THE NISHNAWBE·NEWS

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Career Ends For Ottawa Fisherman

Photo by Kathleen Stocking

OTTAWA FISHERMAN Art "Buddy" Duhamel of Peshawbestown near Traverse City pulls in empty nets on a balmy morning. On this particular morning Duhamel is thinking that if the fishing doesn't improve, he will go to Alaska to work as a welder on a pipeline near Barrow. In addition to facing the problems faced by all fishermen everywhere, including inclement weather and the fact that there may be no fish to catch, Duhamel has just that morning learned that a court move by sports-fishermen has successfully closed off Grand Traverse Bay to Indian gill net fishing. He has therefore had to set his nets further out in Lake Michigan, beyond Northport Point -- a process which takes 12 hours longer than setting the nets in the bay near his home. Even if there were fish, which there are not on this day, the prospect of fishing under these conditions is discouraging. Duhamel's legal right to fish is made further ambiguous by the fact that he is an Ottawa and not a Chippewa. The interview with Duhamel, originally scheduled to include observations of fish-cleaning, fish-smoking and net-mending, was never completed as planned. A week later he was in Alaska. The female relative who answered the phone at his house said, "He's in Point Barrow, earning a living for his family," something, at least at this time, he cannot do fishing.

Hallett Named Commissioner Of Indian Affairs

DENVER, COLO.--William E. Hallett, 35, was installed as the Commissioner of Indian Affairs in a ceremony at the Denver Marina Hotel, on December 14, 1979. Hallett, a Red Lake Chippewa was given the oath of office by Under Secretary of the Interior James A. Joseph.

More than 350 representatives of tribes, Federal, and state government officials and friends were present for the administration of the oath. Denver was chosen for the ceremony because of its central location.

As Commissioner of Indian Affairs, Hallett will be responsible for directing the programs and day-to-day operations of the Bureau of Indian Affairs. Hallett said he was "pleased, honored, and challenged by the appointment.

Interior Secretary Cecil Andrus said that the "Filling of the Commissioner's post with a competent knowledgeable man like Bill Hallett will be good for both the Indian community and the Department of the Interior."

Hallett was nominated by President Carter on September 28, 1979 to be the 42nd Commissioner. He was confirmed by the Senate on November 16, 1979.

Hallett was born May 18, 1942 in Red Lake, Minnesota. He graduated in 1960 from the Red Lake Indian High School. After two years at Brigham Young University, Hallett completed studies for a Bachelor's degree in business administration at Bemidji State College, Minnesota in 1965. He did post-graduate work in public administration at the University of New Mexico under the HUD Career Education Program.

From 1965 to 1967 Hallett was a personnel technician for the Chicago Police Department. He then became director of housing and manpower programs on the Red Lake Chippewa Reservation, where he set up and directed the Tribal Homes Construction Company. From 1968 to 1970 he was director of industrial development for the National Congress of American Indians.

In 1970 Hallett served as a consultant to the National Council on Indian Opportunity and the President's National Advisory Council on Minority Business Enterprise.

Hallett went to the Denver HUD office in 1970 as a special assistant to the regional administrator for Indian affairs. He was named assistant regional administrator in 1973.

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Mills Succeeds Gerard

Secretary of the Interior Cecil D. Andrus announced recently the appointment of Sidney L. Mills as the Acting Deputy Assistant Secretary for Indian Affairs.

Resigning Assistant Secretary of the Interior for Indian Affairs Forrest J. Gerard said that Mills "brings a rich and diverse background to the Indian field. He has both the government and the private sector experience which can only benefit his constituents...the Indian people."

Gerard announced his resignation December 11 to return to private business.

Andrus said the Mills appointment was made to insure that programs, such as the Bureau of Indian Affairs' management improvement project, continue without interruption for the remainder of this Administration. Andrus said his primary concern was that on-going programs to Indians are not interrupted. "We are committed to assuring continuity in policy making for Indian Affairs," he said.

Mills, an enrolled member of the Oglala Sioux Tribe, has been serving as the Acting Deputy Commissioner of Indian Affairs since July 30, 1979. He has also served as the Albuquerque Area Director and as the Executive Assistant to the Commissioner of Indian Affairs.

A Navy veteran, Mills, 54, entered Federal service in 1973 in the Aberdeen, South Dakota, Area Office. He was supply and contract officer and, for almost a year, the Acting Deputy Area Director before transferring to Washington, D.C., in August of 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.

Medicine Man In Comeback

WASHINGTON, D.C.--The American Indian "Medicine Man" is making a comeback and should be given equal status with doctors in Indian Health Service Hospitals, Congress was told recently. John Powless, Deputy Director of the National Indian Health Board, reported the development, and made the recommendation, in testimony before the Senate Indian Affairs Committee.

The panel, chaired by Sen. John Melcher, D-Mont., is holding hearings on the Indian Health Service and Indian health problems in general. Powless said what he called "Traditional Medicine" has been largely ignored by the service in trying to meet Indian health needs. "However, it has never been put aside by the Indian people," he said. "Indian tribes are asking that traditional Indian medicine be recognized by the IHS as an equal partner to western medicine and is seeking resources to help perpetuate and expand the traditional medicine practice."

Powless urged that Congress provide funds to help bring medicine men into Indian hospitals to help meet "Physical and Mental health" needs. He said the medicine man is getting "increased respect and attention" from Indian tribes. "There is a lot that can be learned from those who practice traditional medicine," Powless said. "Rather than rely on synthetic medicines that white men make, the Indian Health Service should be conducting research on the traditional healing practices of Indian men, so that we can achieve a bi-medicine program that is considered an equal to western medicine."

Melcher said this should be looked into, but questioned whether some of the substances would be acceptable to the Food and Drug Administration. "We can't tell the Indian Health Service to use drugs that would be prohibited by the FDA," Melcher said. "How about Peyote?" He asked, referring to the stimulant used by some Indians in religious ceremonies. Powless said Peyote is a "tried drug" that might be useful for some illnesses.

Dr. Everett Rhoades, Professor of Medicine at the University of Oklahoma, testified the "major deficiencies" of the Health Service would be "readily correctable with adequate funding." Rhoades, a Kiowa Indian, warned against taking Indian criticism of the service too seriously. He said "kicking" both the Health Service and the Bureau of Indian Affairs "sometimes reaches the level of sport by certain Indian people and groups. None of them really want these organizations," he said. Rhoades also recommended against giving tribes control of health programs, saying, "Indian bureaucrats are just as insensitive to patient needs as are non-Indian ones."

Indians Special Focus Of Census

WASHINGTON, D.C.--Ever since the last U.S. census was completed 10 years ago, Indian people have felt the effects of being underrepresented in the final population figures. Thwarted efforts to obtain health care adequate for total tribal populations has been just one area in which tribes have had vividly pointed out the reliance of federal programs on the Census Bureau's figures as the official basis for allocation of funds.

Others with major impact for tribes include federal revenue sharing, job training and employment, low cost housing, adult education programs, legal services, emergency food, special services for senior citizens and other facilities provided through community action programs. State programs also utilize census figures in their allocations.

In 1970, the Census Bureau identified only 115 Indian reservations. This go-around it is making a decidedly greater effort to count American Indians and Alaska Natives as accurately as possible. Already, the Census Bureau, with cooperation from the Bureau of Indian Affairs and individual states, has compiled a list of 269 Indian reservations to be included in the upcoming census enumeration.

Tribal officials have been asked to review maps depicting reservation boundaries, allowing them to establish emumeration districts which best conform to political or other tribal subdivisions.

The 1980 census will be conducted door-to-door on the nation's reservations (and in Alaska Native villages and the historic tribal sectors of Oklahoma). During the first two weeks of next April, tribal households can expect a visit from a census enumerator (taker). As in the general population, 80 percent of the households will be asked to supply answers to a "short form" questionnaire, which census officials estimate takes about 15 minutes to fill out, depending on a household's size. The remaining 20 percent of households will receive a "long form" questionnaire, which is estimated to take about 45 minutes to complete.

The supplementary questionnaire will be used in those households that receive the short-form questionnaire and that have at least one Indian, Eskimo or Aleut member. All persons in the household, regardless of race, will be asked the questions. This information will be collected by the enumerator at the same time the regular questionnaire is completed. Answers to all personal questions, such as income, etc., will be kept confidential and are strictly for statistical use.

In response to comments from a number of tribal, federal and state officials that the information to be obtained on the regular questionnaires for the 1980 census would not adequately reflect living conditions present on many reservations, the Census Bureau developed a supplementary questionnaire for households with Indian members.

Included will be questions related to tribal affiliation, education, health care services received, employment, and housing.

As an additional measure aimed at improving its work, the Census Bureau is committed to hiring local people as enumerators. Recruitment for these positions began at the end of 1979 with hiring and training to take place next March, according to a census spokeswoman. Tribes and Indian organizations are being urged to contact their area Census Bureau offices to help identifying areas where bilingual enumerators are needed.

The figures resulting from the 1980 census will remain in effect until replaced by new figures in 1985. Beginning with that year the census will be conducted every five years rather than once each decade as in the past. In addition to being utilized by federal and state agencies, the information gathered, will of course be available for use in tribal program planning as well.

FOR INDIAN PEOPLE TO GET THEIR FAIR SHARE * OF FEDERAL FUNDS, WE MUST BE COUNTED!

The figures that come out of the 1980 Census will affect Indian lives for years to come. It is important that these figures be accurate and representative. Now is the time for Indians to become aware of the Census and how it will affect them.

CENSUS '80

The Nishnawbe News

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Kathy, Mouz and Miengun Pamp

Mouz Pamp

By Pat Dyer

On September 12, 1979 spiritual interpreter Charles "Mouz" Pamp experienced a brain hemorrhage and passed into the spirit world of his ancestors.

The Nishnawbe News would like to take this time to hold forever in its memory, recognition for traditionalist Mouz Pamp. Mouz was a member of the Turtle Clan of the Ojibwa, Odawa and Potawatomi Nations. He was named after his great grandfather "Nakwe Geshik" -- Noon Day Man.

Mouz was a former student at Lansing Community College and Michigan State University. He was the founder of the Great Lakes Youth Alliance, a member of the Board of Directors of the National Indian Youth Council and the American Indian Movement. He was also technical assistant for the Bridge Between Two Worlds and was director of the Indian Health Career Recruit Program.

Indian people from many different nations attended the funeral and burial ceremonies for Mouz which were performed by Mr. Bearskin, Vice-President of the Native American Church of Illinois, at the Bradley Cemetery on Saturday, September 15th.

Paul Johnson served as the Master of Ceremonies while the Bradley Settlement Singers and Hard Corp Drum drummed and sang at the cemetery. After the ceremonies a feast was held at the George Martin's where Eddie Benton-Benai spoke and the Three Fires Drum from the Red School House sang.

Mouz is survived by his wife Kathy, two sons Miengun and Azhewak of Lansing, mother Betty Pamp of Lansing, two sisters Mrs. Joan Webkamigad and Judith Pamp both of Lansing, four adopted brothers; Paul Johnson of Okemos, David White and Nelson Shognosh, Jr. both of Walpole Island, Ontario and Terry Wareham of Perry, Michigan.

Mouz strongly believed: "that the maker of all life (creator) was one and the same with any creator that Moslems or Christians may worship. As the Creator made different races, he made different philosophies of belief and respect to be adapted to the environments of different people."

Mouz always wanted Indian people to be proud of their culture and religion. For they are both one of a kind. When we see and describe plants and animals we say they have a life, a purpose to live.

We know everything of the earth--it's natural resources, plant and wildlife, and people are part of a circle. This circle can best be explained by Mouz when he said "to sustain ourselves, we have to take the lives of plants and animals, but then we give ourselves back to the earth at the end of our cycle."

Mouz understood the cultural clash between the old and the new. He recognized the need for his people to seek their differences out. Only by understanding their differences can Indian people survive the future.

I personally, thank the Great Spirit for having met such an individual when I was a troubled student fighting the bureaucracy at the University of Michigan. He helped move me into the right direction of knowing and understanding my differences, and for that I will always be indebted.

Mouz was a fighter for Indian history, religion and civil rights and for that reason will be greatly missed by his people.

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Guest Editorial

Issues And Answers

The issue of gill net fishing is one which I feel very strongly about, however, my opinion on this one issue has no bearing on my support for programs and assistance for Native Americans.

I strongly support federal assistance in the areas of health and education for Indians. As a direct result of assistance from the federal government, the health of the Indian population has been substantially improved during the last two decades, however it still lags behind that of the general population. I support the Indian Health Service and I applaud their efforts to this point. They now operate a system of 51 hospitals, 99 health care centers, and several hundred field health stations across the country.

Indian education programs are just now coming of age. Special classes for Native Americans serve a very important role in our education system. I recognize the need to provide quality education opportunities from early childhood through life in accordance with tribes' needs for cultural and economic well-being in keeping with the wide diversity of Indian tribes as distinct cultural and governmental entities.

There are many valuable and justifiable programs which have been established to provide direct benefits to the Indian community. I recognize the importance of these programs, not just for the benefits gained by the Indian community, but also for the benefits received by society as a whole. I fully support the efforts to promote the development of social and educational opportunities for Indians.

I represent each of you in the U.S. Congress. I am here to serve you. If I can ever be of assistance to you in solving any problem with the federal government, please feel free to contact me through either my Marquette office (228-3700) or my Washington office (202-225-4735).

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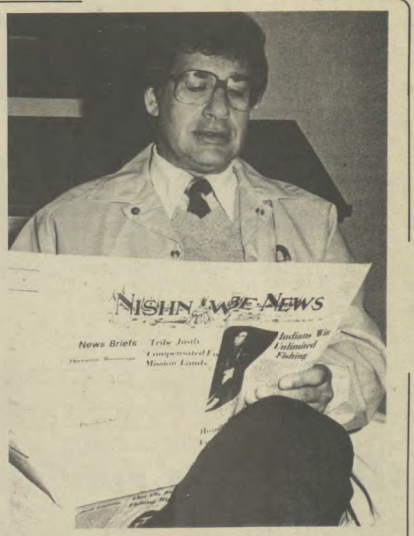


Rep. Robert Davis

What Works In Higher Education

By Dean Shavers

Little has been done to determine what works in Indian higher education, what can produce results rather than another generation of frustrated Indian college students. Given that Indian college students are culturally different from the mainstream, this area of investigation seems timely and needed.

In an extensive report prepared this fall, I reported that, based on available studies, the national dropout rate for Indian college students is 85 percent. This enormously high dropout rate also calls for investigation into what constitutes a successful program for Indians.

One out of every six Indian college students today will drop out before graduation. At that rate, it will be another 50 years before any tribe in the nation has even a handful of the trained professionals it needs for economic development, education, tribal government -- in short, self-determination.

Various groups and individuals have advocated the liberal arts, the humanities, the professions, vocational training and Indian studies, as well as other options. And the advocates have all advanced the argument that "their" program was what Indians really wanted or needed.

In an attempt to discover what aspects of higher education work for Indians, I analyzed reports from 97 colleges with Indian programs. The reports were submitted for a directory of these programs prepared by Pat Locke, current Education Director for the National Tribal Chairman's Association, while she was Indian Education Director for the Western Interstate Commission for Higher Education (WICHE).

This analysis revealed that there were at least seven differences between the colleges reporting high and low dropout rates: (1) the lows had more Indian students on the average, (2) the lows had a larger number of components and a wider variety of services, (3) the lows had an Indian curriculum program more often than the highs, (4) the highs more often had an Indian Educational Opportunity Program (EOP), (5) the highs were more often public universities, (6) the lows were more often private four-year colleges, and (7) more of the lows than the highs had an Indian advisory committee.

Some of the areas of difference between the highs and the lows had no apparent effect on Indian student success, including the total student body size of the institution, and the area of the country. From the reports it was not possible to determine if urban or rural Indian students were more successful, although other information indicates urban Indian students are much more successful than rural students in science, math, and engineering programs.

Several conclusions can be drawn from this analysis. One is that the commitment of the college or university is important to the success of Indian students. This commitment is reflected in the higher numbers of Indian students in colleges with low dropout rates, the larger number of educational components, and more often having Indian courses in the curriculum.

Another conclusion is that private institutions have a better record of success with Indian students than public ones. This is probably true because private colleges are less hemmed in by laws, regulations, and other requirements than public colleges, and can adapt to Indian students better.

And a third conclusion is that Indian college students today are "programmed" for failure because of the type of institutions in which they are enrolled. The Fall 1976 enrollments of all U.S. colleges reveals that 43 percent of all Indian students were enrolled in public two-year colleges, which have the highest dropout rate--90 percent--of all types of public and private colleges and universities.

In light of this fact, it should come as no surprise that the national Indian college student dropout rate is 85 percent.

The current practice of Bureau of Indian Affairs and tribal higher education officials of steering Indian students into public two-year colleges because tuition is cheaper than in private colleges is both short-sighted and self-defeating. It is short-sighted because it is money saved in the short-range, but lost in the long-range, and self-defeating because of high dropout rates.

And at the same time, too little is known about what works in Indian higher education. The Office of Indian Education, the Office of Education, the National Institute of Education, and others, should conduct more research on this vital issue.

What's Behind The Fish Fracas

By
Irving Macy
Traverse City

The pursuit of justice, like all moral merry chases, ultimately ends in a question rather than in a definitive answer. When we run after the "right" solution to the state fishing rights issue, we stumble up against two walls of perspective. One claims that sports fishermen are being deprived of their trophies in an alleged rapid game depletion caused by Indian gill nets; the other shows that an old treaty gives Native Americans unalienable rights to pursue their ancient livelihood.

In arguing for the sports side, we have insisted that there should be an equal law for all citizens. This does sound reasonable. If sportsmen may not use gill nets (which were, by the way, invented by Native Americans), then neither should Indians trying to feed their families in the way they know. For some reason, an aged treaty does not seem to constitute law as much as more recent state legislation, or even as much as a vague verbal submission.

So the principle of fairness is the bedrock here, and let the consequences fall where they may around it. If the Indians don't like it, why don't they give up fishing for a living and become restaurant managers like the rest of us?

What about the lake losing game in huge netfills? DNR statistics notwithstanding, (and DNR statistics are long notorious for their fantasy), consider this: Indians fished with gill nets for hundreds of years, and the lake replenished itself just fine. Here, logic tells us that Indian fishermen are imminently no more a threat to the fish population than they were before sports fishermen were invented.

An even more comprehensive logic tells us that the examination of what constitutes fairness under the law, and of whose tourist industry or whose fun is threatened, will reveal more complex and primal issues at stake. What is the real motivation behind the sundry ways that treaty rights are being broken, poohpoohed, and shuffled under the rug?

Perhaps all the excuses -- the treaties are a hundred years old and therefore obsolete like old people and like Indians; a few fishermen using gill nets are going to drain the lake of game fish; it just isn't fair to give special dispensation to a minority -- perhaps all the excuses are circular attempts to run away from the truth. The truth is that Indians are an embarrassment to us.

Many anthropologists say that cultural genocide has been practiced consistently and subtly by the federal Bureau of Indian Affairs and by the state governments, and certainly within our educational systems. To allow them to perpetuate and flourish within their own culture is to remind ourselves of our own obscene greed in usurping that culture. To allow local Native Americans to work in their time-honored way is to make them obtrusive on the lake. They would be much too obvious a reminder.

Why else all this loud complaint on behalf of sport fishermen, really? Most overly-loud protests come from an unconfronted fear; behind that, subliminally, we often find unconstrued guilt. These are the basic components of bigotry.

