

# Proposed Bill Threatens Indian Land Claims

WASHINGTON—A bill, entitled the "Omnibus Indian Claims Act of 1978," that would impose regulations and deadlines on the filing of land and other claims by Indians, has been drafted at the request of two Washington Senators.

Democrat Senators Henry M. Jackson and Warren G. Magnuson, asked Interior Solicitor Leo M. Krulitz to utilize the offices of the Interior Legislative Drafting Service to prepare a draft bill that would provide a legislative mechanism for resolution of Indian claims, a deadline for the filing of these claims, a forum to hear the claims, and procedures to be followed.

Interior Solicitor Krulitz submitted the draft bill to Jackson and Magnuson early June. Before the draft bill is introduced, it's text must be refined and co-sponsors found.

The opening text of the bill states that because "many Indian tribes and individual Indians are now asserting longstanding claims to lands and natural resources..." and that "many of these claims are being asserted against innocent purchasers of lands who were ignorant of any ancient Indian claims to possession or title to those lands..." that it is the "purpose of this Act to impose a statute of limitations on Indian claims to land and natural resources."

Section 4 of the draft bill explains the statute of limitations on Indian claims as "every action stating an Indian claim to land

or natural resources, which is brought either by an Indian claimant or by the United States for or on behalf of an Indian claimant, shall be barred unless the complaint is filed within 10 years after the right of action accrues."

In an exclusive interview with the *Yakima Nation Review*, Assistant Secretary for Indian Affairs Forrest J. Gerard stated that he had looked at the bill and was concerned. "If it is ever introduced in Congress, it would pose a serious threat," Gerard stated that if the bill was ever referred to the Interior Dept. for a legislative report, he would do everything within his official capacity to obtain a negative recommendation against the act.

There has been no date set for introduction of the bill. The text of the bill is as follows:

**BE IT ENACTED** by the Senate and House of Representatives of the United States of America in Congress assembled, that this Act may be cited as "The Omnibus Indian Claims Act of 1978."

**CONGRESSIONAL FINDINGS AND DECLARATION OF POLICY**

**SECTION 2.**

(a) Congress hereby finds and declares that:

(1) Many Indian tribes and individual Indians are now asserting long-standing claims to lands and natural resources throughout the United States.

(2) Most of these claims are not subject to any state or federal statutes of limitations, and as a result, century-old titles are being changed.

(3) Many of these claims are being asserted against innocent purchasers of lands who were ignorant of any ancient Indian claims to possession or title to those lands at the time of their purchase.

(4) Indian tribes and individual Indians have the same right as any person or organization to pursue their lawful claims in the courts, but a policy of fairness dictates that a time limit should now be imposed on the assertion of these claims.

(b) Therefore it is the purpose of this Act to impose a statute of limitations on Indian claims to land and natural resources and to provide a mechanism for the equitable settlement of outstanding Indian claims, and to provide a single forum in which Indian claims to lands and natural resources may be brought.

**DEFINITIONS**

**SECTION 3.** For the purposes of this act, the term:

(a) "Indian tribe" means an Indian tribe, group, band, or pueblo, to which certain federal statutes are specifically applicable because of its Indian tribal status, except that "Indian tribe" does not include Regional or Village Corporations organized under the laws of the State of Alaska pursuant to the Act of Dec. 18, 1971 (92 Stat. 203).

(b) "Indian" means a member of an Indian tribe or a person to whom federal statutes are otherwise applicable because of his status as an Indian.

(c) "Indian claims to land or natural resources" means a claim, arising under any laws of the United States that are specifically applicable to Indian tribes or Indians because of their status as Indians, to any interests in, or to any right of possession or use of any real property or natural resources, including but not necessary limited to minerals, water, and rights to hunt or fish.

(d) "Indian claimant" means any Indian tribe, group of Indians, or individual Indian who asserts an Indian claim to land or natural resources. An Indian tribe, group of Indians, or individual Indian may be Indian claimants regardless of whether they have filed an action stating such an Indian claim in a court of competent jurisdiction.

**SECTION 4.**

(a) Every action stating an Indian claim to land or natural resource, which is brought either by an Indian claimant or by the United States for or on behalf of an Indian claimant, shall be barred unless the complaint is filed within ten years after the right of action accrues.



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## News Briefs

### Plains Indian Seminar

CODY, Wyoming — The Second Annual Plains Indian Seminar, entitled "Attire and Adornment", will be held October 27-29, 1978, at the Buffalo Bill Historical Center, Cody, Wyoming.

The purpose of the seminar is to assemble a group of notable cultural anthropologists and ethnologists to present papers to a body of participants in order to explore the tradition of attire and adornment among the Plains Indians.

Other features will include a workshop, a forum for selected seminar participants, and special tours. The seminar will be valuable to persons with an interest in Indian history, ethnology and art — professionals or serious amateurs: curators, educators, historians, artists, collectors, students, administrators and others.

For details write P.O. Box 1029, Cody, Wyoming 82414. Or call 307-587-4771.

## Menominees Gain Millions

WASHINGTON, D.C. — The Menominee Indians of Wisconsin have won a "landmark opinion" in a claim against the government for tens of millions of dollars.

"It is a complete victory for the Indians," Angelo A. Iadarola, attorney for the Indians, said of an opinion filed the last week of July by Judge Louis Spector of the U.S. Court of Claims, Washington, D.C.

Spector said the government violated its trust when the Federal supervision of the Menominees was terminated in 1962. He will now consider eight specific claims for damages, including a \$31 million claim based on the restrictions placed on the harvest of time at the time of termination.

Although Spector has not taken evidence on all the claims, one Justice Department lawyer familiar with the case estimated Friday that they could total about \$90 million.

The case has been in the Court of Claims since 1967 and it will be at least two more years before there is a final judgement on the claims.

The department is expected to appeal Spector's opinion to the full Court of Claims.

Iadarola said the opinion was the first time that a judge has ruled in the damages caused by termination of federal control over an Indian tribe.

Spector found that termination was imposed on the Menominees against their will. While the case was in court, Congress restored federal supervision of the Menominees by overwhelming votes.

Spector said that "little if any effort was made to determine whether or not (the Menominees) were in fact ready to assume management and control of their own property and affairs."

He said the Menominees were untrained in government or industrial management.

"This had a disastrous effect upon their assets and their way of life," Spector said.

The judge said the government's relationship to an Indian tribe is comparable to that of a guardian to a ward or a trustee.

As a result, the government has an obligation to protect the Indians best interest, he said.

Spector found that the sawmill on the reservation needed many improvements when it was turned over to the tribe and that the government took contradictory positions about the amount of responsibility to be given to the Menominees.

While the tribe was expected to operate the sawmill and the forest, he said, the government ordered that the forest should be run on a sustained yield basis. This reduced the amount of timber that could be harvested and according to the Menominees, slashed the value of the forest from \$40 million to \$9 million.

Spector found that public officials in Wisconsin repeatedly objected to the congressional action terminating federal supervision. The policy of termination, which was adopted in the 1950's was repudiated by President Richard Nixon and Congress in the early 1970's.

## U-M suit

### Indians To Have Day In Court

By WILLIAM B. TREML

Three Michigan Indian tribes who claim a 19th Century treaty signed by their ancestors guaranteed their members a free day in court.

Circuit Court Judge Edward D. Deake has set Aug. 21 as the starting date for the trial of the class action suit filed in 1971 by the Chippewa, Ottawa and Potawatomi tribes against the U-M Board of Regents. The spokesman for the tribes has been Paul Johnson, a U-M graduate and an Indian activist, and the suit for the Indians is being handled by Elmer E. White, an Ann Arbor attorney.

The plaintiffs charge that in the Treaty of Fort Meigs, signed in 1817, the Indians ceded several thousand acres of land in the Detroit Ann Arbor area for the establishment of a school which three years later formally became the University of Michigan. The transfer of land in the treaty constituted a legal trust which now should be honored by providing scholarships to young Indians and to their women of the three tribes. White claims, Roderick Daane, general counsel for the U-M Board of Regents, has denied the "trust" contention, maintaining that the ceding of the land was an outright gift.

Attorney White, who has made a two-year study of the life of Father Gabriel Richard, a missionary Catholic priest who was one of the founders of the U-M, says, "Article 16" of the Treaty of Fort Meigs specifically created an "express trust" for education of the Indians of this state. He says that as rector of the Church of St. Anne in Detroit, Father Richard in 1808 established "the school or college of Spring Hill" for the education of the Indians of this state.

Records show that on Sept. 17, 1817, 1 day before Lewis Cass, governor of the Michigan Territory, drafted the Fort Meigs Treaty, Father Richard was appointed vice president of the "primary and preparatory" school which in 1859 became the University of Michigan.

Research also shows that Article 16 of the Meigs treaty speaks of the desires of the three Indian tribes to have "some of their children educated" and in a move to assure this, granted "one half of three sections of land to contain 640 acres on the River Raisin at a place called Macon and three sections of land not yet located which tracts were reserved for the use of the said Indians by the treaty of Detroit."

