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The Nishnaubé News

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

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

Vol.6, No. 2 | May 1978 | Marquette Michigan

News Briefs

Act Indroduced

Senator Abourezk introduced a bill (S2712) March 9 which would require all Federal agencies administering programs and services for Indians to provide an annual report to Congress. Information in the reports would be used in evaluating the effectiveness of Indian programs, the efficiency and fiscal accountability of the agencies and the fluctuating status of Indian lands. In addition, the bill would require that a comprehensive needs assessment be done every 5 years so that the Congress could evaluate the unmet needs of the Indians throughout the country. The bill would also establish a Federal Interagency Council on Indian Affairs to coordinate Federal Indian programs, policy, and budgetary planning. Abourezk said that the lack of information in the past about Indian needs and programs had severely hampered the Congress.

Calendar Published

The 1978 calendar of Indian fairs, exhibits, ceremonials, dances, feasts and other celebrations is now available.

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

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

The calendar may be obtained for $2.25 from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. The stock number is 024-002-00062-4.

Eskimo Hunting

ALASKA — The state of Alaska has recently requested that the federal government waive a five-year moratorium on sport hunting of polar bears, and eight other species of marine mammals. This would end the exclusive right now held by Eskimos to harvest all nine species.

In 1972, the federal Marine Mammal Protection Act stated that polar bears and other sea mammals were diminishing rapidly. Most wildlife authorities, however, now agree that the polar bear and other protected marine mammals in Alaska are doing very well. Some are approaching the maximum populations that their habitats can support.

Thus, Alaska Fish and Game Department officials argue that the moratorium should be lifted. State and federal officials agree that the transfer of authority would make Eskimo hunters subject to state regulation which would restrict the hunting of these mammals. Presently, Eskimos are free to hunt and kill ocean mammals without limit, so long as it is done to maintain their traditional lifestyle of subsistence hunting and fishing.

State management would limit each Eskimo hunter to one polar bear per year and the taking of females and cubs would be prohibited.

The Eskimo has fished and hunted the polar sea around Alaska without depleting wildlife stocks for thousands of years. It is a culture that has functioned successfully for a long time.

Study Published

The Bureau of Indian Affairs has published a study of Indian Tribal courts done by the National American Indian Court Judges Association.

The 200-page book, Indian Courts and the Future, provides basic information about reservation judicial systems, considers the role of the courts under current policy of Indian self-determination and discusses future needs.

As current issues the book deals with state jurisdiction, the Indian Civil Rights Act, comity-full faith and credit, jurisdiction over non-Indians (prior to the recent Supreme Court decision), and prosecution of major crimes in Indian country.

An evaluation of the strengths and weaknesses in the present court systems is included, together with model standards and a five-year plan for support of Indian courts.

The BIA plans to distribute copies of the book to appropriate tribal and Federal officials. A limited number of copies will be available for attorneys and others who may have special interest in the tribal courts.

Requests should be made to the Bureau of Indian Affairs, Attn: Judicial Services Officer, 1951 Constitution Avenue, N.W., Washington, D.C. 20245.

Natives Tested

The University of California (UC) has used hundreds of Native American children in medical tests for years without obtaining consent, according to recent charges by a Los Angeles-based patient rights group.

The group is investigating information that from 1967-1974, the UC system used Indian children in boarding schools for painful and potentially dangerous medical tests.

According to the Institute for Medical Ethics, the researchers took blood samples from the children and scraped each child's eyes with a spatula, an intensely painful procedure.

Children found to have trachoma, an eye disease, were placed into two groups. One received medical treatment, the other did not. Children in the one group went untreated even though trachoma can lead to blindness or other serious eye problems.

The researchers also tested a number of drugs on the children even though the medication was known to have serious side effects, such as producing Stevens-Johnson syndrome, a potentially fatal skin disease; kidney failure; nausea; vomiting, and eye trouble.

Parental consent forms were not obtained until 1972-73, and even then were only available in English.

Trial Delayed

Illness of Judge Noel P. Fox has interrupted the Indian fishing rights trial taking place in U.S. District Court in Grand Rapids. The trial involves the federal governments contention that Indians are entitled by terms of 19th century treaties to fish in Great Lakes waters of Michigan without observing state fishing regulations. Defendant in the case is the state of Michigan. Filed in 1972, the case involves claims by two Upper Peninsula tribes-the Bay Mills Indians and the Sault St. Marie Chippewas-and the U.S. government that fishing rights were guaranteed to the Indians to perpetuity by terms of an 1836 treaty. Chippewa and Ottawa tribes under that treaty turned over the eastern half of the Upper Peninsula lying north and west of a line running from Grand Rapids to Alpena. In exchange, they were awarded fishing rights in the area involved. The state contends that treaty terms provided a cutoff date for the fishing rights which has long since passed. The federal government is taking the position in the suit that Indians not only may fish without regard to state laws on the waters involved, but also are entitled to exclusive fishing rights on certain Great Lakes waters and priority in fishing on other waters.

Religious Freedom Act Passed

WASHINGTON, D.C. — The U.S. Senate has unanimously passed Senate Joint Resolution 102 on American Indian Religious Freedom which guarantees American Indians, Native Alaskans and Native Hawaiians the right to practice their traditional religions.

The resolution guarantees Native Americans access to religious sites, use and possession of sacred objects and the freedom to worship through ceremonial traditional rites.

Furthermore the Resolution calls for the President to direct Federal agencies whose duties affect Native American religious practices to evaluate their policies and make changes where needed to insure that Native American religious and cultural rights are protected. The resolution further directs the President to report back to Congress one year after approving the Resolution with the results of his evaluation, including any changes that were made in administrative policies.

The joint resolution was introduced late last year by Senators Abourezk, Humphrey, Kennedy, Inouye, Gravel, Matsunaga, Hatfield, Stevens, DeConcini, Goldwater and Bartlett. Similar legislation, H.J. Res. 738, was introduced earlier this year in the House of Representatives.

Senator James Abourezk (D-S.D.) stated that: "I'm delighted with the prompt and unanimous action by the Senate in passing this resolution, which is vital to the survival of Native American religions. It's passage puts the U.S. Senate clearly on the record as supporting the basic right of Americans, regardless of race or creed, to practice religion as they see fit."

Abourezk noted that he was prompted to introduce the Resolution after receiving numerous complaints from Native Americans that despite the freedom of religion guarantees in the Bill of Rights and the 1968 Indian Civil Rights Act, they were still frequently prevented from freely observing their religions largely because of Federal and to a lesser extent, state, policies and regulations.

Basically well-intentioned laws designed to protect the environment have prevented Native Americans from entering sacred areas and cemeteries on lands owned by the Federal government. Native American religious practices also have been hampered by laws which prevent the possession of substances such as certain herbs and feathers — substances regarded as vital sacraments in native religious rites. There have also been numerous complaints of interference by outsiders at ceremonies which require strict isolation.

"I'm hopeful this resolution will once and for all prevent interference with Native peoples' religious freedom," Abourezk said. "America does not need to violate the religions of her native peoples. There is room for and great value in cultural and religious diversity. We would all be poorer if these American Indian religions disappeared from the face of the earth."

Carter Signs Sioux Land Claims Bill

WASHINGTON, D.C. — President Carter signed into law a bill on March 14th that permits the United States Court of Claims to decide whether the United States unconstitutionally acquired more than seven million acres in South Dakota's Black Hills from the Sioux Indians. If the court rules in favor of the Sioux, the Government will have to pay the Indians about $105 million, which includes interest for the land.

The measure was introduced by Senator James Abourezk (D-S.D.) during the 94th Congress, was passed in the Senate in August, 1976, but died in the House. Abourezk reintroduced the amendment on March 1, 1977, it was again approved by the Senate but failed to pass under suspension of the rules in the House last September. Last month it was approved by the House.

"A settlement between the U.S. Government and the Sioux over the treacherous takeover of the Black Hills is literally a century overdue. Since 1975, a legal technicality has held up long overdue review of the monetary settlement," said Abourezk.

Even though the U.S. Court of Claims in 1975 observed that a more ripe and rank case of dishonorable dealings will never, in all probability, be found in our history, the court felt obliged to sustain a 1942 court decision dismissing the claim because of the legal technicality known as res judicata. The amendment the president just signed calls for a new review of the claim based on the merits of the case without regard to that technicality.

The history of this case goes back to 1877, when, after gold was discovered in the Black Hills and white settlers entered the area in violation of the 1868 treaty, Congress attached a "sell or starve" rider to an appropriations bill which called for cutting rations to the Sioux unless they agreed to sell the Black Hills.

A statement from the February 9, 1978 Congressional Record by Rep. Mo Udall (D-Ariz) gives further background to the case:

The Sioux still refused to sell. In 1877, by the act of February 28, 1877 (19 Stat. 254), Congress unilaterally took the Black Hills, comprising 7,345,157 acres, from the Sioux in direct violation of the treaty provision requiring the consent of three-fourths of the adult male members of the Sioux.

Until 1946, the judicial tribunals of the United States were closed to Indian tribes seeking a redress of grievances against the United States. The only avenue open was a petition to the Congress to permit the tribes to present their claim to an impartial tribunal. During the years following 1877, the Sioux repeatedly sought such relief.

Finally, in 1920, Congress passed a special jurisdictional statute permitting the Sioux to bring their claims against the United States before the Court of Claims. The Sioux filed, among other claims, the claim for the wrongful taking of the Black Hills. Twenty-two years later, the Court dismissed the Black Hills claim with a muddled, confusing opinion. Sioux Tribe v. United States, 97 Ct. Cl. 613, cert. denied 318 U.S. 789 (1943).

It is hard to decide whether the court dismissed the claim on the merits or for lack of jurisdiction under the jurisdictional act.

In 1950, the Sioux refiled this claim with the Indian Claims Commission, established in 1946. In 1973, the Commission ruled that the United States had taken the Black Hills from the Sioux in violation of the fifth amendment of the Constitution and that the Sioux were entitled to an award of $17,500,000 plus 5 percent simple interest per annum from the date of the taking. The Commission rejected the defense of the United States that the 1942 decision of the Court of Claims was res judicata, one, because the United States failed to properly plead the defense as required by the rules of procedure and, two, that the 1942 decision was not res judicata because it was a dismissal for lack of jurisdiction and not on the merits.

The United States appealed the Commission decision on a fifth amendment taking to the Court of Claims on the grounds that the 1942 decision was res judicata. After stating that "A more ripe and rank case of dishonorable dealing will never, in all probability, be found in our history..." the court upheld the defense of res judicata with respect to the fifth amendment taking claim.

. . .Mr. Chairman, it is said that justice delayed is justice denied. The Sioux have petitioned for 100 years for justice and for their full day in court. That justice has been denied for 100 years. If the Court of Claims is right when it says that "A more ripe and rank case of dishonorable dealing will never, in all probability, be found in our history...."

YVONEE WANROW

No Justice In Court

SPOKANE, Wash. — On August 12, 1972 a Colville Indian named Yvonne Wanrow killed William Wesler and wounded another man in an effort to protect herself and her children.

On Mothers Day, 1973, a Spokane, Washington jury convicted Yvonne, and she was later sentenced to 25 years in prison. Six years later, she is still waiting for Washington State Supreme Court decision that will determine the future of her life and the lives of her children.

Facts about the case:

In the afternoon of August 11, 1972, William Wesler, a 62-year-old white neighbor, had threatened Yvonne's 9-year-old son and her babysitter's (Shirley Hooper) young daughter.

That morning Wesler was identified by Hooper's 7-year-old daughter as the man who, months earlier, molested her, giving her venereal disease.

On Friday, the day before the incident, after Wesler had come to her house, Shirley Hooper requested protection from the police. She asked for Wesler's arrest but the police said, "We can't until Monday morning." They advised her, in the meantime, to scatter handfuls of flour under her windows to help identify anyone who tried to break into the house.

On the night of August 11, Yvonne Wanrow, Shirely Hooper and their children were together for protection. The women, still fearing Wesler threats on the children, asked Yvonne's sister and brother-in-law to join them.

The adults didn't go to sleep that night. They stayed up, talking and watching for any possible prowlers, while the eight children slept.

At 5 a.m. the morning of August 12, when Wesler, drunk and nearly incoherent, entered the house, Yvonne believed he was breaking in. In the panicked situation, she shot and killed him. One bullet also struck and wounded Wesler's drinking companion, David Kelly.

Yvonne is a 5'4" woman, whose leg was still healing from a break. William Wesler was 6'2".

An autopsy revealed that Wesler had an alcohol level of .27 percent in his blood. A level of .10 percent is the amount at which legal drunkenness is presumed.

An emergency number was called. Yvonne got on the phone and described the situation to the police. This conversation was taped without her knowledge.

Spokane Prosecutor Donald Brockett made the decision to try Yvonne Wanrow. She was charged with felony murder and first degree assault. At the trial, the tape recording played a central role in convicting her. The all-White jury apparently believed the prosecutor's argument that on the tape she did not sound sufficiently "hysterical" to be innocent.

On January 7, 1977 the Washington State Supreme Court reversed Yvonne conviction, based on the facts:

1) That the tape recording of Yvonne's voice, made by the police was admitted in violation of a Washington State statute prohibiting such use and

2) That the instruction to the jury on self-defense was improper.

The instruction failed to direct the jury to consider Yvonne's actions from her perspective, at that moment, including how she felt as a woman. This decision is the first of its kind in the country. It gives women a better chance of having their actions judged by a non-sexist standard. This ruling has already been used as a legal precedent in other similar cases.

Spokane Prosecutor Donald Brockett could have dropped the charges after Yvonne won her appeal in 1977, but instead he insisted on another trial. This was scheduled for October, 1977, but was postponed when the Washington State Supreme Court agreed to hear appeals on the constitutionality of Yvonne's felony-murder charge.

Under this charge the prosecutor only has to prove that she was in the process of committing the felony of assault on Wesler, and that as a result of that assault, he died. They do not have to prove she had and intent to kill. Washington is one of the few states that still accepts the constitutionality of the felony-murder charge.

On March 13, 1978, Yvonne Wanrow faced the Supreme Court of Washington arguing the constitutionality of her charges of felony-murder. If the decision is favorable (that her charges are unconstitutional) the state prosecutor holds the power to either drop the charges against Yvonne or bring her to trial again. The justices may not arrive at a decision for six to eighteen months. However, the fact that they postponed her trial and agreed to hear these arguments represents a hopeful victory for Yvonne's freedom.

When Yvonne appeared before the justices, the courtroom was filled with supporters. Those unable to find space inside gathered in a circle outside, listening in a silent vigil to Native American drummers. Immediately after the hearing, a rally was held in the same place with Yvonne, her lawyers and others speaking to the large group.

Yvonne's trial took place during the seizure of Wounded Knee, South Dakota, in 1973. This heightened the tensions in the court. If she is retried, the trial will take place in the midst of a fishing rights controversy and a growing anti-Indian backlash movement. This may create a similar atmosphere in the court.

For more information on the court trial of Yvonne Wanrow write: Yvonne Wanrow Defense Committee, 1206 Smith Tower, Seattle, Washington 98104.

First Indian Treatment Center

The world's first Indian owned, Indian operated facility for the treatment of chemical dependency is being built on the Fond du Lac Reservation in northeastern Minnesota.

Elwin J. Benton, administrator of the center, reported that construction began on March 8 and the facility is scheduled for completion by August 1, 1978. It will accomodate 58 patients and Benton said plans are for eventual expansion of a 60-bed capacity plus a detoxification unit.

"Many Indian people who work in the field of chemical dependency treatment believe that including the philosophical and spiritual aspects of Indian culture with conventional techniques will greatly increase the effectiveness of treatment of Indians who suffer from alcoholism or other drug abuse problems," said Benton, a nationally recognized authority in the field. Benton is an enrolled member of the Minnesota Chippewa Tribe, a consultant to the National Institute of Alcoholism and Alcohol Abuse (NIAAA). He is a former executive director of the Minnesota Indian Affairs Board and he developed and directed an Indian alcoholism counselor training program at the University of Minnesota-Duluth (UMD).

The treatment center is being built with money provided by the Minnesota Legislature at a site provided by the Fond du Lac Reservation Business Committee. It is about 30 miles from Duluth, 10 miles from Cloquet and 1½ miles from Sawyer on the reservation.

Mash-Ka-Wisen (the Ojibwa phrase for "Be strong; accept help") is operated by Minnesota Indian Primary Residential Treatment Center, Inc., a non-profit corporation fermed in January, 1977, for the express purpose of running the facility. Directors are six tribal leaders representing the Minnesota Chippewa, the Red Lake Reservation Band of Chippewas and the Sioux, the three tribes with reservations in Minnesota.