And underneath that, do we see glimmerings of good old-fashioned greed? After all, just whose ancestors took what land from whose ancestors in the first place? Just in case the fish supply should be limited, who is going to be able to lay claim to it?

The pursuit, then, ends in a question. Both sides can set forth a logical claim for justice, but truth tends to supersede that justice sometimes. Truth generally emanates from the heart, when it emanates at all. Truth transcends convenience, expedience and greed. If fact follows rumor, and we see sportsmen with rifles and other righteous types taking aim at Indians fishing, where will we line up?

The Last War

Editors note; This article was written by John Redhouse. It appeared in the Native Nevadan.

In 1979, Indian people possess 55 percent of the nation's uranium supply, and one-third of the nation's low sulfur strippable coal reserves. Both coal and uranium are extremely vital to President Carter's national energy policy. In April 1977, President Carter called the achievement of his energy policy as the "moral equivalent of war." To many Indian people, it only meant that the Indian wars were not yet over and we must again fight against the U.S. government and its multi-national corporate interests in order to protect our remaining land and resources.

There are many Indian people who also feel that the Carter administration is one of the worst in modern history. They say that President Carter puts on a democratic farce to the rest of the world by talking about advocating human rights for all and treaty rights for the Russians and Panamanians. And yet as far as the treatment of Indian people are concerned, the U.S. government has one of the worst human rights records and certainly the worst treaty record in the world.

Coming from the Carter administration is the Department of Energy (DOE). The authorizing legislation creating the DOE also authorized it to enter into a pact with the Department of Defense to unilaterally seize and hold areas of strategic mineral significance if such action is justified to be in the "national interest." For Indian tribes who have enough energy resources to make a difference in the future direction of this country, it means threatening to call out the military calvary again.

In recent years, the Navajo Tribe has rejected a proposed lease by Western Gasification Company (WESCO) to construct the nation's first and world's largest commercial coal gasification plants on their reservation. The Navajos also threatened to cancel the leases of the Four Corners Power Plant and Navajo Mine. The power plant is one of the world's worst industrial polluting sources while the mine is the largest coal strip-mine in the Western Hemisphere.

The Northern Cheyenne and Crow Tribes have each taken legal actions to cancel the coal leases on their reservations. The Northern Cheyenne have also taken action to successfully halt future construction of the nearby Colstrip Power Plant. The Northern Cheyenne and Crow Tribes both sit on top of one of the world's largest coal deposits.

The Laguna Pueblo is reported to be considering whether or not to renew their uranium mining lease which includes the largest uranium stripmine in the world.

Yet for Indian tribes to defy the national policies of the U.S. government and its multi-national corporate interests is to defy the two most powerful forces on the face of the earth. To do so is to invite possible military intervention. For most Indians, it will certainly not be the first time. But it may be the last. During the 1973 Arab Oil Embargo, the same U.S. government was making contingency plans to militarily intervene in order to secure "our" oil in an area halfway around the world. Then what are they going to say about securing "our" coal and "our" uranium right here in Indian country?

Also, coming from the Carter administration is a complete silence on any semblance to an Indian policy. Even President Nixon had an Indian policy. This is why Indian people are now saying that Carter's Indian policy is really his Energy policy.

It is said that we are now facing the gravest crisis in our history as Indian people. We are still being faced with the military calvary. We are also being faced with the legislative calvary, judicial calvary, bureaucratic calvary, and the corporate calvary whose missions are one and the same: to destroy the physical and spiritual basis for our existence and survival as a people. Our lives, land, and water, resources, way of life, sovereignty, and future are being threatened. They have already taken everything else. Now they want all we have left.

Except for the final Indian War, the circle is almost complete.

Still Number One

While other diseases may be on the decline, the continuing high rate of alcoholism among Indian people is recognized by the Indian Health Service as the number one health problem among Indian people. Alcoholism among Native Americans has been described as the "principle disruptive factor in Indian life," according to a draft report from the IHS office of Alcoholism, for some of the following reasons:

--Ninety-five percent of all Indian people, either invidivually or as a member of a family are affected by alcoholism.

--The number one cause of death among Indians is accidents, accounting for 21 percent of all Indian deaths. In 75 percent of those fatal accidents, alcohol was a factor.

--Cirrhosis of the liver, generally attributed to alcoholism, is the fourth (six percent) leading cause of Indian deaths.

--Alcoholism as a sole cause of death was sixth on the list accounting for 3.2 percent of deaths among Indians.

--Eighth on the list is suicide which caused three percent of total Native American deaths, a figure twice the national average. Alcohol was involved in 80 percent of these suicides.

--Homicide was tenth on the list. It accounted for two percent of the total Indian deaths. In 90 percent of the homicides either the perpetrator or the victim, or both, were under the influence of alcohol.

Nishnawbee News Profile

Judge Noel Fox
A Civil Rights Advocate

By Kathleen Stocking
Special to the News

EDITORS NOTE: Several months ago, Judge Noel Fox of Grand Rapids, handed down what might have been the most controversial decision of his career. He upheld the treaty fishing rights of Ottawa and Chippewa Indians. Prior to and since handing down this decision, Judge Fox has been subject to threats of violence and questions regarding his sanity. We thought our readers may like to know a little bit more about this man. Some say he has a long record of advocacy for the rights of Indian people. We feel he is pretty remarkable.

GRAND RAPIDS, MI--Several months ago a federal judge decided that Ottawa and Chippewa Indians still retain 150-year-old treaty rights to fish in Lake Michigan, and other ceded waters.

His decision has frustrated and angered two powerful groups, the Michigan United Conservation Club and the State of Michigan itself.

But Judge Noel Fox is well accustomed to anger and controversy. In 17 years as U.S. District Court Judge in Michigan's Western District, Fox has ruled on everything from school desegregation to the dispensing of birth control information.

In the fishing rights case Fox ruled that the state had no jurisdiction over Indian fishing and that Indians had both a primordial and treaty right to fish. "Simple Justice" mandated allowing Indians to fish "wherever fish may be found," he wrote.

If nothing else, the raging controversy surrounding the fishing rights issue has aroused curiosity about Judge Fox. Who is this man?

Throughout the state Fox has handed down one important decision after another. In our own immediate vicinity he is still adjudicating disputes between the National Park and landowners in the Sleeping Bear Dunes. Also in our area, he determined in 1969 that a Glen Lake student could not be expelled from school for having longhair. In that case, he read the entire Glen Lake School Board the Constitution of the United States, reminded them that George Washington, Thomas Jefferson and Jesus Christ had long hair and closed the case saying that the length of one's hair had nothing to do with intellectual ability.

ADVOCATE OF CIVIL RIGHTS

Not only in our area, but up and down the state, Fox has handed down one major decision after another, earning him the reputation as one of the nation's most fiercely liberal judges, an outspoken advocate of civil rights, a far-seeing judge who has had a broad impact on society. This has been all the more possible because the Western District covers a huge area - all of the Upper Peninsula, northern Lower Michigan and west from Grand Rapids to Kalamazoo, Muskegon and Niles - 33 counties in all. The case load per judge is larger than in Detroit.

Fox is currently deciding a desegregation case in Berrien County. He ruled in favor of desegregation in Lansing and Kalamazoo in 1973.

He has also, during his 17 years on the bench, ruled that mental patients have rights, forced the state to provide better accomodations for its prisoners; ruled that Muskegon city police could be represented by the union of their choice; and decided that the family planning division of the Ingham County Health Department in Lansing could not give out birth control information to minors without notifying their parents.

Some of these cases were or are being appealed. Although some say Fox has been overturned on appeal more than other judges, others say he has not. In fact, the Sixth District Court of Appeals in Cincinnati has no statistics on the numbers of cases reversed on appeal for any judge. In general, however, when Fox has been reversed on appeal it has been when he was attempting to extend civil rights.

The one thing all of the above-mentioned cases have in common is their magnitude, complexity and the fact that they derive from intense controversy - intense social and moral problems. Fox's cases are almost always hotly debated, both before and after they appear in Fox's court. In the fishing rights case - the one Traverse City people are most familiar with - the judge came down strongly in favor of the Indians. Fox, although unable to discuss the case itself, did say - very solemnly - "There were strong problems and so there had to be a strong decision." There have been several threats of violence resulting from that decision and many uncomplimentary accusations about Fox's sanity as well.

While his detractors say Fox is "slipping" and "showing signs of senility," lawyers who have tried cases before him say that Fox is sharp as ever. Stephen Bransdorpher, a veteran Grand Rapids trial attorney who recently ran for state attorney general says Fox is the same as ever on the bench. "He's still very careful, very thorough - intellectually a very tough man."

The Federal District Court is "the pressure point court" in the words of Grand Rapids attorney Dale Rhoades, who has represented condemned landowners in the wake of national parks at Pictured Rocks and The Sleeping Bear Dunes, says that Fox is a very strong and just man. "I have never known anyone who did not respect Fox's ability, irrespective of what side they were on. He is very thorough. He writes prodigiously in his decisions. He is interested in the administration of justice and does more than mouth it."

A PRACTICAL, FAMILY MAN

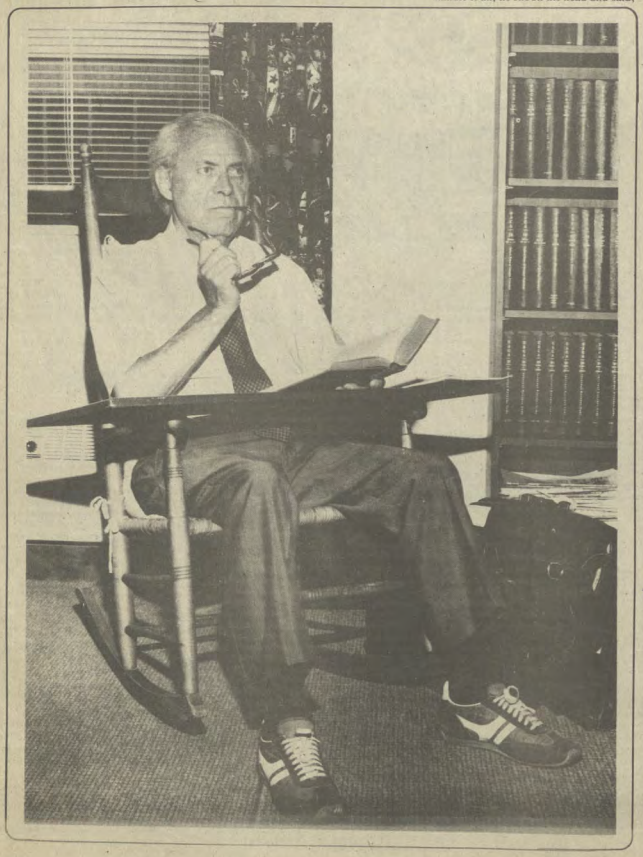
This conjures up an image of a very somber judge. Although obviously he must be somber on occasion, on the day of this interview he was neither somber nor pompous. And although there were examples of his "prodigious" opinions on at least three library tables, these did not overwhelm the room or the conversation. Fox was relaxed and cordial. He seemed to be warm and caring person. His eyes are kind. He laughs a lot. He is a family man. When his daughter became seriously ill he adopted her two children to give them more security. He wishes he could spend more time with them. When Fox begins to reduce his caseload as part of his semi-retirement this fall, he says he wants to spend more time with his children.

Fox's physical appearance is that of a man who is comfortable with himself. Obviously a judge who wears tennis shoes because his foot is broken is a practical man not overly obsessed with appearances. His dress is neither very conservative, nor very sporty. It is rather unnoticeable. His hair is medium length. He is rather soft-spoken, slow to compose a sentence, and rather firm and pronounced when he does.

His office seems to reflect this low-key practicality, comfort, and disinterest in pomp and formality. Although his offices are stacked high with law books, there is nothing remote or imposing about them - all the books look as though they continually come in and out of service, giving the room the well-used, functional look of the kitchens for large families.

Everywhere-stacked on his desk, his library tables and his outer office - is evidence of Fox's large caseload, a caseload he says he is "locked into" to such an extent that "it has been five or six years since I've read a best seller." Fox says he gets cases by the draw, a system he established in Michigan. He is known for handling more cases than anyone in the state.

His caseload and his grueling schedule, which require that he travel frequently and deal constantly with petty and major issues in a fair and thorough way, would make a younger judge blanch, let alone a man of 70. When asked how he could handle it all, he shook his head and said, "I get a little tired. I try to sneak away but somehow they find me and sometimes we settle things over the phone."



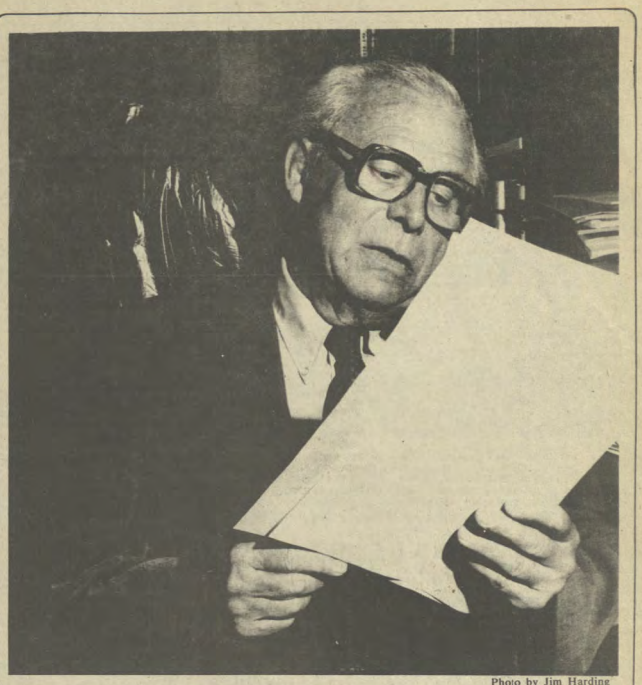


Photo by Jim Harding

A basis for his decision, Fox says, is the Northwest Ordinance and he quotes the part that says, "The utmost good faith shall always be observed towards the Indians; their lands and property shall never be taken from them without their consent..." and adds, in the epilouge to the decision, that not to do so would "violate a most solemn promise of our nation."

DEDICATED TO PROFESSION

Bransdorfer sees Fox's dedication to his profession as part of his "dedication and sensitivity to people." Rhoades commends Fox for being a "tireless public servant who is genuinely concerned about people and justice." Rhoades says he has always found Fox to be "extremely hard-working. He has contacted me on occasion on a Saturday or a Sunday about availability to appear for a trial or a hearing and you know he's there working, either at his home or his office."

Fox says, however, that he does not try to do all that he once did. "I have retreated from some of the activities. I used to be trying a case and have several parties negotiating in rooms around me - and during recess I would go and see how they were coming. We'd try to get people to set aside their differences and look at the practicalities." Fox, once a crack labor mediator, says he used the tried and true tatic of "trying to get each side to trust the negotiator and then trying to get them to agree."

Lifelong associate Walter Sowles, now development coordinator for the city of Grand Rapids, says that Fox is the kind of person "who can argue an issue with you and still be a loyal and true friend." Fox's abilities as a mediator seem to be an extension of his belief that "the work of justice is peace," a favorite quote from Isaiah.

CRITICIZED FOR FISHING DECISION

Not everyone appreciates Fox's hard work, nor do they think he tries to be fair. Tom Washington, president of the Michigan United Conservation Club, criticized Fox for his decision in the Indian fishing rights case and says "Fox is an example of one of the flaws in the lifetime appointment of judges."

"He should have stepped down long ago. The way he practices is contrary to normal procedure - he allows arguments to be presented over the phone. I think he showed extreme predjudice in the Indian case. We think the judge made the wrong decision. We believe Indians gave up their treaty rights long ago. We believe the state has a absolute right to manage the fishing resource."

Traverse City Judge William Brown said he didn't agree with Fox on the fishing rights decision, nonetheless said that he knew Fox must have researched the case very thoroughly because that was the man's reputation. Traverse City attorney Stuart Hubbell said that "Fox's philosophy of life and jurisprudence probably differs from that of a lot of people, but it's a very sound one in my opinion and derives from the origins of this country and the Constitution. He is very capable in the area of Constitutional law.

"Whatever decision he made in the fishing rights case, I'm sure it was sound. In my experience he doesn't make a lot of mistakes. He's a man of courage and stands up for what he believes is just. Whatever he is, he's true to himself."

DEFENDS HIS POSITION

"The fishing rights decision is 125 pages long. Fox said to arrive at it, in addition to all the court testimony and all the research of his aides, he did his own research. He went to the Constitution." Then he "concentrated for about three months" until he had "developed an understanding of the common senses and the legal senses and the senses" related to the issue of Indian fishing.

If non-Indians think they can argue that they have a right to fish equally with Indians, they're wrong, Fox says, and it only means they've been trespassing on Indian rights so long they think it's justified. "It only points up the great injustice that has been done to treaty Indians during the many years they have been deprived of their full rights for the sake of others without rights."

A basis for his decision, Fox says at the outset, is the Northwest Ordinance and he quotes the part that says, "The utmost good faith shall always be observed towards the Indians; their lands and property shall never be taken from them without their consent..." and adds, in the epilouge to the decision, that not to do so would "violate a most solemn promise of our nation."

A DEEP SENSE OF JUSTICE

Fox is described by Traverse City attorney Jim Olson as "having a deeper sense of justice than most people, a great awareness." Olson says Fox has "an ability, a gift, for going beyond the surface legal issues."

Certainly part of Fox's "deeper sense of justice" comes from his intensely religious nature. Above his desk is a brass plaque of two hands clasped in prayer and under it are inscribed the words: "Lord let me be the instrument of thy Peace." Fox believes that the Constitution was founded on the moral principles of the Judeao-Christian religion and that the founding fathers wanted to make them political principles as well. He observes that all the founding fathers were religious men.

His own Catholic upbringing Fox would readily admit, is responsible for his pro-life (anti-abortion) stance. It is, in one way or another, the reason he decided that the family planning division of the Ingham County Health Department could not dispense birth control information to minors without telling their parents. "Life is so precious," Fox said, "that God would die for it."

According to attorney for Ingham County in this suit, Peter Cohls, this Fox decision would result in a higher incidence of teenage pregnancies because if forced to tell parents, the young people would simply go without birth control. However, unlike Tom Washington, Cohls says he has "nothing negative to say about Judge Fox. I don't agree with this decision but that isn't unusual for an attorney representing the opposite side. Judge Fox is a very intelligent, competent and conscientious judge. There is no question that he is a very bright man."

President of the State Bar association Leo Farhat had high praise for Fox saying he was "a very compassionate, humane, sensitive and gentle man," adding that "he has a very personal approach to the Constitution and believes in extending its protection to everyone."

When asked what he thought of being labeled a "liberal" because of his more progressive decisions, Fox said, "If they mean that I reach out to people and try to help them resolve their problems, then I could be considered a liberal or activist judge.

"I have to be liberal and conservative at the same time - liberal in reaching out to people and conservative in conserving the Constitution." And with that Fox summed up the constant balancing act required of judges, an effort that earns respect even when one doesn't agree with a judge's decision.

Lawyer Defines Treaty Issues

TRAVERSE CITY, MICH--U.S. District Court Judge Noel Fox's decision to give Indians unlimited fishing rights in the Great Lakes has established a legal foundation for an age-old tradition.

Historical evidence led Fox to conclude that "the Indians were devoted to a way of life premised on fishing. It is inconceivable that they would have given up that way of life and signed a treaty which they understood to make that way of life impossible."

Fox ruled that the treaty, made with the federal government and based on the U.S. Constitution, transcended state law. Saying the Constitution was "the supreme law of the land," he upheld Indians' 'unlimited right to fish wherever fish may be found."