In 1824, 1,870 acres of land were conveyed to the U-M by the "16th article of the Treaty in 1817." The University officials were given the option of keeping or selling the land and after 1825 the lands were sold.

"But after converting the trust into cash money, defendant (the U-M) failed to provide an education to the plaintiff class," White's suit claims.

"In addition to failing to effectuate the trust, defendant has never rendered an accounting of the trust funds; it has commingled the trust funds with other monies; and it has used the trust funds for purposes other than that for which they were intended," the White suit alleges.

The lawsuit asks the court to order the Regents to provide from the proceeds of the original trust "... a pre-collegiate, college, and post-graduate education" to the Indian tribal members and those provisions should include tuition, books, supplies, food, clothing, shelter, medical and dental care...

"The only issue confronting the court is whether or not a valid trust was created," Judge Deake said in 1974 when he ruled that the White suit can appropriately be pursued as a class action suit.



FORREST J. GERARD

## Supreme Court Rules

With an unanimous decision June 23, the U.S. Supreme Court ruled that land acquired by the Federal Government and proclaimed in 1844 to be a reservation for the Choctaw who stayed in Mississippi was "Indian country." The consequence of this, the court said is that Federal, and not state, courts have jurisdiction to try Choctaw Indians accused of a major crime on the Mississippi Reservation. The court rejected arguments by the state that all Federal jurisdiction over members of the tribe in Mississippi ended in 1830 when the Choctaws signed the treaty of Dancing Rabbit Creek, ceding 103,000 million acres in the state and then moving west to Oklahoma.

## Collect Calls Accepted

Washington, D.C. — The Indian Arts and Crafts Board will accept telephone calls from Indian artists, craftsmen, performers and organizations wanting to contact the Board's professional staff in the capitol for advice and assistance.

Through this service, the Board will pay the long distance charge for the phone calls.

To contact the Board, call between 9 a.m. and 5 p.m. (their time) and tell your local operator you wish to make a collect call. Number to call: 202-345-3867.

## Tribal Leaders Meet Mondale

WASHINGTON — Indian leaders of the National Tribal Chairman's Association (NTCA) had a "productive" meeting with Vice President Walter Mondale at the White House July 24, according to Interior Assistant Secretary for Indian Affairs, Forrest Gerard.

Gerard said that the Indians in an hour-long meeting, discussed various Indian programs and trust related issues "but stressed the need for government consultation with the elected leaders of Indian tribes before making Indian policy decisions."

Gerard said that Vice President Mondale agreed to meet on a regular basis with the members of the NTCA Board.

Mondale told the Indians that the Administration was committed to a policy of consultation on Indian matters. He added, however, "that consultation did not always bring agreement."

He said, "the Administration, despite Indian objections, did not plan to change its position on moving the Bureau of Indian Affairs education programs into the proposed Department of Education."

NTCA President Roger Jourdain, Chairman of Minnesota's Red Lake Band of Chippewa Indians, was spokesman for the Indian group. Interior Secretary Cecil Andrus, Gerard, Deputy Assistant Secretary George Goodwin and Indian Affairs Associate Solicitor Thomas Fredericks participated in the meeting.

President Carter greeted the Indians on the south lawn of the White House where a group of young Chippewa students from Red Lake prior to the meeting performed a victory dance in colorful costumes. Jourdain gave the President a war club and said, "We want you to go out on the war path and do something for our young people."

## Great Lakes Tribes Meet With Gerard

MARQUETTE — As part of a nationwide movement to meet tribes on a regional level to discuss problems, Assistant Interior Secretary for Indian Affairs Forrest J. Gerard met here with tribal leaders from Minnesota, Michigan and Wisconsin.

The nationwide movement which prompted the two-day conference is the result of what Gerard called a "growing loss of communication with the Indian leadership and critics that we've (Indian Affairs Officials) not gone out and met with tribal leaders to discuss the issues on their grounds and terms."

Accompanying Gerard to the June conference was George Goodwin, Deputy Assistant Secretary of Indian Affairs.

Gerard and Goodwin addressed the group with such issues as reorganization of the Bureau of Indian Affairs (BIA), future outlook on funding, policy direction for the future and strengthening of the BIA's management in order to become more efficient. Other topics discussed were ramifications of the Oliphant decision and the possible transfer of education out of the BIA.

While in Marquette, Gerard held a press conference with the local media. The text of that interview is printed below, beginning with Gerard's opening remarks.

"I would like to take a couple of minutes to explain the purpose of my visit here. I'm the first to hold the position of Assistant Secretary of the Interior for Indian Affairs. My predecessors, for the most part, have been commissioners. This post was created by Secretary Andrus shortly after his appointment as Secretary of the Interior, in the belief that if Indian Affairs was to have a more significant voice in policy formulation within the Department, that the head of the function should be elevated and placed within a policy making role. I serve on an equal basis with other Assistant Secretaries representing, for example, fish and wildlife, bureau of land management, and so on.

The way we've been operating is, George Goodwin, Chippewa, one of my principal deputies in the state of Minnesota, handles the management of side of the Bureau, and another deputy is in charge of the program activities. As Assistant Secretary, I'm dealing mostly in the policy realm with the Congress, Office of Management and Budget, such groups as the Governor's Conference, National Association of Counties, and of course; and most importantly in my view, the tribal leadership. The purpose of our being here is to meet with the tribes in the three state area, to talk about some of their own immediate needs.

In terms of Indian Affairs today, I characterize it as perhaps the most critical era since the Indian wars in the 1800's. My reason for saying this is the fact that Indian tribes have won some significant legal victories in the courts over the last decade. Many of these victories, and even ongoing litigation, are addressed to secure natural resources, water, fisheries, and so on.

## Land Claims Listed

United Press International issued the following listing of eastern Indian land claims. The list shows the states, tribes and approximate acreage claimed: Maine, Passamaquoddy and Penobscot, 5-10 million acres; Massachusetts, Wampanoags of Mashpee, 11,900 acres; Massachusetts, Wampanoags of Gay Head, 240 acres; Wampanoags of Chappaquiddick Island, individual sites; Rhode Island, Narragansetts, 3,500 acres; New York, Cayugas, 62,000 acres; Oneidas, 300,000 acres; St. Regis Mohawks, 12,000 acres; Connecticut, Western Pequots, 800 acres; Mohegans, 1,700 acres; Schaghticoles, 1,200 acres; South Carolina, Catawbas, 144,000 acres; Louisiana, Chitimacha, 800 acres.

## Chippewa New Director

Franklin L. Annette, a Chippewa Indian, has been appointed Director of the Bureau of Indian Affairs' Technical Assistance Center in Denver, Interior Assistant Secretary Forrest Gerard announced recently.

Annette in his new position will be responsible for the administration of programs designed to help Indian tribes and individuals to develop capabilities to construct, maintain, operate and manage tribal facilities and businesses.

He has worked in the BIA's Aberdeen, South Dakota, Area Office since 1973. He was Enrollment and Indian Rights Officer and then Director of Tribal Government and Indian Rights.

A 1968 graduate of the Moorhead, Minnesota State University, Annette earned a Master's degree in education counseling from North Dakota State in 1971. He was an instructor and director of Indian programs at North Dakota while completing his studies there.

Annette, 37, has previously worked for the American Social Service of North Dakota and for the Department of Employment at St. Paul, Minnesota. He served in the United States Marine Corps 1961-1964.

Bay Mills, MI-Out of the Great Lakes come some of our aquatic cranulate veriberrite friends who await processing at Rainbow Quarry. See related story on page 3.

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# MICHIGAN NEWS

## Indian Center Site Passes Hurdle

PESHAWBESTOWN — The U.S. Department of Housing and Urban Development (HUD) has given preliminary approval to a request for more than \$200,000 to finance construction of a community center in Peshawbestown for local Indians, according to a story in the Traverse City Record Eagle.

Greg Bailey, community planner for Leelanau Indians, Inc., the parent organization representing local native Americans, states that the next step is to submit a final application and plans for the new building prior to Sept. 1. If the final application is approved, the Indians will receive the money.

In order to make the grant application it was necessary for the county to act as the sponsoring agency because the local Ottawa-Chippewa

Indians are not regarded as a tribe, a status they are currently attempting to achieve.

Bailey further stated that if the grant is awarded the money will go to the county, who will then give it to the Leelanau Indians.

The county's role as lead applicant for the federal grant was assumed with considerable reluctance by the county board of commissioners in May, when the question surfaced. Most Commissioners felt the proposed center could become an expensive burden and one the Indians might not be able to maintain.

The decision to assume sponsorship came only after assurances from Indian spokesmen that government-assisted programs housed in the center would provide more

than enough revenue to maintain the center.

Up to 60 percent of the facility's operating money might be acquired solely from a day care program, they said.

Bailey, whose job as planner for the Leelanau Indians includes searching for sources of program funding, said the building would include a day care center, office space for the Indian organization, and a general meeting room.

Meetings of the Indian community have been conducted at Immaculate Conception Church with which many of the Indian residents are associated.

