

# NISHNABWE NEWS

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## News Briefs Operation 'Boots' Starts

WASHINGTON, D.C.—South Dakota Senator Larry Pressler introduced legislation Monday to create jobs and improve living conditions for Indians and non-Indians on reservations. The bill would encourage the establishment and development of private industries on reservations through a 10-year exemption from Federal income taxes and other tax benefits for the industries. To qualify an industry would have to employ at least 50 persons, half of them Indian, or, for ranching and farming industries, at least 25 employees. New industries coming onto the reservation would need the approval of a majority of the resident voters of the tribe and the Secretary of the Interior.

## Precedent Set

A precedent-setting ordinance was passed by the Leech Lake Reservation Business Committee, making it mandatory for all child care facilities serving Indian children to obtain a license from the Reservation Business Committee.

According to Kim Mattson, Leech Lake Attorney, this is the first of its kind adopted by Minnesota Indian Reservations. Because the State has no jurisdiction on Indian Reservation, the State in the past has not licensed any child care facility on the Leech Lake Reservation.

Approximately eight child care facilities will be affected immediately. Child care facilities encompass all programs which provide day care, group home, head start, any educational, social, emotional, or physical development program to any Indian individual under 18 years of age.

Applications for license can be obtained April 2 from the Education Office located in the old CAP Building. To qualify a child care facility must meet health, nutrition, and safety requirements. Applications will be screened by the Child Care Planning Council before being presented to the R.B.C. may at any time review, limit, or revoke any license.

The 24-page licensing standards were drafted from Minnesota State requirements Federal requirements and proposed Indian Federal requirements.

## Textbook Available

WASHINGTON, D.C.—The second of a 20-volume series covering American Indian life from prehistoric times to the present is now available. The first volume published dealt with the California Indians; this one deals with Indians of the Northeast. It includes coastal areas as far south as Virginia and North Carolina, the St. Lawrence lowlands and the Great Lakes area reaching down to Kentucky and southern Illinois. Produced by the Smithsonian's Center for the Study of Man, the 924-page Handbook of American Indians, Volume 15 (though the second volume actually published) is available through the Government Printing Office for \$14.50, Washington, D.C. 20402. The stock number is 047-000-00351-2. A volume on Indians in Contemporary Society edited by Vine Deloria and one on Subarctic Indians are expected to be completed in early 1980. William C. Sturtevant is general editor for the project which was initiated in 1965 and is expected to be completed about 1985.

## Education Transfer

Efforts to move Indian education programs into the proposed new Department of Education have not subsided despite almost-solid opposition of Indian people to the move.

On April 26 Senator Henry Bellmon of Oklahoma proposed an amendment to S. 210, the Department of Education bill, to include BIA education programs in the new department. Bellmon said that he was "amazed to find out how unanimous the Indian tribal representatives were in favor of leaving Indian education where it is, in the BIA." He said they were the same people who "over the years, have complained bitterly of how tribal affairs have been run by the Bureau, but yet when you talk about transferring a program from the Indian agency, those same people become ardent defenders of the status quo."

Senator Abraham Ribicoff, chairman of the Governmental Affairs Committee, agreed that the transfer should be made even though "the Indians somehow are under the impression that they are going to be harmed by such a transfer, and have indicated overwhelming opposition. Ribicoff added that the Office of Management and Budget intended to devote considerable time and do a lot more work in Indian territories to convince the Indians that the transfer would be beneficial.

Bellmon subsequently withdrew his amendment, which would have complicated passage of the bill, after Ribicoff assured him that the General Accounting Office would be asked to study the possibilities of transferring BIA education to the new department within a year or two. On the same day an amendment proposed by Senator Robert Morgan of North Carolina which would have blocked transfer of BIA education programs by executive order under the Reorganization Act was defeated by a vote of 45 to 38. The defeated amendment would have required legislative action to transfer additional functions or programs to the new department. Under the Reorganization Act the President could transfer functions unless the Congress acted within a sixty day period to block his action.

## Tribe Justly Compensated For Mission Lands

SAULT STE. MARIE, Mich.—Stating that the Indians had "already been compensated at a rate of .90 cents an acre when they ceded the land to the U.S. government," the Bureau of Indian Affairs had closed their claim file on 640 acres of land known locally as the Methodist Mission Reserve.

In a letter to City Manager Neal Godby, Sault BIA Director Mike Fairbanks said, "Our view concludes that no claim can be pursued on behalf of the Chippewa signatories of the 1836 and 1855 treaties and we are closing our claim file on this matter."

The investigation of the Mission Reserve was conducted in conjunction with a series of BIA advertisements seeking information concerning possible Indian land claims nationally.

The Sault Ste. Marie Tribe of Chippewa Indians claimed that they entered into an agreement with the Methodist Mission Reserve allowing the Methodists to use the land so long as the group maintained a mission school on it for the Indians.

Mariana Schulstad, an attorney for the Minneapolis office of the BIA, researched the case. Schulstad stated her research indicated that the property was set aside for the Chippewa in an 1836 treaty, and that the land continued to be protected by the U.S. government for the Indians until well after that treaty.

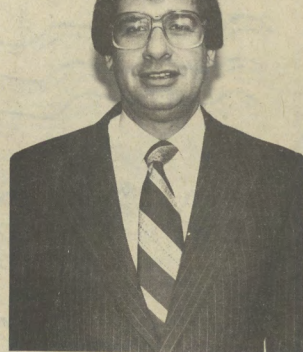
The BIA is investigating land claims under U.S. Code 2415, a statute which will bar certain types of claims after April 1, 1980. BIA officials say the statute covers money claims primarily for damages to Indian lands, but some claims for recovery of land are being researched.

BIA officials say the Methodist Mission Reserve land is the only parcel of land researched in this area.

The BIA, by placing advertisements, is encouraging individuals and groups to make their claims known before the statute runs out less than a year from now. Types of claims which would be considered: damages resulting from illegal removal of natural resources, such as timber; damages resulting from interference with federally protected Indian water rights; damages resulting from a breach of a lease such as nonpayment of rent by a tenant or use of land contrary to provisions of a lease; surface damages resulting from mining operations and other items.

## Bob Davis Speaks Out On Indian Fishing Rights

By John Hatch



CONGRESSMAN ROBERT DAVIS

The recent decision by Judge Fox to allow two Upper Peninsula tribes (Bay Mills and Sault Ste. Marie) unlimited fishing rights has caused a lot of heated controversy throughout Michigan.

One of the loudest opponents to the ruling has been Congressman Robert Davis. In the short time Davis has been in the Congress he has introduced legislation that, if passed, would terminate the fishing rights of Indians on the state and national level.

The Nishnawbe News felt an interview with Congressman Davis was needed at this time for two reasons: One - inform our readership of his proposed legislation; Two - allow the Congressman to clarify his position on Indian fishing rights.

The interview, conducted at Congressman Davis Marquette office follows:

**NISHNABWE NEWS:** What prompted you to introduce your abrogation bill into Congress?

**DAVIS:** It's not an abrogation bill. It does not abrogate any treaties. I think that's a misconception. It does nullify a portion of the treaties that gives Indian people of Michigan unlimited fishing rights.

Continued On Page Five



ADA DEER STRESSED the importance of education in her lecture to the Native American students at NMU.

[See related story on Page 4]

## Housing Funds For Reservations

LANSING—Three Indian reservations would find it easier to apply for federal money to improve living conditions under a bill which cleared a House Committee earlier this month.

"Calling the need for better housing on Indian reservation 'desperate,'" State Representative Richard Fitzpatrick (D-Battle Creek) introduced HB 4936 on March 28th.

According to a source from Rep. Fitzpatrick's office, this bill would enable non-federally recognized tribes, better access to monies from the Office of Housing and Urban Development (HUD). There has been a problem in the past where HUD has had access to funds from HUD.

What the bill does is allow reservations to establish and administer their own Housing Authorities. The formation of housing authorities is a prerequisite for obtaining certain state, federal and local housing money.

The housing authority would be able to buy and sell real estate, hold personal property, and contract for the design, construction, and repair of all housing under its jurisdiction.

It could also lease, operate or maintain a housing project, or provide sewers, streets, sidewalks, bicycle paths or other recreational and educational facilities.

The legislation was drafted specifically to allow the Pine Creek Indian Reservation near Athens in Calhoun County and the Peschawbestown and Lac View reservations in the Upper Peninsula to improve housing and other facilities, its sponsor said.

After a half hour's debate, the House Urban Affairs Committee unanimously approved the proposal to allow the three reservations to create an Indian Housing authority to apply for the money. It now goes to the full house for consideration.

For more information regarding House Bill 4936 contact: Rep. Richard Fitzpatrick, (517) 373-0555.

## Commission Formed

DENVER, Co.—A Commission on State-Tribal Relations has been created to study the interactions of Indian tribes and states to determine how they can better coordinate their normal activities. Three national organizations are sponsoring the commission, the National Congress of American Indians, National Tribal Chairmen's Association, and the National Conference of State Legislatures. Grants were recently awarded by the William H. Donner Foundation of New York, the Ford Foundation and the Bureau of Indian Affairs to support the study.

Over the next two years, this commission of seven tribal chairmen, seven state tribal chairmen and seven state legislators will highlight the possibilities for their governments to resolve many of their problems without resorting to litigation.

Because jurisdiction over tribes is complex; states, tribes and the federal government have routinely sought to resolve conflicts in the courts. Litigation, however, has frequently proven to be an unsatisfactory remedy because it is costly, time-consuming and often leads to further litigation.

"We know that a multitude of possibilities exist for cooperation on a day-to-day basis, despite the fact that both our governments will still disagree over basic jurisdictional questions," said Joe co-chairman of the commission and President of the Quinault Indian Nation of the Pacific Northwest. "We will focus on cooperative agreements between tribes and states that evolved out of a basic need to govern and serve reservation communities."

"This commission will play an important role in documenting the positive experience with cooperative efforts, and make that information available to tribal and state leaders across the country," said Speaker of the Rhode Island House of Representatives Edward Manning, who is also co-chairman of the Commission. "Policymakers (tribal councils) will have a resource to enable them to consider an alternative to litigation when faced with a dispute or problem."

During its first year, the Commission will inventory existing state-tribal agreements and informal arrangements, identify statutory and constitutional barriers, and draft a set of model agreements and recommended negotiating procedures. It will hold a number of hearings throughout the country to assess the climate for inter-

Continued On Page Two

## Indians Win Unlimited Fishing

GRAND RAPIDS—In a decision that surprised tribal leaders and state officials alike, U.S. District Judge Noel Fox affirmed the treaty fishing rights of the Bay Mills and Sault Ste. Marie Bands of Chippewa Indians.

In his May 8 decision, Fox rules that "the mere passage of time has not eroded, and cannot erode the rights guaranteed by solemn treaties. The Indians have a right to fish today wherever fish are to be found." He ordered the state to erase all records of Indians arrested and prosecuted for fishing violations and left the door open for damage claims for previous state actions.

Arthur LeBlanc, chairman of the Bay Mills Tribe, said he was elated over the "wise decision."

"We must accept this ruling with a new sense of responsibility," LeBlanc said. "We will develop a conservation program."

His brother, Albert (Big Abe) LeBlanc, a central figure in the controversy and chairman of the Bay Mills Conservation Committee, said:

"We finally won something we've been fighting for years. This doesn't mean unrestricted fishing. We'll still have to enforce our regulations. But it should stop the petty harassment of the Department of Natural Resources."

Fox's decision in the 6 year old case prompted howls of outrage from the executive director of the Michigan United Conservation Clubs, which attempted unsuccessfully to intervene in the case, and from at least one congressman, Tom Washington of M.U.C.C. stated, "it's a very very bleak day for the resources of this state. Indians have no inclination to practice any conservation ethic, contrary to what they say, and they'll exploit the resource unmercifully. There will be trouble like you never heard of. They'll take this as carte blanche to take whatever they want, whenever and wherever they want, and the conflict will grow and intensify."

"If there is any trouble it won't be created by Indians," Sault Tribe Chairman Joe Lumden responded. "Regardless of the decision we're concerned with the fishery itself. We will continue to work with state and federal agencies to preserve the fish population."

Lumden said the Sault Indians had never expected such a complete victory. "We felt there was always a possibility the judge would rule we had rights but would put constraints on them."

"I am outraged that Judge Fox has, in effect, given a race of people a free ticket to all fish and wildlife in the state of Michigan despite a proven record of exploitation," declared Rep. Robert Davis (R-Mich.).

Davis, who represents much of the area covered by Fox's ruling, said the judge's action means "the issue obviously will not be solved in the courts."

Att LeBlanc said that the provision for the state to pay damages and expenses to Indian fishermen who have been arrested was unanticipated and members of the community in Bay Mills are very excited about the decision. He said he feels the present ban on commercial fishing in Lake Michigan should be extended, as the governor has requested, but was cooler to Lumden's suggestion of working out fishing regulations with the state. "Apparently the decision left the door wide open for us," he said, "so I think the state should be making the overtures."

In a 131 page decision, Judge Fox said treaties in 1836 and 1855 guaranteed Indians unlimited fishing rights "for as long as Indians lived in Michigan" and that the state had no right to regulate or limit fishing.

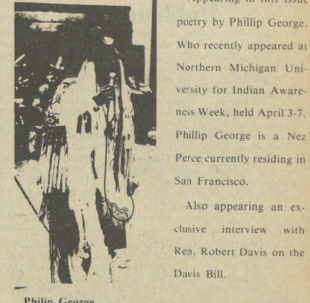
The judge declared the fishing rights of the two tribes are protected by "the supreme law of the land" and do not depend on the law.

He added that tribal rights are "distinct from the rights and privileges held by non-Indians and may not be qualified by any action of the state or its agents, nor regulated by the state or its agents except as authorized by Congress."

Therefore, the judge said, Michigan laws or regulations inconsistent with the Indians' treaty rights are void and have no effect on those two tribes.

"The state consistently refuses to accept the principle that treaty tribe fishermen enjoy unique rights derived from federal law...not subject to the rules and regulations governing citizens who do not enjoy such rights."

Fox said he will grant the state's request making all Michigan Indians part of the case and will decide their roles at a future hearing. No date was set for the hearing, at which it will be determined if controls should be imposed on Indian fishing under federal or tribal rules.



Philip George

Appearing in this issue poetry by Philip George.

Who recently appeared at Northern Michigan University for Indian Awareness Week, held April 3-7.

Philip George is a Nez Perce currently residing in San Francisco.

Also appearing an exclusive interview with Res. Robert Davis on the Davis Bill.

# The Nishnaube News

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## Editorial Our Children's Education

By John Hatch  
As an economically oppressed people we know the importance of education. When our sons and daughters flunk out or quit school we feel bad. Because as adults we know the plight of the uneducated person in America.

The question has been asked by us all: "What can we do as parents to help our children remain in school and thus ensure their future?" But when most of us sit back and think about it, we find we know the answer.

In an interview with Today's Education Magazine Jesse Jackson, the civil rights activist, recalled his first experience with school.  
"I remember the first day I went to school," said Jackson. "My mother took me; she didn't send me. She introduced me to my teacher, Mrs. Georgiana Robinson, and said, 'I'm doing the best I can with this boy, but he gets out of hand sometimes. I want you to teach him, and if you have to, use that ruler.'"

