainting. Bark tea is used to help in the delivery of children and cold bark tea with pounded chestnut is given to help stop bleeding after birth.

BURDOCK

The root or seed tea of this plant is used to clean the bile. It is also used for kidney stones, rheumatism, venereal infections, scurvy and weakly females.

WHITE ALDER

Inner Bark is used to induce vomit, hot bark can be used for bowel complaints. Hot bark tea mixed with wild cherry bark tea can be used to break a high fever.

ARROW HEAD

For baby fevers bathe in leaf tea, give one sip.

BITTERSWEET

Bark tea to settle stomach; chew root for cough; wash with tea for bad skin ulcers; leaves are highly astringent; strong tea mixed with red raspberry leaves for pains of childbirth.

CHICORY

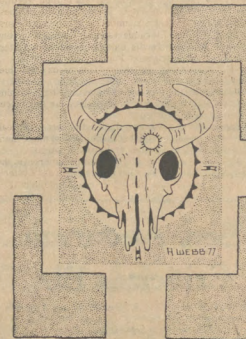
Root tea is tonic for nerves.

Dandelion

Root tea for blood; chew root for toothache; tea also used to calm nerves.

GOOSEBERRY

Tea for measles; bark tea to check bowels, leaf tea for nerves. (Taken from Book of Plants.)



Alternatives To Harmful Sprays

In many years, we have fought hard for our way of life. In doing so, we have had the idea put into our heads that we need tons of money to help our people. This may be true, but in the process we have used things that do nothing but hurt ourselves and our cause.

Everytime we use chemical sprays on our gardens we are destroying not only the "good and bad" insects, but ourselves as well. Regardless of how much we wash the food, it is still passed on in one form or another to our own bodies. These chemicals can cause many side effects that we cannot see or understand even today.

If insects are a problem to you and your garden, try a couple of the ways I have to offer before you go down to the hardware store and buy those expensive and possibly dangerous chemical sprays.

ORGANIC INSECT SPRAYS

Grind hot peppers and mix with flour. Spray your garden down with water and sprinkle mixture on garden. Pepper and flour will stick to the wet parts of plants and as insects crawl across plants, the acid in the peppers will burn them to death.

MICRO ORGANISM INSECT SPRAY

Pick out insects that eat vegetables from your garden leaving alone all beneficial insects such as lady bugs and praying mantis. Take these insects and blend them together with water and spray it on your garden. All insects have micro-organisms within them that are lethal to their own kind. When insects are in liquid form, these micro-organisms are released and will kill only the type of insects that the liquid is made from.

This information was given to me by Keith Willis B.S. of Anthropology and Sociology at the University of Missouri. May this information bring you much happiness in your life and may you...

SHADES OF NAZI GERMANY

YEA' WE ARE WORKING
ON THE INDIAN PROBLEM
--- YOU KNOW ---
STERILIZE 'EM!



Michigan Area News

Burial Ground Excavated

ROCHESTER, MI.—The excavation of Indian remains and artifacts from a burial ground in Oakland Township stimulated controversy between the local Native American Community and Oakland University.

Local Native Americans protested the taking of the remains, and demanded their return for purification and re-burial. Oakland University, after a stalemate in the subsequent talks, agreed to turn over several boxes of the bones with the rest to follow no later than June 30. The estimated number of bodies were 2 arrowheads and an L-shaped pipe.

Dr. Richard Stamps, professor of anthropology at Oakland University, led the dig at a building site north of Rochester on Paint Creek. Among the bones taken from the burial ground were 2 arrowheads and an L-shaped pipe.

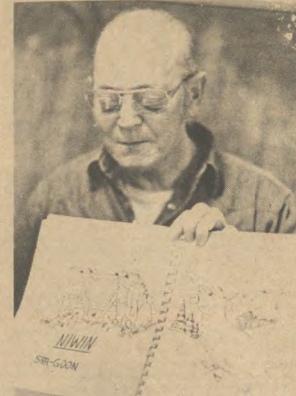
The University was of the opinion that the skeletal remains, which they dated between 900 to 1300 A.D., were important pieces of research to determine the habits and lifestyle of people during that period.

James Hillman, former Executive Director of the Michigan Commission on Indian Affairs, summed up the Indian community's opinion when he stated, "If the price of knowledge includes digging up our ancestors' burial grounds, then the price is too high."

Hillman also said the Commission wanted the question of the importance of such scientific examinations brought up.

Local Native American Newsletters have discussed the importance of enacting a law to protect the graves of Indians. One such article in the Detroit North American Indian Association Newsletter states, "the (proposed) law must say four things and only four things:

- 1) No more digging.
 - 2) "Accidental" discoveries be reburied in a given time period (28 days).
 - 3) Grave robbers, regardless of title, be jailed.
 - 4) Existing unearthed human remains and artifacts be returned to earth in a given time (28 days)."
- The Michigan Commission on Indian Affairs adopted a resolution on Dec. 3, 1977, requesting a bill be introduced in the Michigan Legislature "prohibiting disintering all human remains for any purpose including scientific examination and exploration of our ancestors."
- Resolution 1977-115 was sent to Representative Lynn Johdahl and reads as follows:
- WHEREAS, the Michigan Commission on Indian Affairs is concerned about the lack of respect being shown to our ancestors and ancestral burial places; and
- WHEREAS, existing state laws do not prevent the immoral disinterment of the remains of our ancestors; and
- WHEREAS, the Indian people are deeply offended by any person, institution owning, selling, displaying, or disintering the remains and artifacts of our people; THEREFORE BE IT RESOLVED, that the Legislature enact a law which prevents any person from willfully disintering the remains and artifacts of our people for any purpose whatsoever; and
- BE IT FURTHER RESOLVED, that in the event of an accidental disinterment due to construction or other causes, that the owner of the land notify the Michigan Commission on Indian Affairs of such disinterment. The Michigan Commission on Indian Affairs shall designate an approved local Indian group to receive the remains and artifacts and see to their respectful reinterment.



Jake Osawawmmeke, of the Marquette State Branch Prison, displays a copy of his recently completed book of the Native languages of the Upper Peninsula.

Ojibwa Language Book Published

MARQUETTE, MI.—Jack Osawawmmeke Grudy, Ojibwa originally from the Stinson Peninsula, has completed and copyrighted an illustrated book of the native languages of the Upper Peninsula. Peter Shelafsoe, chairman of the Organization of Native Americans of the Marquette area, worked with Grudy on the book.

Grudy, who learned Ojibwa as a child, states the language is nearly identical to Ottawa as well as Potawatomi.

He has tried to simplify the language by breaking words into sound-syllables which are easy to understand, pronounce, and remember. With each word is a picture, drawn by Grudy, which represents its meaning.

The book will primarily be used in the Title IV programs in the Marquette Public Schools, and may eventually be used to teach children in Munising and the Hanneville Indian Reservation. Grudy and Shelafsoe have been working on the book for six months.

Since 1972 Grudy has been contributing the "Know Your Language" column to the Nishnawbe News. He has also written a book of American Indian legends and is currently writing a history of Indian arts and crafts in America.

Helene C. Welsh Senior Citizens Building dedicated on Saturday, February 4, 1978. Story on front page.

Indians Protest Play

DETROIT, MI.—A Junior High production of "Annie Get Your Gun" was recently cancelled after Native Americans in that area lodged a protest against the play, calling it a degradation to their culture and heritage.

After the initial protest was made against the musical, school officials decided to delete most of the derogatory references to Indians and turn the play into a "learning experience for the audience."

The play was already in the rehearsal stage in preparation for its debut on the Junior High stage in mid-March.

Roslyn McCoy, director of the area's Indian Education Title IV program, a federally funded project to upgrade the Indian image, said that information would be given to the audience prior to the play, explaining that the play presented the negative view which non-Indians have always portrayed Indian people.

At an Indian parent meeting, however, the vote was unanimously against the musical being performed in any form. McCoy was criticized for her position.

Joseph Robinson, a Chippewa Indian, organized a petition drive after his 14-year-old son dropped out of the play. He stated that he felt good about the cancellation, but would like to get some assurances that a play of this type will never again be scheduled for production in that school district.

"They wouldn't put on 'Little Black Sambo' in this district," said Robinson. "I don't know why this should be any different."

Robinson went on to say that it was a step in the right direction and added that his son had received a lot of support from fellow students in his decision not to participate in the play.

Fredric Boyd, director of Native American Strategic Services, an Indian civil rights group, stated that he was glad of the cancellation because Wayne-Westland school districts has one of the best Title IV programs in the state, and it would have been tragic to make a regressive move such as this play.

Boyd said he filed a complaint with the Civil Rights Commission to insure against any future plans the school district might have to present a play like "Annie Get Your Gun."

The play, written by Irving Berlin in 1946, was presented on Broadway and made into a hit movie. Boyd said it presents Indians as drunken savages, cut-throats and killers.