Spokesmen for the group have long cited the need for a center where Indian affairs could be conducted without conflicting with church functions.

A lifelong resident, Bailey, whose job is funded under the CETA Title XI Program said the dimensions of the proposed structure still must be worked out with an architect through the HUD Chicago Office.

Leelanau Indians believe they meet federal requirements for tribal status as outlined by the Bureau of Indian Affairs. These include repeated identification by federal authorities; longstanding relationships with state, county, or local governments in the areas of identification as an Indian entity by records in courthouses, churches, or schools or by historians, anthropologists and other scholars.

Tribal designation would make Indians eligible for federal benefits in the areas of health, education and welfare now denied them.



ASSININUS — Located on a hill overlooking the Keweenaw Bay, the Most Holy Name of Jesus Church is the spiritual center for the Ojibwa Indian Catholics in the Western Upper Peninsula. Built in 1926, the church is named after a building erected in 1842 by Father Frederic Baraga. The log church is one of the focal points of the annual Harvest Feast. Held the first weekend in October, the feast is a carry-over of an old Indian custom. A pow-wow is held with Indian dancers from all over the Upper Peninsula attending. The church is a 150-pound bell which was used in the first church and is still in good condition. It was brought from Detroit by Father Baraga in 1857. Father John Hassall, pastor of Most Holy Name of Jesus Church, is the first member of the Ojibwa tribe to be ordained a Catholic priest. Logs for the church were cut and prepared by the Keweenaw Bay Indian tribe. Construction was done on a cost only basis by the Meiko Construction Co. of Baraga. Assinins, named after an Ojibwa chief of Baraga's era, is located north of the Village of Baraga, just off US-41.

## Gerard Meets Great Lakes Tribes

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Additionally, I believe that the Indian leadership today is far more sophisticated than it was even a decade ago. I believe what has happened is that a lot of the activists of the 60's, men and women who were in community action programs, federally funded activist programs of various kinds, have now moved over into the leadership roles. They're a little more aggressive and assertive in what they perceive to be their legal rights. They're forcing their trustee, the Department of Interior, to meet its legal responsibility in defending Indian rights, because we are dealing with natural resources and the competition for them with non-Indian interests, state and local units of government, we're facing a serious backlash in Congress and throughout the Nation. There are a lot of efforts on the part of some groups and elements to have legislation move forward that would abrogate some of the legal and treaty rights. There's a mood and an atmosphere in Congress that creates a lot of feeling, what needs are you trying to fulfill?

QUESTION: Can you be a little more specific concerning the backlash and the mood in Congress?

GERARD: Well, it's manifested itself to the point where bills have been actually introduced that would abrogate treaty fishing rights in the Northwest, for example, other bills are addressed to being jurisdiction, water rights, and so on. There are even some not so veiled threats on the part of the powerful members (Congress) that they're going to be examining the amount of money that the U.S. Government spends in behalf of Indians on litigation and so on. These are the kinds of specifics I would be concerned about.

QUESTION: Do you see the mood of California as evidenced in the polls recently, filtering down into the Congress as well?

GERARD: I don't really have a carte blanche as a political analyst but I certainly read the passage of Proposition 13 as in tune, with a drift to the right. Certainly a lot of the opponents of Indian legal rights I think have to be classified to the far right, conservative elements in Western States and communities and elsewhere.

I suspect that there might be some impact on federal budgets in the future.

QUESTION: You said that the conference today is to discuss and try to meet the needs of Native Americans, and you hoped that your department will be doing that. In what direction are you heading, what needs are you trying to fulfill?

GERARD: The Bureau of Indian Affairs has really two broad functions: one to provide certain community services to various tribes and the other to manage programs and activities, excluding the trust area, and we're trying to give vitality to that policy.

But in a broader direction, one of the commitments that I made at the end of my confirmation hearing was I wanted to give priority to the trust responsibility area, and in the formulation of our 1980 budget. This will be the first budget that I will have an opportunity to really influence because of the way they are. We are addressing the trust issues, and while we're not at liberty to discuss specifics right now, that is going to be the priority in the 1980 budget.

This will mean some tough tradeoffs as the ceilings are imposed by the Department and the Office of Management and Budget.

We would expect when we announce the budget, which will be in the next Congress at the time the President delivers his budget message, it would truly be a trust responsibility budget in behalf of the Native Americans.

In the meantime we are taking a lot of steps to improve our efficiency control, and accountability to make better use of appropriated funds in the program areas.

QUESTION: Following the Oplandt decision by the Supreme Court, you stated that you would continue to work with tribes, federal agencies, states and local governments to try to provide full protection against crimes by non-Indians for all persons on reservations. What are your actions to date?

GERARD: Unfortunately, the wheels of bureaucracy turn slowly. We are involved in negotiations with the Justice Department at this time.

In handing down the decision, I think the Court raised as many questions as they solved. It did not grant jurisdiction to the states over the non-Indian within the exterior boundaries of the reservations. That is still a Federal responsibility. The question remains now do we fill that federal commitment and responsibility?

We are concerned about some of the reports we are hearing from the southwest and the midwest. Some of the non-Indians residing near the reservations feel that is now no-man's land, they can commit crimes against Indians and their property and remain virtually scot-free. These are kinds of things that we have to move, try and overcome.

It should be stressed that the decision does not define that the states have more jurisdiction, but merely that the jurisdiction that was thought to be with the tribes was in fact with the Federal Government. It did not expand on the jurisdiction of the state.

QUESTION: Does this bring up the possibility of the Federal Government moving to the states to take over the trust area?

GERARD: A few things that we've talked about are federal magistrates, more marshals, closer work with the U.S. Attorneys.

QUESTION: Would they be Indian people?

GERARD: Certainly I would support that to the extent we can locate them.

QUESTION: You said that this was a 'terra' — since the Indian

wars of the 1800's because of significant victories Indians have received in the courts over the years. What are those victories?

GERARD: The two landmark decisions that really escalated the issues are the 1974 Boldt decision on Indian treaty fishing rights in the Northwest and the determination by the courts that the Maine land claims of the Passamaquoddy and Penobscot were subject to the Non-Intercourse Act of the late 1700's. Basically, the Non-Intercourse Act required that before Indian land was alienated, tribal consent and ratification of Congress was required. In their case there was none.

What this did was to open up what we refer to as the 'Eastern land claims' by those tribes who reside in the states that were formerly the 13 colonies.

The Eastern land claims along with the fishing rights decision, launched Indian issues into the national scene.

I think most members of Congress in the East, Northeast, even Southeast, viewed Indian affairs as that Western 'parochial' issue, and could vote and deal with it rather freely.

The emergence of the Eastern land claims opened up a whole different attitude on the part of Congress.

As part of the Carter administration, we are promoting and pursuing a policy, where it's possible, of negotiation of these conflicts.

QUESTION: What would you say is the number one problem confronting Native Americans today?

GERARD: I think the continuing question of protecting their land, their water and other valuable natural resources. That is really the bottom line, because if they're wiped out, the ability of the tribes to hold together as entities is seriously jeopardized.

QUESTION: What do you think are the chances of the treaty abrogation bill, H.R. 9054, Native American Equal Opportunity Act, passing?

GERARD: It is my sense that bill does not stand much chance of passing. When we talk about the Indian treaty rights, we are really talking about property rights. The abrogation bill would involve a 5th Amendment taking.

An example is in the Northwest. There was a report a couple of years ago that one of the Washington State Congressmen requested the Library of Congress, (a research arm of the Congress) to undertake a study to place a value on the fishing rights of those 25 or so tribes that come under the Boldt decision. The conservative estimate reported was in the neighborhood of 200 million dollars. I do not think that Congress is going to sit back and abrogate a lot of these property rights where they are clearly faced with a 5th Amendment taking.

The same would hold true with water and other valuable natural resources. That is why it is so important to try and work out some of these conflicting claims in the present era.

QUESTION: What is your purpose for being here?

GERARD: My purpose for being here is multiple. But basically, the organization that I, George Goodwin, and others that I brought in to assist me, inherited, is a public administrative disaster.

We inherited a budget that we had no control of influence over whatsoever.

We have been dealing with a number of crisis issues for the last several months.

The price that we paid by staying close to home was the loss of some communication with the Indian leadership, and critics that we've not gone out, sat down, and met with them to discuss issues on their grounds and terms.

This is part of a national effort that we have undertaken to respond to invitations of the tribes to meet on a regional basis.

## Nutrition Educators

The Michigan Indian Health Board has completed a one year pilot program designed to train nutrition educators. Community Health representatives from various locations in the state participated in this program. This training enables the Community Health Representative to function in a para-professional capacity as a nutrition counselor. Certificates were granted by the Michigan Department of Public Health during a ceremonial dinner held in Sault Ste. Marie on June 16, 1978. Participants in the program who received the certificate for Nutrition Educator-Provider included: Beatrice Hale, Gomaoski; Elaine Medina, Manistee; Lou Scott, Northport; Andrew Smith, Detroit Indian Center; Bonnie Quigno, Mt. Pleasant; and Shirley Zasadyj, L'Anse.