Fox's decision outrages two powerful groups, the sportsfishermen's association represented by the Michigan United Conservation Club and the State of Michigan. Groups opposed to Indian fishing rights have appealed to the U.S. District Court of Appeals in Cincinnati and claim that Indian gill net fishing is depleting the Great Lakes.

Biologists are currently conducting extensive studies of fish populations in the lakes. Those studies are not destined to be completed for at least a year and the entire question of depletion remains unsettled.

The legal questions however are more clearly defined. Although fraught with ambiguities deriving from inadequate treaties and revolving around the controversial issue of the current and historical relationship between the U.S. and Native Americans, the legal questions are nonetheless more discernible than countless fish.

The bottom line in arguing for Indian fishing rights is that the treaties were grants of rights from the Indians to the United States government -- not the other way around.

Attorney Barry Levine who works for Michigan Indian Legal Services in Traverse City has outlined the following questions and answers regarding the treaties and the issues:

WHAT IS U.S. -v- MICHIGAN?

U.S. -v- MICHIGAN is the title of the suit brought in the U.S. District Court for the Western District of Michigan by the United States Government on behalf of the Bay Mills and Sault Ste. Marie Tribes to protect treaty fishing rights guaranteed in the Treaty of Ghent, in the Treaty of 1836 and the Treaty of 1855. The decision of Judge Noel Fox holds that in accordance with these treaties,

Continued on Page 14

Great Lakes Area News

Welfare Agency Granted State License

MANISTIQUE, MICH.--After two years of preparation and organization the Michigan Indian Child Welfare Agency (MICWA) has been granted a state license.

The agency got its start in January of 1978 when the Inter-Tribal Council of Michigan applied for and was granted funding from the Department of Health, Education and Welfare.

"Now that the agency is licensed," said Wilma Thomas, director, "we are able to license foster and adoption homes." Before the state granted MICWA a license it had to rely on the approval of Michigan's Department of Social Services or other licensed private agencies to license homes for Indian children.

Kathy Teeple, a board member of the agency representing the Bay Mills reservation, says the main purpose of the agency is to prevent family breakup, reconstruct what has been broken up and locate and establish Indian homes for placements that are needed."

The agency is also a counseling service for families. And provides programs at the tribal level for the treatment of alcoholism, drug abuse and juvenile delinquency. Training programs for future foster and adoptive parents have also been developed. "These programs," said Teeple, "not only help the child who is in need of our services, but also helps the family stay together. Family unity is very important to us."

The importance of this agency to Indian people was expressed in 1977 when the 95th Congress found that:

--An alarmingly high percentage of Indian children living within both urban communities and Indian reservations are separated from their natural parents.

--The separation of Indian children from their families often occurs if the natural parent does not understand the nature of the documents or proceedings involved, if neither the child nor the natural parents are represented by the council or if officials involved are unfamiliar with, and often disdainful of, Indian cultures and society.

The 95th Congress concluded its finding by stating that "the separation of Indian children from their natural parents, especially their placement in institutions or homes which do not meet their special needs, is socially and culturally undesireable.

For the child, such separation can cause a loss of identity and self-esteem and contribute directly to the unreasonably high rates among Indian children of dropouts, alcoholism and drug abuse, suicides, and crime."

"Our agency will hopefully put a stop to this kind of discrimination," said Teeple, by providing Indian people with Indian counselors.

RECRUITMENT PROGRAM--Staff for the Michigan Indian Health Profession Recruitment Program at the Keweenaw Bay Tribal Center is pictured above: (left to right) Larry Balber, Susan Kemppainen, Barb Picciano and Butch Sapcut. Kemppainen is a secretary while the other three are recruiter- counselors.

Bahweting Ojibway Seeks Tribal Status

Sault Ste. Marie, Mich.--Consolidated Bahweting Ojibway Incorporated, based in the Sault, has announced that it is seeking federal recognition as an Indian tribe.

The board of directors of the state chartered group met last weekend and voted to begin the application process for tribal status, a process Chairperson Michael Wright said takes about two years.

Consolidated Bahweting Ojibway includes all descendents of the Mackinaw Bands, the Kawgayosh and Shawano Bands of the Chippewa Indians at Sault Ste. Marie. Wright stressed that this 250 member group is different from the Bay Mills and Sault Bands.

"We are the only organized group of the descendents of the Mackinaw," said Wright, referring to the group which was centered around Cheboygan, Mackinac Island and the Straits area. Wright said about half the group's members live in the Sault. The rest live below Mackinac Bridge.

Elmer Nitzschke, field solicitor for the Department of Interior in Minneapolis, said he was aware of the group's application but said it would be hard to tell whether they would be found eligible and said they might have problems if some of the members are eligible to be members of either the Sault or the Bay Mills bands.

If members are eligible for membership in other tribal groups, Nitzschke said the Secretary of Interior might rule the group's application out.

In order to be eligible for tribal recognition, a band must have been a recognizable political entity at the time treaties were signed in the 19th century.

The group received notice from the Bureau of Indian Affairs in October that it might be eligible for tribal status.

Wright said there are some people whose names are on the rolls of the Sault tribe who probably qualify as members of his group. If the tribe receives federal recognition, these people would have to withdraw from the Sault tribe since regulations do not permit membership in more than one tribal group.

Consolidated Bahweting Ojibway Incorporated has been organized since 1973 and received a state charter in 1974. The tribal office is now in Wright's home.

The group, which puts on many cultural events during the year, does not receive any government funds of any kind, Wright emphasized. Once recognized, they would be eligible for federal benefits including possible HUD housing, education and labor grants and other benefits.

The group elects its board for staggered two year terms at its annual meetings. Officers are appointed for one year terms by the board.

The numerous festivals the group puts on during the year are open to everyone and are well attended, Wright said.

Health Careers Program

By John Hatch

MARQUETTE, MICH.--A day-long workshop to present information on health careers to interested Michigan Indians was recently held on the campus of Northern Michigan University.

The Michigan Indian Health Careers Recruitment Program was attended by approximately 60 high-schoolers from across the Upper Peninsula. The program provided students with information on opportunities for Indians in health and related fields of education.

The workshop began at 9 a.m. with registration. Larry Balber, coordinator for the program, gave a brief overview and introduction of the speakers.

Rosemary Suardini, director of the American Indian Programs at NMU, discussed services available at the university and recommended courses for students without majors.

Annie Green, from the Michigan Commission on Indian Affairs, advised students on the eligibility requirements of Public Act 174-Indian Tuition Waiver Bill.

Also involved in the days activities were Ted Holappa, administrator for the program: Geraldine Holappa, Michigan Intertribal Education Association; Martha Semenak, NMU School of Nursing and Allied Health; Jeantz Albritten, NMU Supportive Services; Jim Loonsfoot, Delsey Treado, and John Hatch, Organization of North American Indian Students.

The Michigan Indian Health Careers Recruitment Program, operating for approximately 14 months now, is funded through a grant from the Indian Health Service.

The program was started, says Balber, because the health field is becoming an increasingly important area for Indians. Because a large number of tribes have established health programs for their people, more jobs will become available for Indians in that field.

Besides Balber, other couselors for the program are Barb Picciano and Butch Sapcut. The team of three has its offices at the Keweenaw Bay Tribal Center in L'Anse. The primary objective of this staff is to help Indian youngsters be more aware of what is available to them in health careers.

Most Indian students, according to Sapcut, have had little if any background in health careers. The counselor-recruitment staff travels throughout the state making presentations for seventh through 12th grade students, letting them know what is available.

But why a separate program for Indians? Why not use the present counseling services of the public schools?

Balber says that past experience has shown that the public schools' counseling services are inadequate for Indians.

"Over time, Indian students have had a sense of inferiority," Sapcut said. "Another position we take is to instill confidence in the students."

Indian health standards have been known to be low, Sapcut indicated, and this program aims to do something about that.

"By getting into health careers, they can help the local Indian Community," Sapcut said. "There is a lot of interest among students who come back and work for their Indian community."

Once the program identifies students who wish to pursue a career in the health field, it helps the student by providing information and help with any personal or family problems.

Indian Language Bill Proposed

MADISON, WIS.--Young Native Americans in Wisconsin have a higher public school dropout rate than any other minority in the state, but some Indian leaders say a bill by a Green Bay legislator may help change the situation.

Public schools traditionally teach scanty or inaccurate information on Native Amcrican culture, and many Indian children feel invisible at school, they say.

The bill by Democratic Rep. Sharon Metz would make available in public schools elective programs on Wisconsin American Indian language, culture, and history. To help adult Indians pass on cultural information, school districts could hire non-certified teachers such as tribal elders to teach some courses.

The bill, which would cost $900,000 in its first year, would also provide money for alternative schools such as the successful Lac Courte Oreilles Ojibwa School System near Hayward.

Legislators have traditionally balked at using state money for such schools, but Frank Barber of the Education Legislative Committee of the Great Lakes Tribal Council said a tribal school is "a very special thing for a reservation."

"The feeling of isolation is gone, yet the students there are getting what they need to go to colleges like the University of Wisconsin," he said.

Lorette Webster, legislative coordinator of the Wisconsin Indian Resource Council, said the bill would address the needs of Indians as Wisconsin citizens, something she said has been all too rare in the state's history.

"Native Americans in Wisconsin have needs different from other minority groups," she said. "What we are dealing with here is a nation of people within a nation. Looking at it that way, it's easier to understand why Indians seem to be insisting on more considerations than minorities such as Mexicans and blacks."

Ms. Webster says 5,000 to 7,000 of Wisconsin's 9,000 Indian students would benefit from the bill. Allowing non-Indians and Indians to take the courses would encourage tolerance between the groups, supporters of the bill said.

Barber said the program could lead to the graduation of Indian students "from schools where they haven't had an Indian graduate in years."

The bill would also create a state board to advise the Department of Public Instruction on the program's progress. Each school district would have a board to administer the local program, Barber said.

"There is concern on the part of the superintendent's office that by creating a board which regulates policy, there might somehowbe a weakening of the power of the office," Ms. Webster said. "But the idea is that the state board would take imput from the local parent's boards and pass that along to the superintendent who would have the final say."

"I think there is also a fear that every minority will demand a board of its own," she said. "But Indians aren't the same as other minorities in this country."

Indian Feast Adds To Awareness

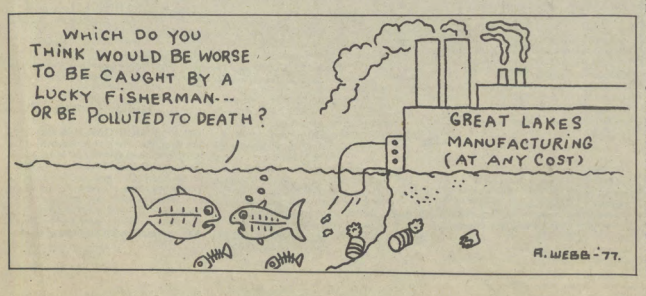
Despite the snow, over forty people attended the recent Indian Education Taste Feast Saturday, Dec. 1 which was sponsored by the Parent Committee to promote Indian awareness in the Munising Public Schools.

Held in the Central School cafeteria, the taste feast included such foods as rabbit, venison, beaver, whitefish, fry bread and wild rice, brought by participants.

During the afternoon, two children were selected Indian Chief and Princess by their response to the essay topic "What Indian Means to Me." Karen McNally and Eddie Johns were awarded Hopi Spirit Sticks in recognition of their essays.

According to Dorothy Hopp, Indian Education Instructor at Central, the Hopi Spirit Sticks is composed of a piece of the earth (the stick), a part of the ocean (shells), and things from the air (feathers). She added that the stick was to bring Good Spirits to the home of those in possession of it.

Hopp went on to say the turnout was such that the Parent Committee plans to make the Feast an annual event and she said anyone wishing to serve on the Committee is urged to attend the regular meetings held every second Tuesday of the month at 7:30 p.m. in Room 106 at Mather.



Areas Designated For Cutting Firewood

MILWAUKEE, WIS.--Response to the Forest Service's free firewood program keeps growing as more and more people seek ways to cut the costly impacts of today's fuel oil shortages. Firewood permits are issued at 80 Ranger District offices within the Eastern Region of the Forest Service.

In some areas, firewood has become scarce near roads because the free permit program has been in effect for a number of years. Advance contact with Ranger District offices spares people the time and costs of travel to areas where little firewood is available.

Some Ranger Districts designate special areas for firewood cutting. Others direct people to timber harvest areas prepared for planting or seeding. Surplus wood may be cut up and hauled away by permittees. The free firewood is for family use only, and cannot be sold. One permit allows removal of up to 10 cords.

Attached is a list by State of the 80 districts offices in the Forest Service's Eastern Region that can provide specific information to make it easier to gather firewood.

ADDRESSES AND TELEPHONE NUMBERS OF FOREST SERVICE OFFICES THAT ISSUE FREE FIREWOOD PERMITS IN THE EASTERN REGION, FOREST SERVICE, USDA

MINNESOTA

Chippewa National Forest -- Blackduck Ranger District, Blackduck, MN 56630, (218) 835-4291, Cass Lake Ranger District, Cass Lake, MN 56633, (218) 335-2283, Deer River Ranger District, Deer River, MN 56636, (218) 246-2123, Marcell Ranger District, Marcell, MN 56657, (218) 832-3161, Walker Ranger District, Walker, MN 56484, (218) 547-1044.

Superior National Forest -- Aurora Ranger District, Aurora, MN 55705, (218) 229-3371, Gunflint Ranger District, Grand Marais, MN 55604, (218) 387-1750, Isabella Ranger District, Isabella, MN 55607, (218) 323-4255, Kawishiwi Ranger District, Box 149, Ely, MN 55731, (218) 365-6185, La Croix Ranger District, Box 1085, Cook, MN 55723, (218) 666-5421, Tofte Ranger District, Tofte, MN 55615, (218) 663-7280, Virginia Ranger District, 908 So. 8-½ Street, Box 961, Virginia, MN 55792, (218) 741-5736.

WISCONSIN

Chequamegon National Forest -- Park Falls Ranger District, Park Falls, WI 54552, (715) 762-3294, Glidden Ranger District, Glidden, WI 54527, (715) 264-2511, Medford Ranger District, Medford, WI 54451, (715) 748-4875, Hayward Ranger District, Hayward, WI 54843, (715) 634-4821, Washburn Ranger District, Washburn, WI 54891, (715) 373-2667.

Nicolet National Forest -- Eagle River Ranger District, Eagle River, WI 54521, (715) 479-8939, Florence Ranger District, Florence, WI 54121, (715) 528-4464 Lakewood Ranger District, Lakewood, WI 54138, (715) 276-7202, Laona Ranger District, Laona, WI 54541, (715) 674-4481.

MICHIGAN

Hiawatha National Forest -- Rapid River Ranger District, Rapid River, MI 49878, (906) 474-6442, Manistique Ranger District, Manistique, MI 49854, (906) 341-5666, Munising Ranger District, Munising, MI 49862, (906) 387-2512, Sault Ste. Marie Ranger District, Sault Ste. Marie, MI 49783, (906) 635-5311, St. Ignace Ranger District, St. Ignace, MI 49781, (906) 643-7900.

Huron-Manistee National Forests -- Baldwin Ranger District, Baldwin, MI 49304, (616) 745-4631, Cadillac Ranger District, Cadillac, MI 49601, (616) 775-8539, Manistee Ranger District, Manistee, MI 49660, (616) 723-2211, White Cloud Ranger District, White Cloud, MI 49349, (616) 689-6696, Mio Ranger District, Mio, MI 48647, (517) 826-5386, Tawas Ranger District, East Tawas, MI 48730, (517) 362-4477, Harrisville Ranger District, Harrisville, MI 48740, (517) 724-5431.

Announcement

KEWEENAW BAY, MI---The Tribal Council of the Keweenaw Bay Community is pleased to announce that the Michigan Indian Health Professions Recruitment Program has been refunded by the Indian Health Service.

Services will continue to be provided statewide with a staff headquartered at the Tribal Center, Keweenaw Bay Indian Community, Baraga, Michigan 49908. Phone (906) 353-6623 Extension 28.

During the next 12 months, the programs hopes to accomplish the following:

1. Reopen communications with Parent Advisory Committees, identified 1st year individuals, colleges and vocational/adult education programs.

2. Identify and recruit an additional 350 individuals interested in a health career.

3. Establish individualized specific health career preparation plans for identified students.

4. Provide basic guidance, counseling and referral services to those recruited.

5. Conduct individual counseling support sessions for Indian students currently engaged in a health career training program.

6. Conduct a minimum of three workshops/conferences throughout the state for outreach and general information.

7. Conduct one statewide health counseling workshop for all Indians engaged in post secondary Health Education/Training.

8. Maintain ongoing and longitudinal evaluation of target population response to program efforts.

The staff for the Michigan Indian Professions Recruitment Program are:

Acting Coordinator
Theodore Holappa, Administrator
Tribal Health Programs
Keweenaw Bay Indian Community

Counselor/Recruiters
Larry Balber, Ojibwa-Red Cliff, Wis.
Barbara Picciano, Ojibwa-Keweenaw Bay Indian Community
Butch Sapcut, Commanche-Lawton, Oklahoma

Secretary/Librarian
Sue Kemppainen, Ojibwa-Keweenaw Bay Indian Community

Tribe Willing — But City Refuses To Settle

By John Hatch

SAULT STE. MARIE, MICH.--The negotiations have stopped. The Sault Ste. Marie Tribe of Chippewa Indians has made its last compromise. And the residents of Sault Ste. Marie have shut the door on any future out of court settlements.

This came about recently when the residents of the Sault overwhelmingly voted against a proposed negotiated settlement with the Sault Tribe.

The settlement would have given the tribe the go-ahead on the development of a 65 unit housing project (located on 165 acres of trust land within city limits) and saved the city further expense fighting the issue in court.

The issue first arose in 1976 when the Sault Tribe purchased 165 acres of private land. The land was later taken into trust by the U.S. Department of Interior, a fact the city is contesting, and is now the proposed site of a $3.6 million housing project.

In its early stages the project was viewed as a progressive move that would benefit both the tribe and the city. It has since evolved into an issue of forced segregation of Indian people, formation of an Indian reservation within city limits and divided the city's Indian and non-Indian population.

The conflict has reached the U.S. District Court and could possibly extend to the U.S. Supreme Court. The proposed compromise was the first hint of the almost four year old battle ending.

The compromise was the product of over two years of negotiations between city fathers and members of the Sault Tribal Council.

Jerald Peter, Sault Ste. Marie mayor, favored the compromise and said that he "thought it was a good one and the only way to go."

The settlement would have ended the costly court battle and given the tribe the go-ahead on the federally funded housing project. In return the tribe had agreed: not to seek or accept any more land within the city limits, to pay for city services in lieu of taxes, to abide by city zoning laws within 50 feet of the edge of all trust land, and to give the city's law enforcement officials concurrent jurisdiction within the boundaries of the reservation, except in cases of custody of Indian children under the Indian Child Welfare Act.

Those who favored the settlement said that at least both parties know what they are getting, which might not be the case if a judge dictates the terms, and that the city cannot afford to continue the fight. (To date, the city has spent $150,000 in lawyer's fees with approximately eight months billing due.) They also point to the fact that the tribe has granted almost every stipulation the city has asked for.

Opponents of the settlement pointed to the problems of other reservations throughout the country, which have high rates of alcoholism and problems with employment. They say there is no telling what problems might arise if a reservation is established in their town.

