Sault Residents Clash Over Proposed Trust-Land

by MICHAEL J. WRIGHT

SAULT STE. MARIE--Sault Ste. Marie, the Upper Peninsula's second largest city, and its surrounding hamlets of Pickford, Rudyard and Kinross are fast earning the reputation, in the 1970's, that Selma, Alabama earned in the 1960's of bitter racial discrimination and white backlash.

Confrontations so far have been limited to heated arguments and racial slurs, along with a cross burning at a Sault Ste. Marie Chippewa tribal meeting, held this summer in Pickford, 20 miles south of the Sault. However, racist propoganda and nasty rumors planted by hate groups in the county may be turning the tide in favor of overt violence.

Most of the white backlash stems from the fact that the Sault Ste. Marie Tribe of Chippewa Indians, ignored by the federal government for over a century, have finally received federal recognition (1972) and much needed programs they were formerly denied. Whites express jealousy over these special programs.

What broke the 'white camel's back however, was when land was recently taken in trust for the Sault Ste. Marie Chippewa tribe by the Secretary of the Interior. This gave self determination and soveriegnty to the tribal government on their 80 acres of trust land.

Shunk road, where the trust land is located, is a wooded swamp area in the city limits of Sault Ste. Marie. The road is unpaved and it was the site of a city dump in former times.

Until recently Shunk road was an area to be avoided and ignored by the city and its people, and most certainly, not an area to squabble over.

In an exclusive report for the Nishnawbe News, this reporter met with Sault Ste. Marie City Manager Neal Godby and Tribal Chairman Joe Lumsden of the Sault Ste. Marie Chippewa tribe. The following is the result of that interview.

In mid 1977 city of Sault Ste. Marie filed suit in federal district court, Washington D.C., against the Dept. of the Interior for their actions in taking 80 acres of city land to be held in trust for the Sault Ste. Marie Chippewa Tribe.

Several status hearings have so far been held according to Godby and Lumsden, and proceedings finally began on August 22.

Both Lumsden and Godby were in agreement that the Federal suit challenges the authority of the Secretary of the Interior to place lands in trust for Indians within the confines of the city and further directly challenges the legality of the Sault Ste. Marie Chippewa Tribe under The Indian Reorginization Act of 1934 (I.R.A.).

Lumsden claims that the Federal courts have already affirmed the legality of the Sault Ste. Marie Chippewa Tribe in its historic Indian fishing rights decision, United States of Amercia vs. State of Michigan. In his declatory judgement and decree, Judge Noel Fox, U.S. District Court, clearly states that "the Sault Ste. Marie Tribe of Chippewa Indians is a present-day tribal entity which, with respect to the matters which are subject of this litigation, is a political successor in interest to the Indians who were party to the treaty of Ghent and the treaty of 1836; their members can trace their ancestory to the Indians who were beneficiaries of the treaty of Ghent of 1814, and the treaty of 1836."

Godby says that the City is opposed to a Federal Reservation for the following reasons:

"(1) Home rule for the city with all the attendant governing powers both criminal and civil within the city limits has been removed from the city jurisdiction without benefit of a public hearing or notice.

(2) The U.S. Government has removed a portion of our city (Sault Ste. Marie) from our jurisdiction to create an enclave to be governed by another group of people.

(3) The city would lose the right to establish zoning regulations, law enforcement, taxation.

(4) The City would have no way to limit growth of such territory, either in large or small parcels or in rural and commercial districts."

Chairman Lumsden says the tribe is not seeking a reservation. "Reservations must be created by an act of Congress. This is different, we are merely seeking trust land status. A land base is needed to give the tribe to governmental powers it needs to negotiate with the city, state, and federal governments." Lumsden added, trust land would provide "a tax free base and provide lattitudes for self-government in areas such as zoning and law enforcement."

Lumsden further stated that the tribe is willing to relinquish its law enforcement to the city and state, but the city in turn has asked for a service charge for their enforcement agencies.

Asked as to why the tribe would relinquish its law enforcement authority under Public Law 280, Lumsden cited the "considerable expense involved in the relatively small areas of the trust land." According to Lumsden, 65 houses are to be built on the trust land, along with a community center presently completed and few other buildings. Ten of the houses will be for the elderly.

Any future development will depend on an engineering report by Department of HUD engineers, Lumsden added.

Meanwhile, highly negative and unsupported rumors are flying around the town in the 'Letters to The Editor' section of the Sault Evening News, the

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News Briefs

Fellowships

Washington D.C.--Two hundred and thirty-eight Indian students received fellowships totaling $1.2 million this school year to study medicine, law, business, engineering, and forestry, HEW's Office of Education announced recently. Nearly one-third of the students are women.

The fellowships, made under the Indian Education Act, average $5,000 per student for each year of graduate or undergraduate study. They cover most education costs as well as subsistence for students and dependents.

Authorized by the Education Amendments of 1974, the fellowship program prepares. Indians for professions in which they traditionally have been underrepresented.

Fellows who were selected competitively represent 67 tribes and live in 35 states and the District of Columbia.

Fellows select the college or university they wish to attend. Their program of study must lead to a professional degree.

Supreme Court

WASHINGTON D.C.--SUPREME COURT DETERMINES STATE IS NOT A "WHITE PERSON": In setting aside a lower court ruling that had given the Omaha Indian Tribe title to nearly 3,000 acres of land along the Missouri River, the United States Supreme Court issued a ruling that could have implications in Indian land disputes throughout the country. It ruled that a state could not be considered a "white person" for the purpose of applying a law that puts the burden of proof on a white person in any dispute with an Indian over land that Indians once owned. In the Omaha Tribe's claim for land at Blackbird Bend, the lower court had ruled that since neither side could adequately prove their case the land would go to the Indians, invoking the "white people" law against the State of Iowa. The significance of the decision is demonstrated by the fact that all 49 other states joined Iowa in asking the Supreme Court to reverse the decision. They argued that a legal presumption in favor of Indian land claims could effect the resolution of many pending land disputes. The Omaha Tribe's case now goes back to the appeals court for a new resolution of the issues.

Mills Appointed

Washington D.C.--Interior Assistant Secretary Forrest Gerard has announced that Sidney L. Mills, Director of the Bureau of Indian Affairs' Albuquerque Area, will serve as Acting Deputy Commissioner of Indian Affiars, beginning July 30.

In this capacity Mills will direct the day-to-day operations of the Bureau of Indian Affairs until, the announcement says, "the appointment of a Commissioner takes place."

Mills replaces Martin E. Seneca, who has been acting BIA head since October, 1978. Seneca has announced his intention to resign from the Bureau as of September 30, 1979. He will return to his former position as Director of Trust Responsibilities July 30.

Gerard said that he asked Mills to assume the duties as Acting Deputy Commissioner prior to Seneca's resignation "in order to effect an orderly transition." He expressed appreciation to both Seneca and Mills "for their extra measure of performance."

Mills, an enrolled member of the Oglala Sioux Tribe, was Executive Assistant to the Commissioner of Indian Affairs prior to his appointment in Albuquerque in March of 1978.

A Navy veteran, Mills, 54, entered Federal service in 1973 in the Aberdeen, South Dakota Area Office. He was the Supply and Contract Officer and, for almost a year, the Acting Deputy Area Director before transferring to Washington, D.C. in August 1975. He had previously been Purchasing Manager for the Great Western Sugar Company; Merchandise Control Manager, Creative Merchandising Inc.; and Purchasing Manager for Sundstrand Aviation, all in Denver, Colorado.

B. Medicine Book

The Native American Women: A Perspective by Bea Medicine has been released by the Clearinghouse on Rural Education and Small Schools as part of the 16-unit National Education Resources Center system. Its aim is to provide the American Indian community with documents on Indian education.

This book is available through the National Educational Laboratory Publishers, 813 Airport Blvd., Austin, Texas, 78702, for $6.00

The book is divided into six chapters: 1) Native Americans and Anthropology, which illustrates the way in which anthropologists have helped stereotype Indian women; 2) The Native American Women in Ethnographic Perspective, which emphasizes the role variations and tribal differences and points up the importance of cultural background; 3) The Native American Women in Historical Perspective, again emphasizing the negative stereotyping done by historians which was often more severe than that done by anthropologists; 4) The Plain's Native American Women, which discusses Cheyenne sexual roles, rites and taboos; 5) The Native American Women in Transition, a lengthy excerpt from two Indian women's biographies who have undergone changes in their roles; and 6) A Persepctive of the Issues and Challenges Facing the Contemporary Native American Women, Including low income, legal problems, sexism, the women's movement, questions regarding marriage, identity, inter-tribal marriage, education and religion.

The Clearinghouse on Rural Education and Small Schools has programs focusing on American Indians, Mexican-Americans, Migrant Workers and other rural education fields.

Mercury Poisons Fish

GRASSY NARROWS, ONTARIO -- A major hazard being faced by native communities in parts of Ontario, Canada, is mercury poisoning. The water of the lakes and streams in this area has been fouled by the effluent and waste of the Reed Paper Company. One of the pollutants flowing into the waters is mercury. This mercury accumulates in the fish which is the main sustenance of the Indian people in that area.

The cumulative effect of the continous eating of mercury-contaminated fish is beginning to show up in the form of mercury poisoning also known as Minamata Disease, named after the Japanese community where it first became known. The disease progressively degrades the central nervous system leaving the victim deformed and crippled for life. The symptoms may not show up for a few years but by the time the symptoms appear it is already too late. Irreversible damage has already been done. Autopsies on victims have shown that the brain has been eaten away to where it is of a sponge-like consistency.

Mercury poisoned babies can also be born to apparently healthy mothers.

While Canadian doctors and government officials have refused to recognize the problem as Minamata Disease, Japanese doctors who are very familiar with the disease have made visits to the Indian communities and are more certain of the diagnosis.

While the government commissions studies to report the problem more and more people are showing signs of sensory disturbance pointing to mercury poisoning as the cause.

Officials have put up signs warning people not to eat the fish. But the fish have long been the mainstay of the diets of the Anishnabe. If a person has a chance between starving and malnutrition or eating mercury contaminated fish, obviously they will eat the fish. There is really no choice involved.

Yet the mercury accumulates in the body over the years and eventually manifests itself as mercury poisoning or Minamata Disease. The symptoms are often attributed to other neurological disorders, alcoholism, or malnutrition. Doctors and health officials are extremely reluctant to diagnosis Minamata disease. Symptoms of the disease have shown up in a couple of children but they have been diagnosed as having disorders and diseases of the nervous sytem.

The industrial plants discharging the mercury into the waters claim they have done nothing illegall and Canadian legislators are reluctant to make the pollution illegal. Instead, they granted $4.5 million to the pollutant to help clean up their act.

In the meantime, the Anishnabe of Grassy Narrows and Kenora area of Ontario continue to accumulate the mercury in their bodies and find their health as well as the health of their children to be extremely uncertain.

Beatrice Medicine of Madison, Wisconsin is seen here accepting an honorary degree of humane letters from NMU President John X. Jamerich. See related story page 4.

Heather Teeple, 5, of Hannahville pauses during her busy day at the Hannahville Indian School. The school has been in operation for four years. See related story on page 4

Gerard On Red Lake

Washington, D.C.--Interior Assistant Secretary Forrest Gerard has issued guidelines to the BIA's Minneapolis Area Director for dealing with certain issues raised by recent actions of the Red Lake Tribal Council.

Referring to the Council's removal from office of the elected tribal treasurer, Stephanie Hanson, Gerard stressed that he regarded "the matter as one that should primarily be resolved within the framework of tribal governmental processes."

Emphasizing that the Department of the Interior and the Bureau of Indian Affairs were committed to the concept of tribal self-government will be realized only if all parties understand the basis and circumstances under which the BIA, on behalf of the United States, has a legitimate reason for becoming involved in tribal government actions.

In the Red Lake, Minnesota situation, where civil unrest this spring following tribal council action in removing the treasurer resulted in more than $4 million in property damage and loss of life, Gerard said the Department considers the Red Lake Band's Constitution, like other tribal governing documents, to be a delegation of authority from the people to those elected to govern the band.

Because of the government-to-government relationship between the tribe and the United States, the approval by the Secretary of the Interior on behalf of the United States of the band's constitution represents an agreement between the band and the U.S. And Gerard pointed out that this includes a provision that the exercise of tribal government authority shall not conflict with the band's constitution of existing Federal laws.

One of the Federal laws is the Indian Civil Rights Act of 1968 and in the Martinez decision the Supreme Court rules the Federal Courts do not have authority to pass on the validity of a tribe's ordinance. Under Martinez individuals alleging violations of the ICRA by tribal governments cannot look to the Federal courts for relief. And as a matter of policy, Gerard said, the BIA will not provide a forum for individuals who allege violations of the ICRA by tribal governments. He said the policy was based on the fact that the Congress considered and rejected a proposal to provide administrative relief by the Department of the Interior and the fact that the Supreme Court in Martinez said: "tribal forums are available to vindicate rights created by the ICRA."

Gerard said when the BIA or the Department of the Interior has reason to believe that the tribal government may be acting in violation of its constitution, a decision must be made whether to become involved, when to become involved, how to evaluate the tribal action, and what to do to correct violations.

Gerard told the Minneapolis Area Director Ed Demery that the questions about Red Lake must be answered initially by the Bureau officials on the site.

He said the government's relationship with the Red Lake Band has been affected by the tribal council action in removing the treasurer, since the council has designated a new treasurer and asked the Bureau to recognize that person for the purpose of receiving tribal trust funds and for negotiating a P.L. 93-638 contract.

Gerard also instructed Demery to work with the Department's Field Solicitor to evaluate the action of the tribal council, to see if the governing body made a reasonable effort to comply with the terms of the constitution and whether the council action has a rational basis in the terms of the band's constitution.

If the BIA finds to its satisfaction that the tribal constitution has been violated by the council, Gerard said, as a matter of policy the Department and the Bureau are ready to impose whatever political and legal sanctions are at their command. He went on to say that it was not necessary to "exhaustively state what these sanctions are, but they include not recognizing the tribal governing body as being legitimately constituted."

"WALK TALL AS THE TREE'S,
BE GENTLE
AS THE SPRING WINDS
LIVE STRONG
AS THE MOUNTAINS.
KEEP THE WARMTH OF THE
SUMMER SUN IN YOUR HEARTS
AND THE GREAT SPIRIT WILL
ALWAYS BE WITH YOU."

By Jake R. Osawwawnemeki

The Nishnawbe News

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Editorials

Issues at Hand

It's no accident that this issue is heavy with articles on treaty issues. It was purposely done because a lot of Indians and non-Indians alike have many questions about the status and legality of present day treaties. We tried to answer every question we could think of about treaties. Whether they are still legal and binding is handled very well in the Kickingbird interview. And should the United States disregard or break the old treaties is answered in the article by the American Indian Law Center. We hope these articles will be as enlightening to you about treaty status as they were to us.

Also the attentive reader will notice there is only one legend contained in this issue. The usual amount of legends have been reduced this time to make room for two short stories; "The Man To Send Rain Clouds" and "The San Francisco Indians" both written by Indians. This was done because we feel that more of the actual experiences and feelings of today's Indian people should be shared. Not to minimize the importance of legends in our culture we felt this time we would devote more space to contemporary stories. And in the future strive to create a balance between the two. The white people of this country were nurtured on Hemingway and Steinbeck and this helped them grow and become aware of the conflicts in life.

We believe that more Indian authors should share there ideas with us so our young can read about the good and bad of life before they have to experience it.

One last note, the Nishnawbe News would like to thank John X. Jamerich, President of Northern Michigan University for his foresight and courage in inviting Beatrice Medicine to speak at the summer commencement and for awarding her an Honorary Degree of Humane Letters. Considering the political climate of Michigan these days this was indeed an unselfish act.

Guest Editorials

Jamerich on NMU Indian Programs

It is a pleasure for me to have this opportunity to share a few thoughts about the special relationship that has developed between the American Indian community in this region and Northern Michigan University. In 1970, with the establishment of the American Indian Program, we formed a partnership in our mutual desire to address some of the cultural and educational needs of the Native American in Northern Michigan. Since that time, there has been a continuing commitment to provide the kind of experiences and services that will enhance the opportunities for American Indian students to assume leadership positions in business, industry, government, and community affairs.

The American Indian Programs Office, the Organization of North American Indian Students (ONAIS), the Student Supportive Services Program, and academic scholarships to recognize achievements by American Indian students are all commitments to assist American Indian students in realizing their educational goals at this University.

We are proud of the popularity and recognition that the Nishnawbe News has received and the valuable contribution it is making within the American Indian community, primarily in the Great Lakes area. From time to time, we have been privileged to host nationally recognized Native Americans as commencement speakers, as presenters during American Indian Awareness Programs, and as performers at social and cultural events. We are convinced that appearances by a variety of prominent Native Americans serve as significant role models for our youth. We have also been honored to be invited to participate with the tribal leaders in the area with joint planning and development of special programs for schools and community affairs.

It is indeed gratifying to see the progress we have made by working together toward common goals for all American Indian people in the region we serve.

We, at Northern Michigan University, look forward to continuing our partnership for progress.

JOHN X JAMERICH PRESIDENT
NORTHERN MICHIGAN UNIVERSITY
MARQUETTE, MI

Sportsman and Indian Fisherman

Recently, the federal courts in Grand Rapids, Michigan, ruled that the treaty-given rights of our people were legal and that the state of Michigan and the various sportsman groups have no right to stop the ongoing fishing in the ceded waters of the Great Lakes.

However, will the opposed sportsmen groups respect the ruling by Judge Noel Fox? This is something that I have my own personal doubts about. After reading the various letters sent into the Firing Line column in the Michigan Out-of-Doors magazine, I can only believe that the end of harrassment of Native Americans who fish for their living is not yet here.

Recently, I have observed in several Southeastern Michigan newspapers articles stating just how wrong it is for "Indians" to fish commercially. What I question is their motives for what they say. Is it, in fact, the truth, commercial fishing by Native Americans is what is causing the depletion of fish stocks in the Great Lakes? Or is it possible that the pollution, or even poaching by their own people, while our people once again play the role of scapegoat. We are dancing to the manifest destiny tune which is being played by the state and by the sportsmen who wish to point the finger of guilt at us while the other three fingers point back at them in an unconscious awareness.

In closing this editorial, let me direct your attention to our past history to the "good old days" when every "Indian" was a drunk, or even further to when it was a popular sport of the whites to shoot a few "worthless" women and children--our own ancestors. We were only animals anyway, according to them. And let us not forget all of the buffalo and other animals that are no longer in existence because of their hunting and settling. There's Wounded Knee, and also the Trail of Tears that are nestled among many other incidents. Now think-just who was it that brought all of these things about? It is only around this time we look back upon our own past and wonder about our future.

JOHN "BEAR" LABEAU
KEWEENAW BAY MICHIGAN

"Blood Warrior"

Religious Rights in Prison

WASHINGTON D.C.--Pioneer Quaker William Penn believed prison to be a sanctuary where man could cogitate about his salvation, become reacquainted with God, and do penance.