## Sault Tribe Board Members Elected

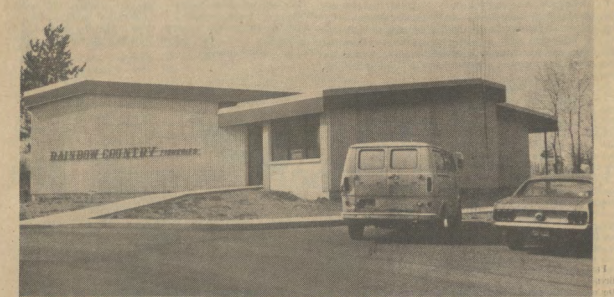
SAULT STE. MARIE, Mich. — Five members were elected directors of the Sault Ste. Marie Tribe of Chippewa Indians last month.

Unit 1, Sault area, named Barbara Pine with 186 votes and Richard Lee with 148 votes. Unsuccessful candidates were Harriet Moran with 113 votes and Mike Wright with 14 write-in votes.

Loren Causley was declared winner in a three-way write-in vote for Unit 2, Hessel-Cederville area. Also receiving four votes but declared ineligible were Patrick Hassall and Joseph Lumsden. Hassall is Bay Mills supervisor and Lumsden is tribal chairman.

Robert Jensen, one of the candidates who tied for the Unit 4, Manistique-Escanaba area, won the seat by drawing of lots. Other candidates receiving the same number of votes were Randy Tracy and Eris Webb, but Webb declined because of the position she holds on the election committee.

Don Corp was re-elected with 57 votes to the Unit 5, Munising-Marquette area.



Rainbow Country Fish Processing Plant located on the Bay Mills Reservation approximately 15 miles west of Sault Ste. Marie. (photo by George Wilson)

## Another Fish Story?

Dedicated in June, the Bay Mills new Rainbow Country Fish Processing Plant has been in operation since November. The Plant as well as another local works project was funded through the Economic Development Commission.

During the winter months the fishery did not handle local fish due to ice-covered lakes. They did however process shell fish shipped from Florida, primarily shrimp and lobsters.

Currently the plant does take care of fish caught by Bay Mills Fishermen, although some fish is obtained from Canadian

fishermen and shipment from Florida still continues. Wholesale prices on fish have been available to local residents as well as to a distributor in Detroit.

At the time the plant employs 8 people and hopefully 12 in the near future.

Present at the dedication were officials from the Economic Development Dept., located in Washington, Chicago and around the state. Also present were tribal chairmen and councils from 4 Michigan reservations as well as others.

## Canoe Race Honors Chief

WATERVLIET — Jewett Pokagon was the grandson of Chief Simon Pokagon who was the tribal leader of the Potawatomi Indians residing in this area. They were known for their wisdom and leadership and their name is as revered today as it was in the many years of their lives, which covered over two-hundred years.

Jewett Pokagon was born at Rush Lake on February 3, 1895. He attended school in Toledo, Iowa and Mt. Pleasant. After serving in World War I, he left war-torn France for the quiet peace of the farms on which he worked. He was an excellent baseball player and was once offered a good contract by the House of David of Benton Harbor. He married Susie Alexis in 1933 in a double wedding which was held at the Catholic Church in Watervliet. He worked at the local paper mill for twenty years. He served many years on the Tribal Council of the Potawatomi Indian Nation Incorporated. Jewett Pokagon was a humble and respected man who believed in the pride and dignity of his people and the betterment of all Indian people.

In honor of Jewett Pokagon, the SOUTHWESTERN MICHIGAN INDIAN CENTER will be sponsoring two canoe races along the St. Joe River, to take place during the Four Flags Area Apple Festival. The first race will be called The Jewett Pokagon Memorial Canoe Race and will depart from South Bend at 1 p.m. on Sept. 30. The race will end in Niles. The second and main race entitled The Jewett Pokagon Memorial Canoe Marathon will depart from Elkhart at 10 a.m. on October 1 and finish in Buchanan, Michigan.

The winning team of the main race will receive an Indian designed traveling trophy. A prize will also be awarded to the winning team of the preliminary race.

- (1) The teams will consist of three persons.
- (2) Each person will be at least 18 years of age.
- (3) Each person must wear a life jacket.
- (4) Each person must sign an injury waiver form.

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NOTES





# Canadian News

## Children Being Taught To Say "When"

By PAT VERGE

**WHITE HORSE**—An alcohol education program, to be called "Say When", being developed in the Yukon for elementary school children, could also have beneficial repercussions for North West Territory (NWT) children.

The first draft of a curriculum for kindergarten to grade seven is currently being written in Whitehorse by the Yukon Counselling Association for Native Alcohol and Drug Addiction (Y.C.A.N.A.D.A.). Sue Hellman, Curriculum Developer, says the program's aim is prevention and providing students with the factual information and decision-making skills necessary to cope more successfully with living in a drinking world.

The NWT Territorial Council has also requested that a drug and alcohol education program be prepared for use in schools and adult education centers across the NWT. M.S. Naidoo of the NWT Department of Education, is responsible for its development. He has asked for feedback on a program philosophy from teachers around the NWT, and once response is received, will meet with the Y.C.A.N.A.D.A. group to look closely at their program.

**Researched program**

The Yukon program began two years ago as a research done through a community-action project based in the Skookum Jim Memorial Hall Friendship Center in Whitehorse. A survey conducted in Carcross and Whitehorse revealed a tremendous lack of knowledge and understanding about alcohol and related problems. While the early concern was with the curriculum, the curriculum will be balanced and have material that every child can benefit from, stress the developers. It will reflect the cross-cultural integrated setting of the majority of Yukon classrooms, so as to be meaningful for Northern children. "For example, it won't only portray the dangers of drinking while driving in rush hour traffic," says Sue Hellman. "But it will also show the problems of drinking while hunting, boating, skidooning, using a chainsaw, or driving on the highway."

At the earliest school levels, the program will lay the foundation for open discussion at more advanced levels. The object is not just to give out alcohol information, but to show students how to use it in making decisions, says Ms. Hellman.

"We want to stress that they should get all the information possible before making a choice . . . for example, when considering drinking and driving, when they have to take a cab and get home safely, or risk an accident or a big impaired fine. . . ."

"The course will give them a chance to take a step back to get some perspective, rather than just being bombarded by the ads, bars, beer bottles lying around, jokes, dances, drinking stories and social situations of a drinking world."

One focus of the program will be to break what the group calls "self-fulfilling prophecies

Self-fulfilling prophecies

"Northern living conditions tend to create in children a series of limited or negative expectations of themselves which are generally fulfilled if the cycle isn't somehow broken first," says Ms. Hellman.

"For example, there is little to offset the stereotype about the drunken or lazy Indian who can't keep a job or the adolescent prone to vandalism, so you must counter that from some young people, what's the use, that's the way they expect me to be, that's what I'll do."

"The aim of the program is to help them realize they do have real choices, and it is their responsibility to break that pattern." The reasons why young people start to drink are complex, but the family and community influences are two very strong factors.

Jim Walton, Y.C.A.N.A.D.A. executive director, points to this vivid example of an Indian child making up their minds at a very early age, which was reported recently in a Whitehorse paper. A grade seven student, participating at a weekend city council meeting, said a drop-in center was needed for drunks to go where they could "just sleep, no questions asked." This would be particularly effective for Indians who are probably reluctant to go to the Detox Centre because "white people control it," the student went on to say.

"Even though help is not available [for alcohol problems], Indians may not take advantage because of this kind of conditioning," says Walton. It is hoped the curriculum will help put people on the right track, "to get the needed help no matter where it comes from." Adds Walton, "it is the self-fulfilling prophecies that to be used in a positive way, to reinforce new good habits and to build the expectation of being a successful participant in society."

The program will underline the importance of maintaining family structure. Parents, older brothers and sisters, students in senior classes, and elders who have influence will be asked to share experiences with the younger people, says assistant curriculum developer Sue Pappas. Whether the discussion at the higher level will be an open one, dealing in part with the problems associated with alcohol, the program's emphasis will be positive—"that it is the responsibility and the right of each person to say 'when'."

## Anti-Indian Racism Ignored By Government

"The most severe problems of anti-Indian racism can be found in small towns across Canada," says York University anthropologist John Price.

"Long term subordination in small towns has meant the Indians there have had to shuffle like the blacks in the U.S. south used to."

He said the Indians in Sioux Lookout, for example, have learned not to make waves when faced with discrimination, whereas the Indians in Toronto, who are backed by established Native media and institutions, "love to make waves."

Ever since Price released his findings in February at an ethnology conference sponsored by the University of Western Ontario, he's had letters and phone calls pour in from all over the country.

His cross-country survey, Current Anti-Indian Racism in Canada, is a synthesis of several research projects, government data and newspaper reports correlating marriage, income, crime, mortality and alcoholism statistics. He plans to incorporate his research into a book next year.

"Very few people have faced up to the important facts of the destructiveness of widespread anti-Indian racism in Canada," said Price.