According to Jackson, his mother trusted Mrs. Robinson. She gave Mrs. Robinson the authority to be an extension of herself, Jackson's mother said, "I will take it to the PTA meetings as often as I can, but I work at night. But if I miss you at the PTA meetings I'll see you at church on Sunday."

"Even though Mrs. Robinson was a teacher and my mother had only finished high school," said Jackson, "they were part of the same community, not the same neighborhood, but the same community. There is no substitute for the spiritual umbilical cord that ties parents and teachers together."

By giving Mrs. Robinson full control of Jackson and assuring Mrs. Robinson that she would keep in steady communication with her about her son's progress. A two-way communication line between the teacher and parent was developed.

This communication between the teacher and parent is the major factor in the success of an individual in school. Without it the chances of a child making it through school are very small.

Teachers alone cannot inspire children to learn or stay in school. The child's family must take an active part in his educational experience as well. Together the teacher and parent can motivate, provide role models and instill confidence in the child so that his schooling years will not be wasted.

Children are greatly influenced by the atmosphere of the home. If parents don't create an atmosphere conducive to studying a child won't be motivated to learn. Children not motivated to learn find it hard to stay in school. They become bored, restless and soon drop out.

As Native Americans we know what happens to the Indian child that drops out of school. America is not kind to the uneducated person. Drop outs are employed in her factories, mines and sewers. What could have been an asset to the community becomes a dependent.

The future of Indian people is in the hands of our children. We must see to it that they receive the best education they can get. Because someday soon, we will need their help to preserve our way of life.

## Commission Formed

Continued From Page One  
Governmental cooperation, and to benefit from the experience of state and tribal leaders in negotiating and implementing agreements. Following completion of the research, the commission will offer assistance to a number of tribes and states who are interested in attempting to negotiate agreements.

Members of the Commission are: Rep. Robert De Nier (Colorado); Senator Frank Lautenberg (New Jersey); Senator Carroll Graham (Montana); Senator Ted Montoya (New Mexico); Rep. Irv Anderson (Minnesota); Rep. Hollis Roberts (Oklahoma); Leonard Burch (Chairman Southern Ute Tribal Council); Patricia McGee (Chairperson, Yavapai Tribe); Allen Rowland (Chairman, Northern Cheyenne Tribe); Howard Tommie (Chairman, Seminole Tribal Council); Speaker Ed Manning and Joe DeLaCruz are co-chairman of the commission.

The commission will be staffed by the National Conference of State Legislators headquartered in Denver, Colorado and the American Indian Law Center in Albuquerque, New Mexico.

LETTERS TO THE EDITOR AND GUEST EDITORIALS DO NOT REFLECT THE OPINION OF THE NISHNAWBE NEWS. ANYONE WHO WISHES TO MAY SUBMIT A LETTER TO THE EDITOR. ALL LETTERS MUST BE SIGNED WITH RETURN ADDRESSES. WE WILL HONOR REQUESTS TO REMAIN ANONYMOUS.

## ettes Awareness Week

Dear Editor:  
Native American Awareness Week provided NMU students with a unique variety of activities during the week of April 3 to April 10. Thursday evening yielding a special program on "Ecology and Native People: A Re-awakening of Native Culture" by guest speaker Tom Alcoze, a Cherokee ecologist and professor of Native Studies at the University of Sudbury, Ontario.

The program focused on nature and the ecology of the Native American in harmony with the land and "community" around them and those Native people as an integral part of nature. The orientation to the world as Native people was that of "equal" beings in that community.

The earth is looked upon as an entire community, with harmony and respect for all people and objects being equal with the Earth; the center providing the focal point. Native American people and language go further to not distinguish between animate and inanimate beings in that community.

Celestial objects have a more significant meaning to the Native American than their relative context. The Earth is understood as the Mother "Our Mother" of Native people. The moon is the grandmother known as the leader of all the women people and who instructs women's lives; things such as childbirth. The sun is grandfather or respected elder and that energy and all things come from the sun. As part of the original instructions long ago for the Anishnabe (Original Man). Living people were to follow the cycles of nature; to orient lives to the cycles of earth, sun and moon so as to orient life to the natural rhythm of the universe.

Religion of the Native American allows cycles and like the cycles of nature the medicine wheel and sacred hoop focus on the circle as the perception. The circle of life and death follows around the four directions to gain fullness and meaning in life. With the rising sun in the east, the eastern doorway or the doorway of illumination, symbolized by an eagle. With the setting sun in the west the western doorway or the doorway of introspection, symbolized by a buffalo.

Progressing around the directions through life lead a Native American to expand and grow. As all things follow the circle of life and death, the ethic of the hunt is that of respect and taken only for need.

A uniquely "specialized" knowledge of wildlife behavior and technology of weapons were developed by ancestors provide for Native people.

Resources that were renewable and manageable were used only out of need. The Native American had the skill and perception to show respect for the use of the land. The choice that followed became coexistence versus exploitation, and not of conquest but of survival and self-sufficiency.

As a non-Native American, I hope that I have done justice by an accurate summary of the teachings presented by Tom Alcoze. European settlers could have learned a great deal (more) had they maintained an attitude of receptive awareness. Americans don't look at the Native American in terms of what yet can be learned from a people with a respect for their home and a harmony with their surroundings.

A significant point to make is the importance placed on the contemporary study of Eastern civilizations and that of religious theology and political ideology while as a western civilization the Native American people are only independently researched.

Today, the Native American has two cultural realities to face in American society. It is certainly long past due that all people extend an awareness to understand the scope, the ways and views of Native American people.

It is noteworthy to add that usage such as Mother Earth, Love Thy Mother, or SpaceShip Earth are now used have only come into vogue during very recent times, while the Native American really was the innovator.

Sincerely,  
Jon A. Hildebrandt  
Marquette, MI

## Indian Rights

PRESERVATION OF INDIAN RIGHTS

The following letter was sent to Representative Howard Wolpe, N.Y. by 121 pupils of the middle school in Schoolcraft, Michigan. Representative Wolpe read the letter before the House, and it appeared in the March 21st issue of the Congressional Record.

Mr. Wolpe, Mr. Speaker, I take a few moments of the very valuable time of the House to commend to the attention of my fellow colleagues the following petition signed by 121 pupils of the middle school in Schoolcraft, Michigan. The simple eloquence of their petition serves to remind us of our failure to make a serious effort to correct a tragic episode in American history. To the contrary, instead of redressing the legitimate grievances of American Indians, there is now an effort in Congress to further diminish their rights and guarantees afforded by solemn treaty.

These schoolchildren speak to Congress in a very special way. For it is clear that they earnestly desire to be the future guarantors of the very treaties which some would have us abrogate today. It is because this petition speaks to the conscience of all concerned Americans that I am sharing it with you today. The text of the letter is as follows:

Dear Congressman Wolpe: In our Scholastic Newsline and Junior Scholastic, we read about the Indians' "Longest Walk". We read that there are eleven bills before Congress that could end 371 treaties the United States made with Indians and would take away special hunting, fishing, or water rights, which some tribes have.

We the fifth and sixth grade Schoolcraft Middle School students, who have signed below, think the Indians have already had too much taken away from them.

As our Congressman, we hope you will listen to us and see that these bills don't pass and become laws. We hope that you will let us know how you feel about these bills.

Sincerely Yours,  
The Fifth and Sixth Grades  
of Schoolcraft Middle School

## Correspondents Wanted

Dear Editor:  
Today I received two copies of Nishnaube News (Spring 79). Thank you very much.

At this time I would like to ask if you could possibly print for me a request for correspondence in your next issue. I would gladly write to anyone and will share my thoughts with all. I hope to be released in October and hope to relocate out of Ohio. I am 28 years old and am a Cherokee. Would appreciate any assistance in learning an awareness of my heritage and culture.

I am attending college here and hope to continue my education upon release. I love people, children, music, and nature. Thank you again—May you Always Walk in Beauty and May the Great Spirit Bless all who work towards spreading the news of our People's to all.

Sincerely,  
Perry Allen Stebbelton  
Chemeketa #151-753  
P.O. Box 5500 #1  
Chillicothe, Ohio 45601

## History Books Do Not Tell---

...that beans, potatoes, corn, squash, pumpkins, melons, and tobacco were raised by the Indians, who showed the colonists how to cultivate them. That the Indians gave food to the suffering Virginia colonists, and then were forced by Capt. John Smith, who marched upon their village with armed forces, to give up more.

That the Indians who attacked the Virginia colonists did so because they were so anxious to establish huge plantations that they took more and more land from the Indians without paying for it or asking permission.

That the Indians helped the Pilgrims in many ways during the first winter. That Squanto, an Indian, who was lured with four others upon a trading vessel and carried off to England, upon his return was a true friend to the Pilgrims, and showed them how to live in their new home.

And brought about friendly relations between them and the neighboring tribes. That King Philip tried his best to remain at peace with the Pilgrims, and it was only after many acts of injustice that he took up arms. That King Philip's tribe was completely exterminated, and his wife and child sold as slaves in the Bermuda Islands, while he was quartered and his head carried about on a pike.

That until 1637 scalping was unknown among the New England Indians. The Puritans began by offering cash for the heads of their enemies, and later accepting scalps if both ears were attached. The French were the first to offer bounties for the scalps of white people, with the English quickly following suit, and such vast sums were expended that scores of white men took up the lucrative business of hunting scalps.

That the Indian was first of all a hunter, instead of a warrior, as history books state, for upon his ability in this direction depended his living, and his early training and games were all designed to teach him skill in hunting. That the Indian was skilled in arts, song, story telling and oratory. That Pontiac fought because the English failed to consider for them.

That during the Revolutionary War the Oneidas steadfastly refused to side with the British or join with the other Indians who were fighting for the English, but many times helped and protected the colonists, although they were attacked by both British and Indians forces for doing this. That during the Revolutionary War many so-called Indian massacres were committed by English soldiers dressed as Indians.

That the true reason for Tecumseh's uprising was that he protested against the unjust act (together with other injustices) of General Harrison, who called a council of a few tribes and by way of treaty got from them three million acres of land which they did not own, but which belonged to Tecumseh's tribe. Tecumseh's speech in reply to General Harrison presents his case clearly and fairly and should be taught to the children. That the Fort Dearborn massacre was a fair fight, and brought about because of broken promises on the part of the whites.

That Black Patridge demonstrated his friendship for the whites many times, and during the actual battle saved several of their lives—one in particular, Mrs. Helm. That Shabbona, through sheer oratory alone, prevented his tribe, the Potawatomes, from joining the Winnebagos in their war, and also from helping Black Hawk, endangering his own life by his work. That Shabbona in 1832 rode throughout the State of Illinois warning settlers of the approach of Black Hawk and thus saving thousands of lives.

That the Black Hawk war was brought about because of the forcible removal of Black Hawk and his people from their lands and of the attack upon him and a small party of white soldiers when they were going peacefully to their homes. That the direct cause of the Sioux outbreak in the Dakotas, with the resultant Custer battle, was the broken treaties on the part of the United States government. That the Custer battle was a fair fight, with Custer marching upon the Indians, surprising them in their village, and striking the first blow. That at Wounded Knee Indian men, women and children were lined up, all weapons removed from them, and then slain by white soldiers—even fleeing mothers with their babies were pursued and bayoneted to death.

That the war with Chief Joseph was brought about because he refused to sell the lands that he and his tribe had owned for centuries that had been given to them by treaty with the United States government. Upon his refusal to sell, he was set upon and was to be forcibly removed.

That Chief Joseph led his band of 300 warriors, together with women and children, sick and aged, on a remarkable retreat that lasted 75 days and that covered 1,300 miles—through Rocky Mountain country, and with fighting all the way, attacked in turn by General Howard, Gibbon, and Sturgis, and finally General Miles.

That Joseph's people took no scalps in this memorable fight and waged no war on the white soldiers whom they encountered. His speeches made upon various occasions are some of the most remarkable ever made and should be read in every public school. When the Government violated its promise to Joseph to return him to his own country

when he had ceased fighting, he then made his impassioned plea for justice, which through sheer oratory earned for him the victory—it aroused the American people, and Joseph and his tribe were returned to their homes. Joseph is pronounced by military authorities to be one of the finest natural military leaders America has ever produced.

That Osceola arose against the whites because of the impending removal of his tribes from their home in Florida simply because the whites desired the land. That Sacajawea, the young Shoshone girl, with her baby on her back, guided the Lewis and Clark expedition through wild and mountainous country and among enemy tribes, acting as interpreter, and everywhere establishing friendly relations between the whites and hostile Indians. Without her aid undoubtedly the exploring of the vast territory would have been held back many years.

That many Indians, such as Sitting Bull, Logan, Red Cloud, Geronimo, Crazy Horse, Galt and others, who have always been presented as treacherous and warlike men, if their true stories were told, were patriots and fully justified in their actions. That many Indians, such as Hully-in-the-Day, Seattle, Pushmattha, Spotted Tail, Quannah Parker and others, were always friends to the whites and helped them many times. Could not one chapter be devoted to mentioning the names of those who were friends to the palefaces?

On May 11, 1928, the Memorial was printed in the Congressional Record, upon motion by Senator Frazier.

\*Taken from, "Textbooks and the American Indian."

## Pow-Wows

KEWENAW BAY INTER-TRIBAL CEREMONIES "ANISHNAWBE NIMIWIN"

Sponsored by the Keweenaw Bay Indian community, Baraga, Michigan. Host Drum: Keweenaw Bay Singers.

Prize Money \$5,000  
Master of Ceremonies - Mozzi Pamp

Indian Arts and Crafts Buttons Sold Before  
Prize Raffles And On Site \$3.00  
Drums Must Register Grand Entry Every Day  
For Drum Money July 27th - 7:00 P.M.  
1st 10 Drums- July 28th - 1:00 P.M.  
\$200.00 Each July 28th - 7:00 P.M.  
No Drum Hooping July 29th - 1:00 P.M.  
For More Information Contact: Chiz Bates, (906) 353-6623

## HANNAHVILLE INDIAN RESERVATION

The Hannahville Pow-wow Committee would like to cordially invite all interested persons to their First Annual Great Lakes Area Pow-wow To Be Held June 29-30 and July 1, 1979.

Scheduled Activities Include All Indian Youth And Adults Olympics, Dance and Drum Competition With \$3,000.00 Prize Money, Arts And Crafts Sales With Training Courses Offered In Canoe Building, Snowshoe Making, Basket Making, And Hide Tanning.

For More Information, Contact the Pow-wow Committee, Hannahville Indian Reservation, Route 1, Wilson, Michigan 49896.

## WHITE EARTH RESERVATION ANNUAL POW-WOW

June 14, 15, 16 and 17.

June 14th, Make Camp-Get Acquainted-Meet Old Friends. GRAND ENTRY TIME-1:00 P.M. 15th, 16th, 17th-Drum Money-First 12 Drums Registered-Tee-Pee Poles Will Be Available - Moccasin Game Contest And Give Aways Each Morning 10:00 to 12:00. Activities Available To Campers-One Meal Served Daily-Indian Craftsman Welcome-Fee \$10.00 Per Day-Concession Stands-Fee \$10.00 Per Day-Comest And Drum Rules Apply-No Drum Hooping-Drugs And Booze Prohibited.