But is an inmate entitled to cogitate over a special kosher menu? Can he become reacquainted with God while high on peyote? Can an American Indian prisoner build his own "sweatlodge" to do penace?

Two hundred years after Penn, the nation's courts and prison experts are joining in an escalating debate over whether incarcerated men and women should be allowed to observe the most basic tenets -- and some provocative new ones -- of their religious faith.

Because of discrimination complaints lodged by Muslims, Jews, American Indians and others, the U.S. Commission on Civil Rights has, for the first time in its 21-year history, put a national focus on the matter.

As a cautious first step, the Federal fact-finding body convened a consulation of national experts in Washington D.C. this spring.

While examining the impact and implications of religious discrimination nationally, the conferees also debated the issue: to what degree is the free-exercise-of-religion clause of the First Amendment subordinate to the interests of maintaining prison security, enforcing inmate discipline and avoiding administrative inconvenience and expense.

Larry Taylor, warden at the Federal Correctional Institution in Lompoc, California, told the commissioners that in a facility where 4,800 meals a day are served to prisoners, "special dietary arrangements present difficult administrative, budgetary and time problems."

But recent court decisions have required prison officials to accommodate the dietary needs of Black Muslims and Orthodox Jews whose religion forbids them to eat pork.

Marc Stern, an attorney who has successfully represented prisoners seeking special diets, said inmates sometimes resent it when other prisoners get "favored" treatment. A prisoner can "get stabbed in the back over a kosher TV dinner," he said.

Warden Taylor also commented, "Whatever we do for one religious group we must be willing to do for all religious groups." Other prison officials complained that they're now receiving some spurious dietary requests.

Alvin Bronstein, director of the national prison project of the American Civil Liberties Union, found a "subtler, yet more pervasive problem than the free exercise clause:" the first Amendment prohibition forbidding the government from granting preferential treatment to a religion.

Bronstein cited the practice of recording attendance at religious functions on an inmate's prison record. "What troubles me," he said, "is if these notations are in the files, it is highly conceivable that parole decisions may be made based upon a prisoner's nonattendance at religious activities."

"It is equally unfair not to note an inmate's religious activities for parole purposes," Clair Cripe, General Counsel for the Bureau of Prisons, said, since this provides "the complete picture of what an inmate is doing."

When another official added that such records are necessary to calculate prison budgets.

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Sovereignty In Danger

Washington, D.C.--Interior Solicitor Leo M. Krulitz said that Indian tribal sovereignty could be endangered unless tribal leaders weigh the political ramifications of tribal decisions as careful as they weigh other factors.

Krulitz told leaders of the Affiliated Tribes of Northwest Indians meeting in Pocatello, Idaho, that the mood in the United States toward Indian rights has shifted in recent years as demonstrated by the anti-Indian legislation introduced in the last session of Congress. Even federal courts which had been thought to be the last and strongest defenders of Indian rights have delivered a number of opinions recently which were adverse to Indian interests.

Krulitz said, "The constituency for legislation such as that to abrogate all Indian treaties grew in part from a reaction to the progress, the gains of the Indian people - meager as those gains have been." He added, "And the constituency grew in part from the simple temor of the times -- the realization that resources are scarce and growing scarcer, the reality that there are no unclaimed resources are scarce and every assertion of Indian claims for those resources threatens those who also claim them."

"But those factors alone simply do not explain the vehemence the hostility emboid in some of these anti-Indian legislative proposals. If we are going to be honest with ourselves, I think we have to conclude that some of the things done or proposed in the name of tribal sovereignty," Krulitz maintained.

As examples, Krulitz cited:

Tribal governments which have asked the Interior Department to accept into status isolated tracts of land in non-Indian residential neighborhoods, then put the land to commercial use for liquor stores, smoke-houses or other things "all in the name of tribal sovereignty and all in disregard for the nature of the neighborhood."

Proposals by some tribes to operate gambling casinos on trust lands.

The "cavalier" treatment some tribal governments have given business agreements - trying to "change the economics of a deal by using the tribes taxing power."

"These are the kinds of things which threaten to make the air in this country plainly poisonous to tribal sovereignty," said Krulitz. "The tribes' zoning powers are important, and we'll defend them, but their indiscriminate use subjects both the zoning power and tribal sovereignty to risk."

On the subject of gambling, Krulitz said, "Bingo is one thing, but casino gambling? It's reasonable to expect hostility toward such proposals. And finally, many bad deals have been approved in the past and we'll do our best to correct them. But using the taxing power to do it places the taxing power itself in jeopardy."

Krulitz warned that tribal leaders must remember the unique status of Indian tribes in this country - that of "dependent sovereigns." He said, "If we forget the word 'dependent' we risk losing sovereignty. Secretary Cecil Andrus is charged with trusteeship over Indians, their property and the future of their way of life in this country. You know where he stands on the question of Indian rights."

Krulitz said Andrus has not only the authority but a legally binding duty to deny or disapprove any action or activity which could damage Indian interests or which threatens to endanger tribal sovereignty, and he said Andrus "will take into account the potential impact of tribal sovereignty and act accordingly - whether or not the tribes agree."

Should Treaties Be Abrogated?

The utmost good faith shall always be observed towards the Indians; their land and property shall never be taken from them without their consent; and in their property, rights, and liberty, they shall never be invaded or disturbed...but laws founded in justice and humanity shall from time to time be made for preventing wrongs being done to them, and for preserving peace and friendship with them.

The Northwest Ordiance, 1787.

The "discovery" of America by the European nations required them to look at various doctrines of international law to formalize their relationship with the Indian nations on this continent. By the time the United States came into existance as a nation, European governments had come to recognize that Indian nations were sovereign and as such, the only legal and civilized way of establishing relations with them was by treaty.

Simply stated, a treaty is a binding international agreement between two or more sovereign nations. Since the birth of the nation, over 400 treaties stand as evidence that Indian tribes were recognized and treated by the United States as sovereign nations.

Through treaties, Indian nations granted certain rights to the United States and reserved lands and rights to themselves. Treaties are therefore very important in understanding the rights of Indian people today. The treaty rights of tribal members result from the distinct political identity of Indian governments recognized in the treaties.

Today, for reasons of racism and greed, some organized forces are working to destroy tribal governments and are challenging the validity of Indian treaties, saying that the treaties are not real treaties, that the treaties have become invalid with age and circumstance, and that they should be abrogated for the benefit of Indian and non-Indian citizens alike. And there are many sympathetic people who, being unfamiliar with Indian history and Indian law, fail to support Indian treaty rights, believing that the breach or violation of the treaties on the part of the United States have somehow nullified them. But age has not invalidated the treaties any more than it has invalidated the Constitution, which recognizes them as the "supreme law of the land." Nor does breach or violation of treaties nullify them any more than does the act of committing a crime nullify the law that forbids the crime.

Are the treaties that important to the Indians of today? To Indians, treaties are vital for many reasons. First, they represent a legal and binding agreement made between the tribal governments and the United States. Often, before a treaty agreement was reached, many had given their life in wars to protect the land and rights guaranteed by the treaty. The United States signed treaties with Indian governments because of the political, economic and territorial advantages gained. In exchange for millions of acres of land, the U.S. agreed that Indian governments would be able to reserve forever for themselves certain lands, and that the Indian people would be able to live there in peace and harmony, governing their nations as they had done from time immemorial. In addition, the United States promised to protect the Indian nations from harm by its own citizens or foreign nations.

Should Indian treaties be important to the United States? If the United States cares about its honor and integrety, and does not want to breach both its Constitution and international law, the Indian treaties are very important to the country.

A bill was introduced in the 95th Congress by Rep. John Cunningham (D-Wash.) calling for the abrogation by the President of all treaties entered into by the United States with Indian tribes. Deceptively titled "The Native American Equal Opportunities Act," that legislation calls for the unilateral abrogation of treaties, the termination of the trust relationship between the tribes and the federal government, and the liquidation of all tribal lands and assets for distribution to individual tribal members.

Abrogation of treaties means the termination of the special relationship between tribes and the federal government. An Indian policy which has failed miserably in times past, termination, ends the federal programs for Indians in health, education, economic development, and other areas. States can accept to assume financial responsibility for health, education, law enforcement and other services in the event of federal termination of its responsibility.

In addition, since treaties are the supreme law of the land and are protected by the Constitution, the United States would have to pay fair compensation for every treaty right it abrogates. Since the more than 400 treaties cover the protection on many rights, including human rights, governmental rights, and property rights, the United States could expect to pay billions of dollars in compensation to the Indians for the loss of rights resulting from abrogation.

So is it really worth it to abrogate Indian treaties? To the Indian people the answer is "no!" since it could amount to the loss of Indian culture and sovereignty, and no amount of money could compensate for that. And to the United States, the answer should be obvious, for as Supreme Court Justice Black once said, "Great nations, like great men, should keep their word," and if this nation means to live up to its Constitution, if it has any sense of morality and justice, and if it cares about its integrity in the world, then it will respect the solemn promises made in its treaties with the Indian nations.

This is one of nine papers developed by the UNITED EFFORT TRUST in co-operation with the Institute for the Development of Indian Law and the American Indian Law Center. We have reprinted this with the permission of the UNITED EFFORT TRUST. They can be contacted at 1430 K. Street, N.W., Suite 700, Washington, D.C. 20005.

Are Indian Treaties Relevant Today?

Washington D.C.--This is a transcript of a radio interview conducted by Denise Freeland for "Kaleidoscope," a program of WAMU-FM at American University, Washington, D.C. Freeland is the assistant producer of "Kaleidoscope." She interviewed Kirke Kickingbird and Alex Skibine of the Institute for the Development of Indian Law about Indian treaties. Kickingbird is the founding and current executive director of the Institute, and has served as general counsel to the American Indian Policy Review Commission. Skibine has been director of the Institutes paralegal training program and is currently director of the program to study the effects of the Oliphant decision on tribal law enforcement.

FREELAND: Well, let's start by answering a very basic and simple question. Just exactly what are treaties, not necessarily a treaty with an Indian nation and the United States government, but just treaties in general? What are they and what are they supposed to accomplish?

KICKINGBIRD: Well, treaties are basically agreements between nations or contracts between nations. They have a variety of titles--treaty, alliance, compact and so forth. Most of the subjects of treaty negotiations are broad. Friendship, for example, was a frequent subject of Indian European Treaties. Quite often treaties dealt with boundaries and land issues or commercial issues such as trade agreements. Some treaties may be military alliances. These are the things with which treaties deal most often. The basis for this includes the treaties we hear about presently that the United States has negotiated in the past with Indian governments.

FREELAND: You say that some of them are just treaties of friendship or whatever. Is there anything legally binding about these treaties?

KICKINGBIRD: Oh sure. That's one of the main misunderstandings that people have about Indian treaties. They think that they are, somehow, different in legal impact. In the early relationship between the United States and Indian governments just following the American Revolution, there was, of course, a need for peace, friendship, military alliances between the U.S. government and the Indian tribes. The U.S. government didn't want to be fighting more than one battle outside of the battle with the British. The rivalry of France and Spain in North America added pressures for the United States to make alliances with the tribes. Then, of course, there was the need for trade and commerce. So that is how the relationship began. You've got to remember that under the U.S. Constitution treaties and statutes are the Supreme Law of the land. Unless treaties have been superseded by later treaties or by statutes, it's quite often possible to find that treaties made over a hundred years ago are still valid today.

FREELAND: One of the first things that I think of is that if treaties are legally binding, than why is it that the nature of the treaties is such that one party can change the treaty without the consent of the other?

KICKINGBIRD: Well, that's an interpretation under U.S. law. People are quite often shocked to find out that a later statute can supersede earlier treaties; that is, you make a treaty in 1785 and in 1790 or a hundred years later, 1865 or 1905, Congress could change it with a statute. That is something that is true with Indian treaties and something that is true of all treaties will other nations. That's the way U.S. law has been interpreted.

SKIBINE: The point is that it seems that treaties cannot be broken without the consent of the other party. It seems that from the Indian point of view, treaties were what we call, "moral, sacred agreements," and it seems that if you break a treaty, then you break your own sense of morality. From that point of view, treaties are almost a religious concept. So it seems that although the U.S. courts have said that Congress can perhaps break treaties without the consent of the Indians, this is not the case of international law. The most important thing to remember is that, you cannot break a treaty without breaking the law.

FREELAND: That is really a good point, I think. When you talk about the history of treaties in general, not necessarily including Indian treaties, but just the history of making treaties with European nations or whatever, does or can one or the other party break that treaty without breaking the law? You are saying

that international law says that you are breaking the law if you break the treaty? Is that right?

SKIBINE: If you broke the treaty without any reasons, yes.

FREELAND: Or just decided without consulting the other party, right?

KICKINGBIRD: The thing to remember about the international sphere is that there may be consequences with which you'll have to deal, if you break those treaties. As a matter of general practice, it just isn't done. If you examine history, you find occasions in which treaties have been broken with other nations--that is--other than Indian nations. In the breaking of treaties with Indian nations, there is an additional moral issue involved because U.S. law says there is a guardian-ward relationship between the U.S. government and the Indian tribes. The legal theory says that when the tribes began to deal with the United States, they gave up the right to negotiate with nations other than the United States, the U.S. voluntarily took the tribes under their wing and so are required to look out for the best interests of the Indians. When Congress passes a statue that's not in the Indian interest, that's a moral breach. It can be a legal breach, too.

There may be consequences such as interference with vested property rights which will have to be paid for by the U.S. So, the western movie idea of the cavalry charging in and breaking the treaty is not exactly where the whole issue will necessarily end. As a matter of fact, today we find that quite often the United States is required to pay for land it took in the past because of the moral and legal breach of Indian rights. To go back to the earlier point you were making, are Indian treaties valid today?--in the last several years Indian fishing rights in the State of Washington under an 1855 treaty have been upheld. This treaty is over a hundred years old. The reason the fishing rights issues came to the federal courts and that the courts were required to decide the issue was because the state and the non-Indian citizens of the State of Washington were breaking the treaty. Treaties are like any other law--you can go out and break a law but that doesn't mean that you're not going to have to face certain consequences. You can go out and shoot someone and you have broken the law very effectively but that is not necessarily the end of the matter. You may face arrest, prosecution, conviction and sentencing and serve time in prison.

to take these people over or whatever. There was some kind of recognition of the existence of an Indian nation, isn't that right? We have to assume the fact because the Europeans and the U.S. did make the treaties.

KICKINGBIRD: Right. I think that's probably one of the things that time has obscured. It has to do as much with the popular conception of Western mythology, the western movie idea of Indians and treaties and that sort of thing. But the initial relationship, and the initial court decisions about Indian treaties and Indian nations say several things: 1) the United States only makes treaties with other sovereign nations, 2) the United States has made treaties with Indian tribes and therefore, 3) Indian tribes are sovereign nations. When this was challenged in U.S. courts, the Supreme Court said, "Well, these are words of our language, both treaty and nation, and they apply to all nations in the same sense." Now, what you do see, though, is the shift in the political relationship in those early days, the revolutionary and post revolutionary era.

The United States, didn't want to be fighting more than one battle. As a consequence the U.S. government tried to maintain alliances with the tribes. In those days the United States government was young and weak. Over the years, of course, power had shifted and you see some changes in the U.S.-Indian relationship. One of those changes is the popular concept of how the terms "nation" and "treaty" have to be honored with respect to Indian tribes.

FREELAND: I think you've mentioned something that's very important and you used the word "sovereign nation." I think that maybe you should clarify exactly what a "soverign nation" is. At that time of treaty making did the Indians constitute a soverign nation?

KICKINGBIRD: Very definitely. One of the ways we see this is that prior to the American Revolution, from the discovery of America to the mid 1770's, we find the French and the Spanish and the English, and to some extent Holland and Sweden, the European countries who did most of the colonial development here, had to find a way to relate to the tribes and there was a great debate over it. Philosophical and religious issues arose as a consequence of colonization. But the thing that came out of it is that the Europeans decided that they would deal with the tribes as they had dealt with other European nations and that's why we see the treaties. In fact, there are 400 treaties and agreements with tribes before the American Revolution and about the same number afterward under the authority of the United States government.

So we see a very definitive pattern about the recognition of the sovereign powers-the governmental powers-of Indian tribes. After the United States achieved supremacy within what is now the U.S. borders, interpretations of treaties and agreements with tribes began. Quite often the treaties were specifically worded so that Indian tribes, or nations, agreed not to deal directly with European nations, but only through the United States government. Out of that practice we see another element in the shift in the power relationship. In other words, the tribes agreed to give up the use of full diplomatic powers. Governmental powers need to be looked at like a bundle of sticks. There is a bundle of rights and duties and in some of these treaty negotiations the tribes have given up various sticks in that bundle. What the whole bundle represented and what the remaining sticks do represent are sovereign powers. All the tribes have given up, for the most part, is the right to use certain of those powers. That sometimes will vary from tribe to tribe and depend on the treaty and so forth and, of course, the interpretations under U.S. law.

BLACKFEET WARRIOR IN WINTER DRESS

FREELAND: OK, so the point is Indian treaties are legally binding and there would be consequences to face if, in fact, you did break the contract treaty.

KICKINGBIRD: Right. In the case of Indian treaties the action is not going to be as dramatic as a breach of a treaty with Russia where they'll come in and drop a nuclear warhead on us or something, but there are consequences.

FREELAND: Well, it seems to me that there must have been a particular attitude that was reflected when the earlier colonial governments in North America made treaties with the Indians. Treaty making must have been a recognition of the fact that there were separate nations here, that the European government representatives were dealing with other governments. It seems a great over-simplification to say that the Europeans were going in and deciding, well, we are going

FREELAND: From the viewpoint of American Indians, why did they agree to enter into some of these treaties? What was the advantage?

KICKINGBIRD: It really makes one wonder now, looking back doesn't it? (laughter) Alex?

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Religious Freedom for Prisoners

Continued from page 2

Another official added that such records are necessary to calculate prison budgets.

When Indian inmates of the Native American Church wanted a sweatlodge at Lompoc, Warden Taylor's immediate reaction was "No, because we didn't know anything about sweatlodges."

Faced with a court suit, Taylor's staff did some research and relented to the inmates' demands.

A sweatlodge is a small wooden hut covered with blankets or a tarp which provides an effect similar to a sauna. Virtually all tribes in this country use it as part of a purification ceremony.

The Native American Church believes peyote, a hallucinogenic cactus plant, is both sacremental object, similar to the bread and wine in certain Christian churches, and is in itself an object of worship much like the Holy Ghost.

It's not permitted in prison, but Walter Echo-Hawk, staff attorney for the Native American Rights Fund, said Native American Church members are discriminated against because they are prohibited from using peyote while on parole, even though Federal law permits its use for bona fide religious purposes outside of prison.

William Collins, an American Correctional Association official, said it is not always easy to define what is a legitimate religion. He cited the Church of the New Song (CONS), an inmate-created religion which one court characterized as a "non-structured, free-form, do-as-you-please philosophy, the sole purpose of which is to cause disruption of established prison discipline for the sake of disruption."

