POSTAGE PAID AT PERMIT NO. 54

Vol. 6 No. 5

Marquette, Michigan

#### Sugaring--A Sign Of Spring







# **Final Arguments Heard** On Indian Rights Case

Whose would be will formed the will be will be the wil

ANOKA, Minn. — The Minnesota Spyreme Court head find arguments Jonatary 10th on each that could decide the hunting, fishing, and gatherine fights of eighteen tribes in six states.

The case, Minnesota vs. Everett Kezer and Wallace Kier, John States, and the states of the White Earth Reservation, were arrested while ricing by the Anoka County District Court decision, the DNR.

According to George Cardinal, Chippewa legal services coordinator of the Lake Superior and the Mississippi region, the men were charged with harvesting rice without a state farmer and the legislators better tale heed that they will be a state of the condition of the state farmer and the legislators better tale heed that they are lawyer to defend them," said Cartinal visual cardinal thanks of the condition of the state of the sta



RICHARD HENRY, age 10, a fancy feather dancer repsenting the Title IV program from Flint, Michigan,

## Sault Plans Round-Up Of Area Pre-Schoolers

Average enrollment is 50 youngsters per year.

The objectives of the pre-school program are to help the children develop positive attitudes toward learning, to lay a foundation for academic improvements during early school years and to encourage parental participation in the child's schooling.

The objectives of the pre-school lays circumstance of the

"Many imaginative teaching aids have been developed, particularly in regard to the teaching of Indian culture," Lumsden said.

One of these aids is a "television media component which
is...aired into the children's home by way of closed-circuit
TAV," Lumsden said. The program is called "Magic Tree"
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#### Shelafoe On Board

SHELAFOE NAMED TO BOARD — Pete Shelafoe, a Chippewa from Marquette, was recently named to Michigan Indian Education Advisory Conneil. His position on the council makes recommendations regarding Indian education which are presented to the State Board of Education in an annual report. Shelafoe's appointment reflects an active involvement in Indian affairs. He is chairman of the Title IV Indian Education program in the Marquette area school district. He is also acting president of the Organization of Native American Indians in the Marquette Area. Shelafoe also makes frequent visits to the Indian Inmate Organization at the Marquette Branch prison, and is a member of the St. Vincent dequette Branch prison, and is a member of the St. Vincent deant the control of the



working out of Cadillac

# The Mishinambe Hems

Nishnawbe News is published by the Native Americ Students of Northera Michigan University. Non-pro-postage paid at Marquette, Mich. 4985. Send chan of address forms, editorial and advertising copy to E-torial Offices, 141 University Center, Northern Mich gan University, Marquette, Mich. 49835. Telepto (Marquette, Mich. 49835. Telepto (Advertising pages 5).

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#### STAFF

| Wendy Corp     | Editor              |
|----------------|---------------------|
| Delsey Treado  | Circulation Manager |
| Roland Whitted | Feature Writer      |
| Pat Dyer       | Office Manager      |
| Nancie Hatch   | Lay-out             |

#### Letters

In The Indian Way,

Ron Running Bear Cronick Box C 10949 Waupun, WI 53963

#### **Book Review**

#### THE REMEMBERED EARTH

Anthropologists, the federal government, Indian tribes and the media all seem to have varying definitions of who or what constitutes a Native American.

The controversy has political, social and legal implications. But it is also a literary problem of sorts, especially for anyone trying to put together an anthology of contemporary Native American literature.

Geary Hobson, an instructor in the University of New Mexico's Native American Studies Program, had to consider the problem when he decided to edid a comprehensive anthology. The result is "The Remembered Earth," a compilation of poetry, prose, photographs and drawings just published by Red Earth Press of Albuquerque.

"I wanted to include writers of mixed blood," Hobson said, "even those who would probably have difficulty producing a Certificate of Indian Blood or a tribal enrollment number, as well as those who were born full-bloods and raised on reservations."

on reservations.

Attempting to define who is a Native American writer also involves the question of just what an Indian is, he said. "In terms of politics and sociology," Hoboson said, "it appears that there are several ways of defining Indians: the judgment of Indian tribes or communities, the judgment of neighboring non-Indian communities, the federal government's judgment and the individual's judgment."

judgment and the individual's judgment."

One anthropologist suggested that a test of "Indian-ness" should involve three essential criteria, he said: genetic, cultural and social.

'In the days before Columbus stumbled into the neighborhood, 'he said, 'there was no question about it -- everyone in the Western Hemisphere was clearly and soundly definable as Native American in all three categories. With the interming-ling of European and Native American blood, the definitions began to lose their critwhile clear lines.'

As greatly Native American.

To the Editor:

Friend; you have faithfully served me and my brothers and sixers for quite some time. I truly appreciate this and I am askires for a paper that is published quasterly to review past ioud, and in color and the color of the paper like old the proper of the paper like old the

Dear Editor,

In a Chippewa, of the Mississippi. But that's not my problem, My problem is that I'm way out here in Nevada. I get new letters from the Brothers out this way, but I'm more interested in what's going on up there (Michigan) with the Brothers and Sisters.

Brothers and Sisters, and I would like to have some people correspond with me, and exchange thoughts and ideas. (Preferably Sisters, but I would greatly welcome anyone who will write).

Anyone wishing to correspond with me please address letters to Dennis Tyler Mickle

P.O. Box 607

Carson City, Nevada 89701

May the Sun shine in your favor,

Dennis Tyler Mickle

P.O. Box 607

Carson City, Nevada 89701

May the Sun shine in your favor,

I received my first copy of the Nishnawbe News and believe me this is one of the finest Indian papers I have read in a long time. I am incarcerated in Waspun State Prison and it is good different states. I met a few true friends already—some are sincere-I have no family.

I do a lot of beadwork and enjoy saving Indian news clippings which I put into a huge scrapbook.

I am story that I possible, the pop all the indian people stick together and work with each other so we can keep our culture strong and sgoing forward.

If there are any sincere brotherer/sitters who would care in the pop work of the possible, the pop all the indian people stick together and work with each other so we can keep our culture strong and sgoing forward.

If there are any sincere brotherer/sitters who would care to the plane with my beadwork, please them know. I fusted one should be provided to the proper of the main cause of the main cause of the main cause of the main cause of the find the main cause of the find the main cause of the standard the standard the main cause of the main cause of the main cause of the main cause of t

It appears that something is radically wrong with the Nishnawbe News. Last semester one issue appeared. So far this semester there has been no issue to this point in time. Upon visiting the office there appears to be no wire service available nor is there any full time staff members.

The volunteers and part time staff members do the best of their ability but lack of funding, support, and concern of Mr. Robert Bailey and Rosemary Saurdini could be the main cause of Nishnawbe News failure. 1 am.



EARLY FUR trappers frequently adopted Native American life

#### **Indian Awareness Week Held**

of the boreas on a play.

A senior from Gastra, Mich., ONAIS secretary Delsey Treado said, "Phillip George accompanies his readings with native sign language. His presentations are impressive and beautiful."

Starting at noon on April 7, local and out-of-town Indian

Awareness week started April 3 and will continue till April
The public is welcomed to attend.

April 5, Thomas M. Alcoze, professor of Native Studies at the University of Sudubury, Sudubury Ont., will conduct a seminar workshop at 7 p.m. Alcoze, a Cherokee, received his bachelor's and master's degree from North State Feasu University and has been a guest lecturer at universities in Michaphan, Mortana, and Idaho.

Beer holds a master's degree in social work and was votted and a served on numerous boards for minority and Indian Affairs since 1953.