# Area of The World

## Gerard States Future Plans For Bureau

WASHINGTON, D.C.—The following statement was made by Assistant Secretary For Indian Affairs, Interior Department, Forrest J. Gerard, before the Committee On Education and Labor on April 19, 1979. Mr. Gerard discussed the BIA management improvement programs, in relation to the implementation of Title XI of the Education Amendments of 1978. His statement is as follows:

I would like to discuss the general BIA organization now taking place and provide a context within which to view our education implementation efforts. Last year, Secretary Andrus' task force on BIA reorganization made a number of recommendations on how the Bureau might be better managed. After reviewing those recommendations, a Management Improvement Program was established by my office, under my personal attention.

The major thrusts of the program are: An ADP Project which will enable us to expand our ability to provide management information to all Bureau levels, with a strong emphasis toward facilitating operating decisions at each reservation. The project also aims at responding to sharp criticism of the Bureau's information and ADP systems as being outdated, unresponsive to management needs, and inefficient. BIA is developing new information systems, acquiring new computer capability and converting to the new systems. It is a massive project, proceeding through FY 1980 and FY 1981 before its full impact is realized.

Project Integrity, which is a broadscale effort to improve system integrity in the use of funds. The goal is to strengthen the control processes over budget and program execution and to provide management with more capability and better tracking mechanisms. This project is a contract with Price, Waterhouse & Co. The final report on this contract is due September 30, 1979 (an 8-month acceleration), and BIA will implement acceptable recommendations during FY 80.

A Training and Technical Assistance Report which has been submitted to me. I have already approved the concept of consolidating some of the Bureau's technical assistance units and focusing the responsibility for a coordinated policy in one office. The Bureau is implementing this decision now and will carry it forward in the FY 80 budget.

An Administrative Services Center Project, which is aimed at improving BIA responsiveness to BIA managers by cutting out unnecessary layers of review, streamlining our administrative work flows, and centralizing certain mechanical administrative processes in a common services center if the desirability of such a center is proven by further review and testing. We expect to complete our on-going reviews in 1980.

The Field Operations Review is reviewing the functions, roles, and responsibilities of Bureau Area Offices and strengthening, through deconcentration, management and program capability of agencies. The area-by-area reviews now underway will be completed in FY 1980.

The Central Office Review is closely tied in concept to the Area reviews and is to ensure that the BIA Central Office is properly organized to fulfill staff responsibilities.

## Land Claims Create Controversy Their History Is Misunderstood

This is one of nine papers developed by the United Effort Trust in cooperation with the Department of Indian Law and the American Indian Law Center.

Recently, several Indian land claims in the Eastern United States have stirred considerable controversy over an issue which, in past years, has caused little notice. That which caused the most controversy, however, was the claim to some 12 million acres in the state of Maine by the Penobscot and the Passamaquoddy tribes. The reluctant decision by the Justice Department to join to tribes in their suit, included the land.

Maine's Governor and state Attorney General embarked on a campaign of hysteria to rile public indignation over the claim and thus to secure support for legislation in the U.S. Congress to override the claims before they could reach fruition in the likelihood of a court decision favorable to the Indians. The controversy was publicized in the Washington Post, joined in the controversy and published an editorial referring to the "Indian raid" on the state of Maine and the Indians "laying siege" to the courts.

Anti-Indian groups adopted as part of their strategy scare tactics of revealing bizarre conspiracies on the part of the federal government, in collusion with high-paid legal counsel representing the tribes, to give America back to the Indians and drive the non-Indians out of the country. In a pamphlet titled "Are We Giving America Back to the Indians?" published and distributed widely by the Interstate Congress For Equal Rights and Responsibilities, the major national anti-Indian organization in the country, the following misinformation regarding Indian claims is given:

Q—How are they able to do this? Do they buy the land or is it given to them?

A—It is being given to them. They often make a claim, then go through the courts to get it. They know the momentum of the court decisions is in their favor and they are making more and larger claims.

The pamphlet then cites cases of alleged wholesale "give-aways" of federal land to the Indian tribes: 48,000 acres to the Taos Pueblo in 1970, 21,000 acres to the Yakima tribe in 1972, etc. The pamphlet implies that these are but an example to much more massive land returns to Indians. The truth is that these cases represent nearly 100 million acres transferred to Indians to date.

The United States Constitution designed the Congress as the branch of government to regulate commerce with Indian tribes, and the most important subject of trade between Indians and whites was inevitably the land which the Indians owned and the white immigrants needed.

It is through treaties and statutes, the federal government assumed the protection of Indians in an arrangement which is referred to as the Federal-Indian trust relationship. It is important to realize that the federal government undertook to protect was not only the welfare of the Indians but the rights of the Indians as well; and such rights include rights of personality, rights of self-government, and rights of property. This principle of federal protection of Indian rights has proved to be of special importance in the maintenance of Indian land rights since the United States undertook to protect the land rights of the Indians in their possession of vast areas of land.

Virtually all the lands acquired by the United States from the Indian tribes were purchased through treaty or agreement. However, major problems have arisen in the manner in which the transactions were often conducted. Errors were made in determining the boundaries of lands sold by the Indians or reserved by them; sometimes the money that was to be given to the Indians in form of agreed-upon merchandise or other services was diverted to unauthorized purposes; or payment was promised to the Indians for land which the U.S. never received payment from individual homesteaders, and the funds were never collected from the homesteaders.

of a Federal agency headquarters organization and (2) to decentralize work of a purely program operations nature to the appropriate field level. This project, also underway, is expected to be concluded in FY 1979 with recommended changes implemented in FY 1980 in concert with results of the field review.

Title XI of P.L. 95-561 prescribes broad and sweeping changes to the functions, organization, structure, and operations of the entire educational system of the BIA. We have attempted to integrate these changes with our major management improvement program. We have put our recommendations and held open options throughout that process in order that we might incorporate the views and recommendations we receive from the task forces established to help us implement P.L. 95-561.

Clearly, implementation of P.L. 95-561 and 95-471 should have a field orientation, and consultation with the Indian community must be an integral part of any such implementation effort. I believe that the regulations we promulgate pursuant to both Acts should strongly reflect the views and recommendations of persons with varying backgrounds, experiences, and sentiments. Regulations, if they are to work, cannot be edicts from Washington, in fact or perception. Above all, I wanted open and frank discussions of the issues raised by the legislation from the viewpoints of tribal and Bureau delivery systems, from Indians and non-Indians, and from the perspectives of teachers, parents, students, managers—from all those who will be raising the quality of Indian life through a higher standard of education.

## Tribe Will Run Dells Ceremony

WISCONSIN DELLS, WIS.—The Stand Rock Indian Ceremonial, one of the oldest public Indian performance events in the United States, is to be under the management of a Winnebago Indian organization.

The Neesh-la Indian Development Corporation recently signed a long-term lease with the Dells Boat Co., Inc. for use of the natural rock amphitheater in which the ceremonial has been performed since 1928. The ceremonial is one of the major tourist attractions in the area.

The signing ended six years of effort by the Dells Winnebago tribe to gain control of the ceremonial's operation. Jack Anchor, general manager of Neesh-la, said the signing was "one of the most significant economic development breakthroughs by an Indian tribe in recent American history." He said it could serve as a model for tourist and recreational development efforts of Indians throughout the country.

The ceremonial has always been under white management. It began as part of Capt. Carl Larson's Wisconsin riverboat tours and was developed by local Crandall family members who were responsible for constructing much of the Upper and Lower Dells scenery. For the past 36 years the ceremonial has been operated by the Wisconsin Dells American Legion Post.

The amphitheater was a gathering place of the Winnebago tribe for many centuries. The property is owned by the Wisconsin Alumni Research Foundation, of which the Dells Boat Co. is a wholly owned subsidiary.

Anchor said profits from the ceremonial would be used to finance and Indian Cultural Center.

The cumbersome and inefficient (and unfair) system of legislating rights to the Court of Claims on an individual tribal basis brought up the need for a special court to settle treaty violations and other Indian claims against the United States. The idea of a special Commission, rather than a court to consider Indian claims was developed in the late 1930's and became a reality in 1946. It was then that Congress established the Indian Claims Commission to hear and settle legal and equitable Indian claims against the United States in matters resulting from treaty violations, unauthorized taking of lands, and conflicts arising under the Constitution, laws and executive orders of the U.S.

If any of these difficulties arose in the course of land transactions between private citizens, resort to the courts would be the natural channel of redress. But, as sovereignty, the United States is exempt from suit except in so far as it permits injured parties to bring suit. In 1863 Congress bargained away claims that arose from Indian treaties if such a claim was not pending before the Court of Claims before December 1, 1862. This action by Congress denied legal recourse to the tribes, although in subsequent years Congress did enact special statutes allowing particular tribes to bring suit in the Court of Claims for injuries under various treaties and agreements.

By 1945 Congress had passed special statutes that allowed some 185 cases to be brought to the Court of Claims. Of those, less than 30 percent resulted in judgments favorable to the Indians, and the recoveries amounted to considerably less than the cost to the U.S. for litigation of the cases.

The cumbersome and inefficient (and unfair) system of legislating rights to the Court of Claims on an individual tribal basis brought up the need for a special court to settle treaty violations and other Indian claims against the United States. The idea of a special Commission, rather than a court to consider Indian claims was developed in the late 1930's and became a reality in 1946. It was then that Congress established the Indian Claims Commission to hear and settle legal and equitable Indian claims against the United States in matters resulting from treaty violations, unauthorized taking of lands, and conflicts arising under the Constitution, laws and executive orders of the U.S.

The Indian Claims Commission was intended to be a streamlined solution to Indian claims; unfortunately, the Commission-half administrative agency, half court - was not wholly acceptable to the tribes. A principal objection of the tribes was that the Commission offered relief only in the form of monetary compensation; and many of the Indian people felt that, to accept such payment, meant that they gave up claims to their aboriginal lands forever.

The settlements were not always that just or lucrative to the tribes. In the negotiations, the federal government claimed off-set or deductions from the money granted, for services and materials provided to the tribe from the time of the injury claimed. And the tribes, from their settlements, had to pay for legal counsel, historical research, anthropological support and technical work done in the litigation of their claims. Claims that have dragged on for years resulted in many tribes claiming that the tribes had to pay for their settlement money.

A few tribes, after lengthy and costly claims litigation, had to consent to indignities and injustices even in victory. After settlement in the Court of Claims, Congress had to enact appropriations to pay the tribe involved in the claim, yet another lengthy process. In one classic example of Congressional blackmail, the Menominee Tribe had to submit to termination - the severance of their special relationship with the federal government - in order to secure the funds due them as a result of their claims settlement.

The Indian Claims Commission expired in September 1978, and all remaining claims were transferred to the Court of Claims. In hearings for the unsuccessful legislation to extend the life of the Commission, Congress had to enact witnesses for the Court of Claims maintained that, due to the existing backlog of cases, and due to its lack of jurisdiction over Indian claims, this process of adjudicating Indian claims would be lengthier and more cumbersome than in the Indian Claims Commission. The many tribes with pending claims have a long and costly way ahead of them.

So, although the Interstate Congress for Equal Rights and Responsibilities promotes the idea that Indians at this late date are trying to take advantage of a non-existent "one problem" solution, the recovery of the lost atmosphere of guilt-ridden liberalism is a recovery of injustices done to them in the past, the tribes have been in the claims process for decades.

## U.S. Culture Had A Big Factor In Alcolism For Women

Sociological patterns in the U.S. have contributed to women's alcoholic problems, specialists in the treatment of alcoholic women told workshop participants attending the Second National American Indian School on Alcoholism and Drug Abuse.

Over 400 Indian participants from across the country attended the four-day training conference held at the Albuquerque Convention Center last month. The conference was sponsored by the American Indian Training Institute located in Sacramento, California.

"We live in a racist and sexist society. If I am constantly rejected because of my race or sex, it will affect me psychologically," Sharon Day-Garcia, a multi-cultural specialist trainer and teacher trainer in the St. Paul, Minnesota public schools, maintained.

Specially addressing the historical and contemporary roles of Indian women, Garcia outlined the impact the European male system has had upon their roles and self-images.

Prior to the arrival of the Europeans to this country, the roles of Indian women differed considerably from their European counterparts. Indian women given more roles outside of the family.

When people think of Indian leaders, she said, they think of males, of chiefs. But governing systems and were more leadership roles to the opportunity to participate in typically male areas such as hunting and war battles, she said.

### WOMEN APPOINTED CLAN HEAD

Among the Iroquois, for example, women in the clan appointed the male clan head. This gave them input, although indirect, into the governing body, she said. The Cherokee had an all-women council and women also were the medical practitioners and in the Southwest, women in the matrilineal societies of the Hopi, Zuni, the Rio Grande Pueblos and the Navajos shared a large part of the political and governing life, in addition to owning the property and the home.

In contrast, European women were not allowed to own property, lacked a voice in the governing systems and were more under the dowry system where the bride brought money, goods or estate to the marriage.

Traditional male and female roles were also assigned to women, but there were logical reasons behind the sexual roles, Garcia said, adding that such assignments weren't made simply because men thought women were inferior. The point is that Indian men had the way to improve women's lot followed because for reasons of protection, not for any other reason.

"One thing common to all tribal groups is a respect for life because of that, we don't see sexism in extreme kinds of forms as in white life," she said.

### ROLES START CHANGING

A change in women's roles began when the U.S. government created the male leadership system. White males ignored or did not acknowledge female Indian leaders but dealt with male Indians.

"White males wouldn't consult with their own females, much less with Indian women," she said. Then the advent of the reservation system and the relocation of some tribes to totally different climates and livelihoods disrupted traditional structures and roles, and had a very negative impact, Garcia said.

Observing that "anytime there's war, there's depression," she pointed out that Indian men led during the Korean conflict, men turned to drugs and then brought drugs back to their families. A similar occurrence with alcohol happened to Indian families, he proposed.

"During the Indian wars, styles had to be changed. Women had to take on new roles, hunting maybe. Reservations were like concentration camps. Women had to learn to hunt, to make food commodities, to become a substitute for hunting and a way of life, and some sort of escape was needed. Alcohol was an introduction to a new life and created a lot of problems, he said.

### IMPACT OF WW II

Years later, World War II further impacted the cultural lifestyles of Indians, Garcia said. The men left home for war and the women left the home for work. However, when the war ended, the women lost the economic gains they had made and were replaced in their jobs by white males.

Today Indian women have problems economically, socially and psychologically, Garcia said. They are on the bottom of the economic ladder, typically working as domestic help or in clerical positions.

"In terms of economic parity, they have a long way to go to catch up with white males or females," she said. Indian women also have very low educational levels with the median level of education 9.5 years. Furthermore, they have to deal with a high rate of mortality among their newborns, she cited.

Garcia also pointed out that at one time the cultural value of Indian women increased as they got older and gained wisdom and strength, but today's society, with its emphasis on youth, lacks this respect for age.