According to Joseph Lumsden, the tribal chairman for the Sault Tribe, the city has had a history of discriminatory acts towards its Indian population, and has been taken to court twice for these practices in the last ten years.

The first litigation that the city faced was in 1969 and is called the Perry suit.

Filed on individual property owners in the now proposed reservation site, the suit charged that the city was not providing services to the area as it was to other portions of the city. Result of the suit was the construction of city water and sewage systems in the area along with the installation of street lamps. The suit remains unresolved since the residents were also asking for attorney fees and court costs.

The second discrimination suit, this time filed by the Justice Department, concerned the housing project and resulted in a two-part settlement: one, that the city would allow connections of city water and sewage services on the same basis as any other project and two, that there will be a contractual agreement between the city and the tribe for city services.

Because of the city's recent rejection of the settlement the city will have to continue its present court battle with the tribe.

The present litigation was filed by the city in 1977 and is called the Andrus suit.

The Andrus suit challenges the right of the Department of Interior to take land into trust without consent of the city. This is possibly the first time the Department's authority has been challenged. The suit also challenges the legal formation of the tribe under the 1934 Indian Reorganization Act.

Lumsden is "confident that the tribe will win its case but would have rather ended the issue by negotiation."

Peters is not as confident. "The lawyers tell us," said Peters, "that we only have a 60-40 chance of winning, with the city on the short end. And frankly I don't know where the city is going to get the money to continue the fight."

Aide To Businesses

DETROIT--State Commerce Director William F. McLaughlin said he is throwing his "full support" behind legislation to mandate a set-aside of state business for minority firms.

Addressing the Minority Business Breakfast meeting at the Cotillion Club here, McLaughlin said, "Not only will a state set-aside provide business for minority firms, it will also give many a chance to establish a success record to help them earn new contracts and expand their markets in the private sector."

"I will be candid and tell you that this is not the first time we have fought this battle. We went to the mat before and were beaten in the Legislature," McLaughlin said. "But we do not plan to give up. We plan to fight the fight again this year because I believe the concept of a minority business set-aside has strong merit."

McLaughlin said the Commerce Department is committed to backing minority business for two reasons: to help redress historic patterns of discrimination and because backing minority business "makes good economic sense."

The State Commerce Director said, "Minority owned and operated businesses form an important and flourishing segment of the small business community.

Ron Paquin - Chippewa Fisherman

Photo by Kathleen Stocking

A Fight To Keep A Family And To Fish

By Kathleen Stocking
Special To The News

ST. IGNACE -- Two themes run through a three-hour-long interview with Ron Paquin: fishing and family. His fight to achieve and keep both of them is the story of his life.

Chain-smoking, talking in soft monosyllables, gesturing often with his hands, he drinks cup after cup of coffee in this gas station-coffee shop off I-75 and says, "I started out in fisheries when I was nine. I can do other things, but I prefer fishing. All I want to do and all I ever wanted to do is fish. It's a way of life."

It's hard, he says, "but everyone's got to adjust to different jobs. If you like the work, then you have the incentives to put up with the hardships."

Although the product of a broken home and several bouts in reform school, Paquin says, "That's behind me now. I'm tired of that whole story. I have what I want now. With fishing, I'm my own boss. I have a good marriage. My son now is loved, well-clothed, he has a nice roof over his head."

He takes a photo out of his wallet of his 11-year-old son whom Paquin says does well in school - unlike himself. "How can you do well in school when you're worried about where the next beating is coming from, or the next meal?" Then he shakes his head and says, "I made it, but I look at how many Indians didn't make it."

A Chippewa with blue eyes, Paquin makes an irrefutable claim to his Indian heritage when he says, "I was Indian enough for them to send me to the Indian home school down in Mt. Pleasant. I guess I'm Indian enough."

The 36-year-old Paquin is one of five men on a panel that includes Indian fisherman, government officials and sport fisherman trying to establish a cooperative management of the fishing resource.

"This cooperative effort should have happened a long time ago. Such hatred built up over the years. You can't get anything settled with hearsay here and hearsay there."

The fight to survive as a fisherman began for Paquin in 1965 when the Department of Natural Resources began to rigidly enforce the rule that nets could be used only by commercial fishermen who had earned more than $5,000 from fishing in the previous year. This effectively excluded most of the Indian fishermen. "They took the little guy out and left the big guy in. That's not right.

"They took the men right out of their livings - Indian and non-Indian. That's not right, because these men didn't know anything else. If you were raised by your dad and he taught you to be a bricklayer and then the state says you can't be a bricklayer anymore, that's not right."

The first fisherman to test the validity of federal treaties in Michigan, Paquin says, was William Jondreau, who was caught fishing in Keewanau Bay in 1965, by the DNR.

In 1971, when Jondreau won his case against the state in federal court, other Indians started challenging the DNR. Paquin remembers going out to fish in spite of the DNR, sleeping in his boat to protect his nets. "We took them to court - they didn't take us."

He shakes his head, remembering DNR arrests, remembering fights in bars stemming from the dispute over fishing rights. "Don't you think, after all of the things that have happened, we're being more than reasonable to sit down with them now and talk?" he said.

Paquin is glad the decision in federal court upheld Indian fishing rights - not only because it allows him to fish without the constant threat of arrest, but also because it opens the way for cooperation with the state and sports fishermen in managing the fishing resource.

"This thing with the DNR and the MUCC (Michigan United Conservation Clubs), I'm glad we're coming to a head now and working things out. After all, with 36,000 square miles of Great Lakes, would it hurt to share it?"

Although Paquin understands the sport fisherman's view of fishing, his is different. "I believe fish were put in this lake for man's use, to eat, to earn a living, not for recreation." The fish feed not only the men who catch them, but the child and the old woman who can't fish. Not everyone has the physical strength to be a fisherman, just like not everyone can do well in school. But we should all help each other -

- that's the way I understood it."

Paquin says he makes a decent living - $10,000 to $15,000 a year - from the fishing. "But I have to work hard to make that and then I have a smokehouse, too." Time not fishing is spent in the smokehouse and mending nets.

"One day my wife was watching me and she said, 'That looks easy,' and I said, 'It is easy, but it's tedious.' Now she helps me. I bet she's sorry she learned."

A typical day fishing for Paquin begins at 3:30 a.m. "to get out on the lake before the wind picks up." Then it's hours of setting, lifting and hauling hundreds of feet of net while battling winds, currents and a variety of things that tangle the nets - black moss, green moss, hair snakes, debris thrown from freighters.

The pollution of the lakes is a sore point with Paquin. It angers him that U.S. Rep. Robert Davis is spending his time trying to abrogate treaties "rather than doing something useful like fighting the pollution of the lakes."

Paquin's answer to the question, 'How contaminated are the fish?' is : "The fish Indians catch are no more contaminated than the fish non-Indians catch - and sell.

"The DNR pulled that deal on us a while ago - trying to stop us from selling fish to the wholesalers, but they bought from everyone else out of the same lake. The ban on selling lasted two weeks - it was just another form of harassment they tried."

Without being asked to, almost as a conditioned reflex Paquin says the total number of fish caught by Indians is less than three percent of the total catch. He also points out - and the DNR agrees - that Indian fishermen are only interested in taking whitefish and menominee.

"When you talk to the sportsmen, they say, 'Those fish are ours.' But those licenses only pay for the planted fish - the lake trout and chinook, steelhead. Those license fees go for wages for the DNR, too. They go for enforcement. If the DNR monitored other fishermen as heavy as they monitor us, there would be no problem."

In spite of the threats of violence from sport fishermen, Paquin does not feel there will be violent outbreaks over the fishing because Indian fishermen now have the law on their side and they only want whitefish and have agreed to stay out of areas where the majority of sportfishermen congregate. Further, he adds, fears that Indians will go after game fish or fish in inland lakes are unfounded, since the treaties only cover the Great Lakes.

"I don't see any violence. We'll take care of our radicals and they'll take care of theirs," he says. "There's room for all of us. I don't believe that it's all for us because we have the right. I don't think it's that way. There's nothing wrong with sitting down and talking and being rational with each other," he said.

It has taken a long time for Indian treaty rights to finally be upheld and the route has not been easy - either personally or collectively.

Yet Paquin says he never doubted that eventually the court would rule that the word of the federal government was as binding today as it was a century ago, "because everything that goes around, comes around."

Photo Courtesy of L'Anse Sentinal

SPORTSMAN TICKETED--This was the scene in Keweenaw Bay last fall, when tribal conservation officers [right] ticketed two Ottawa Sportsmen [left] for violating the ban on fishing set by the Keweenaw Bay Indian Tribal Council. Fisherman cited were Charley Roberts [left] and Joe Drake [second from left], both of L'Anse. They will be arraigned and tried in tribal court with a key issue of Indian jurisdiction rights in Keweenaw Bay to be determined.

Indian Fishing Ban Tested By Sportsman's Club

By John Hatch

Keewenaw Bay MICH--Another fishing rights issue seems to be headed for the courts. However, this time the question is not whether Indians have the right to fish but whether the Keweenaw Bay Indian Community has the right to close fishing to non-Indians.

The issue arose when the Keweenaw Bay Tribal Council passed a resolution to ban all fishing on the tribal waters of Keweenaw Bay from Oct. 10th through Oct. 30th. The resolution called for fines of $100 for each infraction and restitution penalties of $5 per pound of fish taken during the ban.

According to one council member, the resolution was passed this fall in an effort to protect the fish population of the bay during the spawning season.

What brought the issue to a head was an action by the Ottawa Sportsman's Club. Hours before the ban went into effect the club voted to test the tribe's authority both to close a portion of the bay for fishing and to ticket non-Indians for violating it. Volunteers were selected at the meeting to purposely violate the tribe's ban.

The next day two members of the club were ticketed by tribal conservation officers after they had landed a 1.5 pound lake trout. The men, Charley Roberts and Joe Drake of L'Anse, were charged with breaking a tribal ordinance and the fish were confiscated.

Sports fishermen were not the only ones ticketed during the first day of the fishing ban. Tribal Chairman Fred Dakota said four members of the tribe also were cited.

Ron Moilenen, club president, noted that the club did not object to the ban as a conservation measure. "We only question the legality of the tribe's ability to impose a ban on non-Indian fishermen."

"These are state waters," said Moilenan, "and the only agency that can impose regulations on these waters (Keweenaw Bay) should be the state."

Drake and Roberts did not appear at their scheduled arraignment in tribal court, Oct. 16th. That date has been moved ahead to sometime in Feb. 1980, after talks between the defendants' attorney Jim Collins and tribal attorney Garfield Hood.

Both Hood and Collins agree that the key issue in the case if whether the tribe has jurisdiction over the portion of the bay closed to fishing.

Hood is "confident" that the tribe has the right to close fishing in the questioned area of the bay. He said "that two 19th century treaties specifically state that the boundaries of the Keweenaw Reservation include the portion of the bay the tribe restricted from fishing."

Hood also said that jurisdiction over the area was granted to the tribe in 1934 when the Indian Reorganization Act (IRA) was passed by the U.S. Congress. The IRA empowers the tribe to regulate the activities of non-Indians within the boundaries of the reservation.

Collins, the defendants' attorney said that if his research determined that the tribe has no jurisdiction over the bay he would file suit in U.S. District Court.

In the meantime, both sides are in agreement that the fishery must be protected, but as how to go about it they disagree.

Dakota says that the 20 day ban was an effort by the tribe to protect fish during the spawning season.

Moilenan says that this is not enough. He would like to see the bay closed to fishing for five years. This, he says, would give the fish time to reproduce and the state time to draw up some definite regulations to protect future fish populations.

Bay Mills Tribal Chairman

BAY MILL, MICH.--Wade Teeple, police chief for the Bay Mills Indian Community, has turned in his badge to take on the job of tribal chairman.

By polling 96 votes in the tribe's recent election Teeple upset former two-term Tribal Chairman Art LeBlanc.

Art LeBlanc, with 46 votes, took third place, trailing his brother Albert "Big Abe" LeBlanc, who polled 72 votes as a write-in candidate for the top spot.

Teeple views his election as a statement by tribal voters "that they do not want outsiders involved in regulating their fishing activities."

Bay Mills, under the leadership of Art LeBlanc, recently entered into agreement with the Sault Ste. Marie Tribe of Chippewa Indians and the Department of Interior to establish a fishing control board. The board consists of three members from each tribe: the tribal chairman, the conservation committee chairman, and two commercial fishermen. Each member has one vote.

According to Teeple, the board decides how the two tribes will regulate their future fishing activities.

"Because the Bay Mills economy," said Teeple, "is far more dependent on fishing than the Sault Tribes' is we should have more say in developing the regulations."

On future plans for the community Teeple said he would like to see the former fish processing plant reopened, and look into the possibility of building a fish hatchery on the reservation.

96th Congress Handbook

In response to numerous requests for its **Handbook of the 95th Congress**, the National Congress of American Indians is pleased to announce the publication of the revised and expanded **1979 U.S. Congress** Handbook for the 96th Congress, First Session.

The Handbook contains pictures, biographies, and committee assignments of Congressmen, as well as a feature section of interest specifically to Indians and Alaska Natives.

Highlights include the Senate Select Committee on Indian Affairs and the House Interior and Insular Affairs Committee membership and staff rosters.

A brief sketch of the NCAI, a "how-to" section for contacting your Congressman and where to find the legislation complete the Handbook.

Cost per copy of the 1979 Handbook if $10.00. For further information concerning orders contact; Legislative Department, National Congress of American Indians, Suite 700, 1430 K. St., N.W., Washington D.C. 20005. (202) 347-9520.

Around The Nation

News Briefs

Alcoholism Studied

WASHINGTON, D.C.--Sen. Pete Domenici (R-N.M.) has proposed legislation that, if enacted, would establish a national center for the study of problems related to Indian alcoholism.

According to Domenici, who proposed the center under the Comprehensive Alcohol Abuse and Alcoholism Prevention, Treatment, and Rehabilitation Act Amendments of 1979, the center is needed to "help put a realistic focus on what needs to be done to help correct the growing problem of alcoholism and alcohol abuse among American Indians and Alaska Natives."

Designed to study the prevalence of alcoholism among Native Americans and recommend future treatment programs for alcohol-related problems, the center would be established for a two-year period within the National Institute for Alcoholism and Alcohol Abuse.

The center would also:

--Compare the extent of Indian Alcoholism with problems of alcoholism among other minority groups in both urban and rural areas.

--Identify the amount of federal expenditures since 1955 for research in the area of Indian alcoholism, and report the findings of such studies.

--Determine how Native Americans are presently being served by federal programs for alcoholism prevention and treatment.

The bill to establish the center has passed the Senate and is currently pending in the Subcommittee on Health and the Environment of the House Committee on Interstate and Foreign Commerce.

Deadline Extension

WASHINGTON, D.C.--Interior Assistant Secretary Forrest Gerard and most other witnesses called before the Senate Indian Affairs Committee recommended an extension of the April 1, 1980 statute of limitations deadline for Indian damage claims dating back to 1966 or earlier. The limitation was first imposed in 1966, when the United States was given six years to clear up all past claims for damages to the property of Indians arising out of tort or contract. A five-year extension was granted in 1972 and in 1977 an "absolutely final" extension of another two years and eight months.

Gerard testified that the Department, since the last extension, has uncovered almost 10,000 potential claims and that it will be impossible to process all of these through the Justice Department and into court by April 1. Capitol Hill observers expect Senator Melcher, the Indian Affairs Chairman, to introduce in January a bill extending the deadline. Prospects for passing the bill in the Senate are considered fairly good. Serious problems, however, are expected in the House. The 1977 extension was pushed through by its proponents and reluctantly accepted by opponents only on the condition that it would be the last -- absolutely, finally and ultimately with no further requests for extensions to be considered.

Indians Claim Kansas

WICHITA, KAN.--About 400 heirs of a Kaw Indian chief have filed suit in Federal District Court in Wichita, Kansas asserting that they should be declared the legal owners of 23 square miles of land in and near Topeka, Kansas. The Indians claim that about 40 million acres of Kaw land in Kansas, Oklahoma, Missouri and New Mexico were ceded to the United States by a treaty signed in 1825, with the treaty reserving a square mile on the north bank of the Kaw River for each of Chief White Plume's 23 children.

They contend that the treaty also provided that the permission of the United States was required to legalize any sale or alienation of this property. The descendants of the Chief say that the Indians never voluntarily gave up the land and that there is no record of the Government ever consenting to the transfer of the land to others. The property includes a 225-acre industrial par k a General Foods plant, a Garvey Grain elevator and many houses.

Civil Suit Filed

WASHINGTON, D.C. -- The Department of Justice filed a civil suit recently charging officials of Roberts County, South Dakota with discriminating against Indians by refusing to deputize tribal police to enforce state laws in Indian areas.

Attorney General Benjamin R. Civiletti said the suit was filed in U.S. District Court in Sioux Falls, South Dakota, against the five county commissioners, sheriff, and state's attorney.

The suit charged the county officials with violating the State and Local Fiscal Assistance (revenue sharing) Act of 1972 by refusing to deputize members of the Sisseton-Wahpeton Sioux tribal police force while conferring special deputy sheriff powers on members of municipal police forces in the county.

Tribal police cannot arrest non-Indians without county law enforcement officer powers conferred by the sheriff, explained Assistant General Attorney General Drew S. Days III, in charge of the Justice Department's Civil Rights Division.

The refusal to deputize Indian police officers denies maximum law enforcement services to Indian residents of the county, particularly those living on the Lake Traverse Reservation in the northeast corner of South Dakota, the suit said.

Mr. Days said the suit asked the court to permanently enjoin county officials from refusing to confer county law enforcement powers on state-certified members of the tribal police force.

Claims Affirmed

WASHINGTON, D.C.--The US Court of Claims recently awarded $52.5 million to several bands of Chippewa Indians as payment for land the federal government took over in 1905.

The land in dispute is eight million acres located in north-central North Dakota on the Canadian border.

The claim initially was brought to the Indian Claims Commission, which approved the award, by the Chippewas' Turtle Mountain Band, Red Lake and Pembina Bands, Little Shell Band of Montana and Little Shell Band of North Dakota.

The US Court of Claims affirmed the Indian Claims Commission, awarding the bands the difference between the land's fair market value at the turn of the century and the amount the government paid the Chippewas, who had settled in the early 19th Century.

Leadership Program

The Indian Education Leadership Program [IELP] at Arizona State University, Tempe, Arizona is presently in its third year of bringing in American Indian graduate students pursuing graduate degrees and developing leadership. The IELP is funded by HEW, Office of Education, Title IV, Part B. The program is designed to serve American Indian students with proven leadership capabilities and of primary importance is the commitment that the scholars return to Indian communities and provide leadership to their people.

The program support includes: a monthly stipend, dependency allowance, tuition, and travel to and from ASU, for the participant only.

For more information contact: Ms. Marilou Schultz, Indian Education Leadership Program, 302 Farmer Building, Arizona State University, Tempe, Arizona 85281, (602) 965-7096/7097.

DEADLINE DATE FOR SUMMER 1980 is APRIL 15, 1980.

Gerard Resigns Interior Post

WASHINGTON, D.C.--Forrest J. Gerard, Assistant Secretary of the Interior for Indian Affairs, has announced his resignation effective January 19, 1980, to re-enter private business.

Gerard, a Presidential appointee who has served since September 1977 as the Department's first Assistant Secretary for Indian Affairs, said in a letter to President Carter: "My decision to re-enter private business was not easily reached."

In a statement released to the press, Gerard made the following remarks regarding his resignation:

"I have resigned my position as Assistant Secretary for Indian Affairs for strictly personal reasons. The responsibility for the education of my children has made it necessary for me to make this difficult decision to leave the Department of the Interior.