Deer holds a master's degree in social work and was votted with the Company of the



Sincerely yours,
A. Beatty
dian Students of Northern Michigan University discuss plans
and Delsey Treado. Standing are Michael Sherman and Cathy
Marquette, MI 49855 for the 1979 Indian Awareness Week Observance. Shown
Nertoli.

# **Around the Nation**

## **BIA Requests Decreased Budget**

WASHINGTON, D.C.—The Bureau of Indian Affairs (BIA), in its fiscal year 1980 budget request, has asked Congress for Federal funding of 5948,120,000-approximately \$86.5 million less than the 1979 funding. Most of the decreases, reflecting the President's anti-inflation concern, will be in the new construction of buildings,

utilities and roads. For the operation of Indian programs, the Bureau has asked for \$792,020,000-about \$3.3 million less than the 1979 funding.

The 1980 budget request asks for substantial increases for higher education assistance funds, social services, Indian higher education assistance funds, social services, Indian rights protection, real estate and financial trust services and management and administration. Of the \$948,120,000 requested \$46.2 is for irrigation system construction; \$21.5 million for construction of buildings and utilities; \$59.4 million for construction of buildings and utilities; \$59.4 million for construction and \$30 million for payments under the Alaska Native Claims Settlement Act.

The balance, for the operation of Indian programs, includes \$262.1 million for education programs; \$207.2 million for Indian services; \$77.2 million for education programs; and the properties of the programs; \$40.7 million for natural resource development; \$49.3 for trust responsibilities and \$131.5 for general management and facilities operations.

The Bureau's education program includes the operation of

The Bureau's education program includes the operation of 5 dormitories and 210 schools some of them managed by Inlian community groups under contracts with the Bureau. The

The request for Indians services includes an increase of \$6.7 million for social services to provide for increased unit costs in general assistance, child welfare assistance and miscellaneous issistance.

The \$19.2 million requested for housing programs will pro-ide for the building of approximately 395 new homes and the movation or enlargement of 2,600 homes. The funding for elf-Determination Services includes \$23.7 million for tribal verhead costs associated with P.L. 93-638 (Self-Determina-on Act) contracts.

Another major initiative in FV 1980 is the implementation of the water policy announced by the President in his July 12, 1978 message to the Congress and the Public. Among other items, the President called for the Bureau of Indian Affairs to develop a ten-year plan for the review of all Indian water right entitlements. This plan will be developed in 1979, and funds to undertake this review are requested in the 1980 budget. This initiative is expected to resolve many long-standing Indian water right fundam water right issues over the next several years without plant of the properties of the propertie

of \$49.3 million for programs to carry out the Federal trust responsibilities represents an increase of \$7.8 million over FY 1979. Initiatives for which the increases are requested in 1980 clude: \$3.0 million for Lease Compliance to provide im-oved lease and permit compliance to adequately protect the dian landowner and the Indian trust estate; \$0.9 million for Indian landowner and the Indian trust estate; \$0.9 million for Land Records Improvement, essential for the preservation of current chain of title to land held in trust which is a fundamental responsibility in real property management and \$1.0 million for Fish and Game Enforcement, to assure that tribes have the capability, to develop scientifically sound fish and game management plans, to enforce compliance with these plans, and to promote better understanding between Indian and non-Indian chizens regarding treaty rights to fish and hunt on isservation or in tregay, covered acres.



INDIAN AFFAIRS DISCUSSED - The protection of American Indian religious rights at U.S. border crossings is discussed by [from left] LeRoy Little Bear of the Blood Tribe, From Alberta, Canada; Winston Pittman, District Director of the Great Falls, Montana, U.S. Customs District; Albert G. Arizona.

## **Religious Rights Conference Held**

TUCSON, Arizona - U.S. Customs officials and representation at the conference included the Paptatives from other government agencies met with 67 members of 13 American Indian tribes at a national conference in Tucson, Arizona, recently to discuss ways to further assure travel back and forth across U.S. borders.

It was the third such conference since the U.S. Customs Committee on Indian Affairs, chaired by Los Angeles Regional Commissioner of Customs Albert G. Bergesen, was appointed last August by the Commissioner of U.S. Customs, stems of the American Indian Religious Freedom Act of 1978.

In the past, Indian tribes, particularly those located in areas that straddle borders between the United States and Canal act Center, and the offices of Senator Barry Goldwater that straddle borders between the United States and Canal act Center, and the offices of Senator Barry Goldwater and Congressman Morris Udall.

In the past, Indian tribes, particularly those located in areas that straddle borders between the United States and Canal act Center, and the offices of Senator Barry Goldwater and Congressman Morris Udall.

Sussoms Committee on Indian Affairs, whereing with tribal across borders for religious Freedom Act of 1978. In the past, Indian tribes, particularly those located in areas that straddle borders between the United States and Canal act Center, and the offices of Senator Barry Goldwater and Congressman Morris Udall.

"Perhaps the most significant excepts and cercite that strandle borders between the rights of American Indians, to provide the strand of the Committee's first meeting with tribal tenders of the Committee's first meeting with tribal tenders of the Committee's first meeting with tribal representatives, procedures for Customs' examination of sacrad and religious beliefs.

Discussed at the conference were such items as the improvement of communications between border enforcement and tribal representatives, procedures for Customs' examination of sacrad and religious beliefs.

Discussed at the confere

## Film Portrays **Native Artists**

Native Artists

Native Artists

Washington, D.C.—The Indian Arts and Crafts Board of the United States Department of the Interior has produced a farm. color-sound film entitled Artive. American color of the Coalition of Indian Controlled School Boards in Denver.

Native American and Artive American culture in the Interior has produced a farm. color-sound film entitled Artive. American culture in United States Department of the Interior has produced a farm. color-sound film entitled Artive. American culture in United States and photographs of people, places and works of art. In the Ingitives a richly varied and vivid impression of the unique traditions that are being vigorously developed throughout the United States.

After discussing the origins of Native American culture in Board and the Contemporary artists of the Contemporary artists and the

## INDIAN WOMEN enjoying making Indian arts and crafts. **Volunteers Aid Needy Indian**

Mrs. Goins also can't remember when she became ill, but a couple of years ago she was so sick that she "just wanted to stay care and told needy seniors how to obtain food stamps, welfare in bed all wrapped put. My children all work and I had no combany during the week. I didn't eat nothing because I didn't wanted to stay to obtain the senior show to obtain food stamps, welfare in bed all wrapped put. My children all work and I had no combining." She recalls.

in bed all wrapped up. My children all work and I had no comnamy during the week. I didn't eat nothing because I didn't want
nothing," she recalls.

The Cumberland County Association for Indian people in
Faystretille learned about Mrs. Goins and sent Bonne
Ammons, a 3-year-old VISTA (Volunteers in Service
America) volunteer to see her.

"When I first visited Mrs. Goins, she had almost given up. She
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# **Great Lakes Area News**



MOUZ PAMP, [center], Coordinator for the Health ties at a conference for Indian high school seniors held at Nor-Careers Recruitment program at the Keweenaw Bay Tribal thera Michigan University. Approximately 50 students repre-center, discusses the wide variety of health career opportunis—senting schools throughout the state participate in this event.

# Indian Health Careers Day

MARQUETTE, Mich. — A day-long workshop to present information on Health Careers to interested Michigan Indian was recently held on the campus of Northern Michigan University.

The Michigan Indian Health Careers Recruitment Program advised Indians about their needs and opportunities in medicine and related fields of close of what financial help was available as well as how to apply for grants, scholarships and Italian was recently held to the campus fields of health careers.

