

Sugaring--A Sign Of Spring



SUGAR ISLAND -- With the arrival of spring, Ed Pine, Chippewa, prepares his sugar bush in the back yard of his Sugar Island home. For the past 50 years, Pine has been continuing a tribal and family tradition of tapping maple trees to make syrup and sugar.

At one time, maple syrup was a very important staple in the diet of the Chippewa. Syrup was used to flavor foods, mixed with water to make drinks, given to children with medicines, made into candy, as well as countless other uses. It has been said the Chippewa used maple syrup in the same abundance as the white man uses salt. Every spring the Chippewa would move to their sugar bush camps to begin the two month process of tapping the trees and making the next year's supply of syrup. Today, Pine converts sap into syrup as a hobby. Pine is one of the few remaining Indians in the area who continues the tradition of tapping the trees.

THE TOP PICTURE displays Pine standing near his wooden frame from which he suspends the posts used to boil the sap to syrup. 50 gallons of sap are boiled approximately 10 hours to make syrup, longer to make sugar.

Also displayed is a modern metal tap which replaces the traditional wooden taps. The taps are placed near the trunk of the tree and remain for about two weeks.

Pine stores the sap in large barrels prior to boiling it. The wooden utensils displayed in the bottom photo are for stirring.

Pine stated he looks for two signs to know when the sap has turned sour and the sugar bush is over for another year, [1] white moths appear around the pots, and [2] he hears a woodpecker.

18 Tribes, 6 States:

Final Arguments Heard On Indian Rights Case

by John Hatch

ANOKA, Minn. -- The Minnesota Supreme Court heard final arguments January 10th on a case that could decide the hunting, fishing, and gathering rights of eighteen tribes in six states.

The case, *Minnesota vs. Everett Keizer and Wallace Kier*, began in August, 1972, when Keizer and Kier, of the White Earth Reservation, were arrested while ricing by the Anoka 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 license and with being on a public lake before opening hours.

The men appeared before the Anoka County Court in November of 1972.

"They didn't have a lawyer to defend them," said Cardinal, "but they did present the court with copies of two treaties."

The treaties the men presented before the court were signed in 1795 and 1825 by the members of the Chippewa, Sioux, Delaware, Ottawa, Miami, Potawatomi, Eel-River, Wyandotte, Kaskaskia, Wee's Kickapoo, Prankashaws, Menominee, Ioway, and Winnebago. The Federal government of America also signed.

These treaties created a vast reservation that now encompasses the states of Ohio, Indiana, Illinois, Michigan, Wisconsin, and eastern Minnesota. Though most of the land has since been ceded or sold to the United States, the tribal rights to hunt and fish in the area, according to Indian sources, remain.

The Anoka County Court dismissed the charge of being on the lake before opening hours, but found the men guilty of harvesting rice without a state license. They were fined twenty-five dollars apiece in August of 1974.

The case was appealed to the District Court and a new trial was granted in November of 1975. This time with the help of attorney Alan Gibor, who helped iron out some severe procedural problems they received a new trial and eight months later before the Anoka County Court they again presented the treaties as defense. We waited another eight months and again the men were found guilty and accessed a twenty-five dollar fine.

"Another appeal," said Cardinal, "was made to the District Court three years ago and this time we were granted a new trial before a three judge panel appointed by the state. The judges--Forsberg, Thoren, and Ljanovich--heard oral arguments from both sides and a year later the judges handed down the opinion that the treaties of August 3, 1795 and August 19, 1825, were valid. And that the descendants of the signers of the treaties have an unrestricted right to hunt and fish within the areas prescribed by the treaties."

Immediately the Minnesota DNR appealed to the State Supreme Court. "Upholding the prior decision in *Minnesota vs. Everett Keizer and Wallace Kier*," said Assistant Attorney General James Schoessler, "would not only open up the entire state of Minnesota to off-reservation hunting, fishing, ricing, and trapping free from DNR and state jurisdiction for every enrolled Chippewa Indian of every state, but poses even greater problems for his department."

"Because of the communal nature of the reciprocal rights won, by precedent," he said, "every descendant left of the original signers of these treaties has a right to their aboriginal hunting grounds."

Schoessler emphasized that all surrounding states would be affected. "Stretching from the eastern Ohio River to the Mississippi river here in the west and including most of the northern tier of states further westward arising out of the Louisiana Purchase. The Indians claim this area is still aboriginal hunting grounds. In all, some fourteen states could be affected by the precedent set by the decision in this case."