Directors are Darrell (Skip) Wadena, White Earth Reservation Business Committee (RBC) chairman, the president of the non-profit corporation; Roger Jourdain, chairman of the Red Lake Tribal Council; Hartley White, Leech Lake RBC chairman; Gary Donald, Bois Forte RBC chairman; William Houle, Fond du Lac RBC chairman; and Iola Columbus, former chairman and present member of the Lower Sioux Tribal Council.

Court Limits Tribal Powers

WASHINGTON, D.C. — Indian tribes do not have the legal power to prosecute non-Indians for crimes committed on tribal reservations, the Supreme Court says.

The Supreme Court overturned an appeals court decision that the Suquamish Indians, a tiny tribe with a reservation near Seattle, Wash., could arrest and try non-members of the tribe who live on the reservation.

There are 127 court systems with criminal jurisdiction on Indian reservations and 33 have claimed to extend that power over non-Indians. Twelve other Indian tribes have ordinances to permit the assumption of criminal jurisdiction over non-Indians.

The Indian tribes, like the Suquamish, contend they have such power by reason of their national sovereignty.

Justice William Rehnquist, writing the recent 6-2 ruling, said Congress has never expressly granted Indian tribes such powers.

Rehnquist said: "By submitting to the overriding sovereignty of the United States, Indian tribes...necessarily give up their power to try non-Indian citizens of the United States except in a manner acceptable to Congress" and that the Indian forfeited all sovereignty in signing treaties that place them under the protection of the United States."

The two dissenters, Justices Thurgood Marshall and Chief Justice Warren Burger, argued that the power to enforce law and order on reservation lands was an integral part of the tribes original sovereignty. They believe that the Indians have the power to try and punish anyone who violates tribal law on the reservation.

The case involved the arrests of two white men, Mark D. Oliphant and Daniel B. Belgarde.

Oliphant was charged with assaulting an officer and resisting arrest during a disturbance at a ball park in August 1973 on the reservation. Belgarde was accused of reckless driving on Oct. 12, 1974.

The Susquamish have about 50 tribal members on the reservation at Port Madison on Puget Sound. The rest of the nearly 2,900 persons on the 7,275 acres of land are not tribe members.

The case has caused a division among public officials in Washington. The Carter administration argued in a brief filed by the Justice Department that Indians should have exclusive jurisdiction over minor offenses on their lands. Former Washington Gov. Daniel Evans had urged the Supreme Court to grant Indian tribes jurisdiction over non-Indians while Washington Attorney General Slade Gorton urged the justices to take the opposite course.

The Oliphant case has created a state of "legal limbo" for tribes enforcing tribal ordiances against non-Indians.

Testimony at recent Senate hearings on the Tribal-State Compact Act revealed that one tribal law enforcement officer had been himself arrested on charges of false imprisonment after he had arrested a non-Indian on a reservation.

In a statement released immediately following the decision of the U.S. Supreme Court, Interior assistant secretary Forrest Gerard said:

"I am disappointed by the Supreme Court ruling March 6 that Indian tribes do not have criminal jurisdiction over non-Indians on reservations."

"However, the Supreme Court did not consider or decide the issue of whether tribal courts may exercise civil jurisdiction over non-Indians."

In a memorandum to Bureau of Indian Affairs field officers, Gerard wrote: Your decision on approval of ordinances or resolutions aserting only civil jurisdiction over non-Indians should not be affected by this decision."

Gerard instructed BIA field officers that tribal ordinances or resolutions asserting tribal criminal jurisdiction over non-Indians must be disapproved. The memo also gave directions, in accordance with the ruling, for BIA law enforcement officers.

Gerard said that he would continue to work with the tribes, other Federal agencies and state and local governments to try to provide full protection against crime for all persons on the reservations.

The Nishnawbe News

Published periodically by the Organization of North American Indian Students (ONAIS). Non-Profit Organization Postage Paid at Marquette, Mich. 49855. Send Change of Address forms, editorial and advertising copy to Editorial Offices, 141 University Center, Northern Michigan University, Marquette, MI. 49855.

Advertising rates: $2 per column inch. Special rates for quarter-page ads or larger, and for ads placed on a regular basis. Information on special rates sent on request.

Subscriptions by donation only. Suggested: $.50 per issue; $5 per year in USA; in Canada, $6; Foreign, $10; Special rates for multiple orders.

Publication of the Nishnawbe News depends on funding available. ONAIS will assume no liability if publication ceases due to lack of funding.

Supportive Services offered by The Office of American Indian Programs, Robert Bailey; Director, Rosemary Suardini; Assistant to the director.

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Letters

Custody Lost

Editor, Bezon:

I have a 9-year-old son "Daniel Rodda" who lives in the town of Ishpeming, Michigan. I just lost a custody hearing in Marquette County (Probate Court) Marquette, Michigan on April 14, 1978. Why did I lose? Because the white people again and again did bring up my past record (police record) also the fact that I'm not white helped them also!

So it's the old story again and my ex-wife is white and so she can have custody of a 9-year-old Indian boy. I'm Indian and can't even get my son. A white woman raises an Indian boy, so he'll never know about his Indian people and history, plus he will be around white people all his life!

Oh the court helped me a lot, I'm a poor Indian so they gave me a court appointed attorney to make sure I lost my son.

So as you can see I need help! Please print this letter in the 'Nishnawbe News' and just maybe some good "Civil Rights Attorney" up in Michigan will read this and offer to help me out!

I don't get paid for my work in the "American Indian Defense" but I might be able to pay some thing to an attorney.

I think some one out there would be willing to help me get my 9-year-old son, so I can bring him up Indian!

I'm half Creek Indian and French.

Anyone willing to help me can contact me at the address below.

In the struggle for rights,
Stewart Rodda
P.O. Box 324
Greensburg, IN 47240

Information Needed

DEAR EDITOR:

I am writing an appeal for help in locating my twin sons. My sons were born in Pontiac General Hospital, June 28, 1953. Their names are Charles Edward Burr and Frederick Christopher Burr. They were adopted out in 1953 when they were three or four months old. Their last known address was in Oakland County and they are around that area as yet as far as I am told.

It is urgent that I locate them. Help me if you can in any way, it would be deeply appreciated. Anyone with information of the twins please contact me, Mrs. Betty Wolfinger, P.O. Box 505, Mt. Clemens, Mich. 48043.

Yours Truly,
Mrs. Betty Jean Wolfinger

MICHIGAN COMMISSION ON INDIAN AFFAIRS

MEETINGS SCHEDULE 1978

OPEN COUNCIL MEETINGS

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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Ruppe Proposes Fishing Regulations

TRAVERSE CITY, Mich. — U.S. Rep. Phillip Ruppe says he'll introduce a bill in the house later this month calling for Federal intervention in the continuing dispute over Indian fishing rights in the Upper Great Lakes.

Expansion of the Great Lakes fishery through an enlarged hatchery program will be the centerpiece of the proposed legislation.

Ruppe outlined the basics of his bill in a recent speech before the Traverse Area Sport Fishing Association in Traverse City.

Because of lingering court suits and increasing tension between Indian and non-Indian fishermen, Ruppe called a Congressional hearing in Petoskey early this year. As a result of the testimony gathered at that hearing, Ruppe decided some form of federal involvement would be required to find an equitable solution for all Great Lakes fishermen.

"I do not generally favor a federal solution to a state problem where state's jealousy guard against any intrusions," Ruppe said. "But concerns raised at the hearings about the inability of the courts and the State of Michigan to resolve this matter led me to reconsider my position on a federal role in this fishing problem."

Ruppe told the fishermen that the days of treating the Great Lakes as an inexhaustable source of fish are over, and threats to the new multi-million dollar recreational fishery-whether by gill nets, sea lampreys, or over-exploitation can only be perceived as a threat to the whole recreational fishing program.

Maintaining that Congress would never accept abrogation of established treaties, Ruppe's bill would provide for statutory recognition of certain Indian treaty court decisions, but also is designed to avoid potential negative effects of court decisions on recreational fishing. The fundamental approach will supposedly offer an opportunity to live up to treaty obligations to Indians and at the same time substantially improve the recreation industry.

The first draft of the legislation includes the following provisions:

- Designates Whitefish Bay and the lower part of Keewenaw Bay as reservation waters managed by reservation Indian tribes.
- Provides a 5-year transition period in which Indians would be entitled to take certain quantities of Lake Trout and Whitefish.
- During this five year period Michigan would modify its commercial fishing program so that at the end of the period, Indians would be entitled to 50 percent of the commercial licenses made available by the state for fishing in Michigan waters.
- Except for reservation and set-aside Indian waters the State of Michigan would have management and law enforcement responsibility.
- A detailed research program under a suitable commission would be established to determine the optimum sustainable yield of Great Lakes fishery.
- A hatchery program would be started as quickly as possible following enactment to begin the enlargement of the fishery. In addition $50 million would be made available over a 5-year period for this purpose.
- A substantial monitoring program would be established to provide a sound basis for management of the Great Lakes fishery in future years.
- A special Ottawa-Chippewa Indian heritage preservation program would be established in conjunction with Pictured Rocks National Lakeshore.

Ruppe stressed that there could still be some changes in his legislation before it is introduced. He plans to speak to various groups and individuals interested in this legislation before submitting the final version.

Career Day For Students

MARQUETTE, Mich. — Did you ever wonder what you were going to do when you get older? Are you going to be an auto mechanic, brain surgeon, butcher, baker, or candlestick maker? Young people are inevitably faced with these questions.

On Tuesday, May 16, Indian junior high and high school students had the opportunity to learn about careers from Indian role models representing a variety of professions.

Native Americans working in law, art, health, education, social service, skilled trades, and job placement spoke about their respective professions as well as the training and education needed for a specific career.

Mrs. Loretta V. Metoxen, Director of the Native American Program at Lakeland College in Wisconsin, was the keynote speaker addresing the importance of career planning.

American Indian Student Career Day took place at Northern Michigan University and was sponsored by the NMU American Indian Program and the Michigan Commission on Indian Affairs. A special thanks is extened to the Dow Chemical Company for their support of the program.

In April, a similar program was held at Michigan State University in which over 450 Title IV, Part A students participated. The South Eastern Michigan Indians, Inc., sponsored a Native American Career Day on May 17 for students in Wayne, Oakland, and Macomb counties.

Amendments For H.B. 6247

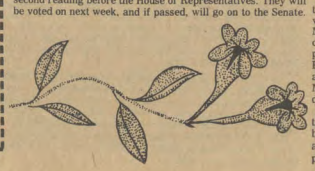
LANSING, Mich. — In response to a request by Governor Milliken, the Michigan Commission on Indian Affairs in conjunction with Rep. Jackie Vaughn's (D-Detroit) staff undertook a study to determine the effectiveness of H.B. 6247, TUITION WAIVER FOR NORTH AMERICAN INDIANS. In it's present form, H.B. 6247 provides free tuition at public state community or junior colleges and public colleges and public universities for Native Americans who are full time students, legal residents of the state for not less than 18 consecutive months, graduates of a high school, and who are not less than ½ quantum blood Indian. It was discovered that since its enactment in 1976, 253 students have taken advantage of this bill.

Deciding that the bill could be made more effective to increase eligibility for more students, the Commission on Indian Affairs held a committee meeting on May 3 to discuss proposed amendments of the bill with interested groups and individuals. The amendments are:

1. Reduce eligibility from ½ blood quantum to ¼ blood quantum
2. Residency from 18 months to 12 months
3. High school graduate to G.E.D.
4. To include part-time and summer students

The proposed amendment raising the most concern was that of changing the eligibility from ½ blood quantum to ¼ blood quantum. The reason being that more students would become eligible, and the colleges and universities would have to pay the extra expense out of their own budgets. Vaughn's committee brought this up at a recent session with the Colleges and Universities Appropiations Committee, who, with the exception of Lake Superior State College, gave their unanimous support of the proposed amendments.

At the present time, the proposed amendments are in the second reading before the House of Representatives. They will be voted on next week, and if passed, will go on to the Senate.



Then And Now

Native American Health Services

By CHARLES COLCORD

The ancestors of present day Native Americans lived in what may well have been one of the healthiest environments in the entire world. Early White travelers to America remarked upon the purity of its air, its waters and its soil, and this came long after the destruction of the ecology by the Whites was well under way. Early writers tell of the abundance of fruits and game, of flights of carrier pigeons which darkened the sky for hours, and of endless herds of buffalo which roamed the western plains.

Early writers also remarked on healthy and serene lifestyle which the Native Americans enjoyed. Columbus himself spoke of it, "As soon however, as they see that they are safe, and have laid aside all fear, they are very simple and honest, and exceedingly liberal with all they have; none of them refusing anything he may possess when he is asked for it, but on the contrary inviting us to ask them They exhibit great love towards all others in preference to themselves; they also give objects of great value for trifles, and content themselves with little or nothing in return."

Not only was their environment healthy and clean, their lifestyle peaceful and full of plenty, but they were free from most contagious disease known to the White man. Many tribes were decimated by White-introduced contagion before the first literate White man had come among them. Such for example, was the fate of the coastal tribes of Massachusetts who were swept away by smallpox four years before the Pilgrims landed. This disease is believed to have been introduced by White seamen who abandoned their shipmates ill with smallpox by putting them ashore to die. Native Americans discovered them and endeavored to aid them, with tragic results. It is interesting to note the response of the Whites to this epidemic. It is a classic example of White callousness and hypocricy. John Elliot, known by the title of "Apostle to the Indians" regarded the pestilences brought by the colonists as a special manifestation of the goodness of God. He wrote: "In the year 1663, it pleased God to visit the colonies of Plymouth with a pestilential fever whereby great numbers of the Indians suddenly were taken away and the country almost depopulated, by which occasions way was made for the English in their weak condition to settle peacefully among them." Similar sentiments were voiced by the Reverend Cotton Mather, perhaps better known for his witch hunting activities.

The Native American system of health protection and disease curing seems to have been a blend of what students of medicine have agreed in calling primitive religion and science. Among Native Americans, the performance of healing was religious, while the knowledge applied in these processes was scientific. And yet, where the action of the herbs, if not other substances, was mechancial or chemical, there was always the dependence upon the spiritual power of the healer...Still, there was a certain element of hard-headed and non-magical experimentation blended together in the development of these herbal cures. The observation of repeated success with some remedies, and failure with others had not escaped the attention of the Native American doctor. And the efficancy of their method is shown by the fact that there was much borrowing...on the part of colonial Whites from the Native Americans...

Failure to obey the laws of nature was the reason most frequently cited by Wi-tapanoxwe, famous medicine man of the Lenni Lenape. He said, "In ancient times there was but little sickness among the Indians. The Delaware were greatly blessed because we always kept up our ceremonies and observed the rules of right living. The Indian was healthy because he ate only clean, pure food and lived close to nature. Then came the new people with their strange ways and food, and dreadful diseases."

It should be emphasized here that, according to Native American belief, the medicine men are the media through which the Creator sends his healing power to alleviate distress caused by the physical and mental ills which attack the bodies of mankind. Absolute faith in the unfailing power and benevolence of the Creator which inspired the patient and the practitioner was the power which brought about the cure. Believing that plants and animals in general are closely related to mankind and that the Creator has endowed them individually with spiritual natures equally as sensitive as our own. The Native American herbalist was always careful to perform the proper rites before gathering a plant or removing part of an animal for use in making medicine.

For many years ethnic arrogance prevented serious attention to the medical knowledge of Native Americans. The Whites shrank from the idea that the "uncivilized savages" might have something to teach them. Sometimes, however, they were forced to acquire this knowledge. Jacques Cartier in the bitter winter of 1535-36 had his three ships frozen into the ice in the St. Lawrence River below present day Montreal. Forced to subsist on ships fare, the men soon came down with scurvy and by mid-March, 25 men had died of it, and all hope was abandoned for all but three or four of the rest. A Native American chief, Domagaia, took pity on the men and had his followers gather branches of the spruce tree and boil the bark and make a decoction which they gave the Frenchmen to drink and they soon recovered. These Native Americans had never heard of Vitamin C, but they had discovered it!

Only after the course of centuries did some of the Indian discoveries attract the attention of 'scientific medicine.' Much was found to be worthless, but an astonishing number of Indian drugs and treatments were found to be of enormous value. Even in comparatively recent times, Indian discoveries have helped to open new frontiers in medical history. Peruvian Indians knew the narcotic effect of cocoa leaves for hundreds of years, but not until 1884 did Carl Killer acertain the value of cocain as a local anesthetic. Dr. Frederick Banting, discoverer of insulin, credited Indian healers with the "pharmaceutical spadework" which led to it. Indian drugs which were used to suppress ovulation and control the menstrual cycle started researchers on the road which led to the "pill." Some Indians even stumbled upon the working principle of the modern antibiotics...