A statement issued on behalf of the school's teachers by the Wayne-Westland Community School District read, "The directors, in their deep concern for the well being of the junior high students and their concern over potential violation of editing of the play, believe it is in the best interest of all concerned to schedule a new musical experience for their students which will replace the previously scheduled 'Annie Get Your Gun.'"

Student Named World Ambassador

MARQUETTE, MI.—Mark Williams, a sophomore at Northern Michigan University, will be working next summer at a job he won't soon forget.

Mark, a Navajo from Milford, has been selected as a "World Ambassador" by the Michigan YMCA, an assignment which will take him to four countries in Africa—Egypt, Kenya, Ghana and Senegal.

He will be one of 25 students from Michigan colleges and universities who will go to Africa as part of an international student service-study program. The ambassadors serve as English teachers, camp counselors, recreational leaders, and work campers.

In Egypt, Mark will teach English and will be involved in other inter-cultural activities. Kenya will be the site of a work camp project with German and African young adults. Home visits, educational exchange and other short term projects will be the focus of his visit to the west African countries of Ghana and Senegal.



MARK WILLIAMS

Human Rights Commission and is a disc jockey and newscaster on WBXX, the NMI student radio station. He is a former counselor at Camp Chippewa of the Detroit YMCA.

Stringent Conditions Sault Tribe Offered Deal

SAULT STE. MARIE, MI.—A carefully-worded resolution promising to upgrade the Sault city water system to meet Chippewa Indian Tribe needs for its land housing development if certain stringent conditions are met, was passed by the Sault city commission recently.

The tribe has plans to build 65 units of low income and elderly housing with funds appropriated by HUD. The 80-acre site is located within the city limits and is being met with strong opposition from the city if the property were to be declared reservation land. It is presently held in trust by the Department of the Interior for the tribe, but the city is contesting this status in court.

There was no discussion on the controversial subject at the city commission meeting.

The resolution notes that the tribe has asked for water and sewer leads into the 80 acres in the Mar-Shum eastside area of the city. It also states that the city water distribution system is inadequate for a 65-unit housing project with expansion plans.

The city agrees to upgrade the water distribution system if five conditions are met and proof of compliance is furnished. They are:

—That the Secretary of the Interior personally proclaim that the trust land and any tribal land will not be declared a reservation, nor change of ownership be allowed except if trust land were deeded back to the tribe.

—That no additional lands within the city "shall ever" be taken in trust for the tribe or any of its members or other tribes or members.

—That with the exception of real property tax the city, Chippewa county and the state shall have forever full civil, criminal and zoning jurisdiction and authority over the entire housing project, tribal lands and all persons therein.

—That a contract for payment of capital improvement assessments and user fees, equal at least to actual costs plus one percent for water and sewer and payment in lieu of taxes for other municipal services be negotiated.

—That the tribe and the Secretary of Interior both join in the contract agreement conforming to the conditions of the resolution.

In the past, the city has gone on record as opposing the establishment of a reservation within the city limits, saying it feared fragmentation of law enforcement policies and establishment of a community within the city limits not subject to city jurisdiction. More recently, Federal Bureau of Investigation agents have been talking to tribe and city officials on charges that the city is refusing city services to the tribe.

Bernard Bouschor, chairman of the Sault Ste. Marie Tribal Housing Authority, stated that despite the city's resolution, the tribe will not change the trust status of the 80 acre site. However, the HUD will not proceed with funds for the project until the tribe has the city's cooperation. According to Bouschor, unofficial meetings have been held in the past between the tribe and the city to reach a compromise. In the meantime, the Tribal Housing Authority is looking into alternative sites to get the project underway.

May 1st Medical Services Could Begin

SAULT STE. MARIE, MI.—Medical services could begin by May 1 for the Indian Health Service Center in the former Kincheloe Air Force Base Hospital if the state of Michigan agrees to sell the facility.

A vote taken by the Chippewa County Commission was unanimous to file an application immediately to obtain ownership from the Department of Natural Resources for leasing to the Inter-Tribal Council of Michigan for the health center.

Consultant John Smith, who presented the county with the Indian Health proposal, emphasized that haste was essential. The IHS, he said, is losing \$23,000 a day in funding for each day that the installation of the first out-patient phase of the program is delayed. Nothing can be set up until firm leasing commitments are made.

Under the plan, a dental and health education program would be started immediately on a 9 a.m. to 5 p.m. basis, with total hospital use dependent upon federal funding in the fiscal year starting in October.

The Service is preparing to hire around 20 nurses, technicians, specialists, a dentist, a physician and health educator to begin providing out-patient services as soon as possible. Budget for this portion of the program was given as \$700,432 of which \$325,500 would be staffing costs and \$113,522 would be for supplies.

Long term plans include full utilization of the hospital on a 24-hour full medical basis if federal funding can be arranged next year with hopes of a major payroll and permanent employment of up to 166 persons.

Support Needed Indian Controlled Community Colleges

ESCANABA, Mich.—On February 6 the American Indian Higher Education Consortium (AIHEC) from Denver, Colorado, held a meeting with local tribal officials and Indian education representatives throughout Michigan.

The meeting, held in Escanaba, was designed to obtain support of Michigan area tribes for U.S. House Bill H.R. 9158. The primary purpose of this bill is to provide basic support grants to Indian controlled community colleges.

A brief analysis of H.R. 9158 reveals that it is designed to provide construction grants for these colleges when a need is determined, and to give special funding for the well established Navajo Community College.

To qualify under this act, the community college in question must be sanctioned or mandated by a tribe. In other words, a college could not be established without a tribal sponsor.

The bill also carries a clause which would exempt the controlled colleges from state authorization requirements. Most all monies and operations will fall under approval from the Secretary of the Interior.

The AIHEC lists, as of November of 1977, 15 such colleges in their membership. Among these are the Navajo Community College in Arizona, Hehaka Sopa College at D.Q. University in Georgia, and the Cheyenne River Community College located in South Dakota. The Ojibwa Community College is presently not a member of the AIHEC.

AIHEC was formed to give Indian tribes a chance to develop and control their own schools, and thus insure the survival of growth of Indian peoples.

"Your support is needed for H.R. 9158. Contact your congressmen and let them know of your feelings on this issue."

Bailey Appointed Acting Director

Mr. John V. Bailey, Lansing, has been selected to act as Executive Director of the Michigan Commission on Indian Affairs, according to Mr. Philip Alexis, Chairman.

Mr. Bailey will act in this capacity until a permanent Executive Director is hired.

Mr. Bailey has been active in Indian Affairs on the local, state, and national levels for many years. He replaces James R. Hillman, who resigned the post December 30, 1977.

Mr. Hillman held the position of Director since December 23, 1973. During the years that Mr. Hillman served as Director of the Michigan Commission on Indian Affairs, there has been a dramatic increase in the number of Indian people employed throughout the state programs serving Indians. Notable among the accomplishments of the Commission under his direction

was the initiation of the Indian Tasker Aide Program, Indian Community Health Representative Program, Approximately 14 new American Indian centers around the state, Michigan Indian Services was established, funded and helped to obtain private source funding by the commission, and Indian desks have been established in the following state agencies: Department of Public Health, Department of Civil Service, Bureau of Employment and Training, and Office of Substance Abuse Services.

Though these are but a few of the accomplishments of the commission, the years 1974 through 1977 have been productive years for the Indian people of Michigan.

A permanent Executive Director is expected to be hired within two or three months. According to Commissioner Tony Neroli, the position of Director is in the process of being redefined by the Michigan Department of Civil Service and the Department of Management and Budget will be issuing an announcement for examination for positions in this classification

Indian Affairs Executive 14.

Tribal Center Planned

CHRISTMAS, MI.—The construction contract has now been awarded for a new Indian Tribal Community Center building to be erected on the corner of M-28 and the Forest Service Road in Christmas.

The contract was awarded by Unit Five of the Sault Ste. Marie Tribe of Chippewa Indians to the Carrshaw & Crown Construction Co.

Funds for the construction of the Tribal Community Center Building were allocated recently by the Federal Economic Development Administration under the Public Works Program.

The building of almost all wood construction will contain 2,287 square feet of floor space and include three offices, a reception room and a large meeting room. The facility, when completed, will be available for use by all members of Unit Five of the Sault Indian Tribe that includes Alger and Marquette counties.

The scheduled completion date for the building is September 1, 1978. Actual building construction will start as soon as weather permits according to John Robert, project manager.

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Canadian News Great Lakes

Buffalo River Children Denied Educational Rights

SASKATCHEWAN — Chief Jerome Notches protests about inadequate educational facilities at the Buffalo River Reserve which deny children the right to an education.

The Chief has been inquiring to the Indian Affairs Band (I.A.B.) for a new school to accommodate the 140 students that are presently on the reserve.

Chief Notches has approached the I.A.B. on a number of occasions regarding a new school, but so far "I.A.B. has not pressed the matter, not have they made any moves to apply pressure on the regional office."