According to Cardinal, "If the high court affirms the Anoka County District Court decision, the DNR and the State of Minnesota cannot impose license requirements or regulations upon Indian tribal descendants of the treaties. Then the farmers and the legislators better take heed that trespass laws even on private property are null and void where they intrude and impede Native Americans' activity related to the procurement of natural resources for spiritual and physical sustenance."

"The bottom line of this case," said Cardinal, "is the ability and willingness of the high court to overcome the racist and hostile self interests of the Minnesota agencies and deal realistically with the rights of Indian people."



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

Sault Plans Round-Up Of Area Pre-Schoolers

SAULT STE. MARIE -- The Sault Ste. Marie Tribe's Indian Pre-School Program is in the process of planning a Spring round-up to recruit students for next year's program.

The pre-school is for Indian children from the ages of three to five, according to Joseph K. Lumden, director of the program. The program is conducted at Finlayson Elementary School and has been in operation for the past four years. 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.

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

One of these aids is a "television media component which is aired into the children's home by way of closed-circuit T.V.," Lumden said. The program is called "Magic Tree" and is televised on Cable T.V. Channel 11 at 10 a.m. and 1 p.m. on Friday and 10 a.m. on Saturday.

"The component provides parents with the opportunity to view the activities of their children in the classroom setting and it helps them to keep abreast of what their children are doing in the classroom each day," he explained.

Parents are also encouraged to participate in their child's learning through educational packets which are put together by the classroom teacher and delivered every other week into the homes of the pre-schoolers. Helping their children in completing the assigned activity also encourages involvement in the youngster's progress.

Pre-school also stresses Developmental Reading to help the young students with story comprehension and encourage verbal and recall skills. Another program taught is Reading Readiness which focuses on learning letters and their sounds.

"The pre-schoolers do some basic work with numbers and shapes, and gross and fine motor development is achieved through various simple exercises and work in the school gym," Lumden said.

Tribal members will be notified by the Tribal Newsletter and the local newspaper as to specific dates to register their children for the program.

Shelafoe On Board

SHELAFEO NAMED TO BOARD -- Pete Shelafoe, a Chippewa from Marquette, was recently named to Michigan Indian Education Advisory Council. His position on the council will be to represent the local Indian community. 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 de Paul Society. Shelafoe works at Cleveland Cliffs Iron Co. as an electronic repairman. He resides with his wife Charlotte and their three children, Peter, Rose and Debra. Shelafoe joined other members in the state serving on the committee. "If anyone has any concerns or ideas they can write to me at 916 Waldo Street in Marquette," he said.



Pete Shelafoe

The Nishnawbe News wishes to thank Hal Barber for our new Logo and the drawings contained inside. Barber is a self taught artist working out of Cadillac, Mich.

Nishnawbe News is published by the Native American Students of Northern Michigan University. Non-profit postage paid at Marquette, Mich. 49855. Send change of address forms, editorial and advertising copy to Editorial Offices, 141 University Center, Northern Michigan University, Marquette, Mich. 49855. Telephone (906) 227-2241.

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

Subscriptions by donation only. Suggested: 50 cents per issue; \$5 per year in USA; in Canada, \$6; Foreign, \$10. Reduced rates for multiple orders. Publication depends on funding available. The Nishnawbe News will assume no liability if publication ceases due to lack of funding.

STAFF

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

Letters

To the Editor:

Friend, you have faithfully served me and my brothers and sisters for quite some time. I truly appreciate this and I am thankful for your efforts.

In my time I have read and realized the changes of the Nishnawbe News. They seem to be toward a positive direction. With this thought and feeling toward our news; I wish to pose these thoughts.

1. How is your news gathered and what is the actual time it involves to fill the paper or print?

I realize this is a question that can be translated in more than one sense. Please consider all my curiosities first before answering them. They are brought to you in pairs for a reason.

2. This past year you have asked for more input from us. What input do you want? I have had a hard time deciding what is the actual purpose of our News? Is it a paper that college students put out for leisure, a paper that is published quarterly to review past local, national events or is it a paper that speaks culture and a combination of the above?

Whatever it is please tell me so I can take it for what it is instead of taking it as it is!
Another point please.

3. If the News defines what it is, will it try to extensively cover it's defined area or goal?

The reason I ask this is primarily because I question the Nishnawbe News as the "voice." If it was a newspaper wouldn't it come out more than three to five times yearly? Surely there is more news than what our News has published. If there isn't please tell me in response here. But if there is, please tell me why you can't or won't cover more.
Please forgive me if I sound hard. I realize there has been a money problem there and you would not call upon us to donate unless you were in trouble.