### SHORT OF MODELS

One problem is that Indian women don't have positive role models, she said. In movies, Indian women seem to be portrayed in one extreme as slaves or squaws or in another extreme as the women who led the economic gains, although Garcia believes there are a lot of women who fall in between. There are many strong Indian women who are active in Indian issues, but they aren't immediately evident, she said.

A feeling of being powerless coupled with a fear that their children will be taken from them and placed in a foster home is a major problem for Indian women from seeking help for alcoholism, she said.

"It's as if they see no reason for quitting in light of their low economic position, she said. "Take into account the fact that their children will be taken from them and placed in a foster home is a major problem for Indian women from seeking help for alcoholism, she said.

"It's much worse in all societies for women to be drunk or alcoholics," Dr. Maria Nemeth of the Long Beach General Hospital in California agreed in her workshop focusing on alcoholism in women.

Women are afforded a certain protection and there exists a reluctance to view women as alcoholics, she said. She pointed out that women are under-represented in alcoholic programs and over-represented in the mental health field where they are put on drugs.

"It's not allowable for women to be alcoholic," she said. "By the time women go for treatment, alcoholism is in severe stages," Dr. Nemeth said, primarily because families have such a strong bias against the treatment of women alcoholics.

One problem is that the women or else denied the problem. It's the low tolerance for women's behavior by the treatment center staff.

### MORE TOLERANT WITH MEN

"There's a tendency in our culture to see women as being more emotional. Everyone in treatment feels sorrow, anger or guilt, but those feelings are tolerated a lot more in male alcoholics than in women. Women are more angry as seen as resisting treatment. Actually, she's coming alive, waking up," Dr. Nemeth said, adding that the behavior of women in treatment is not much different than men, and the effects of coming off alcohol is enough to wipe out any small differences.

Other problems in treating alcoholic women are the lack of childcare facilities, the difficulty of living in a treatment center, the lack of female role models in authority positions in the treatment center, and women's low self-image.

Alcoholics in general face a hardship of low esteem and lack of self-worth, but in women alcoholics these feelings tend to be more serious, she said. Indian women, in particular, are difficult to get responses from, she said.

"She observed a pattern among women alcoholics also common to Indian women.

"It seems that men are taught to drink primarily by peer group pressures, whereas women report an introduction to drink by the man they were with or by definite social problems such as divorce, death, or separation," Dr. Nemeth said, adding that women seem to be drinking in response to a specific stress situation.

### VULNERABLE TO ASSAULT

Furthermore, 80 percent of women in treatment reported a recent experience with physical or sexual assault, the majority of whom experienced violence with someone known to them, she said.

"Shockingly, the 80 percent figure is a conservative estimate, she said. "We can never be safely say that someone who drinks drugs and alcohol are vulnerable to physical and sexual assault," she stated.

Women in general, especially in metropolitan areas, tend to suffer from dual addiction, combining alcohol with valium, sleeping pills or muscle relaxants, Dr. Nemeth reported.

"Why? Because women more often than men go to doctors when suffering from depression or anxiety. One of the consequences in going to doctors is that most tend to prescribe drugs and major tranquilizers without inquiring whether they're alcoholics," she said.

One of the problems of the treatment center is that there's not much appealing to the special problems of women, Dr. Nemeth noted. With the exception of childcare facilities, which were identified as the single most important factor in treatment of women alcoholics, most services to women are identical to those offered to men.

## Police Brutality

By Jack Anderson

WASHINGTON, D.C.—A bitter struggle between Indians and encroaching white settlers is being played right now in the mountain jungles of eastern Ecuador. Some of the whites' tactics sound disturbingly like the brutal repression of our own Native Americans in the Old West a century ago.

Michael, a Danish researcher working with several international human rights groups, recently investigated charges of politically motivated terrorism and the torture of members of the Shuar Indian tribe. We located him with the help of the Council on Hemispheric Affairs, and he made his report available to our reporter Bob Schieffelin. It did not make pleasant reading.

The Shuar, a fiercely proud tribe that once practiced headhunting, occupy more than 100 villages along Ecuador's eastern frontier of Peru. The tribe became ranchers and has claimed title to thousands of acres of previously unclaimed land.

The Shuar land was considered undesirable until recently. But improved agricultural technology and the possibility of oil deposits drew white settlers into the remote area. They were encouraged by the central government in Quito, which initiated a homestead program.

Michael's report details the arrest, torture and detainment without trial of two Shuar adults and two minors, suspected of a murder last August. Provincial authorities produced a signed confession from the prisoners.

Michael visited the suspects and reported the following: "Alfonso Cruz, youngest of the prisoners, told Michael that 'they had been hung by their thumbs and beaten with gun barrels and that electric shock torture had been applied to the tips of their tongues as well as the fingers, their genitals and their anuses.'

"Shortly after their arrest, the prisoners were 'torped' to eat approximately a pound of salt, following which they became violently ill."

"In faced with additional torture, the Indians signed confessions, which they have since recanted."

"Local authorities denied the Indians accusations of torture, and explained the prisoners' frail physical condition to Michael by saying, 'The boys suffered from anemia.'"

The Ecuadorian government is proud of its human rights record. After eight years of military dictatorship, democratic elections are set for this month.

But the Shuar Indians are miles from the Quito governments effective control, and our sources say the "law of the Old West" prevails in the Shuar territory. Nevertheless, the central government assures that it will find any members of our police force 'elated in this matter against the law, then he will be processed and punished.'

And the Shuar have won a victory of limited, they will fight. "You will have to learn the trees covering our lands, dry the rivers, erase from our minds all this is Shuar," the Indians declared, "and to that 'the whole world will never agree.'"

## Bilingual Education

Regulations broadening the range of children who can participate in federal bilingual education programs have been issued by HEW's Office of Education.

The program no longer limits participation to children with limited English speaking ability. Now children with limited English "proficiency" are eligible. The regulations find any child who is unable to learn in a regular classroom because he or she lacks skill in speaking, reading, writing, and understanding English.

The regulations also provide that the native language of the children will be used only to the extent necessary to allow them to achieve competence in English and to progress effectively through the education system.

The new criteria further specify that local education agencies must: "Take into account the needs of private school children and provide comparable services to them."

"Establish advisory councils to work with the school districts at the time bilingual education applications are being prepared."

"Establish advisory committees to participate in implementing and operating each bilingual education project, project through the education system."

The Bilingual Education program is funded currently at \$50 million under Title VII of the Elementary and Secondary Education Act. Approximately 565 local projects serve 295,000 children. In addition, the program supports training projects, graduate-level research projects, limited English proficiency, and dissemination assessment centers; and a National Clearinghouse for Bilingual Education.

# Michigan News

## Ecologist Speaks At NMU

By JOHN HATCH



BEATRICE MEDICINE, A Sioux Anthropologist, discussing some points from her lecture "The Role of Native Women in Native Societies."

## Women's Role In Native Society

By MURIEL ROWE

MARQUETTE—"I chose for my topic, 'The Role of Women in Native American Societies,'" said Beatrice Medicine, "because many of us working for the rights of women, whether black, red, Chicano or white, are always labeled as 'women's libbers' by Indian males."

This statement began Medicine's address to an audience gathered to celebrate "Indian Awareness Week" in April at Northern Michigan University, Marquette.

Medicine is a Standing Rock Sioux from North Dakota and is also a professor of anthropology at the University of Wisconsin at Madison.

One evening about three years ago when she was in Washington, Medicine was teased about being a "women's libber" by a group of Indian men.

"Yes, this is true," she said, "it's true that we always walk 10 paces behind you and we did all these other things that you read about in the anthropology books. The reason we walked 10 paces behind you was to tell you where to go. Since then I have not had all these statements about being a 'women's libber,'" said Medicine.

"In most historical sources, the picture of the Indian woman had mainly been as a drudge, doing all the heavy work," she said.

"Historians told of Indian women being sexual objects of European men in the early contact period. These accounts point up derogatory relationships between Indian women and trappers and traders," she said.

"These historians completely overlooked the fact that as trappers and traders went into Indian areas, alliances had to be made among some of the most important families of the tribe via marriage into the kinship group. Only through this kind of relationship could a trapper come into the area and deal with Indians," she explained.

Medicine also pointed out that most of these men sent their children to school in Europe, the eastern part of the U.S. or Canada. This aspect of respect for Indian wives and children, she said, has never been adequately dealt with.

She told about the importance of women's differing roles in matrilineal and patrilineal societies. Among the Navajo ownership of herds of sheep came through the woman's line of descent. A rich variety of life styles still remain in over 250 tribes," she said.

"In many tribes women formed certain societies in which they did competitive weaving, made leather goods or art objects," said Medicine. "They kept records of their work on their awls and fishing tools."

"Among northern Indians, these craft groups were called 'Quilling Societies' and served an important function. Women could get out by themselves, visit, and gain prestige among other women in their projects and contests. In many tribes a woman's prestige increased as she got older," she said.

## Burial Ground On Register

MENOMINEE, Mich.—The Menominee County Historical Society has announced that the Riverside Indian Burial Ground has been placed on the National Register of Historic Sites. This valuable and unique location is extremely unusual in that it represents archaeological evidence of both Archaic Indians and Early Woodland Indians. It is one of the few such sites in the United States.

The site is nationally known to anthropologists and archaeologists, according to Sally Michaelson, chairman of the society's Archeology Committee.

Excavations have been carried out by the University of Michigan, Northern Michigan University, and the Wisconsin Archeological Society. Research papers based on work at the Riverside attest to the value of the site. The artifacts from this field work have all become part of important collections of the three groups.

The society would like to create a meaningful exhibit on the Menominee Indians and on the Riverside Site. An appeal is being made to community members who may have artifacts relating to the Menominee or to the Riverside Site.

## Job Corps Program For Youth

KINROSS—Possibility of a Job Corps program for up to 250 young people in some of the multiple-unit housing near the former air-base hospital was outlined recently to the Base Conversion Authority.

Carl Cameron, representing the Inter-Tribal Council, said the program would need 14 buildings and would give preference to Indians, but would plan on housing other young people as well.

I would mean a budget of over \$1 million a year, he said, with a probable life span of eight years.

Cameron emphasized that the program is not a formal request at this time. The Kinross area is competing with a Minnesota site which he feels could have more political clout since it is in Vice-President Walter Mondale's home state.

"Politically they have the upper hand but financially we're in good shape," he said, pointing out immediate availability of the apartment-type Military Construction Program housing units near the hospital. First choice for a program hall would be Building 310, the former non-commissioned officers club, he said.

The dominant society's concept of kinship (the nuclear family) that was imposed by missionaries and educators brought great personal tragedy to the Indians, and Medicine. They were forced to outwardly live as they were told but they continued their belief and value structure in private.

"In this training," she said, "women had to teach their children adaptive strategies to survive in the white society. It was hard for Indians, in the early 1890's, to deal with giving up their entire life style; language, religion, dancing and everything Indian."

"When you examine the importance of mothers and grandmothers as the socializers of children, you can see the powerful role they had in maintaining Indian identity."

"Children sent to Indian boarding schools and to foster homes have, in many cases, resulted in having very poor self-images."

"If children can live at home while they go to school," Medicine said, "they develop healthier self-images. Standards in schooling must not be lowered and children must be encouraged to compete and excel. Parents should do this."

Medicine explained some of the negative results that came from the Bureau of Indian Affairs schools and the parochial schools. She called the "imperial parent models" and told how children were treated in schools.

"Thirty children would be assigned to either a male disciplinarian or a female matron," she said. Later problems like the disorganized family, foster homes and adoptions have been traced to this removal from the home in the case of the mother or father when they were young.

"They did not have a strong parental model," said Medicine. "Hence, they were not strong parental models themselves. This often leads to tragic legal involvements where children are put into foster homes. The nature of the extended Indian family has not been understood either."

"Relations between men and women are becoming very strained," she said. "For the first time we have homes for battered women in the Indian community. This says something about the racist structure of the society under which we live. It also shows the socio-economic inequality between the sexes."

"Women who are outspoken or analytical are seen by some Indian men as aggressive and trying to outdo men. This is not true. It's the system that degrades the Indian male," according to Medicine.

Changes are taking place in both men's and women's roles, she said, and we need to work out the differences with respect for all our people; not just for men or for women.

The contribution or loan of any Indian material would be of immeasurable value to the museum and to the history of Menominee County.

Donations may be made in memory of loved ones and will be recorded at the museum. A separate plaque in the lobby of the museum lists the names of all donors.

Those wishing to loan their artifacts may have access to them at any time, and will still be making an important contribution.

The Archeology Service on the Michigan Historic Preservation Office will assist in identifying and accurately labeling any artifacts received.

It is hoped that research relative to these objects will result in a booklet which will bring the entire community to a closer understanding of the nationally recognized site, and of the people who made their traditional home there.

For further information please call Sally Michaelson, Chairman of the Archeology Committee (663-9777), Clarice Dzurick, secretary of the Menominee County Historical Society, or write to the Museum Building, P.O. Box 151, Menominee, Michigan, 49858.

MARQUETTE, MI—Tom Alcoze likes to be known as an Indian Ecologist. Because he firmly believes that the Indian cultures have an inherent respect for the environment. "Indian people," says Alcoze, "picture the earth as a community of related beings, with mankind having an equal membership with nature, not a chairmanship."

Alcoze, a professor at the Native Studies Department of the University of Sudbury, was recently a guest speaker during Northern Michigan University's Indian Awareness Week. He spoke on "Native and Non-Native attitudes toward nature."

According to Alcoze, native people have a special relationship with the earth, it is said to be their mother. And in that sense it makes all of creation equal. Native people view their place in the world as members of a community of related beings and creatures that are here to live in balance and harmony with each other. "Those are the original instructions," said Alcoze, "the creator gave us."

The records and diaries of the early explorers show that this land was filled with an abundance of resources. "The fish in the streams were overflowing," they say, "and the forest tall and majestic." To the early explorers this land must have been a virtual paradise of untapped resources begging for settlement.

"The question now has to be dealt with," said Alcoze, "is that if the resources were so plentiful at the time of the white man's arrival, then what was it about Native culture that allowed this?"

Anthropologists, sociologists and all sorts of "ologists" have come up with two logical explanations for this phenomenon: One - The pre-contact population of Native people in North America was very low; approximately one million. Two - The technology of these people was very limited. Because of these factors Native people did not have the ability to disrupt their environment.

According to Alcoze, these ideas of low population and simple technology are not accurate. Because in most areas of North America the white man's presence was felt by native people long before actual physical contact was made. The first contact with native people by the white man was through the trade of artifacts; specifically furs and blankets. "What also came with those trade items," said Alcoze, "was small-pox, typhoid, diphtheria and other diseases which decimated Native populations long before the first missionaries arrived." This is important because the early Native population estimates are based on the information of village sizes, recorded by these early missionaries. Population estimates are inaccurate because they do not take into account the disease factor. "Which," according to Alcoze, "in some areas wiped out 75 to 100 percent of the Native population."