Indian Affairs spends over \$4 million annually now on research and conferences, yet seems to have systematically avoided the politically sensitive but fundamentally important issue of white racism as a cause of Indian problems," he said. Price said British Columbia is probably the worst province in Canada in its neglect of Indian problems, while Indians in Quebec do well.

"Almost every index shows that the Indians are better off in Quebec than any other place in Canada," he said. Quebec Indians have the highest income among Canadian Native groups and the lowest rates of murder, suicide, and convictions for indictable offenses.

He attributed Quebec's tolerant atmosphere to a long history of acceptance and intermarriage with Indians. "The Indian racial component in French-Canadian society is so strong that it tends to be accepted rather casually," he said. "Many people who are racially Métis in Quebec are culturally French-Canadian."

He said the James Bay agreement, as an indicator of inter-racial tensions is "the best treaty ever made with societies with a hunting and gathering base and nomadic lifestyle."

Price said francophones are generally more tolerant of Indians and hopes someday to make an in-depth comparison of the two cultures. He said one of the worst places in his survey of anti-Indian racism (Timmins, Ontario), has a population of anglophones only.

Proximity to Native peoples in the northern parts of the province and territories tends to dilute the force of the frontier. Native people tend to be respected and receive very little anti-Indian racism in the bush or country, where Native skills survive," he said.

Native violence and particularly the Saskatchewan, are the most racist, perhaps because of extreme racism on the part of German and Slavic peoples who form an important part of the population. "The general attitude in Toronto is good," said Price. (From "The Native People")

**QUALIFICATIONS:** —Recognized post-graduate degree in education supplemented with post-secondary programming experience and demonstrated competence in educational administration communication skills, ability to work effectively with Indian people, utilize elders in all programs and freedom to travel. Several years of teaching experience with Indian students an asset.

**INDIAN GUIDANCE COUNSELLOR PROGRAM CO-ORDINATOR:**

**DUTIES:** — Under direction of director and Indian education co-ordinator, to be responsible for overall co-ordination of the academic development of the Indian guidance counsellors program. To ensure the co-ordinating of the functional operation of the counselling personnel. Must be able to take direction from the executive of the Indian Guidance Counsellor Association and to work co-operatively with the Saskatchewan Indian Cultural College.

**QUALIFICATIONS:** — A recognized degree in education or social sciences specializing in psychology, and/or equivalent experience to co-ordinate the training and direction of Indian guidance counsellors in respect to Indian communities.

**LINGUIST**

**DUTIES:** — Assist instructors on Cree and other Indian languages in developing curricula. Instruct classes in introductory linguistics and applied linguistics. Assist in the training of people of Indian ancestry for Cree and other Indian languages as language instructors. Participate in administration of Indian languages division of the college.

**QUALIFICATIONS:** — An advanced degree in linguistics or the equivalent. A thorough knowledge of the structure of at least one of the Indian languages spoken in Saskatchewan, preferably Cree, and an ability to teach this knowledge to others. A willingness to travel extensively in the province, a 90 percent of our classes will be off-campus. An ability to communicate with students, Indian elders, Band councils, and faculty in this and other university departments.

**INDIAN SOCIAL WORK EDUCATION PROGRAM CO-ORDINATOR:**

**DUTIES:** — To co-ordinate the Indian social work certificate and proposed degree programs. To maintain communication and liaison with the faculty of social work, University of Regina, and the communities. To assist in the development of academic programs.

**QUALIFICATIONS:** — A post-graduate degree in social work with administrative and clinical experience, communication skills, freedom to travel. The ability to work effectively with Indian people and to utilize elders in the cultural component of the program.

**SALARIES:** commensurate with qualifications and experience. Please submit letter of application with curriculum vitae to: Ms. Ida C. Wasacase, Director, Saskatchewan Indian Federated College, University of Regina, Classroom Building, C-4, Regina Saskatchewan, S4S 0A2, Telephone: 364-8333 or 364-8334.



Robert Williams, enrolled member of the Walpole Island Band river site which has been a dumping ground for mercury

## Dredging Project Begins On St. Clair River

**WALPOLE ISLAND, ONT.** — This summer, the Canadian Department of Public Works (DPW) has begun dredging 30,000 cubic feet of mercury-contaminated silt from the mouth of the St. Clair River, thereby enabling two-way freight traffic in this vital Great Lakes shipping lane for the first time in three years.

The dredging project finally started eight years behind schedule because demands by the Walpole Island Indians, who live on the St. Clair delta, for strict environmental controls and monetary compensation were not met until last year.

The settlement between the Canadian government and the Walpole Island Indian Band grants the DPW a 20-year lease on 47 acres of land on Seaway Island, one of five islands belonging to the Walpole Island Reserve, for use as a disposal site.

The silt is being confined in three impoundments, each averaging 1,000 feet in length, along the east coast of the island. The project's design and execution have been worked out under the supervision of an independent environmental study group, Daves & Moore of Toronto, hired by the Indians themselves.

In addition, the DPW has agreed to pay the Band \$150,000 in compensation for possible environmental damage and an annual rent of \$12,000 for the first five years. The rental fee will be renegotiated after that period.

Half of the \$1,250,000 has gone to the Band's general fund. The other half has been divided equally among the Band's members — about \$346 per person.

The Walpole Island Indians of the Walpole Island Indians of Great Lakes shipping goes back to 1860, when the U.S. Army Corps of Engineers and the Canadian DPW coordinated a massive undertaking to open the Great Lakes-St. Lawrence Seaway to ocean-going ships. The shipping lanes were deepened throughout the Great Lakes from 21 to 27 feet.

To ease the way of the larger ships in the St. Clair River delta, a new seaway was cut through the center of Bassett Island, with the Walpole Island Reserve. The truncated western part of the island was then christened Seaway Island. In exchange for the DPW's carving of the six-mile long, 1,000-ft. wide seaway, the Walpole Island Indians agreed to give up their land.

Ten years later, the DPW returned to Walpole Island with a new project. The channel had narrowed with silt accumulations and needed to be dredged. The DPW asked for a 30-year lease for the use of Seaway Island as a disposal site for dredging spoils.

But a lot can happen in ten years. When the original DPW settlement was reached, the residents of Walpole Island were represented by the Indian Affairs Dept. in Indian Affairs. But by 1970, the Band had six years of self-government behind it. Its Council was the first in Canada to acquire the right to speak for the Indians in their dealings with the Canadian government's officials.

And 1970 was also the year in which dangerously high levels of mercury were discovered in fish from Lake St. Clair. All commercial fishing in the area was prohibited. The DPW hoped to use Seaway Island not only as a dumping ground for the silt building in the St. Clair River delta, but for contaminated silt from other areas as well. The reports of heavy metal contaminants alarmed Don Isaacs, who was then chief of the Walpole Island Band. Band members were not subject to Canadian fishing and trapping regulation, and many were heavily dependent on local fish and game for their own consumption and sales to others.

## Faulkner To Revise Indian Act

**OTTAWA** — Indian Affairs Minister Hugh Faulkner said he will introduce a proposal in Parliament by the fall to amend the section of the Indian Act by which Indian women who marry non-Indian men lose their Indian status.

The joint committee had been working on amendments to the Indian Act, but Starblanket said NIB is reviewing alternative mechanisms for changing the Act.

Neither NIB nor the government asked IRHW to participate in the joint consultative committee. But Faulkner said IRHW resolutions would form part of the government's recommendations for change.

Canadian Human Rights Commissioner Gordon Fairweather told the meeting he was not an "apologist" but that he had tried hard to fight Parliament's exemption of the Indian Act from the jurisdiction of the Canadian Human Rights Act last year.

"The 12 (1) (b) phenomenon is not acceptable," said Fairweather, "and the Commission will continue to pressure the government to change that section."

**RESERVE SUICIDES HIGH**

**TORONTO** — The Globe and Mail quotes a sociologist as saying that the suicide rate on Alberta Indian reserves is between five and 20 times greater than the national average.

The newspaper quotes Mieno Boldt of the University of Lethbridge as saying a crisis situation involving violent deaths and suicides on Alberta reserves is tolerated because it is happening to Indians.

It also quotes Phyllis Cummings, a nurse working on the Hobbema, Alta., reserve, as saying that 17 suicides and another 35 violent deaths were among the 81 deaths in an 18 month period.

Jack Act, editor of the Hobbema weekly newspaper, is quoted as saying 13 more persons died violently in a three week period in January, including a 45-year-old man who died from an accidental fall on a cement floor in a police cell.

Lawyer Bob Roddick of Edmonton is quoted as saying he wants a full investigation into the death of the man, who was arrested by RCMP after failing to appear in court.

**PARK CONSTRUCTION HALTED**

**MORLEY, Alberta** — Development of a massive recreation area in the Kananaskis area west of Calgary should be halted until Native hunting and fishing rights and land claims issues have been resolved, officials of the Stoney tribe demanded recently.