4. I would also like to ask if you have considered receiving grants for the paper like other newspapers?

They have, from what I've understood, news services and money to spend in investigative research and also full-time staff people!

This is what they claimed they needed to carry on as a "functional" newspaper. Why not check into that?
Hopefully you can understand that I am asking these things only to keep our paper going strong. I still wish to help support it myself and stay with it as long as it attempts to stay with me.

Please respond in the next issue. I wish to share my questions with all who read this paper.

Megwetch!
Marc Little Pond
Ann Arbor, MI

Dear Editor,

I'm a Chippewa, of the Mississippi. But that's not my problem. My problem is that I'm way out here in Nevada. I get news 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.

It gets pretty lonely in here, 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

Dear Editor,

I received my first copy of the Nishnawbe News and believe this is one of the finest Indian papers I have read in a long time. I am incarcerated in Waupun State Prison and it is good to be able to keep up with all the Native American news from 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 sorry that I couldn't be in the longest walk, which I would have been, if possible. I hope all the Indian people stick together and work with each other so we can keep our culture strong and going forward.

If there are any sincere brothers/sisters who would care to help me with my beadwork, please let me know. I trusted one girl in Michigan and got ripped off and it hurts to know your own people will rip you off.

Please keep strong, and if anyone cares to write to a lonely brother, please do.

In The Indian Way,

Ron Running Bear Cronick
Box C 10949
Waupun, WI 53983

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 edit 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."

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," Hobson 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."

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 intermingling of European and Native American blood, the definitions began to lose their erstwhile clear lines."

As a result, Native American people today are classified by their tribe, family or government as full-bloods, half-bloods, one-fourths, one-eighths and so forth.
But that is just the genetic distinction, Hobson said. Culturally, a person is characterized in terms of where he or she is from, who his or her people are and what their ways of life, religion and language are.

"The same standard applies to Hispano-American peoples," he said. "While they are undeniably of Indian blood and genetically Indian, they are nevertheless culturally and socially Spanish. Because of centuries of Catholicism, they are, for the most part, irrevocably alienated from the Native American portion of their heritage."

"The Remembered Earth" features works by more than 60 Native Americans representing 40 tribes from throughout the U.S., Canada and Mexico.

"In the final analysis," he said, "the most important concern is not whether one is 'more' Indian than his fellow Indian. It is much more imperative that both recognize their common heritage, no matter of what differing degree, and that they strive to join together for the betterment of Native Americans as well as other people."

However, he said, each Indian writer has a duty to write about whatever is personally important.
"It is the individual writer's duty to write about those things he or she feels to be important, regardless of whether the subject of the writing deals exclusively with Native American concerns," Hobson said.

"If Native Americans were manacled in such a way as to be limited to write only 'Indian' poems or stories," he added, "then we would not have Scott Momaday's 'Krasnoyarskaya Station,' the two short poems about outer space by Aaron Carr, the excellent science fiction stories and television scripts of Russ Bates, much of Ronald Rogers' fiction, William Oandasan's translations from French; and our literature would be the poorer."

He said to insist the Indians write only Indian poems or books is as myopic as wishing Joseph Conrad had written only Polish novels.

"Just as non-Indian writers have found it profitable writing about Indians," he said, "so should Native American writers have that same freedom. Non-Indian writers should continue in the freedom of writing about Native Americans, but given the past 300 years of American literary history and considering the nauseating stereotypes of Indians as 'red devils' and 'noble savages' which date all the way back to Captain John Smith, they must recognize that they have two strikes against them."

"Native American people today are much more aware of what is being written about them," Hobson said, "and the tired old truisms, the stereotypes, the too-easy satire, and even the too-easy adulations will not hold up anymore."

Native American writers, then, are those of Native American blood and background who affirm their heritage in their individual ways just like writers of all cultures, he said. "Literature is a facet of culture," Paula Gunn said in "The Sacred Hoop," and as the contemporary Native American writer manifests this in poems and stories, he or she is doing the same thing as Saul Bellow and Leroy Quintana, Ernest Gaines and Wright Morris. They are giving something of value back to the people of whom they are a part."

"The Remembered Earth" is available for \$8.95 at bookstores throughout Albuquerque, and is published by the Red Earth Press of Albuquerque.

Dear People,

Descendant entity papers are now being filled out with a March deadline by Saginaw, Black River and Swan Creek Chippewa tribes to collect for 7 million acres of land.

It concerns the treaty of Saginaw some 160 years ago! The land mass constitutes virtually 1/3 of the lower peninsula! You probably know this as well as I do.