"An anthropologist named Dobin," said Alcoze, "did a study about ten years ago of early Native populations that included the disease factor. Dobin concluded that the present estimate of one million is inaccurate for early Native populations. He estimates the pre-contact population of native people to be from 12 to 20 million." This study by Dobin has to be considered when the "ologist" say, "the pre-contact Native population of North America was too small to endanger the environment."

Native technology has been cited by the experts as having been too limited to disrupt the environment. "This is not true," said Alcoze. An example of Native technology gone wild happened during the heights of the fur trading days. Once Native people in the Great Lakes region became dependent on the fur industry, they became greedy and almost wiped out the beaver in that area. The Native hunters were using traditional methods of gathering the beaver, not modern or white technology. It was not a lack of technology that prevented Native people from harming the environment, it was and still is their religion.

"Where Native religion binds Indian people to the earth," said Alcoze, "non Native religion seems to alienate."



TOM ALCOZE, A Cherokee, has been a guest lecturer at the universities of Michigan, Montana, Idaho and Northern Michigan.

According to Alcoze, Judeo-Christianity is an example of a religion that alienates man from the earth. This religion is in the form of a hierarchy with God above everything, and man below God, but above nature. In fact it is stated in the teachings of this religion that man has dominion over the earth. Adam was given the mandate to go forth and multiply, replenish and subdue the earth. Non-Native religious tend to focus on mankind and not the earth they live on.

"With this view of existence," said Alcoze, non-Native people have developed an attitude that has been highly destructive to the earth and her environment. Nowhere is this destructive attitude more apparent than in the United States. In the short time the white man has been in this country he has almost exhausted all her resources and managed to pollute every square inch of her land."

Alcoze ended the lecture by stating that Native people are returning to their old ways. "He doesn't think this is a bad idea." "Because," said Alcoze, "if you're on a journey and you discover you've taken the wrong road. What do you do? You don't say, 'I've taken the wrong road so I'm going to go to Alaska instead of Florida. No you stop your car and go back to the fork in the road and get back on the road you were on before you made the wrong turn.'"



SOME MEMBERS OF THE Organization of North American Indians Students pose with Ada Deer and the Tom Alcoze family.

## Education

## A Cure For Racism And Poverty

By MURIEL ROWE

MARQUETTE—Ada Deer, former chairperson of the Menominee tribe in Wisconsin, stressed Indian self-determination as she spoke to a mixed audience during Indian Awareness Week at Northern Michigan University, Marquette.

"Remember," she quipped, "Columbus didn't discover America; the Indians did—about 5,000 years ago."

Deer expressed the wish for young Indian men and women to study their historical background so that they can challenge and correct textbooks and refute existing stereotypes about Indians. She also challenged young Native Americans to go into social work and change negative attitudes regarding poverty, health care and education.

Ada Deer, oldest of five children, said that she lived most of her 18 years on the reservation without electricity or running water. When she was in grade school, she said that she would sit quietly and listen to discussions at the tribal council.

Deer credits her parents for developing a strong self-image in their children. "Research studies by the Senate Committee on Indian Affairs showed that Indian children think they are inferior—they weren't born that way."

All her numerous involvements center on improving Indian life. Before Deer accepted a seat on the National Board of Girl Scouts in America, she studied the program to see if it would really help the self-images of Indian and other minority girls.

With the aid of grants, Ada Deer was the first Menominee to graduate from the University of Wisconsin, Madison, and

the first to earn a master's degree in social work (Columbia University). She is now teaching social work at the U. of W.

Deer said one of the first things needed to help change racism and poverty is education and there are scholarships waiting to help. "It's not easy being an Indian," she said, "when you help yourself through education, you have a responsibility to help your people help themselves."

She also discussed the cultural and economic disaster that the Termination Act of 1954 caused the Menominee tribe. Even though lawyers said that it was impossible, Deer was instrumental in the long fight that finally restored the Menominees as a tribe. She spent a year lobbying for restoration in Washington D.C. and was co-author of the militant group for Determination of Rights and Unity for Menominee Shareholders (DRUMS).

Regarding change through peaceful means, Deer said that it is always important to work with people within the system. "It means their own turf."

She stressed a strong positive attitude as the only way to accomplish a tough goal. Deer said, "Appeal to people's goodness, build trust relationships and don't be afraid to argue with lawyers. Put personal interests aside and show others that Indians are not just interesting tourist attractions in braids, beads and a pair of sunglasses."

Deer is now President of the Assoc. of American Indian and Alaska Native Social Workers Inc. She has received numerous awards and honors for her work and is a member on seven national boards as well.

# Rules For Potawatomi Distribution

The final rules for distribution of more than \$6 million awarded to the Potawatomi Nation was published in the Federal Register on April 2, 1979.

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

The Potawatomi Tribe or Nation of Indians, as it existed during the period 1795 to 1833, was awarded judgments in two claims, Dockets 15-K, 29-J & 217 awarded on January 3, 1974 in the amount of \$4,104,819 and Dockets 15-M, 29-K and 146 awarded on December 27, 1974 in the amount of \$2,236,810. The net total of the awards is \$6,401,689. A plan for the disposition of the funds was developed and presented to Congress as required by P.L. 93-134 and the plan became effective on March 6, 1978.

The plan of March 6, 1978 provides for the Michigan Agency of the Bureau of Indian Affairs to develop the preparation of a Descendant Entity roll of persons who trace their ancestry to the Potawatomi Indians of Michigan and Indiana, Huron Band, Pokagon Band or Notawasepi and other Potawatomi Bands and who are not enrolled or entitled to be enrolled as members of the Citizen Band of Potawatomi of Oklahoma, Prairie Band of Potawatomi of Kansas, the Hannahville Indian Community of Michigan, or the Forest County Potawatomi Community of Wisconsin.

Further, an individual must meet the additional following requirements for descendant entity eligibility: (a) they were born on or prior to and were living on the effective date of the plan (March 6, 1978), (b) who are citizens of the United States, and (c) whose names appear on or as lineal

descendants can trace their ancestry to persons designated on the following records of Potawatomi Indians of Michigan and Indiana: Caddam Payment roll of 1896, Taggart Census rolls of 1904; or other payment or annuity rolls of persons designated as "Potawatomi, Indians of Michigan and Indiana," Huron Band, Pokagon Band, or "Notawasepi and other Bands" acceptable to the Secretary of the Department of the Interior.

Applications for enrollment for Potawatomi Dockets 15-K, 29-J and 217 and 15-M, 29-K and 146 for the descendants entity aforementioned, are now being accepted and may be obtained from the Superintendent, Bureau of Indian Affairs, Michigan Agency, P.O. Box 884, Sault Ste. Marie, MI 49783. Completed applications must be received by the Superintendent by the CLOSE OF BUSINESS (4:30 P.M. Eastern Standard Time) November 15, 1979. Applications received after that date will be rejected for failure to file in time, regardless of whether the applicant otherwise meets the requirements for enrollment.

The Hannahville Potawatomi Community, Route 1, Wilson, Michigan 49896 will develop and prepare the roll of persons who are enrolled or entitled to be enrolled with the Hannahville Potawatomi Community of Michigan in accordance with the membership provisions of the Tribal Constitution. Applications under this category may be obtained from the Tribal Chairperson of the Hannahville Potawatomi Community, Route 1, Wilson, Michigan 49896.

Additionally, applicants who are enrolled or entitled to be enrolled with the Forest County Potawatomi of Wisconsin should contact: Superintendent, Bureau of Indian Affairs, Great Lakes Agency, Ashland, Wisconsin 54806 for further information.

## CHIPPEWA FESTIVAL COMING

SAULT STE. MARIE, Mich.—Consolidated Bahweting Ojibwa Inc. will hold its fifth International Bahweting Ojibwa Festival in Sault Mich. June 16 and 17.

According to Michael Wright, chairman of the Festival Committee and of Consolidated Bahweting Ojibwa, about 1,000 people are expected to attend the festival from both the United States and Canada.

Master of Ceremonies for the festival will be John Babin, a Kiowa Indian.

Activities will begin June 16, a Saturday, with an Indian arts, crafts, and talent contest. Prizes will be awarded to the best three in selected categories, as chosen by a panel of judges. People entering the art exhibit or sales should let the committee know in advance what they're doing. This facilitates categorizing, as well as allowing the committee to determine what work should or should not be shown. The contest will be held at St. Mary's School.

A two day pow-wow featuring Indian dancers, drummers and singers will be held June 16 at 2 p.m. and again at 7 p.m. with a closing pow-wow scheduled for 2 p.m. June 17. The best dancers in four age groups will receive prizes. The Sault Ste. Marie Drum, with Butch Elliot as lead singer, will be host drum, with other drums welcome. The pow-wows will take place at Rotary Park, weather permitting. Wright stressed that all people, not just Indians, may attend the pow-wow.

A dinner dance and concert will be held at St. Mary's School June 16. Dinner is scheduled for 4:30 to 6:30 p.m., and dancing to a local band, "The Night Edition," will go on from 10 p.m. to 1:30 a.m. The highlight of the evening will be a concert by Floyd Westerman, a Sioux folksinger who is internationally known in the Indian Community. Westerman, who has been at two previous Sault Festivals, is an Indian Activist, working for Indian rights. The concert will take place at 9 p.m. at St. Mary's School.

Persons wishing to enter the arts, crafts or talent contests or those wishing more information may contact Mike Wright in Sault, Mich., or may write to Consolidated Bahweting Ojibwa Inc., P.O. Box 697, Sault Ste. Marie, Mich. 49783.

Tickets for the dinner, dance and concert may be purchased now or at the door. Other events are free. Every activity is open to the public.



Robert Bailey

## Indian Advisor Leaves NMU

MARQUETTE, Mich.—Robert R. Bailey, director of American Indian Programs at Northern Michigan University for the past seven years, has accepted a position with the Michigan Department of Education as educational consultant.

An Ottawa Indian and native of Suttons Bay, he came to NMU in 1972 from Lansing where he was a secondary science teacher with the public schools.

In his new post, Bailey will provide liaison between the state department and public schools in northern Lower Michigan and the Upper Peninsula. His work will be mainly with compensatory education programs and participants of various federal programs focusing on the disadvantaged.

He graduated of Michigan State University where he received a bachelor's degree in biological sciences and a master's in secondary education curriculum.

At Northern, Bailey worked with high school educators and students throughout the region in recruitment.

"We have been particularly pleased with Mr. Bailey's efforts to encourage American Indian youths to continue the education beyond high school," said Dr. Allan L. Niemi, vice-president of student affairs.

"As our first director of American Indian Programs, he has been very successful in establishing an outstanding program. He has also helped develop state and federally funded programs in the community and entire region," Niemi said.

"He has an excellent opportunity in his new position to continue his fine work in education in Michigan."

He is a member and past-president of the Michigan Indian Education Advisory Council.

He and his wife, Sally, have two sons, Brian, 12, and Brent, 10.

## State Appeals Fish Ruling

LANSING, Mich.—State officials have announced they will appeal Judge Fox's decision.

Attorney General Frank Kelly said the appeal will be filed in the U.S. Sixth Circuit Court of Appeals in Cincinnati and predicted an eventual ruling in the case could take as long as five years.

The attorney general did not specify the part of the ruling he would appeal or predict what the arguments against the federal court would be.

"I am appealing the decision so that there can be no misunderstanding of the legal rights that were originally created by the federal government and the Indians," he said in a statement.

Kelly warned Indians and sports fishermen against violence before the legal dispute could be settled by a higher court and called for Congress to write laws clearly spelling out Indian rights.

Meanwhile, in Bay Mills Indian Community, the tribal conservation committee approved a one-month extension of a self-imposed voluntary ban against commercial fishing by tribal members in Lake Michigan.

The committee also pointed out that Judge Fox had ruled fishing rights belong to the tribe, not to individuals, and therefore members of the tribe are subject to tribal rules and regulations. The committee is asking the Bureau of Indian Affairs and its own conservation officers to enforce tribal fishing regulations and cite violators to appear in tribal courts.



## NMU Pow-Wow A Success

By DELSEY TREADO

The Organization of North American Indian Students hosted a pow-wow which wound up Indian Awareness week at Northern Michigan University. The pow-wow was held on Saturday April 7, 1979.

The host drum was the Keweenaw Bay Singers. The grand entry started at 2 o'clock. There were dancers from the Marquette, Escanaba and Sault Ste. Marie areas. Solomon Shekafee from Grand Rapids was the master of ceremonies and kept the pace of the pow-wow flowing.

Eric Tootoois, a Cree from Saskatoon, Saskatchewan, was a guest speaker at the pow-wow. He gave the invocation before dancing got under way. He also gave a talk and showed a short film on the Morely Conference entitled "Man Alive."

Phillip George, a Nez Perce from San Francisco, a poet and playwright read some of his poetry during the pow-wow. He performed traditional sign language along with his presentation.

Cathy Neroli had a personal give-away for people who helped put on the Indian Awareness Week activities. Prizes were also given to the best poster the Title IV children had made in announcing the pow-wow.

Dinner was held between 4:30 and 7 o'clock prepared by the University. After dinner the pow-wow continued until 10 o'clock. And so ended an eventful day of the Northern Michigan Pow-wow.

## Davis Speaks Out On Fishing

Continued From Page One

**NISHNAWBE NEWS:** Would you explain exactly what your bill entails.

**DAVIS:** Actually I have introduced two separate bills into Congress that relate to Indian people, HR-2738 and HJRES-246. HJRES-246 deals with Indian fishing rights which Michigan has and HR-2738 deals with fishing rights for Michigan.

The one dealing with Fishing Rights on the national level works this way: it will allow each state to make a determination of whether or not the natural resources of that state are plentiful enough to allow Indians to fish commercially. What it does is give each state the right to nullify Indian treaties that pertain to fishing rights.

**NISHNAWBE NEWS:** In effect, your trying to transfer federal jurisdiction over Indian treaties to state jurisdiction.

**DAVIS:** For this particular issue, yes. The reason for that is that each state is responsible for the natural resources contained in its boundaries. But the national bill has the flexibility to let the state decide if it's natural resources are plentiful enough to allow Indians to fish commercially.

**NISHNAWBE NEWS:** What does the Michigan Bill entail?

**DAVIS:** The Michigan Bill (HR-2738) will nullify the treaty rights of Indians to fish unrestricted in Michigan. The bill also provides for a cash payment to the Indians for their fishing rights.

**NISHNAWBE NEWS:** Do you think either bill has a chance of passing?

**DAVIS:** No, I've always said that the chances of my Michigan bill passing are slim. But I think the national bill has the best chance of success.

**NISHNAWBE NEWS:** In a statement to the Associated Press, you said that you were outraged at Judge Fox's decision (granting unlimited fishing rights to two Upper Peninsula Indian tribes). Do you feel he had any other legal choice? If so, what.

**DAVIS:** Oh sure! He had a number of choices. But again that's his decision. I wasn't pleased with it at all because I thought he should have ruled the other way. I base my arguments on the mannerism of fishing conducted by Indians today vs. what I perceive the treaties (1835 and 1855) were originally meant to do.

I perceive the treaties as meaning that fishing, at that time, was granted so that Indian people could fish to sustain their families. In other words, provide food for their families.