The workshop began at 9:00 a.m. with registration. Charles (Mouz) Pamp, coordinator for the program, gave a brief Robert Balley, Director of American Indian Programs, SMU, discussed services available at Northern and recome mended courses for students without majors.

John Balley from the Michigan Commission on Indian Affairs, Loveling the Michigan Interest of Palenth Careers, Multy Steve Richer, NMU, Skills Center; and Rosemary Suardini from the Office of American Indian Programs, Albo under the Health Careers, NMU; Steve Richer, NMU, Skills Center; and Rosemary Suardini from the Office of American Indian Programs, NMU.

Also under the Health Careers, NMU; Steve Richer, NMU Skills Center; and Rosemary Suardini from the Office of American Indian Programs, NMU.

Also under the Health Careers, NMU; Steve Richer, NMU Skills Center; and Rosemary Suardini from the Office of American Indian Programs, NMU.

Also under the Health Careers Recruitment Program, Also under the Health Careers Recruitment at the Kewenaw Bay Tribal Center, He is a Chippeas from the Sajinaw Valley Isabella Reservation near Min.

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M. Pjeasant.

M. Pjeasant.

M. Pjeasant in July Skills Reservation near Min.

M. Pjeasant in July Skills Reservation near Min.

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## **Indian Child Welfare Agency**

MANISTIQUE, Mich. - The recently passed Indian Child Welfare Act responds to one of the greatest concerns of Indian people-the future of their children who are in need of adoptive the current practices of non-Indian social welfare agencies placing Indian children in non-Indian homes and environments. This restriction leaves a need for Indian people to form their own social welfare agencies placing Indian children in non-Indian homes and environments. This restriction leaves a need for Indian people to form their own social welfare agencies to deal with their child welfare problems, rather than relying on the traditional white dominated social service departments.

According to Wilma Thomas, Director of the Agency, in January of 1978 the Inter-Tribal Council of Michigan applied for and was granted funding from the Department of Health, Education, and Welfare for the development of an Indian Sault Ste. Marie and Manistique, is a joint venture on the part of the Indian people with the Michigan Department of Social Services.

According to Marty Snyder, Social Worker for the Manipure Sault Ste. Marie and Manistique, is a joint venture on the part of the Indian people with the Michigan Department of Social Services.

According to Marty Snyder, Social Worker for the Manipure Sault Ste. Marie and Manistique, is a joint venture on the part of the Indian people with the Michigan Department of Social Services and the Marie and Canadity of the Agency are to "develop a social worker with the service agencies in Michigan who have, or come in contact with Indian children in need of adoptive or foster homes will come to as, so that we can review the case, and if in excessing.

According to Director Thomas, Inter-Tribal's plan is to develop the agency over a two-year period, with full operations projected for 1980. The first year, 1978, was devoted to exercise in Michigan who have, or come in contact with Indian children in need of adoptive or foster homes will come to a spot that we can be adoptive or foster homes will come to

make a placement in an Indian home." said Snyder. "We want Indian children to go to Indian homes. No white placements."

According to Director Thomas, Inter-Tribal's plan is to develop mean against the property of the certain the cert

All Indian people that are interested in becoming foster parents or want to adopt Indian babies are encuraged by Director Thomas and Marry Snyder to contact them at the Inter-Tribal Office of Sauli Ste. Marie, Michigan 49783.

## Indian CCC Camp Story Told

Indian Education Conference

CASS LAKE, MINNESOTA — A Minnesota Indian Education Conference, combining numerous educational activities at various curricular levels, will take place under the auspect of The Minnesota Chippewa Tribe on May 9-11 at the present of the Minnesota Chippewa Tribe on May 9-11 at the minter of the management of the Minnesota Chippewa Tribe of May 9-11 at the minter of the minter of

When the Depression struck in the 1980's, it brought severe hardship to people throughout the United States including those in the Upper Peninsula. Some areas like Kewenaw County were considered by Federal officials to be examples of areas that the control of the County of the Coun

## Art Festival

EXHIBIT HOURS: 10:00 A.M. to 5:30 P.M. CATEGORIES OF EXHIBITS: Any original art work in the media of sculpture, jewelry, enamels, wood and metal work, textiles, paintings, graphics, watercolors, drawings, photography and glass.

The Keweenaw Bay Art Festival is in its 8th year, having started with the Art in the Pines of 1972.

All works must be orgininal, the use of commercial plans, kits, molds, stencils or prefabricated forms in any works is

DISPLAY AREAS AND SET-UP: Exhibit space will be designated by the Art Fair Committee, spaces will be approximately 5'x 35' on the grounds of the Senior Citizens Centre. Each exhibitor is responsible for set-up, maintenance and dismantling of their own exhibit. Exhibits are to be set up prior to 9:30 on the day of the Art Festival and should not be taken down prior to 6:00 P.M. on Saturday evening. Those wishing to exhibit should provide their own tables, chairs, easels, tools. set.

KEWEENAW — The Ojibwa Senior Citizens of Baraga, Michigan, announces the 1979 Keweenaw Bay Art Festival to contemporary and will include quillwork, beadwork, baskets, see the contemporary and will include quillwork, beadwork, baskets, see the contemporary and will include quillwork, beadwork, baskets, see the contemporary and will include quillwork, beadwork, baskets, early, carriers, sculpture, drawings and paintage and parties of the Heber C. Wesh Senior Citizens Building, U.S. 41A, Baraga, MI

Send for the 1978 Directory of American Indian Print and Broadcast Media. A complete listing of one 60 Indian mewspapers and magazines in 98 states, plus Indian redictive television programs in 23 states. Listings of each print and broadcast media is alphabetically arranged by state with complete addresses for each. This directory was extensively researched and is the only such directory currently published in the United States. (The last copy was printed in 1975). So why don't you get back "in touch" today?

To order send \$3.00 (check or money order) to:

Native American Student Movement University of Wisconsin-Milwaukee Union Box No. 70 Milwaukee, WI 53201 (414) 963-4319

# **Indian Task Force Demands** MILWAUKEE. Wisconsin - More instructors, more courses and more/money were among the demands made recently in the final report of the Task Force on Native American Concerns at the University of Wisconsin-Milwaukee. The group said UWM Chancellor Werner A. Baum had already responded to two of its concerns. It said Baum had agreed to establish a faculty position in Maive American ethnology in the College of Letters and Science. The task force was formed a month ago after about 20 disgrunted Indian students met with Baum. -Have the College of Letters and Science respond in writing to the task force on the effects of the proposed move mind go concerns of the college of Letters and Science respond in writing to the task force on the effects of the proposed move the college of Letters and Science respond in writing to the task force on the effects of the proposed move the college of Letters and Science respond in writing to the task force on the effects of the proposed move the college of Letters and Science respond in writing to the task force on the effects of the proposed move the college of Letters and Science respond in writing to the task force on the effects of the proposed move the college of Letters and Science respond in writing to the task force on the effects of the proposed move the college of Letters and Science respond in writing to the task force on the effects of the proposed move the college of Letters and Science respond in writing to the task force on the effects of the proposed move the college of Letters and Science respond in writing to the task force on the effects of the structure. Have the College of Letters and the administration of finalantal aid and the administration of the college of Letters and Science remains, ribal government and the administration of indian the specified areas, including the studying of the science of

Women's Drug Center Opens

DETROIT — The North American Indian Women's council on Chemical Dependency, Inc. (NAIWCCD) has esablished an office in Detroit, with a staff of two for the state,
Latar Turdean, outreach, McMullan, and C. John David,
tate coordinator, Detroit.