Secretary Cecil Andrus assured me that the commitment to Indian people will continue and the position of the Assistant Secretary for Indian Affairs will be filled. So far, there has been no decision on who will become the next Assistant Secretary for Indian Affairs.

During the last two years, it has been my pleasure to serve the Indian people as their representative within the Interior Department. We have fought some tough battles. We have won some battles and lost others. But on the whole, I believe we have won more than we lost.

Among the tasks which I believe made a contribution on behalf of American Indians is the establishment of the Office of the Assistant Secretary for Indian Affairs within the Department of the Interior, the development of a Management Improvement Program and the implemention of Public Law 95-561, the Education Amendments Act of 1978 and of Public Law 95-471, the Tribally Controlled Community College Act of 1978. I believe these efforts have set the direction for better administration in Indian Affairs.

I am also particularly pleased with the progress and direction of this Administration in the discharge of the nation's trust responsibility to Indian tribes. Substantial improvements have been made in the areas of minerals, forestry, and trust funds investments. During my Administration, the Bureau has greatly increased the emphasis given to these trust activities in both personnel and fiscal resources.

Because of major policy directives we have made, the President's Water Policy has taken on a genuine meaning for Indian tribes who desire to maintain a permanent tribal homeland on their reservations. This was made possible due to the establishment of plans, programs and procedures within the federal government. Other accomplishments in my administration included the passing of the Indian Religious Freedom Act and some settlements of large eastern land claims.

I will be returning to private business here in Washington, D.C., when I leave the government.

Secretary of the Interior Cecil D. Andrus said he greatly regretted Gerard's resignation but understood the considerations which led to the decision. "Forrest has served with distinction as the first Assistant Secretary of the Interior for Indian Affairs," he said. "As I expected when he was selected for this difficult assignment he has proven himself to be a vigorous advocate of Indian causes and an alert executive in handling the administration of Indian issues."

Gerard was nominated by President Carter in July 1977 as the culmination of a selection process involving more than 40 persons who were recommended by tribal leaders and others. A member of the Blackfeet Tribe, Gerard was staff assistant for the Senate Subcommittee on Indian Affairs from 1971 through 1976. He was involved in the development of the Indian Self-Determination and Education Assistance Act and other major legislation involving Indian affairs. He opened his own consulting office after leaving the Senate Subcommittee staff in December 1976.

Job Bank Developed

BOULDER, COLO.--The Administration for Native Americans, (HEW), and the Division of Indian and Native American Programs (Dept. of Labor) are sponsoring the development of an Indian Jobs/Skills Bank. The Jobs/Skills Bank is designed to help qualified Indian applicants identify and apply for vacant positions in the federal service and will assist the participating federal agencies in fulfilling their Affirmative Action requirements.

ACKCO, Inc., an American Indian professional services firm in Boulder, Colorado, has contracted to design and field test the matching system of the Jobs/Skills Bank.

During the field test phase of the Jobs/Skills Bank project, the Bank's services are limited to federal jobs at the GS-9 level and above. Requirements for jobs in the Civil Service are based on general and specialized experience and involve "progressively responsible experience," meaning experience in which a worker has demonstrated the ability to assume new and greater responsibilities and to increase his/her skills.

The general requirements for positions at the GS-9 level is three (3) years of progressively responsible experience in administrative, managerial or technical capacities. Four (4) years of education toward a bachelors degree may, in some cases, be substituted for some or all of the general experience requirement.

The specialized requirement for positions in the GS-9 range is two (2) years of progressively responsible experience in an area which is specifically related to the job for which the person is applying. Education substituted for specialized experience must be at the post-graduate level and job related.

Thirty (30) federal agencies are presently participating in the project by providing the Jobs/Skills Bank with announcements of vacant positions within their organizations.

ACKCO, Inc. is soliciting applications from Indian people who are eligible for placement under either, Indian Preference or Affirmative Action provisions, and who wish to use the Jobs/Skills Bank Service to seek federal employment at the GS-9 level and above.

For further information, write:

ACKCO, Inc.
Indian Jobs/Skills Bank
1200 Pearl Street
Boulder, Colorado 80302

Residents of Hawaii, Alaska and Colorado, may call collect: 1-303-444-3916.

Residents of other states within the Continental U.S. may call: Toll-free 1-800-525-2859.

Tribes Could Be Full Partners

WASHINGTON, D.C.--Barring an unlikely presidential veto of congressionally-adopted amendments, tribes can now rest easier with the knowledge that they alone are legally recognized to plan for their reservations' health care needs under the National Health Planning and Resources Development Act of 1974 (P.L. 93-641).

Members of the NIHB National Health Insurance and 641 Core Group were successful in having as part of the 1979 Amendments to the law, a section providing that Health Systems Agencies (the 641-created health planning bodies) shall "carry out their responsibilities in a manner that recognizes tribal self-determination." The amendments were adopted September 20 by the House and the following day by the Senate.

Although tribal areas are still to be included in the health planning act, the report accompanying the amendments makes it clear that "P.L. 93-641 did not give Heahnsyskms Agencies(HSAs) (or other P.L. 93-641 created or empowered entities) any authority over Indian tribes, reservations, or Indian health planning activites." Tribes are recognized as having the "exclusive authority to plan for and develop health programs for their members" and should a tribe desire, its Tribal Specific Health Plan (TSHP) will comprise the official tribal portion of an HSA's Health Systems Plan.

Should a tribe desire to incorporate its TSHP into the relevant HSA's plan, it is to be included intact and, as provided in the congressional report, the HSA and State Agency will have no authority to alter or amend it.

HSA's are empowered with review and comment authority on tribal applications for certain federal funds. These include applications for programs such as drug abuse, mental health, alcoholism, family planning, emergency medical services, health education, etc. covered under the Public Health Centers Act; and the Comprehensive Alcohol Abuse and Alcoholism Prevention, Treatment, and Rehabilitation Act of 1970. (IHS funds are not subject to HSA review.) Exactly how much weight a review and comment by an HSA would carry for a tribal application formerly seemed subject to individual application.

The report accompanying the 1979 ammendments states that an HSA's comments shall be limited to those matters with a substantial impact on non-Indian health facilities or programs. Additionally, in a related action, all federal regional offices will be notified that HSA "review and comment" is not to be treated as review and approval, whatever language an HSA might use.

Since the health planning law took effect five years ago, the nature of tribal-HSA relations has varied widely. Tribes in some areas worked as sub-area councils, gained membership on various HSA committees, and one succeeded in establishing its own independent HSA (the Navajo Tribe). Yet others found cooperative arrangements difficult or totally rejected the idea of being grouped with the rest of the country in terms of health planning.

As a result of the amendments, tribes are now free to determine what extent their involvement with an HSA will be, short of total exclusion from the 641 health planning process. In its report, Congress encouraged HSA's and tribes to enter into agreements on mutual concerns.

For example, HSA's need to know projected Indian utilization of non-Indian hospitals under the IHS contract health care program. Therefore, the Congress has mandated that the Secretary of HEW develop regulations to promote the necessary cooperation between tribes and HSA's.

One clear advantage provided to tribes through cooperation under P.L. 93-641 is the possibility for funding and technical assistance to enable them to improve their health planning capabilities. Congress urged in its report that one or more of the Centers for Health Planning created under the law should devote some of their resources to assist tribes in this area.

Publication of final regulations implementing the new Indian amendments could take as long as two years, according to NIHB General Counsel Daniel Press. With this bureaucratically-typical possibility in mind, the NIHB core group intends to continue efforts to work out a policy statement with the Bureau of Health Planning (that agency within NEW charged with administration of 641). The core group is hopeful that such a policy, prior to final regulations, would set out the limitations of HSA authority on health planning, in review and comment, and sensitize urban HSA's to the reasons urban Indian health programs were established in order to avoid consideration of such programs as duplicative. (Urban Indian health programs are subject to both review and approval by HSA's in submitting proposals to HEW.)

While HEW and its Bureau of Health Planning have agreed to these basis principles proposed by the core group, the policy paper remains within the Office of HEW's General Counsel. Prior to passage of the recent amendments, he had claimed that there was no legal support for HSA recognition of tribes as the sole health planning agencies for reservation areas. It now appears inevitable that a different legal opinion will be forthcoming along with a policy statement offering greater protection to tribes.

Public Health Masters Program

BERKELEY, CALIF.--**The Master of Public Health Program for American Indians and Alaska Natives** is currently recruiting individuals interested in entering graduate school in the field of public health. People interested in this field are generally concerned with developing skills to work on a problem affecting the health of the public or community at large. Their approach is largely focused towards prevention. Job opportunities exist as administrators of health programs at tribal, county, state or federal levels. Graduates also work as hospital administrators, health educators or policy makers of legislation that can affect the future of Indian health.

The MPH program is offered at the University of California, Berkeley, although students are encouraged to apply to any of the other Schools of Public Health around the country. Over one quarter of the students enrolled in the program have received their training at the Schools of Public Health at the Universities of Minnesota, Texas, North Carolina, Michigan, Washington, Oklahoma, Hawaii, UCLA, Loma Linda, Tulane University and Harvard.

The program offers training in such areas of specialization as hospital administration, health administration and planning, environmental health, epidemiology, or health education. In addition, a program has been developed in the field of Native American Alcoholism and Substance Abuse.

Training in the program ranges anywhere from 12 to 24 months, depending on the specialization chosen by the student. From three to six months of the program are spent in a field placement, the remainder in the school environment.

Requirements are that applicants be at least one-quarter American Indian or Alaska Native, have a Bachelor's degree, and a sincere interest in working with Native Americans, although some experience or knowledge of the health field is preferred. Applicants interested in applying for the program for the 1980/81 school year are urged to contact our office. We would also welcome any questions or requests concerning the program. Please contact:

Elaine Walbroek, Director
Wendy Schwartz, Assistant Director
MPH Program for American Indians-Alaska Natives
School of Public Health
Earl Warren Hall
University of California
Berkeley, California 94720

or call collect [415] 642-3228/9

Religious Land Site Approved

WASHINGTON, D.C.--Secretary of the Interior Cecil D. Andrus has announced that he is approving the purchase by the United States of 120 acres of land at Bear Butte, South Dakota, for use by the Cheyenne and Arapahoe tribes. Bear Butte has religious significance for these and other Plains tribes.

The land will be purchased with funds donated, by the private sector, to the Bureau of Indian Affairs for unspecified purposes.

Bear Butte is a lone mountain located on a prairie near Sturgis, South Dakota. It is generally thought that it was named after the likeness this mountain has to a bear sleeping on his belly, with the head to the east and the rump to the west.

Bear Butte is considered the site of the origin of the Cheyenne religion, between seven hundred and three thousand years ago. It is still used as a sacred place of worship.

The current owner of the land has allowed Indians access to the land for ceremonial purposes. Now he is ready to sell the land in order to protect the land for future ceremonial use.

The land--which will be placed in trust status--will be specifically purchased for the Cheyenne--Arapahoe Tribes of Oklahoma and the Northern Cheyenne Tribes of Montana, with a reserved right for access of other Indians for whom the area has traditional, religious significance.

Assistant Secretary for Indian Affairs Forrest J. Gerard said, "the purchase of these lands for the Cheyennes and Arapahoes will preserve their right to worship in their sacred grounds. We are moving to insure the cultural heritage of these tribes, for today's members as well as future generations."

The Congressional delegations of South Dakota, Montana and Oklahoma have all requested the Interior Department to approve and-purchase the property.

Local entities, such as the Sturgis Chamber of Commerce, have also recommended the U.S. purchase of the land for the Indians. The land is adjacent to a South Dakota State Park.

Oldest Indian College

MUSKOGEE, OKLA.--Bacone College, which will celebrate its Centennial in 1980, is about to launch a program to make the transition to a four-year National Indian University, according to Dr. Dean Chavers, president.

The Board of Trustees, during a recent meeting on the Muskogee, Okla., campus, gave its support to a feasibility study prepared by Dr. Chavers, to "support the objective of Bacone becoming a four-year college as a means toward achieving the best collegiate education for American Indians."

The administration of the college, under Chavers, will present a plan outlining the proposed transition, including a timetable and the means of funding the new university, to the Board during its next meeting in March, 1980.

"I think this is a major decision of national importance," Dr. Chavers said. "I think somebody, somewhere, at some time is going to attempt this. And of course I'd like it to be Bacone."

Bacone is the oldest college in Oklahoma and the oldest college in the United States serving primarily Native American Indian students. Founded at Tahlequah, Indian Territory, on Feb. 9, 1890, the college moved to Muskogee, the Capital of the Creek (Muskogee Indian Nation in 1885).

Chavers stated that Bacone would not be competing with other universities as a four-year school, but would capitalize on its uniqueness in educating the Indian youth of the United States.

"The mission of the college is to serve the American Indian student in a multicultural Christian environment," he said. "We need to think nationally in recruiting students faculty, and in my opinion, we are a national institution."

According to the feasibility study, there is a definite need for an institution directed at providing higher education to Indian education to Indian students in

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Bacone College

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the fields in which they need to cope with the modern world.

Existing Indian programs, according to the study, are not adequate to the task due to high dropout rates, irrelevant curricula, and the incapability of college staffs to adequately meet the needs of Native American students.

The college's success is credited to the comprehensive program of instruction, counseling, tutoring, extracurricular activities, orientation, low faculty-student ratios, and personal contact which it offers to the Indian student.

One obstacle which would have to be met is the fact that historically, according to the study, Native American students have been encouraged to prepare for vocations rather than for college. According to numerous surveys listed, more trained professional Indian students are needed in such programs as engineering, medicine, science, and law in order to establish parity with the rest of the nation.

The existing college programs for Indians are meeting only a fraction of the need for education of Indian youth today, Dr. Chavers stated. With the limited resources and programs which a National Indian University would have, it would be able to offer pre-professional baccalaureate programs needed for students to be able to achieve success in further education at the graduate and professional level.

In order to keep the personal relationship necessary between faculty and students, according to Dr. Chavers, a low faculty-student ratio would need to be kept, at about 1:13 to 1:15.

"We want to have a national student body," Dr. Chavers said, "because of the positive effects it would have on students getting to know others from various parts of the United States."

The new university would continue to be multi-ethnic, with admission open to all students regardless of race or national origin, although major recruitment efforts would still be directed at Native American students.

The student enrollment of a four-year school is projected to be between 1,000 and 2,000 students, based on current Indian and Native population totals, and on the number of high school graduates.

Another consideration presented in the report, which could help achieve the goal of a four-year university, is that Eastern Oklahoma has the second-largest concentration of Indian population in the United States.

Because of the school's location within a major tourist attraction area, the institution could house a major regional museum dedicated to the preservation and maintenance of the culture and heritage of Indian people.

The four-year university could also serve as a resource for tribes, scholars, and community-based programs.

Pending final approval of the Board for the development of a four-year university, the projected date for the first junior class could be as early as 1982, according to Dr. Chavers.

In order to succeed as a four-year institution, the school will need the backing of the national Indian organizations in the United States, and the support of the tribes.

To help make the goal nationally-known, President Chavers will embark on a 16-city tour within the next few months to seek financial help and support for the institution.

Canada's Welfare Problems Rise

There are more Indian people living on welfare than there were in 1965 in the province of Ontario.

The federal government and Ontario joined together fourteen years ago in the setting up of an assistance program for the province's Indians.

A report commissioned by both governments concludes that the federal-provincial program has back fired. Findings in the 150 page report shows the dependance of Ontario Indians is nine times the average for the rest of the province's population.

Figures released show 31.5 percent of the 68,000 Ontario Indians living on reserves are on welfare.

The situation if occurring inspite of a 23 percent increase on social welfare programs, affected by the joined efforts of the Department of Indian and Northern Affairs and Ontario's ministry of community and social services.

The report prepared by a Toronto consulting firm says while government services provide Indians with houses, education and income, it is those very services that often work against the Indian community.

It stated schools are not teaching Indian history or Indian traditions and welfare assistance robs the Indian people of work incentives.

Statistics show that 99.6 percent of Native students in the province drop out of high school and of those who do return, only 7.6 percent ever complete grade 12.

The report also points out, doctors, nurses, counselling services and homes for the elderly are lacking on many of the reserves.

The fact that many Indians feel isolated, can't find permanent jobs and live on reserves far from a town or even a village, results in many Indians turning to alcohol and drugs, because there is nothing else to do, states the report.

In 1977-78 the cost of Indian welfare programs was $21 million but findings of the report shows that there is still no improvement in the areas of poverty, unemployment, alcoholism and the high school drop out rate.

However there is one reserve that has overcome this type of situation.

On the Six Nations Reserve near Brantford, Ontario the annual welfare rate is 3 percent below the provincial average and alcohol and drug abuse are decreasing.

The reserve is located in the midst of the industrial section of Ontario, which attributes partially to its (the reserve) success.

Chief Renson Jamieson says, "If I had to live on reserve up north where there is really no place for people to go, I don't think I'd be better off than the people there."

Artifacts Sold Below Cost

OTTAWA, CANADA--In an attempt to unload $778,000 worth of Indian artifacts that it was unable to sell, the federal government offered the public and retailers a deal in order to balance its books.

Indian craftsmen were angry with the government over this incident because they felt that the government was dumping these items on the market at a time when it could kill the Christmas market for the craftsmen. They say that it is also in violation of a verbal agreement to sell the unwanted inventory offshore only.

Exquisite prints, moccasins, parkas, handicrafts, and jewelry were listed among the items in the seven-year residue of a Government-run wholesale business that went bankrupt last December. Central Marketing lost in almost every one of its seven years and it was forced to increase its parliamentary appropriation at regular intervals. The artifacts were sold to compensate for the deficits totalling about $2.2 million.

The items were on display for four days at the Victoria Memorial Museum Building in Ottawa and could be bought up until the end of the month either there or by mail. Crown Assets Disposal Corp. handled the inventory.

Although the public will have first crack, the United States and Europe picks up the remainder -- and perhaps as much as two-thirds of their deficit.

The program was called the Indian Arts and Crafts Central Marketing Service. To purchase crafts from native producers and sell them to various distributors was the original idea of the service.

Some reasons contributing to the failure, say Indian Affairs officials and native producers were:

--inexperience in the marketing field. Items that were considered at the time were purchased and they remained on the shelves gathering dust. Too expensive six years ago, items included expensive stone carvings, totempoles that cost as much as $600 and families of intricate corn dolls that cost about $50.

--a lack of practical business experience on the part of the departmental officials was evidenced by the fact that they never took inventory during the fund's first four years. They kept buying items that were still on the shelves that had outlived their popularity or for which there never had been a market.

--no promotion of items was ever undertaken, resulting in only the items for which there was an existing market.

Cherokee Syllabary

MUSKOGEE, OKLA.---An IBM Selectric typing element containing the Cherokee syllabary, the written language of Cherokee Indians, will be on the market within a month.

The project of developing the typing element was made possible by a grant from the Episcopal Church which was matched by the Cherokee Nation. Bacone College in Muskogee, Okla., coordinated the project at the request of Ross Swimmer, Principle Chief of the Cherokee Nation.

The syllabary "ball" will contain the 85 characters of the Cherokee language. A Navajo language typing element, which is not as complex as the Cherokee, has already been produced by IBM.

The system is referred to as a syllabary rather than an alphabet because it is comprised of a series of written characters, each of which is used to represent a syllable.

The traditional form of writing was devised by Sequoyah in the first quarter of the 19th century. Sequoyah, also known as George Gist, was a mixed-blooded Cherokee who followed the white man's rule of using symbols to represent words and sounds. After spending 12 years developing his system, Sequoyah produced the first written Indian language, Cherokee.