The most important evidence of Indian influence on American medicine is seen in the fact that more than two hundred indigenous drugs which were used by one or more Indian tribes have been official in **The Pharmacopeia of the United States of America** for varying periods since the first edition appeared in 1820, or in the **National Formulary** since it began in 1884. So complete, in fact, was the aboriginal knowledge of their native flora that Indian usage can be demonstrated for all but a bare half dozen...

Native Americans today suffer under a system which delivers them an extremely poor health service. It is, in fact, conspicious by its absence. The reasons for this are, first and extremely bad and impoverished environment. Secondly, and economic status below that of any other minority, lower than that of Cubans, Chinese or Vietnamese.

As the White colonists pushed further west from the eastern territories they had depopulated with their diseases, their firearms and their "firewater."

They encountered Native Americans in such numbers that it became impractical and inexpedient to exterminate them. It was at this time that the so-called "reservation system" was devised. At that time the White economy was still mainly agricultural. Therefore, where ever a particulary arid, stoney, swampy or otherwise unusable piece of land existed, it was dignified with the name of "reservation" and the surviving Native Americans were thrust upon it to suffer and die. Being of a particulary obstinate nature they often survived...The Whites retaliated by setting up a kind of lottery in which the reservations were handed out as prizes among the most efficient torturers the Whites had trained, the so-called missionaries.

When you enter a reservation, you realize that you are entering a poor neighborhood. The largest building on a reservation is nearly always the church, Catholic, Protestant, Mormon, or otherwise. In the Northeast it is always the Catholic church. This is because the Jesuits got there first. Not many people realize that in 1538, one hundred years before the Pilgrims landed on Plymouth Rock, Champlain raised the Cross at St. John. In Massachusetts the Indians had smallpox. In Maine we had Jesuits. Rather than destroying our bodies they destroyed our culture.

The only exceptions to the above rules are those places where the Native Americans have organized themselves and fought to better their conditions, sometimes by actually taking up arms, as at Wounded Knee. It is no accident that the largest housing program for Native Americans in recent times, the so-called cluster housing, exists at Pine Ridge and Rosebud, the reservations adjacent to Wounded Knee. Indian Island, the Penobscot Reservation at Old Town, Maine, now has a large new community center built with state funds in an attempt to buy off the Penobscots in their land suit against the State of Maine. "Too little and too late!" The Micmac Reserve at Schubenacadie, N.B., has new housing, new roads and a new sewage system, but only because the chief is a functionary in the Radical Conservative Party.

But for urban Native Americans it is a sad story. And, at this writing, the majority of Native Americans now reside in rural shanty towns and urban ghettoes. This is the result of two rope tricks designed to make all Indians and their problems disappear and place the reservations in the more appreciative hands of White owners. The first was the Allotment Act of 1887. This relieved the Native Americans of over 90 million acres of land, almost two thirds of the 150 million acres they still owned, or rather the government owned. The second was the allotment of funds by the Bureau of Indian Affairs in 1950 to get the Indians off the reservations and into the cities. Efforts were once more made to reduce Indian land and chop back or break down tribal society. The growth of Indian communities was no longer aided but obstructed. Indians were not urged to work together, but emphasis was placed on emigration to large cities to find wage, work and in a word, get lost!

Meanwhile, back at the ranch, the situation isn't so good either. Some statistics of 1967 make the situation graphic: The average Indian family income in the U.S. was $1,500. Unemployment on the reservations ranged from 45 percent up, reaching 80 percent on some reservations at certain season. Some 90 percent of Indian housing on reservations was unacceptable by any standards. Some 70 percent of the people on the reservations still hauled their water one mile or more from its source. Average schooling of Indian children was five years. The average school drop-outs 50 percent, compared with a national average of 29 percent.

But for the Native American living in the rural shanty town or urban ghetto, the situation may sometimes be worse. The Native American reservation is at least entitled to be treated by the Indian Health Service (IHS), such as it is, but the urban Native American is in a "Catch-22" situation. If he approaches a municipal hospital or clinic for treatment he is told, "Go to the IHS." But when he goes to the IHS he is told, "You're no longer on the reservation so you're no longer entitled to treatment!" To remedy this situation, the National Indian Youth Council initiated class action suits against HEW on behalf of the 440,000 urban Native America in the U.S. A lower court judge decided in favor of the urban Native Americans, but some where along the ladder the suit seems to have gotten lost. But, even if they could get into an IHS hospital, they would get little or no treatment due to the poor conditions of the hospitals. A recent survey by a committee of the American Medical Association disclosed that, "Only 21 of the 51 IHS hospitals are accredited, that two thirds are obsolete, and that twenty-two need complete replacement. Most of these are old single story barracks style buildings with inadequate electrical, ventilating, insulating, and fire-protection systems, and so cramped and crowded as to jeopordize the health and safety of their occupants.

Further, approximate 82 percent of the corrective surgery needed for otis media (a disease of the inner ear) victims remain unperformed. Over 57 percent of needed dental services have not been provided and about 98 percent of the need for hearing aids is unmet. Aggravating these tragic circumstances is the severe shortages of doctors and other health professionals in the IHS. The doctor-paptient ration for Native Americans is approximately one-half the national average. And the shortage of Native American Health professionals is appalling. For instance, there is only one Native American in optometry school now in the entire U.S.! This in face of the fact that only one Native American out of five who need glasses will receive them!

For urban Native peoples, the situation can get desperate. In Boston, two young social workers at Massachusetts General Hospital were so appalled by the lack of health care obtained by Boston's 3,000 native persons that they established a small clinic at the hospital to provide medical service and guidance. The two, Trudy Yuki, and Robbie Klein, discovered in the spring of 1973, that over a four-year period, only four Indians had been referred to the Social Services Department — and none of these had ever returned to the hospital to keep medical appointments.

Statistics gathered this year by the U.S. Senate's Permanent Investigations Sub-Committee show that Native persons have by far the poorest health of all persons living on the mid-North American continent. Indians suffer from 60 times more dysentery (severe diarrhea), 30 times more strep throat, 11 times more hepatitis and 10 times more tuberculosis than U.S. citizens. Sub-committee Chairman Henry M. Jackson, a Washington Democrat, said the U.S. Government, respensible by law for the health needs of Indians, was responsible for the tragic statistics.

Jackson noted that there are diseases found on Indian reservations that are no longer tabulated for the rest of the nation. He cited typhoid fever, diptheria, trachoma. A 12-year old Navajo girl died just last summer of bubonic plague, the Black Death that killed nearly a third of the population of medieval Europe.

One reservation doctor, who refused to give his name for fear of retribution of his superiors, testified before the hearing, "We see people die from treatable, curable diseases. We see people die of diarrhea, diabetis, infections, rheumatic heart disease, typhoid fever, diptheria, bubonic plague," the physician said. "These would not be tolerated anywhere else in the United States. Here it is a way of life."

Book Review

by RUSSEL M. MAGNAGHI

Title: The Surrounded
Author: D'Arch McNickle
Publisher: University of New Mexico Press, 1978, - Albuquerque, N.M.
Description: Paperback, 297 pages

The Surrounded is a Zia reprint of a 1936 edition of a classic work. Although the book is fiction it is a realistic study of cultural conflict and reservation life.

The main character, Archilde Leon, the son of a Spanish father and an Indian mother, is torn between white life and the traditions of his tribe. In the process McNickle introduces information on Indian life in the 1930's and the environment in which they live. Stories are presented which preserve Indian folklore. The book gives the reader an indepth look at Indian life and internal conflict.

The author, D'Arch McNickle (1904 - 1977) was a distinguished anthropologist and writer and a member of the Confederated Salish and Kootenai Tribes of Montana. His life on a reservation gave him the experience and material needed to write this superb work. It is a pleasure to see that the book has been reprinted in paperback by the University of New Mexico Press.

CHANGES IN ADDRESS

Old: Name. . . . . .
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Address. . . . . .
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Great Lakes News

Educational Employment Opportunities

VETERINARY MEDICINE

The Veterinarian has the basic responsibility for keeping animals healthy and taking care of them when they're sick or injured. He also became a key figure in disease prevention among human beings. This is one of the newest developments in the health field, and helps explain why veterinary medicine today is a career with wide opportunities for service.

Anyone planning to become a veterinarian must plan on a minimum of 6 years of schooling after graduation from high school. He must have at least 2 years of pre-professional study at a liberal arts or agricultural college. He then enters an approved college of veterinary medicine, which gives a 4-year course leading to the degree of doctor of veterinary medicine (DVM). Also, competition is keen for entry to schools of veterinary medicine; other things being equal, the college graduate has a better chance of acceptance.

For further information, write to:
American Veterinary Medical Association
600 South Michigan Avenue
Chicago, Illinois 60605

Of Further Interest:

College of Veterinary Medicine, University of Minnesota, St. Paul Campus, is holding an OPEN HOUSE on April 23, 1978, from 10 a.m. to 4 p.m., EVERYONE WELCOME, career information available, interesting exhibits and demonstrations on all phases of Veterinary Medicine.

The Minority Affairs Program in Pharmacy at the University of Wisconsin-Madison is offering an 8-week program to high school seniors from June 18 through August 11. This provides students with an orientation to the field of Pharmacy. M.A.P.P. will cover costs for room-board, books-supplies and student health services. THEIR WILL BE NO TUITION CHARGES. Applications are available from your counselor or by writing to:

Ms. Gloria Dickerson, School of Pharmacy, 425 N. Charter Street, Madison, WI 53706 or call (608-263-5482).

This article was submitted by:
Ted Nelson, Assistant Counselor
Health Careers Program,
G.L.I.T.C., Inc.,
General Delivery,
Odanah, Wisconsin 5.861
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The Medical Assistant

The medical assistant is the doctor's "do everything" person. Her job is a combination of secretary, receptionist, administrative aide, clinical aide, and countless other functions. She is the link between the physician and his patients, his professional associates, and his suppliers of equipment and medication.

Important personal qualities are adaptability, kindness physical stamina, a positive attitude, good judgment, neatness and accuracy.

Training for this job emphasizes courses in high school such as: basic secretarial, typing, English, mathematics and courses stressing health sciences.

Ideally, the completion of a two-year degree program is desired. This enables the graduate to apply for certification. Vocational and technical schools offer courses which are beneficial. Some training is available through the Manpower Development and Training Act.

The present and projected job openings for medical assistant's are excellent, especially for those who have completed the two-year program.

For further information, write to: American Association of Medical Assistants. One East Wacker Drive, Suite 1510, Chicago, Illinois 60601

This article was submitted by: Health Careers Recruitment Program, Great Lakes Inter-Tribal Council, Inc., General Delivery, Odanah, Wisconisn 54861. Telephone: 715-682-5202.

MUSIC THERAPY

Music Therapy, the professional application of music to accomplish therapeutic aims, is used to aid patients afflicted with long-term disabilities such as tuberculosis, and with progressive disease such as muscular dystrophy. For them it offers a new interest to make life more worthwhile. Even more effective is its use with the mentally ill, for music therapy may achieve changes in the patients behavior that will give him a new understanding of himself and of the world around him.

Many opportunities for Service are available to the qualified music therapist, not only in the traditional clinical settings, but in new and different and very challenging areas, including research and preventive therapy.

The Approved Curriculum leads to a baccalaureate degree in music therapy. Coursework is required in the following areas:
Music Therapy — Minimum of 10 semester credits
Psychology — Minimum of 10 semester credits
Sociology and Anthropology — Minimum of 6 semester credits
Music — 60 semester credits
General Education — 30 semester credits
General Electives - 6 semester credits
Total — 128 semester credits

The professional courses deal with the theory and practice of music therapy, and are taught by instructors who are competent in their field and who have an adequate background in psychology as well. A six-month period of clinical training in an approved music therapy program under the direction of a Registered Music Therapist is required in addition to the 128 semester credits of on-campus course work. This clinical training follows all academic work and generally precedes the granting of the degree.

For Further Information Write to:
National Association for Music Therapy, Inc.
Post Office Box 610
Lawrence, Kansas 66044
Telephone: (913) 842-1909

This article was submitted by: Ted Nelson, Assistant Counselor, Health Careers Recruitment Program, G.L.I.T.C., Inc.

We Can Handle Our Own Child Welfare

Note: Hearings on S. 1214, the Indian Child Welfare Act of 1977, continued in the House of Representatives in March. The act, which passes the Senate in November, sets guidelines for the placement of Indian children in foster or adoptive homes, recognizing the importance of the child's family, tribal and cultural ties.

The act specifically attempts to stop the unnecessary removal of Indian children from their families and to strengthen Indian families. Currently the bill is being considered by the House Subcommittee on Indian Affairs and Public Lands, chaired by Teno Roncalio (D-Wy.).

Among those presenting testimony on March 9, were members of the Minnesota Chippewa Tribe and the Cass County, Minnesota, Social Services Department. The witnesses described a successful reservation — county social services program there, an example of a program in which Indian people are planning for their own child welfare.

"Indian social workers work more effectively with Indian families. Tribal governments can effectively deliver social services within the context of the services standards of the State of Minnesota" — declared Cass County Supervisor William Caddy at the subcommittee hearings.

The Minnesota Chippewa Tribe has been delivering social services to the Indian people on the six reservations since February, 1975, and doing a good job of it, according to testimony by Caddy and by members of the Minnesota Chippewa Tribe.

Caddy outlined that in the past, Cass County has had the legal responsibility for the provision of social services to families in the Minnesota Chippewa Tribe. Although Cass County's Indians make up only 10 per cent of the county population, Indian children constituted 80 per cent of the children Cass County placed in foster care.

That appalling statistic is a "legacy of the past. The Minnesota Chippewa Tribe and Cass County Department of Social Services are now working together to remedy what can only be described as a social catastrophe," Caddy testified.

In July, 1975, the "County Welfare Board agreed to fund a full time Indian child welfare service worker under the supervision of the Minnesota Chippewa Tribe, to work specifically with Indian children on the Leech Lake Reservation. As mutual respect and trust developed between the agencies, we jointly prepared an application through the Minnesota Department of Public Welfare for a project demonstration grant from the National Center for Child Advocacy, under the auspices of the Minnesota Chippewa Tribe."

The funds were received and the American Indian Foster Care Project began in October, 1975. The project, now two years old, has expanded into three other counties contained within the Leech Lake Reservation, and is supported by the other counties.

Caddy noted, "None of the counties had ever had any Indian social workers on staff and the counties have been trying to deliver social services to Indian families for years with little success. I am sure that I represent the feelings of the social workers of these other counties as well as Cass County when I say this project has demonstrated to us that there is a better way to provide services to Indian families than the way we have been doing it for the past 40 years."

"The Minnesota Chippewa Tribe has the capacity and professional expertise to immediately assume responsibility for Indian child welfare services on the Leech Lake Reservation and we in Cass County would strongly support such a plan should it become legally and financially possible," Caddy said.

Robert Aitken, director of Social Services for the Minnesota Chippewa Tribe, told the **United Indian Planners Association** News that "We went to Washington to testify because we can handle our own child welfare and we want to do it."

He said his tribe is solidly in favor of S. 1214 and is eager to take complete control of social services on its reservations, a stance supported by the local county governments.

Aitken believes it is only a matter of time before the tribe will gain the financial resources to establish a total tribal social services department.

Their present program, which started on a more limited basis, now includes foster care workers, adoption placement workers, social service representatives and a supportive service for youth. The staff is beginning work on a permanent planning program for child welfare.

The still growing department includes seven persons. All are members of Indian tribes and five are members of the Minnesota Chippewa. All have professional experience or education in child care and placement.

Three of the seven lived in foster homes as children, so have additional intimate experience with child welfare programs. Two of those three now are foster parents.

For more information on the programs, contact: Robert Aitken, Project Director, Social Service Division, Minnesota Chippewa Tribe, P.O. Box 217, Cass Lake, MN, 56633.

Reprinted From UIPA News

Pow-Wows

Petoskey Pow Wow and Indian Art Fair

July 8, 1978: 1:30 to 4 p.m. and 6p.m. to 8 p.m.
July 9, 1978: 1 to 6 p.m.

Public invited. Admission is $2.00 for adults and $1.00 for children under 12. Special group rates are available for 10 or more to Parent Committees, Student groups, etc. Dance contest with free camping and meals for participants and traders. Indian Feast on Saturday from 4 p.m. to 6 p.m. The Indian Art Fair will feature Indian handmade arts and crafts which will be on display and for sale to the general public. Any traders interested in participating, please call ahead for booth space. Sponsored by the Woodland Dancers Pow Wow Cultural Committee. For more information call Vicki Sprague at 616-526-6093, Marie Shananaquet at 616-347-5747, James Naganashe at 616-347-9285, or Victor Keshigo at 616-347-3789.