NAIWCCD proposes to gather statistical information on hemical dependency among Indian women and youth in the
NAIWCCD proposes to gather statistical information on hemical dependency among Indian women and youth in the
cost of gathering this information is to overcome out of the control of the contr

# Many Attend Bay De Noc Pow-Wow



BEATRICE PETERS a Tlingit and Nicola Indian from Yakima, Washington. She works at the Bridge Between Two Worlds in Lansing, Michigan.



NATIVE AMERICAN dancers enjoying one of the many



JOSEPH HENRY, age 9, a Chippewa traditional dancer representing the Title IV program from Flint, Michigan.

ESCANABA, MI -- Indians and non-Indians alike gathere at the Bay de Noc Community College for dancing, singing drumming, eating fry bread and learning other Indian trad

The occasion was the Mid-Winter Pow-Wow held Feb. 2-4

at the Bay de Noc Community College gymnasium.

The Pow-wow was sponsored by the newly formed Bay d
Noc Indian Cultural Association and the Community Rela
tions and Development branch of the Bay de Noc College. I
was the first held in this area and hopes are high for an annua
event, hereafter.

John Bosin from Grand Rapids was the master of cer monies. A Kiowa, born on the Kiowa, Commanche, and Apache reservation, John has had many years of experience emceeing many gatherings of Native American people as we as hobbysits.

Traders, dancers and drummers traveled from St. Ignaco Marquette, Wisconsin, Illinois, Minnesota and Canada. They came to share their talents and Native insights wit everyone at the Pow-Wow.

The drummers were the Carp River Singers of Keweena Bay. Other musicians came from Bay Mills, Hannahville an Baraga, headed by Butch Elliott of Sault Ste. Marie.

Registration began Friday evening, Feb. 2, followed by informal dancing.

Saturday morning was devoted to setting up traders booths and craft judging. The afternoon was spent dancing, followed by a princess contest. Rose Kessick of Gladstone was crowned

Junior Princess.

A feast was held at the student center of the college. Th
Bay de Noc Community College allowed the association th
use of the kitchen services plus paid one of their staff to com
in and work. After the feast dancing resumed at the gym

nasum.

Sunday, Feb. 4 the Pow-wow came to a close. After morning of dancing, the association held a give-away. The distributed some 150 gifts to the people who helped sponso the event.

The Bay de Noc Culture Association was formed by a number of the areas Indian and non-Indian families who are interested in promoting participation in Native American arts and crafts.

It is a non-profit organization in conjunction with the Tild IV Program. At present there are about 45 members. Wally Blane from Gladstone, one of the coordinators of the pow-wow, is the chairman of the association. For the last II years he has been involved with youth groups which participated in Native Crafts.

committee. Her main goal has been to get children acquainted with Native culture.

Lauren Warpole, coordinator of the pow-wow, said "the college and community helped a great deal to get the pow-wow going." The college printed a brochure advertising the great and coordinated on compute activities.





A POW-WOW is a time for young girls to brush up on their dance steps. Trina Leach, age 10, from the Chemical Plant in Gladstone, Michigan and Tinia Mealinowski, age 9, from Escanaba, Michigan are two of the many young people who enjoyed the now-wow.



NORI JOYCE Damrow owner of the Oneida Trading Pos

## Did You Know?

BY JAKE GRUNDY

Have you ever wondered where the United States got their names? Most of our states as we know them today have come from a Native American word usually describing the state of being of the thing or part from which the article is being described. We shall give a list of the states alphabetically and try to give our readers a little insight into the names of the states are we know them.

Alabama is from an Creek Indian word meaning "Thicket

Alaska is from an Aleut Indian word meaning, Great Land, or Big Country.

Arizona is from an Indian word, (Pueblo or Navaho.)? meaning: "Place of Little Springs."

Colorado received its name from the Colorado River. It's a Spanish word meaning Red or colored.

Idaho comes either from the Indian word meaning "gem of the mountains," or from a Shoshoean Indian greeting mean-ing "good day."

Illinois comes from a combination of the Indian and French. far The Indian, Illini meaning "the men, perfect and accomplished" and the French part is the French ois denoting "tribe."

Indiana was named for the Indians about 1776, by the Indiana Land Company, which had acquired land in that area. Iowa comes from the Indian tribe of that area, the word Iowa meaning "Drowsy ones."

Kansas was named after the Kansas Indians.

Kentucky got its name from the Iroquois word meaning "meadowland" (Kentaka).

Maine got its name from the French providence of the same

Maryland was named after Queen Henrietta Maria, wife of Charles I of England.

Massachusetts is an Indian name meaning "place of great hills." It is, also a name on an Indian Village and an Indian tribe of that area.

Minnesota is an Lakota Sioux word meaning "Sky tinted water." or "cloudy water."

ippi is an Algonquin word meaning the great water.

Missouri is the Indian name for the tribe of Indians who lived along the Missouri River. It means "great muddy." Montana is Spanish for "monutanin." Nebraska comes from the Omaha Indian name for the Platte Placer which means, "flat to spreading." Nevada comes from the Spanish word meaning "snow-covered." For the Sierra Nevada mountains. New Hampshire was named after the county of Hampshire in England.

New Jersey derives from Sir George Cartet who was the governor of the Channel Island of Jersey.

New Mexico received its name from the country of Mexico which is the name of the Aztec War God, "Mextil."

New York was named so by the British Colonel Richard Nich-olis deputy governor for the Duke of York, after his forces had taken the colony of New Amsterdam from the Dutch in

1664.
North Carolina comes from the Latin name of Carolus in tonor of King Charles I of England.
North Dakota is from the Dakota Indian word meaning "friends."

Okiahoma is a Choctaw combination of two words meaning "red people."

Oregon is a Shoshone word meaning "the river of the west."

Pennsylvania was named by King Charles II in the honor of William Penn's father; "Sylvania" is from the Latin word meaning forest of woods.

Rhode Island derives from the Mediterranean Island of

South Carolina was part of the territory named in honor of King Charles I.

South Dakota has the same meaning as North Dakota.

Tennessee is the name of the ancient capital of the Cherokee

Texas is from an Indian word "texia," meaning "friend."

Utah is an Indian word meaning "in the tops of mountains."

Vermont comes from two French words, vert mont meaning "green mountain."

Virginia was named after Elizabeth I of England, the Virgin

Washington was named after the first President George Washington. However its original name was Columbia.

West Virginia was originally the western part of the state of Virginia.

Wisconsin comes from the Indian word meaning "gathering or meeting of the water."



# Arkansas is named after an Indian Tribe and village called "Arkansas" which was visited by the French explorers Joliete How Daylight Came

Colorado received: its name from the Colorado River. It's a Spanish word meaning Red or colored.

Long, long ago when the world was young, it was very cold and grey every place. Gull kept the light in a box which he watched river," the Indian word was Quonentacut.

Delaware was named after the first governor of the colory of Virginia. Lord de la Warr.

Florida was named by the explorer Ponce de Leon who landed on its shores on the feast of flowers, "Pascua Florida."

"It's probably a thorm," said Raven. "Let me look at it. I will remove it."

Georgia was named after King George II of England.

Hawaii probably comes from the Polynesian word meaning thomeland, (Kaway. When Captain Cook first saw it he called it "Sandwitch Island" after Lord Sandwich.

Hawaii probably comes from the Polynesian word meaning light. Gull opened it only a little way, so that the light was very, were find.