They pointed out their treaty with the Crown promised they could continue traditional hunting and fishing. However a 1970 wildlife law prohibits them from hunting, trapping, or fishing in any wildlife sanctuary, bird sanctuary, or provincial park.

In a statement made recently, the tribe said: "Today, a short 100 years (after the treaty signing), we find ourselves having to compete with the immigrant hunter, fisherman, fisherman, and thousands of other back country users for that last 6,000 square miles that remains available to us."

"Over two-thirds of our former traditional range has now been removed from our access without any recognition of the promises made."

Another IRHW resolution states that a status Indian woman who marries an Indian from another reserve should not be required to leave her own reserve, as the present Indian Act demands; and that the children of the marriage should have choice of membership in either band at age 21.

Finally IRHW asks that a personal letter of apology from the Prime Minister be sent to all those status Indians who have been involuntarily enfranchised and who are re-registered.

Also attending the meeting were officials from the federal Advisory Council on the Status of Women and the National Indian Brotherhood (NIB).

In an interview, NIB president Noel Starblanket said he does not personally object to changing Section 12 (1) (b), but that

to use Seaway Island not only as a dumping ground for the silt building in the St. Clair River delta, but for contaminated silt from other areas as well. The reports of heavy metal contaminants alarmed Don Isaacs, who was then chief of the Walpole Island Band. Band members were not subject to Canadian fishing and trapping regulation, and many were heavily dependent on local fish and game for their own consumption and sales to others.

In an attempt to bar the DPW from tampering further with Seaway Island, he put forth what were then considered impossible conditions. Any dredging spoils were to be covered with six feet of soil and take full responsibility for any environmental damage. In addition to an annual rent for a 20-year lease period, the DPW was to pay the Band \$1 million.

The DPW was effectively discouraged. As an alternative it considered open dumping in Lake St. Clair. After a review by the Canadian Ministry of the Environment, however, the plan was rejected because of the high mercury content of the silt.

The DPW then considered the possibility of building its own island in Lake St. Clair to impound the silt. But this idea was abandoned also when a similar project in nearby Michipicoten Bay proved to be a costly and embarrassing failure.

Moreover, the Walpole Island Band threatened legal action against the DPW if a man-made island were constructed. The projected site was a short distance from the Reserve.

"We would have the problem on our doorstep," Chief Isaacs said, "but no safeguards and no control."

Negotiations reached an impasse. Meanwhile, silt continued to accumulate in the Seaway Channel, dangerously narrowing the shipping lane to less than half its former width.

The situation, which in the words of one DPW engineer had reached "emergency proportions," forced the DPW into a serious reconsideration of the Indians' conditions. In 1976, it returned to Walpole Island, ready to comply with the Indians' stipulations for the use of their land.

The Indians were in a strong bargaining position. Already, in other parts of Ontario, charges of genocide had been leveled against white authorities when symptoms of mercury poisoning were detected in Indians. In all cases, heavy consumption of water, fish, and game coincided with nearby dumping of industrial wastes.

Emphasizing this political embarrassment and the increase in land values since 1970, the new chief of Walpole Island, Robert Williams, raised the compensation fee by a quarter of a million dollars. He hoped to use the added money, he said, for needed civic improvements.

The DPW agreed to all conditions and in late summer 1977, construction of the silt impoundments was begun. Once the ice had thawed around Seaway Island, construction began again this year and the Seaway Channel will be clear for all shipping by the end of summer.

members of the NIB executive council might "think otherwise." Starblanket said NIB, which pulled out of a joint consultative committee with the federal Cabinet recently, would be meeting with Faulkner at a later date to discuss changes to the Indian Act. The joint committee had been working on amendments to the Indian Act, but Starblanket said NIB is reviewing alternative mechanisms for changing the Act.

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# Poetry And Features

## It's Gone

Once those feelings start to begin  
when you want to turn your head away  
feeling that its hopeless to win  
just to see another day  
to say its gone.  
When good memories bring you down  
and you feel like saying good-bye  
October's love brings leaves to the ground  
you can't save time  
stop to cry it's gone.  
Do you ever stop to think of now  
how everything seems to be going right  
but other times you say how  
can I spend a happy night.  
Because its gone  
doesn't mean you have to die  
because she's gone  
doesn't mean you have to cry  
I'm here.

Dave Houghton



## What Being Indian Means To Me

BEING INDIAN MEANS... The whole universe is our church  
BEING INDIAN MEANS... Going to a bluff or a Mountain for a vision quest  
BEING INDIAN MEANS... Sharing what you have  
BEING INDIAN MEANS... Identity, pride and dignity.  
BEING INDIAN MEANS... To be spiritual  
BEING INDIAN MEANS... Living life within the Sacred Hoop  
BEING INDIAN MEANS... Living in unity with all living things  
BEING INDIAN MEANS... Learning the sacred songs and learning the dances  
BEING INDIAN MEANS... Seeing your children taken away from you by the white courts & adopted out to white people  
BEING INDIAN MEANS... Fighting for our people  
BEING INDIAN MEANS... Having your white wife tell you to forget about your Indian Heritage  
BEING INDIAN MEANS... Knowing "Kitchi Manitou"  
BEING INDIAN MEANS... Loving our Mother the Earth

Stewart Rodda  
(Walking Wolf)



## Last Thoughts

How many beautiful poems  
were never written  
in American literature...  
The thoughts of an Indian  
upon a high hill,  
looking into a sunset  
across the primitive splendor  
of his land.  
The thoughts of an Indian,  
turning a cool bend  
in a silent stream,  
or watching a loon  
sipping at the edge of a forest pool.  
The thoughts of an Indian  
holding his firm-breasted girl  
in his arms,  
kissing his first male child,  
Indian thoughts...  
Vanished, vanished poems  
of vanished, vanished minds...  
thoughts the Poet seeks  
but seldom, seldom finds.  
Joseph P. Kovacic



## The Boy Behind

Shadows of a boy long ago  
run racing in my mind  
to think I used to know  
that person far behind.  
Dreams of a young lad  
too young to understand  
of the good and the bad  
that comes with being a man.  
What happened to that child  
once so very small  
in a world rough and wild  
did he toward fall?  
Is life based on a man  
a child just a step  
now that we understand  
will we ever know?  
Memories are our love  
past we leave behind  
and we look on above  
hoping we can again find.

Dave Houghton

# The Origin Of Sickness And Medicine

## A CHEROKEE LEGEND

In the early days of the world, men and the animal people were staunch friends and talked the same language. As time went on, the human race declared war upon the animal kingdom and began to kill them in great numbers, using their flesh for food and their skins for clothing. This aroused great anger in the animals. Finally, the old White Bear Chief summoned all the Bears into council to decide what measures should be taken.

After much deliberation, it was decided to make bows and arrows of their own, so that they might defend themselves against the onslaught. One of the Bears sacrificed his life with great unselfishness to provide the sinew for the bowstring.

At last, a bow and arrows were made, but the Bear Chief caught his huge paws on the bowstring so that he could not make use of it. Then one of the animals suggested that they all cut off their claws. They were about to do this when the thought came to another animal, that they would be unable to seize their prey or to climb up into trees if their sharp claws were removed. In case they were unable to do that, they felt they would be in danger of starving to death. Finally the council disbanded without arriving at any decision, and the bears were hunted the same as in the past.

The White Deer then summoned all the Deer together and they resolved to inflict malicious pains upon every huntsman who should kill one of them without asking pardon for it. Since that time, the Indian hunters have been very careful to beg the Deer's pardon whenever it became imperative to shoot one.

From time to time, however, a hunter will try to escape the penalty by placing fires on the trail.

The other animals of the world followed the example set by the Deer. Each made haste to conjure up a disease that would torment a human being, the fish and the snakes made him miserable with bad dreams. The Ground-Squirrel was the only one who refused to invent any disease that would torment mankind. He asserted that no man had ever done him any harm, so he had no desire for revenge. The other animals were so incensed over this that they scratched him very cruelly, and he has retained the marks on his back to this day.

The animals, however, did not take the plants into consideration. They are very friendly to man and invented a remedy for every one of the diseases. The Cherokee says that we should be grateful to the plants whenever we suffer from the cruel revengeful spirit of the wild animals, for it is by its leaves and stalks that we find a cure for almost every ill that is in the world.

## The Marriage Of The Owl

## A CHEROKEE LEGEND

Once upon a time there was a woman with a marriageable Daughter. Many men came to woo her, but the mother told the girl never to accept any but a skilled hunter, who would keep the lodge well supplied with meat.

One night, the Owl called in the shape of a charming young man, and asked the young damsel to be his wife.

"Are you a good huntsman?" she queried. He replied that he was an excellent one, so she promised to marry him.

When the wedding had been performed, the Bridegroom fired forth to hunt. When night came, he came back with nothing but a few scraps of food that a hunter had thrown away. He apologized for himself by explaining that he had been very unfortunate. He vowed that when he arose the next morning that he would do some fishing instead of hunting.