Although the Cherokee syllabary contains 86 characters, only 85 characters are actively used today.

Tentatively priced at $100 each, the typing element will fit any IBM Selectric model typewriter. An introductory order for 33 typing elements has been placed, many of which have already been requested by educational institutions.

The Cherokee typing element will be marketed at the Cherokee Nation Arts and Crafts store, located at the Tsa La Gi Motor Inn in Tahlequah, Okla.

Camwil, Inc., the Honolulu based company which will manufacture the elements for IBM secured the dies from Paillard, Inc., a Linden, N.J. firm which originally made the dies to use on Hermes typewriters.

Coordinating the project at Bacone College, a college specializing in the education of American Indian youth, were Dr. Howard Meredith and Dr. Charles Van Tuyl.

Meredith, Dean of Instruction at Bacone, is the former director of the Indian Mission with the Executive Council of the Episcopal Church of New York. He is the author of several books, including "The Native American Factor" and "Cherokee Trail of Tears."

Van Tuyl, assistant professor of Social Science at Bacone, has specialized in research on Indian languages.

Both Meredith and Van Tuyl are of Cherokee descent.

Nationwide, the Cherokee population numbers around 60,000, of whom about 15,000 speak the Cherokee language. During recent years, interest has grown in learning the Cherokee language, especially among Cherokee youth.

"The Episcopal Church has shown great foresight in funding this project," Dr. Van Tuyl said. The Cherokee syllabary element is expected to be used by Cherokee language classes at educational institutions throughout the United States.

Bacone College To Show Art Collection

Bacone College in Muskogee, Okla., has been selected to exhibit the Smithsonian Instition's collection of the works of Acee Blue Eagle, according to Dr. Howard Meredith, Dean of Instruction.

A highly successful showing of Blue Eagle's works was held at the Smithsonian in Washington, D.C. in 1977, and arrangements are now being made to ship the show to Bacone for viewing during the fall of this year.

Blue Eagle, a Pawnee-Creek Indian, established the Art Department at Bacone College and brought it to national prominence in the 1940s.

The artist gained worldwide fame during his lifetime, and his two-dimensional Indian paintings hang in private and public galleries all over the world.

Blue Eagle was elected to the Indian Hall of Fame, Who's Who of American Artists, Who's Who of Oklahoma, and the International Who's Who. He was chosen "Outstanding Indian in the United States" in 1958.

Born on a reservation near Anadarko, Okla., into the McIntosh family, a family which has given the Creek Tribe many chiefs, Blue Eagle served in the United States Air Corps during World War II, and is buried in the National Cemetery at Fort Gibson, Okla.

Indians And Museums A Plea For Cooperation

By Richard Hill

Operating on the premise that museums hold their possessions in trust for mankind and its future welfare, North American Indians are now suggesting that the Nation's museums and cultural institutions can have a positive impact on the future welfare of tribal societies. The basis of that welfare is the recognition and respect of the spiritual life of the Native People; our emotional and intellectual well being depends on our fullfillment of religious duties.

The culture, religion, and lifestyle of the Native Americans are now at a crucial point of survival, and we realize that museums can now contribute to the preservation and promotion of native ceremonies, Chiefs' Councils, Medicine Societies, and our general well-being.

We believe museums have held sacred objects in trust to this time, and now these objects are desperately needed in our Indian communities. Therefore, our request to museums often takes the form of the return of sacred objects that are needed to complete ceremonial duties. In cooperation with traditional Chiefs, Elders, and religious leaders' councils, certain objects should be returned to the tribes for continued use in ceremonies, just as President Carter returned a royal crown to a European country because it was a symbol of its sovereignty.

Both the Indian religious elders and museum professionals have a lot of work to do to resolve some basic questions. Three major concerns are:

1. What Indian materials are sacred/religious?
2. Who are the recognized religious elders of the various tribes?
3. Where are the sacred materials located?

AMERICAN INDIAN MUSEUMS ASSOCIATION

The American Indian Museums Association (AIMA) was founded earlier this year to address these and other concerns. The association will provide tribal lists of sacred objects, local contact people, and basic guidelines for the handling of sacred objects. Input from tribal religious leaders will be essential if these objectives are to be accomplished. Additionally, the AIMA will undertake a national survey of museums to determine the location of sacred objects and provide technical assistance in situations involving the return or use of these objects. Eight regional coordinators have been selected to prepare policy and perform services for the association.

The formation of the association is very timely in that the American Indian Religious Freedom Act, Public Law 95-341, was signed into law August 11, 1978, by President Carter to guarantee Indians the right to believe, to express, and to practice their native traditional religion. Among other things, the act guarantees access to religious sites, use and possession of sacred objects, and the freedom to worship through traditional ceremonies. Museums, private collectors, and foreign countries all possess religious objects of American Indians, and the new law will aid in settling ownership disputes over sacred objects illegally or forcibly taken from a tribe or individual.

As a basis for a cooperative approach, non-Indian museum professionals must acknowledge several points:

1. The Indian concepts of religion are culturally very different from their own.
2. The Indian concepts of sacredness and religious duty are still very much alive.
3. The method by which many objects were acquired has resulted in cultural genocide.
4. The American Indian Religious Freedom Act will have a direct impact on museums.

In addition, Native Americans must understand the museums' concerns for preservation, exhibition, education, research and deacession.

INDIAN CONCEPTS OF SACREDNESS

Native Americans often request the return of sacred objects on a religious basis. It is deceptive to compare Western Religious standards to Indian concepts of sacredness. In most Native languages there is no word that translates specifically to "religion" because spiritual thoughts, values, and duties are totally integrated into the social, political, cultural, and artistic aspects of daily life.

This unity of thought-the combination of individual and community life in expressing thanks to the Creator-is the Indian religion. In American society there has been a clear separation of church and state that is nearly impossible in traditional Indian society.

Indians believe they are responsible for the spiritual balance in North America. Native religions originated with the creation of the earth and exist to protect the earth and to maintain the delicate balance between nature and human beings. Religious elders are responsible for religious ceremonies that produce harmony. Such ceremonies require dedication and sacred objects that help carry the messages of hope and thanksgiving to the Creator.

All such objects, no matter how they may appear to others, are of high religious value and, therefore, represent the essence of traditional culture. Most of these objects are communally owned and used for the benefit of the entire community. No individual or group of individuals has the right to remove, sell, or trade these sacred objects for any reason.

Indians believe that the historical disruption of their religion through the loss of these sacred items has caused a serious imbalance in the spiritual world.

The foundations of the tribal society are traditional identity and spiritual beliefs which are manifested by the creation of human hands-some for daily use, some for spiritual rituals, some for their journey into the next world. Most non-Indians, who often use precious metals and jewels in their own religious objects, have come to see religious objects in a certain way and find it hard to accept a feather, a stone, or a carving as a sacred object.

Many non-Indian religions have built great temples or cathedrals as places of worship. Indians believe that the works of the Creator-certain mountains, special lakes or rivers, or other land forms-are inherently sacred, and these have become places of worship. Our traditional homes and ceremonial structures are built to complement the earth. In addition, the Creator provided plants, animals, musical instruments, clothing and other materials to convey the prayers, songs, and hopes of our people.

These objects represent two major spiritual forces to the Indian-the extension of the soul of a being and the sharing of "power" of that being. Ceremonial objects represent a living force that needs to be properly cared for. Many years of dedication and training are necessary before someone may handle sacred objects.

Indians believe in the extension of the soul into the individual parts of the being, such as a person's hair or an eagle's feather. The feather retains the character and abilities of the eagle. Through proper ceremony and dedicated prayer, such materials are assigned ceremonial functions, and people are charged with responsibility for the care and protection of the objects.

CEREMONIAL OBJECTS INVESTED WITH POWER

"Power" is the spiritual ability to make things happen, both good and evil things. Ceremonial objects have power to help people. When used and cared for properly, they are beneficial. When neglected or exploited, such as being placed on exhibit for general view, their power is often a negative influence on the community. The lack of proper attention to these objects in museum collections is the primary concern of tribal elders. Museum professionals are not the proper people to handle, use, or protect these sacred objects unless they have been trained in the ceremonial procedures of each tribe or medicine society.

Plainly stated, we are dealing in separate realities-very different concepts of sacredness and religion.

To compound the issues, there has been an aggressive effort to suppress native religions in North America through government policy, military force, and Christian missionaries. Therefore, we must examine the method by which many sacred objects have arrived at museums and have contributed to the cultural genocide of the Native North Americans.

NATIVE RELIGIONS SUPPRESSED

During the 1800's, and even into the early 1900's, Native religions were suppressed by government officials from the Bureau of Indian Affairs. Sacred sites became parts of National Parks and Forests or private land, thereby becoming inaccessible to religious leaders.

The Ghost Dance of the Plains people come to a devasting halt at Wounded Knee, S.D., in December of 1890 when the Hotchkiss guns of the U.S. Army killed 300 of the 350 men, women and children present. A young man at the time, Black Elk, a Lakota Medicine Man, later recounted his memory of the scene.

'And so it was all over. I did not know then how much was ended. When I look back now from the high hill of my old age, I can still see the butchered women and children lying heaped and scattered all along the crooked gulch as plain as when I saw them with eyes still young, and I can see that something else died there in the bloody mud and was buried in the blizzard. A people's dream died there. It was a beautiful dream.'

The U.S. Army awarded 500 medals of honor to the 500 soldiers who ended the dream. The clothing, drums, rattles and other symbols of the Ghost Dance remain in many museums today.

The Sun Dance is one of the most sacred and oldest ceremonies of Plains Indians. Non-Indians mistook the prayer and sacrifice as a savage superstition. For over 50 years, missionaries and the federal government tried to suppress the Sun Dance, and in 1921 the Office of Indian Affairs issued a policy statement to area agencies: 'The Sun Dance, and all other similar dances and so called religious ceremonies, are considered Indian offenses under existing regulations, and corrective penalties are provided."

One such penalty was to round up all religious materials in an attempt to keep the Sun Dance from happening. These materials have found their way into this nation's cultural institutions. The belief in the Sun Dance continues.

The Potlatch of the Northwest Coast Indians was similarly banned, and masks, clothing, drums, and gifts were confiscated. In the early 1900's, Yakima Indians were assigned various Christian religions by the federal government.

The possession of these ceremonial articles by museums is seen as a symbol of religious persecution of the Native American people. Therefore, Indians feel they must approach museums directly.

A NEW BEGINNING

Museum professionals should realize their responsibility to the survival of culture as well as to the education of the public. Both are equally important. Thus, cultural institiors are in a unique position to assist the Indian communities to revive and retain their traditions.

Indians believe the first step is to remove sacred or questionable items from exhibit. By using modern technology, photographs, illustrations, and reproductions in combination with Native American interpretation, institutions can now educate the public better than ever before.

We also believe the remains of the Native people should be returned for reburial as a gesture of respect. Archaeological work can continue, but when human remains are uncovered, they should be returned to the earth. Our burial ceremonies have changed to discourage future archaeologists from uncovering the remains of our relatives in search of museum pieces.

The American Indian Museums Association, in conjunction with the Native American Rights Fund, will work to assist the implementation of the American Indian Religious Freedom Act and to assist museums in developing policies regarding sacred Indian material. Together museums and Indians can enter into a new phase of museum ethics that will allow the preservation of Native American tradiional beliefs and ceremonies.

Note: This article is a reprint from "Museum News" 1979

SPECIAL FEATURE SUPPLEMENT

Michigan Indians — Past And Present

By Kathleen Stocking Special to the News

EDITOR'S NOTE: The author of the following article, Kathleen Stocking, is a freelance writer from Traverse City. Ms. Stocking spent the summer gathering information on Michigan Indians. After compiling the data, she wrote 'Michigan Indians—Past and Present. We hope our readers enjoy this article.

They call themselves Nishnawbe, the original people. They have been here thousands of years. They are Michigan's first people. They are Indians.

Once one of the most paradisial of peoples, so that Jesuit missionary, Sebastian Cramoisy, writing about them in 1637 said, "It is hard to believe there is a race, under heaven, more at peace," -- they are now Michigan's most impoverished minority.

Although in the 1960's and '70's they began experiencing what some have termed a "cultural rebirth" and began reasserting their treaty rights and making advances in the areas of jobs, housing, education and general well-being, these advances still do not outweigh almost overwhelmingly unfavorable odds.

According to the Michigan Department of Civil Rights, Indians represent less than one-half of one percent of the state's population. The 16,854 Michigan Indians counted in the 1970 census are the most seriously afflicted with alcoholism, suffer severely from diabetes and other diseases, have the highest rate of infant and maternal mortality, have the highest degree of unemployment, the least education and the lowest per capita income of any minority in the state.

This was not always the case.

LAND OF MILK AND HONEY

In the 1600's Michigan Indians lived in a land so abundant with fish, game, fowl, wild rice, corn potatoes, squash, pumpkins, grapes, maple sugar trees, beechnuts, black walnuts and such a variety of wild berries and edible plants that early settlers con.ing here thought this was "the land of milk and honey" promised them in the Bible.

At the Straits of Mackinaw, Father Pierre Baird writes in 1614, "The fish are so thick in the water that one can scarcely put one's hand in the water without encountering them. Anyone who has not seen it would not believe it." To this Father Joseph Fouvency adds, "The birds are fully as abundant as the fishes. During certain months of the year the pigeons sally forth from the woods into the open country in such great numbers that they overload the branches of the trees and are easily caught."

The Indians lived in such abundance at the Sault that Father Baird was moved to observe, "Their days are all nothing but pastime...they are never in a hurry, quite different from us, who can never do anything without hurry and worry." And Father Marc Lescarbot, writing about Indians in what is now Quebec, said, "They are all gentlemen and do nothing but hunt and fish."

The Jesuits observed that the women did most of the work around the campsites and were given jurisdiction over the gathering and cultivating of plants, having, it was felt by the Indians, a special link to the cycles of the moon and therefore an intuitive sense of growing seasons. Many Jesuits noted that Indian women had a remarkably easy time in childbirth.

Food was generally plentiful and always divided equally. "They share everything," Baird writes. "No one would dare to refuse the request of another, nor to eat anything without giving part of what he has. These savages are extremely liberal toward one another...and they have often shown the same liberality toward the French when they have found them in distress."

Physically they were an attractive people. Although lighter of frame than the French, they had greater stamina, better hearing, better sight and greater skill at games. "Their bodies are well proportioned, vigorous in strength, and correspond well to their minds," Fouvency writes.

Although today it is widely agreed that there are three main tribes in Michigan -- the Chippewa near Sault Ste. Marie, the Potowatami near Grand Rapids, and the Ottawas along the northwest shore of the state -- that is not at all clear from reading the letters of the Jesuits in the 1600's. They refer first to one tribe, then another -- often in the same area. In the vicinity of Sault Ste. Marie alone, we hear of "the Pahouitingwach Irini, the Outchibous, the Marameg, the Achiligouiane, the Amicoures, the Mississague, the Guilistinous, the Ovenbigonc and the Outaouaks...the first of these using the area as their own country, while the others are only borrowers." All the tribes come and go at will (a habit which frustrates the Jesuits, for whom the job of converting the Indians to Christianity is thus made that much harder).

"Four thousand Indians at most roam through, rather than occupy, these vast stretches of inland territory and endless lakeshore," Fouvency writes. The editor of the Jesuits' 70 volumes of letters, Rueben Gold Thwaites, concludes from all of this that "...as regards Indians it is impossible to make any hard and fast classifications. The migrations of some of the Indian tribes were frequent, and they occupied overlapping territories. The tribes were so merged by intermarriage, by affiliation, by consolidation, by the fact that there were numerous polyglot villages of renegades, by similarities in manners, habit and appearance...that it is difficult to make any distinctions except in terms of art and language."

MOTHER EARTH

The Michigan Indians lived in dome-shaped bark houses which they could move with them wherever they went. They slept on the ground on beds of fur skins. They felt close to the land which they called their mother. They engaged in what the French called "Nature worship" and felt that all things, including themselves, had a unique and esteemable spirit.

Giving an example of the Indians' regard for the spirit within all creatures, Cramoisy tells of a father who, before cooking the mouse his daughter insisted on having for supper, "bestowed a thousand carresses and benedictions on it." When Cramoisy asked the man why he did this, the man said, "...because I want to appease the spirit of the mouse before I feed it to my daughter, in order that so unusual a dish may not hurt her."

Indians also prayed to the spirit of various animals before hunts and invited auspicious dreams by fasting, singing and mental concentration. "Dreams are the soul of their religion," Cramoisy observed in the 1600's. Two hundred years later, when Henry Schoolcraft was living at the Sault as an agent of the federal government, he noted the same thing. "Dreams are an important part of their religion because it is an opinion of the Indians that there are duplicate souls, one of which remains in the body, while the other is free to depart on excursions during sleep...and thus the material and the spiritual, waking and dreaming worlds are inter-related."

Cramoisy says, "To the savage everything in nature is possessed of a soul... they find their gods in the air, on the earth, in the woods, in the water and in all species of all creatures. And they imagine, in ways too tedious to explain, that their dreams are linked to the spirit of these things and the things that occur in dreams, even in some dreams of children, are related to reality."

There was no reason to go into further detail about the religion of the Indians, Cramoisy said, "since the Holy Fathers have already assailed the savages vigorously on account of their various vices and superstitions."

While the Jesuits busied themselves eradicating this so-called pagan religion, supplanting it with their own Christian religion, they also lived with and observed the Indians on a day-to-day basis at a time when the Indian culture was relatively intact.

The Jesuits marveled, collectively and individually, one after the other, at the Indians' patience, good humor and kindness. "They have an affability and gentleness that is almost incredible," Fouvency writes. "They are commonly very talkative and are ready jesters. They get along remarkably well. We never see anything but the greatest love and respect among them. There are very few who make any public display of anger or vengeance and even these are treated gently."

And to this Baird adds, "The greatest offenses among them -- as when someone has killed another or stolen someone's wife away, are to be avenged by the offended person or the nearest relative; when this happens, no one shows any excitement over it, but all dwell contentedly on the work habenquedouic -- meaning, 'he did not begin it, he has paid him back: quits and good friends.' But if the guilty one, repenting his fault, wishes to make peace, he is usually received with satisfaction, offering presents and other suitable atonement."

Indians did not punish any but the most grievous offenses, according to Father Paul Rageneau, who writes, "In France, if anyone falls into a fit of anger, or meditates some evil purpose, he is reviled, threatened and punished; here, they give him presents to soothe his illhumor, cure his mental ailment and put good thoughts in his head again."

Neither did the Indians punish their children, something the French Jesuits found difficult to comprehend and did not approve. "They treat their children with wonderful affection, but they preserve no discipline, for they neither themselves correct their children nor do they allow others to do so...a practice which gives rise to the excessive impudence of little boys at a certain age," Fouvency writes. And in Quebec, or "New France," Lescarbot complains that an Indian mother "tried to convince her child by reason, when she could have done much better with physical remonstrance."

WAY OF LIFE

The Indians were licentious, according to the Jesuits, and Lescarbot observes, "As soon as the young attain nubile years, they are allowed all freedom -- thought no harm of it." It is not completely clear what the Jesuits mean by 'licentious' but they were determined to stamp it out.

Altogether, the Indians were too good-natured for the Jesuits, who said it posed a problem in converting them to Christian ways. "From this same desire for harmony," Fouvency writes, "comes their ready assent to whatever one teaches them; nevertheless, they hold tenaciously to their native beliefs and on that account are the more difficult to instruct. For what can one do with those who give agreement and assent to everything and yet in reality give none?"