Raven asked for more light, but Gull would not do this. Then

ignt. Guil opened it only a little way, so that he light was very, variations of more light, but Gull would not do this. Then taven pretended that he did not see the thorn. Instead of moving he pressed it into his foot farther and farther, and said that he seeded more light.

Raven did not heed Guill's screams, but pushed the thorn arther and farther into his lot further and farther into his foot until Guil was compelled to open That is the way that light came into the world.

#### Four Chiefs And The Bear

A TSIMSHIA LEGEND

Once upon a time there were four chiefs who lived in one village. In the middle of the winter, when food of all kinds was very scarce, a thin stranger came among them and stopped at the wigwam of the oldest brother.

He was received with great courtesy and given a seat by the fire according to the custom of the time. The chief asked where he came from. The man replied that he had raveled a very long distance. Then the chief asked him what he had cated a very long distance. Then the chief asked him what he had cated nothing his strenous trip, stated that he had eaten othing his strenous trip, stated that he had eaten othing his strenous trip, stated that he had eaten othing but snow. The chief then commanded his servants to bring a dish of snow with a spoon and place it in front of his guest. The stranger arose without touching the dish and proceeded to the wigwam of the second brother.

The stranger was again asked the place from whence he had come and what he had eaten to sustain himself along the way, the chief gave him only a large dish of it with a spoon same thing took place when he visited the third house.

The stranger then went to the wigwam of the youngest brother, where he was received in a kindly manner. When the young chief was told that his guest had been subsisting only on snow and was nearly starred, he told his wife to set if there was a dried salmon left. She reported that there was only one remaining in the wigwam.

The stranger perfect to depart His host told his wife to give the stranger perfect to depart His host told his wife to give the stranger perfect to depart His host told his wife to give the stranger perfect to depart His host told his wife to give the stranger the other half of the salmons on that he could eat it while he continued his trip. She dija as he was told, and the stranger told they oung chief to meet him the next day at the mouth of the river. When he had partaken of the fish, the stranger perpered to depart. His host told his wife to give the exit and the other half of

mänkind to a ingine samula serious and a more fire.

The plans of the Great Spirit might have been successful if it had not been for the evil actions of Kakahete, the wicked spirit who reigned over the country of the unhappy dead. Impelled by a wish to sit up trouble, Kakahete taunted Loo Wit about her old age. The evil spirit compared her wrinkles and homeliness with the charm and youthfulness of the Indian girls. Finally the taunts and gibes of the Evil Spirit accomplished its works. Loo-Wit wove a spell over the fire so that no one could come near 1t, and passed over the fire so that no one could come near 1t.

#### **Deer Horns**

## The Possum's Mouth





|          | within him as he did it. He cautioned her that she should be very careful, or her beauty might become a curse instead of a  | A CONTRACTOR OF THE PARTY OF TH |
|----------|---|--|
|          | blessing.  The news spread rapidly that a charming young girl guarded the fire, in place of the homely old woman. The men of that time  | Vnous Vous Language  |
|          | the fire, in place of the homely old woman. The men of that time<br>began to admire that young girl for her beauty, where they had  | Know Your Language   |
|          | respected the old woman for her wisdom.   | By JAKE GRUNDY   |
|          | In the ranks of her admirers were the three sons of the Great<br>Spirit. This was the signal for Kakahete to begin his mischief.  | **************************************   |
|          | He accosted each one of the three sons in turn and told him that  |  |
|          | Loo-Wit was only trifling with them. He also told each one of the sons to make the fair maiden show her preference.   | OJIBWE-OTTAWA ENGLISH  |
|          | Next each one of the sons of the Great Spirit came to see Loo-  | Te-Ke-Nah-gunCardle Board  |
|          | Wit, bringing his tribe with him. Although she was youthful in looks, Loo-Wit was very old at heart. She did not wish for the   | Ke-wuh-nah-de-zeCrazy  |
|          | love of the young men, and turned a deaf ear to all of their<br>declarations of love. This lack of interest enraged the three   | Kee-zhig. Sky  |
|          | young men, and they began to fight bitterly among themselves.   | Nish-naw-be Mish-ko-zee-winIndian power  |
|          | Kakahete, the evil spirit, was delighted over this discord, and<br>went to the Great Spirit and told him about the trouble he had   |  |
|          | caused  | An-du-hy-aunOur home   |
| 2        | The Great Spirit was terribly angry when he heard of this, and hurried down from the heavens with his anger increasing with   | Ase-bunRacoon  |
| 9        | each passing moment. When he arrived at the bridge, he found his sons lying on the ground dead. Great was his anger as he   | O-gwis-si-maunSquash, Gourd  |
|          | seized the pillars of the huge bridge and threw them into the   | Ash-kun-du-mingCucumber  |
|          | river.  The Indians were full of terror as they watched the Great   | Puh-qua-naSmoke  |
| 1        | Spirit, as he completed his destruction of the bridge. He then set<br>out to chase Kakahete, who ran away from him up the Columbia  | Sun-gu-swahSmoke [Tobacco]   |
| 1        | River, Finally the Evil Spirit fell with great force. The rocks   |  |
| 5        | were cracked open where he fell, and waters poured forth. That place is now called The Dallas.  | Gau-ske-da Kee-gooSmoked fish  |
|          | Undaunted, Kakahete jumped to his feet and began running again. He could not escape the Great Spirit very long. At last he  | E-zhahGo   |
|          | was overtaken and the Great Spirit seized him with a powerful   | Pe-mis-koo-de-se   |
| 1        | grip and told him he should never do such evil deeds again. He cursed him and prophesesied he would have to struggle against  | Wa-ge-mind, Nin-goo-she, O-gee-mah   |
|          | nature for the rest of his life. He then hurled the Evil Spirt high   | Keche-uh-wo-se Monster   |
| Ē        | into the air and, as he came down, his body into that of a salmon with bright shining scales. That is the way that the Indians  |  |
|          | account for the fact that the salmon swim up stream and invariably leap the rapids.   | We-de-gaMarry  |
| 1        | Nort the Great Spirit came back to the bridge where his sons  | We-de-ga-win   |
|          | were lying dead. In order to keep their memory green, he transformed Multnomah into a charming waterfall; Wayees into a mountain peak now called "Hood," and Kilickitat into the                  | Mu-jje-ezhe-wa-be-zeNaughty  |
|          | into a mountain peak now called "Hood," and Kilickitat into the<br>beautiful hills that still bear his name. He changed Loo-Wit into  | Se-se-bah-kwudMaple sugar  |
|          | Mount St. Helens. When viewed from the right direction, her   | Oon-je-gahSap, [Maple]   |
|          | Mount St. Helens. When viewed from the right direction, her<br>beautiful face is visible, but her eyes are forever downcast.<br>This is the story that the Indians tell about the charmed land    | No-sa, O-yoo-se-mah, Baba  |
|          | along the Columbia River.   |  |
|          |   | O-da-nis-si-ma Daughter  |
|          | Deer Horns  | Ne-bah-gunBed  |
|          | Deel Hollis   | Bi-da-ban Dawn   |
|          |   | Boo-ge-deFart  |
|          | A CHEROKEE LEGEND   | Wee-nin  |
| ne       | Once upon a time the Deer's head had no horns and was as  | We-de-ga-mann  |
| at       | smooth as that of a doe. Now, both he and the Rabbit were famed as jumpers, and very proud of their ability in this field of sport.   | Shoo-ne-yah-we-gum-mig   |
|          | A match was arranged between them with the agreement that   |  |
| re       | the winner was to receive a pair of beautiful antlers as a reward.  They were to start at one side of a very dense thicket, with the  | O-kuh-ke-bah-soo-moun Seduce   |
| gis      | understanding that the first one to make his way through to the further boundary and return, would be called the victor.  | O-jin-de-win Kiss  |
| is       | The Rabbit claimed that he had never before been in that  | Pe-mis-kwu-he-gunScrewdriver   |
| w        | section of the country, and he requested permission to look<br>about a little, which was granted. He was gone for such a long<br>time that they had a suspicion that he might be up to one of his | O-ge-mah-quaLady   |
| se<br>ne | time that they had a suspicion that he might be up to one of his<br>old tricks, so one of the judges followed him very quietly. They  | Se-bwah-quh-nah-boMolasses   |
|          | found him busily gnawing away branches and making a path  | No-ko-mis  |
| id<br>y. | through the underbrush.  When he came out at last he was told that, on account of his   | Too-to-wa-ze   |
| ne<br>ne | dishonest actions, the horns would be given to the Deer. They   |  |
|          | also told him that since he seemed to like to gnaw at bushes so<br>well, he might continue to do so for the remainder of his life.  | Ne-me-sha-misGrandfather   |
| st       | TI D  | Shin-goobSpruce [tree]   |
| on<br>as | The Possum's  | Kee-wee-jin-de-min   |
| ie       |   | Kuh-ke-sin-gwa-quaMole   |
| h        | Mouth   | Noo-zhe-shaGrandchild  |
| ne       |   | Pah-kah !  |
| le       | A CHOOMANUL PROPERTY  |  |
| er<br>id | A CHOCTAW LEGEND  | Me-sah-boos  |
| le       | The Choctaw Indians have a legend that tells of the way in which the Possum happens to have a large mouth.  | Suh-ge-maMosquito  |
| at       | They say that in the early days when the world was new that   | Wah-bah-nungMorning Star   |
| kt       | there was a long dry spell. The Deer grew very thin and his skin  |  |