Money has been promised for better development of the school, but so far funds have only been made available to renovate one classroom.

The Chief said that 140 children are jammed into a four room school house that was built in 1956 and is falling apart. The playground is so small that the children cannot move freely to pursue their usual sports activities. The walls are starting to rot and the stairs are unsafe because they are in a rotting condition, as well.

The Buffalo River School is experiencing other trouble on a regular basis throughout the year, forcing the children to miss about 30 percent of their schooling. The electricity suddenly goes off, the sewer backs up, the heating system breaks down, and the water stops running. Sometimes there are not even toilet facilities.

Coupled with the deplorable condition of the school, the children are actually being denied their proper education according to the terms of the treaty.

Chief Notches feels that the school must be improved in order to create a better education offering valuable lessons to help the young people get ready for the outside world.

He went on to say that it is bad enough that children should be denied their proper education because of crowding conditions, but the children of Buffalo River School are using school books that are two years old.

The Chief points out that the educational books are an integral right for the children in the province regardless of race, creed, or color.

On top of all the complaints about inadequate educational facilities, the Chief cites that the children are not being taught anything about their cultural heritage at the school because of the time element. When the children are in class, they are taken up with the regular academic subjects while the light still shines or the water still runs.

Efforts have been made by the Chief to get an Indian language teacher but none are available.

Chief Notches is impatient and frustrated by the fact that the I.A.B. keeps postponing their promises to aid the school. He is now seeking other ways to get support and ideas as to how to speed up the process of getting a new school. He stated that he is tired of seeing the children denied their educational rights.

Cardinal Fired As Regional Director General

Harold Cardinal, a 30 year old Cree, was fired on November 21 as Regional Director General of The Department of Indian Affairs in Alberta.

After a meeting between Joe Dion, president of the Indian Association of Alberta (IAA) and Hugh Faulkner, Indian Affairs Minister, it was decided that Mr. Cardinal be relieved of his duties "in the best interests of all parties."

The removal of Mr. Cardinal was based on deteriorating relationships Cardinal had with the IAA and 27 chiefs of the 42 Indian Bands in Alberta.

Among some of the grievances which led to Cardinal's dismissal was the inadequate amount of confrontation and communication between the Department of Indian Affairs (DIA) and the Indian people. It was also cited that the productivity of the regional DIA office was less than expected by senior officials in Ottawa.

It was stated by Joe Dion at a press meeting on Nov. 15th that, along with a lack of communication, was Cardinal's relinquishment of the Regional Director position, Minister Hugh Faulkner offered him an alternative position with the Department's Economic Development program. Cardinal flatly refused this offer.

Shortly after Cardinal was dismissed as Regional Director General, he revealed documented evidence massive misappropriations of Government funds and Indian Band Royalties.

Cardinal's evidence revealed that the Department of Indian Affairs spent over \$10 million in extraneous funds over a five year period without proper accountability or documentation.

In response to Cardinal's accusations of misappropriation, the IAA was forced to go public and present a fully documented position paper containing information on Cardinal. The paper revealed that the hiring of Cardinal was quite irregular and was prior to any review or consultation with the Indian people.

It was also noted by Pat Wilson, Special Assistant to Faulkner, that Cardinal was hired into the office on probationary terms for one year.

Cardinal was asked by the IAA to produce evidence backing up allegations that he had made regarding the massive mismanagement of Alberta's reservations. Cardinal yielded to this challenge by pushing for a judicial inquiry to expose what he believes was mismanagement of funds by the DIA.

Shortly following Cardinal's abrupt dismissal as Director General, a group of representatives from various bands and organizations of the grass roots people started a sit-in demonstration at the Indian Affairs Regional office.

The group proceeded in protesting and questioning Faulkner's decision on Cardinal's termination. A former senior member of the American Indian Movement (AIM), Ed Brunsack, stated that they were displeased with the way Faulkner handled the termination without consultation of Indian people.

The demonstrators insisted on further exploration as to Cardinal's dismissal and demanded to speak with Faulkner. The group boasted that they were not alone in making a protest.

Cardinal, who was present at the sit-in, said that this was the first time in 100 years that the government has terminated a Director General so abruptly because of claimed opposition. He went on to say that he suspected Faulkner's quick dismissal resulted from Cardinal's threats to expose mismanagement within the department.

Dave Nicholson has since been appointed acting Director General for the DIA by federal Ottawa officials. Nicholson also serves as Region Director General in the province of Manitoba.

In his new position, he plans on operating in Alberta with the same system adopted in Manitoba stating that the two regional offices are basically the same.

Although the IAA claimed to be pleased with the dismissal of Cardinal, Faulkner stated that he was sorry to see him go because of the potential and ability he possessed which could have benefited the Indian people.

Mercury Level High

ONTARIO, CN — United States scientist studies show Northern Ontario waters contain the highest level of mercury contamination in the world.

John Wood, researcher from the Freshwater Biological Association, MN., has been aware of the mercury pollution in Clay Lake, Kenora located 290 Kilometers west of Thunder Bay) since 1970.

Wood advised the Ontario Government for the past seven years to close the river system so that Native people who regularly eat fish from its waters may be protected from mercury poisoning.

Extensive studies show that one out of every 16 servings of fish a week result in an intake of 50 times more mercury than is recommended by the World Health Organization.

Studies done with the fish indicate the presence of 25 parts per million of methyl mercury in their bloodstream. This amount is two to three times higher than in other lakes around the world.

Testing done by a U.S. Toxicologist with persons in the Kenora area reveal high levels of Mercury in their bloodstreams and hair. Tests also show that many Indians suffer from tunnel vision and lack of coordination, both are signs of mercury poisoning.

A presentation of these studies was scheduled in Kenora to be made to the Royal Commission on the Northern Ontario Environment.

Woman Lodges Complaint

A complaint to be lodged by a New Brunswick Indian woman will give the United Nations human rights committee its first chance to judge the validity of a controversial Supreme Court of Canada ruling that strips Indian women of their treaty rights if they marry white men.

Noel Kinsella, chairman of the New Brunswick Indian Rights Commission, revealed that a native woman in his province had decided to sue the precedent by lodging the complaint. He believes a flood of similar complaints will follow.

Kinsella, while attending a human rights conference in Ottawa, stated that she sympathizes and agrees with the Indian women. He feels that they are right and the law is wrong because the rights of the male Indian aren't taken away if he marries a white woman.

The commission will request written arguments from both the complainant and the Canadian government when it receives the protest. It will then give its decision, although it will not be binding on either party.

Walter Tarnopolsky, a member of the U.N. human rights committee stated that even though the Supreme Court of Canada has decided that Section 12 (E) of the Indian Act doesn't override the Bill of Rights, we can still come to a different conclusion. We went on to say that to the extent that the committee can affect world opinion, Canada could indeed be found wanting.

Supreme Court Justice Bora wrote the dissenting minority report on the court's controversial decision. It was made just prior to the Canadian government signing the Human Rights Act, outlining civil and political liberties lost in the covenant that grants citizens the right to complain that the government has violated its human rights as signed by the Indian women are now allowed to appeal to the UN committee because all attempts to reconcile the issue in their favor were exhausted with the Supreme Court decision.

Skyhorse And Mohawk

Two Native men, both members of the American Indian Movement (AIM), are fighting the Federal Government's attempts to prosecute them for murder.

Paul Skyhorse, an Ojibwa, and Richard Mohawk, a Tuscarora Mohawk, have been held in a Los Angeles prison for three years now, defending themselves against the prosecution's claim that they murdered cab driver George Aird on October 10, 1974. The crime, committed at a site near Van Nuys, Cal. that has since been identified as "AIM Camp 13", has been almost lost sight of in the disturbing events over the past three years.

Facts that have been slowly and painfully surfacing far support the claim of the guilt of Skyhorse and Mohawk. Rather they show what is apparently another attempt by the Government to herd members of AIM into American prisons and discredit the movement.

The circumstances leading to the Aird murder are as follows: On the night of October 10, 1974, five people left AIM Camp 13 to attend a party at the Hollywood home of a friend, David Carradine. Among the five were Marvin Red Shirt, his non-Indian girlfriend Holly Broussard and Marcella McNoise Eaglesstaff.

Later that night the three left the party and called a cab. Cab driver Aird answered the call. What happened next is sketchy, but at one point during the long drive back to camp, Red Shirt took over driving the cab, claiming the driver asked him to. Some time after the residential camp, Aird was stabbed several times, part of his hair was cut off and he had been dragged about by the neck.

When police arrived, Red Shirt and Broussard were arrested at the scene. Both had bloodstained clothes and boots. A knife was found on Broussard, which one detective said had apparent blood on it. Somehow this bit of evidence has since vanished. Aird's keys were found in Broussard's pockets by crime lab officials who stated there was diluted blood, identified as Aird's, around the pocket. Cab company papers were also found with Red Shirt's bloody prints on them.