When correctional officials attempted to suppress the incipient church, its founder, federal prisoner Harry Theriault, brought a free exercise suit against the Atlanta, Georgia penitentiary. A District Court held that until CONS demonstated otherwise, the movement was to be considered a bona fide religion.

"We had to be concerned about what kind of precedent we set," said Taylor. "We don't build synagogues for Jews or mosques for the Muslims in our population."

Shortly after this victory, a sect within the Church nearly provided such a demonstration by making a formal request to the Federal Bureau of Prisons for 700 porterhouse steaks and 98 bottles of Harvey's Bristol Cream Sherry to celebrate the sect's rituals.

While Theriault immediately proclaimed the request "unsanctioned," officials in other prisons have forced many CONS chapters to go to court to prove their sincerity; so far, the courts have reached contradictory decisions.

Litigation frequently occurs when prison regulations governing personal appearance conflict with the tenets of an inmates religion. Some religions require adherents to wear long hair and beards, requirements that prison officials said hinder prisoner identification while also providing inmates a way to conceal weapons and contraband.

Conferees also discussed the difficulty of scheduling prayer hours so that they do not interfere with prison routine. Warden Taylor told of a Lompac inmate who believed in chanting at sunrise. Disturbed by the noise, a fellow inmate assaulted the chanter.

The multitude of unresolved issues which were raised prompted the Correctional Association's Collins to comment, that judicial clarification is needed.

"What is the test? The courts have yet to clearly decide what scale is to be used in balancing the religious demands of an inmate and the demands of a correctional institution."

William Penn, where are you now that we need you?

OTTAWA
CHIPPEWA
POTAWATOMI

Light Of The North

Know Your Language

By JAKE GRUNDY

Kah-zhuh-gans Keche	Tiger.
Mah-nish-tah-nish	Sheep.
Ma-maun-gesha	Donkey.
Kee-shig Be-ne-say	Sky Hawk.
Mis-kwa-si	Muskrat.
Kee-zhig	Sky.
Aw-be-non-tchi	Infant.
Be-ba-ma-so-ko-neg	Fire ball or Bear walk.
Zinso-o-win	Protective medicine.
Mi-gis	A small white shell, the chief emblem of the Midewiwin rite.
Ke-pe-muh-ij-uggissk-koons-in suh	I come as a stranger among you.
Oom-bish-kah	Rise on high.
Uh-mah-je-wa	Ascend a mountain.
Wa-ba-ko-si mitig	The tree is whitish.
Wa-ba-do	Rhubarb.
Wa-ba-bi-gon	White Clay.
Wa-ban- (It is twilight in the morning)	East, Orient.
Wa-ban-noong	Morning Star.
Wa-bang	Tomorrow.
Wa-ga-kwad	Axe.
Wa-ga-kwad-dons	Hatchet or Tomahawk.
Wasse-ia, or Wasso;	Light.
Uh-nish-en-nah-bam-odah	Let us talk Indian.
Ka-go muh-guh-zhe-ske-kan!	Do not leave me!
Wa-bi-jan	Clay.
Wa-bi-de, or ma-gad	It is ripe.
Wa-bi-gwan	White feather.
Wab-mimi	White Turtle Dove.
Wad-jiw	Mountain.
Wa-dop	Alder Tree.
To-to-sha-bo bi-mi-de	Butter.
Wa-zhe-bah-bun-dum-moo-win	Vision.
Mah-maun-se-nuh-moo-win	Apparition.
Mah-wuh-de-she-wa	Visit.
Shuh-shuh-ge	Crane.
Wah-ku-he-gauns	Cottage.
Wah-bish-kee-gin	Cotton.
O-so-du-moo-win	Cough.
Ke-ke-doo-win	Council.
Ah-koosh-ku-dah	Colic.
Ma-so-bug-guk	Clover.
O-qua-min	Cherry.
O-qua-meezh	Cherry Tree.
Ooske-ah-ben-moo-je	Babe, or baby.
Muh-kuk	Barrel.
Se-ge-ne-ga-wa-eg-gum-mig	Bar (for selling liquor.)
Kush-ke-ban-je-gaweg-mig	Barber Shop.
Maung	Loon.
Puh-ge-zo	Bathe.
Ke-me-ne-jah-gun	Bastard.
Pah-quah-nu-jje	Bat.
Puh-ge-ge-zo-we-muh-kuk	Bath.
Pin-gwuh-shah-ge-de	Naked.
Buh-qua-zhe-gun-ushk	Wheat (bread straw).
Ta-te-be-sa	Wheel.
Boo-too	Button.
Oon-dah-de-se-ka	Breed.
Ne-tah, or ke-tah, or wee-taum	Brother-in-law.
Nuh-haun-goo-qua	Bride.
nuh-haun-gish	Groom.
Nah-do-bun	Bucket.
Mis-quus-sub	Buttocks.
Muh-we	Cry, or weep.
Wau-be, or wha-be	White.
Wah-bish-kwewa	White person.
Pe-zhe-gwau-je-qua	Prostitute.
Me-sew-egum-mi-goons	Privy.
Pe-wau-bik	Iron.
Ke-zhe-be-se-win	Itch.

Michigan News

Sault Residents Clash

Continued from page 1

town's only daily newspaper. One such letter printed in the April 22, 1979 edition, by Verna Lawrence, a former tribal board member now turned city commissioner, states that she had received information from an undisclosed Indian person from North Dakota "that there is a plan to make the Upper Peninsula (where Sault Ste. Marie is located) an Indian reservation within five years." She went on to state that the plan is being orchestrated by a former U.P. legal services attorney who is now with the Department of Interior Land Claims division.

Joe Lumsden, when asked about the local newspaper, said that with few exceptions, the Evening News has not been fair in its reporting of the issues. It tends to sensationalize in its reports and slants its reporting against the tribe.

Godby, however, defends the local press saying he believes the newspaper has given a great deal of coverage both pro and con concerning the issues involved. "Federal law is so nebulous and complex that it is difficult to distinguish between truth and fact. In some areas of the country substantial portions of counties and states have been claimed by the tribes. The Sault Tribe has assured us that there is no basis or efforts to get more land, but what about the BIA statement."

Godby refers to an ad placed by the Bureau of Indian Affairs in the local newspaper requesting information from tribes and individual Indians of any instances of trespass, loss of lands, monies owed or rights of way denied across Indian land. The Bureau was to investigate such claims. Upon reading the ad in the newspaper, local townspeople began to fear that the earlier rumors of an 'Indian takeover' were being substantiated.

Mike Fairbanks, Superintendant for the Michigan Bureau of Indians Affairs agency, refused to comment on several questions asked by this reporter but reluctantly said the "BIA has a statutory responsibility to inquire into land that has been lost by the Indians" under statute 25 U.S. Code 2415. No land within the city limits is involved under this statute.

A committee to negotiate an out of court settlement has been formed of both city and tribal officials. Representing the city are Mayor Jerald Peters, commissioners Bev Honkenon and Jim Alford along with City Manager Neal Godby. Tribal representatives include Bonnie McKerchie, Barbara Pine, George Nolen, Tribal Chairman Joe Lumsden and Director Bernard Bouschor.

The committee has already met six times and plans to meet again in August at which time a negotiation paper in legal form will be presented to city officials on behalf of the tribe.

One "unsettling" factor in the mind of City Manager Godby is "that the Department of the Interior has such autonomy in its decisions that it can buy any parcel of land for the tribe and have it put in trust status. This makes it difficult to give assurances to the people when the Secretary of the Interior has such authority."

Lumsden has tried to calm city fears by stating that the tribe has already agreed to meet or compromise on all the city's present objections to the trust land status. "The city knows the tribal stand as to its readiness to relinquish its tribal enforcement powers; the tribe will follow zoning procedures as close to the existing city code as possible, while retaining final authority; in the future land acquired will be centralized around the present Shunk road base. The city is already aware of how much land is involved and exactly what services are planned."

As far as rumors about booze and tobacco being sold tax free on the trust land, Lumsden shrugged, "we are not interested in providing substances injurious to the health of our Indian citizens, or any other citizens of our state."

Godby, who supports the negotiations, says there has been some progress made but he cannot stipulate on "optimism" of future progress. If the tribe were willing to relinquish its law enforcement and zoning authority then one major factor would remain, according to Godby, the amount of land the tribe wants.

Where does all the money come to fight the city's suit against the Interior? From the General Fund says Godby, which is financed by property and state taxes. The city is presently asking for more state monies and attorney services to fight the court battle, which has already cost the city between $150,000 and $160,000 according to Godby.

No one seems to know how many months, or years the suit may take in the court system or how much of local and state tax monies will be spent. Godby, however, says if the city is willing to spent $150,000 to $160,000 to fight 80 acres of trust land, then how much more do you think it would be willing to fight 300 acres? (Three hundred acres of a figurative number given by this reporter in the interview.)

On the other hand, the Department of Interior, whose legal responsibility is to act in defense of the Indians, has almost inexhaustable resources.

Meanwhile, the SOS Committee (Save Our Sault) is busy circulating its second petition to ask for a special millage vote to finance the city's suit. The millage has been twice defeated in the past year by Sault voters.

Lumsden feels that with the track record of Tom Tobin, attorney for the city in its suit against the Interior Dept. (Tobin lost his Tacoma Washington suit against the Payallup tribe, won another in Newton, N.D., but the decision was later overturned by the U.S. Court of Appeals in favor of the Ft. Berthold Reservation.)

"It would be ill-advised for the people of Sault Ste. Marie to vote millage to continue to oppose the housing project in a court of law because, it appears to me that any decision that they (the voters) have the remotest chance to get, would not be as good as the proposed agreement offered by the tribe to satisfy the cities apprehensions offered by the tribe to satisfy the cities apprehensions toward the establishment of federal trust status."

One Sault resident said of the SOS Committee, "this committee needs to be educated in the ways the Indians can assist in the growth of the Sault. I see the Sault as being torn apart right now. We are fighting, and we shouldn't be. The benefits of trust land status would be that the Indians would be responsible for developing their own programs and would not be treated as second class citizens as they now are. The non-Indian community is unresponsive to their needs."

Seated here are the guests of Beatrice Medicine at a dinner honoring her as summer commencement speaker. Left to right: Doris Adams, Beatrice Medicine, Nancie Hatch, Cathy Nertoli, Louise Reznik, Dorothy Gemmill, Lester Gemmill, John Hatch, Donald LaPointe, Patricia Dyer, Loretta Hugo, Jim Carter, and Rosemary Suardini.

Beatrice Medicine Receives Honorary Degree From NMU

By Muriel Rowe

MARQUETTE--Beatrice Medicine, well-known Sioux anthropologist, gave the commencement address at Northern Michigan University, Marquette, on Aug. 4. She was also awarded the honorary degree doctor of humane letters by NMU President John X. Jamrich.

A Standing Rock Sioux from South Dakota, Medicine is a sociologist, anthropologist, teacher, writer and poet. She is a graduate of South Dakota and Michigan Universities and is continuing her anthropological studies at the University of Wisconsin, Madison.

Although she has lectured throughout the United States and Canada and is known for her numerous published works, Medicine remains in close touch with her culture.

Representing the Board of Control, Dr. Russell M. Magnaghi, associate professor of the department of history, read the citation for Medicine's honorary degree.

He said, "The ancient culture of the Standing Rock Sioux is her strength. It is reflected in her past; it guides and influences her future."

Magnaghi described her as a gifted teacher. He said, "Beatrice Medicine is a 'woman of all seasons;' a scholar, educator, writer and poet, understanding mother and true daughter of her people."

President Jamrich then conferred the degree of doctor of humane letters upon her.

Jamrich said that Medicine's strength and determination have won the respect and admiration of all around her.

In her address, Medicine told the graduates that in these troubled times she did not feel it appropriate to "inspire and propel them as conquorors into the world." Instead she asked each to reassess his or her priorities so that the earth might nurture all people equally.

Medicine said that it is customary to say all things are attainable if one only works deligently and long.

"I cannot insist that the world is a comparable sphere, nor pristine and beautiful," she said. "Nor can I say that it is restorable.

"The sphere, that sacred circle, which was as native people in this hemisphere respect and cherish, has not fared well in the wrenched stewardship to which it has been entrusted."

The grimness of current events, said Medicine, should make us realize that the quality of life will depend on our willingness to adjust.

"If I were a speaker of another hue and culture," she noted, "perhaps I would use the hackneyed phrase, 'Oh well, give it back to the Indians.'"

She spoke of trust, self-assessment and values.

"Total awareness of self and society," said Medicine, should be part of a continuing learning process.

"Only then can we accept and understand what is necessary to improve living standards while other people may have to give up some non-essentials."

In closing, Medicine spoke of the admonition council of her tribal people given to the young females during puberty rites.

"Be strong with the warm, strong heart of the earth. No people goes down until the women are weak and dishonored or dead upon the ground. Be strong and drink the strength of the great power within you and all around you."

The 5th to 8th grade students of the Hannahville Indian School strike a pose.

School Promotes Indian Culture

By John Hatch

HANNAVILLE--It's been four years since the Hannahville Indian School first opened it's doors to the pre-school through eight graders of the Hannahville Potawatomi Reservation. And in that time the school has moved from the tribes two room Community Center to a newly built five room school house that includes a kitchen and a cafeteria.

The new school has enabled the tribe to expand the services of it's educational program in two area's: One it provides the students with a hot breakfast and lunch program and Two it provides the teachers and students with a facility that is fully adequate to serve all the educational needs of the tribe.

Before the tribe built the school house students spent the morning receiving their academic lessons on the reservation. And in the afternoon they were bused to the Bark River School where they made use of the public schools auxiliary services such as shop, music, art and gym.

"The courses are the same as the Bark River Public School," said Arthur Pichard administrator for the school. "With the exception that all courses are taught with the Indian perspective kept in mind. This is accomplished, according to Pichard, by not only teaching the standard courses such as reading, writing, arithmetic, and history, but by also teaching the Potawatomi culture, heritage and language.

The school is staffed by four certified teachers and operates on a yearly cycle of ten weeks of school followed by three weeks of vacation.

This system, according to Pichard, has an advantage over the public school system because of the shortened vacation time. "In the public school system," said Pichard, "the whole month of September can be lost on settling the children down and reviewing what they have forgotten over the summer vacation: Our system of ten weeks of school and only three weeks of vacation keeps our children in almost continual contact with their lessons and less time is needed to settle the children."

The project at Hannahville is the first of its kind to have received special funding from a state and operates with the prime function of improving deficiencies in Indian childrens' education.

According to Gloria McCullough, chairman of the board of education, the main reason Indian children do not perform well in the public school system is because of the cultural differences. She said, "one of the basic cultural differencies between Indian and whites is that Indians are not competative. And because public school stress competition, Indian children were not producing to their full potential and were labled underachievers.

So four years ago when funds became available through the Johnson-O'Malley Act and the Title IV (part A) of the Indian Education Act, the tribe decided to take control of educating their young. "With the money we received, through these programs, we hired the teachers and built this new school house, said Mrs. McCullough.

So far the project has been a success. This is evidenced, according, to Pichard, by the childrens enthusiasm for school, the lack of disciplinary problems and an attendance rate that is outstanding.

The importance of this school to the Hannahville Potawatomi Reservation is expressed by Mrs. McCullough when she notes that "the children of our tribe are our future and without proper knowledge of their heritage our culture will not continue."

The Hannahville Potawatomi Reservation Community is located in the south central portion of the Upper Peninsula. The Potawatomis are a Great Lakes-Plains Region Indian. They are often referred to by anthropologists as a Woodland Tribe which have an inherent appreciation for the natural world.

Health Center Expands

KINROSS--More than 4,500 patients have been treated at the Indian Health Center in the former Air Force hospital here since Jan. 1, and four new staff members were added recently to swell the total number of persons employed to 35.

"Our basic staff is now in place and we expect activities to pick up even more with the addition of a second doctor and second dentist," Russell Vizina, acting director, said.

Dental patients have been coming in at a rate of around 18 a day, he said, out-numbering medical patients. Many come from outside the area, such as the Keweenaw-Baraga reservation, and lower peninsula spots such as Saginaw and even Detroit.

The Center offers out-patient medical, dental and laboratory services to members of any federally-recognized tribe in the country, he said, not just reservation Indians.

The only other staff addition contemplated now, he said, is a part-time optometrist. The facility houses a full laboratory with x-ray services, a medical technician and pharmacy.

It offers services from these departments to the Kinross Correctional Facility in exchange for certain prison services.

The staff of 35 includes three summer youth program workers, seven from CETA and the remainder are federal employees.

Dr. Mary Leone, a physician, and Dr. James Adamo, a dentist, joined the staff in July, as did nurse Robert Engesser and engineer William Zobel.

Dr. Leone is a 1976 graduate of the University of Wisconsin Medical College, and most recently has been taking her medicine residency at the Veterans Administration Hospital in Milwaukee. She joins Dr. Fred Lawrence who began practice earlier this year.

Zobel, who is a graduate of the University of Colorado in civil engineering, will replace Michael Tierney who has transferred to San Francisco. Zobel has been working with the Indian Health service in California.

Vizina said clinic hours will remain from 8 a.m. until 4:30 p.m. Monday through Thursday and 8 until 11:30 a.m. on Fridays. Patients are seen by appointment.

Consumer Hotline

Mich. -- Consumers can pick up the telephone at no charge - and get answers to questions and advice for problems from Michigan Consumers Council Guideline.

"The toll-free system means our information service is now readily available to virtually every consumer in Michigan," said the Council's Executive director Linda Joy.

"While we have always provided information from our large clearing-house, the greater volume of our calls has come from Lansing. Our resources will now be accessible to consumers whether they live in Niles, Detroit, or Sault Ste. Marie."

Joy explained that one of the functions of the Guideline is to help guide consumers through their complaints with businesses.

"We've found that consumers can often resolve their own complaints without the intervention of State and Federal agencies if the necessary counseling and information is available. The Guideline will provide this to consumers who have problems. If, however, it is apparent that mediation of enforcement is necessary, we'll put consumers in touch with the agency best able to handle the problem. We hope this service will be useful to both businesses and consumers.

The Consumers Council Guideline will also provide information to consumers who want to head off potential problems before they buy.

"Trained councelors will be able to provide information on a wide range of consumer issues," Joy said. "If we don't have ready access to the information, we know who does."

Joy explained that to keep costs down there are three different telephone numbers for the Guideline. "The number which consumers should use depends on where they are calling from in Michigan," she said.

Consumers who live in the city of Detroit should dial 963-6806; Lansing area residents should call 373-0947. Consumers in all other areas of the State may dial 1-800-292-5680. The lines are open Monday through Friday, 8:30 a.m. to 5:00 p.m.

Are Indians Depleting Fish Stock?

Marquette, Mich.--"There is little evidence that Lake Trout are naturally reproducing in Lake Michigan and Lake Huron," said John Driver, biologist in charge of the Marquette Fish Hatchery.