## **Indian Culture**

BY RON RUNNING BEAR CRONICK

Indian Culture Is...Beautiful arts of beadwork, wood carags, Eagle feather headdresses, wooven rugs, hand mach maccasins, paintings, drums, needlework, working with clay and a host of other expressions of Indian beauty.

Indian Culture Is...Living in a tipi, hogan, log house, living in the woods, where one can sit around the fire and smell the pleasant aroma of hardwood burning. Using the sweat lodge faithfully.

Indian Culture Is...Eating fried bread, sorn soup, pinto eans, dried meat, bear meat, venison, buffalo meat, pike oread, smoked fish, mutton stew, wild rice, knowing how to ook Indian style.

Indian Culture Is...Indian time, large family feasts, listen-ing to elders tell stories, long periods of silence, not turning against an Indian who is loyal, standing by an Indian in need of help, laughing about some Indian who tries to act like a white man.

Indian Culture 1s., Enjoying beauty of nature, sharing with others, sleeping exercises, singing, playing the drum, knowing all about your tribe and culture, believing in your religion, knowing your colors, medicines, legends, past history of American Indians, herbs, being able to live off the land, smoking the peace pipe faithfully.

I have a deep appreciation for all our Indian culture. We are Indians because we were born into a family of Indians. You must be born an Indian to be a true Indian.

## Who Was Charlie Kawbawgam?

When driving through the vicinity of Marquette, Michigan.

one might encounter such sights as Kawbwagam Road, Kaw

foreign marker in memory of Charles Kawbwagam, Road Kaw

foreign marker in memory of Charles Kawbwagam. Looking

still further into the history of Marquette, written or oral, it is

inevitable that the name of Kawbwagam is mentioned.

Of what importance was this man to be so remembered? It

seems that Charles Kawbwagam greatest feat was that he

received a small party of men on the shores of Lake Superior

and hospitably housed and fed them.

The short of the start of th

#### IN MARQUETTE

It is not know exactly when the Kawbawgams came to the Marquette area but in Charles' testimony, in the Jackson Mining dispute he stated that he arrived the spring after the Jackson Mining Co. located in the area. The company, then an unincorporated association, was formed in 1845, so sidence for several years somewhere in the Chocolay valley, later moving the Cherry Creek until their cabin burned down. The next move for the Kawbawgams was to Presque Isle where a number of other Indian families resided.

He setstence relied primarily on hunting and fishing and in the early years Kawbawgam and his father-in-law, Marijegerik upplied the mining companies with fresh meat and fish. It is interesting to note at this time that at the age of 93, Kawbawgam was arrested by a game warden for setting a sucker saw fit to dismiss the case and order Kawbawgam's release. Another interesting aencoder related by Robert Hume, one of Marquette's early settlers, is Charlie Kawbawgam was trapping (Humbold) that winter of 1865. Peter White met him one day when he was lost in a snow-storm. He stumbled into on the Island (Presque Isle) in a cabin Peter White built for him; Peter White saw to it that Charlie never wanted for food or clothing until his death in 1903.

Kawbawgam das carried mail between Marquette, L'Anse and other settlements in the area, and was known throughout as an excellent guide.



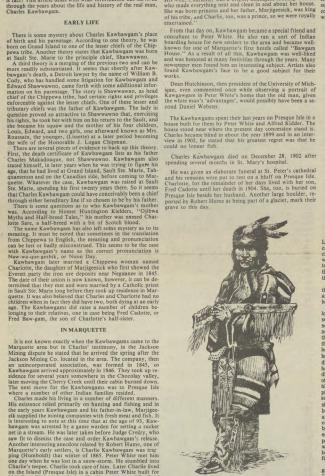
PROMINENCE IN MARQUETTE HISTORY

Charles Kawbawgam's first encounter with notoriety began on the 18th day of May, 1849, when he helped ashore a party of ten men, including Peter White, in their Mackinaw boat near the mouth of the Carp River, White later recounted the story in an address delivered to the Y.M.C.A. in 1889. "On that morning, as early as 6 o'clock a large Mackinaw boat might have been rapidly approaching what is now known as

might have been rapidly approaching what is now known as "South Marquette"...As the boat struck the beach, a tall powerful, swartiby individual with an aboriginal face and form, who seemed to be about forty-five or fifty years old, greeted the party with a cheer and hearty welcome and seized the boat painter, assisted the crew to land the boat high and dry in about a minute of time. Charles Kawbawgam con-

ducted the party to his huge, cedar bark wigwam, which was built like a house with gable ends, only with a ceiling or upper floor. There was a large opening about a yard square in the center of the ridge for a chimney or smoke escape, which also

center of the ridge for a chimney or smoke escape, which also furnished light. The entire structure was covered, roof and sides, with cedar bark. The door was hung from the top with a piece of duck cloth that had been a sail. The party took their first breaktast in that house, boiled and fried whitefish, unequalled potatoes, fried venison and good bread and coffee. His wife, Charlotte, was a bright, intelligent looking woman who made everything neat and clean in and about her house. She was born princess and her father, Marijeesick, was king of his tribe, and Charlie, too, was a prince, so we were royally entertained."



#### Winabojo And The Cedar Tree

Many generations after Winabojo disappeared from the earth he lived on an island toward the sunrise. The direction of the suns, indicates death, but Winabojo was still alive and he lived in the east toward the sunrise. He could not be destroyed in the east toward the sunrise. He could not be destroyed at will as he had done, so he was placed on this island to stay there as long as the earth endures.