McNoise was arrested a little later, and she also had blood on her pants, hair and feet. She said the blood got there when Aird let her up when trying to escape from his assaults.

Red Shirt, Broussard and McNoise were taken to Ventura County Jail and questioned. The tapes obtained tapes of the questioning. Some of the tapes were edited and many were poor in quality. One tape, apparently obtained by mistake, consists of detectives asking Red Shirt and Mohawk if they were Aird. A lie detector test revealed that Red Shirt lied when he denied killing the cab driver.

For stating that Skyhorse and Mohawk killed the cab driver, Red Shirt, Broussard and McNoise were granted immunity. They will not be prosecuted for the crime.

But why Skyhorse and Mohawk?

On the afternoon of October 10, 1974, Skyhorse and Mohawk had been driven to a "Free Sarah Bad Heart Bull" demonstration, which turned out to be a farce. They were taken there by Virginia DeLoe Miller alias "Blue Dove", a non-Indian who turned out to be an FBI agent, and were photographed secretly by other FBI agents, so as to identify them with AIM leaders.

Public support for Paul Skyhorse and Richard Mohawk peaked with an announcement by Amnesty International of intentions to work for their release.

NOTE: The Rockefeller Commission Report on the CIA in 1975 notes that Operation CHAOS listed AIM as fifth highest priority of over 1,300 targets.

Operation CHAOS was responsible for infiltrating civil rights groups, feminist and student organizations and activist groups by various methods such to discredit them.

Reading Series

PORTLAND, Ore. — The Indian Reading Series: Stories and Legends of the Northwest is a unique primary-grade, supplementary language arts program developed by community people from 12 reservations in Oregon, Washington, Idaho and Montana. Materials have now been published and are available from Educational Systems, Inc., of Beaverton, Ore.

Publication of the series culminates five years of cooperative effort by more than 50 reservation-based planners, writers and artists working with staff from the Northwest Regional Educational Library here. A Policy Board representing the Northwest Indian community, chaired by Rudy Clements of the Warm Springs Tribe of Oregon, directed development, editing and ensured meaningful community input through the five-year project.

The Indian Reading Series offers a wide selection of student books for Levels I, II and III, with accompanying materials for the teacher. The Series was designed to improve reading comprehension, classroom participation and written and oral language skills, when used with a basic reading program. Because the books were written to appeal to the interests and values held by many Indian children, the Series also reinforces for Indian students a positive self-image, pride in being Indian and provides all students and teachers with a greater understanding of the Indian cultural heritage.

The materials were authenticated by the participating tribes, who hold the copyrights, and field-tested with over 1,300 Indian and non-Indian users.

Joe Coburn, director of the Pacific Northwest Indian Program at the laboratory, stated that "The Indian Reading Series brings to reality a dream long held by many Indian parents concerned with providing better educational opportunities for their children. Indian parents are now seeing their children using authentic materials developed by Indian people in the classroom. As a result, both children and parents are taking a keener interest in the public education process. New avenues of communication are also opening with the non-Indian community, which is becoming increasingly aware of the rich cultural heritage of the American Indian."

The development of the Series, which was funded in 1972 by the National Institute of Education, was endorsed by the affiliated Tribes of Northwest Indians in response to needs identified by Indian parents and students, tribal leaders and Northwest educators. Major studies indicated that Indian children scored from two to six grade levels lower than other identifiable groups on standardized achievement tests, and the drop-out rate for Indian students over all grade levels was estimated at nearly 70 per cent. In fact, in some reservations had gone more than four years without having a single Indian student graduate from high school. The Indian Reading Series is designed to relieve part of the problem.

Each student set of the Indian Reading Series has 20 sequenced, illustrated booklets which focus on legends and contemporary stories from the Plains, Plateau and Coast representing the Blackfoot, Crow, Northern Cheyenne, Flathead, Fort Peck, Jamestown, Clallam, Lummi, Muckleshoot, Skokomish, Warm Springs, Oregon), Fort Hall and Yakima reservations. The Teacher's Module includes an illustrated, easy-to-use Teachers' Manual which incorporates Indian community learning styles and language experience activities, a 30-minute cassette tape of "Little Songs and Indian Dances," and a set of student books with accompanying Activity Cards which provide background information and suggested teaching activities for each book.

The Teacher's Module and student materials for Level I are now available. Materials for Level II and III are scheduled for release during the school year. Prices and ordering information may be obtained from Educational Systems, Inc., 2390 S.W. 17th Ave., Beaverton, Ore. 97005. (503) 699-7516.

(Reprinted from "Talking Leaf")

Peltier Found Not Guilty

Peltier not guilty
Leonard Peltier, member of the American Indian Movement, (AIM) was found not guilty January 27th on the charge of attempting to shoot an off duty Milwaukee, Wisconsin police officer.

Peltier, a Chippewa-Dakota, was charged with trying to shoot officer Ronald Hlavinka in an incident outside a Milwaukee restaurant on November 22, 1972. It was later revealed in an extensive testimony that Peltier had been verbally abused by Hlavinka and another off duty officer, James Eccel, just before the incident. The State Crime Laboratory found that the firing pin on Peltier's gun was broken and unable to fire.

During testimony once Eccel confessed that after subduing Peltier, he kicked him several times as he lay handcuffed in a paddy wagon. Eccel further stated that he did not see Hlavinka hit or kick Peltier at any time during the arrest. It is known however, that Hlavinka was treated at a local hospital after the incident for swollen hands, and subsequently missed three days of work.

Since that time, Eccel and Hlavinka have both left the force. Eccel left in 1975, and Hlavinka last year.

Native people who testified at the trial instead of "swearing to God to tell the truth," took the oath upon the sacred peace pipe.

Peltier was sentenced last summer for two consecutive life terms in a South Dakota court for the deaths of two FBI agents at the Pine Ridge Reservation June 26, 1975.

That incident, in which Little Joe Kills Right was also slain, led to a massive FBI para-military manhunt on the reservation. Four Native men, all members of AIM, were apprehended and charged with the agent's deaths. Two were found not guilty and the government dropped all charges on a third, pinning the deaths on Peltier.

An investigation was never conducted into the Kills Right murder.

Peltier, fearful that he could find no justice in Milwaukee after the ordeal in South Dakota, relaxed with the prospect of justice becoming clearer as the trial progressed.



Leo O'Connor is presently the Acting Bureau of Indian Affairs Superintendent as authorized by the Aberdeen Area Office BIA Director Harlan Zepher.

Who's Who Among The Sioux

Leo O'Connor, Yankton Sioux, is a true dedicated leader among the Yankton Sioux people. Mr. O'Connor has advanced himself from an accountant to tribal chairman to a GS-11 on the Civil Service with the Bureau of Indian Affairs, Aberdeen Office, stationed at Wagner, South Dakota. He is still pursuing his duties by dividing his time between the BIA and the Tribal government for a better understanding of two working governments.

Leo has been with the Yankton Sioux Tribal government from 1-171, starting as a fiscal officer and secretary to the tribal chairman, Percy Archambeau. Leo advanced to Public Service Careers Assistant Director on 7-1-72; on 2-14-73, he became Director of the Public Service Careers Program; later he became the Executive Director for Tribal Government, he was also elected in Sept. 1975 as Vice-Chairman of the Tribal Council. On April, 1976, the Aberdeen Area Bureau of Indian Affairs approved his replacement of the late tribal chairman, Mr. Archambeau. Mr. O'Connor, resigned from the chairmanship in April, 1976.

During Mr. O'Connor's tenure as the Executive Director of the YST government, he had progressed the reservation by implementing many Federal programs for the benefit of the tribe. Under his management of the tribal government, he has attended meetings, conferences, workshops and seminars with the YST committee members as a group in order to have a cooperative working team which he has accomplished. Mr. O'Connor has also made trips to Washington, D.C., to testify in Congressional meetings for the welfare of the Yankton Sioux People.

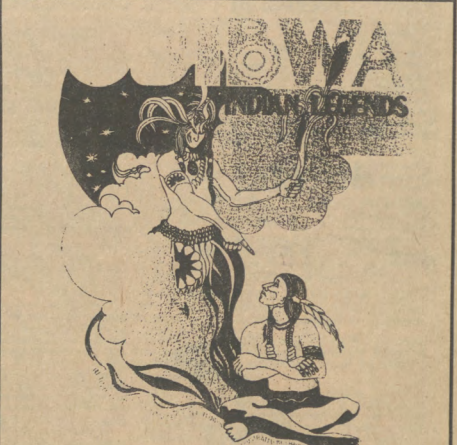
Leo O'Connor is probably the only tribal chairman who had not forgotten the off-reservation tribal members residing in Sioux Falls and Yankton. He had included them into all his business ventures, as well as for those tribal members who reside elsewhere.

Leo has also made endless trips to Ft. Worth, Texas, meeting with attorneys and the Rosenthals for a partnership cooperation to begin YSI industries; he has been the first president of the Pork Plant located at the southern most end of Wagner's main street, the only operating Indian-owned industry on the Yankton Sioux Reservation to date.