I do not see the treaties as granting Indians the right to fish commercially. This would have been the rationale I would have used, if I were the judge deciding the case.

**NISHNAWBE NEWS:** Both you and Tom Washington have stated that Fox's decision allows Michigan Indians special rights to the state's natural resources and because of this they will abuse them. What proof do you have for making this statement?

**DAVIS:** Beyond the commercial fishing question?

**NISHNAWBE NEWS:** Yes. You stated that Indians have a past record of exploitation of the natural resources. What proof do you have for this statement?

**DAVIS:** I specifically meant fishing.

**NISHNAWBE NEWS:** You didn't specifically state fishing. You said natural resources. Natural resources include a lot more than just fishing.

**DAVIS:** But I meant fishing.

Phillip George, a Nez Perce from San Francisco, a poet and playwright read some of his poetry during the pow-wow. He performed traditional sign language along with his presentation.

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**NISHNAWBE NEWS:** Then what proof do you have that Indians have exploited the fishing resources of the Great Lakes?

**DAVIS:** First of all, there is no question in my mind that many of our bays where we used to have good lake trout populations have been fished out. And some of the agreements between the Governor and the Bay Mills Tribe which outlined areas of the Great Lakes that were not to be fished have been broken.

**NISHNAWBE NEWS:** Do you feel these agreements were broken by tribal leaders or specific individuals?

**DAVIS:** That I don't know. I don't know whether tribal leaders purposely broke those agreements or if it was specific individuals disobeying tribal leaders.

**NISHNAWBE NEWS:** Do you think the Indians have done more damage to the lakes fish population than the introduction of the lamprey and the industrial and private pollution that has been injected into the lakes?

**DAVIS:** I'm not sure about the industrial pollution. But about the lamprey, there is no question. It was the principle predator in the destruction of the original fish population. I don't think anybody can deny that.

Had we not had the lamprey we would not have had problems with the fish population we have today.

**NISHNAWBE NEWS:** Do you feel the industrial pollution from Detroit and Duluth, Minn. have reduced fish population?

**DAVIS:** I really can't say. I don't think pollution has been the principle cause of the depletion of the lake's fish population.

**NISHNAWBE NEWS:** In a statement from the DNR there is concern that industrial pollutants may be sterilizing native and planted Lake Trout. Do you have a comment?

**DAVIS:** I don't know of this. No comment.

**NISHNAWBE NEWS:** What measures have you taken to stop the pollution that is entering our Great Lakes?

**DAVIS:** I haven't taken any action in Congress, because I haven't been there that long. But I have been a supporter of the kind of legislation that would stop that from happening. It is a very easy thing to say you're going to stop pollution but it is a very hard thing to do. Reserve Mining Company of Minnesota is an example. Supposedly the initiative has been taken to stop Reserve Mining from polluting the lakes but right now the issue is tied up in court.

But again I don't think pollution is a major factor in the reduction of the fish population in the Great Lakes.

**NISHNAWBE NEWS:** Why are you introducing new legislation when Governor Milliken is pushing for a negotiated settlement with Michigan Indians?

**DAVIS:** Because it hasn't worked. But if it does work perhaps we won't have to pursue our legislation. I haven't seen any indication yet that it's going to work and until that time I'll push my legislation.

**NISHNAWBE NEWS:** You also represent a number of Indian people in your district. What services will your bill be to them?

**DAVIS:** Let's not talk about what services my bill (HR-2738) will provide for Indian people. You haven't asked me any positive questions. You've asked me nothing but negative questions. Why don't you ask me what I'm willing to do for Indian people.

**NISHNAWBE NEWS:** OK. What are you willing to do for Indian people?

**DAVIS:** I have supported the Indian people on numerous occasions in the Michigan Legislature.

**NISHNAWBE NEWS:** Can you be more specific?

**DAVIS:** Oh, just all kinds of education programs and all kinds of health programs. Indians have been in my office when I was a Senator and when I was a Representative. Just a short while ago Indians from the Baraga area were in my office asking for assistance for an Alcohol and Drug Abuse Program. I support their program, and have personally written letters of support and have personally met with the head of the Alcohol and Drug Abuse Program.

I will support most of the programs Indian people are interested in. I just happen to disagree with them on one issue.

All Indian people have to do is ask and they will find that Bob Davis is willing to help.

# Features



Illustration of a woman in traditional dress preparing food, likely a recipe illustration.

## Recipes

### Indian Corn Flakes

- 1 1/4 cup corn meal
- 1/2 cup all-purpose flour
- 1 teaspoon sweetener (honey, syrup, etc.)
- 1 egg beaten
- 1/2 teaspoon baking powder
- 1 cup milk

Sift together dry ingredients. Add milk and egg, stirring lightly to mix. Bake on hot, lightly greased griddle or heavy fry pan until golden brown, turning once. Serve with syrup, jam, jelly, etc.

### Berry Cobbler

- 2 1/2 cups fresh berries or sweet cherries, pitted
- 1 teaspoon lemon juice
- 1/2 cup sugar
- 1 teaspoon flour
- 1 cup butter

Arrange fruit in a 1-quart casserole. Sprinkle with sugar, flour and lemon juice, and dot with butter. Prepare cobbler dough and spoon over fruit. Bake in a hot oven (425 degrees) for 25 minutes until done. Makes 6 servings.

### Cobbler Dough

- 1 cup flour
- 2 teaspoons baking powder
- 1/2 cup shortening
- 2 tablespoons sugar
- 1/2 cup milk

Sift together flour, sugar, baking powder and salt. Cut in shortening until mixture resembles coarse crumbs. Add milk all at once and stir just until dough follows fork around the bowl. Spoon dough over top of fruit mixture. Serve warm with cream, milk, whipped cream or ice cream.

### Fried Wild Rice

- 2 cups brown or wild rice
- 2 tablespoons butter
- 1 whole onion, diced
- 2 cloves garlic, carrots, corn, greenbeans, turnips whatever fresh vegetables are desired

Boil rice in 2 1/2 cups of water until tender. Fry vegetables with butter in iron skillet (this type of skillet will provide a much needed supplement to your diet). When vegetables are not quite tender enough to be eaten, add the drained rice and continue to fry until vegetables are well done. Cheese may be melted over the top for a little added flavor and protein.

### Maple Drink

- 1/2 cup maple sugar
  - 6 cups water
- Place together in a large saucepan and simmer, stirring occasionally, for 15 minutes. Serve hot or chill and serve over ice.

### Wild Rice Soup

Wash rice before cooking. Boil in twice as much water as rice. Add blueberries liberally. Sugar is optional.

### Bread

(East Coast Woodland Type)

- 3 cups flour
- 1-3/4 cups corn meal
- 1 teaspoon baking soda
- 2 teaspoons table salt
- 1/2 teaspoon nutmeg
- 3-1/2 cups milk
- 1 cup molasses

Sift all dry items together then combine in the milk and molasses. Beat in a mixer till mixture is smooth. Pour into a well greased steam mold or wire handled pot with a lid (2 quart size is best). Take a larger pot and place an inverted pie tin or similar object in bottom of large pan. Place tin with bread mix on top of the inverted pie tin. Be certain that the bread mold has a reasonably loose lid on it and pour boiling water into larger pot until the water comes about halfway up the mold pot. Cover the outer pot and steam the mold for about 3 hours. Remove bread tin from large pot and let stand for about 20 minutes. Remove the cover from the bread tin and let stand another 10 minutes. Loosen bread from edges of tin, invert tin and tap bread onto a plate. Let stand till bread loses the shape of the mold. Serve with butter, meat fat or gravy. Makes about 10-12 servings.

## The North Star

AN OTTAWA LEGEND

When a brave refused to wed, others said of him that he belonged to the Two Cousins. This was because, years before, two exemplary young men became very fond of one another and made a vow never to separate. They lived with their grandmother who prepared their meals and dressed their game.

One day the old woman grew tired of her work, and while the young hunters were absent, invited two beautiful maidens from the south to enter the wigwam. When the young hunters returned she said:

"My children, I am grown old and weak. The work of dressing all the game you bring me is too great a task; therefore I have asked these two beautiful young women to become your wives, which they have consented to do."

At first the young men knew not what to say. They went about their affairs as usual and made no effort to cultivate the company of the beautiful maidens. But the latter was so pleasant all the time that finally the younger of the hunters fell in love, and the next day when he and his friend started out again to hunt, he could scarcely kill anything because he kept thinking of his sweetheart. He secured only three bear skins, while his cousin took twenty-one. Then he confessed that he intended to return home and get married.

"If that is the case, I shall leave and never set foot this way again," said the other.

His friend tried to dissuade him, but he started off towards the north.

"Although I leave you," he said "remember, if you are ever alone at night and need a friend, you will see me up there in the northern heavens. If you ever get lost in the forest or at any time cannot find your way in the darkness, I will always be there to guide your footsteps."

True to his word, he then began mounting up towards the skies, where he assumed the form of a star; and there he is to this day - the bright north star - chasing the bear who has his want in the eyes of old women who squirmed through the woods of Michigan.

The other hunter was so chagrined over the loss of his friend that he pined and wasted away before he could reach home, and became only a shadow. Ever since that day he has roamed over the hills and valleys and hides from every mortal being among the rocks and cliffs. His name is Bah-wa-way (echo), and he passes his time by mocking and laughing at everyone.

The two beautiful maidens waited and waited for the return of their lovers and finally in disappointment rose high in the air to watch for them from the skies. They are the Morning and Evening stars.

"I have no food for you. Go find it in the forest. You can find it in the bark of the trees."

Nanabozho was angry when he heard the old woman's words. Rising to his feet, he said with great earnestness:

"An old woman should be good and kind, but you are cruel, selfish, and greedy. You shall no longer be a woman and live in a wigwam. You henceforth must go out into the forest and hunt for your food in the bark of the trees."

Then Nanabozho stamped his foot and snapped his fingers. The old woman grew smaller and smaller. Finally she looked like a little bird.

Her black dress was changed into glossy black feathers. Her white apron became white feathers that covered the underpart of her body. Nanabozho gave her a bonnet of red feathers for her head and neck.

Soon black wings sprouted on each side of her body. Then with a flutter of her wings, she arose from the earth and flew away to the woods.

Ever since, she has lived in the forest. All day long, she must run up and down the trunks of the trees in search of food. Because of her stiff, spiny tail feathers, she can climb or rest on the trunk. With her chisel-like beak, she pecks and drills into the hard bark for insects.

"If you listen, you can still hear the selfish old woman tap, tap, tap. Today we call her the red-headed woodpecker."

## Medicine Lodge

AN OTTAWA LEGEND

At one time heaven and earth were connected by a great vine down which fairies and spiritual beings descended to the earth. Mortals were forbidden by the Great Spirit to ascend this vine, but once a young man became sick and in a delicious state climbed up far out of sight.

His aged mother was so sad at this losing her son that she started after him, but her added weight broke the vine and both came down in a heap. The Great Spirit was very angry with the people.

"Now," he said "sickness and diseases will prevail among you, and instead of living on forever you will die when you grow old. There is only one thing left for you to do. Remember that everything that grows has some value and is made in vain. Therefore, you will gather roots and herbs and compound them into medicines and these will help you when in distress."

This was born the medicine lodge and all who were initiated into its mysteries were told the above story in great details.



## Ojibwa Creation Story

Compiled by CATHY NERTOLI

Many years ago, when the earth was still new, the Great Spirit looked down from his home in the upper world and was pleased with the rich, abundant world he had created. Animals of many different types lived in harmony as brothers and sisters; through the woodlands and flatlands ran sparkling clear water; and the air carried a fragrance that was pleasing to the smell. The land was a reflection of a virtual paradise.

Pleased as he was, Great Spirit still sensed that an emptiness prevailed on earth. Perhaps he had forgotten to create something very important to make the world complete. Whatever it was, a perfect home must be found before any new animal could be made. The Great Spirit decided to send two of his highly trusted animals, the cranes, to search for a suitable place. He instructed them carefully to find the most plentiful land and when this was done, they were to tuck their wings close to their bodies and descend to the earth. With these final words, Great Spirit made an opening in the sky and the cranes lowered themselves from the upper world.

When the pair reached sight of the earth, they slowly circled searching for a suitable place to land. As the cranes approached, they let out a far-sounding cry heard all over the world so their mission would be known. They flew over the prairies sampling buffalo that was satisfying to their taste, but they feared the supply would someday deplete. The cranes flew over all the forests sampling the meal of the deer, bear and elk, but they feared these, too, would not always be in good supply. They also sampled the great fish of the ocean and every type of vegetation the animal afforded but again feared that these could not be lived on alone.

The cranes continued their long search, thinking perhaps this was a futile journey, when they flew over the Great Lakes. Before giving up, the cranes let out one more far-sounding cry. This time, however, they received a reply from a son perched on a high cliff overlooking a great fresh water body. Looking down from the sky toward the direction of the loon, the two cranes were astonished to see the white fish, too many to count, jumping from the clear, sparkling lake. They circled the area and were equally amazed at the number of animals that roamed the dense woodlands. Here, they knew, was an ideal place, where food would never run out and shelter is always at hand.

The two cranes called to the loon instructing it to gather all the animals together. The martin, bear, beaver, deer, caribou and many others came. Soon a great number had gathered for council. Pleasurably in the response, the cranes folded their wings close to their bodies and landed on a small bluff overlooking this place called Bawating. Upon touching their feet to the earth, the cranes were immediately transformed into man and woman and became the first people of the Ojibwa Nation. From that day forward, the Crane clan were first to speak in council because they were representatives of the Great Spirit. The Loon clan are next because they were the first to answer the call. Each animal represented in that first council at Bawating became a clan sign of the Ojibwa and these first men and women grew a nation many in number, that spread far in the distance.

## Sleeping Bear Sand Dunes

A WOODLAND LEGEND

Years ago, a big black bear and her two cubs lived in the woods of Wisconsin. One day, they decided to swim across the Lake Michigan. At times, the big white-crested waves carried the bears along. The cubs were very happy, riding on the snow-white back of the big waves.

Sometimes, the cubs played too long. Then Mother Bear warned, "Hurry along, my children. The wind may change. If it does, our journey will be much harder."

Often the waves were too powerful for the cubs. They knocked the cubs over and threw them on their haunches. They were so clumsy that they had trouble righting themselves. They cried for their mother's help. At times the big waves carried them back toward Wisconsin. After this happened, Mother Bear would urge the cubs to follow her more closely.

Finally, Mother Bear completed her journey. But the cubs lagged behind. She decided to climb to the top of the sand dunes. There she would wait for the cubs to arrive. The deep, loose sand shifting under her paws made climbing very difficult. She was exhausted from battling the waves. She would like to have rested in the shade. But not a tree, a shrub, nor a bush grew on this vast expanse of gleaming sand.

At first she was very weary. She felt that she could never climb to the top of the dune. It was nearly six hundred feet high above the surface of Lake Michigan. She wished to stand on the top so as to look far across the lake. Step by step, she climbed the steep slope. Finally, she stood on the highest point. Eagerly, her eyes peered over the lake. But nowhere could she see her cubs.