At that time there was a man who had only one daughter and she died. He felt that he could not live without her and kept telling his friends that he wanted to go to the spirit land and get his daughter. He was told that if he could find Winabojo he would learn the way to the spirit land, for Winabojo was the only one who could tell him. So he talked it over with the other Grand Medicine man, and five of them said they would go to the spirit went to the graves of their friends and called to the spirits. Finally they got a response. They asked, "Can we find Winabojo" And the spirits of their friends as merved, "Ves, for he is still on the earth." The spirits told him how to find him. They went until they came to his isalnd, far in the great lake (Superior). There they found Winabojo. He was too old to travel, and on his head was a beautiful cedar tree. Winabojo wore the cedar reve as an ornament and its roots were all around him. Beat revenue and the spirits of the contravel, and on his head was a Deautiful cedar tree. Winabojo were be cedar reve as an ornament and its roots were all around him.

"No. You can only live your allotted years. The only way you can become perpetula is by becoming a stone." The man said,

"Yes. I will do so." Then the man became a stone and remained with Winaboio.

The others wanted to go to the spirit land. Winabojo gave each of them a "snake chain" and told them to be sure not to until these chains from around their wasts. He said, "You must stay only four days and four rights. You will not see the spirits by day, but a tnight they have a dance in he long wigwam. Perhaps she will come and you will see her. Carry a bag with you. Put be in the bag and hold her tight. This is the only way you can get me to be supported by the property of the seems of the s



#### Winabojo And The Birch Tree

There was once an old woman living all alone on the shore of Lake Superior. She had a little girl living with her whom she control to the shore of t



all was ready he jumped off. He was not killed because he was a manido (spirit) and nothing could hurt him. He was unconscious for a time after he fell on the earth but he was not hurt. Soon there was a great roaring in the sky with flashes of lightning. The thunderbirds were coming after him. Winaboj jumped up when he saw the flashes of lightning and heard the thunder. The lightning was their flash off the thunderbirds were coming awas their terrible voices. He snatched up the bundles of feathers roaring followed him, but he held onto the feathers. He had gotten what he wanted and he did not intend to lose them. The thunderbirds kept after him and at last he felt that they were thring him out. He began to fear that he would be killed after all. The thunderbirds came so close that they almost grasped him with their claws. He was getting bewildered. They were almost upon him when he saw an old fallen birch tree that was hollow. He crept into the hollow just in time to save his life. As he got in the thunderbirds almost had their claws on him them the thunderbirds almost had their claws on him them the right protection. You have fled to a king-child." There they stopped. They could not buch him for the birch tree was their own child and he had fled to it for protection. There he lay while the thunder rolled away and the flashes of the thunderbirds eyes grew less bright. He was safe.

When the thunderbirds had gone away Winebojo came out of the hollow birch tree and said, "As longs as the wor!'s stands this tree will be a protection and benefit to the human race. If they will not decay. The bark of this tree will be a protection and benefit to the human race. If they will not decay. The bark of this tree will be a protection and benuman race. Then he went home, fixed his arrows with the feathers of the little thunderbirds and killed the great this.

Because of all this a birch tree is never struck by lightning and people can safely stand under its branches during a storm. The bark is the last part of the tree to d

#### The Bear Man

A Cherokee Legead

In the early days of the world when the sun and moon were new, a Hunter trailed a Bear a long ways and shot several arrows into his body. He was amazed to see that his shots did not disturb the animal at all. At last, the Bear stopped and removed the arrows from his body and handed them back to the Hunter. He informed him in a pleasant manner that he could not kill him, and that it was needless to make the attempt. The Bear suggested that he stop his hunting, and accompany him to his home.

and mat it was increased and matter and matt

die

The Bear-Man then withdrew to a solitary wigwen on the edge of the village and started his period of fasting. His friends told his wife that he was still alive, and she was almost overcome with joy. She waited for fire days for him to come back to her. At last she could wait no longer, and in spite or warnings she went to see her husband. When she saw him, she three her arms around him and compelled him to answer her que we "shorke the spell, and he died in her arms.

#### The Beaver And The Porcupine

The Porcupine

Long ago when the world was new, Beaver and Porcupine were great contrades and traveled together whenever they went any place. The Beavers are affaind of the Bears who tear down the start of the Bears who tear down the Bears when the Beavers are faind of the Bears who tear down the Bears seize the Bea, so as to let the water out. Then the hungry Bears seize the Bears was the Bears with the Bears with the Bears was the Bears was the Porcupine and the sarrow-like guilds. For ward reason, the Porcupine acted as a guard to his friend the Beaver. Porcupine visited Beaver wor often in his home and enjoyed his stop stigle Bears were yet often in his home and enjoyed his stop time to be a stop of the Beaver and the Bears was the Beaver had been any deal his heat, greatly, for it was a dry and comfortable place. He annoyed his host quite free great was the Beaver had been any the Beaver had been any

## **Boarding Schools Are Criticized**

PHOENIX, Ariz.—According to a recent article appearing in "Wassaja", a long-standing controversy over Indian
boarding schools erupted at a National Indian Child Conference held in Phoenix, Ariz.

Participants at the conference discussed plans to scrap the
Tarticipants at the conference of the properties of the Conference of the Conference of the Conference of the Conference of Indian Affairs, an agency of the Department of Indian

tion of the Bureau of Indian Affairs, an agency of the Department of Interioringer, chairman of the Menninger Foundard. Dr. Karl Menninger, for the Menninger Foundard of Menninge

to get some help and suddenly a guy stands up and says the schools should be wiped out and a thousand people start clapping."

The original intention of the federal government, in founding the boarding schools, was to assimilate the Indians through the process of "Americanzing the youth." Children through the process of "Americanzing the youth." Children when were possible for speaking their Indian languages. The schools had the effect of concentration camps, rather than educational institutions.

Also, until quite recently, the schools utilized Indian children and youth in doing the work of the institutions, as well as acting as household drudges for various load functionaries of the federal government.

Originally founded under the and throughout the years by tribes, individuals, and concerned humanitarians.

Originally founded under the administrative arm of the U.S. Army, the schools were part of a program to wipe out Indian culture, pacify the Indian tribes, and clear the road for the taking of all Indian land and resources.

In more recent times Indian deucators have taken over administration of the boarding schools, the schools have adoptions and the program of the program of the learning process.

Another important factor, expressed by various speakers at

more academic approach has been seen in development of the learning process.

Another important factor, expressed by various speakers at the conference, is that many Indian families residing on reser-vations, have no access to schools other than the boarding the schools, and must permit their children to board during the

lity. Kevin Smith, of the Greasewood Boarding School, located north of Holbrook, Ariz., said, after hearing speakers who want to abandon the boarding schools: "Talking with these critics of the schools was like debating with lineaties."

"Talking with these critics of the schoots was need to com-with lunaties." Explaining his position, Smith said: "We know there are both psychological and sociological problems, that are caused in part by the boarding school system." "It can sympathize with those who condemn the boarding schools because it is damaging to the kids in some ways. "But we draw from an area of 300 square miles. Some of the hogans are 40 miles from a paved road. In bad weather, only a horse or a helicopter can get in. "Is four hours a day on a bus going to help the children?" "Sis four hours a day on a bus going to help the.

the nogans are on the town a pair to the period of the control of

LaDonna Harris disagreed, saying: "The boarding schools prevent Indians from learning about being good parents. When you have second-generation boarding school Indians, they think it normal to dump the kids in a school because that is what was done to them."

Criticism was leveled at the Bureau of Indian Affairs for its failure to properly manage the boarding schools, and for showing poor judgement in sending children to the schools.

One example cited, told about Eskimo children from Al-aska being sent to schools in Oklahoma. "Far enough away from home and parents to cause deep psychological scars, and create moneters instead of intelligent Indian youth and adults," one participant contended.