6th Annual Oneida Pow-wow

July 2-4, 1978.

Oneida, Wisconsin. — $5,000 in prize money with 12 dance categories. Traditional drum. Special features will be a flag presentation ceremonial, Indian athletic events and Miss Oneida. Entrance fee: advance $2.00, at the door, $2.50, children under 12, $1.50. Sponsored by the Oneida Pow-wow Committee. For more information contact Lloyd Powless at 1-715-341-7961, Ann Skenandore at 1-414-769-0088, or Nori Joyce Damrow at 1-414-499-8853.

HONOR OUR OUR CHILDREN POW POW
June 24, 1978; 2 p.m. and 7 p.m.
June 25, 1978; 2 p.m. only

PUBLIC INVITED

Oakland Community College; Highland Lakes Campus, Union Lakes, Michigan. Hard Corp host drum, other all Indian drums welcome. Indian crafts and food, Indian traders only, no imports! Competition dancing, all divisions. Prize money $3,000.00. Camping for participants and their families. No drugs or alcohol please. Benefit for non-profit American Indian organizations. For more information contact George Appleton, 131-562-2636; Bruce albert, 313-368-8905; or Dean George, 313-846-1837.

Non-Indians Must Pay Extra

WASHINGTON, D.C. — The Supreme Court let stand a Minnesota law requiring non-members of the Leech Lake Band of Chippewa Indians to pay extra fees for fishing, hunting, of gathering wild rice on the Indian reservation.

The justices refused to review a ruling by the Minnesota Supreme Court that the 1973 law was not a form of unconstitutional race discrimination.

Three non-Indian fishermen challenged the statute after their arrest by state conservation officers in 1973 for fishing on Leech Lake within the reservation without having paid the $1 special fee.

The legal controversy began in 1969 when the Leech Lake Band of Chippewa sued the state in federal court, contending that its members had exclusive fishing, hunting and ricing rights within the Central Minnesota reservation boundaries.

U.S. District Judge Edward J. Devitt ruled that the Leech Lake Band were free of all state game and fish laws, but he rejected the Chippewa claims that they held exclusive rights to hunt, fish and gather wild rice on the reservations.

The Indian tribe and the state later entered a compromise agreement-all non-Indians would have to pay a $1 fee in addition to regular state fishing and hunting licenses when using the reservation's lands and waters. The fee became $2 as of this year.

The compromise became law, and all fees collected by the state are turned over to the Chippewas.

Non-Indian opponents to the compromise, calling themselves the Leech Lake Citizens Committee, tried unsuccessfully in several court actions to overturn the Minnesota law.

Three of the groups members — John C. Forge Jr., James Olson and Richard C. Larson — staged what was commonly called the "Leech Lake fish-in" in defiance of the state law.

They appealed their convictions and $10 fines to the Minnesota Supreme Court, and then came to the nation's highest court.

They charged that the law violates the Constitution's 14th Amendment which guarantees equal protection to all citizens.

Education Advisory Council Appointed

An Illinois Advisory Council on Indian Education has been appointed by State Superintendent Joseph M. Cronin to make recommendations on the scope and direction of Indian education in the State.

The Council's first two-day meeting was held on March 15-16, 1978, at which time Faith Smith was elected Chairperson and Louis Delgado was elected Vice-Chairperson. Alice Yellowbank, Coordinator for the Special Project on Indian Education is working in the Urban and Ethnic Education Section-Illinois Office of Education, as staff to the Council. In addition to assessing the present status of Indian education, the Council will recommend a format for a more accurate census of Indian students in public schools and will publish a year-end report.

Appointed to the Council are:

BERTHA BAKER, Chair, Parent Committee of School District No. 205, Rockford;

MICHAEL BRADY, State Representative, District 11, Chicago;

FLORENCE CHILD, Director, Inter-Tribal League of American Indians, Rock Island;

MICHAEL LIMAS, Manager, Adult Education Center, Native American Committee, Chicago;

DR. ROBERT OAKES, Superintendent of Schools, Decatur;

LYMAN PIERCE, Chair, Advisory Committee, Seven Nations Indian Opportunity Program, Chicago;

FAITH SMITH, President, Native American Educational Services-Antioch University, Chicago;

LORRAINE SMITH, Member, Education Council, Native American Committee, Chicago;

LUCILLE ST. GERMAINE, Principal, Little Big Horn Schools, Chicago;

LAWANA TROUT, Curriculum Specialist, Newberry Library's Center for the Study of the History of the American Indian, Chicago; and

FLO WIGER, Director, Native American Program, University of Illinois at Chicago Circle, Chicago.

Tribal Vote Fails Again

KESHENA, Wis. — Menominee attempts to elect six members of a nine member Tribal Legislature have failed for the seventh time in 14 months, according to election results disclosed recently.

But results of the recent balloting indicate that sentiment has shifted from the incumbent political group, the Menominee Restoration Committee, to a different political group, the Menominee Peoples Committee, and that current tribal leaders will be ousted.

Shirley Daly, the incumbent acting tribal chairman, came in 14th in a field of 17 candidates on the ballot. Sylvia Wilber, a longtime power in tribal government as well as recent head of the tribe's sawmill industry, came in 13th.

No candidate took the required 51 per cent or more of the votes, so another election will have to be held, probably in July.

Several of the highest vote getters were associated with the Menominee Peoples Committee, a group that opposed the government of Ada Deer. Miss Deer resigned as chairman of the Menominee Restoration Committee last year.

Leading vote getter in the election, with 561 votes, was Kenneth A. Fish, a onetime member of the Menominee Warriors Society, who has been outspoken against the current tribal government.

Fish won more than twice as many votes as Mrs. Wilber (274) and Mrs. Daly (250). Fish is not to be confused with Kenneth (Paddo) Fish, tribal police chief.

Bald Eagle

WISCONSIN — The Bald eagle is threatened in Wisconsin and is close to extinction in 43 other states, the Interior Department says.

Only in Alaska is the species holding out against man's bulldozers and environmental poisons, the department says.

Authorities estimate there are only 700 active bald eagles in the continous 48 states. Alaska contains at least 7,000 nesting pairs.

The birds will be declared as endangered in 43 states, but will be classified as threatened in Michigan, Minnesota, Wisconsin, Oregon and Washington state, the department said.

The threatened classification means the species is likely to become endangered within the foreseeable future.

On the Wisconsin River near Sauk City, a flock of roosting bald eagles traditionally numbered about 50. Birdwatchers said the current season's count was down to 10, and there was no consensus on what has caused the decline although there are many possible reasons.

One possibility is that a 1976 drought which encouraged the river's fish supply may have encouraged the birds to hunt elsewhere.

Eagle watchers say they are encouraged by reports of nests along the Mississippi River near Cassville, Wis., and south of Dubuque, Iowa.

The department's decision to officially classify the eagles as endangered will give the birds additional legal protection.

Animals listed as endangered are protected by law from being killed, placed in commerce or possessed, except with governmental approval.

GLITC Names New Personnel

Ken Andrews, Executive Director of Great Lakes Inter-Tribal Council, Inc. (GLITC), announced the opening of operations for three new programs. He also announced the appointment of a new Fiscal Manager. All of the new programs and personnel will have offices at GLITC headquarters which is located on the Bad River Indian Reservation near Ashland, Wisconsin.

At an orientation meeting on Monday, April 24, Andrews introduced to his staff the new appointments: Sidney Lewis is the new Education Planner-Coordinator; Walt Bresette will be directing the GLITC office of Public Information; Stan Maday, who was the Fiscal Manager, heads up the recently created Personnel Department; and, Donna Klennert is the new Fiscal Manager.

Sid Lewis, originally from Greenwood, Wisconsin, has lived in northern Wisconsin before and welcomes the opportunity to again work in this area. His most recent position was the Director of the Rochester Indian Center in Rochester, Minnesota. Lewis has been a consultant to many GLITC affiliated tribes for a number of years. He brings to GLITC wide-ranging expertise in the education field and is an expert grantsman. His primary task is to provide technical assistance to the state-wide GLITC Education Committee network. He will also be a liason between the education committees and with the GLITC Board.

Walt Bresette, from the Red Cliff Reservation, will be directing the Public Information Office. Bresette has worked at a variety of positions in the communications art field including operating his own studio since 1976. The purpose of the new GLITC Communications-Public Information Program is two-fold: To provide the necessary communications and public information system to effectively serve the Indian communities; and, to provide to the non-Indian community a liaison and channeling vehicle to GLITC programs and member tribal governments.

Stan Maday, who was born and raised on the Bad River Reservation, has been the GLITC Fiscal Manager since July of 1977. He has received a B.A. in Business Administration from Northland College. His previous experience with GLITC has made him aware of the many GLITC programs and their specific functions. The new Personnel Management Program has as its goal to maximize the efficiency and effectiveness of GLITC. He plans on doing this by having qualified and skilled personal operating within a personnel management system which maximizes individual and aggregate productivity.

Donna Klennert, the new Fiscal Manager, was born in St. Paul and raised in Kentucky. She has lived in Minnesota for several years, most recently in Duluth. She has been managing her own accounting firm, Klennert Accounting and Tax Service, for over seven years. Her duties include setting up accounting systems and controls for the over 20 GLITC programs.

If other Indian or non-Indian service agencies or governmental units have questions of these or other GLITC programs, they are welcome to contact the Public Information Office, P.O. Box 636, Ashland, Wisconsin 54806. The phone number is (715) 682-5202.

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Michigan News

Oneida Champs

Oneida defeated Baraga in the championship game at the "All Indian Basketball Tournament" 52 to 45. The tournament was held April 29-30 on the campus of Northern Michigan University, Marquette, Michigan. This is the 2nd year in a row that Oneida walked off with the first place trophy.

Of the eight teams competing, three teams walked off with four trophies. Oneida had two, M.V.P. (most valuable player) in Mike King, Lac du Flambeau for consulation trophy and Baraga for highest free throw percentage (.660).

The tournament was set up to facilate a winner and loser competition. Those that won their initial game would continue to compete in the semifinals against other winners. The winners of the semifinals continues to the finals in which the champion was decided.

The losers of the initial games were to compete between each other in the semifinals. The winners then continued to the consulation game which was their championship game.

Scores of the initial games:
Lansing 59, Hannahville 32.
John Badwound was high scorer for Lansing with 26 points and Don Harris of Hannahville made 12 points.
Watersmeet 33, Oneida 54. Mike King scored 20 points for Oneida and Al Pete with 13 points for Watersmeet.
Marquette 24, Bay Mills 27.
Baraga 59, Lac du Flambeau 40. Steve Thorson leading Baraga with 15 points. Jerry White scoring 10 for Lac du Flambeau.

In the semifinals (championships):
Lansing 50, Oneida 60.
Bay Mills 43, Baraga 49.

Consulation semifinals:
Hannahville 45, Watersmeet 38.
Marquette 43, Lac du Flambeau 73.
The final score of the Consulation game was Hannahville 58 Lac du Flambeau 83.

Milliken Backs Indian Programs

In his recent Michigan State of the State Message, Governor Milliken made the following statements regarding Indians:

"Last year I supported the continuation of the Indian Homemake Aide Program. This program employs 24 Indians around the state who assist welfare recipients in need of health, education and employment services. I support continuation of the program.

"I have requested the Department of Education and the Indian Affairs Commission to review the Free Tuition Act for American Indians to determine if the Act has improved access of Indians to higher education. Preliminary reports indicate eligibility requirements and lack of state reimbursement are limiting the effectiveness of the act, therefore, I am asking the Indian Affairs Commission and the Department of Education to draw up a comprehensive report reviewing eligibility requirements, the fiscal implications and the estimated number of persons who could be served if the eligibility requirements were changed.

"The biggest percentage of Indians in Michigan reside in Urban areas. The majority of federal resources available for Indian programs benefits Indians residing on federal reservations. While I would oppose a decrease in federal funding for reservations, I do believe that the Indians not residing on reservations should be eligible for federal benefits. Therefore, I am directing the Commission on Indian Affairs to recommend ways for improving the availability of these state and federal programs.

Finally, the Commission is currently investigating methods to clarify and strengthen the laws pertaining to Indian remains. I will support legislation to assure adequate protection to prohibit abuses of remains which have been exhumed."

First Dentist Arrives At Indian Health Clinic

Dr. Tom Lehman has arrived as the first dental staff member of the new Indian Health Service out-patient clinic being established at the former Kincheloe air base hospital.

Dr. Lehman had been serving with the IHS dental program at Devil's Lake, North Dakota before requesting the transfer to the new Chippewa County location.

He is setting up practice in the dental wing of the former air base hospital and is planning to begin taking Indian patients around May 15. He is ordering equipment and supplies now and setting up program planning.

Dr. Lehman said his first priority will be children, for both treatment and preventive dentistry, but he will handle all phases of dentistry except orthodontics. He intends to keep regular appointments and set up special emergency hours.

The dental wing, he said, shows a lot of potential for development in Indian health care. Plans are to activate five dental chairs with two assistants at present and bring in a second dentist later.

Dr. Lehman is a native of Louisville, Ky., and received his B.S. degree from Washington State University in 1972, before graduating from the University of Louisville dental school in 1976.

Carl Cameron, assistant executive director of the Inter-Tribal Council, is acting as project coordinator for the IHS clinic. He said the IHS hopes to have a pharmacist on board by the first of May and that he is attempting to interest other medical personnel in taking temporary transfers to the Kincheloe project until more permanent arrangements can be made. The IHS health director from Bemidji, Minn. visited the site recently to oversee planning.

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Carp River Singers

By JOHN LABEAU
Chippewa

Keweenaw Bay Reservation has a drum group called the Carp River Singers. The group has been in existence for the past two years. It was founded by Ted Hulopa (Ojibwa). The group performs traditional Ojibwa tribal songs, and pow-wow songs.

The group holds weekly practices at The Most Holy Name of Jesus Church in Assinens, MI. They have been given help with the old songs from Mr. Tony Williams, who is a holy man from Lac Vieux Desert, and Father John Haskel, who is the clergy man at the Most Holy Name of Jesus Church.

The group is self-supporting, and travels to as many pow-wows as possible during the year. Currently they have appeared at the L.C. pow-wow at Hayward, Wisconsin, and at the Ashland, Wisconsin pow-wow. They plan to attend one in Canada as well as their home pow-wow in Baraga, MI. The group looks forward to each pow-wow as a chance to share with the non-Indians, and their fellow nishnawbe's their culture.

The Carp River Singers is made up of: Ted Hulopa, Danny Dowd, Beaver Pelcher, Jim St. Arnold, Rick Klug, Joseph LaBeau, Jim Emery, Don Carlson, Jeff Minpon, Andrew Loonsfoot, and Rod Loonsfoot. Their motto is "Have drum will travel."

Indians To Seek Federal Tribal Recognition

PESHAWBESTOWN, MI. — Grand Traverse Indians soon will petition the federal government for the extension of tribal recognition to the approximately 600 Ottawa-Chippewa residents of the five-country region.

A meeting to establish a regional organization designed to spearhead the movement was recently held.

"Out of a total of 400 tribes in the United States 290 have federal recognition," said Arthur Duhamel, a local Indian activist. "The other 110, of which we are one, do not have this and we deserve it."

Duhamel, 53, recently returned from a four day conference in Nashville, Tenn., sponsored by the National Congress of American Indians. He was one of the delegates to the conference attended by about 1,000 head men and chiefs from various U.S. Indian tribes, including some from Alaska.

"The principal item on the agenda was the problem of Indian recognition by the government," he said. "We believe that the government, in return for lands ceded to it by the tribes, assumed a responsibility for administering Indian affairs."

Duhamel pointed out that a bill is now before the U.S. Senate that, if passes, would bring tribes now outside federal jurisdiction into the fold.

"This business of some tribes coming under the Bureau of Indian Affairs while others have been excluded has created considerable confusion concerning our eligibility for government services," he said. "Hearings on the proposed bill are scheduled in Washington later this month."

He said that 70 of the 110 tribes outside the bureau's jurisdiction have petitioned for tribal status and the others also will do so.

Duhamel said the chief reason some tribes, including the Great Lakes Indians, were excluded from federal recognition originally was because they were not warlike.

"The Indians brought within the federal fold were the warriors, the ones who resisted giving up their lands. When the government finally got the lands, in return it extended its protection to the Indians.

"But the 1855 treaty between the government and area Indians dissolved the local Indians as a tribe. At that time the government had a theory that the Grand Traverse Indians could be assimilated by white society. It didn't work out that way so we'd like to regain tribal status."

Anyone one-quarter Indian whose ancestry can be traced to the Grand Traverse band is legally regarded as a native American.