Daily she watched for her straying cubs. But they never reached the steep shore. Years passed. Still she kept watch on the top of this mountain of glistening, white sand. In fact, Mother Bear is still waiting.

Legend says that long ago the Great Spirit changed the Mother Bear into a great mass of vegetation consisting of small shrubs and bushes and then placed it on the top of the sand dune. Because this vegetation resembled a crouching bear, the Indians call it the Sleeping Bear Sand Dune. The Great Spirit also made the cubs into small islands off the shore of Lake Michigan. Looking north from this dune, one can see to small islands. They are now known as North and South Manitow Islands.

At one time heaven and earth were connected by a great vine down which fairies and spiritual beings descended to the earth. Mortals were forbidden by the Great Spirit to ascend this vine, but once a young man became sick and in a delicious state climbed up far out of sight.

His aged mother was so sad at this losing her son that she started after him, but her added weight broke the vine and both came down in a heap. The Great Spirit was very angry with the people.

"Now," he said "sickness and diseases will prevail among you, and instead of living on forever you will die when you grow old. There is only one thing left for you to do. Remember that everything that grows has some value and is made in vain. Therefore, you will gather roots and herbs and compound them into medicines and these will help you when in distress."

This was born the medicine lodge and all who were initiated into its mysteries were told the above story in great details.

## Mr. Possum's Bare Tale

A CHEROKEE LEGEND

The Possum had a beautiful bushy tail in the early days of the world. He was so proud of it that he would often sing about it when he went to a dance.

Now the Rabbit had a short stubby tail, and had no patience with such foolish vanity. He finally devised a way to end it. A big council and dance was arranged to which all of the different animals were invited. Rabbit stopped before his homeward journey at the house of Mr. Possum to certain whether he would attend. The Possum was flattered by this attention, but said he would not attend unless he was assured one of the finest seats. He added that he thought that his wonderful tail entitled him to it.

The Rabbit made a great display of deference and assured Possum that he would take care of that. He also suggested that the Possum should permit him to send a barber to comb and dress up his beautiful fluffy tail. Possum agreed under these conditions to go to the dance.

Now the Cricket, who was an exceptionally clever barber, was dispatched to him with secret orders. As soon as he combed and brushed the tail, he encircled it with red string to keep it smooth. When he had completed his work, Possum hastened away in a pleasant frame of mind.

He found the Council-Place crowded, but everyone made way for him at once. When his time came to perform, he unwrapped his long tail in great haste and then went to the center of the floor. He was hoisted high and he danced. Lusty peals of laughter greeted him to his great surprise. He started to mention his tail in the accompanying song, but the onlookers laughed more loudly than before. Finally he looked down and discovered to his consternation that Cricket, in accordance with secret instructions, had shaved his beautiful tail to the roots. Furthermore, it has remained entirely bare ever since. Possum rolled over on his back, helpless, because he was embarrassed. He does it still, whenever he is taken by surprise.

## Seek & Find

by ROLLAND WHITTED

All the Northwest Tribes listed below can be found in this puzzle. Tribes may appear diagonal, up and down, or straight across the row. How many can you find?

W E K N A Y A K T H O J K A Y A S O K S B V R W  
 A T M L I S A N W F H P T Q U I N A U L T Z W M  
 L T S I M S H I A N Z C O C O A S G B A A L E G  
 L Q L L U J O A K I E S O R E Q K K V M A K A H  
 A E U L P A O W I O D S N O U A A I Q T C P E  
 N H V O L S E S T D Y C P T S D L L L G T S N J L  
 A N T E I A W E T C A S A E G B I A N H A O B S  
 L N T R G M X L Y R C C I A I S N P X R O O H  
 L R U B C H I O T T O H M E C P O Y U P T C U  
 A O C N S Z W O A W L S D S J E G G J Y K I S  
 B N T I U Z E I S K A G I T T F L A T E A R D A  
 F S L U C I T S E N I N C A U N E A O B F A  
 Y A L L J M O L A L A O S K G O N A G I H S I P  
 S I U S L A R G E I V M F L B I S K A H T P H I  
 C O K E Q U S A N P O I L E T O L O W A T P  
 NORTHWEST TRIBES

YAKIMA  
 SKAGIT  
 TWANA  
 MOTALA  
 SIALSAL  
 SAIHIS  
 TOLAWA  
 SANPOIL  
 TLEILWET  
 OKANAGON

WALLAWALLA  
 KALISPEL  
 KALAPUYA  
 NOOKKA  
 FLATHEAD  
 MAKAH  
 TAA  
 WISWAP  
 NISKA

TSIMSHIAN  
 LILLOET  
 TILLAMOOK  
 KWAKWILT  
 HAIDA  
 SPOKAN  
 NES PERCE  
 ELIUS  
 QUINALT

# OJO DI DIOS

by CATHY NERTOLI

The Ojo di dios, more commonly called a God's eye, is becoming an increasingly popular art form. These wall hangings can take on varied shapes, ranging from the triangle to the pentagon, and the flat to the three dimensional. Its popularity may be attributed to the increase of creating one and with the ease in which it can be constructed.

The Ojo di dios can be traced back many hundreds of years to the Indians of north Central America and the southwest (Arizona, New Mexico). It was originally used in religious ceremonies and symbolized the watchful eye of the supreme being. Every child was given an unfinished ojo di dios and different colors of yarn were added symbolizing changes and occurrences as the individuals life progressed. Today the more modernized version of the ojo di dios is crafted to meet the taste of its creator. However, ojos are still being made today by Native people with knowledge of those symbolic colors.

As stated previously, there are many shapes and sizes the ojo can take, but for our purposes, we will concern ourselves only with the simplest type, the cross. I think it is important to add at this point that there is no one certain technique to adhere to. The ojo is a very individualized art form and no two will ever be alike. But I hope to convey a few ideas and tips on how to get started based on my own personal experience.

### MATERIALS

The following materials can be found at any hardware or department store with price ranging between \$8.00 to \$15.00, depending on their quality.

1. Two dowls, one-half inch thick and three feet in length. The dowls can later be shortened, if desired, but this is the length in which they are usually sold.
2. Strong binding wood or epoxy glue.
3. One small bottle of Elmers school glue.
4. Small hand saw.
5. Sharp jackknife.
6. Measuring tape.
7. Six skeins four ounce, four ply knitting or rug yarn in whatever color desired. Bright, lively colors make the most attractive ojo, but it is important to have at least one dark or dull color included. The reason is that bright colors tend to shock the eye and appear to run together in a blur and a base color will break that up.

### BUILDING THE FRAME

Measuring accurately is of extreme importance when building the frame. Using a pencil as a guide for cutting, measure to the center of both dowls and draw a square one-half inch wide and long. Cut along the pencilled lines with the hand saw, approximately one-quarter inch deep so the two will fit tightly together (Diagram 1). Again,

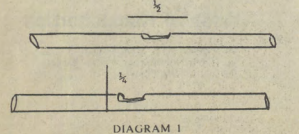


DIAGRAM 1

accuracy is important. If there is any room for movement when the dowls are fitted together, it could mean your frame will later split or slip apart. Using the jackknife, whittle out the remaining splinters or wood until the surface of the notches are smooth. Now apply the wood glue generously and fit together at the notches. The dowls should be at perfect 90 degree angles (Diagram 2). Hold the frame firmly together at the center for a few minutes and

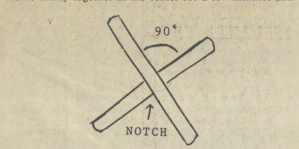


DIAGRAM 2

then place it in a safe place where it will not be bumped or knocked for at least 24 hours. The longer the glue dries, the less chance there is of the frame coming apart.

### WEAVING

To start weaving, simply wrap the yarn around the center of the frame several times and tie a secure knot (Diagram 3). Next, loop the yard around each stick pulling

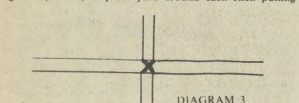


DIAGRAM 3

tightly before looping the next (Diagram 4). Continue this pattern until the end of the sticks is reached. Remember, it is necessary to keep the yarn pulled tightly at a constant tension. Failure to do so would cause an uneven pattern on the surface of the ojo. Also, to prevent the yarn from slipping, it is a good idea to use Elmers glue on the sticks. It dries clear and also holds the yarn in place as you weave. To change colors, simply cut the yarn and tie a secure knot with the new color on the side of the ojo that will not be seen (Diagram 5).

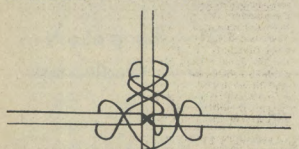


DIAGRAM 4

When there is about one inch left on the end of each stick, tie another knot to end the weaving pattern. Now loop the yarn around the remaining one inch on each stick to completely cover the wood. Use the Elmer's generously and tie a slip knot to end the yarn (Diagram 6).

Tassels or fringes can be tied on each stick to add to the finished product. But whatever the preference, the result would enhance any wall.



PICTURED ABOVE IN this beautiful cradle board is Ravin daughter newest addition to the Alcoze family.

# The Papoose

An expectant mother was shown no leniency, although her diet was closely watched. In fact, she worked harder while with child and very rarely experienced any difficulty in child bearing, which never occurred in the home regularly occupied by the family. The expectant mother was built a special hut for this purpose and took the things she would need with her into the place of birth. A woman was attended to by her female relatives.

A special delivery rack was prepared in the hut. It was a smooth pole, two or three feet long and set about two feet above the floor on crocheted poles. When the final labor pains began, the women knelt on a reed mat padded with a blanket with her chest against the pole.

After the child was born, the hut and everything used it it were put in a pile. The mother and child were bathed and dressed in garments brought for this purpose, and, after she had returned to her lodge, the hut was burned.

The first cradle-board, or rack, was made of birch bark. It was more of a pouch of bark into which the papoose, nestled tightly, was bound for warmth. A flat piece of cedar wood was the backing for the bark. The pouch was then lined with soft-tanned rabbit skin, fur side in, and the new baby was placed here after being greased with goose-oil. A soft, spongy moss was placed around the baby's buttocks and the feet were placed on a well-padded foot-board to keep them straight. The bark was brought around, bound, and tied with three wide bands of deer skin.

All through the child's early life, it was kept close to her mother and the daily relationship was very close. A harness was attached to the back-board which the mother used in carrying the baby on her back. Often she hung it on a limb, or set it against a tree.

The next cradle-board was put to use when the baby was about six weeks old. Cedar was again used for the back-board. Deer skin was securely fastened so it faced in front to hold the packing and the infant straight.

A piece of ash wood was bent into a half circle which was securely pinned to the back-board near the top. This was used to protect the baby's head and face if it should fall over. A cover was made to go over the hoop and fasten to the back board to protect the baby's face from the rain, sun, or cold. It was common practice to decorate the bar across the front of the child's face with beaded or other ornate objects.

Decimation of the Indian infants was severe, and disease took its toll. Only the hardiest survived early childhood.

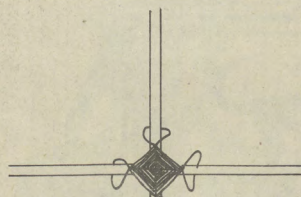


DIAGRAM 5

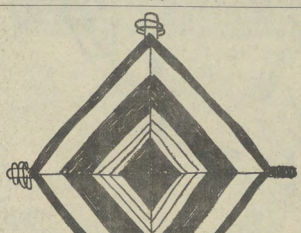


DIAGRAM 6

# The Water Lily

A CHIPPEWA LEGEND

Once a young warrior noticed a star which seemed to be much brighter and nearer the earth than any of his companions. Upon going to bed the young man dreamed that the star descended and remained suspended in the air before him in the form of a beautiful maiden, who spoke as follows:

"I desire to live with the people of the earth, show me a place where I can take up my habitations.

The young man suggested to her a place up in the trees. "No," she said, "I would not be happy there. I would have only the birds for my companions. I would prefer to be nearer the ground where I can come in contact with the mortals of the earth, whom I have learned to love."

The young man then suggested other places, along the hillsides, in the valleys, or by the cliffs and rocks.

"None of those places will do, so I will select my own home."

Thus saying, she descended to the water nearby and dropped out of sight into its depth.

When the young man awoke, he will filled with sorrow and ran to the spot where he had dreamt the beautiful maiden had disappeared, in the hopes of rescuing her.

There he saw only a beautiful white lily into which the maiden had been transformed.

These lovely flowers have ever since been found in and around the waters of the north.

# Tale Of The Stars And Pine

A CHEROKEE LEGEND

Long ago there were seven little boys who played games with wheel-shaped stones and a curved stick, very similar to the hockey sticks that we use nowadays. They stayed at the town house so much that their mothers were greatly displeased.

One day when they were preparing the corn for dinner, they placed some round stones in the kettle and served them to the little fellows. The boys became very disgusted when this happened, and went right back to the town house to resume their game. They began to dance round and round in a circle. Faster and faster they went, until their feet rose off the ground and they danced on air. At last, when they were out of reach, the mothers came to look for their boys.

They shouted and shrieked at the tops of their voices, but the boys kept going higher and higher. One of the mothers seized a game-stick and finally succeeded in pulling her son down. The other six boys continued on their way right up into the sky.

They became six stars in the heavens, and are known as the Pleiades. The Cherokees call them "The Boys", in memory of the seven little fellows who disappeared into the sky.

When the sixth little boy hit the earth, he came down with such force that he sank down into the ground and was never seen again. His poor mother came to the spot where he had disappeared, every day, and wept bitterly. Where her tears fell on the ground, there grew a slender shoot which finally became the first pine tree in the history of the world. The pine tree has a heart of flame and is said to be a brother of the Stars.

# Sun Followers

A CHOCTAW LEGEND

Long ago, there were four brothers who noticed that the sun rose at one place and set at another. They all made up their minds to follow the Sun to the place where it sets. When they started on their journey toward the west they were very young. As the years passed by and they continued their long trip, they became tall youths and finally powerful men in their prime. Still they were unable to overtake the Sun.

The travellers had become old men when they finally reached the shores of the Ocean. Finally the Golden Ball went down behind the glistening rim. Then the four brothers were given the magic power to follow until the sky and sea met at their journey's end.

The Sun saw the four strangers and asked them why they were there, when they had not died yet? They told him that they had done nothing except follow in his path all their lives.

The Sun told the old men that it was only the dead that came there, and commanded them to go back at once. He placed them on the wings of a buzzard, who flew back with them to their people, who were astonished at their return.

They told their friends and relatives that they had been where no mortal had ever gone before.

As soon as they had completed their story, they lay down and died. In this way they returned to see the glories of heaven. They were the only men who ever saw the glories of heaven before their time.

Their memory was re-ved by the Choctaws because of their premature visit to higher spheres.

# Your Friend Mr. Alcohol

Let's just have a good old talk about alcohol. When you first decide to drink, alcohol is just an addition to the thrills and fun of doing things. By loosening up your inhibitions, alcohol serves to allow you to act with a great degree of freedom. You talk more than you normally would. It is easier to approach situations. Life seems a little less complicated. Fun is easier, because you loosen your tie and relax in the midst of hectic times.