Mr. O'Connor has traveled and has been tab as a traveling YST leader but it is for the benefit of the Yankton Sioux members. He made trips to Washington, D.C., to consult with attorneys for the Tribal Claims and also for the possible ownership of the Lake Andes lake bed.

Under Mr. O'Connor's administration of the tribal government, no tribal employee has been dismissed or fired. Leo was and still is a gentle leader. He has been an active member of the Four-State Health Board, Aberdeen, SD; Leo has also been an active participant and member of the United Sioux Tribes Development Corporation and the South Dakota Commission in Indian Affairs. Leo has also attended the above organizations only because he believes they are beneficial to tribal government.

Mr. O'Connor has graduated from the A.S.C. School, Aberdeen, South Dakota, majoring in Senior Accounting; he is also a graduate of the U.S.A. Guided Missile Firing Control Institute, El Paso, Texas. He served in Korea as an air defense missile technician; was released from the United States Service in June, 1969.



OJIBWA INDIAN LEGENDS

By: Cheryl Mills King
(Wah-be-gwo-nee)

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Women In The News



WIGWAM FIXIN'S

Cathy's Corn Soup

- 1/2 pound salt pork
- 2 cups whole kernel corn
- 5 medium potatoes
- 1 small chopped onion
- 1/2 cup celery
- 4 cups water

Boil salt pork in water for one hour. As water evaporates add more. Remove salt pork, chop meaty parts of leaving some fat and boil with chopped onion, potatoes, and celery. Season with pepper to taste. Add corn and boil for 20 minutes more. If soup is too thin add flour for thickening. Serve with fry bread and maple syrup for a delicious low calorie meal.

Pumkin Pudding

Pumpkin or squash peeled and quartered and boiled with apples and maple sugar makes a delicious pudding.

Wild Apple Sauce

- 4 pounds of wild crab apples (cored but not peeled) cut in slices
 - 8 Onnces of maple sugar (1/2 pound)
 - 4 Cups of water (more or less, according to size of squash)
- Place all ingredients together in a large saucepan. Bring to a boil and reduce heat. Simmer 50 minutes, stirring frequently. Serve hot on bannock.

Yellow Squash Soup

- 1 Medium sized yellow squash, cut into pieces
 - 2 Wild onions or 4 shallots with tops (chopped)
 - 1 Quart of water (more or less, according to size of squash)
 - 2 Tablespoons of natural honey
 - 4 to 6 1/2 inch slices of cucumber
 - 1 Tablespoon of vegetable salt or colts foot leaves salt
 - 1/2 Teaspoon black pepper
- Place the squash, wild onions, water and honey in a large cauldron and simmer 40 minutes until the squash is tender. Add the cucumbers.
Put everything in a large bowl and mash until it forms a thick creamy paste. Use a blender if you have one.
Put the mixture into the cauldron and season with salt and pepper. Simmer 3 or 10 minutes. Serve hot, makes six servings.

Succotash

- 2 Pkgs. Corn nuts
 - 3 or 4 potatoes
 - 1 lb. Salt pork
 - 1 Can Kidney beans
 - 1 Onion
- Water, salt, pepper
Cut salt pork into small pieces or chunks, brown, and put into a stew pot. Add corn nuts and water. Simmer 3 hrs. or more. When corn gets tender, add chopped onions. Put in kidney beans and cook until tender. Serve with squash bread.

Mossberry Relish

- 5 lbs. Moss berries
 - 3 1/2 Cups brown sugar
 - 2 Cups of vinegar
 - Two tbs. cinnamon, cloves, and allspice
- Boil together for two hours, let chill. This is good for cold or hot dishes.



Womens Group Organizes

GRAND RAPIDS, MI.—An organizational meeting was held in February, 1978 to plan the development of a Michigan chapter of the North American Indian Women's Association (N.A.I.W.A.).

Efforts projected for this group are geared to better family life, health, education and welfare, while at the same time preserving Indian culture.

Betty Castle, recently elected Treasurer stated, "Indian women are moving rapidly more and more into business and other areas. We are facing a responsibility that demands awareness and therefore we must reach solutions without the aid of others."

Membership will help this organization to move forward yet retain cultural heritage. In order to become a member you must be a citizen, reside in Michigan, be 18 years of age or older, be of Indian ancestry and be a native to the U.S. Also, any Indian women who would like to join must first join the National Association of NAIWA. National and state chapter annual dues are each \$2.00. Any interested person may send their chapter dues to: Betty Castle, N.A.I.W.A.—MI Chapter c/o Commission on Indian Affairs Baker-Old West 3423 N. Logan Street Lansing, MI 48914

To join the national organization, send dues to the above address, but specify N.A.I.W.A.—National.

Women Recall Tribal History

Mary Murray, a full-blood Chippewa from Sault Ste. Mi., is one of the few remaining tribal members who can recall the early beginnings of the present day Sault Ste. Marie Tribe of Chippewa Indians. Mary has also played an important part in the development of the tribal organization from the 1960's to the present day.

Mary's chief role in the tribal organization was that of tribal registrar. Her duties included tracing the ancestry of old and new tribal members and determining their blood quantum.

Born in the early 1900's on Sugar Island, Mary can tell of stories and events that date back to the mid-1800's when the Chippewa's still carried on their traditional way of life. She recalls the early attempts of the Indian agents to disqualify the mix-bloods from receiving annuities.



Mary Murray holding her great-great niece and her great-great nephew.

Mary tells of how in 1969 the chiefs and headmen of the six bands of Chippewa Indians were gathered together to sign the agreement not realizing what they were affixing their names to. "Everybody in those days talked Indian, no one talked English so an interpreter was necessary. Most of the signers were illiterate in the white man's language, and no one had an education."

She goes on to say, "When they realized what a terrible thing had been done, the chiefs and headmen all banned together again and started to fight against it."

When the old chief died, their descendants, as well as others carried on the fight. They fought from 1911 to 1933.

Eventually a delegation was sent to Washington to present their cause, but their efforts were fruitless. Discouragement caused the issue to be abandoned and for many years it lay dormant.

In the meantime, the Indian Reorganization Act of 1934 was passed under which Bay Mills, today a reservation some 30 miles from the Sault, was organized. When asked why the Sault band didn't take the opportunity to reorganize, Mary stated: "What I think really happened was that we were never notified about reorganization, that's why we never got on it."

In 1961, Fred Hatch Sr. attempted to organize the band. "Fred got many people interested. At first, I didn't want to be involved because I remembered how disappointed my father was all the time, my mother too. She lost all her property from the Homestead Act."

Once again the spark was ignited. "Fred had an education which was an advantage. It took a couple of years, but in 1963 we got a charter which meant we could operate as a corporation. At that time, we had about a hundred people in our group and we called ourselves the Original Band of Sault Ste. Marie Chippewa Indians."

"After we became an organization, we worked to get federally recognized. On the way we met many people who tried to help us, other Indians, businessmen and even Congressmen, but after election day, you never heard from them again. You didn't know if they were working for you or not."

"We didn't have a place to meet, so we would always gather in Fred's kitchen. Our organization didn't have any money, so everybody pooled whatever little bit of money we had to buy what we needed. My brother, also named Fred Hatch saved our state charter several times by paying the dues out of his own pocket."

By 1966 the Original Band was able to receive money for health benefits and the following year received money for continuing education. Mary became Tribal Registrar in 1969 to establish a role for the purpose of getting federally recognized. This long sought after goal became a reality in 1973.

Today the Sault Ste. Marie Tribe of Chippewa Indians has a membership of more than 6,000 people. Some of the people who spent so many years in working toward tribal organization are no longer living. The tribal center in Sault Ste. Marie stands in memory of one of them, Fred Hatch Sr.

Due to the dedication and hard work of Mary Murray and countless others during the critical formative years, the Sault Ste. Marie Tribe of Chippewa Indians is becoming a viable force for the Indian people of the Upper Peninsula.

Consent Forms Reviewed

The General Accounting Office (GAO) has recommended that Congress require that the consent forms currently used by the Indian Health Service (IHS) for sterilization operations of women be revised.

The GAO reports that over 3,400 American Indian women, at least 3,000 of them of childbearing age, and some under 21 years old, were sterilized for non-therapeutic reasons and without informed consent between 1973 and 1976.

Current consent forms fail to comply with the Department of Health, Education, and Welfare's (HEW) regulations requiring an "informed consent." Current forms do not record

whether or not the forms were presented orally to the patient. They do not distinguish between therapeutic sterilizations, which may treat an existing illness or injury, and voluntary sterilizations. They do not inform the patient that her refusal to be sterilized would not effect in any way social service benefits that she is receiving.

The GAO has recommended to the Secretary of HEW that the forms be amended to include the above information as well as the signature of the person obtaining consent.

The GAO report was requested by a coalition of liberal, conservative, democratic and Republican members of Congress.