Indian Arts

MOUNT PLEASANT, Mich. — August 11, 12 and 13 have been selected as the dates by Co-Chairmen Arnold and Margaret Sowmick, for the 3rd Michigan Indian Arts '78' to be held at the Isabella Reservation, Mt. Pleasant, Michigan. This event is open to all individuals of at least ¼ Indian blood who are residents of the state of Michigan.

The objectives of 'Michigan Indian Arts '78' are the preservation, encouragement, and the promotion of arts and crafts made by Indian residents of Michigan.

Traditional and contemporary entries will be accepted in all medias. Participants should be age 16 years and older. Each item should have been completed within the last five years and not exhibited in previous 'Michigan Indian Arts' programs. A maximum of five items may be submitted with one being marked "Not For Sale."

The exhibit will be judged by Carl Gaw Boy, Chippewa Indian artist who resides in Ely, Minnesota.

Entries will be accepted at the Tribal center, 7070 E. Broadway, Mt. Pleasant, MI. from August 1st up to and including August 8th, 1978.

Spaces will be available for Michigan Indian sellers and traders only. The space charge will be $10 per day or $25 for all three days.

This event is being funded by the Saginaw Chippewa Indian Tribal. Inc., and the Michigan Council for the Arts.

For additional information contact Arnold and Margaret Sowmick 7200 E. Broadway, Mt. Pleasant, MI. 48858.

Distribution Plans For Judgment Funds

A plan for the distribution and use of more than $6 million awarded to the Potawatomi Nation is being published in the **Federal Register**.

The judgment award, granted by the Indian Claims Commission, is compensation for lands in Wisconsin, Illinois, Indiana and Michigan ceded to the United States by the Indians during the treaty making of 1795 to 1833.

The funds will be shared by members of the Prairie Band, Citizens Band, Hannahville Indian Community, Forest County Potawatomi Community, and lineal descendants, who are United States Citizens, of Michigan and Indiana Potawatomis, including Huron, Pokagon and other Bands. The secretary of the Interior will publish rules to govern the enrollment of these eligible descendants.

The tribal groups will distribute 80 percent of their share to members on a per capita basis, except for the Hannahville Indian Community which will distribute 40 percent. The balance will be retained for future tribal programs. All of the descendants group's portion will be distributed per capita.

This plan was approved by Congress and made effective March 6, 1978.

Persons wanting additional information should contact the Anadarko Area Office, Bureau of Indian Affairs, Anadarko, Oklahoma, 73005, or the Minneapolis Minneapolis Area Office, Bureau of Indian Affairs, Minneapolis, Minnesota, 55402.

National News

Report Released On Child Welfare

WASHINGTON, D.C. — The American Academy of Child Psychiatry, in recognition of the fact that American Indian children are removed from their families and placed in foster and adoptive homes at a rate 20 times the national figure, released a report recommending numerous and significant changes in child placement procedures.

The report, Supportive Care, Custody, Placement and Adoption of American Indian Children, derives from the proceedings of a national conference of the same title sponsored by the academy last year and attended by some 200 Indian persons involved in placement processes in their many different tribes.

The report notes that there is strong evidence that Indian children are being removed from their families and placed in non-Indian adoption, foster care, special institutions and federal boarding schools at rates grossly out of proportion to their percentage of the population.

Among the recommendations included in the conference report are:

- to determine as a top priority means to coordinate local, state, federal and tribal child welfare services;
- **to actively involve tribal courts and councils and mobilize community support for culturally sensitive children's services;**
- to insure retention of Indian children's cultural identities;
- **to provide legislative training for Indian people and all those who work with Indian children.**

Copies of the complete report are available for $1 from the American Academy of Child Psychiatry at: 1800 R. Street NW, Washington, D.C. 20009.

I.H.S. Expands

ROCKVILLE, MD — Awareness of the need to afford similar treatment to members of both sexes is spreading everywhere these days, including the Indian Health Service. IHS has received notification that its current policy regarding eligibility of non-Indian spouses for services is in violation of the Civil Rights Act and intends to seek to change that policy to make all IHS health services, contract and direct, available to any non-Indian spouse of an eligible Indian.

In a memorandum issued to all IHS program offices and service unit directors two months ago, Dr. Emery Johnson said that upon reconsideration of the current policy and in light of the opinion of the Civil Rights Division and the Office of General Counsel, the Public Health Division of the Office of General Counsel had reversed its earlier opinion.

In doing so it stated that "allowing eligibility to non-Indian wives of eligible Indians but not to non-Indian husbands of eligible Indians creates an unconstitutional classification based on sex which is not legally defensible."

At the time of issuance of his memorandum, Dr. Emery Johnson advised the henceforth all IHS services would be available to any non-Indian spouse of an eligible Indian. However, that advisement has since been rescinded, pending issuance of revised regulations to the same effect and in order to allow Indian people an opportunity to express their wishes.

A notice of proposed rule making will be published shortly and mailed by IHS to all Indian tribes and national Indian organizations for their response.

Abourezk Calls For Gerard's Resignatiion

WASHINGTON, D.C. — Senator James Abourezk (D-S.D.), Chairman of the Senate Select Committee on Indian Affairs, has called for the resignation of BIA Director Forrest Gerard. Abourezk's request culminated a series of exchanges in which Abourezk has been increasingly critical of Gerard for what he views as Gerard's "deliberate delay of vital BIA reorganization in direct contradiction of promises made to the Senate during his confirmation hearings."

Abourezk said Gerard's actions to date remind him of a funeral service for Indian self-determination and said, in a letter to Secretary Andrus, "I would suggest, Mr. Secretary, that we emulate the Egyptian Pharaohs and put all those promises Mr. Gerard gave under oath at his confirmation hearings into the same tomb with the Indian self-determination."

Abourezk was also sharply critical of Gerard for his mishandling of a situation in the Albuquerque BIA office which resulted in the takeover of that office by aggrieved governors and representatives of the all Indian Pueblo Council recently. Area Directorship despite the support of 21 of the 23 affected Pueblo tribes for a Pueblo candidate, Roland Johnson. Abourezk questioned how this action squared with promises made by Andrus himself, and by Gerard, to "do what the Indians want," and to "support Indian self-determination." Abourezk called Gerard's claim that the Pueblo favorite Johnson would have a conflict of interest in administering the office because he is a Pueblo "ridiculous." "To follow this reasoning to a logical conclusion, would Mr. Gerard's appointment as Assistant Secretary for Indian Affairs be a conflict because, in the past, he has alleged that he is an Indian?" Abourezk asked Andrus.

Abourezk said Andrus has rejected his request that Gerard be asked to resign. "I respect Secretary Andrus, but I have felt compelled to write him again on this matter in hopes he will recognize the conflict between the actions of his appointee Mr. Gerard and his own personnally stated commitment that government should try to find out what the Indian people want and then act accordingly."

Educational Opportunities

PALO ALTO, Calif., 3-31-78: The Native American Scholarship Fund today announced the launching of a scholarship program for American Indian students in medicine, business, and engineering. Some 70 Indian students will be sponsored under this new program for the 1978-79 school year.

This program is designed to meet the critical need for Indian medical doctors, business managers, and engineers. At the present, there are only 77 Indian medical doctors in the U.S., only about 100 or fewer Indian people with degrees in business, and 140 Indian engineers in all fields of engineering.

Applicants will be encouraged to work for Indian people upon graduation, and will have their aid "packages" structured so that they will be rewarded for such work. Students awarded grants and loans under the program will be free to study at any accredited college in the U.S. Loans made under the program will have a "forgiveness" clause for work for Indian people after graduation, at 20 percent of the loan removed each year for five years.

Each program is named for a well known Indian person who has achieved highly in the field. The medical scholarships are named for the late Dr. Anna T. Condos Pratt, one of the founding members of the Association of American Indian Physicians. The engineering scholarships are named for Mr. Peter MacDonald, an engineer and the Chairman of the Navajo Tribe, who is the founder of the Council of Energy Resource Tribes (CERT). The business scholarships are named for Jerry Thompson, a Cherokee public relations and advertising firm owner, and the founder of the American Indian Communications Center in Los Angeles.

Applications and instruction packets are being sent to Indian education centers, urban Indian centers, tribal education committees, and Indian college programs across the U.S. The deadline for applications this year will be June 9, 1978.

Students interested in applying for the scholarships directly should contact the Native American Scholarship Fund at 151 University Avenue, Suite 203, Palo Alto, Calif. 94301, phone (415) 321-2450.

A limited number of scholarships in other areas will also be made, including law, social work, and education.

B.I.A. Reform Long Overdue

By JAMES ABOUREZK

The Senate Indian Affairs Committee has taken up one of the most challenging, and certainly one of the most difficult tasks facing Congress today; namely, the question of fundamental and long-needed reform of the Bureau of Indian Affairs (BIA).

The BIA, as part of the Department of the Interior, is a bureaucracy made up of more than 15,000 employees with an annual budget in excess of $800 million. Established to fulfill the United States' trust responsibilities toward this country's 400 Indian tribes and Alaska native villages, the BIA has the well-deserved reputation of being one of the most inefficient, unresponsive and self-serving bureaucracies in the federal government.

The very reason for the BIA's existence is to provide desparately needed assistance to Indian people, not only to relieve the wide-spread conditions of poverty which exist on nearly every Indian reservation, but also to protect and develop the remaining Indian natural resources. Despite this clear mandate and a long record of bitter complaints by Indians from nearly every part of the country, entrenched BIA bureaucrats have resisted any change which would less their conirol over practically all aspects of Indian life.

In fact their bureaucracy has increased. One prime example is the BIA's behavior following passage of Public Law 638, the Indian Self-Determination Act. Designed to give Indian tribes an opportunity to contract for their own services rather than relying on the BIA, one objective of the act was to eliminate a part of the Indian Bureaucracy. Instead the BIA saw the act as an opportunity to increase their personnel to "train" the Indians in self-determination.

The American Indian Policy Review Commission (AIPRC) was created by Congress in 1975 to conduct a comprehensive review of the federal government's treatment of Indian tribes. The commission was also specifically directed to conduct a management study of the BIA. It did so, using a professional management consulting firm. The final report of the commission pointed out that 75 studies of the BIA have been conducted over the past 25 years, all of them documenting its inadequacies. Moreover, complaints of Indian people directed at BIA's service delivery system number in the thousands.

Although the consolidation of federal Indian activities into an independant Indian agency was a long-range recommendation of the AIPRC priority set by the management study group was interim reorganization would immediately alleviate some of the more pressing problems faced by Indian people.

Make-up of the BIA is important because it has made life and death decisions for them for over 100 years. Accordingly, in May of 1977, the Senate Indian Affairs Committee held oversight hearings on the subject of the BIA reorganization. Indian witnesses testifying before the committee told of their extreme frustration at the lack of accountability, the reserve inertia and the gross inefficiency they have encountered simply in trying to make the BIA do its job. These were not radicals making unreasonable demands, but rather experienced and moderate Indian leaders conveying thoughtful and reasonable recommendations.

Although the Indians came armed with many graphic examples of malfeasance and inepiness on the part of individual BIA officials, their principle criticisms were directed at the bureaucracy itself. The BIA is encrusted with layer upon layer of functionaries with civil service protection whose only mission is to keep themselves in a job, and whose last concern is serving the Indian people. One witness, a former BIA superintendant until he was forced by his own conscience to leave the BIA, very aptly described the system as "survival management." Survival that is, for the bureaucract, but not for the Indian.

To get a simple decision out of this administrative maze can take months and even years, often requiring review by four or five different offices. If white people find HUD, for example, frustrating, it is the soul of cooperation compared to dealing with the BIA.

In summary, the Indians have simply asked for reorganization in the BIA, and to provide in the beginning, a direct line of authority from Washington, D.C., to the tribal governments. Most of the power in the BIA is vested in 12 area offices, where money is granted or withheld from tribes, depending on their degree of cooperation with the BIA area director. In the process of reorganization, the Indians would like to see a number of changes which would allow for effective long range planning by the BIA's budget office, in consultation with the Indians themselves.

The committee conducted a follow up hearing in August of last year to provide the Interior Department an opportunity to respond. Under Secretary of Interior Jim Joseph, a Carter appointee and a part of the new administration, conceded that the BIA has serious problems. He promised the committee a plan of action designed to implement fundamental and meaningful reforms in consultation with the Indiars. Subsequently, Forrest Gerard, during the committee's confirmation hearings on his nomination as assistant secretary of Interior for Indian Affairs, reinforced a commitment on the part of the administration to reform the BIA and to generally implement the BIA management study recommendations of the AIPRC.

To bad for the Indians-again. The fundamental changes promised by this new administration have been shelved, and, in fact, swallowed up by the bureaucracy. The indifference of the Secretary of the Interior and President Carter has allowed the promised to be ignored.

One good way to avoid doing things is to restudy something that has just been studied. That's what Assistant Secretary Gerard just ordered — another management study of the BIA, right on the heels of the commission's study. The way to reorganize the BIA is not to restudy it, but simply do it.

I believe we should look beyond the mistakes of the past and try to determine our Indian policy for the future. Whenever the government has bothered to ask the Indians what tha; policy should be, their response is by and large, that they should be allowed to determine their own lives, with federal protection from those predators in the white society who wish to exploit what remains of Indian lands and resources. The Indians also ask for an end to the enforced dependency, the crushing paternalism of the Indian bureaucracy. That bureaucracy knows that Indian failure means their own perpetuation.

The BIA must transfer policy and decision-making to the Indians themselves, with the agency remaining only to offer technical assistancHow society deals with this small, powerless minority says a great deal about our own qualities and our character.

N.A.I.W.A. Meeting

The Arizona Chapter of the North American Indian Women's Association will be hosting the Eighth Annual National Conference in Phoenix, Arizona, on June 22,23 and 24, 1978.

Over 800 Indian Women delegates of some 75 Indian tribes from all regions of the United States and Alaska will be descending upon the Phoenix Indian High School campus, the location of the conference.

The conference theme is "NAIWA Involvement in Betterment of Home, Family Life, and Community."

The North American Indian Women's Association was formed August 7, 1970, at a seminar held on the campus of Colorado State University, Fort Collings, Colorado. It is a non-profit organization.

The North American Indian Women's Association has completed a Proto-Type Project concerning the **Special Needs of Indian Children** which has been completed successfully.

NAIWA is presently involved with **Special Needs of Handicapped Indian Children and Indian Women's Problems**, which will be completed and presented to Honorable Forest Gerard, Assistant Secretary of the Interior for Indian Affairs.

For more information contact: Mrs. Rebekah Pavatea, Pres., Arizona Chapter of N.A.I.W.A., 3540 W. Monterey Way, Phoenix, AZ. 85019.

Womens News

Recipes

Sunflower Seed Soup

2 cups shelled sunflower seeds
3 scallions, washed and sliced (include tops)
6 cups water
2 packages instant chicken broth
1 tsp. salt

Place all ingredients in a large saucepan and simmer, stirring occasionally, for 45 minutes. Serve hot.

Fried Corn And Squash

Take two cups of sliced squash
Take 4 ears of green corn
Take three tablespoons of fat
Cut corn from the cob

Heat the fat, mix the corn and squash together and fry until tender. Add salt and serve.

Indian Style Hamburger

1 lb. of ground dried meat or 1 lb. of beef hamburger meat
2 cups of animal fat or shortening
2 duck eggs or hen eggs
some maple sugar
a) Break the eggs on the meat; and work it like dough.
b) Mix in the animal fat or shortening.
c) Add maple sugar and mix well.
d) Make small balls and serve
Instead of maple sugar fresh wild berries can be used.

Cod Fish Balls

2¼ lbs. fresh cod
1 qt. raw diced potatoes
2 cups of water
2 tbsp. butter
2 tsp. salt
¼ tsp. fresh ground pepper
1 qt. fat or oil for deep-fat frying

1. Place the cod, potatoes, and water in a large saucepan and boil, covered, for 25 minutes. Drain well and mash.

2. Season the mixture with butter, salt, and pepper. Roll in 2-inch balls.

Jonny Cakes

2 cups of flour
4½ teaspoons baking powder
½ teaspoon salt
1 cup cornmeal
2 eggs
1 cup milk
½ cup maple syrup
¾ cup melted butter

Sift dry ingredients together. Add corn meal and thoroughly mix. Add remaining ingredients and stir to dampen all the flour. Pour into greased pan. Bake for 30-35 minutes in 375 degree oven.

Frog Legs

6 prairie chicken eggs or 3 wild duck eggs or 3 hen eggs
1 cup of corn flour or wheat flour
½ tsp. of black pepper
2½ lbs. of frog legs
1 cup of sunflower seed oil, or corn oil or animal fat
10 wild onions or 3 gloves of garlic
a) Mix all the dry ingredients.
b) Beat the eggs, add them to the dry ingredients and make a pancake paste.
c) Chop the wild onions finely and crush them in a mortar. Add them to the paste.
d) Dip the frog legs in the paste (be sure it is light, otherwise add water).
e) Heat the oil and drop the frog legs in it.
f) Fry them unitl golden and crustly.