But if the French did not understand the Indians, the Indians for their part thought the French were insane. "Because they know nothing of anger, at first they were greatly surprised when the Fathers censured their faults before the entire assembly; they thought the Fathers were madmen, because before peaceful hearers and friends they displayed such vehemence."

Father Cramoisy felt that the explanation of the Indians' gentleness and friendliness lay in his habit of frequent visiting....for when they are not busy in their fields, hunting or fishing or trading, they are less in their own houses than in those of their friends. Moreover, by this so common habit of frequent visitation, as they are for the most part fairly intelligent, they arouse and influence one another wonderfully. There are almost

none of them incapable of conversing or reasoning very well. And because the councils in the village are held almost every day and on almost all matters, they thus improve their capacity for talking and reasoning even more. And although it is the old men who have control there, and upon whose judgments depends the decisions, yet anyone who wishes has a right to express his opinions.

Women, too, had a right to speak in and lead councils, something which astonished the French Jesuits. When writing back home to France about an Indian woman who was taking up the banner for Christianity and trying to convince her tribe to convert, Father Joseph Marie Chaumonot felt obliged to explain that the forthrightness of this woman was not behavior peculiar to her but was typical of the American Indian woman. "Thus she spake out, as she had been wont to do in her own Country, where women speak in Councils and express their opinions freely on public questions."

Indian leaders did not 'rule' a matter which puzzled the Jesuits. Fouvency writes, "They have Sagamores, that is, leaders in war, but their authority is most precarious, if indeed, that may be called authority to which obedience is in no wise obligatory."

Even elected leaders, Cramoisy says, "held no rank higher than anyone else by virtue of their election. Those hold first rank who have acquired it by intellectual preeminence, eloquence, free expenditure, courage and wise conduct."

That the Indians could be decent people, in spite of this, seems noteworthy to Fouvency who writes, "They love justice and hate violence and robbery -- a thing really remarkable in men who have neither laws nor magistrates; for among them, each man is his own master and his own protector."

Wit and oratory were highly regarded by these people who settled disputes by talking things out in council. "They do not often engage in physical fights, but rather verbal ones," Fouvency writes, "and there is nothing which they are more prone to use as a counter-allegation than to charge a man with a lack of intelligence. For they claim high praise because of their intelligence, and not without good reason. No one among them is stupid or sluggish, a fact which is evident in their inborn foresight in deliberation and their fluency in speaking. Indeed, they have often been heard to make a peroration so well calculated for persuasion, and that off-hand, that they would excite the admiration of the most experienced in the arena of eloquence."

By and large, the language spoken in Michigan was derived from the Algonquin and, although not written, was highly developed. The Jesuits noted this time and time again as did Schoolcraft, who said, "The Michigan Indian has a quick ear for his vernacular sounds, notes grammatical uses of the classes, derides the imprecisions of the jargon of trade, and is adept at the use of accents, quality and stress of voice which are the life of his language and never misplaced by him nor employed with false utterance."

The Algaic dialect was a soft language, softly spoken, abounding in vowels. It contained no swear words, made no distinction between he and she, was rich in adjectives and, according to historian M.L. Leach writing in 1857 near Traverse City, "is so extravagantly figurative that it is only for the most perfect master to comprehend and follow." Leach said it took him nearly a week to figure out that his Indian friend who spoke of "the noise of many crackling blackbirds" with tears in his eyes, was trying to warn him that there would soon be a threat on his life. Only in the nick of time did Leach discern the meaning of his friend's message.

The intelligence of Indian children was noted over and over again by the Jesuits. "The children of the Savages commonly experience much more rapid mental development than the average French child; and there is sometimes one, among the rest, who is so bright that his repartees and remarks are astonishing," Father Claude Dablon writes.

Indian children learned the precepts of Christianity with alacrity, according to Father Jean de Brebeuf: "The children have so great a desire to learn that there is not even one who, if it can stammer out the words at all, does not desire to be instructed; and as they are almost all fairly intelligent, they make rapid progress, for they even teach one another."

Schoolcraft, too, comments at length on the intelligence of the Indians and even goes so far as to say that their heads were larger than those of most races. He was surprised by this, but nonetheless determined that this was so "after a study of 211 crania in my possession." He finally decides that the reason for this is "that the life of the savage is a sleepless vigilance, and his brain, always in a state of activity, is therefore naturally larger."

WHAT WENT WRONG

What in the world went wrong, you might well ask, if indeed the Indians were as intelligent and capable as their observers indicate? Cranial capacity aside, why aren't the Indians spinning intellectual circles around everyone else? If they were so smart and such good talkers, why aren't they at the top of the class in all our schools and universities? If they were so able to work things out in councils, why aren't they our political leaders? If they were so skilled at sports, why aren't they leading the Olympics every year? If they were so healthy, and if labor was so easy for Indian women, why do they have the highest rate of infant and maternal mortality of any group today?

The answers are not easy ones, nor is there one single conclusive reason. However, partly because of where they were, partly because of the way they were, and partly because of what they had, Michigan Indians suffered nearly indescribable damage to their race and to their culture.

Because Michigan Indians were on the Great Lakes waterways, they were among the first Native peoples to feel the impact of the Europeans. They had no immunity to European diseases. Measles, chicken pox, scarlet fever and a hundred other diseases wiped out entire tribes.

And the Jesuits' presence, as benign as it may have been in some instances, was not, overall, in the best interests of the Indians. For while the Jesuits were not busy expropriating souls for the Divinity, they were busy expropriating the continent -- which they soon began calling, "New France." Ever on the lookout for fertile land for their French brethren back home, they included descriptions such as the following in their letters home: "To the North of us there is nothing but snow and piercing wind. Elsewhere, however, the appearance of the country is very pleasing, and in many places, inviting to the settler and quite promising..."

The Jesuits may have had high regard for Indian oratory, and may have felt that the Indians were "the gentlest people under heaven," but they basically did not respect them as people. The same Jesuit, Cramoisy, who waxed eloquent about the "incredible gentleness and affability of the savages," says in the same breath, "I do not claim to put our savages on a level with the Chinese, Japanese and other Nations perfectly civilized; but only to put them above the condition of beasts."

And while the religion of the Indians with its emphasis on dreams would have certainly impressed Sigmund Freud as being very advanced intellectually and psychologically, it did not make that impression on the Jesuits. The Jesuits were adamant in insisting that the Indian religion be eradicated. Their success in doing so was in large part instrumental in destroying the culture, for the Indian's whole way of life revolved around his religion and his dreams, both of which were rooted in nature.

The Jesuits perceived, correctly as it turns out, that the Indians' Algaic language was partially responsible for their inability to completely grasp the Christian religion. "Gospel truths," for instance, was translated by the Indians as "walking trees," a translation in which the Jesuits failed to see any poetic beauty. More serious still, because of the "licentious nature of the savages" they never could quite understand the idea and significance of the virgin birth since the only word that approximated virgin in their language was "young woman."

Therefore, when the Indian youths were sent to Christian academies like the Indian Home School at Mt. Pleasant (1893-1934) one of the first things they were taught was not to speak their own language. Mrs. Lena Anderson, a former student at the Mt. Pleasant school, says she can remember beatings, admonishments and -- a strange punishment: long hours with her bare arms resting on scrub brushes if she dared to speak her native tongue. And there went the language, containing, among other things, according to Schoolcraft, "whole volumes of nouns and adjectives for the phenomenon of nature."

CHRISTIANITY IMPOSED

The zeal of the Jesuits to convert "the savage nations" to Christianity was awesome. Father Jean de Brebeuf begins his annual letter to France describing the "conversion, baptism and happy death of some Hurons." Jesuits did not mind wars and times of famine, because then, otherwise reluctant Indians, did not resist baptism. Brebeuf says that, despite a long hard winter, the Jesuits "have baptized 86 savages" an encouraging gain over "the 14 who were rescued from the services of the devil" during the first year of their labors.

And while their zealousness did not totally blind the Jesuits to some of the beauty of the Indian language and culture, it made them intolerant of any aspects of the culture which hindered religious conversion. Furthermore, to recognize too many of the virtues of the Indian way of life would have made them run the risk of being the convertees, rather than the convertors.

It simply never occurred to the Indians to convert the Jesuits, to their religion or to their way of life generally. In fact the Jesuits frequently observed that the Indians went out of their way to accommodate the needs of these Frenchmen, preparing special foods for them, making their beds softer, and the like. The closest the Indians ever came to trying to influence the Jesuits was by gently admonish them, as for example, during one meal when a Jesuit found the meat dish unsavory and the father of the family said, "But Father, you ask us to believe in many things we cannot see, to take these things on faith, yet you won't take on faith that this food will be good for you. Please eat it, for it is all we have, and you will be better off for having done so." The Jesuit in question remarked that this admonishment was so rare, and he was so chagrined by it, that he ate his food without further ado.

The tolerant frame of mind of the Indian -- which prevented him from throwing the Jesuits out in the first place -- allowed the Jesuits to stay, carry on their teachings and, as the land and culture and language of the Indian passed away, created an atmosphere where the Catholic teachings could gain transcendence.

The generosity of the Indians which the French so admired, particularly when it was directed toward them rather than the English, was to contribute to the downfall of the race. Because the Indian's total lifestyle created sharing as a value, and because living communally, as they did, they had no concept of ownership, they literally gave their land away. They simply did not understand, according to recent testimony in federal court in Grand Rapids, that when they signed treaties they were ceding their lands.

As Art LeBlanc, tribal chairman at Bay Mills near Sault Ste. Marie, explained it: "In February 1836, some of our ancestors were transported to Washington, D.C. by agents of the U.S. government in order to induce them to sign a treaty of land cession. The land was desired by the United States to increase the size of the Michigan Territory in order to clear the way for statehood. In Washington our ancestors met with Henry Schoolcraft. They neither spoke nor wrote English. Through interpreters, our ancestors grasped the idea that their lands were wanted for settlement purposes. They saw no problem. There was land enough for all...."

Charles Cleland, professor of ethnohistory at Michigan State University said, "Before 1806, the Indians owned almost all of the 57,000 square miles of the State of Michigan. Fifty-seven years later, they held only 32 square miles -- less than a single township."

Once the Indians' land was taken from them, they had no means to earn a living. By the mid-1800's most of Michigan's forests had been stripped of their fur-bearing animals and even game for food was scarce. Settlers complained that the Indians were becoming pests around their villages and so the government, determining that the Indians were hampering progress, decided to move them to lands west of the Mississippi. "Under the administration of Andrew Jackson," Cleland writes, "the government developed one of its cruelest Indian policies.

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Indians were herded together and in 1840, Potowatami Indians in the fertile agricultural regions of central southern Michigan were literally hunted down by the U.S. Army and handed over to private conductors who had contracted to take them west."

Attacked on so many fronts at once, most Indians didn't know whether to fight or switch. Most did the latter, so that by the late 1800's, Chief Macketebenessy, an educated and Christian Ottawa, writes, "There are now but comparatively few Indians living in the state of Michigan and those that are here are trying to become civilized and to initate their white neighbors in agricultural and civilized labors."

Macketebenessy and others observe over and over again that alcohol is the bane of the Indians' existence. Yvonne Walker, a job counselor at the Grand Traverse Bay Indian Center, refers to it as "the slow liquid death" for Indian people. Stonehorse Goemans, an alcohol counselor at the Indian Center in Ann Arbor, says, "It is the most dire problem we have here." The Charles Stewart Mott report on "Michigan Minorities in the Seventies" lists alcoholism as the major problem for Indian young people "who turn to it in order to cope with the stress of living in a white society."

CULTURE SHATTERED

Thus the decline of the Indian culture which began when the white man arrived in the 1600's, became precipitous in the 1800's and early 1900's. What had begun as a slow slide downward, became, with time, an avalanche. So that a study by Touche-Ross in 1971 indicated that the cycle of poverty for Michigan Indians was nearly unbreakable: "The findings of this survey demonstrate that socio-economic conditions for the Michigan Indian are, in essence, so poor in so many areas that it is difficult to identify a starting point for improvement."

One of the most tragic causes of the destruction of the Indian culture was intermarriage with whites. Tragic, because -- unlike the policies of the government -- the marriages often stemmed from rare and genuine instances of mutual respect, understanding and caring. Tragic, too, because the children of such marriages were often torn between two cultures like the proverbial child in King Solomon's Court who, claimed by two mothers, is about to be cut in two. These marriages would often occur during times when the Indian existed on a par with the white man, as was the case frequently in early days on the Michigan frontier. But these periods of equality were not sustained.

Now most Michigan Indians see intermarriage as cultural suicide. "Once you marry a white person you might as well forget about your Indian heritage," Stonehorse Goemans says. He suggests that "Indian men should start looking around and seeing how beautiful their own women are and Indian women should look and see how good-looking their men are and they should marry each other."

Although acceptance rather than rejection was the traditional Indian way observed by the Jesuits, Indians are learning that they have to become isolationists and nationalists if they are to survive at all. And although initially content to share everything they had, they are learning that they have to defend their land and treaty rights against white encroachment.

The Michigan Civil Rights Commission reports that it is processing more complaints from Indians each year, an indication not so much of an increase in discrimination but the Indian's refusal to tolerate it.

For Indians are changing. It has taken more than three centuries for them to stop reeling from the impact of the Europeans, but they are doing so now. Like bees stunned by the cold, they seemed almost motionless for years; but now they are moving forward. They are doing so by learning, in the words of Yvonne Walker, to "ride two horses." On the one hand they are adopting ways to survive in the white society -- getting better jobs and educations; at the same time they are reaffirming, relearning and re-establishing their traditional culture. They are determined, not only to survive, but to transcend.

"Our people will survive. We have survived 400 years of de-Indianization and Christianization. We are masters of survival. We're living in the belly of the Juggernaut and we're still here and we are still ourselves," Goemans says, adding, "It is that religious sense that keeps Indians being Indians," a view expressed by Indians from Detroit to the Sault.

FIGHTING BACK

Indians are becoming -- unlike the Indians observed by the Jesuits in the 1600's -- angry, resentful, militant. Younger Indians are angry, out-spoken, accusing -- and as eloquent as ever. Art Duhamel, an Ottawa fisherman seeking to retain his right to fish in the Great Lakes, spoke out thus in a Michigan court seeking to deny him those rights: "Your memories are indeed very short. It seems that a reserved right to fish and hunt is but a small price to pay for the State of Michigan, which you must concede we do not now own. What has happened to your sense of decency? What more can greed and avarice and bigotry demand of us? We have embraced your religions -- we have vanished from your diseases -- our freedom has disappeared like the breath of a deer on a frosty morning -- the land, our way of life, the language; where has it all gone? What we have left we desire to keep, if only as a reminder of what we once were."

Pine Shomin, a Leelanau County Indian who has had his children taken away from him a number of times over the past years by the Leelanau County Department of Social Services, says he sees Indian sovereignty as the only way Indian people will ever have "their own way of life, their own government, control of their own destiny and release from bondage." A father of six children who says the loss of his children caused him "great grief, a feeling of emptiness" he feels that the recent passage of the Indian Child Welfare Act, which allows the Indian community control over the removal and placement of their own children, will improve things. Ultimately, however, he sees sovereignty as the only solution

Elsewhere in the state, at the Isabella Reservation near Grand Rapids, tribal chairman there, Gordon Bush, says, "Our elders say we are experiencing a cultural rebirth." At the Bay Mills reservation this summer, the first Pow Wow in more than 20 years was held for the entire tribe. (Fishing rights were upheld at Bay Mills this June in U.S. Federal District Court in Grand Rapids after nearly eight years of litigation.) In L'Anse, at the Baraga Reservation which once had a reputation for being the most impoverished place in the county, the tribe now employs 250 people in full time jobs, making the reservation "the second largest business in the county, second only to Pettibone," according to tribal chairman, Fred Dakota.

At the Hannahville Reservation, in recognition of the need for economic self-sufficiency, tribal members have established their own swine farm and hope to create an agricultural base that will feed and keep the entire community by the mid-1980's.

In Leelanau County, where Indians are seeking federal recognition, a new quarter-of-a-million dollar community center -- locally dubbed the 'Red Gen' -- is being built with a Housing and Urban Development grant.

In Detroit, and other large metropolitan cities such as Grand Rapids, Flint and Kalamazoo, Indian centers provide educational and employment services for Indian people. Courses in traditional crafts are being offered and renewed emphasis is being placed on respect for children and the elderly. Most Indian centers now also retain alcohol abuse counselors to combat the problem of alcoholism among Indian people. In Detroit, at American Indian Services, Harry Command and his staff of Native Americans offers help to Indian alcoholics 24 hours a day.

Urban Indians face special problems according to Butch Elliot, a Michigan Indian who grew up in Detroit's inner city. There, cut off not only from the Indian culture but from the source of that culture, the natural environment, Elliot says he learned "to steal, to jive, to cheat, to lie" and went to jail because of it. He has now returned to a traditional and more spiritual lifestyle and recommends this as the path of survival to Indian young people.

While it was once thought that urban areas offered opportunities for advancement for Indian people, most reservations now want to keep their young people. "We tell them to go away, get an education and come back to the reserve where they can help their people," says Don LaPointe, educational director at Baraga. Henry Philemon, tribal chairman at Hannahville, says the same thing. "We want them to come back. To get an education and come back. Most of them want to do that."

SPIRITUAL REVIVAL

Most Michigan Indians, both urban and rural, see a return to traditional culture as the path of survival for Indian people on many levels. At Hannahville, a return to traditional culture is seen as a cure for educational woes. There, two women -- Sally Halfaday and Gloria McCullough -- have started an Indian grade school. "Until we had the school, we were losing our children in the public schools. We had six high school graduates from the reservation in 20 years. Our children felt discrimination in public school and dropped out. Since we started our school in 1972 we are preparing them better, so when they get to Escanaba High School they don't drop out as soon. We now have six Indian children in 11th grade and it looks like they will finish."

The school, located in the center of the reservation, operates all year long and instructs Indian children in the traditional language and culture as well as basic academics. "This way they will have their own identity. They will know who they are," explains Joe Migwanabe, the school's cultural arts teacher.

The emphasis on both material and spiritual survival at Hannahville is expressed by Mrs. Halfaday when she says, "Right now I think it is important for our people to have good paying jobs and really build themselves up; but in the future I don't think that's going to be so important. I see hard times coming. I see nation-wide problems and I think we should prepare by becoming strong within ourselves spiritually, be becoming self-sufficient and growing our own food."

This sense of impending doom, or nation-wide catastrophe, is felt throughout the entire Indian community. Some people say it by saying, "Our elders tell us hard times are coming." Jim Hillman, the director of the Detroit Indian Center, said he sees "an energy crisis."

One girl said she dreamt that "the moon blew up" and nobody noticed.

"Our prophecies say a time of struggle is coming. People who know how to live on the land will survive," said Mouz Pamp, the master of ceremonies for the three-day Baraga Pow Wow this summer. (Pamp, widely recognized as one of the foremost young Indian leaders, died of a stroke Sept. 12, 1979. He was 30 years old.) "People are always talking about being rational," Pamp said, "but if you look at the whole situation of the world today, it's not very rational. So we're the mystics and the dreamers and the idiots because we listen to our elders, because we respect our children, because we hold the earth sacred, because we keep wanting to share everything and can't quite get the hang of this materialistic society -- because we don't worship Progress, with a capital 'P'.