Alaskan Woman Appointed

Irene Sparks Rowan, an enrolled Alaskan Native, has been appointed by Interior Assistant Secretary for Indian Affairs, Forrest Gerard as his Special Assistant for Alaska Affairs. Rowan is President of Kish Tu, Inc., an Alaska-based research and consulting firm. She is also the former elected Chairperson and President of Klukwan, Inc., her Alaskan Native Village corporation.

Gerard said, "Mrs. Rowan's expertise and knowledge of Alaskan Affairs will be immensely valuable to me. The implementation of the Alaska Native Claims Settlement Act now going on together with the other developments in Alaska make this a particularly critical time for the Alaska Natives."

In her work with Kish Tu, Rowan has been responsible for the preparation and publication of Socio-economic reports on Alaska Natives. She has designed and conducted more than 50 workshops for the state of Alaska, prepared and published a booklet on native villages and was responsible for the campaign to inform Alaska Natives worldwide about the re-opening of the Settlement Act Enrollment.

Rowan, who is one-half degree Tlingit Indian and a native of Haines, Alaska, was manager of a social research organization, Reson Group, Inc. from 1972-1976. She has been a teacher in the state school system in Bethel, Alaska and was the manager of an Eskimo Arts and Crafts Shop.

A graduate of Western Washington State, she has a B.S. in business.

Assistant Secretary Gerard stated that Ms. Rowan will serve a short period of orientation in Alaska before reporting to Washington.

Book Review Fire Of Time

I AM THE FIRE OF TIME: The Voices of Native American Women; Edited by Jane B. Kata; paperback, \$6.95; 200 pages; 28 illustrations; photos and original drawings.

"The first book of its kind, 'I Am the Fire of Time,' documents the lives of Native American women from the 19th century to the present time in their own words. In oral history, poetry and prose, women from all walks of life and from tribal groups all over the U.S. and Canada tell their own story.

Part I, "From the Tribal World," contains traditional songs, prayers and autobiographical narratives which recapture daily life in the late 19th and early 20th century. There are accounts of childbirth, childhood, puberty, marriage, divorce, death, sacred ceremonies and social customs. The focus is on the many functions fulfilled by the Indian woman in the traditional world.

Part II, "Voices of Today," contains interviews with contemporary women from reservation and urban areas, from the pueblos of the Southwest to Eskimo arctic settlements. Featured are prominent national leaders like Arnie Dodge Awunaka and Ada Deer, as well as the lesser known but no less government, Indian military, the arts, and the place of tradition and spirituality in their lives. Their poetry and prose is lyrical, highly charged with emotion, a vital new Native American literature.

It emerges from the book is the sharp contrast between the old world of the Native American woman and the new, and the pain of being in between.

Buffy Ste. Marie To Appear

MARQUETTE, MI.—Appearing April 22, on the campus of Northern Michigan University, is Buffy Ste. Marie, a Native American Cree folk singer with a style truly her own.

The focus of Buffy's music is usually toward Native culture, heritage and problems facing our people today, but the variety of her music overwhelms many people. In her 15-year career, she has written over 400 songs and produced 14 albums. Buffy songs have been recorded in many languages including several Native dialects. Also many famous artists such as Elvis Presley, Barbara Streisand, Helen Reddy, Glen Campbell, Robert Flack, Neil Diamond and Bobby Darin have found her songs more than worthy of recording.

The general public might label Buffy Ste. Marie as just a folk singer, but few people are aware of the many other things she does. Buffy is the founder and major contributor to the Nishewan Foundation for Native American Student Scholarships. Nine recipients were given awards of \$300 to \$800 during this winter semester of 1977-78, bringing the total to 26 Indian students. Buffy has also founded two Native organizations for the benefit of her people. They are the Native North American Women's Association and the Creative Native, and organization to nourish the creative arts among Indian people. She has performed in several benefit concerts and has visited many reservations throughout the United States and Canada.

For three consecutive television seasons, Buffy became best known to young children as a member of the "Sesame Street" family through dancing, acting and singing for the show. "I wanted to let little children, be they Indian or non-Indian, a chance to see an Indian without Hollywood stereotyping."

The NMIU Women's Center for Continuing Education will be sponsoring Buffy Ste. Marie in conjunction with a "Celebration of Women of the Arts." She will be appearing in the Kaufmann Auditorium for an evening performance with tickets available at \$8 per person. For more information contact: Holly Greer, Women's Center for Cont. Ed., 403 Chobias Admin., Marquette, MI. 49855.



Mary Schofield of Marquette, a Chippewa from L'Anse, carries on the art of beadwork of her ancestors. Some of her patterns are traditional and others are her own. Mrs. Schofield, the mother of nine and from a family of eight children herself, uses seed beads, beads of natural objects her husband finds in the woods, and feathers in fashion necklaces, head and wrist bands, hair ties, earrings, coin purses, and other items.

Recently, Mrs. Schofield was awarded "Honorable Mention" for an annual doll contest with the First National Bank and Trust Co. of Marquette. The doll was auctioned at \$75.00 with proceeds going to the Big Brothers Organization. In the past two years Mrs. Schofield has won First Prize in the doll contest.

Bead Craft Revitalized

By LESLIE EGER
Mining Journal

The art of beadwork among the Indian people of the northern Great Lakes region goes back to before the year 1600 when "tubular copper beads" and "large linking cones of copper" were common according to George Irving Quimby in his INDIAN CULTURE AND EUROPEAN TRADE GOODS.

Today, Mary Schofield, Pat Bowden and Peter, Mike and Char Shaflofe of Marquette are revitalizing the craft in danger of being lost as other craftsman die. Mrs. Schofield took lessons in traditional Indian beadwork. From her teacher, she learned how to fashion a person's face in beads. She remembers her mother heading leather pillows and making rolled beads from magazine pages.

Her husband gathers natural things to make into beads such as the branches of kinnikinnick, a red barked bush that grows in wet areas. The branches are peeled, dried in an oven and varnished. When the pulp center is pushed out, a tube remains. Besides being used to make beads, the bark is smoked and a salve can be made from the soft green layer under the bark. "They never wasted anything. They used everything," said Mrs. Schofield.

An early mention of the use of beads among the Native people is made in the journal of Father Louis Hennepin in 1673 about the Griffin, LaSalle's trading ship. He describes "collars of white and blue beads, bracelets of little black and white beads, colored glass beads shaped like pearls or little rings and little glass beads."

Glass beads were introduced to the Upper Peninsula in the 16 and 1700's by Europeans to obtain land, furs, good will and "other things considered valuable by the white man," according to INDIAN CULTURE AND EUROPEAN TRADE GOODS. It wasn't until 1760 or 1820 or later that silver and seed beads became popular.

Besides glass beads obtained by trading, beads of clay, chicken, beef and cattle bones and seeds such as apple seeds were used. The round vertebrae of fish were drilled with holes to string with other objects such as shells, acorns or cedar buds or gourd beads which are said to bring good luck.

Carved hooves of deer, bear claws, teeth and dewclaws and horns of deer were used as ornaments.

Designs came from objects in nature and "anything they admired really," said Mike Shaflofe. Today Mike gets his designs from books and his own imagination. He used a common strawberry design for a belt and an eagle of his own design for a wrist band.

Flower designs are common in Mrs. Shaflofe's work. She uses an eight-petaled flower woven on a loom that she said is a Chippewa design. Originally, the patterns were sewn onto leather. Another traditional design is the daisy, hundreds of which she weaves into necklaces.

The Shaflofes, Mary Schofield and Pat Bowden are keeping an art from dying. "That's the trouble, said Mrs. Bowden of beadwork and other old skills. "People are getting away from a lot of that."



BUFFY STE. MARIE

Features

The Corn Spirit

It was spring and the eldest son had come of age. It was now time for him to undergo the ceremony called Ke-ig-u-uh-mow-in, or the time of fasting. Only this could he give his guardian spirit to guide him through life.

A lodge was set up for him away from home where he would spend his seven days without food or water, waiting for his unearthy visitor. The boy entered alone and began his fast. For the first few days he walked on the woods and near the cliffs, gathering ideas which might appear to him in his dreams to come. As he walked, he saw the plants and flowers growing without man's help and he wondered. Some were good for food, some for medicines, some were poisonous. If Gitche Manitou gives us all things, he thought, why must we depend upon game alone for food? For when the game is scarce we go into our sleeping robes with empty bellies. Resolved to think of this he returned to the lodge, faint from thirst and hunger, and lay down.

That evening he awoke to see a tall brave coming toward him from out of the sky. He was dressed in yellow and green.

The stranger said his name was Mondawmin. "I have come in your fasting time with a message from the Great Spirit. He has listened to your thoughts and knows that you wish to give a gift of food to your people that they may not go to their lodges hungry. Arise now and wrestle with me that your wish may be fulfilled."

The young man forgot his weakness. And as he felt the courage rising in his heart, he rose, determined to wrestle this spirit and to gain his ends.