I think it would be far more appropriate and just if these people would or could take land in payment rather than money! Land was stolen and land should be given back in return. Perhaps not 7 million acres of land, but the equivalent of the \$8,117,608.00 that the U.S. Government now admits it owes. There is plenty of federal lands in the two peninsulas that, based on today's land prices, the government would hardly miss it.

A land base would ensure a way of life. Annual land use payments, cutting, recreation, would be insured for future generations of Native American people.

The money, distributed piece meal to the people, possibly ten thousand in number will go quickly at today's inflated prices.

I do not denounce Docket 57 and the awards granted. Anything is better than nothing. But I would strongly push for the equivalent in land for the money awarded.

Sincerely,
Jerry Wagner

Dear Editor:

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 voters and past time staff members do the best of their ability but lack of funding, support, and concern of Mr. Robert Bailey and Rosemary Saurdin could be the main cause of Nishnawbe News failure. I am.

Sincerely yours,
A. Beatty
Marquette, MI 49855



EARLY FUR trappers frequently adopted Native American life

Indian Awareness Week Held

Awareness week started April 3 and will continue till April 7. The public is welcomed to attend.

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

Ada Deer, of the Monominee Tribe, Keshena, Wis. will speak on April 6 in Jamrich Hall, Room 104, at 7 p.m. She played a vital role in the Menominee's restoration as a tribe and has served on numerous boards for minority and Indian affairs since 1953.

Deer holds a master's degree in social work and was voted the "Outstanding Young Woman of America, 1966." She has spoken in 45 of the continental United States, Europe, Canada, Mexico, Hawaii and Puerto Rico.

Poet and writer Phillip George, a Nez Perce from Washington State, will be here from San Francisco where he attends the University of California. His works have been published by the Bureau of Indian Affairs and he is currently working 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

traders will be at the Hedgcock Fieldhouse in the small gym. The grand entry for the afternoon pow-wow will begin at 1:00 p.m., with the dance lasting until 4:20 p.m.

The Carp River Singers from Keweenaw Bay will be the host drum. However, the dance will be open drum and other drums will be welcomed. The day's traditional and friendship dances will not be competitive.

At 5:00 p.m. there will be a feast in the Wildcat Den. Tickets will be \$1.50 per person and this is also open to the public. This is the only feast during the week.

Nertoli said that Ernest Tootosis, a Cree Medicine Man from Cut Knife, Saskatchewan, will speak during the pow-wow and the feast.

She said, "Mr. Tootosis is a dynamic speaker. If you hear him, you'll never forget him."

Tootosis is involved with work at the Indian Cultural College, Saskatoon, Sask. His talk will give insight on the relationship of American-Natives to the dominant society.

From 7 to 10 p.m., an evening pow-wow, also hosted by the Carp River Singers, will be the final round-up for Indian Awareness Week.

Beatrice Medicine will give a lecture on April 10 in the Ontario Room in the University Center.

A special invitation is extended to all neighboring Indian communities.

For more information please call: Cathy Nertoli, 226-2143; Delsey Treado, 227-1173; or American Indian Programs, 227-2143.



MEMBERS OF THE Organization of North American Indian Students of Northern Michigan University discuss plans for the 1979 Indian Awareness Week Observance. Shown (seated, from left) are Roland Whitted, Basilio Rivera, Jr., and Delsey Treado. Standing are Michael Sherman and Cathy Nertoli.

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 dances that afternoon.



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

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

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 de Noc Indian Cultural Association and the Community Relations and Development branch of the Bay de Noc College. It was the first held in this area and hopes are high for an annual event hereafter.

John Bosin from Grand Rapids was the master of ceremonies. 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 well as hobbyists.

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

The drummers were the Carp River Singers of Keweenaw Bay. Other musicians came from Bay Mills, Hannahville and 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 Senior Princess and Judy Stevens of Banchard was crowned Junior Princess.

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

Sunday, Feb. 4 the Pow-wow came to a close. After a morning of dancing, the association held a give-away. They distributed some 150 gifts to the people who helped sponsor 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 Title IV Program. At present there are about 45 members.

Wally Blanc from Gladstone, one of the coordinators of the pow-wow, is the chairman of the association. For the last 10 years he has been involved with youth groups which participated in Native Crafts.

Joanne Davis is the current chairman of the Title IV parents 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 event, and coordinated on-campus activities.



Beatrice Peters



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 Tina Mealinowski, age 9, from Escanaba, Michigan are two of the many young people who enjoyed the pow-wow.



NORI JOYCE Danrow owner of the Oneida Trading Post from Oneida, Wisconsin won second place on her feather fan.