Curried Vegetables

1 cup of tomato puree
1¼ cup oil
3 potatoes, peeled and sliced
3 tomatoes, peeled and chopped coarse
2 onions, slice thin
1½ lbs. green beans
1 teaspoon each salt, cumin, cloves, turmeric and ginger
¼ teaspoon pepper
1 can (16 ounce) chick-peas, drained
Cooked brown rice

In large skillet stir together all ingredients except chick-peas and rice. Cover and cook over medium heat 40 minutes or until vegetables are tender. Stir in chick-peas. Cover and cook 5 minutes more. Serve over rice. Green peppers strips add a nice crunch to the meal. Serves 6.

Chestnut Stuffing

1 quart chestnuts
2 Tblsp. butter
Salt and Pepper to taste
¼ cup bread
2 Tbsp. cream

Shell and blanch chestnuts and cook in boiling water until tender. While still hot rub them through a sieve. Add the other ingredients. How to blanch—With tip of a sharp knife score an X on flat side of each chestnut from the quart. In medium saucepan, cover chestnuts with water; over heat, heat to boiling, chok 1 minute. Remove from heat. With slooted spoon remove 3 of 4 chestnuts at a time; shell and skin; then coarsely chop nuts; set aside until ready to add to cornbread ingredients.

Employee Retires

Mrs. Hazel Poling, Indian Health Service (IHS) headquarters administrative officer and member of the Ottawa tribe, retired February 28, after 39 years of service to Federal Indian Affairs and the Indian community.

Mrs. Poling, born Hazel Crossett near Petosky, Michigan, attended Haskell Institute (now Haskell Indian Junior College) in Lawrence, Kansas. Her first job with the government was as a typist in a Federal warehouse in St. Louis, Missouri in 1937. A year later she was called to Washington to take a job as a stenographer with the Health Branch of the Bureau of Indian Affairs, Department of the Interior.

With the transfer of the Indian Health Program to the Public Health Service in 1955, Mrs. Poling became a personal assisant in the Division of Indian Health-today the Indian Health Service. Later she was made a administrative assistant, and in 1964 assumed her present position.

In addition to her ability and skill as an administrator, she is well known for her long-standing commitment to helping find employment for Indian youth. In 1957, a program she developed was initiated to recruit and train young Indian men and women for positions within the Department of Health, Education, and Welfare (HEW). Mrs. Poling has also helped locate promising Indian candidates for jobs with other federal agencies and private institutions. Many of the hundreds of Indians employed through her efforts-some hired by her personally — today hold responsible positions in Federal programs and in their own tribes.

Mrs. Poling has also devoted much time to lecturing and counseling Indian youth about career potentials and goals. Another important facet of her life has been helping Indian people recruited for jobs off the reservation adjust to the non-Indian world. "Sometimes", says Mrs. Poling, "the non-Indian does not understand the difficulty the young Indian person who has lived all his or her life on the reservation faces in trying to adapt to the outside world." She has often taken a personal hand in easing this process, providing temporary room and board — and sometimes even loans — for young people in her home in Annandale, Virginia, outside of Washington, D.C.

Mrs. Poling is also known to Indian tribes and individuals for her help in steering their inquiries to the proper bureaucratic channels, and in assisting in matters such as urgently needed medical care, temporary housing, locating Indian persons, etc.

She received the Outstanding Performance Award (1954) from the Department of the Interior, the Superior Service Award and Ovetta Culp Hobby Award from HEW (1964), and the Indian Achievement Award (1968) from the American Indian Society of Washington, D.C. In addition, she has been recognized for outstanding achievement by the North American Indian Women's Association, the National Congress of American Indians, and Haskell Indian Junior College, and is listed in the Fourth edition of Indians of Today.

Retirement does not mean the end of her commitment to helping her fellow Indians. Mrs. Poling will be on call to Indian tribes needing assistance on special projects, such as those involving P.L. 93-639 and P.L. 94-437 matters, and equal employment opportunity concerns.

From Reservation To Medicine

By RONAELE SAYRE
University News Service

The training of a medical doctor is a long process.

Lois Steele could have gone through that training twice during the dozen years it took her to reach medical school.

It was not a direct or easy route from the Fort Peck Indian Reservation in northeastern Montana to the University of Minnesota Medical Schools in Duluth and the Twin Cities.

In between, there was distinguished career as a high school teacher, a college teacher and administrator, recognition as an "outstanding educator of America," and service as director of a program to get other Native American students into medical careers.

Today, as a first-year resident in family practice at Methodist Hospital in St. Louis Park, Steele looks back on the things that have happened to her since she grew up on the reservation, and admits hers has been an interesting life.

At 14, she worked in a pool hall on the reservation to help her mother raise enough money to support six children. Her dreams were not of a medical career. 'I didn't even know what a doctor did," she said.

Because she did not speak or write, she was put in a class for "slow" children on the reservation. "I had learned to talk with Japanese playmates when we lived in Arizona and my father was with the Bureau of Indian Affairs at a Japanese detention center. I was also left-handed and couldn't write with my right hand. The best alternative was to just sit in class," she said.

When school officials later gave her a nonverbal IQ test, she was moved out of the "slow" class.

Steele's harsh life on the reservation became a "whole different life" when oil was discovered on the family land. The change in the family financial status made it possible for Steele to attend a Catholic boarding school in Illinois.

"It was there that I learned to study," Steele said. "They had a set time for lights out, but I don't need more than six hours of sleep a night. I rigged a study lamp in the closet and studied in there." Her good grades made it possible for her to choose her own room and roommate.

During the next few years, she took classes at colleges and universities in North Dakota, Montana and Colorado, married and had two children.

Graduating in 1961 from Colorado College with a bachelor's degree in zoology meant many hours of lab work and experiments, made more difficult by the challenge of caring for her daughter. "I was a nursing mother, so I just took the baby, put her in a papooseboard and hung her on the wall at the lab while I did the experiments. I I also took her in the papooseboard to the zoo for class projects. She doesn't like zoos to this day," Steele said.

It was while teaching in a rural Montana community that Steele began to develop an interest in medicine. "The nearest doctor was 50 miles away, and in winter you couldn't get there. A girl on the basketball team had a dislocated shoulder, and there was nothing to do but pull it back into place," she recalled.

Steele took the Medical College Admission Test (MCAT), passing it without realizing it is rumored to be one of the most traumatic experiences prospective medical students must go through. Her application to various medical schools brought interesting responses, and rejection.

"I was told that I was not a good candidate, despite of my 3.8 grade point average, too old at the age of 28, and lacking stability because I was divorced and the mother of two children," she said.

She continued her teaching and her schooling, and after earning a master's degree in biology from the University of Montana, became dean of women in 1970 at Dawson College in Glendive, Mont. Two years later an offer came from the University of North Dakota to assist with the InMed Program, aimed at getting Native Americans into medical careers. Shortly after joining the program Steele became director.

"It was very exciting. We had a traveling medicine wagon that went to 22 reservations, and developed a game to show the Indian students the many challenges they would encounter in pursuing a medical education," she said. About 30 of the students they reached this way eventually went on to medical school, nearly half of the total number of Native American doctors in the entire country.

She began applying to medical schools again, and in 1974, was accepted by the University of Minnesota, Duluth, Medical School. She was 34 at the time she started classes in medical school. At the end of her two years at Duluth, she was named outstanding woman student in the medical school.

As a recipient of a Public Health Service Scholarship, Steele "owes" the Public Health Service three years, but plans to make her career with that agency anyway.

Woman Of The Year

SALT LAKE CITY, Utah — Betty Paulsen Windy Boy has been named Indian Woman of the year by the Red American Student Organization at the University of Utah. Betty, an enrolled member of the Ottawa Tribe of Michigan, joined the Native American Studies Dept. of the University in the fall of 1974. She is currently a Ph.D candidate at the University. She completed her M.A. in anthropology in 1975 from the University of Montana and a B.S., "with honors", having a double major in Anthropology and Sociology, from Grand Valley State College in Allendale, Michigan in 1970.

BETTY WINDY BOY

Betty's area of interest within anthropology includes ethnohistory, medical anthropology and cultural change. Upon completion of the Ph.D., she hopes to secure a position at a university that will allow a joint affiliation with an Indian Studies Program and an Anthropology Department, in order to continue a direct involvement in university and urban Indian programs.

In terms of long range goals, a university or college position can serve as a base of operations, so to speak, where Indian persons, who also choose higher education as careers, can continue to contribute directly to Indian communities. The two basic objectives are orienting the involvement of and loyalties of Indian students toward Indian communities rather than to white oriented systems. While at the same time attempting to raise the consciousness or level of awareness of local white communities of the human and legal rights of Indian people.

In addition to these activities she is also raising her two sons, Dennis age 15, and Jon age 10.

Betty was chosen through a voting process with Indian students, faculty and staff voting.

Myths Surrounding Indian Women

"Pity the poor squaw, beast of burden, slave chained under female law from puberty to grave."

The anonymous author of these lines displayed a misconception about the lives of Indian women which is not only prevalent in non-Indian society today, but which has also had a destructive influence on the contemporary roles and aspirations of Indian women themselves.

The familiar image of an Indian woman as a sullen drudge who lives out her days in a powerless and subordinate existence, is one which was first fostered by white male historians and missionaries, who interpreted what they saw in Indian society from their own framework of male superiority.

This image was perpetuated by careless observers and uninformed persons, and has made its way intact into the 20th century to appear in films and television. It has had a profound effect on the lives of Indian women in the way we are seen by the rest of the world, and the way we see ourselves.

Many Indian women of my generation have grown up believing the Hollywood version of male-female relationships among Indian people: that the women walked three paces behind the man to show deference to him and acknowledge his superiority. Actually, the reason that the Indian male preceded the female was to protect her from unexpected danger in the wilderness, to make the way safe for her," as the elders have described it.

The other less common, but every bit as persistent myth surrounding the American Indian woman is the view of her as a mysterious, untamed, intriguing creature who possessed a kind of unearthly quality.

In most tribes, the woman could under no conditions be deprived of her belongings by her husband, even if their marriage was dissolved. Divorce was a simple matter which could be initiated either by the wife or the husband; in tribes where women owned the home and its contents, the woman could divorce her husband by placing his belongings outside the door, and he had no choice but to comply. Following such a divorce, the man or woman was free to remarry.

In her book, 'Founding Mothers,' written about colonial women, Linda Grant DePaw states that Indian women had greater economic, social, and political status than colonial women. The mothers of the tribe often had the final say when the warrior's council disagreed, and they could stop the tribe from going to war by refusing to provide trail rations and moccasins.

They also had the final say in the fate of captives taken during the war. Native American women were also less economically dependent on their husbands. The economic security of the tribe, important male relatives to help the woman if something happened to her husband, and the freedom to divorce helped the Indian woman maintain a strong and independent nature.

Going back into history to the different tribal stories of creation, women play key roles. Joan LaFrance, of the United Indians of All Tribes Foundation, has written that "the female person is usually the primary force in the creation of the living world. Earth mother brings forth life. She often works along with male forces, and often she appears as the strong force."

This is a sharp contrast to the Christian story of the creation, where the creating force is given a male identity, and creates woman from man. Indian women need not struggle with the question of whether God is male or female; they are a part of creation.

Within traditional religious cermonies and healing rituals, Indian women still have major roles. However, so much of the operation of tribes today has been drastically altered and influenced by the domination of European political and social systems, that in areas relating to employment and education even within her own tribe, an Indian woman faces the same obstacles and difficulties confronted by non-Indian women.

The structures of Indian economic and social service programs, most of which are federally funded and often developed by non-Indian planners, is based on the usual vertical hierarchy of responsibility, which exists in all other American corporations or institutions, with executives at the top and secretaries at the bottom.

This is in direct contrast to the way in which tribes historically functioned, with individual roles and positions of authority often determined by age rather than sex. The composition of the Bureau of Indian Affairs demonstrates that Indian women have in some areas been deprived of their traditional status; even with its recently professed commitment to Indian Self-Determination and preference given to Indian people for employment. BIA executive and supervisory personnel are overwhelmingly male, with most female employees at the bottom of the ladder in clerical jobs.

Though the life of the Native American woman has changed with the necessity to survive in today's technological society, and though some of her important traditional roles have been misplaced in this transition, she will always exist as the center of her people. These qualities, along with her spirit of determination, equip her to face the contemporary challenges of the health care, employment and educational needs of her people, and insure for her an important part in their solution.

(Reprinted from Sister Advocate)

Buffy Sainte Marie Assembles Traditional Recipe Cookbook

Buffy Sainte Marie is cooking up a whole new approach to bridge the cultural gap between the Native Indian population and the white society of the Americas.

Her newest venture is to assemble a cookbook of American Indian recipes. She talked about it while in Vancouver to tape two CBS show with Rene Simard and Celebrity Cooks.

The publication date for her cookbook has not been set, as she is still collecting recipes and trying to find ways to test them so they will be acceptable in the sterile laboratories that many modern kitchens have become.

The more than 400 recipes that she now has card indexed come from all tribes of both North and South America.

Some are adaptations of original recipes, while others go back into the pre-Christopher Columbus era, starting with such directions as "dig a pit four feet deep" or "first catch your bear."

The introduction to the book is already written, about how on October 12, 1492, the "native people of North America discovered Christopher Columbus when he was lost on our shores. After all he thought he was in India."

Reading old journals of early European visitors told her how they realized that they had found a great new source of food supply.

"Do you know just how many of the world's food staples are native to the Americas"? Buffy demanded. "Why we've supplied tomatoes, potatoes, corn, vanilla, maple syrup, peanuts, chocolate, and pecans just to name a few. Makes me wonder what the rest of the world ate before they made contact with us."

As with most cuisines, there are points of great similarity among certain of the staple recipes of all tribes. A good example of this is "fry-bread" said Buffy, which uses a variety of flours, and an equally wide variety of oils or cooking fats. "These days it depends on what the stores carry," she commented.

This is one of the recipes she has demonstrated on one of her many Sesame Street appearances.

It is best made with the fine corn flour of the southern American Indians, she said. "You can order either the pink or blue corn flour by mail from New Mexico. However, if you can't get that, sift cake flour as many times as you have patience to do so that it is very light and very fine.

"Then take three cups of the sifted flour, three teaspoons of baking powder, and half a teaspoon of salt. Mix in one cup of liquid — I use half mile and half water — and two tablespoons of peanut oil (or whatever oil you have.)" She warned that mixing of liquid and flour must be "very slowly and gently. Don't ever beat it, just stir."

Once the dough is mixed, it should be gently pressed into a ball and set aside for about half an hour at room temperature. Heat cooking oil in a deep skillet. Then pat out the dough to about half an inch thick. Cut it in rectangles about three by five inches, and cut out a slit in the middle. "Something like a rectangular doughnut, but not quite so large a hole."

With a slotted spoon put the raw fry-bread in the fat and cook until it is puffed and golden. She said that various spices and seasonings can be added, such as chili powder or oregano, depending on what your main dish will be.

"It's especially good served with Sioux-burgers," Buffy said. Sioux-burgers are basically hamburgers made of buffalo or beefalo (from a cross between cattle and buffalo meat).

(Reprint from the Province, Vancouver).

Maria Martinez Pottery At The Renwick Gallery

WASHINGTON, D.C. — "Maria Martinez: Five Generations of Potters" opens at the Renwick Gallery of the National Collection of Fine Arts, Smithsonian Institution, on March 31 and continues through August 13. For over 70 years, Maria—a Tewa Indian of the San Ildefonso Pueblo near Santa Fe, New Mexico—has been making pottery. Now 96, she long has been the most famous native American Indian potter, and has shared her knowledge with members of her family and of her pueblo.

The exhibition's 115 pots, water jars, bowls and plates were lent by museums and private collectors, and represent the work of those who taught Maria, her own pots made with her husband and other members of the family, and those made by family members who have inherited her skill, artistry and dedication. Today, Maria continues to form small undecorated pots in the palm of her hand, and several of these are in the exhibition. Examples of tools—yucca leaf paintbrushes, gourd scrapers and polishing stones—also are shown. Among the family members included in the five generations are Nicolasa, Maria's aunt; Maria; her sons, Adam and the late Popovi Da; her grandson, Tony Da and her granddaughter, Anita Pino Martinez; and her great-granddaughter, Barbara Gonzales.