But then, alcohol changes your moods-perspectives, ideas, needs, ability, and blends your ideologies into un-controlled urges. When I talk of alcohol and seem to be talking about the respect given to alcohol. This is part of the change. You begin saving money to spend on your new friend. You shortchange your family to insure that you have money for a few more and every social event is eventually controlled by the liquid guest. You get your friends angry at you and then you laugh at your snide remarks. Your humor becomes a cutting torch to belittle and harass those that correct or make comments to you. You protect the identity of the real culprit, that is causing you to change from a friendly, nice person, to a selfish, egotistical snob.

Alcohol has to be your most respected friend. Stop and Think. Of all the people you know, how much money would you save for them? Who do you know that has to come to every party or celebration you have? Which friend do you have that you let cut down your other friends and still associate with? Who do you know that you are willing to spend money on, when it is needed by the wife/husband and/or kids? Which friend is so close to you, that you cover up for all the damage they do to your health, wife, and children? Among your friends, which one would you allow to change your mental attitude and still keep associating?

You See! You do respect alcohol. You put him on a pedestal and allow him to tell you to do things. You say, "I am the boss of my existence," yet alcohol really tells you what to do. As Indian people with the strength of character hold to your existence. You're able to realize the difference and you have the strength to change the damages created by alcohol. Hold fast to those things that are important. Be Proud Be Good.

OTTAWA  
CHIPPEWA  
POTAWATOMI

**Light Of  
The North**

**Know Your Language**

By JAKE GRUNDY

"KNOW YOUR LANGUAGE"

OJIBWA - OTTAWA	ENGLISH
On-doo-sha	Child
Ab-be-mo-g	Child
Eoo-daw-ee-win	Family
Me-no-ah-ki	Good-by
Ojib-wan	Ojibwa children
Wa-sh-ka-ke-doo-sig	Dumb person
Be-w	The Wild Cat or Bob Cat
Ke-wig	Parents
Se-ga-we-wim	Love
Ne-Sa-g-din	I love you
O-dia-wim	Kisses
O-mid-jan-ti-sang	Their children
Ne-see-gie-tie	Mourning above of Hope
Me-g-wan	Pan (string instrument)
O-cho-bee-goo-sha-tig	Pencil
Osh-wau-bi-koom	Penny
Te-ah-shig	Peppermint
U-shah-wa	French (tribe)
Tab-bah-ia	Pic
Ke-wah-sha	French (tribe)
Op-wan-gan	Pipe
Pe-wan-nah-dah-mow-wim	Peace
U-sh-ee-ets	Pubble
Ke-cho-beh-ga-saan	Push
Mah-mah-je	Shoe
U-sh-ah-ke	Shed
Nings-to-daan	Shoutful
Me-ne-qua-je-gan	Star
Wah-wau-be-goo-je	Alcove
U-ah-be-haan	Pump
Ke-cho-wah-wau-bee-oom-oo-je	Rat
U-sh-kan	Raw
Ke-ah-ah-je-gan	Razor
Ge-ah	Sharp
Moo-wah-gan	Shawl
Wah-hun-dah-ke-wim	Show
Pin-je-ai	Slip in
O-shah-shah-muh-gud	Slippers
Ke-pee-ee-wan	Spit, crack, dirt
Ke-ee-ee-gan	Wash-dish or dish, cloth
Nings-to-shah-gan	Indian
U-sh-ah-shah-ke	Dishonest
U-sh-ah-shah-gan	Dishonor
U-sh-ah-shah-gan	Dinner
Ne-wah-ka-ka-wim-wim	Dining room
O-go-gan	Dip
Wa-ah-ke	Dig
Ja-bo-ka-wi-su-wim	Dinnerbone
Mid-ja	Depart
A-moon-sun	Deer-salt
Poo-sah-bah-wah	Drenched
Ab-gah-wah-dzee, or ke-wah-nah-dzee	Cray
Be-sh-wa-ge-bo-daga-gu-soon	Underwear or drawers
O-hoo-dah-ko-ne-be	Dragon fly
W-e-de-ga-wag	Cobalt
Chee-bag-muh-kuk	Collar
Ke-ge-pe-me-da	Cool liver oil
Ke-ee-nah	Cold
Penah-kwan	Comb
Ke-ge?	Don't!
W-e-gosh	Base-wood
O-mah-ki-ke	Frog or Toad
Mah-ze-me-be-gan	Paper
Pub-ga-saan	Plum
Mamaan-gesh, or geet	Ass
Ping-wah-shah-ge-de	Naked
U-ee-ke	Ballet
Nah-ho-pee-ke	Ball
Ch-cho-beh-koo-na-gan	Candle
Te-ke-nah-gan	Cradle-board
Ge-cho-saan	Technical
Me-ah	Island
Ke-cho-she-gah-wunsh	Union
Ne-ge-ge-ge	Young One
Ne-ge-ge	One's
Ke-cho-ah-ah-gan	Tiger
muh-mah	Lightbow
Quib-in-koos-gah-bah-ee	Flect
Mich-ko-mo-dan	Envelope
Ke-ah-ah-wan-ye-ga	Loss
O-mo-je-gan-daan	Enjoy
Ke-ah-dah-so-wa	Education
Wee-ee-ee	Fat
Nah-be-sha-be-sun	Fair ring
Shah-boom-dah-ka-h	De-sentry
Ke-shah-ah-ah-min	We love each other
Te-wa-gan	Drum
Pub-gah-ah-koos-kwan	Drum sticks
Moo-w	Manure-bowl
U-sh-ah	Fun
Paish-ke-ge-gan-ank	Under tree
Wah-shun	Fog
E-quang-ene-dah-poo-je	Flammable
Wah-ya-qaah	End
Shah-gah-mahsh	English
O-cho-mo	Escape
Pe-shah	Extra

# Native American Poetry

## Ambition

This summer I shall  
Return to our Longhouse  
Hide beneath a feathered hat,  
And become an Old Man.

## Ask the Mountains

Here I stand  
For centuries watching  
Moccasin trails  
Wear down into paved highways.  
Innumerable winter snows  
Have robbed me and  
My sister-  
Mother Earth.  
To this moist  
Green valley,  
The Land of Winding Waters-  
I give the beauty of  
Purple peaks pointing.  
From long ago  
I have towered-  
Unafraid,  
Guarding ancient  
Bits of wisdom  
Learned by men and creatures.  
To all inhabitants of this  
New Switzerland,  
The Mighty One  
Smile sunshine-  
Together in happiness  
We protect, provide.  
In gaiety, liberty,  
I saw the Nez Perce  
Freely worship,  
Pure as my  
Glacial Waters,  
Proud as the bull Elk  
They lived -  
Seeking to survive  
Watching whiling my shadow.  
I helped establish these  
Intelligent, ritualistic  
People - a powerful race.  
I admire their  
Love for life.  
From tribal burial grounds,  
I have seen  
Peace die and  
Violence invade.  
I know all truth.  
I am a Wallowa of the  
Blue Mountains.

## Old Man, the Sweat Lodge

"This small lodge is now alive,  
The womb of our mother, Earth.  
The blackness in which we sit,  
The ignorance of our impure minds,  
These burning stones are  
The coming of a new life."  
Near my heart I place his words.

Naked, like an infant at birth, I crouch,  
Cuddled upon fresh straw and boughs.  
Confessing, I recall all evil deeds.  
For each sin I sprinkle water on fire-hot stones;  
Their hissing is a special song and I know  
The place from which Earth's seeds grow is alive.

Old Man, the Sweat Lodge heals the sick;  
Brings good fortune to one deserving.  
Sacred steam rises-vapor fills my very being.  
My pores slime out their dross.  
After chanting prayers to the Great Spirit,  
I lift a blanket to the East;  
Through this door dawns wisdom.

Cleansed, I dive into icy waters.  
Pure, I rise away unworthy yesterday.  
"My son, walk straight in this new life.  
Youth I help to retain in you.  
Return soon. Visit an old one.  
Now, think clean, feel clean, be happy."  
I thank you, Old Man, the Sweat Lodge.

## Sunflower Moccasins

Spring, and a new pair of moccasins!  
These: floral braided,  
with sky-blue, Happiness, background.

Now, I must race through  
Buttercup meadows  
and bring a gift of  
Flowers to the Sun to  
Grandmother for celery.

When the leaves and flowers change their colors and shapes  
Grandmother changes my moccasins  
as she pleases

## Shadows and Song

Through pine-black stilettoes  
I see the White Moon-glowing.  
Following, pulling me back,  
A silent shadow.

I feel someone watching:  
"Who-hoo, Who-hoo,"  
Scold night owls-encircling.

Beside a stream I delay my tracks.  
Wallowa's heart impulse-  
Her gushing, icy brooks  
Sing to me a joyful song.

Warm-brown moccasins  
Sound out drumbeats  
As they pace ancient paths.

Grandfathers now are  
Dust in life-giving soil;  
Through purple-flowered fields  
They hum melodies of old.

I run from this sad shadow,  
Black and cold as night,  
Toward a happy, swaying body.

## Through Dawn's Pink Aurora

Through dawn's  
Pink aurora  
A leaf sailed.  
Skyward I  
Opened my palms  
And caught beauty.  
I felt a year's  
Happiness  
Inspiration,  
Love,  
Knowledge  
When I touched  
The dew-flecked leaf  
That fell  
This early morn.

Philip George, a Nez Perce poet, composed all the poetry appearing on this page. His poetry has been read before Congress and translated into many languages for use on the Voice of American broadcasts. His poetry and prose have been widely published by educational and trade publishers.

Philip George performs his poetry in full regalia accompanied with traditional sign language.

He is currently enrolled in the Creative Writing Program at the University of San Francisco.

## Monument In Bone

The Sun and I  
Now honor you,  
Bleaching buffalo bones.  
To Mother Earth  
Return in dust.  
I tilt your skull  
Towards San Father-  
Round like the  
Never-ending circle.  
Around your bones  
Four times, I dance.  
Rest, for none is waste.  
I hungered for you;  
Honor I now pay you.

## America's Wounded Knee

First full moon of overgrown Buffalo Grass;  
Missionary, settler, squatter.  
Progress, they call it—they call it progress.

"Your past is best forgotten," says McGovern.  
Justified genocide, not manslaughter.  
And Medicine Man Crow Dog is imprisoned.  
Trials begun with no "Injuns" on jury.

For seventy-one days the tepee stood,  
Their solitary lodge, beside the church.  
One more remains—just one percent left.

## Seasons of Grandmothers

Falling snow silences summer stories:  
Grandmother's fire, Grandfather's lodge,  
Resting content in the center.

Ancient language—pantomime hands—  
Your own people's creation in story and song.  
Not one word, not one movement, must you miss.

Solemn tunes, shadows on the tepee wall,  
Tomorrow's proof of living past.  
Soothing moments—sleep comes soon.

Under her arms, winter warmth;  
Expecting you, uninvited she sleeps.  
Now, Mothers, Fathers are not important.

This, the white moon of legend and dreams,  
Never too old for memories, loving  
Season of Grandmothers.

## Morning Vigil

Each morning the birds awake me;  
they sing up the Sun—  
In silence I watch; I listen.  
That's the only respect I can offer.

My little feathered brothers and sisters  
know it's not easy to be  
An Indian in a strange world...  
They sing to me:  
Endure!  
Be Strong!

My little friends and I will endure.  
While the whole world sleeps,  
We endure.  
We sing.

## Hieroglyphics

Etchings, symbols, ancient figures,  
Painted, etched, sculptured in stone.  
Warnings or advice from our distant past:  
What do you tell us?

Throbs heavy through veins pushing,  
Urging me on beyond horizons.  
Up-river songs are calling, calling;  
A wailing summons I cannot ignore.

Diving spirits leave earth's message  
In lost blood when rocks, rich black soil  
Breathed through moist, lush mess  
And no man died alone.

## Call of the Flute

When blue twilight smoke is straight  
as tepee poles, listen for a melody.

Smooth as this flowing stream,  
I will play my flute for you.

Gentle my fingers move on the flute.  
So we will touch when we meet.

Come, to the signal of the killdeer crying,  
Diving, trying to chase me away.

Harmless, we will love near their nest,  
Embraced in a nest all our own.

My open buffalo robe awaits you;  
This mellow tune I play for you.

## War Dance

When you war dance, sometimes you must  
Move like a bird—disguised in eagle feathers  
and secret fetiches.

And your enemies will fear  
This medicine movement of time and space—  
Especially Christian Indians allied with calvary;  
They are really scared!

## Morning Beads

Into drops of crystal dew  
Displayed upon a lily leaf,  
I see tonight's desire.

One bead...another...  
trickles down, down;  
Embellishing the camas stem.

With the jeweler of the dawn  
Mother strings beads in sunrise hues  
On moccasins I will wear tonight.

## War Dance Soup

This evening I prepared War Dance Soup  
before the Many Trails Powwow.

Her recipe was the same;  
boiled stew meat  
meadow and onions  
sprinkled flour and salt

Somehow, Grandmother's flavor  
of singing and her pinewood fire  
was something special

I could not add.

## Moon of Huckleberries

Black Bear sang, drumming on a log:  
"Come, bring your biggest basket  
To the best berry patches.  
I'll show you.

"If you maidens get lost—  
Just follow my dung.  
Just follow my dung!"  
Black Bear sang, drumming on a log.

## Proviso

After my wake, oh people of my lodge,  
Place a drum upon my chest

And lay me in a travois  
An ancient, gentle travois.

In the dawn, not eventide, I beg,  
Take me far away.

I'll drum.  
I'll sing.

Carry me in regalia of bygone days  
Plumed by the morning breath of Appalosas,  
Across the meadow of the camas,  
Through satin dew upon Wallowa's shadow,  
There leave me far away.

I'll drum.  
I'll sing.

Hold me without bruising, as in embrace,  
Carpeted on palms of loving hands,  
Move through the camps from west to east,  
For my sun rises, does not set,  
And lifts me far away.

I'll drum.  
I'll sing.

## Child Rest

Crispy, salty, fry bread, smoked, dried, deer meat  
And ice water from the nearby spring-  
Great Grandmother's midday meal.  
I nap.

In her lap she takes beeswax, needle, beads-  
Her red and yellow flower needs an afternoon of sewing.  
She half whistles, half hums an old song for me.  
I sleep.

Faithful as a forest doe Kautsa watches over me  
Her red and yellow flower blossoms, beadwork complete.  
Now, continuous humming, tapping of her moccasin foot  
stops...  
I awake.

## Song of a New Cradleboard

Oh, little one, while  
You sleep  
Dream good dreams--  
Grow straight  
The flower of love--  
The rose's branch,  
Protect you.  
On this pine board,  
The white, soft doekin  
Encases you.  
Beneath your delicate body  
The tree cross  
Nestles you.  
May love from the rose  
Be yours.  
May purity enfold  
Your life.

My child, be brave in war,  
Wise in the Council Lodge.  
Straight as this board,  
Which I have made this day,  
May you forever walk.

## Old Man's Plea

Am I happy or sad that I cry inside,  
Whimpers unheard, my unseen?  
Next season what relative, what friend  
Will not be here to dance or sing  
Beside old-time embers almost cold?

Let me live this Indian Night  
And I will die tomorrow.