When he returned at night with only a scrawny minnow or two, the Mother advised the Daughter to follow him quietly the next time he went out and see what he did. She did as she was bid, and was astonished to see her Husband change into a big Owl and fly up to the top of a dead tree, where he perched himself and watched for some little fish that might be dropped by a Hawk or an Eagle.

The Daughter went home filled with disgust. Soon the Husband returned to his wigwam with a tale of an Owl that drove away his game.

"I think you are an Owl yourself!" exclaimed the Wife angrily. She then turned him out of doors.

The poor Owl was deeply grieved and went off by himself and pined away miserably until he lost all his flesh. He is now only a large head and a bundle of feathers.

## Tale Of The Ten Princes

## A TSMISHIAN LEGEND

Once upon a time, ten sons of a chief went hunting. They all took their wives with them except the youngest of the brothers, who was single. They all camped together at night and at the break of day, the oldest prince set out in quest of game.

He had barely left the camp when he saw a large fat porcupine coming toward him. He caught it and wrung its neck. Then he hung it on a branch of a tree and went on his way. When he approached the crest of a hill, he encountered a beautiful white she-bear. She shot her dead and then continued his march to the top of the hill. Gazing down, he saw a town at the bottom that he had never seen before. It made him very curious, so he climbed down into the valley and approached the first hut. He stepped up boldly and met an attractive young maiden who sat alone. The girl beckoned to him through the window. The prince had hardly arisen inside when a voice called out from the next hut, asking the young lady to send her visitor there, as the chief of the tribe desired to talk with him.

Several young men met the prince at the door of the chief's house with great cordiality and admired his weapons. They begged to be permitted to examine them. Upon his entry into the house, the chief extended him a hearty welcome. As a mark of hospitality, he ordered that the softest of robes be brought for his seat. He also commanded that he be served with the finest of foods. As he ate his repast, his weapons were brought back to him and placed at his side. As night approached, the chief had his servant bring one of his finest blankets for his guest. He asked the prince to stay at his camp that night. The young hunter had been so nicely treated that he decided to remain with his hosts.

Early in the morning, a cry arose that the bears were coming toward the camp. The chief ordered his most skillful hunters to go out and battle with them. The young prince considered himself an expert hunter and desired to display his skill. He hurried out to attack the foremost bear in the group. He took out his best arrow, but it broke as he prepared to use it. He seized his spear, and that broke too. The grizzly bear was upon him immediately and flung him to the ground. In a few moments he was dead. The young men of the tribe carried his body into the hut of the chief. The chief ordered it to be cut in pieces and hung up to dry. The prince's wife became deeply worried when he did not come back to the camp that day or the next.

The next in age then said that he would set out on a search of him. He started out in the same direction. When he had climbed part way up the hill, he encountered a plump porcupine. He clubbed it and stretched it upon a tree just as his brother had done before him. He progressed farther on his way, he encountered a white she-bear and killed her.

He then continued on his way to the village which he observed in the valley below. The charming young damsel invited him to enter, and then the young men requested him to come to the house of the chief. They took away his weapons and then returned them to his side as he sat enjoying a feast of good things in the residence of the chief.

In brief, everything happened to him just the same as it did in the case of his brother. On the next morning his arrows broke off and he was left at the mercy of the bear. When he had been killed, his body was cut up and hung beside that of his brother.

At the break of the next day, the third prince went to look for his two older brothers. This process continued until nine of them were dead. The only one who was left was the youngest one. The nine widows tried to prevent the youngest of the princes from leaving in search of his brothers' slayers. They feared that he, too, would be lost and they would be left without any one to protect them.

The younger brother was very confident that no harm would

befall him. He promised to bring back his nine brothers with him. In spite of all warnings, he took the same path up the hill that his brothers had taken.

Upon seeing the fat porcupine approaching him, he decided to let her eat him, as he had a good heart. After a short time the prince met the she-bear and shot her as she lunged toward him. When the bear lay dead on the ground, he approached her and laid his hand gently on her side and remarked upon the beauty of the animal.

At once the bear became a beautiful young woman who smiled at him and told him of the danger that awaited him in the Bears' town in the valley at the foot of the hill. She warned him that the people in the valley were really bears, and explained to him that she was one of them. She told him that she liked him very much and warned him not to let the young men take his weapons away from him at any time. She said that they would change them into dry, brittle sticks, as they did those of his nine brothers who had killed her without remorse.

As the prince was about to leave her, and continue his journey, she gave him two small pups and requested him to conceal them in his robe, and told him to set them side on the ground if he was ever in trouble, saying, "Red! Grow up right now and help me. Spot! Grow up right now and help me," and predicted that it would come to pass. She then kissed him and embraced him tenderly. He then continued his way down the hill to the village.

When he entered the first hut that he came to, he encountered his sweetheart again. She greeted him affectionately and delayed his departure as long as she could when the chief sent word for him to come to his hut. She was finally forced to let him go after she had told him several ways in which he could survive her kinsmen. He retained a firm hold on his weapons when the youth of the village crowded around him to admire his weapons. He laid awake all night so that the young men could not take the weapons away from him as he slept.

When the morning came, the Bears attacked the village as they had done previously. The chief called for the men of the village to go to repel them. More and more bears followed, and he shot them, one after another. Finally his arrows were all gone, and he fought with his spear until he was exhausted. The bears continued to come, and at last it seemed to the prince that he would ever come.

At the moment that he was about to be overwhelmed, he remembered the pups that his sweetheart had given him. He placed the first one, called Red, on the ground and beseeched it to grow up quickly to help him. Red changed immediately from a puppy into a gigantic dog which leaped at the bears and drove them back. Next, he put down Spot, the second pup, and shouted to it to help him. This dog grew at once into another tremendous dog and repulsed the remainder of his enemies. Then the young prince returned to the Bear chief's wigwam and searched for the bodies of his brothers. He finally found the pieces in a shallow place and buried them as they had been hanging. He placed them side by side, and they all came to life. He then went to the wigwam where his sweetheart awaited him and claimed her as his bride, and took her back with him to his own camp. He was followed by his nine brothers. The party was welcomed with great rejoicing by the entire camp.

# The Eagle Crest Tribe

## AN ALASKAN LEGEND

Long ago, in Alaska, there was a very poor man who could barely secure enough to eat. Day after day, he would cruise around in a small canoe and try to catch a few fish with which to keep himself alive. One day he was unable to catch anything, and became very hungry, as he had no food to bring with him on his trip.

He laid down on the shore to rest, and heard a strange voice which came from a place that he could not locate. The voice told him that it was coming after him.

The man gazed all around him, but he could only see a young Eagle sitting on a branch of a tree above him. The voice came again very clearly, and told him that his grandfather had sent him to get him. This time the Eagle looked like a real person, and he followed it into the still, green forest.

The path led to a beautiful mansion on the top of a steep bluff. Inside this splendid place was an abundance of delicious food. There were also comfortable mats upon which one could sit while eating. There were many delicacies and things designed to make the place pleasant.

The good Eagles treated the poor man very kindly. As a result of it, he desired to stay with these people forever, because he had been ill-treated by his own people and his life had been a very unhappy one. After a time, he married one of the Eagle women and became one of the tribe.

The mother and brothers of this man were very poor and had been living in deep poverty. The man felt deep pity for them, now that he lived in plenty, and planned to do many kind deeds for his family. Whenever he saw his brother out on the lake or river, fishing, he would put some fish where he could easily find it.

The brother was surprised and delighted with his luck. He could not account for it, and was very much puzzled when it happened again and again.

The man's mother dreamed, one night, that a large fish might be found in a certain place on a point of land. When she awakened the next morning and went to the place that she had seen in her dream, she found the fish.

Not long afterwards, she had a dream in which she had a vision of a certain place where there would be a large amount of food. The next morning the family went to this place to camp. While they were there, they saw a big eagle bring a large fish ashore.

After he had done this, he perched himself upon a branch at a point far from them and shouted down to them, "Do not be afraid, as I am your brother and son who has helped you."

This is the story of the founding of the Eagle Clan. It is a big one at present, and revered by all the races of the earth.

In tribal lore, members of this clan took pleasure in doing kind deeds for the followers. In fact, the entire body was famed for its benevolence and spirit of helpfulness.