#### **HEW Health Service** Report Made

ROCKVILLE, Maryland — A new statistical report by HEW's Indian Health Service measures the progress that has been made in reducing death and disease among American Inbegan to collect data.

In 1975, the latest year for which mortality data is published, the death rate for infants, for example, was 71 percent lower than it was 20 years earlier. Deaths due to gastroenteric lower han it was 20 years earlier. Deaths due to gastroenteric lower han it was 20 years earlier. Deaths due to gastroenteric lowers and peut 80 percent in rate and deaths from in-luenza and peut 80 percent in rate and deaths from in-luenza and pass of the second of the s



THIS IS A fine example of an age-old Indian custom of making black ash baskets. This basket was made by Bernadette Dynes, Chippewa, of Sault Ste. Marie, Michigan. Pictured alongside the basket is a splint of a black-ash tree.

#### **Briefs**

#### **Health Center Open**

KINROSS, MI. — The Kincheloe Health Center which is located in the former hospital at Kincheloe Air Force Base is now officially opened to provide outpatient services to people of federally recognized Indian tribes in this area.

The facility will provide outpatient care in the areas of medical, dental, x-ray, audiology, pharmaceutical, and laboratory, Future plans include implementation of optometry services and speciality clinics as a need arises. The clinic will be opened Monday through Friday, The hours will be 8:30 a.m. to 3:30 p.m. Monday Thursday and 8:30 a.m. until 11:30 a.m. on Friday.

For futher information or to call for an appointment, please telephone 906-495-5615.

#### Plan Published

WASHINGTON, D.C. — A plan for the distribution and use of more than 89 million awarded by the Indian Claims Commission to the Lake Superior and Mississippi Bands of Chippewa Indians is being published in the Federal Register, the Bureau of Indian Affairs announced resently.

the Federal Register, the Bureau or jumps of the concentration of the land in The award is additional compensation for land in The award is additional compensation for land in Amade State of the State

1941. The reservation groups that have adopted plans for the use of their shares will distribute 80 percent to indiwill be in a great plant in the remaining 20 percent will be in a will

#### **Graduates Sought**

WASHINGTON, D.C.—The U.S. Department of State is seeking minority group member college graduates to fill entry level Foreign Service Officer positions. As an Equal Opportunity Employer, the Department is that a citizen to the properties of a representative members of the properties of a representative interest in participating in the conduct of U.S. foreign affairs through overseas assignments in the Foreign Service. Major occupational areas include administrative, consular, economic/commercial and political affairs, consular, economic/commercial and political affairs, age with a four year college degree. Starting salaries for these entry level Foreign Service appointments range of the properties of the sentry level Foreign Service appointments range from \$13,014 to \$18,264 per year.

Appointments will be made on a highly beginn training in the Department, then assigned to not of the 250 posts abroad or to headquarters in Washington, D.C. farteried persons should forward a service properties. In the control of the comment of the companies of the properties of the control of the comment of the control of the comment of the companies of the control of the cont



#### Davis Bill Stirs Controversy

According to a recent report in the Sault Evening News, Republican Robert Davis is plotting action to terminate Indian Ishing and Ishing rights.

"Unconstitutional, unfair, and purely political and crazy-Indian people here now have no congressman at all."

The two-bill package was introduced in Congress by 11th Committee on Interior and on merchant marine and fisheries. Davis sits on the fisheries committee but his office conceded that the legislation probably faces an uphill battle in Interior.

Bay Mills attorney Kathryn Tierney said she felt that one portion of the bill which would provide for compensation payments to tribes is probably unconstitutional. In any case, no record that it would not accept any money for its treaty rights if ever offered. "They said those rights are not for sale," she explained.

The Davis legislation, which is also sponsored by 10th District Rep. Donald Alboxta, D.St. Charles, includes a joint Senace-House resolution when the state of the proposed House bill would terminate hunting and fishing and the state of the proposed House bill would terminate hunting and fishing and the state of the proposed House bill would terminate hunting and fishing and the state of the proposed House bill would terminate hunting and fishing rights of Chippewa, Ottawa, Menominee, and Potowatami Indians of Michigan under all resisting treaties including those of 1836 and 1855 which are cited by Bay Mills Indians of Michigan under all resisting treaties including those of 1836 and 1855 which are cited by Bay Mills Indians of Michigan under all resisting treaties including those of 1836 and 1855 which are cited by Bay Mills Indians of Michigan under all existing treaties including those of 1836 and 1855 which are cited by Bay Mills Indians of Michigan under all existing treaties including those of 1836 and 1855 which are cited by Bay Mills Indians of Michigan under all existing terminate hunting and fishing regulations and enforce those laws, with cash compensation to be maintained. The state should have

# **Canadian News**

#### **Dene Nation Calendar**

YELLOWKNIFE, NNT. - The Dene Nation has published a calendar, dedicated to the Aboriginal Children of the Americas.

The calendar is organized from May 1979 to April 1980. This is to reflect the year according to the Dene, which begins with the Spring and ends with Winter. The names of the property of

Twelve themes covering Dene Nation: One People, One Organization, One Position; Youth; Dene leaders; Our Elders; On Dene Culture; On Dene Law and the Child; Dene Versions of Treaties and Negotiations; Dene National and International Treaties; and International Rights of the Dene, are printed, one each month beginning with May and continuing respectively.

The calendar will sell for \$3.00 and will be available at the following address: Dene National Office, Box 2338, Yellowknife, NWT. Make cheque or money order pay-able to the Dene Nation.

#### Jay Treaty Challenged

SASKATOON - North American Indians have long claimed they have the right to free movement over the Canada-U.S. Sorder under a 185-year old treaty.

Now they're going to take the issue to the courts to settle it once and for all. 185-year old treaty.

Now they're going to take the issue to the courts to settle it once and for all. 185-year old treaty is the state of the court of t

A sportsman privileges as any citizen with the perfect of the Department of the Depa

## **Indian Autonomy Promised**

OTTAWA - The federal government should get out of the business of managing Natives lives, Indian Affairs Minister Hugh Faulkner said recently.

Faulkner said set in the Minister said recently and the said set of the said s

## **Housing Production Improvement Sought**

WASHINGTON, D.C. — A planned new initiative to test ways of improving the design, quality and production of housing for American Indians is being re-evaluated to ensure it of the control of the control

She emphasized that HUD is committed to finding "the most effective way of streamlining our own procedures and obtaining the best technical assistance that will enable us and the Indian Housing Authorities, together, to produce Indian housing economically and efficiently—housing that is responsive to the needs and desires of the Indian community." In the meantime, HUD is prepared to approve construction management proposals initiated by individual Indian Housing Authorities.

#### 278 Tribes On BIA List

WASHINGTON, D.C.—The Bureau of Indian Affairs is publishing in the "Federal Register" a list of 278 Indian tribal entities which are recognized and receiving services from the

publishing maine recognized and receiving services from mentities which are recognized and receiving services from the BIA.

The list includes all Indian trit's, bands, villages, groups, and publishercery of the Interior to have a political relationship to the properties of the triple of the properties.

The Tederal Register notice states that the "United States recognises its trust responsibility to these Indians entities and, therefore, acknowledges their eligibility for programs administered by the Bureau of Indian Affairs."

California, with 81 tribal entities listed, has the greatest number of tribal groups. Oklahoma has 36 entries; Wash-ington, 25; New Mexico, 22; Arizona, 20; and Nevada, 18.

The list of eligible Alaskan entities, some 200 village and tribal groups, will be published at a later date.