Driver went on to state, that in Lake Superior only about one out of every four trout caught, are naturally produced. The other 75% comes from the Michigan Department of Natural Resources (DNR) fish hatcheries.

There are many reasons for the absense of natural reproduction of Lake Trout, according to Driver. One of which is the early planting practices (Mid-60s) by the DNR. Originally, the DNR planted Lake Trout wherever they could gain access to the lakes. This involved plantings along sandy beaches, harbors of refuge, and various shore lines.

"These early planting sites were unsuitable because bottom conditions in those areas were shallow and sandy," said Driver. In order to insure natural reproduction Lake Trout must be planted in deep water from 15 to 50 feet with a rock or reef like bottom.

Secondly Driver noted that genetics may be a big factor in the low natural reproduction rate of planted Lake trout. Originally there were many big reefs in the Great Lakes which lake trout lived over and did not migrate from. The problem came when the DNR took eggs from just a few of these reefs and produced a brood stock (male and female trout that are kept in the hatchery to produce eggs) which produced all the fingerlings now planted everywhere in the Great Lakes. "We now have some inclination, through research at Michigan State University, that the genetics of these fish need time to adopt to new regions."

Lastly and most important according to Driver, is that the trout being planted in the Great Lakes are being cropped off, by sports and commerical fisherman, before they reach sexual maturity--6 years old. "This really hurts," said Driver, "because in order to naturally produce a substanial amount of Lake Trout there has to be a lot of eggs deposited over a reef. And if the trout are not permitted to sexually mature natural production rates will remain low."

When asked if lake trout could stand gill netting Driver replied, "that it's like raising a developing child you have to nurish and protect it to insure its future. The lake trout in the Great Lakes are not self sustaining at this time and they won't ever be if gill netting continues unrestricted. Remember only one out of every four lake trout are naturally produced in Lake Superior. And we have no evidence of lake trout reproducing in Lake Michigan and Lake Huron.

Bill Boda hits a home run during a pick up softball game at the Hannahville Reservation. When not playing ball Boda teaches at the Reservation School. And from what we hear, is a pretty good fisherman.

New Resource Program

A new program now exists for Native Americans who are interested in majoring in any of the fields of Natural Resources. Majors in Forestry, Soils, Water, Fisheries, Resource Management, Recreation, Paper and Pulp Science, and Wildlife are offered and interested degree seeking candidates are now being sought. In an effort to make the Natural Resources Career Education more relevant, seven new courses will be offered. Native American Philosophy and an introduction to Natural Resources which emphasizes tribal concerns will be offered during the Freshman year. Wisconsin Indian History, American Indian Economics and an internship in Natural resources will be offered during the sophmore year. During the junior year American Indian Law will be required and the study of tribal government will occur in the senior year. A six week summer camp at Clam Lake will be required following the sophomore year.

High school preparation should include an interest and ability in Biology, Mathematics, Physics, and Chemistry.

This program was established in July, 1976, when it was selected by the Fund for the Improvement of Postsecondary Education (DHEW) to address three separate but interrelated problems.

1. University level programs to prepare students in the various Natural Resources fields generally do not attract and retain any significant number of American Indians.

2. Planned and controlled development of natural resources is a critical national issue. American Indian Tribes hold vast reserves of natural resources, but are faced with the problems of contributing to the world's need for energy and materials while also maintaining a sound economic and ecological base for the future of the reservation and its people.

3. There are very few Native Americans with professional training in the fields of Natural Resources, which forces the tribes to rely on outsiders for expertise in solving environmental problems. Most non-Indian professionals on the campuses or in federal or state agencies lack a working knowledge or even awareness of Indian Culture, traditions, history and values. The limited technical assistance available to the tribes is thus often inappropriate or unsuitable to the reservation situation.

Federal financial support of the project during a three year period is intended to allow the university to develop approaches to these problems that will then become part of the institution's ongoing efforts to serve Indian people. The primary objectives of the project and the program activities are as follows:

To establish a natural resources program that will attract and retain until completion a significant number of Native American students. Academic and personal support services are provided through both group and individual activities.

--assistance with admissions, financial aids, housing, registration, and other enrollment processes.

--counseling and advising on personal concerns, career exploration, course of study, and adjustments to college.

--special sections in the Introduction to Natural Resources course and a credit seminar in Resource management on Indian Lands.

To provide technical assistance and related services to tribes in their management for reservation resources. University manpower and material resources are available at the request of tribal governments in various ways.

--individual students can investigate specific problems and suggest conclusions or solutions.

--students may be employed during the summer to work for the tribe on the reservation, on campus, or both, to work on tribal programs or projects.

To develop a relevant curriculum in Natural Resources and in other disciplines that will reflect Native American culture, concerns, values.

--courses are available in American Indian Art, literature, religious, history, law, governments, and social-cultural changes, within appropriate academic depts.

--courses in Native American environmental philosophies, tribal and reservation economics, and tribal-state-federal relations are directly related to the management of reservation resources.

For more information contact Gary Kmiecik, Coordinator, College of Natural Resources, Room 107, University of Wisconsin, Stevens Point, WI 54481, phone (715) 346-4478.

600 lbs. Dead Fish

ZEBA, MI--Six-hundred pounds of decomposed fish were pulled from Keweenaw Bay recently after the Department of Natural Resources recovered an abandoned 4½-inch gill net.

The Indian net-owned by James Emery of the Keweenaw Tribe was discovered off of the Whirl-i-gig Road about a mile into the bay by sportsfisherman Andrew Gautheir of Baraga.

DNR officer Ron Stiebe says he pulled the net filled with dead lake trout, whitefish, chubs and suckers from 160 feet of water.

The fish-ranging in size from one to three feet-were in all stages of decomposition, evidence that the net had been catching fish for some time, Stiebe said.

While unable to predict how long the net had been abandoned Stiebe said Gautheir had reportedly latched onto the net for the first time in June.

The net could have been trapping fish all winter, Stiebe said.

"The smell of the fish was overcoming," Stiebe said and it was difficult to count the number of fish on the net due to the white water created by the rotting meat.

Once recovered, the net was turned over to tribe members for disposal, Stiebe said.

The conservation officer said last week's incident is an example of why the state DNR supports a ban on the use of gill netting in general.

"Occasionally a net is lost and the fisherman does not report it," Steibe said.

The net continues to do "unselective" fishing until it is retrieved, he added.

"It's hard to regulate the fishing because we (DNR) have no control over the operation," Steibe said.

Fred Dakota, tribal chairman at Keweenaw Bay, said the tribe will initiate action to make it mandatory to report the loss of the nets in the future so they can be located and retrieved.

"It's easy to lose a net in rough water," Dakota said and many tribal members are "just learning to fish."

Dakota said he did not know where the fish recovered in the incident were disposed.

Suardini Accepts NMU Position

By John Hatch

MARQUETTE, MICH.--Rosemary Suardini, assistant to the Director of American Indian Programs at Northern Michigan University (NMU) for the past three years, has accepted the position of Director of Northern's American Indian Programs.

Mrs. Suardini, 25, is a Pit River Indian whose tribal roots are in Northern California. She was born in Port Huron, Michigan and attended high school in Flint, Michigan. In 1975 she received bachlor of science degree in home economic's from Northern Michigan University and is presently pursuing her masters degree in that field.

Mrs. Suardini replaces former director Robert Bailey who left NMU this spring to accept a position with the Michigan Department of Education as educational consultant.

While attending NMU, she was an active member of the University's Organization of North American Indian Students and a part time Women's Editor for the Nishnawbe News, a member of the National Indian Education Association and the Sigma Kappa Sorority.

Active in community affairs, she has been a member of the North Central Regional Advisory Committee, the U.P. Health Systems Agency and a board member of the U.P. Governing Board of the Health Systems Agency. She has also served as secretary on the NMU Human Rights Commission and the Michigan Three Fires Inter-collegiate council.

In 1976 she was awarded a certificate of Merit by the Michigan House of Representatives for her work with Michigan Representative Jackie Vaughn (D) on the Michigan Indian Tuition Waver bill.

The new director's responsibilities will include providing general orientation, guidance and advisory assistance to American Indian Students who attend NMU, assist the admissions office in recruitment of Indian students and provide advisory and administrative assistance to the Organization of North American Indian Students and the Nishnawbe News.

Rosemary Suardini

"The office of American Indian Programs," said Mrs. Suardini, "will continue to provide supportive services to Native American students of N.M.U. as well as encourage other Native Americans to consider educational opportunities beyond high school. I am looking forward to assisting students at NMU achieve their educational goals."

Mrs. Suardini lives in Marquette with her husband Anthony and son Dominic.

New Council Members

Lansing--The State Board of Education recently announced the appointment of 12 new members to the State Advisory Council for Vocational Education for 1979-80.

At the same time, the State Board said that it has reappointed 14 members to the advisory council which was created by Congress under provisions of the 1968 Vocational Education Amendments.

The State Advisory Council advises the State Board of Education and evaluates vocational education in the state. The appointments and reappointments are for one, two and three year terms.

Following are the appointments of new members on the advisory council:

One Year Term --- Ignacio Salazar, Detroit.

Two Year Terms --- Irma Parrish, Sault Ste. Marie and Barbara Currey, Grandville.

Three Year Terms --- Joseph Blanding, Detroit; James Rokusek, Ypsilanti; Susan Shepard, Charlevoix; Carole Stacy, Portage; Evelyn Crane, Detroit; Jon Schuster, Berrien Springs; Claudette D. Hill, Detroit; Mary Johnson, Detroit and Daniel Hoekenga, Birmingham.

Following are names of the members who are reappointed:

One Year Terms --- Donald Currey, Lansing; Gunder Myran, Ann Arbor; Phyllis Danielson, Grand Rapids; Wilber Bolden, Grand Rapids; Robert Berles, Lansing; Jane Kellogg, Charlotte; Glorea Cobbin, Detroit; Arthur Underwood, Lansing and David Hart, Detroit.

Two Year Terms --- Ross Wingler, Flint; Ethel Toepel, Detroit; Thomas Meravi, Marquette; Mary Dubois, Bay city and Freddie Rogers, Kalamazoo.

Historic Site

The Zeba Indian United Methodist Church and its camp meetings became an official historic site of Michigan recently, with the dedication of a plaque by the Michigan Historical Commission.

The dedication, climaxes several years of work by the North Central Jurisdiction of Archives and History of the United Methodist Church and Reverend Howard E. Shaffer, pastor of the church. Shaffer said, "I was really glad for the church because I think they (the congregation) deserve it. They've been through quite a lot over the years."

Much of the church's history and camp meetings' history has been lost over the years and that which survives is often conflicting. According to Rev. Shaffer, the most generally accepted history of the church and the camp meetings is that written on the plaque itself.

One side of the plaque details the history of the church. It says:

"Early Methodist missionaries came to Kewawenon from Sault Saint Marie by canoe, often a two week trip. Among them was John Sunday, a Chippewa, who arrived in 1832 to educate and Christianize his fellow Indians. John Clark came two years later and erected a school and mission house. By 1845 this mission consisted of a farm and a church with fifty-eight Indian and four white members. A second church, erected in 1850, was dedicated by John H. Pitezel, who served here from 1844 to 1847."

The other side deals with the history of the camp meetings. "Indians from far and near came here to attend the annual camp meeting which began in 1880. The present frame church, known now as the Zeba Indian Mission Church, was erected in 1888. Completely covered with hand-made wooden shingles, this structure has changed little since its construction. The Methodist minister of L'Anse serves the congregation. The Zeba Indian United Methodist Church, the successor of the 1832 Kewawenon mission, is an area landmark."

Tribal Attorney Files Suit Against SOS

SAULT, MICH. -- In yet another sidelight to the continued bickering over creation of an Indian reservation within city limits, Tribal Attorney Dan Green has filed a complaint with the secretary of state alleging irregularities in campaign finance reporting by the Save Our Sault (SOS) Committee.

Green contends the SOS committee, which opposes the proposed reservation or trust land within city limits, failed to file finance reports which are required of all committees who advertise on ballot issues.

The committee published advertisement supporting the two-mill vote to fund the legal fight which appeared on the April 2 ballot and was defeated by voters.

The law required both pre- and post-election campaign finance statements. Green's complaint alleges that the committee failed to file either statement.

The committee, while admitting they did not file the post election statement until July 27, more than three months late, says they did not spend more than $500 and filed the appropriate waiver statement in lieu of the pre-election form.

"The committee feels this action is harassment," said Marilyn Burton, spokesperson for the committee. "I'm sure SOS has been very effective--we must have been hitting paydirt in order for them to take such an action."

"We're familiar with Mr. Green's tactics," she said. "After all the Harger suit was brought against the city."

The Harger suit, brought by Green and the tribe against the city, alleged violation of the city charter in allocating funds to pay legal expenses incurred battling establishment of trust land within city limits. The suit was dismissed in 50th Circuit Court by Judge Nicholas J. Lambros in April.

Penalty for failure to file the proper forms is $10 for each day the forms are not filed or a maximum of $300.

Green said it was his belief that the county is entitled to the fine should the committee be found in error.

Webster Buell, director of the compliance and rules division of the secretary of state's office would not comment on the status of the complaint except to say that it was under investigation. Buell said failure to comply is a criminal misdemeanor with payment of fines as punishment.

"They have an attorney with unlimited funding and we have no attorney," Burton said. "There's no way to do something that's not on the up and up because we know we're going to be under scrutiny."

"The committee doesn't think the tribe has organized as a committee," she said. "They're not registered as a committee to advertise about a ballot issue."

SOS members have alleged the tribe did not file proper statements with the county clerk in complaince with campaign advertising laws.

Menominee History Published

MENOMINEE, MI -- Three years of research. Seven months on the road. The reading of 365 rolls of microfilm. Sifting through hundreds of books. Three years of writing.

Those are just some of the ingredients that went into the writing of "The Menominee Indians: A History." Authored by Dr. Patricia K. Ourada, 1020 9th Ave., the book is the first ever history of the Menominee Indians published by a historian.

Originally written as a doctrial dissertation, the historian said that she "intended (and hoped) from the beginning that it would be a book."

She began her project in 1968, having previously received a bachelor degree in history from the College of St. Catherine in St. Paul, Minn. and a master of arts degree from the University of Colorado in Boulder. To support her work, she was awarded a National Defense Educational Fellowship grant through the University of Oklahoma.

Then, the work began. Among other locations, Dr. Ourada said that she studied materials stored in the Federal Record Centers in Kansas City, Chicago, Ill., Suitland, Maryland and in the National Archives, Library of Congress and Indian Court of Claims in Washington, D.C.

"Nothing makes (the Indians) different from other people, the author stated, "except that their traditions are older, their attachment to the land is genuine, and their claims are very legal."

In her book, Dr. Ourada depicts the hard-fought efforts of the Menominee Indians to retain even a small portion of their original tribal land. The land, she notes, first had to be continually defended against the axel of Wisconsin lumbermen, then against the politicians of the federal and state governments. With the termination Decision of 1954 (this act signled out the Menominee tribe as one of about 10 in the country that would no longer have rights under previous treaties with the United States), the Menominee Indians reservation became Menominee County, Wis.

This act remained in effect for the tribe from 1961 to '73, when, after an exhausting campaign, tribal status was restored.

However, the events that preceded the restoration have caused the Menominees to have a general distrust of white people.

When completing her dissertation, Dr. Ourada visited the Menominee Indian tribe and talked to tribe members. One Indian, Atlee Dodge, read the manuscript and shared this information. According to Dr. Ourada, Dodge felt that the book was long overdue, and looked forward to seeing it published. Unfortunately, Dodge died this past winter just prior to the publication of the book.

"Having met them (the Menominees) and studied them, I am very sympathetic toward their cause," the author said. "The stereotypes of Indians are basically a myth. Most of their problems stem from the lack of job opportunities, not because they're Indian.

"There are five reservations in Idaho, and each has a different personality. Their personalities are based on resources, job opportunities and religious background," she continued.

Now, a professor of history at Boise State University, Dr. Ourada has put her concern for the Indians (Shoshoni-Paiut) at Ft. McDermott, Nev. in a land suit; working with a band of roving Delaware Indians in an attempt to gain federal recognition, and serving as a consultant with the Idaho Intertribal Policy Board.

And, she said, she has attempted to make people aware of how the Indian people's rights have been violated.

In explaining the dominant theme of her book, Dr. Ourada concludes by saying, "There has been a gross violation of Indian rights." By citing historical evidence, she proves her point excedingly well.

Indian Arlington Proposed

Detroit --A measure twice rejected by the Legislature which would allow access to a northeastern Michigan cemetery known as an "Indian Arlington" may finally be approved.

Sen. Jackie Vaughn, D-Detroit, received a unanimous go-ahead from the Senate appropriations Committee to build a road to the Onominese Indian Cemetery on the northern Lake Michigan shoreline.

The cemetery is the final resting ground of 500 Indians who died in combat from the War of 1812 to the Korean conflict of the 1950's.

Legislative committees rejected similar requests in 1975 and 1977, but Gov. William Milliken said he supports the new measure. The bill must first be approved in the full Senate and House.

"It has always been the tradition of Indians to honor their warriors," said Frederick Boyd, a Cree Indian leading the road-building effort.

Boyd said a small private road is not sufficient access to the overgrown plot. The public road would be built by the Leelanau County Road Commission with $40,000 from the state.

Vaughn, a supporter of a bill which last year provided free tuition for Indian education, said he will also ask for funds to restore the cemetery, where there have been no burials in 25 years.

"We spend millions of dollars on other things and the cemetery money is something that is truly worthwhile for a neglected group of Americans," Vaughn said.

Features

The Man To Send Rain Clouds

They found him under a big cottonwood tree. His Levi jacket and pants were faded light-blue so that he had been easy to find. The big cottonwood tree stood apart from a small grove of winter-bare cottonwoods which grew in the wide, sandy arroyo. He had been dead for a day or more, and the sheep had wandered and scattered up and down the arroyo. Leon and his brother-in-law, Ken gathered the sheep and left them in the pen at the sheep camp before they returned to the cottonwood tree. Leon waited under the tree while Ken drove the truck through the deep sand to the edge of the arroyo. He squinted up at the sun and unzipped his jacket-it sure was hot for this time of year. But high and northwest the blue mountains were still deep in snow. Ken came sliding down the low, crumbling bank about fifty years down, and he was bringing the red blanket.

Before they wrapped the old man, Leon took a piece of string out of his pocket and tied a small gray feather in the old man's long white hair. Ken gave him the paint. Across the brown wrinkled forehead he drew a streak of white and along the high cheekbones he drew a strip of blue paint. He paused and watched Ken throw pinches of corn meal and pollen into the wind that fluttered the small gray feather.

Then Leon painted with yellow under the old man's broad nose, and finally, when he had painted green across the chin, he smiled.

"Send us rain clouds, Grandfather." They laid the bundle in the back of the pickup and covered it with a heavy tarp before they started back to the pueblo.

They turned off the highway onto the sandy pueblo road. Not long after they passed the store and post office they saw Father Paul's car coming toward them. When he recognized their faces he slowed his car and waved them to stop. The young priest rolled down the car window.