The pots are made by the traditional coiling method, not thrown on a potter's wheel. Few are created by a single person: one may create the form, another may decorate the object, and a third polish it. Although Maria and her husband Julian—who died in 1943—created both polychrome and redware, they became noted for their innovative black-on-black pottery which has an unglazed burnished surface and a matte finish decoration. Maria made the thin-walled, round pots and Julian, an accomplished artist, painted them. Their sons, Adam and Popovi Da—and Adam's wife, Santana—worked with Maria after Julian's death and Maria's sister, Clara Montoya, is the family's most expert polisher.

Maria, one of five daughters, learned to make the polychrome pottery of her pueblo in the 1890s by helping her aunt, Nicolasa, and watching her contemporaries. As she became known for the symmetry and superior quality of her pots, her sisters all helped her and well-known artists of the pueblo—as well as her sister, Maximiliana—decorated for her. When she and Julian married in 1904, they continued to make polychrome—and, occasionally from 1910 to 1925, the redware which also was traditional in the pueblo.

In 1980 or 1909, Edgar L. Hewett, Director of the Museum of New Mexico, excavated glossy black shards near the San Ildefonso Pueblo and asked Maria to recreate their shapes. Maria reconstructed the old forms and polished surfaces but neither she nor Julian knew how to give them the black finish. After much experimentation, Julian smothered his fires with dried horse manure and wood ash. The results were lustrous, silvery-black pots of finer quality than those made by their ancestors more than 800 years earlier. The difference between blackware and redware results from the method of firing: the red is fired in a freely oxidized atmosphere and the black is fired without oxidation.

The first black-on-black pots were undecorated and, as Maria experimented with new clays and procedures, her pots became blacker, glossier, thinner and more symmetrical. Julian spent eight years perfecting his decorative techniques which are an interesting combination of both innovative and traditional art. He developed a popular symbolic feather pattern and became particularly known for his adaptation of the plumed water serpent—the "avanyu" design—which he stylized from older pottery.

The guest curator of the exhibition is Susan Peterson, a practicing potter as well as a noted ceramic art educator, and the author of the recent book, "The Living Tradition of Maria Martinez."

The Renwick Gallery is on Pennsylvania Avenue at 17th Street N.W., and is open every day of the week from 10 a.m. to 5:30 p.m. Admission is free.

Canada's Disease Ravaged Indians

The introduction of firearms and liquor to the Indians by the white man created appalling havoc. However, the anguish and grief that resulted from the white man's communicable diseases on the Indians who lacked immunity to them was colossal. Until the arrival of the trader disease was virtually unknown to the Natives.

Smallpox was first contracted from white traders by some of the Saskatchewan River Indians. But, as the tribes mingled little, the disease did not spread and few deaths occured.

Nearly a half-century later, the Sioux caught smallpox and unknowingly transferred it north, over the Great Plains, mountains and up to the Artic Circle. In the latter area, one-third of the Natives perished as did 3,500 in the prairie region. It is interesting to note that shortly before this outbreak of smallpox the Indians had been conspiring to drive the white traders from their respective areas.

Because smallpox was thought to be a visitation of the supernatural, it left the Indians baffled and with no resistance or will to fight it.

The Cree, who called it the scab, had known of the existence of smallpox but this only as it sometimes struck the buffalo. As a protection at these times they did not hunt.

An epidemic of smallpox occurred again from 1816-18. The disease took on widespread proportions in 1837-38 when 3,500 Plains Indians died from its ravages. Thought to have been contracted from infected clothing transferred from a Missouri River steamboat to a keel boat and on to Fort McKenzie, the plague nearly wiped out entire tribes. From a Mandan Tribe of 1,600 Indians only 32 remained. Four thousand Assiniboine succumbed to the disease; so great a loss was suffered by the Cree and Blackfoot that they numbered too few to protect their territory or challenge invaders. When the disease subsided in September of 1838 only 3,000 Indians in the Blackfoot Confederacy remained.

Smallpox reappeared again in 1856-63 although it was not as severe an outbreak as that of 1837.

The smallpox epidemic of 1869-70 surpassed any in western Canadian history. A Peigan Indian who crept aboard a Missouri River steamer at the mouth of the Milk River began the spread of the disease. Having stolen a blanket from a cabin that had been used to confine travellers who had the sickness, he took it back to his tribe who immediately sickened.

A party of Cree who found the diseased Peigan camp brought the plague northward. Because they fled, the Assiniboine escaped its ravages for several months. However, before it had run its course, it had moved over 5,000 miles of prairie. At Rocky Mountain House, Forts Edmonton and Pitt, the forts were closed to trade. In desperation the Cree just outside Fort Pitt rubbed their open sores on windows and doorknobs in the belief that they would recover if they could transfer the horrible disease to the whites. Delirium and insensitivity to heat or cold were characteristics of the ravages and the dead were left to rot around the fort walls.

Only three whites at Fort Pitt contracted the disease; the remainder were vaccinated. The area from Victoria to Fort Pitt was said to have been the worst as entire villages and camps were wiped out. Although Hudson's Bay Company employees and missionaries worked untiringly, dead Indians were found everywhere.

Worthless vaccine from Benton traders caused more frustration at St. Albert and Fort Edmonton; more than half of the 600 who caught smallpox at the former had died by December, 1870.

At Fort Carlton, 32 out of 70 people contracted it and 28 died as did thousands in the Saskatchewan River Valley region. Explorer William Butler, visiting the post at the time, advised all east-bound travellers to receive their vaccinations at Fort Ellice to prevent the spread of the disease eastward.

By spring, the disease had reached the Blackfoot Confederacy. When it left, more than 1,000 Peigans were dead, more than 600 each of the Blood and Blackfoot Tribes had died and 14 Sarcee lodges remained out of an original 50. whites and Metis were not all spared; several members of traders' and missionaries' families died as did nearly 400 half-breeds.

The Indian population in the West was reduced to one-tenth its former numbers as smallpox ravaged the Native camps four times in 100 years. After the outbreaks of 1781, 1816 and 1856, 30 per cent of the remaining Indians were killed by the 1869 epidemic. Syphilis and tuberculosis from traders are said to have carried off half of those remaining.

All communicable diseases of whites were deadly to the Indians. During the latter portion of the 18th century an outbreak of measles and scarlet fever wiped out whole camps, with measles being the most deadly.

One-third of the Blackfoot and Gros Ventre Tribes were destroyed by a measles epidemic in the winter of 1819-20. Nearly two decades later, diptheria struck children of the Blackfoot Nation and many infants as well as youngsters died.

Measles took another high toll of Indian camps in the fall of 1880; in one encampment alone, 600 Indians perished from the disease.

The following spring scarletina and mumps added to the misfortune of measles and hundreds of Indians died. Iron Shield, the Blackfoot Chief Crowfoot's only full blood brother was among those who perished.

The fact that no doctors or medicines were available to ease and alleviate the Natives' suffering was unfortunate. However, that the way of life of the white man, his pursuits and his methods employed in attaining them should be so devasting to the lifestyle of another group of people is perhaps more deplorable.

Attention Artists

The American Indian Studies Center, UCLA, is sponsoring an art contest with a $200.00 prize. The object is to design a logo to be used on the Center's correspondence, announcements, brochures, report covers, and publication stationery. In addition, the winning art work will become a permanent cover design for the American Indian Culture and Research Journal.

Contest regulations: The design should reflect traditional Indian wisdom, knowledge, and a striving for achievement. Entries are to be pen or ink sketches on heavy, white, 8½" x 11" paper. All entries must not have signatures on the art work. Please attach your name, address, telephone number, and Social Security Number on a separate sheet of paper. Only one entry per artist is permitted. Deadline for entries is June 12, 1978. The winner will be notified before June 30, 1978. The winning entry becomes the property of the University of California. All other entries will be returned. Send entries to

American Indian OELL Hall, University of California, Los Angeles, 405 Hilgard Avenue, Los Angeles, CA 90024.

Poets Wanted

El Nahuatzen, a poetry magazine with emphasis on poetry by Chicano and Native Amrericans, is now soliciting quality manuscripts from any interested poet. Each issue of El Nahuatzen will feature an unpublished Chicano or Native American poet, and will also publish a poem or an open letter from a prison inmate. Beyond that, our only other bias is for literary "quality." Submissions deadline for issue No. 1 (September '78) is July 15. All submissions should include a stamped, self-addressed envelope, and be addressed to:

El Nahuatzen
Lowell Jaeger, Editor
310 Calvin Hall
The University of Iowa
Iowa City, IA 52242

El Nahuatzen is published semi-annually. The subscription rate is $4.00 yearly; sample copies are available for $2.00.

Contributors will be sent two complimentary copies.

Ojibway Calendar

January—Mulnedoo Geezis—Spirit Moon

February—Nuhmabene Geezis—Sucker Moon

March—Onabbune Geezis—The Moon of the Crust on the Snow

April—Babocquadahgiming Geezis—The Snow Shoe Breaking Moon

May—Wahbegoone Geezis—The Moon of the Flowers

June—Odaemen Geezis—The Strawberry Moon

July—Misqueemen Geezis—The Raspberry Moon

August—Meen Geezis—The Bilberry Moon

September—Muhoomen Geezis—The Wild Rice Moon

October—Penahque Geezis—The Moon of the Falling Leaves

November—Kushkudene Geezis—The Freezing Moon

December—Muhnedoo Geezisoons—The Little Spirit Moon

A True Story

A Winnebago Legend

There was once a young man who was about to enter upon a fast, and nothing less would satisfy him than that he must dream of Ma-o-na, the Earth Maker. He blackened his face, as was the custom, and fasted four days or more, and dreamed of many things; then he ate a little food, and fasted again. So he persevered until he had dreamed of everything on the earth, or under the earth, or in the air, he dreamed of the whole world, but he never saw Ma-o-na. The spirits said to him, "You have dreamed of Ma-o-na because you have dreamed of all his works."

But the man was not satisfied. He blackened his face and lay down again, and again he dreamed of the whole world, yet still he wished to dream of Ma-o-na, but could not. But after four nights he dreamed again, and now at last he dreamed of Ma-o-na. And Ma-o-na said: "I am the Earth-Maker. You will see me tomorrow at noon. But it is not well; you wish too much."

So the next morning the man rose up and made himself ready and took some tobacco for an offering, and before noon he set out for the place where Ma-o-na had said that he could meet him, a place where mighty oak-trees grew to a vast height. There he stood still, and watched and listened, till just at noon he saw a large flag drop down to the earth and hang suspended before him. The man looked up and saw that Ma-o-na was there, among the tall oaks; he saw only the face of Ma-o-na, a long face with good eyes, for the flag covered the rest. Then the face spoke to him and said: "Nephew, you said that if you could not dream of me you would die. Nephew, you never can die. You never can die, because you are like me. You have dreamed of all my works, you know them all, and so you are like me. The spirits told you this but you would not believe. You wanted to see me. Now you see me here today."

The man thought that he saw Ma-o-na, and he looked long at the face and never turned his eyes away, till at last the creature before him grew tired and drew back his wing; and then the man saw that it was only a chicken-hawk, one of the evil spirit's birds, that had flown down into a low oak close in front of him; and the chicken-hawk's wing seemed to be a flag. The man cried for sorrow, and he lay four nights more, and then the spirits came and talked with him and took his soul away with them and said to him: "Cease trying to dream of Ma-o-na. There are many more little birds and creatures of the evil spirit that may deceive you. You can dream no more, for you have seen all things."

So the man ceased his fast and no longer tried to dream of Ma-o-na. He never saw Ma-o-na, nor he never saw anyone upon this earth. It is not possible to see Ma-o-na.

Ben Franklin Writes Of Indian Life

By Paul Shenandoah

It is ironic that Indians, whose ideas about human rights through the centuries have been so advanced, should be the group whose human rights have been so consistently denied.

Any group which has had as much practice as white society in denying Indian human rights must be pretty good at it now. The art of denying Indians their human rights has been refined to a science, and a whole society has become so skilled at that it happens unconsciously, and easily, like tying your shoes.

The following list of commonly used techniques will be helpful in burgler proofing your reserves (and rights): The list is only partial — complete it with your own information).

GAIN THE INDIANS' COOPERATION. It is much easier to steal someone's HUMAN RIGHTS if you can do it with his own cooperation.

1. Make him a non-person. Human rights are for people. Convince Indians their ancestors were savages, that they were pagan, that Indians are drunkards. Make them wards of the government. Make a legal distinction, as in the Indian Act, between Indians and persons. Write history books that tell half the story.

2. Convince the Indian that he should be patient, that these things take time. Tell him we are making progress, and that progress takes time.

3. Make him believe that things are being done for his own good. Tell him that you're sure that after he has experienced your laws or actions that he will realize how good it has been. Tell the Indian he has to take a little of the bad in order to enjoy the benefits you are conferring on him.

4. Get some Indian people to do the dirty work. There are always those who will act for you to the disadvantage of their own people. Just give him a little honor and praise. This is generally the function of band councils, chiefs, and advisory councils: they have little legal power, but can handle the tough decisions such as welfare, allocation of housing, etc.

5. Consult the Indian, but do not act on the basis of what you hear. Tell the Indian he has a voice and go through the motions of listening. Then interpret what you have heard to suit your own needs.

6. Insist that the Indian "go through proper channels". Make the channels and the procedures so difficult that he won't bother to do anything. When he discovers what the PROPER CHANNELS ARE AND BECOMES PROFICIENT at the procedures, CHANGE THEM.

7. Make the Indian believe that you are working for him, putting in much overtime and at a great sacrifice, and imply that he should be appreciative. THIS IS THE ULTIMATE IN SKILLS IN STEALING HUMAN RIGHTS: When you can obtain the thanks of your victim.

8. Allow a few individuals to "make the grade" and then point to them as examples. Say that the "hardworkers" and the "good Indians" have made it, and that therefore it is a person's own fault if he doesn't succeed.

On The Arts Of Stealing Human Rights

Submitted By PAUL SHENANDOAH

The proneness of human nature to a life of ease, of freedom from care and labour appears strongly in the little success that has hitherto attended every attempt to civilize our American Indians, in their present way of living, almost all their wants are supplied by the spontaneous productions of Nature, with the addition of very little labour, if hunting and fishing may indeed be called labour when game is so plenty.

They visit us frequently, and see the advantages that Arts, Sciences, and compact society procure us, they are not deficient in natural understanding, and yet they have never shown any inclination to change their manner of life for ours, or to learn any of our Arts.

When an Indian child has been brought up among us, taught our language and habituated to our customs, yet if he goes to see his relations and makes one Indian Ramble with them, there is no persuading him ever to return, and that this is not natural (to them) merely as Indians, but as men, is plain from this, that when white persons of either sex have been taken prisoners young by the Indians, and lived a while among them, tho' ransomed by their friends, and treated with all imaginable tenderness to prevail with them to stay among the English, yet in a short time they become disgusted with our manner of life, and the care and pains that are necessary to support it, and take the first opportunity of escaping again into the woods, from whence there is no reclaiming them.

One instance I remember to have heard, where the person was brought home to possess a good estate, he relinquished it to a younger brother, reserving himself nothing but a gun and a match-coat, with which he took his way again to the Wilderness.

The little value Indians set on what we prize so highly under the name of learning appears from a pleasant passage that happened some years since at Treaty between one of our colonies and the Six Nations. When everything had been settled to the satisfaction of both sides, and nothing remained but a mutual exchange of civilities, the English Commissioners told the Indians, they had in their country a College for the instruction of Youth who were there taught various languages, Arts, and Sciences; that there was a particular foundation in favor of the Indians to defray the expense of the Education of any of their sons who should desire to take the benefit of it.

Now if the Indians would accept the offer, the English would take a half a dozen of their brightest lads and bring them up in the best manner. The Indians, after consulting on the proposal, replied that they remembered the education of their Youths had formerly been educated in that College, but it had been observed that for a long time after they returned to their friends, they were absolutely good for nothing, being neither acquainted with the true methods of killing deer, catching Beaver or surprising the enemy.

The proposition however, they looked on as a mark of the kindness and good will of the English to the Indian Nations which merited a grateful return; and therefore if the English Gentlemen would send a dozen or two of their children to Onondago, the Great Council would take care of their education, and bring them up in really what was the best manner and make men of them. (May 9, 1753). (Papers of Benjamin Franklin, Leonard W. Labaree Vol.IV, pp 481-83.)

A Chinnook Legend

The Beginning Of The Tribes

In the early days of the world, Wishpoosh, the giant beaver, lived on Lake Cle-el-lum. It was a very beautiful body of water and full of fish. The animal people wanted to fish there, but Wishpoosh killed them as fast as they came near. He would drag them into the water and drown them.