Back and forth they wrestled until at last the stranger drew away. It is enough the stranger said, "Your heart is strong and tomorrow I return for another test."

The next day at the same time and place the green and yellow tall stranger reappeared. This time the youth felt even weaker but rose once more and seized the spirit, attempting to bring him down. But again his heart was stronger than his body and again he stood panting while the stranger spoke: "Tomorrow I will be your last test. Be ready." So saying he again disappeared.

On the third day when the stranger appeared at the same place, again the youth forced himself to rise determined to vanquish his opponent. Across the forest floor they wrestled until at last the stranger drew apart. "You have won," he declared. "Now listen to me closely." Together they entered the lodge and the youth sank to his mat to rest while he listened. "Tomorrow," said Mondawmin, "is the last day of your fast. When your father brings food in the morning, do not eat or tell him of our contest. For I shall reappear once more for the very last time to wrestle. If you win once more, you must pull off my garments of yellow and green. Then you must throw me to the ground and clear a space of roots and weeds. Then bury me in the soft earth. Then you will leave this place, returning only to clear the ground of grass and weeds. If you do exactly what I say, your tribe will know your greatness through which you will teach them."

In the morning the youth's father appeared with food and water. But the youth said, "I must wait until sundown to partake of food."

For the last time the sky spirit, Mondawmin appeared. Now the youth felt superhuman strength flow through him as they wrestled across the clearing. Suddenly the spirit grew limp in the young man's grasp. Remembering all that had been said to him, the youth stripped off the beautiful clothing, then he dropped the spirit to the ground. Next he cleared a path of earth and buried Mondawmin there in the soft earth.

Carefully, thereafter, he tended the grave daily, never speaking of the contest fought there. Finally at the close of summer the youth called his father after hunting and bade him follow. Together they went to the place where the fastings lodge had stood. In its place, in the center of the carefully weeded ground, rose a tall and graceful plant with silken hair, topped with nodding green plumes and bearing golden clusters.

"This is my friend, Mondawmin, the Corn Spirit. No longer we sleep on empty bellies when game is scarce. For the plant here and others like it shall take care of us."

He then showed his father how to strip away the husks, as he had stripped away the yellow and green garments. He then held the corn to the fire until it turned brown. Returning to the family lodge, they all partook of the new food and found it good and together they thanked the Great Spirit for giving corn to the Indian people.

Native American Religions

By Jake R. Osawawanneke Grundy

"Indian religions taught that man was a part of the total universe, and that he had to live and conduct his daily activities in conjunction with the total universe and all living things."

All things upon earth had a purpose in the total system: Those things within the system were to be utilized for basic living needs. It was taught that all things must live in balance with each other. To break balance would be to offend the Supreme Power (or Great Spirit). To disregard the needs of other living things was not to be in balance with the universe.

The Indian did not feel that he had dominion over all living things, but that he had dominion WITH all living things, and all things were considered significant to the existence of that Indian. The Indian religions taught that he was the keeper of the land or temporary landlord. The Indian's relationship with his religion was one that was intertwined with his daily activities. The individual had a direct relationship with the Supreme Being, and he consulted the powers directly through fasting and vision quests that enabled him to seek out his place in the structure of things. The Indian religions required offerings that were sometimes in the form of sacrificial ceremonies. But mainly the individuals were responsible for their actions to the Supreme Being.

There was often a medicine man that represented the religious base, but he or she was directly responsible to the Supreme Power and responsible for staying in balance with the universe.

The medicine men were obligated to pass on their knowledge to others and share their wisdom with members of the society.

The Indian religions did not actively recruit members. They practiced a respect for each person's religion. The religion was not limited to the individual but also included all living things that they became involved with during their daily activities or at various points in their lives.

Indian people educate their children and each other about religion through their daily activities and special ceremonies. These events related not only to daily activities and special occasions each year, but they also related to the Supreme Power and all other living things in the universe.

Each person himself experienced inductions into various components of their religions and they were often guided by those who could share their former experiences.

Medicine men sometimes used their positions as means to reach political goals. The religions were a part of government and they were often consulted by the chiefs. The medicine men, however, were limited in their ability to use religion as a political means because individuals within the tribe responded to their individual visions which were a result of their relationship with the Supreme Power. The medicine men as other tribal members were required to live in balance with the earth.

Use of religion to "rip off," natural resources for a large profit-making enterprise would not be condoned by other tribal members. People were responsive to each other. This included religious leaders and there was no separation between religion and government as they were both responsible to each other.

There were special occasions when various religious ceremonies were held. These were on a daily basis as well as special times of the year. These occasions dealt with societies, intertribal relations and other living things in the universal structure. The religion's strength was based on its relationship with the total environment within which the people lived their vision quests.

These vision quests were partially interpreted by medicine men. As a result of the individual's one-to-one relationship with the Supreme Power, a medicine man or even someone would not be able to dictate religious doctrines to total societies.

A Lesson From Puk-wud-j-i-ness

By ART BUCKWARD

A long time ago when Mother Earth was young, there lived a boy who liked to hunt and fish. The young boy lived with his Grandmother in their lodge near the center of the village.

One day his Grandmother told him they needed food and so the boy went into the woods to hunt. Before long he reached the shore of a beautiful lake and sat down to rest.

Suddenly he began to hear a swishing sound as if someone were coming along in a canoe. He stood up to look and was amazed at what he saw. For in this canoe were very small people, the smallest he had ever seen and they paddled up next to where he stood and then they stopped.

Two little men got out of the canoe with their bow and arrows and they asked the young boy if he would like to trade bow and arrows with them. The boy thought they were foolish and told them that their bow and arrows would be of no use to him because they were much too small.

The little men remained silent for a long time and then told the boy they would give a demonstration. The boy watched in astonishment for when they shot their arrows into the air they went so high they never came down. The little people left in their canoe at a rapid rate.

The boy returned to his village and immediately told his Grandmother what had happened. She became very angry with the boy. She told him, "Don't ever be so foolish again and judge arrows of the Puk-wud-j-i-ness, the Little People, they contained magical powers. Had you been willing to trade, you would have become the greatest hunter in the tribe with the magical bow and arrows."

This is one of the many lessons that the Little People teach our children as they are growing up. For they want children to become wise for when they become elders they will be making decisions that will effect the lives of future generations.

The Birch Tree

One day Winabozo (Nanabozho) was trying desperately to escape the awful anger of the thunderbirds. He had killed some baby thunderbirds and stolen their feathers, for he wanted to make a very powerful arrow. The birds with their thunderous voices and lightning-bright eyes were chasing him. Winabozo ran and ran, trying to find a place safe from the anger of the great birds.

Finally, he crawled into a fallen, hollow birch tree. When the thunderbirds reached him, they knew they could not harm him, for he hid in the tree, which was their child protected him. After the thunderbirds left, Winabozo promised the birch tree that its bark would protect whatever it held.

Prison Group Active

MARQUETTE, MI. — The Native American inmates of Marquette Branch prison have a unique organization called Wasso-Gee-Wad-Nee or Light of the North.

The group, presently with 18 members, has been in existence since 1972 and is affiliated with the Organization of Native Americans of the Marquette Area, (O.N.A.M.A.).

Wasso-Gee-Wad-Nee's purpose is to help Native inmates feel a part of the Indian community and aware of what is happening outside prison life. Also, the group works toward the release of its members. Some of their activities include arts and crafts, films and an annual spring feast. However, this year the spring feast will be postponed until fall.

Elections were recently held for Wasso-Gee-Wad-Nee officers with Carl Cox as chief, Reynaldo Rodriguez, sub-chief, Ho Germain, secretary and Joe Balanos, treasurer.

Scalping The Indian Givers

By ART BUCKWARD

WASHINGTON — The United States made a terrible mistake many years ago when the American Indians a lot of what is considered worthless land to live on. It now turns out that this land has on it—and under it—one-third of all the low-sulphur coal suitable for strip mining, about 35 percent of the nation's uranium and 60 percent of its oil and natural gas.

But the Indians, instead of offering to give the land back to the white man, have formed a Council of Energy Resources and are planning to play hard ball when it comes to leases and mining rights. No amount of persuasion can make the Indians realize that the white man has erred in giving them the wrong land.

A friend of mine went out to talk to an Indian council member the other day.

"He said, 'I come in peace. Many moons ago our forefathers did your tribe a terrible injustice. We gave you land on which you could grow an abundance of animals and crops.'

"Exactly since you were the descendant of these brave warriors we wish to make amends and give you land that really has some value."

"You are very kind, but we are happy with the land," the chief said. "The royalties from our uranium deposits will see us through many a cold winter."

"But mining uranium is so degrading for an American Indian," my friend said.

"We're not going to mine it," the chief said. "We're going to let the white man do that. We're going into stock investment, bonds and real estate. We might even buy a few insurance companies and Boardwalk and Park Place, if they ever get those Atlantic City casinos built."