"Did you find old Teofilo?" he asked loudly.

Leon stopped the truck. "Good morning, Father. We were just out to the sheep camp. Everything is O.K. now."

"Thank God for that. Teofilo is a very old man. You really shouldn't allow him to stay at the sheep camp alone."

"No, he won't do that anymore now."

"Well, I'm glad you understand. I hope I'll be seeing you at Mass this week-we missed you last Sunday. See if you can get old Teofilo to come with you." The priest smiled and waved at them as they drove away.

TWO

Louise and Teresa were waiting. The table was set for lunch, and the coffee was boiling on the black iron stove. Leon looked at Louise and then at Teresa.

"We found him under a cottonwood tree in the big arroyo near the sheep camp. I guess he sat down to rest in the shade and never got up again." Leon walked toward the old man's bed. The red plaid shawl had been shaken and spread carefully over the bed, and a new brown flannel shirt and pair of stiff new Levi's were arranged neatly beside the pillow. Louise held the screen door open whil Leon and Ken carried in the red blanket. He looked small and shriveled, and after they dressed him in the new shirt and pants he seemed more shrunken.

It was noontime now because the church rang the Angelus. They ate the beans with hot bread, and nobody said anything until after Teresa poured the coffee.

Ken stood up and put on his jacket. "I'll see about the gravediggers. Only the top layer of soil is frozen. I think it can be ready before dark."

Leon nodded his head and finished his coffee. After Ken had been gone for awhile, the neighbors and clanspeople came quietly to embrace Teofilo's family and to leave food on the table because the gravediggers would come to eat when they were finished.

THREE

The sky in the west was full of pale-yellow light. Louise stood outside with her hands in the pockets of Leon's green army jacket that was too big for her. The funeral was over, and the old men had taken their candles and medicine bags and were gone. She waited until the body was laid into the pickup before she said anything to Leon. She touched his arm, and he noticed that her hands were still dusty from the corn meal that she had sprinkled around the old man. When she spoke, Leon could not hear her.

"What did you say? I didn't hear you."

"I said that I had been thinking about something."

"About what?"

"About the priest sprinkling holy water for Grandpa. So he won't be thirsty."

Leon stared at the new moccasins that Teofilo had made for the ceremonial dances in the summer. They were nearly hidden by the red blanket. It was getting colder, and the wind pushed gray dust down the narrow pueblo road. The sun was approaching the long mesa where it disappeared during the winter. Louise stood there shivering and watching his face. Then he zipped up his jacket and opened the truck door. "I'll see if he's there."

FOUR

Ken stopped the pickup at the church, and Leon got out; and then Ken drove down the hill to the graveyard where the people were waiting. Leon knocked at the old carved door with its symbols of the Lamb. While he waited he looked up at the twin bells from the king of Spain with the last sunlight pouring around them in their tower.

The priest opened the door and smiled when he saw who it was. "Come in! What brings you here this evening?"

The priest walked toward the kitchen, and Leon stood with his cap in his hand, playing with the earflaps and examining the living room--the brown sofa, the green armchair, and the brass lamp that hung down from the ceiling by links of chain. The priest dragged a chair out of the kitchen and offered it to Leon.

"No thank you, Father. I only came to ask you if you would bring your holy water to the graveyard."

The priest turned away from Leon and looked out the window at the patio full of shadows and the dining-room windows of the nuns' cloister across the patio. The curtains were heavy, and the light from within faintly pentrated; it was impossible to see the nuns inside eating supper. "Why didn't you tell me he was dead? I could have brought the Last Rites anyway."

Leon smiled. "It wasn't necessary, Father."

The priest looked down at his scuffed loafers and the worn hem of his cassock. "For a Christian burial it was necessary."

His voice was distant, and Leon thought that his blue eyes looked tired.

"It's O.K. Father, we just want him to have plenty of water."

The priest sank down into the green chair and picked up a glossy missionary magazine. He turned the colored pages full of lepers and pagans without looking at them.

"You know I can't do that, Leon. There should have been the Last Rites and a funeral Mass at the very least."

Leon put on his green cap and pulled the flaps down over his ears. "It's getting late, Father. I've got to go."

When Leon opened the door Father Paul stood up and said, "Wait." He left the room and came back wearing a long brown overcoat. He followed Leon out the door and across the dim churchyard to the adobe steps in front of the church. They both stooped to fit through the low abode entrance. And when they started down the hill to the grave-yard only half of the sun was visible above the mesa.

The priest approached the grave slowly, wondering how they had managed to dig into the frozen ground; and then he remembered that this was New Mexico, and saw the pile of cold loose sand beside the hole. The people stood close to each other with little clouds of steam puffing from their faces. The priest looked at them and saw a pile of jackets, gloves, and scarves in the yellow, dry tumbleweeds that grew in the graveyard. He looked at the red blanket, not sure that Teofilo was so small, wondering if it wasn't some perverse Indian trick-something they did in March to ensure a good harvest--wondering if maybe old Teofilo was actually at the sheep camp corraling the sheep for the night. But there he was, facing into a cold dry wind and squinting at the last sunlight, ready to bury a red wool blanket while the faces of his parishioners were in shadow with the last warmth of the sun on their backs.

His fingers were stiff, and it took him a long time to twist the lid off the holy water. Drops of water fell on the red blanket and soaked into dark icy spots. He sprinkled the grave and the water disappeared almost before it touched the dim, cold sand; it reminded him of something--he tried to remember what it was, because he thought if he could remember he might understand this. He sprinkled more water; he shook the container until it was empty, and the water fell through the light from sundown like August rain that fell while the sun was still shining, almost evaporating before it touched the wilted squash flowers.

The wind pulled at the priest's brown Franciscan robe and swirled away the corn meal and pollen that had been sprinkled on the blanket. They lowered the bundle into the ground, and they didn't bother to untie the stiff pieces of new rope that were tied around the ends of the blanket. The sun was gone, and over on the highway the eastbound lane was full of headlights. The priest walked away slowly. Leon watched him climb the hill, and when he disappeared within the tall, thick walls, Leon turned to look up at the high blue mountains in the deep snow that reflected a faint red light from the west. He felt good because it was finished, and he was happy about the sprinkling of the holy water; now the old man could send them big thunderclouds for sure.

Recipes For The Family

BROILED RAINBOW TROUT
(Makes 6 Servings)

6 (½ lb.) rainbow trout, cleaned
3 tablespoons butter
½ teaspoon salt
1/8 teaspoon fresh ground pepper
¼ cup minced parsley

Rub each fish well with butter. Broil for 4 to 5 minutes on a side. Baste with the drippings, season with salt and pepper, and top with minced parsley.

DEEP DISH APPLE CRISP

Peel and slice firm, tart apples, put slices in large pie plate until full. Topping: Beat two eggs and 1 cup sugar together, add 2 tbsp. melted butter. Beat well. Fold in 1 cup sifted flour, with 1 tsp. baking powder and ½ tsp. salt. Add 1 tsp. baking powder and ½ tsp. salt. Add 1 tsp. vanilla. Spread mixture over apples and bake 350 degrees until the apples are done and top crisp. 45 minutes.

FRIED RAINBOW TROUT
(Makes 6 Servings)

6 (½ lb.) rainbow trout, cleaned
3 eggs, lightly beaten
2 cups corn meal
1 teaspoon salt
1/8 teaspoon fresh ground pepper
1/3 cup cooking oil

1. Dip the trout into the beaten eggs, then in the corn meal, which has been mixed with the salt and pepper. Be sure that each fish is lightly coated with the seasoned meal.

2. Heat the oil in a large skillet until a drop of water will sizzle. Fry the fish for 4 to 5 minutes on a side.

SPRING SOUP

1 med. onion
1 med. potato
3/4 tsp. salt
1 can 6 oz. tomato paste
1½ cups chicken broth
1 cup water cress firmly packed
1 slice carrot
3 cups water
2 tbsp. raw rice

Cook onion slowly in butter until delicately browned. Add everything but water cress. Simmer, stirring occasionally, for 45 minutes. Add water cress and boil 5 minutes longer. A piece of water cress makes a nice garnish.

SALT RISING BREAD

Sponge:
1 cup milk
2 tablespoons cornmeal
2nd Sponge:
1 cup lukewarm water
1 tablespoon sugar
2 cups sifted flour
Dough: 2¼ cups sifted flour
1 teaspoon salt
2 tablespoons sugar
pinch salt
2 tablespoons shortening

Scald milk, cool, add cornmeal, salt, sugar. Pour into bowl, cover, put in warm place. Let stand 6 hours or so until gas bubbles cover dough. Then add second sponge. Mix again. Cover and place in pan of water 120 degrees. Let rise until light. Then add remaining flour until stiff enough to knead. Knead for 15 minutes. Shape into loaves. Place in greased pan. Brush tops with melted butter or shortening. Cover and let stand until more than doubled in size. Bake 375 degrees for ten minutes, lower heat to 350 degrees and bake 25 or 30 minutes longer.

HONEY TAPIOCA PUDDING
(Makes 6 Servings)

½ cup tapioca
½ cup water
¼ cup corn meal
3½ cups milk
2/3 cup honey
¼ teaspoon ginger
¼ teaspoon nutmeg
¼ teaspoon cinnamon
¼ teaspoon salt
1 tablespoon butter
2 eggs, lightly beaten

1. Soak the tapioca in the water for 1 hour. Then mix in the corn meal.
2. Combine the milk and honey, and blend the spices and salt with the butter.
3. Place the tapioca and corn meal, milk and honey, seasonings and butter in the top of a double boiler, and cook, stirring, for about 45 minutes or until the tapioca is transparent and tender.
4. Blend a little of the hot mixture into the eggs, then stir the eggs into the tapioca.
5. Pour into a buttered 1½-quart baking dish, set in a pan of water, and bake in a slow oven, 300 degrees, for 1 hour. Cool to room temperature, then chill and serve.

CHIPPEWA BANNOCK
(Makes 6 Servings)

2 cups flour
½ teaspoon salt
1 teaspoon baking powder
5 tablespoons bacon drippings
3/4 cup water
¼ cooking oil

1. Sift together the dry ingredients, then mix in the bacon drippings and water.

2. Heat the oil in a large, heavy skillet until a drop of water sizzles. Drop the batter from a teaspoon, flatten into cakes, and cook 3 to 5 minutes on a side or until browned. Serve hot or cold.

BAKED CARROTS
(Makes 4-6 Servings)

8 medium carrots
2 tablespoons butter or margarine
¼ teaspoon salt
1/8 teaspoon fresh ground pepper

1. Remove carrot tops. Wash carrots well but do not peel.
2. Parboil for 20 minutes or until a fork will just pierce them. Drain well.

3. Place carrots in an 8" x 8" x 2" baking dish, dot with butter, season with salt and pepper, and cover with aluminum foil. Bake in a moderate oven, 350 degrees, for 1 hour. Turn carrots once during baking and baste with the pan drippings.

The San Francisco Indians

The Chief and a couple of members of his tribe went to the American Indian Center at Mission and 16th. They had walked all the way from their street. A lock hung on the door of the Center, and they stood by the door wondering whether they should go back, call somebody up, or wait around.

"I wonder where they're all at," one of them said.

"Maybe it's a day off or something," another offered.

The Chief pushed against the door again and searched for a notice or something. He read the "F... FBIs" scribble again and felt sad. "I guess there isn't going to be anybody here," he said and pulled his blanket tighter to ward off the cold. He motioned to the others and they began to leave. "We'll come back later," the Chief said.

At that moment a man walked around the corner and looked up at the pastic sign reading American Indian Center.

One of the Chief's companions called, "Hey, Chief Black Bear." The Chief and the others stopped and watched the man.

The man was around seventy years old. His gray suit was wrinkled and his shoes were scuffed. He looked at the door with the lock and then stepped back into the street. He held a grip bag in his hand.

"Hey, there's an Indian," one of the tribal members said. He smiled happily.

"Yes, there's an Indian," Chief Black Bear said. He straightened up and walked toward the Indian. The Indian man watched them approach.

"Hello," the Chief said. He offered a handshake.

"Hello," the Indian said, shaking hands lightly. He was nervous, and he looked at the pavement and then at the young man with the blanket and beads before him. The others, both young men also, stood to one side. They were not dressed in Indian attire as their chief was.

The Chief and his companions noticed that the Indian was very tired. They felt his tiredness and his age. The Chief said, "We want to invite you to our home. It is not far from here."

"Yes," the Indian said. "But first, I have to find out where all the Indians go. Is this where all the Indians go?" indicating the locked-up Center.

"Yes," Chief Black Bear said. "They come here, but not all of them. They're all over the city. Some are up on the street."

"Yes, Indians are everywhere," the Indian said.

"Come with us, and you can come back later when you have eaten and rested."

The Indian thought about this for awhile. He didn't know where to go. He had come this far, and he didn't know where to go.

"I came to look for my grandchild. She came to go to school in Oakland, to learn about business work, months ago. She wrote to tell us she was O.K. But we got letters from the school saying that she was not going anymore, and then she stopped writing. I asked the government, but they don't know about her anymore. I came to see her, to find her, but I haven't found her. Someone said she came to San Francisco. That's why I came to where the Indians come. Maybe somebody knows her and where she lives."

The Chief and his tribe were saddened by the old man's tale. They wanted to comfort him somehow. "There are Indians on our street," the youthful Chief said. "Maybe they will know."

The Indian and Chief Black Bear and his tribe walked through gray streets busy with traffic. Some people stared at them, and some didn't. They walked up

POTAWATOMI WARRIOR

and down hills. The walking reminded the Indian of the hills and mesas at home. He couldn't see much except buildings and traffic and Chinamen hurrying to some place. Once in a while he could see the ocean to the west. He wanted to ask questions of the young men, but they were intent in their walking and were quiet.

Haight Street was crowded as usual. The Indian saw that some people were just sitting, some were walking around or driving past. He wondered if it was Sunday or a day off. There were a few dressed like the young men he walked with. Chief Black Bear and his companions called greetings to the people they met. They walked into a building and up some stairs and entered a room.

"You are welcome here," Chief Black Bear said. He pointed to a small cot. "You can sit down there and sleep there, too." The other two left the room.

The Indian sat down, and he wondered if he would find his grandchild here.

There was fast music coming from somewhere behind the walls, and muffled sounds came from the Chief's home. The Chief offered him a boloney sandwich and a bottle of wine.

"I'll see if I can find some Indian kids," Chief Black Bear said, and left.

After he had finished eating, the Indian lay down and closed his eyes. He was very tired. He had almost fallen asleep when a girls voice called, "Chief." He came fully awake to face a girl with blond hair, wearing a colored band around her head.

"Hi," she said. "I'm looking for Chief Black Bear. I heard he brought an Indian back." She was smiling.

"Hello," the Indian sat up.

They watched each other. "We have some peyote from Mexico," the girl said. She brought a large coffee can filled with some of the dried buttons. "We have some songs," she said and showed him some records of Indian chants. "This will be the first time, and we wanted someone who knows how to show us." The girl fingered her beads.

The Indian had never seen peyote before, but he had heard songs and prayers for the cermonials. Maybe it will be O.K., he thought, but he was doubtful. He didn't know the labels on the records, but he thought the chants were not what they would need.

"We want it to be good," the girl said. She felt some of the old man's tiredness too, and his searching and sadness, even without his telling her. She reached out and touched him.

The Chief came back. "There are no Indians around," he said.

The Indian thought, maybe they have all left for their homes. He looked about the room and wondered if he should leave too. Yes, maybe he should, he thought. But he had come this far, to some place, he was tired, he had seen glimpses of the ocean he had heard about, he had not found his grandchild, and he did not really know where else to look. He had come to look for her because the girl's parents had not. They said, she'll be all right, she's grown up, our people are going some place every day, there are Indians all over the place, she'll be O.K. And that's why he had come.

The People were going all over the world. Indians were everywhere. He had met some at bus stations in Arizona and California. They stood around looking into jukeboxes, magazines in their hands, and getting on and off the buses. And he had met these San Francisco Indians. He looked over at the Chief and the girl who sat on the floor opposite him. They smiled at him.

"I think I'll go now," he said. And he got up to get his bag. "Thank you for your food and wine."

"Wait," Chief Black Bear said. The girl looked worried. And they both looked as if they would grab and hold the Indian. "Won't you stay tonight? We want you to be with us. We have all the things ready," the Chief said.

The Indian looked at the coffee can. "I don't know anything about the peyote stuff. I have heard the songs and prayers, but I think you need more than that. I think I will go," he said.

"But your granddaughter, aren't you going to wait and see if you can find somebody who knows where she is?" Chief Black Bear asked.

"I came to look for my grandchild, but I haven't been able to find her. I am getting to be an old man, and I am tired, and I should be home. My grandchild will be all right, I think. Indians are everywhere."

The Chief and the girl watch helplessly as the Indian left. When he got down to the street, he called a cab from a bar. The cab drove him to the bus station.

As the bus went south toward Palo Alto, the day was getting dark. He thought of a scene a long time back. My prayers were for rain. Pray for rain, my mother said. The "koshare" were going to the east. They were going home. Let us go home, brothers, they sang. I watched them with my prayers.

Editors Note: When a few years ago the Kiowa Indian, N. Scott Momoday, was awarded the Pulitzer Prize for his novel, "House Made of Dawn," it seemed as though contemporary American Indian authors were finally going to receive the exposure and recognition that had long eluded them. In fact, more and more Indian poets are now beginning to see their works in print, but contemporary fiction by American Indians is still a rarity.

The two stories "The Man to Send Rain Clouds" by Leslie Silko (Laguna Pueblo) and "The San Francisco Indians" by Simon J. Ortiz (Acoma Pueblo) are fine examples of American Indian fiction. It is our hope that the stories will be enjoyed by our readers and will encourage other Indian authors to set down on paper, no matter what the problems of language, their thoughts, desires and memories. It is our conviction that what is going on in the minds and hearts of American Indians today can best and should only be told by Indians themselves.

If you are, or know someone who is, an author of contemporary Indian short stories, please drop us a line. We are willing to pay.
(For further information contact:)

John Hatch
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Poetry

Indian Boys Return

The Indian boys return to the Territory
After schooling at Hampton Roads
They look out of the window
Of the Missouri Pacific train
That is taking them back
And ask each other if the chiefs
Are still as important as they used to be
And agree that the medicine man
And some of the old women
Surely can heal the sick
But wonder of they know as much
As the white man's doctors
And they argue over whether
Owls and turkey buzzards are really witches
They look forward to the tribal dances
And say they will go stamping with the big drum
Laughing, they talk of refreshing themselves
With the drink, Saf-gi, made of crushed corn and water
Then they get off the train at Sadalia and Topeka
Soon they will be out hunting for game
They do not know it yet but the buffalo are gone
But everything else is as they remember it
Only they have changed a little
Enough to make them wonder
If owls and turkey buzzards are really witches
But they do not doubt the existence of witches
And evil wizards, too,
Having been out in the larger society
Which sought to make them disappear
As if by magic
So they would never go stamping again
To the sound of the big drum
Nor be revived by the drunk, Saf-gi,
When great thirst was upon them
In their fondly remembered
But half-forgotten villages.