**Marquette Branch Prison**  
OTTAWA  
CHIPPÉWA  
POTAWATOMI  
**Light Of The North**  
**Know Your Language**  
By JAKE GRUNDY

OJIBWA-OTTAWA	ENGLISH
Nigeekange	I quarrel
Nigeekandimim	We quarrel
Nigeekawim	I quarrel with him
Nitakeawadim	He is quarrelsome
Kehtine, or weweeb	Quickly
Kiheeka	He walks quickly
Pizanay, or pizanabi	He is quiet
Okeeshkoo-an	He makes him quiet
Wabos	Rabbit
Esiban	Baccoon
Kimiwan	It rains
Kichi-kimiwan	It rains hard
Machee-kimiwan	It begins to rain
Pangee eta kimiwan	It rains a little
Takibesan	The rain is cold
Kimiwanabo	Rainwater
Nagweyab	Rainbow
Bawitig	Rapids
Shisheegwan (plural add an)	Rattle
Kakaki	Raven
Nagindan mazinagan	I read a book
Agindan, or agindamak	Read
Kinis idawinawin	I recognize you
Ninis idawinawin	I recognize him
Ninis idawinawin	I recognize it
Ninis idawinawin	He recognizes me
Miskwa	Reed
Wewebashk (plural -oon)	Reed
Apokweshkug, or anaknashk	Reeds for mats
Niminjanawes	I regret
Inawemagan	Relative
Kidnawendimim	We are related
Inawendinwin	Relationship
Ihizhawin	Religion
Kitwen, or agawa	Reluctantly
Nimikwendam	I remember
Ishkoonigan (plural -un)	Reserve
Maminjanig, gookwadendagosi	He is respectable
Apaepeniaman	He respects him
Anwebiwin	Resist
Nandweb	I rest
Ngeewe	I return
Nipiskabee	I return the same day
Nigeewebato	I return running
Tibishkooose	A season returns
Seniba (plural -yak)	Ribbon
Wabanomin	Rice
Naanomin	Wild rice
Manominike	He gathers wild rice

## How The Good Spirit Comes

## A CHOCTAW LEGEND

Many people have wondered why some men are kind and do only good things, while others always cause trouble where ever they go. The Choctaws say that there is a cave located a short distance from the wigwams where men live. In it, there lives a good little spirit who is very old, with long, white hair. In fact, he is about as tall as a little child of three years of age.

When a child reaches the age of three or four, it will often wander away from his home. The Spirit is always on the watch for this to take place. When the little one draws near the cave he appears suddenly, and gently takes its hand and leads it down to his cave. It then offers it a choice of three presents — a knife, a bunch of poisonous flowers or a mass of healing herbs.

Now, the Choctaws say that the child who selects the knife will be doing harmful things during his entire life. If he is led astray by the beauty of the poisonous flowers, he will never be truly wise. If, on the other hand, he selects the good medicine, he will become a very wise man when he grows up, and prove to be a very able healer who will prove a big help and blessing to his people.



# A White-Eyes Looks At Indian Education

by JERRY WAGNER

A common sense aspect of understanding often overlooked is that education must always be fact and truth as its goals.

In the classroom if not superior mentally, I was superior numerically. There were a couple of Nagongwons and Wabakecks but the majority were whites. Consequently because I was among my "kind" and we were so many I knew automatically that someone in the order, in the scheme of things, that my kind was preferred.

We whites set the stage for the action and the action, mentally or physically, was predicated on our viewpoint. We were aggressive and dominating while the Indian children were usually quiet. They hardly ever raised their voices and always seemed shy.

We boarded our school buses, usually before daylight, that took us into our town of Osceola in Michigan's northeast Lower Peninsula on the shores of Lake Huron. The few Ottawa and Chippewa children that attended lived at a settlement near the dense Michigan woods about eight miles north of town.

It was the early 1940's and the cowboy and Indian syndrome that had plagued United States social order for so long had not peaked yet. But it soon would. In our world there was no shades of good or bad. It was either hero or villain, saint or sinner, and we angels were always the good guys.

The redman served a purpose in my widening world. His wiry body was an excellent target for my wooden rifle as I saved my people from such undesirable fate. There always had to be a moral in those socially edifying stories acted out in the Michigan woods.

In 1941's whites were different, obviously superior to other skin colors around them and the social order made everyone aware of it. Chinamen only did laundry. Blacks were chauffeurs and street dancers — the best of them, that is. All the rest carried sharp razors and would slit your throat at a moment's notice.

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In my own specific little world back then, another social force was at work. It was the "Looking down your nose at those that had less than you did," syndrome. Children could be cruel. I suppose they were motivated by the industrial revolution and the fierce drive then prevalent in their parents to accumulate as many material objects for social status as possible.

It was a race, and money game, played for real. A classroom class system was normal. The "haves" kept their normal superior position and the "have-nots" sort of hung together stung by the barbs and gathering emotional scars from the wounds inherent in their inferior positions. Alone for the most part were the Indian children. I often wondered what they thought of all. But we never talked much. Especially not about cowboys and Indians.

Early on there were some things we shared, however. They lived in the woods out from town and so did I. So we had that in common right from the start. We cut wood for always hungry pot-bellied stoves and carried water every evening after school.

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Once out of school and into the work force which put me directly into the mainstream of American life, I early detected the hypocrisy in every aspect of American life that touched me. Something was wrong. Our culture was just not practicing what it was preaching. We always had to be trailing on something other than ourselves for our own shortcomings.

What was needed was enlightenment through education. But it wasn't there. The system was too powerful to let truth into the mainstream of our lives. One didn't get education in the schools or in everyday life. Oh, certainly schools and universities were educating human beings to read and write and devise precise equations to construct dams, to build bombs and to concoct fabulous break-through chemicals to add to our food items.

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History being taught or even thought of. Yet it is the foundation on which our country is built. Quite to the contrary, the social intent was directed toward making Indians non-Indians.

There was no concerted effort by educators in the United States to preserve what was left of the rich and varied history of native people and to make this knowledge widespread and part of the educational curriculum.

There was a reason, of course. Obviously had treaties and nuditions been held up for edification of the masses, it would have over exposed the gruesome acts, the wily means and the devious nature of the very people responsible for destroying this beautiful culture in the first place.

The educational and social emphasis was directed toward making the Indian forget how their ancestors survived so naturally and admirably without damaging nature in any way. The educational and social emphasis was directed toward making the Indian forget how their ancestors survived so naturally and admirably without damaging nature in any way.

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the time the tribe or band became Christian, white society maintained. They would be born again, right here on Earth. Anyway, God and the Gitch-Manito are one and the same, the story still goes.

Throughout this time whites were hard-selling the great American melting pot GIG. Unfortunately, many Indians believed it. Few white-inspired fallacies have hurt the native American cause more.

Early in this decade, utterly disgusted and tired of the lies, I formed, for educational purposes, The American Tomahawk And Bucket Association. It is a building, fashioned after an American fur company trading post which once was numerous here, in the Great Lakes country.

It housed my extensive collection of stone artifacts and carved wooden replicas of prehistoric and historic items of native Americans. Fascinated by old culture religions, I have on display a wide variety of ceremonial items, as sketched in the 1600's by the Jesuit missionaries.

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of sundry other items for the interested to view and discuss. The American Tomahawk And Bucket Company is not large or elaborate. It is non-profit and there is no charge.

Classes from nearby schools come on field trips when they are studying "Indians." Accuracy, clarity and simplicity of presentation is what I strive for if the children are quite young.

They are here briefly and fundamentals of old culture Indian life is emphasized. One immediately recognizes the problem of educating children to the true history of this country. Even now, after all these years, the numbers game is at work still out of control.

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## Training Program For Medicine Men

Continued From Page Two Indian psychiatrists at the Health Service and medicine men are also a part of the program, and Anglo-Navajo approaches to medicine are discussed and compared.

Learning the ceremony involves learning how to find care for, handle and prepare the plants and herbs used in the ceremony, making and using ceremonial objects, learning the stories and mythology that support the rites, memorizing songs and prayers that may take from 25 to 28 hours to recite, and learning the correct order and staging of the ceremony.

The trainee's instruction in traditional medicine consists of all the aspects of a particular healing ceremony which is considered the most difficult part of this training. Chants are transmitted orally from teacher to student, who must learn by careful listening and repetition.

A single chant lasts from three to five minutes and must be sung through without a break, and a ceremony may contain as many as 600 chants which must be sung perfectly, and in exact order. The chants relate a portion of Navajo history intermingled with healing words.

There are between 25 and 30 Navajo ceremonies. Most

Still other subjects of study for the trainees curriculum are: proper treatment of vomiting, diarrhea, headache, stomachache, sleeplessness, syphilis, arthritis and sores, sandpainting, dancing, massage, proper amounting of the patient and correct behavior toward the patient and family. The traditional healing methods involve statements of desired effects.

Training sessions take place in the homes of trainees and their teachers five nights a week. They begin at sunset and last six to eight hours, because the medicine men prefer to teach at night when, they believe, the mind is most attentive and distractions are fewest.

Any Navajo able and willing to learn is eligible to become a trainee. Trainees are selected by the Navajo Rough Rock Board of Education. Criteria for selection are the intensity of the applicant's desire to learn, plans for future service to the Navajo community, proficiency with the Navajo language and an ability to

learn and remember well. Evaluation is done in two phases, one by the Rough Rock School Board, the other by a consultant psychologist from the Navajo area's Public Health Service. Trainees are evaluated on their precise knowledge of ritual, interpersonal skills with their patients, their comfort in their new roles as a medicine man, their acceptance by the community, and the effectiveness of their treatment.

Textbooks for Indian educators must be written and teaching guidelines followed. The challenge before Indian peoples today in America are great. I would like to see the cultural conflicts between red and white people solved and past wrongs rectified during this century so that generations to come do not have to endure what all of us have had to endure. Most of all, I would like to see all Indians walk proud and be proud that they are Indians.