Coyote made up his mind to kill him. He fastened a sharp spear to his wrist with a stout cord and began to fish in the lake. After a time, Wishpoosh attacked him. Then Coyote speared the beaver with all his might. Wishpoosh plunged to the bottom of the lake and dragged Coyote with him. The Coyote fought so desperately with Wishpoosh that the banks of Lake Cle-el-lum were torn out. The water surged through the break and then plunged through the mountains and down the canyon. They rushed madly into the broad Kittitas Valley and formed another lake.

Wishpoosh and Coyote struggled so hard that they destroyed the banks of the new lake. Then the waters surged madly into the basin of Cowiche, Nachess and Atahnum. The waters made a bigger lake and Yalima was flooded. A large lake was formed at Toppenish.

The fight between Coyote and Wishpoosh continued with great fury and they tore out the high banks of this large lake. The water rushed swiftly to the meeting place of the Yakimo and the Sanke and Columbia Rivers. Here the water formed another large lake. The Wispoosh and Coyote fought so furiously here that the banks of this lake were broken. Wishpoosh dashed down the Columbia River and Coyote followed him at full speed. He tried to stop the giant beaver but failed.

At last, Coyote and Wishpoosh reached the ocean breakers at the mouth of the Columbia River. The beaver killed salmon and ate them. Coyote saw that Wishpoosh was very strong. Now, Coyote was the wisest and most cunning of animals. He changed himself into a tree branch and floated toward Wishpoosh. The Wishpoosh swallowed him. Coyote changed himself back into an animal again. He took his stone and cut the sinews inside of Wishpoosh. Thus the beaver died.

It had been a very hard day, and the Coyote was terribly tired. He asked Muskrat to assist him. Coyote and Muskrat towed the giant beaver to the shore, then cut up the body and threw the pieces over the land. Coyote made the Nez Perces out of the head of Wishpoosh. They were wise in council. He made the Cayuses out of the arms of the beaver. They were powerful with the bow and the war-club. Next he made the Klickitats, the wonderful runners, out of the legs of the beaver, and the Yakimas out of the ribs. He then made the Chinooks, a race of short, fat people, out of the stomach of the beaver.

At last, the Coyote had only the hair and blood of Wishpoosh left. He threw these far up the valley to the east. At once he became the Sanke River Indians, a tribe of war and blood.

In this way, Coyote created the tribes. He then came back up the Columbia River, but Coyote forgot to give the Chinooks and the other coast tribes any mouths. When Ecahni, the God, noticed this as he came along, he assembled these tribes in one big crowd. Then he took a stone knife and gave each member a mouth. As a joke, he cut them crooked, and in some cases made them very large. That is the reason the Coast Tribes do not have perfect mouths.

This is the way that the Coast Tribes of Indians came into being.

'We Shall Endure'

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

By Vine Deloria, Jr.
(Quote from "Custer Died For Your Sins")

Light Of The North

By Jake R. Grundy

Know Your Language

OJIBWA-OTTAWA	ENGLISH
Agwacheeng	Out.
Pashiji	Over.
Ishkwakamigan	It is over.
KOKOKO	Owl.
Ess	Shell, Oyster.
Ni-onashkinatass	I pack up.
Weesagendamowin	Pain.
Weesagendam	He is in pain.
Mazinibee-igewinini	Painter (artist) male.
Mazinibee-igewikwe	Painter (artist) female.
Sasekokwan, or Abwewin	Pan.
Mazini-eegan) plural (oon)	Paper.
Awechigan	Parable.
Ndiba-amage	I pay.
Ndiba-amawa	I pay her.
Pizanendamowin	Peace.
Ozhipee-ikanak	Pencil.
Anishinabek, or Awiyak	People.
Wasagung	Pepper.
Koonima, or magisha	Perhaps.
Agig, plural-agigwak	Phlegm.
Kokoosh	Pig.
Kinoozhe	Pike.
Shingwauk	Pine.
Apwagan	Pipe.
Ndotamin, or otamino	I play.
Ndatage	I play cards.
Ngitimagis	I am poor.
Akik	Pot.
Opin, plural (eeg)	Potatoe.
Mushkoode	Prairie
Anama-awin	Prayer.
Anama-a	He prays.
Kakeekwewinini	Preacher
Unjiko, or weeoneejanisi	She is pregnant.
Nita-oonzhe	She is often pregnant.
Ndoozheeta	I prepare.
Ozheeta, or keezhita	He is prepared
Ozhisin, or keezhisin	It is prepared.
Kasso	To pretend.
Kibakwadiwigamik	Prison.
Kanabach	Probably.
Waweendamage	He promises.
Anwachikewin	Prophecy.
Niweekopichike	I pull.
Niweekopitaan	I pull it.
Niweekopina	I pull him.
Iska-iban	Pump.
Oshkasim	Puppy.
Nikimi, or nakamo	Shepurrs (cat).
Nganda-ige	I push.
Nigandinan	I push it.
Nibagidinan	I put it down.
Nibagidina	I put him down.
Pichikwanayen!	Put on clothing!
Pisikan	Put it on.
Nipisikan	I put it on.

(NUMBERS 1-10)

Pezhik	One, (1)
Neezh	Two, (2)
Niswe	Three, (3)
Neewin	Four, (4)
Nanan	Five, (5)
Ningodwaswe	Six, (6)
Neezhwaswe	Seven, (7)
Nishwaswe	Eight (8)
Shangaswe	Nine, (9)
Midaswe	Ten, (10)

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Native American Poetry

How Will You Know Me?

How will you know me?
You will know me by my stature.
I'm the one with brown skin, head held high,
and wisdom in my eyes.
Wisdom from happenings in years gone by.
You will know me by my ready smile.
Do not misunderstand this smile.
You meet me in the strangest places,
singing your songs,
speaking to your group,
writing your paper,
nursing your sick,
I am ready to defend me and mine to the death.
You are now hearing the beat of the Chiefs drum.
You have yet to hear from me!

By Shing wauk — Ta

Death Of A Spirit

Another spirit has been wasted.
My young man has died. . .
In front of my eyes. . .
And in my heart. . .
Silently I would beg him,
Please turn away from this disease,
This white mans alcohol.
But words would have been to no avail.
Couldn't he see it was killing our people?
And him. . .
And me. . .
And us. . .
His body lives on, perhaps not for long,
But his spirit died with that last drink.

Ki jin o quay

To Bridge Our World

It must be hard to
see beyond the clouds in
people's eyes that lock
you out of their private worlds
or lift your voice above the
ever constant wind and
never know if someone hears
or even cares.

Yes, it must be hard
finding your own way through
these troubled times and
trying to put the
jigsaw puzzle together
when you know someone's
played the game before
and a piece may be missing
or bent out of shape.

So, if in quiet nights
sleep is hard to find and
you hear only the ticking
of the clock
remember
you are not alone.

By Timothy Colombe

Our Prayer

Our Grandfathers who are all things
Sacred are your names
Your time will come again
Your Dreams will be again
On our Earth Mother as it is everywhere else.
We give our thanks once more for the
nourishment you give our Mother for us.
And forgive us our wrongs
as we have tried to forgive the wrongs against
us over and over.
Lead us not into greed, but
protect us from the evil ones who are greedy.
For yours is all things, the strength
and happiness for ever and all time.

Black Owl Thunder

Red-White And Blue

I met a pretty city girl — Indian, she said.
She said she'd heard of Custer and she knew her skin was red,
But outside of those facts and inside of her mind
She wasn't sure just who she was or what she'd left behind.
She didn't know her tribe, she didn't know her land —
All she knew was welfare and charity's helping hand.
She must have had some pride, but it was deep within,
Beaten in by foster homes that tried to change her skin.
They tried to make her "civilized" — they made her white instead.
She laughed away their insults, but she cried herself to bed.
"Why did you do this to me?" she cried in outraged shame.
"You took away my parents and you took away my name!
"You forced me into poverty, then said I was to blame,
"Cause my father drank your white man's wine and mother took his name.
"Their land was taken from them: their home, their pride — and me!
"How can you claim to judge them and put your claim on me?
"I looked into my history book; I read between the lines.
"Where did you mention Trail of Tears — that print was awful fine.
"I must have missed the Sand Creek page, and also Wounded Knee.
"And then your textbook tells me that all of us are free?"
"All lies!" she cries in tearful pain and runs out of the room.
"You didn't raise your hand," they said, "You'll stay this afternoon."
"I'll stay, okay, but when I leave I won't be going home.
"I have no home in this town — I'll go my way alone."
Another Indian seeing red; another leaving town.
"I'm free and red" to me she said, "No whites can tie me down.
"I'm back upon my Mother Earth, beneath my Father Sky.
"I'm back where I belong now — back where my people died."
Red and white and blue, and searching for a home,
Searching for a way of life that white has left alone.
I wish that they find it; I hope they find that place.
I wish they'd take me with them — back to the human race!

Author Unknown

Here Today Gone Tommorrow

Here today, gone tomorrow,
Is that what happiness seems?
Am I lost in my sorrow
to live upon yesterday's dreams?
Could today unveil a beauty unknown
and find a golden rainbow for me?
Or is happiness something else shown
inside the person you should be?
For you will find a stillness there
and won't dream or think back.
You will live today without a care
and won't dream or think back.
So think of others and see
that in yourself is love
and you are the person to be
if your smiles shine above.

Dave Houghton

Courier

He comes in the night
Carrying letters from
Wives
Lovers
Mothers
Children
Friends
And places as he goes
pieces of people
on lonely men's cell doors.

And as the letters dwindle
With each passing day
Men disappear beneath
the dust of time
leaving only traces
Of their lives
Scratched on pale green walls.

By Timothy Colombe

Can You Tell Me Why

From the first time that I met you
to now that we're apart,
so many times you love me
and now you've gone and broke my heart.

Oh the hurt, the pain, the sorrows,
all the things that I've been through, I know
I've only lasted because
I'm so in love with you.

Tell me why
have you lost your love for me?
Tell me why
They don't want me to be free?

The darkness of my days
and the loneliness of my nights away from you
My darling when can we make it right?

Yes the love that we once shared
the love you had for me
is only love from you in all my memories.

Just remember this my darling
everytime you're all alone,
because sooner than you think
I'll once again be home.

By Reynaldo

Today

I plan my life beyond
and past
This tomb rock I live in;
This angry cesspool of violence
Where I daily swim,
One eye open for butterflies,
The otter seeing
knives, boots and iron bars.
Perhaps
there are no butterflies
Here,
But I hear roses
in the dawn.

By Timothy Colombe

Pine Tree

The pine stands dark against the night.
The branches breathe a prayer to the Spirits.
I stand beside one who has seen many winters
and many storms, yet grows straight.
Father, let the power of my brother flow
between us as I touch him.
Come, my brother, sit with me by the fire.
In the presence of the Great Spirit.
We will sing the songs of our Mother Earth
and talk of her creatures and their ways.

David Lang

They Say

They say. . .
There is nothing worse than a liberated woman.
This is not true!!
There is nothing worse than a liberated
Indian woman!

By Shing wauk — Ta

Thoughts For Sharing

How we look at life
Makes all the difference
In our levels of efficiency
Happiness, and productivity.

Each Indian came into this world
Without possessions
But all the raw materials
Are here for us to use.

We can make the most of these
Or we can let
Our opportunities slip away
It's up to us.

The Spirit delights in us
When we set high ideals
He blesses our life
With abundant good.

Let's step out!
In faith, today
Claim our rich inheritance
From a generous creator.

A Creator who has already
Given us our Earth Mother
And the joy of life
We will be glad we did.

Frank Chilcote

Nightmare

When silence accompanies the night
I think, sometimes, of death
or worse
of dying in prison.

Friends tell me
That if no one claims the body
They'll take me in a cheap pine box
To a hill just outside the wall and
lower me into a yawning pit
leaving only my number
To mark the spot

Confined within walls of wood and earth
To spend eternity
A prisoner
even in death.

By Timothy Colobme

Proud

I am a little fawn
half white,
half wild Indian deer,
and sometimes,
I am confused.

I go to the White man's school,
and,
learn of the rights,
rights of the strangers
to these shores,
and the struggle
with my people.

In my history class,
I hear of massacres.
The word,
so misunderstood,
by white man's ways,
introduced into a language,
that lies.
That lies in treaties,
written by my people,
and,
I will have them fulfilled —
even if they are to be
in White man's blood.
I do not care — or should I?

No more —
No more about their 'victories'
Born from my peoples blood.

No more —
My ancient rights
I claim.
We're far too proud
a people,
to be disgraced
by White man's fork tongue,
His language deceiving.

He can have his
corporate capitols.
Let me find peace —
in my heritage,
proud I will remain.

I, little fawn
a reservation
hence, I came.

Sweet Indian Child

Oh, sweet Indian child —
full of wonder and joy —
I shall lead you to manhood —
but never hold you back.
Child of my heart —
who drinks the milk of my body.
The softness of your baby face —
hides the strong, proud warrior you will be.

When you can walk —
I'll lead you by the hand to your father's side —
and you will follow behind his strong back —
until you become a man.

By Neashasha Talougha Lualhati

Time Like Glass

In time like glass the stars are set,
And seeming-fluttering butterflies
Are fixed fast in time's glass wet
With mountains and with maids' bright eyes.

Above the cold cordilleras hung
The winged eagle and the moon:
The gold, snow-throated orchid sprung
from gloom where peers the dark baboon.

The Himalays' white, rapt brows;
The jewel-eyed bear that threads their caves;
The lush plain's lowing herds of cows;
The shadow entering human graves

All these like stars in time are set,
They vanish but can never pass;
The sun that with them fades is yet
Fast-fixed as they in time like glass.

By Timothy Colombe

Tear Drops Of My Hopes

These teardrops that I cry,
I shed for you because I know
my feelings are all true, and
if our love is to be given
another chance I will always
keep you so very close to me.

The days will come and
the nights will pass us by,
for we're all alone for years
and years to come but still
some day I will once again
be free for these prison walls
will no longer have a hold on me.

Then I will come to you
in the sunshine of the day,
to be born again with the
love you have for me. Yes
I will be born again, I
will have new life, knowing
I'm home with you my son
and my darling wife.

Yes these teardrops that
I've cried I've shed for you
because I know my love
for you is true. Things will
be different, just you wait
and see. We will be happy
My Son, My Wife and me.

— Reynaldo Rodrigy

JUN 4 1979

BEING INDIAN IS.....

BEING INDIAN IS . . . watching John Wayne whip 50 of your kind with a single-shot pistol and a rusty pocket-knife on the late show.

BEING INDIAN IS . . . having at least a dozen missionaries from twelve different faiths trying to save your heathen soul every year.

BEING INDIAN IS . . . fighting with the U.S. Army to save your country from the evils of communists, and against the U.S. Army on your reservation to keep the Corps of Engineers from stealing all your land.

BEING INDIAN IS . . . having every third person you meet tell you about his great grandmother who was a real Cherokee princess.

BEING INDIAN IS . . . having 9 out of 10 people tell you how great they believe Jim Thorpe, Squanto, Tonto, and Little Beaver are.

BEING INDIAN IS . . . loving frybread and corn soup.

BEING INDIAN IS . . . having high salaried BIA, PHS, OEO, HEW, and DOL white-collar bureaucrats tell you how much money is being spent on Indians these days.

BEING INDIAN IS . . . having the greatest grandparents in the world.

BEING INDIAN IS . . . having your teenage child come home from school and ask you about "the strange beliefs" of Indians that the teacher mentioned in school today.

BEING INDIAN IS . . . waiting (impatiently) for the new Tecumseh, Osceola, Crazy Horse, and Geronimo to appear.

BEING INDIAN IS . . . living on borrowed time after your 44th birthday.

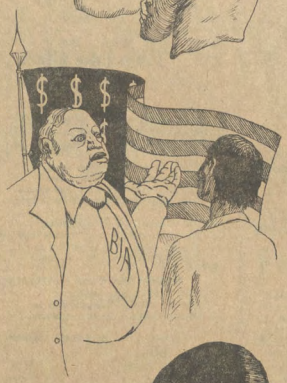
BEING INDIAN IS . . . listening to all the middle-class Tontos and Uncle Tomahawks tell you we must do things the "American Way".

BEING INDIAN IS . . . feeding anyone and everyone who comes to your door with whatever you have.

BEING INDIAN IS . . . feeling the stares of all the whiteys in any public place you walk into.

BEING INDIAN IS . . . having your non-Indian wife dancing in full regalia at your tribal pow-wow.

BEING INDIAN IS . . . knowing the Great Spirit.

BEING INDIAN IS . . . having a Christian missionary tell you it is wrong to believe in more than one Divine Being, then listen to him tell you about God, Jesus Christ, the Holy Ghost, the Virgin Mary, St. Joseph, St. Patric, St. Christopher, St. Francis, etc. etc.

— by Reuben Snake