Leo Schneiderman

An Indian In The City

As he walks beside the multitudes
on the cement streets of the city
And takes his place in the ebb and flow
of life's stream of humanity,
He wears no eagle feathers, no moccasins
nor buckskin clothing
But he knows who he is-for the blood
that pulses through his veins
Tells him-he is an Indian.
Brown as the hazelnut is brown
so, too, he is brown.
Bronzed and hardened by the suns of his ancestors
he is today
A living monument to his people
among the races of mankind.
Straight as the tallest pine he stands,
permeated with pride and dignity,
A reminder of yesterday-but a part of today.
His placid eyes are as dark as the deepness
of a winter sky.
And his serious face is framed by hair
of darkest sheens;
Both only serve to hide his soaring thoughts
that often leave the city noises
To roam to far off glens and shaded streams
and there he thinks of quiet things,
As he sets his inner watch - with peaceful solitude.
From his mother, the earth, he draws a strength
that fills his body
And makes him as strong as the strongest wood
with roots tapped deep into her heart
So that at the changing of the seasons he make take
from her breast
The vibrations of her natural moods
to set his own life aplumb
And in the maze of urban life - he survives.
From his father, the sky, he accepts the life-giving radiance
of the city sun
That sets his searching heart beating to the tune
of ancient drums
And leaves him with the knowledge that the secret
of his inner calm and quiet strength
Is a legacy from his father that must be passed on
to his children and to his grand-children;
And filled with this purpose of life, he walks tall
and is counted - and Indian in the city.

Cecilia Svinth Carpenter,

My Heart is Red

My heart will always be Red
My Indian culture will never be dead.
I will always keep my head up
and the Indian way I'll always love.
I will keep my values and beliefs
And from the reservation I'll never leave.

I enjoy the beautiful arts of beadwork
And I make my looms from tree bark.
My heart cried over Wounded Knee
Because the Indian people want to be free.
But some are locked in jails
Yet they keep strong and their nerves-
-as tough as nails.

Let's hope we can live in peace
on our lands
While our people give a helping hand.
We can still live and not play dead
While our hearts stay strong and
Red!

Running Bear Cronick

A Man Called Medicine Arrow

He might have been greater
Than Black Hawk, the Uniter
Because his magic arrows brought together
The Sioux, Cheyenne, and Pawnees
Who clamored for his life-saving darts
Which could stop bullets
And dissolve the toxins of disease
Any brave who carried the winged reed
Was beyond the reach of the Evil One
With his bad medicine
And his army of invisible demons.
Believing in the man called Medicine Arrow
The tribesmen of the plains
Could have rallied behind the great wizard
And struck a mighty blow against their foes
But the arrow maker began to trade
His enchanted missiles for Indian ponies
And each pony for a gallon of bad whiskey
Until Medicine Arrow had destroyed himself
By then the magic had departed
And broken arrows littered the praire
Do not think, however, they were hollow reeds--
For a moment the invisible bow was drawn
And defiance taut against the string
But the hand relaxed, the hand relaxed
And the good medicine ran out
Silently into the tongue river.

Leo Schneiderman

Sault Publishes Fishing Regulations

The following rules and regulations are hereby promulgated by the Board of Directors of the Sault Ste. Marie Tribe of Chippewa Indians pursuant to the powers contained in Article VII (j) of the Tribal Constitution. They apply to all fishing activity of Tribal members in the waters adjoining the land ceded by the Treaty of 1836.

(1) The intent of these rules and regulations is to insure that the people of the Sault Tribe will be able, in perpetuity, to continue to fish in the waters of the Great Lakes under the rights retained by the Treaty of Washington in 1836.

(2) These rules and regulations shall apply exclusively to all members of the Sault Tribe.

(3) (a) Members of the Sault Tribe, fishing for pleasure or subsistence with hook and line, spear, or a single net not in excess of 300 feet length (except as in Rule 10 b) need not comply with the requirements of Sections (4) and (8) of these rules.

(4) Any member of the Sault Tribe who fishes commercially that is, catches fish for sale to others, or who uses equipment in excess of that provided in Section (3), is required to have a valid license issued pursuant to these Rules in order to receive the protection and benefits of the Tribal right to fish under the Treaty for Washington.

(5) Commercial fishing licenses shall be issued as directed by the Board of Directors and records shall maintained as to such issuance.

(6) License applications shall provide on their face, the maximum amount of and type of equipment that may be used by the licensee.

(7) All equipment used shall be clearly marked to indicate the following:

(a) That the equipment or gear is used pursuant to a license granted by the Sault Tribe.

(b) The license number of the owner or user of the equipment.

(c) Subsistence fishermen will identify their nets with their Tribal I.D. number; such as: S.T. #———— (Durant Census Roll No.).

(8) (a) All catches shall be reported each month to the Board of Directors on forms provided by them; and the month's catch shall be reported by the 15th of the month following the reporting period, which is from the first of the month to the end of the month. Reports MUST BE SUBMITTED whether you are fishing or not. These reports will be kept confidential

(b) If catch reports are not submitted for two consecutive months, a fine of $100 may be assessed. No license renewal shall be granted to any fisherman whose reports are not up to date. This is in addition to any other penalty which may be imposed.

(9) Any license issued by the Sault Tribe shall be valid for not more than one year and shall expire on January 31 of each year.

(10) (a) No member of the Sault Tribe shall be permitted to fish with a net within the one-half mile of the mouth of any river, designated spawning.

(b) Gill net fishing in St. Mary's River system is limited to 200 feet in length with nets set no earlier than two hours before sunset and lifted no later than two hours after sunrise, weather permitting. The St. Mary's River system extends from Brush Point to Frying Pan Island and includes Lake Goerge and Little Lake George.

(10) (c) The following area shall be open to fishing by Tribal members subject to the limitations set forth here in, effective Midnight, July 25, 1979.

That part of Lake Michigan lying South and East of a line drawn from the Village of Good Hart, Emmett County, Michigan to the Northernmost point of North Manitou Island, and then to the Northernmost point of Washington Island, Wisconsin.

(1) Net fishing for Whitefish and Chubs only is permitted Mesh size for Whitefish shall be 4½ inches or larger until September 25th, thereafter, it shall be 5½ inch. Mesh size for Chubs shall be 2½ inches or larger. Nets shall not be set in water shallower than 72 feet in depth.

(2) Target fishing for Lake Trout is not permitted. Any fisherman whose catch on any lift is 25% or more Lake Trout by weight shall remove his nets from that area for a period of fifteen (15) days, upon order of a Tribal Conservation Officer.

(3) Little Traverse Bay East of a line from Nine Mile Point to Seven Mile Point and Grand Traverse Bay South of the 45th perallel, shall be closed to all commercial and subsistance fishing.

(4) All catch of tribal fisherman shall be subject to inspection by State, Tribal or Federal enforcement officers in this area.

(11) (a) There shall be NO FISHING during the spawning season for Whitefish and Lake Trout from November 15-30.

(12) Any dead fish caught incidentally in commercial gear may be retained; live game species shall be returned to the water. The following species are considered game fish:

(a) Brown Trout
(c) Brook Trout
(c) Rainbow Trout
(d) Atlantic Salmon
(e) Coho Salmon
(f) Chinook Salmon

(13) No method of taking fish, other than that stated on the license application shall be used.

(14) The maximum amount of net to be used per boat is 24,000 feet of large mesh and 24,000 feet of small mesh; also impoundment gear may be used under any license.

(15) Members, while fishing on the water under Treaty Rights, shall not employ or accept the assistance of persons not entitled to exercise fishing rights under the Treaty of 1836. This includes all non-Indian and non-Indian spouses. A license holder shall not engage in Treaty fishing activity in the employment of non-Indians.

(16) (a) Any member of the Sault Tribe, while engaged in sport or subsistence fishing shall have in his/her possession a valid Tribal membership card.

(b) Any commercial license holder of the Sault Tribe shall have in his/her possession while engaged in commercial fishing, a valid B.I.A. countersigned identification card designating him/her as a holder of a Sault Tribe commercial license. The card shall remain the property of the Tribe and shall be returned, if ordered, upon conviction of a violation of these rules.

(c) A child of a licensed Tribal member, 16 years of age or under, may assist his/her parents in fishing without obtaining a Tribal Helper's license.

(d) Tribal commercial and helper's license shall be issued only to persons 18 years of age or older. Persons 16-18 years of age shall obtain a license only with the signed permission of their parent or guardian and the approval of the Tribal Board of Directors.

(17) (a) Any member holding a commercial fishing license from the Board of Directors must subject his catch to biological sampling as directed by the Board of Directors. Through interpretation and analysis of this biological data, annual production quotas may be set by the Board.

(b) The Tribe requires, as a condition of obtaining a commercial fishing license, that the applicant execute a release to the Tribe of all information including, but not limited to, wholesale fish buyer's reports pertaining to him which are in the possession of the Michigan Department of Natural Resources.

(18) (a) A violation of these rules by a licensee may subject such persons to the following measures by the Tribal Judge:

(1) For the first offense, suspension of the license and/or payment of a fine not exceeding $250.

(2) For the second and subsequent offenses, revocation of the license or suspension and a fine not exceeding $500.

(b) Any member who engages in commercial fishing without obtaining a Tribal commercial fishing license, as provided in these Rules, shall be subject to a fine of not less than $100 and no more than $200.

(c) Any commercial fisherman who employs or accepts the assistance of a non-licensed Tribal member shall be guilty of a violation of these rules.

(19) Any member accused of a violation of these rules shall be so informed in writing. Such notice shall also contain a date set for a hearing on the matter to be held within 20 days of the notice.

(20) At the hearing, the alleged violator shall have the opportunity to respond to the charges, to be represented by an attorney at his/her own expense and to have witnesses appear on his/her behalf.

(21) The holder of the license may be punished as provided in Section (18-20) by the court upon finding clear and convincing proof of a violation.

(22) The helper of employee shall fish only in the presence of his employer, except in exceptional circumstances of a temporary nature which prevent the employer from fishing. The word "Employer" as used in this section shall mean either of two partners; if the partners are identified on the Tribal fishing license application as co-operators of the licensed boat.

(23) The license fee for Tribal commercial fishing licenses shall be as follows:

(a) A flat fee of $50 shall be charged for issuance of a Tribal license to work as a helper or employee on a boat operated by licensed commercial Treaty fisherman. Provided that a licensed commercial fisherman who has purchased a helper's license for his employee may, upon surrender of the unexpired license, designate another member to receive such a license in his place for the remainder of the term of the license, without payment of any additional fee.

(b) A minimum fee of $100 shall be charged for a commercial license for a fisherman fishing on his/her own behalf without a boat or with a boat not exceeding 20 feet in length.

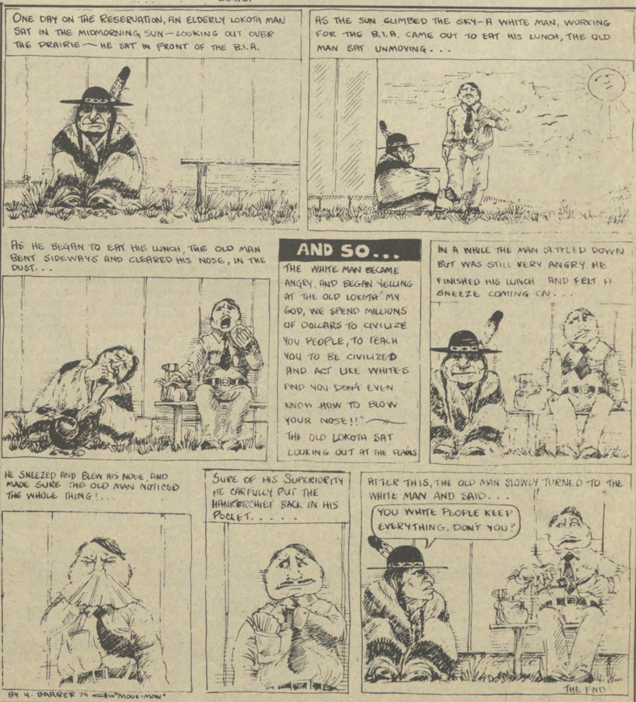
(c) A fee of $200 shall be charged for a commercial license for a fisherman fishing with a boat 20-40 feet in length.

(d) A fee of $300 shall be charged for a commercial license for a fisherman fishing with a boat in excess of 40 feet.

(e) The fishing license application shall designate which type of license a fisherman is issued, and shall designate the boat which he/she is entitled to operate; provided that a license issued under Section (23) (c) or (d) shall also entitle the licensee to operate a boat of 20 feet or less.

(f) Fishing with a boat not identified in the fishing application shall constitute a violation of these rules.

(24) These Rules shall be in effect 10 days after approval by the Department of the Interior.



The Swing On Pictured Rocks

A TRADITION OF THE OJIBWA

There was an old hag of a woman living with her daughter-in-law, and son, and a little orphan boy, whom she was bringing up. When her son came home from hunting, it was his cutom to bring his wife the moose's lip, the kidney of the bear, or some other choice bits of different animals. These she would cook crisp, so as to make a sound with her teeth in eating them. This kind attention of the husband to his wife at last excited the envy of the old woman. She wished to have the same luxuries, and in order to get them she finally resolved to make way with her son's wife. One day, she asked her to leave the infant son to the care of the orphan boy, and come out and swing with her. She took her to the shore of a lake, where there was a high range of rocks overhanging the water. Upon the top of this rock, she erected a swing. She then undressed, and fastened a piece of leather around her body, and commenced swinging, going over the precepice at every swing. She continued it but a short time, when she told her daughter-in-law to do the same. The daughter-in-law obeyed. She undressed, and tying the leather string as she was directed, began swinging. When the swing had got in full motion and well going, so that it went clear beyond the precipice at every swing, the old woman cut the cords and let her daughter-in-law drop into the lake.

She then put on her daughter-in-laws clothing, and thus disguised went home in the dusk of the evening and counterfeited her appearance and duties. She found the child crying, and gave it the breast, but it would not draw. The orphan boy asked it where it's mother was. She answered, "She is still swinging." He said, "I shall go and look for her," "No!" said she, "you must not - what should you go for?"

When the husband came in, in the evening, he gave the coveted morsel to his supposed wife. He missed his mother, but said nothing. She eagerly ate the dainty, and tried to keep the child still. The husband looked rather astonished to see his wife studiously averting her face, and asked her why the child cried so. She said, she did not know--that it would not draw.

In the meantime, the orphan boy went to the lake shores, and found no one. He mentioned his suspicions, and while the old woman was out getting wood, he told the son all he had heard or seen. The man then painted his face black, and placed his spear upside down in the earth, and requested the Great Spirit to send lightning, thunder, and rain, in the hope that the body of his wife might arise from the water. He then began to fast, and told the boy to take the child and play on the lake shore.

We must not go back to the swing. After the wife had plunged into the lake, she found herself taken hold of by a water-tiger, whose tail twisted itself around her body, and drew her to the bottom. There she found a fine lodge, and all things ready for her reception, and she became the wife of the water-tiger. While the children were playing along the shore, and the boy was casting pebbles into the lake, he saw a gull coming from its center and flying towards the shore, and when on shore, the bird immediately assumed the human shape. When he looked again, he recognized the lost mother. She had a leather belt around her loins, and another belt of white metal which was, in reality, the tail of the water-tiger, her husband. She suckled the babe, and said to the boy - "Come here with him, whenever he cries, and I will nurse him."

The boy carried the child home, and told these things to the father. When the child again cried, the father went also with the boy to the lake shore, and hid himself in a clump of trees. Soon the appearance of a gull was seen, with a long, shining belt, or chain, and as soon as it came to the shore, it assumed the mothers shape and she began to nurse the child. The husband had brought along his spear, and seeing the shining chain, he boldly struck it and broke the links apart. He then took his wife and child home with the orphan boy. When they entered the lodge, the old woman looked up, but it was a look of despair; she instantly dropped her head. A rustling was heard in the lodge, and the next moment she leaped up and flew out of the lodge, and was never heard of again.

Around The Nation

Settlement Dissatisfies Sioux

FORT LARAMIE, WYO. Camped in a field across the North Platte River from historic Fort Laramie, 150 Sioux tribal leaders are demanding White House and Justice Department representatives meet with them to discuss their claim to 7.3 million acres in South Dakota's Black Hills.

An aide to Sen. George McGovern, D-S.D. was the only federal representative for the opeing of the session Tuesday, and a tribal leader said they would demand an apology if their other invitations were snubbed.

The Sioux, clad in blue jeans and cowboy hats, said they were dissatisfied with the recent court settlement of an 1868 treaty that was abrogated by Congress after Gen. George Custer discovered gold in the Black Hills in 1877.

"We're here to discuss the 1868 treaty and all of the other treaties," said Isaac Bearshield. "Every damn one of them is broken. We must proceed to tell the United States government what heartache they have inflicted upon us."

Each Indian representative at the encampment is a descendant of a Sioux who signed the 1868 treaty at Fort Laramie. The treaty reserved all of South Dakota west of the Mississippi, including the Black Hills, for the Sioux.

The U.S. Court of Claims recently awarded the Sioux $105 million-$17.5 million plus 5 percent interest for each year since 1868-for the Black Hills and $43.9 million for the rest of the land.

But Sioux leaders said the settlement is paltry compared to the value of minerals extracted from the area, and does not take into account the religious and cultural importance of the Black Hills.

John King Jr. of the Rosebud Reservation in South Dakota said the Sioux want 7.3 million acres of federal reserve land in the Black Hills returned to them, along with half of the mineral royalty payments since 1868.

The Black Hills represent more than just mineral interest to the Sioux, however, King said. "It has always been of special significance. That has been where the water always runs. Indians have always camped there. That's where the amimals come."

The encampment across from Fort Laramie includes Indians from the Rosebud, Lower Bruoe and Pine Ridge, S.D., reservation. They conducted a purification ceremony Tuesday morning and smoked a peace pipe to invoke the guidance of their ancestors.

Attendance Poor At ICERR

Washington, D.C.--Rep. Arland Strangeland of Minnesota was the only member of Congress to attend programs presented by the interstate Congress for Equal Rights and Responsibilities, a "backlash" organization. The ICERR presented the programs in Washington, D.C. March 19 and 20, and only 25 aides of staff members attended the discussions of eastern Indian land claims, problems of non-Indian property owners on reservations, hunting and fishing rights, water issues and issues related to tribal sovereignty and jurisdiction.

The speakers were obviously personally involved in the matters they talked about and consequently spoke emotionally, and generally, effectively. They did complain about the very low turnout of Congressional members and staff.

Congressman Strangeland said that he plans to reintroduce the jurisdiction bill that he co-sponsored last session with Congressman Lloyd Meeds. He said that he was considering the need for legislation on Indian water rights also. Strangeland said he was concerned about the needs of Indians on the reservations which he said were complicated by problems in tribal governments which he said were sometimes very autocratic and unfair to tribal members not in the reigning group.