"But, Great Chief, won't your people be happier living somewhere else besides this vast wasteland of parched earth?"

"Do you know what's under that parched earth? Three or four percent of all the oil reserves in the United States. We're even thinking of joining OPEC and trying to persuade them to raise the price of oil \$15 a barrel."

"But what does Indian want with oil? Your horse and buffalo need fresh water."

"Our Cadillac and Lincoln don't. They have fuel injection and once you put anti-freeze in them they can go without water for a year. Actually, one of our plans is to open a string of gas stations with the brand name Fire Water and start a multimillion-dollar advertising campaign with the slogan 'Put an Apache in your tank. How does that grab you?'"

"Before you make these nasty decisions, O Mighty Chief, let me tell you what we are willing to trade for your grubby reservations."

"I'm listening."

"What would you say if I told you that the United States Government is prepared to make up for the terrible treaties we made with you in the past by giving you in exchange for your land the following: the South Bronx, most of Watts, all the land on the SST approach to Kennedy Airport and part of downtown Cleveland."

"You would do that for the American Indian?"

"It's the least we can do for all the pain and anguish you have suffered through the years."

"I can't give you my answer now because I have to fly off to Washington in a few minutes."

"Where are you going to Washington?"

"I said...

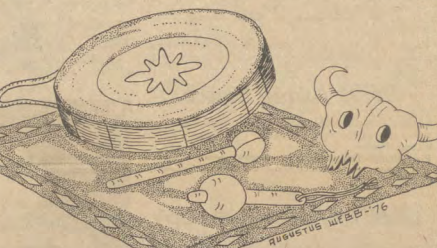
Wasso-Gee-Wad-Nee Light Of The North



Know Your Language

By JAKE R. OSAWAWANNEKE GRUNDY

OJIBWA-OTTAWA	ENGLISH
Kega	Nearly
Nikwan	My neck
Ninadawendan	I need it
Shabonigan	Needle
Wassawon	Nest
Kawesko	Never
Oshkiyayewaan	It is new
Oshki	New
Tibikan	Night
Owendaso-ihiki	very right
Kaw, or kaween	No
Kaween awiya, or Kanawiya	Nobody
Kaween kekoon, or Kawkeoon	None
Kaween kichee, or Kawgojee	Nowhere
Anisha	No reason for
Kaween meenawa	No more
Kaween meenawa	No longer
Nawakwe	Moon
Kewewatin	Northward
Keewetin	Nose
Oshingwan or ojanzhima	November
Kashkadineegizet	No
Nongom	Now
Mashkikeewikwe (plural Wuk)	Number
Pgan (plural Lik)	Nurse
Niwewatam	Nut
Pankwagooesie	October
Amneewawana, or goosha	Of course
Opichinawean	He offends
Onishkiman	With words
Miwetzi	He is offended
Namingim, or moozhak	Often
Ayapee	From time to time
Kete	Old



The Lake Serpent

A long time ago a young girl lived on Manitoulin Island. She had no parents and she lived with another family in her clan. The people she lived with were wicked and often mean to the beautiful girl. One day they told the girl that they were all going on a long trip across the water to gather strawberries.

The next day they arrived at a distant island and all day long they picked strawberries. At night fall the girl looked up and discovered that she was left on the distant island all alone. She cried herself to sleep. In the morning she was awoken by a voice. It was Nanabozho, and he told her to cut down some willow branches. He then asked a lake serpent to bring the girl back to her island. They started on their trip, the girl on the back of the serpent and whenever he would begin to submerge under water the girl would tap his head with a willow stick and he would remember that he had a passenger.

A short ways before they arrived to Manitoulin the girl and the serpent ran into a storm. The serpent became frightened and threw the girl off his back and he swam away. Luckily for the girl she was close enough to shore and was able to make it to land. When she returned to her village during this great storm, all of the villagers were amazed.

They could not imagine how she could have possibly gotten back to the island. But she remembered a lesson she had learned from the Puk-wud-j-i-ness about not always telling everything one might know. Remembering their words the girl did not tell the villagers about her assistance from Nanabozho. She chose instead to remain silent. Ever since her return to the island the girl was treated with the greatest respect, for the villagers believed that she held magical powers.

This is another lesson that the Little People, the Puk-wud-j-i-ness taught to children. One does not have to tell everything they know and they should know when it is appropriate to remain silent.



Minorities Recruited

As this "Great Society" moves into the 21st Century, it brings with it a myriad of social ills, still sadly unresolved despite the dreams, promises and programs attendant with the past several decades.

Indeed, generations have been born, lived and died without any real remedies being found for a multiplicity of problems across several dimensions—health care, employment, education, housing—to name a few. These same problems, when faced by this country's minority populations—i.e., Black, Native American, Chicano, Asian, etc.—take on a disproportionately critical meaning. Health care becomes inadequate health care; employment becomes unemployment-underemployment; education becomes mis-education; housing becomes inadequate housing for some and residential segregation for many.

It is often agreed that "they" (meaning minorities) do have problems. It is seldom agreed, or even discussed, that "they" need to begin to bring about a marked social change of the existing order—a force that is powerful and so strongly based that it will bring about those most elusive—yet necessary elements—the dream, always deferred, finally at hand and/or social and economic equality and/or survival of minority people.

There are many minority people who see the way—which can envision change—but lack the necessary vehicle by which this change can be brought about. Many have sought training in the social sciences, hoping to find the "right" program to give them the tools necessary to begin to make the "Great Society" great.

If this sounds like you, and if you are interested in a Ph.D. program whose particular emphasis is one which would lead to altering the fate of minority groups in today's society by meeting head on some of these survival issues, your next step could well be to investigate the Ecological Psychology program at Michigan State University.

It is a program of a new perspective—combining social action and experimental methodology into a meaningful and relevant new career for psychologists. It is one which provides solves for groups as opposed to problem solving for individuals thru research conducted in the "real world."

Additionally it is a program that has attained considerable national recognition for its uniqueness, innovation and relevancy to the needs of minorities.

If you think you'd like to become a "force" for creating change contact: Minority Recruitment Committee, Ecological Psychology Department, Department Olds Hall, Michigan State University, East Lansing, Michigan 48824.





Poetry of AMERICAN



A time For Us

A Time For Us
Time passes, like clouds swiftly
moving above us.
For the young or the old,
they stop for neither.
So we grasp what we can,
which we were given from day to day.
And return to past memories
and future promises to behold.
Many times I have asked myself,
why the colors of Indian Summer
may blend together
When not the Mother Earth's children?
And it seems to me,
It has not been,
Not now,
Or will it ever be,
That people will smile,
At one another.
But life goes on,
And it is a struggle to endure
some of lifes tragedies
which can make two as one.
As it could make,
One of you and me.
Morning Bird

A Mother's Ode

I am afraid—
afraid to give birth,
to this child of my dreams.
For what do I have
to give him?
Mother Earth?
She has been stolen from us,
raped and tortured.
Pride?
They will take him
to a white school,
and teach him lies,
that will make him ashamed.
Love?
What if they take him
from me,
as they have so many,
I will give him respect,
and love for our
Mother Earth.
I will give him life,
with courage.
So as to give him
courage to love,
what is true,
for he will need that,
to protect himself
and our Mother Earth.
Nita

Life After Death

Life After Death
Lately I have walked
Among the white world
Blending too deeply
Feeling crushed
And so rushed
Thinking I would die
Having no time for me
I was not free
But then I started to meditate
To escape
And then I could hear
The beauty,
Of the everlasting drums,
Pumping through my veins
And I could see myself again
Dancing in the arbor
Feeling my heart pump
To the rhythm of the drums
Morning Bird



Baby Laughter

I dreamt last night
Of baby laughter
And bright red blankets.
And an ashwood cradleboard,
Above us dangling.
Covered with yellow leather,
Filled with a soft brown life,
And bright black eyes
I was loving you,
and loving you.
Nita

Our Women,
They are our Strength,
For like holy Mother Earth,
They caress and guide us,
Touching us with love.
Their womanhood
We respect,
For they cradle
Our Nation.

Soft Indian Woman

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

Oh Daughter

Oh daughter,
Mother of unborn generations.
What will your children
Be born into?
What will be left
For them to love?
What will the earth,
Say to you?
Nita

Seasons

Fields of wheat weaving patterns in the summer sun
Bees flitting from flower to flower gathering nectar
A rainbow—its many colored lights spanning horizons—a
symbol
of a covenant
Corn with its silken tassels dusted with pollen
Pumpkins brushed with gold
Soaring birds making shadows
Snow covering mountain tops with its mantle of white
The sound of bells in the distance as shepherds tend their flocks
under starry skies
Sleep being pushed aside by rain filling streams
rushing onto rivers, overflowing
Daffodils, carpets of grass merging
A unicorn raises its head, pauses for a moment
then slips into the mist
a vision perhaps?
The splendor of creation, ever changing, rebuilding,
renewing,
Finger prints of the Master

Ruby S. Burns