Civil Guide Published

WASHINGTON D.C. -- CIVIL RIGHTS COMMISSION PUBLISHES GUIDE FOR THOSE WHO WANT HELP: People who think they have been discriminated against and want the Federal Government to do something about it can get help from a new guide published by the U.S. Commissioner on Civil Rights. The 44-page booklet, titled, "Getting Uncle Sam to Enforce Your Civil Rights," explains some rights protected by Federal law in credit, education, employment, housing, law enforcement, voting and other fields. It also steers those who wish to file complaints to appropriate agencies. The guide covers unfair treatment because of race, color, sex, religion, national origin, age, handicap, and lack of citizenship. It also includes special information for American Indians. Single free copies may be obtained from the U.S. Commission on Civil Rights, Publications Management Division, 1121 Vermont Avenue, N.W., Washington, D.C. 20425.

Udall Supports Programs

Washington, D.C.--House Interior Committee Chairman Morris Udall of Arizona has begun an oversight inquiry into various federal policies and programs affecting Indians on reservation lands. Udall has held a number of hearings to gather testimony from various government agencies including the BIA, the Board of Indian Arts and Crafts, the Farmers Home Administration, Economic Development Agency and Office of Minority Business Enterprise, the Administration for Native Americans, CETA, and the Energy Resource Development.

Udall explained, "There is a two-fold purpose to holding these oversight hearings. One is to take a hard look at the Federal Government's activities affecting Indians to determine their efficiency, economics and sensitivity to Indian needs; the second is to reaffirm congressional committment to the Indians."

In a letter sent to tribal leaders, Udall pledged that as chairman of the House Interior Committee he would "initiate major, comprehensive Indian economic development legislation" particularly in the areas of natural resources, and Udall said he would "enlist the active support and concurrence of the Indian tribes and organizations."

Udall said any new legislation would emphasize restructuring and consolidating federal administration of Indian economic development programs, and said he will be examining innovative approaches to attract and sustain private investment. An increased emphasis on federal inventory of tribal resources and implementation of the goverment's trust responsibility was also stressed. Udall said he would look for approaches that would provide incentives for tribes to amend or modify their political structures to achieve the political stability necessary to support economic development.

Black Hills Uranium

Rapid City, S.D.--The Natural Resources Committee of the **We Will Remember Survival Group**, in Porcupine South Dakota reports that a new and grave threat is now facing the Lakota Nation and other residents of corporations are about to begin mining for uranium in the Black Hills.

The uranium mining is only the latest in a series of plans for energy development for the Black Hills Region. Other plans also call for massive stripmining of coal and the certain destruction of water tables in the area.

Students and staff at We Will Remember are currently engaged in research and organizing around this issue. Radiation emmitted from uranium tailings, as the waste from uranium mining is called, has been known to permanently contaminate water and air and to cause several types of cancer among human beings.

Several Indian and non-Indian organizations have combined forces to confront the uranium mining in the Hills. They have formed an organization called the Black Hill Alliance. For further information or contributions, please write: Black Hills Alliance, P.O. Box 2508, Rapid City, South Dakota 57701.

Jury Awards Claim

NORTH PLATTE, NEB. --An American Indian who charged in an $8 million civil suit that she suffered a miscarriage because a policeman kicked her following a barroom brawl was awarded $300,000 in compensatory damages Thursday by an all-white federal jury.

The U.S. District Court jury assessed the damages against two of the eight defendants named by Ann Yellow Bird, an Oglala Sioux who lives on the Pine Ridge Indian reservation in South Dakota. The jury denied her bid for punitive damages.

Mrs. Yellow Bird's attorney said he hoped the verdict would make city officials more careful in their hiring of law enforcement officers.

Gordon, a town of 2,200 about 13 miles south of the reservation, has a history of strife between whites and Indians.

The four woman, two man jury found that former Gordon police officer Clifford Valentine and the City of Gordon had violated Mrs. Yellow Bird's constitutional rights.

The jury declared all eight defendants not guilty of a variety of charges brought under state laws.

Mrs. Yellow Bird, 30, had alleged she was kicked in the stomach by a Gordon police officer, causing her 7 month fetus to be still-born 15 days later.

The other six defendants were Sheridan County, former Gordon police officers Robert Barnes and Terry Weil, Sheridan County Sheriff Jim Talbot, Deputy Sheriff Roger Etzelmiller and sheriff's dispatcher Maxine Kozal.

The case arose from a brawl on Sept. 15, 1976, outside the Sheridan Hotel Lounge in Gordon. Bar owner Don Brown allegedly sprayed a chemical on a group of Indians, starting a riot.

Police arrested Brown, who was sitting in a patrol car when he was allegedly attacked by Robert Yellow Bird, Mrs. Yellow Bird's husband.

Officer Barnes then tried to arrest Yellow Bird. At that point, trial testimony differs as to what happened.

Mrs. Yellow Bird claims Barnes kicked her in the stomach before trying to arrest her husband.

The defendants claim she ran at Barnes and he raised his foot to defend himself.

Justice Department Files Suit

Washington D.C.: The Department of Justice filed civil suits recently charging violations of the voting rights of Indians in San Juan County, New Mexico, by use of an at-large voting system to elect county commissioners and by failure to give them voting information in the Navajo language.

Acting Attorney General Benjamin R. Civiletti said two suits were filed in U.S. District Court in Albuquerque, New Mexico, against the three San Juan County commissioners, the county manager, and the county clerk.

One suit charged the officials with violating the Voting Rights Act by dividing the county into three districts in 1977 and requiring each commissioner to be a resident of a separate district but allowing all voters in the county to choose the commissioners.

The suit said the districts are malapportioned to the disadvantage of Indians, who are concentrated in one district. That district is 69 percent Indian. The county as a whole has 34.5 percent Indian population.

The suit said the county has a history of maintaining unequal residency districts for commissioner, and the at-large voting system minimizes Indian voting strength. No Indian has ever been elected as a commissioner, the suit added.

The suit asked the court to forbid any commissioner elections using the present at large system and to require the county into fairly drawn single-member districts before the 1980 elections.

The other suit charged county officials with failing to provide oral instructions, assistance, and other voter registration and election information in the Navajo language as required by the 1975 bilingual amendment to the Voting Rights Act.

The suit also said county officials failed to train and assign bilingual persons to each Navajo precinct to serve as interpreters for voters needing language assistance.

In addition, the suit said county officials failed to provide sufficient information in the Navajo language concerning the location of polling places, voter registration, and absentee voting.

The suit asked for the convening of a three-judge court to require county officials to comply with the minority language requirements and to submit a plan for compliance for the 1980 elections. The suit also asked the court to authorize the appointment of federal examiners to enforce the law in the 1980 elections.

Indian Treaties Today

Continued from page 3

SKIBINE: I think it depends upon which treaty. Treaties differ. Sometimes they were a formal way of dealing with the United States such as exchanging trade and goods. Sometimes, in the early days, they were military alliances in which the United States promised to protect one tribe against another in exchange for an alliance of the tribe with the United States against the English for example. Later on, it seemed that the tribes were sort of forced to sign a treaty in which they gave large land cessions in exchange for the United States' pledge to protect the tribe forever. The U.S. promise would include giving Indian governments enough food for their people to survive. What the tribe did as a result of the treaties was to retain certain rights on the land that they kept. Such treaty rights are examples of hunting and fishing.

FREELAND: Now you mentioned a word. You said, later on, after some of these earlier treaties the Indians were "forced" to sign particular treaties. What do you mean by that-

SKIBINE: I don't think "forced," like physical force, is correct. By force, I mean a combination of economic and political as well as military pressures. When we look back at the treaties signed, a lot of Indians would now say, "How could they give so much land?" We have to consider the situation at the time. Perhaps the leaders of the Indian governments knew that there was the potential for endless wars with the United States if the treaty of peace and friendship was not signed. Perhaps a tribe wanted certain goods, such as guns with which to fight their enemies. I think the most important thing to realize is that a treaty is an agreement between one country and another. The Indian tribes granted land and rights to the U.S. in treaties symbolizing retention of the powers of the Indian nations--in other words, the United States did not give anything to the Indians. That's why federal courts including the Supreme Court say that unless a sovereign power has been given up in a treaty, the tribes retained it. For instance, unless lands have been ceded specifically in a treaty, the tribe keeps its original land.

FREELAND: I think that's a really good point because many people feel that the U.S. Government has given power to the Indian nation. Indian nations have been sovereign from day one, as I understand it, and only some powers have been limited by the treaties. Maybe you could explain it.

KICKINGBIRD: The issue of where tribal governmental powers came from is a popular question that quite often arises and what we're presenting here is not the made ravings of a couple of Indian attorneys. All we're talking about is the interpretation given to us by the federal courts and the Supreme Court of the U.S. and followed up and supported by the Congress through statutes and through appropriations to carry out these statutes and treaties. There is no grant of power from the U.S. to tribes in the treaties. The treaties were negotiated for the same reason that treaties are always negotiated. One side or one government wanted something and they found a way to guarantee that something, whether it was land or military alliances or whatever, through that treaty. Now, political situation among U.S. tribes was probably more closely akin to the political situation in 17th and 18th century Europe. You had a lot of different political groups in Europe which at one time were tribes. The tribal origins of European governments were not that far in the distant past, either. There was a great deal of rivalry and political turmoil among the tribes.

It was not unusual for tribal governments to form alliances with the French or the English or the Spanish or subsequently the United States. At one time or another the Europeans needed the tribes as allies and at the same or related period, a particular Indian government may have needed the Europeans as allies against a rival tribe or they may have needed the European weapons while the Europeans wanted furs, gold, land or whatever. Indian governments reserved land and rights for tribal members and we can see that practice in the title of reservations. Quite often the phraseology of these treaties shows the tribes granted certain lands and reserved other lands for their own use. As a consequence, you talk about Indian reservations because these were the lands the Indians reserved for themselves. Sometimes in some court decisions they don't do a careful historical analysis or the attorneys who present the case do not do a careful historical analysis and it's not stated that clearly. When you examine the larger body of cases we find that you have to look at the history and that will tell you, just like the legilative history of a statute, what was intended. For the most part when we see tribes exercising a right, it's a right it has always held, like the right to make that treaty-the power to make that treaty. Tribal governments have usually given up some measure of those rights to the United States for something in return. Now, one of the things inherent in U.S. policy from almost the beginning is the idea of "civilizing" the Indians and that meant education, Christian religion, and turning the Indians into farmers instead of hunters.

The primary concept in the early days was that very Indian should be a farmer, a gentleman farmer. So, that's the common theme that arises out of U.S. policy. And so, Indians gave up a certain social and cultural lifestyle. The tribes granted certain lands to the non-Indian, for various purposes, although the largest stated purpose seemed to be agriculture. In return for these tribal grants, the United States government agreed to furnish things like doctors, schools, tools, a variety of certain payments quite often in perpetuity or at least a certain number of years. Often these goods or services that were promised were to last for "not less than 10 years" or "not less than 20 years" or "not less than 30 years." It's traceable today, the original lower limit of the term may have expired but the tribes are still being provided many of these services by the federal government.

FREELAND: Well, what about the inherent powers of Indian governments? I'm assuming that there are certain powers just by the fact that Indian governments would be recognized sovereign nations, that they would have certain authority that is just born right into that particular concept. I guess they are then limited or altered by a treaty agreement. Is that usually how it works?

SKIBINE: If the treaty specifies a limitation, yes. If the treaty does not say anything about it, then the rule is that the tribe retains all of the power that it had before the United States came into existence.

FREELAND: OK, so-go ahead.

SKIBINE: In a recent Supreme Court decision the question of sovereignty of the tribes was reaffirmed in the case of the U.S. v. Wheeler, that dealt with the double jeopardy clause of the U.S. Constitution. In that case there was an Indian, a Navajo, who had committed a crime on the Navajo reservation and he was punished by the tribal court, his own tribal court. I think that question of jurisdiction is one of the inherent powers that the tribal governments have retained, the right to punish their own members. What he had done was also a federal crime, and the federal government wanted to prosecute him too. His attorney said that the double jeopardy clause should apply and, therefore, since he had already been prosecuted for the crime, he could not be prosecuted again. So the issue was whether the Navajo court and the federal court were deriving their jurisdiction from the same sovereign. Did I make myself clear?

FREELAND: Yes, you did. I just realized how complicated it is.

SKIBINE: What the U.S. Supreme Court said was that in fact the double jeopardy clause did not apply because both these courts, tribal and federal, were deriving their jurisdiction from different sovereigns. The federal courts derive from the U.S. Constitution and the tribal court from the inherent sovereignty of the Navajo nation.

FREELAND: Now, if there was a particular treaty involved with the Navajo Nation and the U.S. government regarding this particular issue, then would that treaty agreement take precedence over either one of the sovereigns?

SKIBINE: The treaty, as an international agreement, is a way that two nations can determine their relationship. So, obviously it should. I think that one of the major cases in which we see how the United States has violated treaties, sometimes indirectly involved what we call the "Major Crimes Act" of 1885. Let me go into the background. There was a case called ExParte Crow Dog in which Crow Dog was a sioux that had killed another Sioux in Sioux territory in 1885. The Sioux tribe, the Sioux nation, punished him but the U.S. thought he was punished severely enough. So they proceeded to try him in a territorial court which very quickly sentenced him to death. He appealed his case to the Supreme Court and the Supreme Court said because the Sioux Nation was a sovereign nation and because jurisdiction was not mentioned in the treaty with the United States, the Sioux Nation had reserved with itself the power to punish their own members, and the U.S. courts had no jurisdiction to punish a Sioux who had committed a crime against another Sioux.

Well, after that decision, apparently the U.S. Congress was rather unhappy about it so Congress passed legislation called the "Major Crimes Act." It was directly related to the Crow Dog Case. The Major Crimes Act gave federal courts jurisdiction to punish an Indian who had committed a crime against another Indian on the Indian reservation if it was one of seven major crimes, murder being one of them.

So in 1886, another case arose involving a Hoopa in California, U.S. v. Kagama, which came to the Supreme Court. Kagama had committed a murder on an Indian reservation. The victim was an Indian and the case was basically the same situation as Crow Dog. The Supreme Court had to deal with the subject again. What is said this time, was that the federal courts now had jurisdiction to arrest an Indian who had committed a crime on a reservation and prosecute him because Congress had passed that act giving the courts jurisdiction. This act was a violation of many treaties that the U.S. had signed with the various Indian Nations because in those treaties, the Indian Nations had reserved the power to punish their own members. So, you see, it was an invasion of sovereignty. The Supreme Court explained that, in what I think is a strange way, Congress has plenary power in Indian country and since the issue of jurisdiction in that case was considered a political decision, the court used the political doctrine in order to avoid ruling on either constitutionality of the act or the fairness of it.

And this is why they allowed Kagama to be prosecuted in federal court. Now if you look at this so-called "plenary power" doctrine, it seems that it is not very well-founded. Most of the time people think that the reason Congress has plenary power, which means almost absolute power, to pass any acts in Indian country, is found in the Constitution. And, as Kirke Kickingbird pointed out earlier, if you look at the Constitution, it only gives Congress the power to regulate commerce with the Indian nations. It doesn't really give Congress the power to do anything else, for the Supreme Court to allow federal courts jurisdiction over Indians on reservations, thereby breaking treaties, is not exactly a regulation of trade of commerce. Yet, the courts combined the plenary power concept with the policy question doctrine, as a way to avoid actually keeping an eye on what Congress is doing with Indian nations and determining whether Congress has acted in accordance with the Constitution.

FREELAND: As I understand it, around 1871, the U.S. Government discounted making any treaties with the Indian nations. Is that correct?

SKIBINE: That is true. Your question really required a yes and no answer. In 1871 the House of Representatives was in charge of appropriations including those which fulfilled Indian treaties. The House felt that because a treaty has to be signed by the President, with the approval of two-thirds of the Senate, this leaves the House of Representatives without a voice in what goes into a treaty. So the House passed a rider to an appropriation act saying, "No more treaties will be signed with Indian nations." As a result, what the U.S. did after 1871 was to make "Agreements" with the Indian governments which legally are the same thing as treaties except that they require approval of both the House and Senate.

FREELAND: I'm sorry to stop our discusion of this most interesting and complicated subject but we've run out of time.

Hannahville Pow-Wow

This summer the Hannahville Indian Community held it's first Pow-Wow. Sponsored by the Hannahville Pow-Wow Committee, the event drew thousands of people from across the United States and Canada. Participating tribes included the Chippewa, Potawatomi, Odawa, Kiowa, and Commandche.

The Master of Ceremonies was Eddie Benton-Banai from St. Paul Minnesota. Chief Elk of the Mt. Pleasant Reserve blessed the grounds thus opening the Pow-Wow.

The Pow-Wow, an age old custom of Indians gathering together, today means different things to different Indians. To some it is a form of religious expression, and to others it is a time to display their dancing skills. To the casual observer, this appears as simple entertainment and meaningless theatrics. The religious overtones are not apparent and, perhaps, this is why the U.S. government has never tried to stop a Pow-Wow.

Besides the dancing and singing one of the main purposes of the Pow-Wow is to renew old friendships and begin new ones.

The Back Page

Education Policy

by Michael P. Gross

Four years ago, Congress passed a historic bill, the ''Indian Self-Determination and Education Assistance Act.'' Public Law 93-638 was a law designed to codify an Executive Branch first articulated by President Nixon in 1970. In enacting the legislation, Congress relied heavily on the growing, successful experiences of Indian-controlled schools.

Now the record on the Indian Self-Determination Act is beginning to come in. Sadly, though the Act represents a breakthrough of major proportions so far as overall Federal-Indian relations are concerned, its implementation has been plagued by certain conceptual problems and many administrative problems primarily caused by the Bureau of Indian Affairs. After four years, this Act-though intended to lead to massive Indian take-overs of Federal Indian programs--has had only marginal impact statistically, as noted by a General Accounting Office report in March 1978. That report documents the sparse number of meaningful take-overs since 1975 (that is, take-overs that were more than administrative changes in the designations of existing contractual programs).

GAO took particular exception to the BIA's and the Indian Health Services ''neutrality.'' Both agencies disclaim any government role in pushing tribes into contracting. But GAO correctly noted that this surface neutrality actually promotes the status quo; and then admonished the agencies: ''However, the Act in GAO's view, allows the agencies to encourage and assist the tribes towards contracting under Title I, without violating the concept.''

The root problems of P.L. 93-638, however, run deeper than stylistic nuances in the regulations. At base, the Indian Self-determination Act, though nobly conceived as a way to foster Indian self-reliance without severing the special Federal-Indian relationship, fails to correct a very serious lack of policy definition first appearing in 1934. That was the year that Congress, inaugurating what has come to be called The Indian New Deal, enacted two farreaching Indian laws: Johnson-O'Malley (JOM) and the Indian Reorganization Act (IRA). Those in Indian education have come to consider JOM a benign law which helped bring about self-determination contracting. In reality, JOM was enacted for the purpose of making it possible for vast numbers of Indian children to go to state-run public schools. These, as we know so well, have always been assimilation-oriented and thus harmful to Indian students. Though itself flawed in several ways, IRA on the other hand was a truly progressive law. Its purpose was to restore Indian identity through return of Indian lands taken away by Dawes Act allotments and re-establishment of tribal governments. The year 1934 stands, then, as a curious date in Indian history--the same year Congress laid the foundation for revitalized Indian life, it also erected a procedure to divorce Indian children from life. Sadly, this built-in contradiction has dogged Indian affairs every since.

Public Law 93-638 graphically continues the contradiction. Title I courageously extends IRA's policy regarding Indian identity by trying to make it easier for Indians to run their own Federal programs. But Title II, the Indian Education Assistance Act, weakly reforms Johnson-O'Malley (allowing for greater Indian parental in-put) without changing any of the basic conditions under which Indian children attend public schools. Since two-thirds of all Indian children in school are in state-run public schools, this omission is a major one. In effect, P.L. 93-638 has provided Indian self-determination in education only to those fortunate few who have remained out of public schools. Those trapped in unresponsive, non-Indian run state schools carry on their fight for increased parental and community control without the aid of P.L. 93-638. That is the first major problem with the law.

The second problem is a familiar one-the Bureau of Indian Affairs. Along with forgetting the self-determination needs of Indian children in public schools, Congress skipped over the problems of implementing self-determination in the Federal arena. It simply delegated blanket authority to the BIA (and IHS) to draft and promulgate regulations for P.L. 93-638. No Federal Act can succeed if its implementing regulations are not closely in line with Congressional intent. Yet the BIA, as GAO noted, has managed to twist the statute to serve its own needs.

Chief among the problems caused by the BIA's inadequate regulations is their enormity. Instead of a few simple rules that most grassroots Indians might have been able to decipher for themselves, BIA (and IHS) have concocted a Byzantine set of complex and sometimes contradictory rules that most lawyers find difficult to follow.

Additionally, despite their enormity, the regulations are monolithic. That is, they apply equally to all manner of programs. It doesn't matter whether you're contracting for social services, a school, or a road project, the same procedures govern each. This is illogical. Because schools and education involve far different concerns than roads.

A centralized reservation road system may be a necessity, for example, and call for tribally-controlled planning. But a local community on a large reservation has its own need for local school control. P.L. 93-638's regulations require the same tribal in-put. Moreover, despite their complexity, the regulations omit any mention of how tribal governments, who have great powers over self-determination, are to use those powers. While elaborate hearing and notice provisions exist when the BIA rejects a tribal contract, a local grassroots Indian group is out of luck if its effort to get tribal backing for a contract gets turned down. This is most unfortunate because it is often grassroots, non-tribal organizing that is responsible for contracting efforts in the first place.

All of these problems are traceable to the BIA's self-interest. By keeping the process difficult, by not tailoring it to specific programs, and by ensuring continued internal tribal controversies, the only beneficiary is the BIA. Every time a contracting effort gets side-tracked, the BIA continues to run the program. At times this instinct to preserve its own power gets so great that the BIA deliberately attempts to subvert tribal contracting; a documented circumstance on at least two reservations so far. Until the BIA gets its own house in order, self-determination will likely remain as elusive as it always has. Before the passage of the law, Indian community leaders had to pound doors in Washington to get agreements allowing them to run their own schools. In many cases, they still do. True, certain aspects of contracting have become easier-if you meet all the preconditions. But the BIA continues to put pitfalls in the path of those seeking to control their own children's education.

Now Congress has enacted yet another law, P.L. 95-561, which further refines Federal policy in Indian education. This law attempts to deal with the problem of BIA internal structure and also with the relationship of public schools and Indian-controlled schools. It is the first such linkage ever attempted and thus represents another breakthrough. Whether or not it succeeds in overcoming the more glaring shortcomings of the Indian Self-Determination and Education Assistance Act, however, remains to be seen. Meanwhile, no one should rest easy. Wrestling control of Indian education from those who have held it for so long will remain difficult.

Major Indian Conference

Albuquerque, N.M. -- We are very excited and enthusiastic about the Second Annual National Indian Child Conference coming up in late November this year,'' stated Frances Cherins, Chairperson for conference program planning and a member of Isleta Pueblo in New Mexico. ''We expect 1500 delegates, mostly from the grassroots level. They will be coming from all over the North and South America; Alaska, Canada, the northeast U.S., Mexico and countries to the south,'' she went on to say.

The programs focus this year is on treating the whole Indian child with more youth participation from the junior high, high school, and college levels. Urban Indian problems, model Indian education programs, and the Indian Child Welfare Act will be reviewed along with Indian values in parenting, alcoholism, Indian womens' issues and boarding schools.

Phyllis Antone, the conference co-chairperson and a Papago-Pima from Phoenix said, ''Indian grass-roots attendence last year was very good and we want that to continue this year, but we do want to extend a special invitation to tribal leaders in 1979. We think they will want to meet face to face with Indian youth. Several workshops are planned so the two groups will have a good opportunity to dialog.''

To register for the conference being held in November 25,28, 1979, write the National Indian Child Conference, 2929 E. Thomas Road, Phoenix 85016 or call (602) 956-9478.

For more information contact Henry J. Keneally Jr. at the above address or phone.

Writing Contest

AITCO'S FIRST PLAY WRITING CONTEST

Rules:

1. Play must deal with an Indian theme (historical, musical, dramatic, comedy).
2. Play must be at least 90 minutes in length with two or more acts.
3. Play must not have been previously produced.
4. AITCO has first option to produce winning entries.
5. Playwright must submit one copy of his manuscript with the understanding it will be duplicated for judging.
6. Final selection of the winners will be determined by a panel of judges.

Deadline for entry application: OCTOBER 15, 1979.

Manuscript to be submitted for judging: JANUARY 15, 1980.

Winners to be announced: APRIL 15, 1980.

First place award - $200.00
Second place award - $100.00
Third place award - $50.00

Applications for entry may be obtained by writing to:

AITCO Play Writing Contest Committee, c/o Mrs. Barbara Kalley, 5343 South Norfolk, Tulsa, Oklahoma 74105.

AITCO Play Writing Contest is made possible through a grant from the Arts and Humanities Council of Tulsa.

Civil Rights Office

EDITORS NOTE: The Nishnawbe News recently received a letter from the Office of Indian Rights, Civil Rights Division, U.S. Department of Justice. Below, in summary form, is the contents of this letter as written by the office of Indian Rights. We hope this agency can be of service to our readership.

Washington D.C.--The principal objective of the Office of Indian Rights is to ensure the protection of the civil rights of Indian people, although we are limited to bringing actions in cases involving discriminatory practices over which this office has authority. As part of the Department of Justice, this office handles the following types of complaints:

1. Voting - Complaints that a state or political subdivision (such as a county, city, or school board) has established a voting qualification or standard, practice or procedure which denies or abridges the right of any citizen of the United States to vote on account of race or color, or because of language barriers.

2. Education - Complaints signed by parents of public school children, or by college students, to the effect that public officials are discriminating or depriving such students of equal protection of the laws by segregating, denying admission to, or discharging them by reason of race, color, religion or national origin; and complaints that an educational program discriminates on the basis of sex.

3. Employment - Complaints that a state, county, municipality, school board, or other local agency is engaging in discriminatory employment practices because of race, color, religion, sex or national origin. We also have authority to investigate by a private employer if the employer obtains a certain amount of federal grant money annually.

4. Housing - Complaints that persons are being denied the right to sell, buy, lease or rent housing because of race, color, religion, sex or national origin.

5. Federally funded programs - Complaints that persons are being denied the benefits of a program or activity which receives federal financial assistance because of race, color, religion, sex or national origin.

6. Public accommodations - Complaints that a public establishment is segregating or refusing to serve certain persons because of their race, color, religion, sex or national origin.

7. Credit - Complaints that persons are being denied credit on account of race, national origin, age, sex or marital status.

8. Police misconduct - Complaints of police misconduct, including police brutality or imposition of summary punishment, unlawful searches and seizures, or coercion of a confession.

In addition, this office may gain jurisdiction over complaints which do not fall within any of the above statutes but which indicate a violation of the due process or equal protection provisions of the United States Constitution. However, the authority of the Department to bring such actions is very limited.

Please send all complaints of the above nature to the Office of Indian Rights:

Civil Rights Division
U.S. Department of Justice
Washington D.C.

One More Try

A new approach is being used to try to convince the International Olympic Committee to restore Jim Thorpe's Olympic gold medals. Previous appeals were based on compassion for a bereft American Indian and not on hard evidence. A recent study shows that Thorpe was improperly stripped of his decathalon and pentathanlon medals won in the 1912 Olympics long after the 30-day limit set for disclosures of ineligibility.

Thorpe was accused of receiving money for playing semiprofessional baseball in North Carolina which ostensibly made him a professional athlete and therefore not eligible for the Olympic competition. Some people contended that Thorpe's baseball earnings were irrelevant anyway, since Thorpe's Olympic sport was track.

C. Robert Paul, Jr., the director or communications for the U.S. Olympic Committee said he did not think the 10C would reopen the Thorpe Case, and Paul added, ''Besides, no one took Thorpe's medals away. He confessed his guilt, got on a subway in New York and delivered his medal to James E. Sullivan.'' Sullivan was the American commissioner to the Olympic games in 1912. Other people involved in the case said Thorpe was ''pressured'' into confessing.

A subsequent appeal made in 1952 when Thorpe was penniless and suffering from cancer was unsuccessful. The A.A.U. voted in 1973 to restore Thrope's amateur status, and they appealed to the 10C once more, but again in 1975 the 10C reaffirmed the decision against Thorpe.

Arthur Daley, who wrote ''The Story of the Olympic Games'' said of Thorpe, ''It was just as easy for Jim as picking strawberries out of a dish. He was so far ahead of the other competitors that it was no contest at all. Endowed with a magnificent physique and a natural aptitude for sports, the big Indian amazed the Swedes by the ease and grace with which he distanced his rivals at the different events.'' Indeed, King Gustaf of Sweden called Thorpe ''the greatest athlete in the world,'' a view that was later affirmed by the Associated Press writers and broadcaster that selected him as the greatest athlete of the 20th Century.

Peyote As Medicine

WASHINGTON -- Medicine men and perhaps even the hallucinogen, peyote, should be allowed in American Indian hospitals, a health official says.

John Powless, deputy director of the National Indian Health Board, told the Senate Indian Affairs Committee the tribal medicine man is getting ''increased respect and attention'' from Indians.

''Traditional medicine: as practiced by the medicine man has long been ignored by the Indian Health Service (IHS). However, it has never been put aside by the Indian people,'' Powless said.

''Indian tribes are asking that traditional Indian medicine be recognized by IHS as an equal partner to Western medicine and are seeking resources to help perpetuate and expand the traditional medicine practice.''

Powless urged Congress to provide funds to help bring medicine men into Indian hospitals and noted modern medicine could learn a lot from ''those who practice traditional medicine.''

New Look ''Back Home''

Minocqua, Wis.--Back in 1912, when Bob Link lived there, it was a crime to speak the Indian language on the Lac du Flambeau Indian Reservation.

But times have changed.

Lind, 73, a full blooded Ojibwa who now lives in Milwaukee, paid a return visit here recently to attend the fourth Ojibwa Culture Curriculum workshop at the Lac du Flambeau Elementary School.

On July 10, 1895, the Lac du Flambeau Boarding School was opened with a capacity enrollment of 160 students. The school referred to as a Bureau School, was operated by the Bureau of Indian Affairs.

Link said he was forced to attend the boarding school and that it was considered a crime if he and other students spoke the Ojibwa language. ''They'd wash our mouths out with soap if we tried,'' he said. ''They would use straps to beat us too.''

He said when he and fellow Indians wanted to pow wow around a drum they had to go far from the school to prepare to be disciplined.

''They forced us to farm,'' he said. ''We did not want to farm, because we were not farmers.

''Then they gave us white man's religion. They forced us to attend their services -- Protestant and Catholic. They tried to take away our heritage...

''I think the young Ojibwas are discovering their heritage again. They are finding out that no one can take away this part of them.''

The government closed the boarding school in 1963, at which time a Federal Day School was started. The boarding school buildings and facilities were used by the day school completion of the present school building during the Depression.

For Link, it was an emotion trip back to the reservation he loved.

Baraga New Vista Site

BARAGA--Keweenaw Bay Tribal Council in Baraga, has been selected as one of eight sites to receive VISTA, the federal agency for volunteer service, to the Coalition of Indian Controlled School Boards in Denver.

Goal of this national grant, according to Joseph Dupris, director of the coalition, is to improve Indian education by developing community skills and increasing the input of Indian persons into the educational process.

The Coalition of Indian Controlled School Boards is a non-profit, education organization with more than 160 member boards, parent advisory committees and Indian education groups. It was incorporated in 1971 in the belief that the only hope for improving Indian education, in terms of both quantity and cultural relativeness, lies in Indian participation in Indian programs.

At the tribal center, two VISTA's will be working toward the establishment of a child care center for single mothers so the women can work outside their homes.

The VISTA's, Betty Champagne and Pat Miller, are both Michigan residents and bring to the project varied experience in education and community service and administration.

They have recently completed a week-long training and orientation at the coalition headquarters in Denver.

Publications

University of New Mexico

A collection of twelve original essays and research articles by American Indian and non-Indian experts and scholars in the field of American Indian economic and community development. The authors are: Simon J. Ortiz, Vine Deloria, Jr., Klara Kelley, Norris Hundley, Jr., Roxanne Dunbar Ortiz, Louise Lamphere, Lorraine Ruffing, Al Henderson, Gerald Boyle, Lynn Robbins and Phil Reno. The book deals with the dependence and underdevelopment of American Indian communities caused by colonialism, including issues of territory, water rights, mineral resource development, leasing, taxation, jurisdiction, sovereignty, tribal enterprises, and economic planning. The book includes a fivepart case study of the Navajo Nation.

With the publication of Economic Development in American Indian Reservations, Native American Studies, University of New Mexico begins its publication program with plans to produce several scholarly books and occasional papers each year. Publications will be regional, national and international in scope, emphasizing retention, expansion, control and development of the land bases and cultures of Native American communities in the United States. Publications will be in three series: The History Series; the Literature Series; and the Development Series, of which the Economic Development in American Indian Reservation is the first.

To Order Economic Development In American Indian Reservations, send check, money order, or requisition to: Native American Studies, University of New Mexico, Albuquerque, NM 87131.

Opportunities Handbook

WASHINGTON, D.C.--Individuals interested in business opportunities in the franchise field can get detailed information on 39 major categories of franchised businesses in a new directory from the U.S. Department of Commerce.

Entitled **''Franchise Opportunities Handbook,''** it is the 13th edition of the guide published jointly by Commerce's Office of Minority Business Enterprise (OMBE) and its Industry and Trade Administration.

OMBE Acting Director Allan A. Stephenson praised the 1979 edition, calling it a useful reference for minority business developers.

''Franchise sales of foods and services are expected to reach nearly $300 billion in 1979, 9 percent ahead of last year,'' Stephenson explained. ''We want to sit minority owners in a position to share in this growing business sector.''

Besides detailed information on over 860 franchise companies, the handbook contains background on the franchised system of marketing, and information on investing in a franchise as outlined in the new Federal Trade Commission trade regulation rule concerning franchising.

There is also information on public and private minority business or franchise assistance programs and agencies, a bibliography of published materials on franchising, and a checklist for evaluating a franchise opportunity.

Copies of the ''Franchise Opportunities Handbook'' are for sale at $6.50 per copy for the Superintendent of Documents, U.S. Government Printing Office, (Stock No. 003-009-00320-2), Washington, D.C. 20402.

Dictionary of North America

Nearly one thousand Indians of the Western Hemisphere from Panama north to the Aleutians are described in a new three volume reference titled DICTIONARY OF INDIANS OF NORTH AMERICA, according to the publisher, Scholary Press Inc., 19722 E. Nine Mile Rd., St. Clair Shores, MI 48080.

In addition to the written descriptions, more than 300 portraits are included, by far the most ever brought together in one reference source, the publisher also states.

Most biography references on American Indians in the past have centered on about one hundred principal subjects leaving hundreds of others with scant attention. This dictionary breaks precedent with most biographies by also including living contemporaries. It was important to take this risk, the publisher states, because of the difficulty in obtaining information on the many living Indians who are noteworthy in many fields of endeavor.

Nearly one hundred portraits have been especially commissioned for this dictionary and are in some cases the artists' conception of figures for whom no likeness exists. These portraits are based on years of the artists' research and travel.

The publisher will accept orders for the three volume set at $85.00 per set until April 30, 1979 at which time a price increase is anticipated.

Native American Programs

WASHINGTON, D.C.--The Phelps-Strokes fund, Washington, D.C., has issued a third revision of the D.C. **DIRECTORY OF NATIVE AMERICAN FEDERAL AND PRIVATE PROGRAMS** which lists over 100 entires relating to Native American affairs or interests located in the Metropolitan Washington, D.C. and nearby areas. A publication of the Native American-Philanthropic News Services (NAPNS, a project of the Fund's American Indian Program, it updates the January 1979 DIRECTORY.

Each entry lists contact name, title, address (street and mail) and telephone number in the following categories: United States Congress, United States Government, Organizations, Business and Professional, Indian Interest Organizations, Research and Other Information Sources, Publications, Arts and Crafts, locations of Indian content sculpture, airlines, and general information.

The revised DIRECTORY has been expanded to include many federal agencies and private organizations which have minority concerns and who are particularly interested in reaching Native Americans. Many have programs that provide grants, contracts, technical assistance or other resource opportunities which may be of interest to Native Americans. New categories include Religious Organizations and Activities.

Bound in an 8½'' - 5½'' size for ease in carrying in purse or briefcase, the DIRECTORY was complied to assist Native Americans who have business to conduct in the Nations's Capitol, as well as for any others who may have a need for this kind of information.

The DIRECTORY is available at $5 per copy or by subscription for $25 per year for two updates plus supplementary information.

Full subscribers to the basic MAPNS publication -- THE EXCHANGE, THE ROUNDUP, and BULLETINS -- receive the DIRECTORY at the reduced rates of $4 per copy of $18 per year subscription.

Bulk rates are available. All proceeds go for the support of the American Indian Program and are tax deductible.

For information, or a copy, write: D.C. DIRECTORY, American Indian Program, Phelps-Stokes Fund, 1029 Vermont Avenue, N.W., Suite 1100, Washington, D.C. 20005 (202) 638-7066.

Indian Life

WASHINGTON D.C. -- The Smithsonian Center for the Study of Man is producing a twenty volume series on American Indian life from prehistroic times to the present. Two volumes have been published. The second deals with Indians of the Northeast.

This second volume is actually numbered Volume 15 in the series. It contains 924 pages and can be secured from the Government Printing Office, Wash. D.C. 20402 for $14.50 per copy.

It is expected that the 20 volume project, which was begun in 1965 will be completed in 1988.

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