"But I believe that in the end, it will be the people who love this land, who know how to live on it in a loving and reverential way and spiritual way, who will survive on it. It we survive at all." Pamp, who manned the microphone hour after hour and never seemed to tire, watched the dancers in the arena and said, "The Pow Wow is a very spiritual thing. The dancing is a very spiritual thing. The clothing, all of it, is an art form. It is also very social. The drum is symbolically a grandmother, it is in the shape of a circle, it brings the people together, it is the heart of our people. It is impossible to come around the drum with bad feelings..." Out in the arena, the colors of the dancers' costumes seemed to float. The dust from the dancing made rainbow-colored motes in the shafts of sunlight sining down through very tall pines.

The smell of wood ferns and blueberry bushes and juniper rose from the forest floor. Around the dancing circle people talked and laughed and ate fried fish and corn soup.

At the Baraga Pow Wow this summer, those early Jesuits would have recognized that gentle race of people they called "notre sauvages." People shared everything. No one quarreled. Children had the run of the place. Rose Shalifoe, although operating a food stand supposedly for profit, gave a great deal away to children and dancers. Among 1500 Indians from all over, who did not know each other, camping in close quarters, there was no violence. There was no drinking, no drugs. There was much laughing and talking and visiting from campsite to campsite.

The purpose of the Pow Wow, Pamp said, "is to bring people together, to express this sense of community, this sense of oneness with each other and with the universe, this sense of sharing. It is something that white people can learn, that we are all dependent on one another -- God, the world -- you are not alone -- all these living creatures have an obligation to one another."

When Jim Hillman in Detroit was asked what Indian people had to teach the dominant culture, he said, "The answer doesn't lie with the Indian. This country has to change the way it lives, that's all. They have a suicidal attitude toward resources here. They are fuel-crazy and they're using it all up. Pretty soon there will be nothing left. They can take it all away from the Indian, but that doesn't solve the problem of the way they treat their basic resources, land, air, water, everything.

"This country has to change the way it treats: the elderly, children, nature. People have to learn to live communally. To live with fewer material things, use less of their natural resources and to share. To go back to a slow-time sense, to be self-contained and to develop psychologically and socially to the degree they've developed technologically. Technologically this society is very advanced, but spiritually it's bankrupt.

"What do Indians have to offer this country? I think Indians have a lot to offer this country if they would do things the old way. We need more spiritual leaders, more traditional Indians. I recognize the need for guys like me -- fast-talking bureaucrats in suits -- but there are too many guys like me around. I recognize that I'm a necessity, but we need spiritual leaders now, because of the kind of times we're heading into."

Features

Poetry

To Mother Earth

My heart is on the ground
My face is wet with the tears for my people
My voice crys to the Sacred Hills and the Big Mountain
There is no echo...
Only the whispers from out of the past.
Of our old ones and our young ones who never grew old.
"Do not forget us"
Those of us who knew you when your plains, forests and streams flourished plenty.
Give us the Vision where we can seek you as you were.
Teach the wayward ones obsessed by greed
and tethered by technology,
The Way.
Whereas we can all be as one family.
Children of God and Mother Earth
Who gave birth to all of us.

From: Julia Lone Eagle on behalf of the children of the children of the Four directions.
Fort Yates, North Dakota

The Forgotten Man

The whip of greed
Has carved deep
Into my flanks.
With pangs in my heart, I live
The chipped laughter of infants,
The deadened hope of youth.
I, wheel turner of the land
Hobble through life forgotten -
Clinging to ravels of happiness.
Yet, I will be the song
In the chronicles of my nation.

by Henri Percikow

Sitting Bull Sells His Autograph

On the platform of the train station
Sitting Bull sells his autograph for $1.50
The angry prophet also grants interviews
Beside the carousal on the boardwalk
At Coney Island
Popcorn and crackerjacks crunching
Under his moccasins
He rides around dusty rings of fairgrounds
In Cody's Wild West Show
His cheeks burning with shame
Does this mean the game is up
And the next stop the wax museum?
Sitting Bull has been starved out--
Visions of white buffalo in the sky
His only nourishment--
But he has one last card to play
And limping slightly
He commences the tireless Ghost Dance
In anticipation of the messiah
Who will resurrect a million Indians
Banishing whites forever
Soon every living Indian is aroused
And the officials panic
They try to arrest the old medicine man
And the Indian police kill him
When he resists
All the time the carousel on the boardwalk
Has been revolving with increasing speed
Dispensing brass rings
To those content to ride
Its merely wooden ponies
And the autographs have appreciated in value
On account of their scarcity
But only a handful maintain
That the signatures are worth more
Than a ride on the American merry-go-round
Which goes on turning
To the sound of Triumphant
And mechanical music.

Leo Schneiderman

Untitled

We came from the prairies and the mountains,
followed the sun on its journey to the sea.
Wandering was the way of life with David and me.
Watching the horizons the blending of sea and sky
and he was the sea and I was the sky.
We talked of high ideals, the futility of war
and what it means to really be free.
There is no present...this moment is past.
David's journey went far beyond the sun.
The wounds of war had taken their toll.
It's what's in the heart that makes men old.
But still the seas serenity holds the meaning of
what was meant to be.
For only when the Golieths of war are slain
can the brave men of peace establish their reign.
The Spirit of Man was meant to be free.
Mother Earth our inheritance is in thee.

By Julia Lone Eagle
Fort Yates, ND

Grandmother

Grandmother - I am a foolish young one
My pride is too big for me
In me there is not much to be proud about.
My boastfulness is like an empty echo,
When I speak my words do not always ring true.
In my soul are dark secrets that make me afraid
Yet my heart yearns and tries to remain loving
Grandfather - my feet trip and stray
from the trail to light
I am lost and cannot find my way
My mind is restless
My heart tormented
Guide me to myself
Help me to find the way
Then my mind shall rest
And my heart sing
I need your strength and wisdom to make
me true and strong
For that is the only way I can be useful
for you and the good of our people.

Thank-You
By Delia Chippewa

Palouse Indians A Vanishing Tribe

PULLMAN, WASH.--The Palouse Indians, once the most aggressive of North west tribes when it came to preserving their way of life, have all but vanished according to a Washington State University history professor.

Clifford Trafzer says there are no full-blooded members of the tribe alive today, and only about 20 who claim ancestry to the Palouse Tribe which numbered approximately 5,000 in the middle of the 1800's. Those living descendants are scattered on Colville, Nez Perce, Yakima and other Indian reservations in the Northwest.

The professor has received a contract from the University of Oklahoma Press to author a history of the Palouse for the American Indian Civilization Series.

He has also received grants from the Washington State University Graduate School and the American Philosphical Society to support his research. A part of the historical study will examine the loss of native food sources and the effects that loss had on the Palouse Indian population.

The Palouses, says Trafzer, are believed to have been named by the early French explorers to the Northwest. The French word "pelouse" means grassy area. However, one important village was located at the mouth of the Palouse River where an object stuck out of the water. In the Indian Shahaptian language, this place was called Palus, providing two origins to the word.

A combination of causes led to the extermination of the tribe, he contends. Fighting took a heavy toll. Many others died in the epidemics of disease brought by the whites.

"Equally important in the disappearance of the Palouse," Trafzer contends, "was the fact that their native food supply was eventually eliminated."

The camas root was the most important of all the wild plants in the Indian diet, he says. There were eight different varieties of wild camas, and each were high in protein.

It grew in marshy areas in several regions occupied by the Palouse. One woman could dig enough camas in four or five days to last a family of four through a full winter, Trafzer explains.

Cous or bisquitroot was another very abundant plant which the Indians used plentifully, he says. They also cooked bitterroot bulbs and yampa, a wild carrot.

From the leaves and roots of some lomatium plants which grew along river banks, the Palouse acquired a nutritious level of asorbic acid or vitamin C, Trafzer recounts.

The abundance of these wild foods was destroyed by ranching and farming, he says. Besides being a staple of the Indians, the camas, like truffles in France, were highly prized by pigs which destroyed many camas fields.

Many of the Indians were forced to move onto reservations and away from areas where the wild plants were plentiful. Cultivation was never considered by any of the tribes, since many were followers of the Dreamer Religion which forbade management of the land, Trafzer adds.

The tribe occupied the rolling hills of southeastern Washington, the Palouse country, today one of the richest wheat producing areas in the world. Their lifestyle was basically the same as the other tribes of the Inland Northwest, particularly the Nez Perce.

They lived in teepees and long-houses built of fiber mats. They hunted and fished and relied heavily on wild plants for food.

Trafzer says they were one of the first tribes to practice selective breeding. They and the Nez Perce bred the famous spotted horse, the Appoloosa, which means "A Palouse Horse."

They also shared the Shahaptian language which was common to many tribes along the Columbia River and its tributaries in Washington, Oregon and Idaho.

The Palouse never had a reservation of their own. Trafzer said that records show they were ordered onto the Yakima reservation after the signing of the treaty of 1855 at Walla Walla.

YakimaChief Kamiaken, who was half Palouse, signed for the Yakimas. The whites contended he and others signed for the Palouse tribe.

The re-settlement never occurred and the Palouse maintained an aggressive and hostile policy toward the whites who were traveling through their country to reach the gold fields near Colville and homesteading the potentially rich farm country, he said.

Their hostility made the Palouse a special target for Marcus Whitman, Col. Edward Steptoe, and Col. George Wright. During his Indian Campaign of 1858, Wright hanged six warriors outside Spokane at an encampment along Hangman or Latah Creek.

Some Palouses also fought alongside the Nez Perce in Chief Joseph's long march in 1877, and were exiled to the Indian Territory in Oklahoma with Joseph's hostiles.

Destruction of their native land base, he contends, meant an end to the survival of the Palouse as a tribe. "Families occupied or squatted on some public and private lands up to as late as the 1960's when a Palouse lived in a small shack along the Snake River."

For the next year and a half Trafzer will attempt to interview the few surviving descendants and will study the historical collections and documents such as the McWhorter Collection in the WSU library.

He will also conduct research in regional libraries as well as the National Archives, the library of Congress and the Smithsonian Institution.

Trafzer said he hopes to complete the writing of the book in 1981.

The Wheel Game

Many years ago there was a game that was very popular among the Cherokee who lived in what are now the states of Georgia, Alabama, Tennessee and North Carolina.

Their villages had a special cleared space near the council house, or "Town House," as it was frequently called. A long runway was prepared, with the dirt smoothed and packed down until it was flat and even. Along this track a small stone disk, usually four or five inches across, was rolled. Two men would play this game, one of them rolling the stone and then both would throw arrows or special slender long darts at the spot they thought the disk would stop rolling.

Each match was won by the person whose dart came closest to the stone where it stopped. The players would bet on the outcome of each try, sometimes the winner would keep the other player's darts.

At other times the players would "match" or "pair" bets. Some article would be put on the ground and it would be covered by another article of about the same value. The winner would then take the pile of articles. In this game, it was usual for only the players to bet on the outcome as to who won or lost.

Snow Snake

A game played by many of the North American Indian tribes was Snow Snake. It was played after a deep accumulation of snow, and when the rivers and lakes were covered by thick ice.

A long path was made over the ice by clearing away the snow, or by stamping the snow down to make a smooth, compact trail.

Snow Snake is played by throwing a long, smooth stick over the ice path as far as you can make it go.

Each player has his own Snow Snake, and it is important to make it as smooth as possible, without bumps or anything else to catch on or slow it down.

Many years ago the warriors and Medicine men would come out in the winter to compete at Snow Snake. Each man would make special mixtures of grease to make their stick go farther than the others. These mixtures were made by secret, sometimes magic methods. The secret mixtures were guarded by each man, lest another use it to beat him. And songs were sung to speed the sticks

In some tribes, arrows and even unstrung bows were used as the Snow Snake stick. But in most cases, the stick was made, smoothed and straightened by hand.

Each player goes by turn, one at a time. Often bets are placed on who will win, whose stick will go the greatest distance. There are stories of Snow Snakes thrown by powerful men so far that they were never found again.

In many areas, this game is still played today.

The Oldest Team Sport

By Sarah Shillinger

Lacrosse (Baggataway) is the oldest team sport in North America and the only team sport, except basketball, that developed on this continent.

Lacrosse was first played by the Six Nations of Iroquois in upper New York and lower Ontario.

The game in its early form was extremely rough and in some cases brutal. There was no limit to the number of players a team could have, seventy to a hundred was common. Goals were often miles apart and games could last several hours to several days.

A player's objective was first to disable as many opponents as possible then to score goals.

The Cherokees, because of the game's roughness, used it as training for war and named it "little brother of war." The French when, introduced to the game named it La Crosse because the wooden stick used to manipulate the ball resembled a bishop's staff. (La Crosse)

The Stick (crosse) is made out of wood usually hickory, which is bent to form a hook. A leather strip is then passed from the top of the hook to about a yard from the end of the handle. Other leather thongs are then woven from across the oval to complete the crosse.

A few years after Lacrosse was introduced to the French it became popular with many non-Indian groups in Canada.

The first Lacrosse club, The Olympic Club was organized in Montreal in 1842.

In 1850 George Beers "the father of Lacrosse" changed forever "the little brother of war" by creating positions for only twelve players and by substituting a rubber ball for the Indian ball of deer hide stuffed with hair.

In 1887 the Canadian parliament made Lacrosse the national game of Canada.

The game was introduced to England by Mr. W. B. Johnson of Montreal and a team of Chaughnawaga Indians. The Indian team played before Queen Victoria at Windsor Castle and because of the Queen's favorable impression the game quickly became fashionable in England.

In 1882 the English Lacrosse Union was founded. Lacrosse's popularity spread from England to Ireland, Australia and New Zealand.

The first official Lacrosse game played in America was in 1868 at Troy, New York. As in England the game quickly became popular.

In the early 1880's the game was added to the list of team sports played at most eastern universities. Harvard, Yale, Princeton and West Point Academy have all achieved prominence in national Lacrosse Competition.

In 1884 the first American collegiate team successfully toured Europe.

In 1906 the U.S. Intercollegiate Lacrosse League was formed and Lacrosse was introduced to Baltimore, Maryland which quickly became the center of Lacrosse in the United States.

Lacrosse was introduced in Baltimore by a group of men who saw the game played in Canada.

Today Johns Hopkins University and Saint Johns, both located in Baltimore have award winning Lacrosse teams. Johns Hopkins has repeatedly won the Wingate Medal given yearly to the best national team.

In 1926 the Intercollegiate Lacrosse League was organized into the Intercollegiate Lacrosse Association which has over a hundred member colleges. The Association regulates the rules used in national competition.

In 1970 the National Collegiate Athletic Association (NCAA) assumed sponsorship of Lacrosse competition underscoring the game's growth from an Indian game to a world sport.

Today, compared to its earlier forms Lacrosse is a very tame sport. In addition to national competition the game is used in schools, at Pow Wows, and in simple informal matches as recreation by both Indians and Non-Indians.

Recipes

Corn Bread Stuffing

8 Cups crumbled corn bread
½ Cup butter
1 Cup celery, chopped
3/4 Cup onion, chopped
1 Tablespoon poultry seasoning
½ Cup sunflower seeds
1 Teaspoon salt
1 Cup giblet broth

Crumble corn bread into large mixing bowl. Melt butter in skillet. Add celery and onion and saute until tender. Stir in seasoning, sunflower seeds, salt, and giblet broth. Makes enough to stuff a 12-14 lb. turkey.

Indian Pudding

3 Cups milk
1/3 Cup cornmeal
¼ Cup honey
½ Teaspoon salt
½ Teaspoon cinnamon
1 Tablespoon molasses
½ Cup raisins

Scald the milk. Combine cornmeal with honey, salt and cinnamon. Pour hot milk over this mixture and stir well. Mix in molasses and raisins. Pour into buttered baking dish. Bake at 350 for 1¼ hrs. Stir several times during baking. Serve plain or with whipped cream.

Smoked Salmon

1 lb. Sliced smoked salmon
1 qt. Water
1/8 tsp. Fresh ground pepper
3/4 Cup young spinach leaves, washed

Break the salmon into bite-sized pieces, and place in a large saucepan with the water and pepper. Simmer gently, stirring occasionally, for 15 minutes. Add the spinach and simmer for 5 minutes longer.

Pine Nut Cake

1 Cups pine nuts
3/4 Cup water
½ Teaspoon salt
2 Tablespoons pure vegetable oil

Puree nuts in blender or chop and roll with a rolling pin to a coarse meal. Mix nuts with water and salt. Allow to stand 1 hour or until mix forms a stiff batter. Heat oil in a hot skillet. Drop batter from larger spoon, shaping into 6 cakes, about ½ inch thick and 3½ inches in diameter. Cook over low heat until cakes are golden brown on both sides and firm in the center. Makes 6 cakes.

Adobe Bread

1 Package active dry yeast.
¼ Cup warm water
2 Tablespoons melted lard or shortening, cooled to lukewarm
½ Teaspoon salt
3 3/4 to 4 cups sifted all purpose flour
1 Cup warm water

Dissolve yeast in ¼ cup warm water in large mixing bowl. Stir in lard or shortening and salt. Add flour alternately with 1 cup water, sifting in the flour a little at a time and beating well after each addition. Knead in last cup of flour gently, until dough is quite stiff. Shape into a ball. Place in greased bowl; cover with dry cloth. Set in warm place (85 degrees) for 1 hour or until dough is doubled in bulk. Punch down dough. Divide into two equal parts. Shape into round, flat circles, about 7 inches in diameter. Place 1 cookie sheet on top of another to prevent bottom of bread from burning. Grease top cookie sheet. Place circles of dough on greased cookie sheet, cover with clean towel. Set in warm place for 30 minutes. Bake at 400 for 50 minutes or until lightly browned. Cool.

Legends of Mackinaw Island

The Island's Beginning

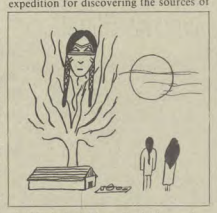
For countless years Mackinac Island, Michigan, located in the Straits of Mackinac; were viewed with awe by the Chippewa, Huron, and Ottawa as well as by their enemies the Iroquois to the east, the Sioux to the west. Approaching the island in their canoes they were filled with wonder at the tall rocks each bearing a spirit of a mightly Man-i-tou. And it was here that the Great Spirit, Git-chi Man-i-tou, who had formed the island, dwelt alone except for the giants in the rocks. Here he accepted the sacrifices and offerings. Here also were buried the dead chiefs and their families that they might be forever under his protection.

Most believed the island was created for this very purpose. Long ago the Chippewa tell of fishing in these very waters before there was such an island. And then, they said, there came a great fog which shrouded the Straits of Mackinac for three suns. When it rose there lay the island with all of its trees and blooming flowers. It was at that time that Git-Chi Man-i-tou came to stay.

For many moons no one dared venture near. But finally they came to timidly offer gifts of wampum and other treasures to do him honor. In return he filled their canoes with fish and their lands with game. It was he who gave their chiefs the gift of speech, the warriors strong arms, the arrow makers skill in working the flint.

But one day the white man came. Then, seeing the harm wrought upon his people, Git-chi Man-i-tou fled in anger and sorrow to the frozen north as the caribou had done before him, to live forever in the flickering flames of the Northern Lights.

This is only one legend collected by the famous Henry Rowe Schoolcraft who in 1820 served as superintendent of an expedition for discovering the sources of



the Mississippi River. Geologist, author, explorer, he gained an international reputation for his collection of legends of the American Indian, a collection that served as the base for the epic poem, "Hiawatha" by Henry Wadsworth Longfellow.

In 1820, Schoolcraft was appointed Indian Agent with headquarters at Sault Ste. Marie. Later he moved to Mackinac Island where he lived for eight years collecting further Indian material as well as helping to build an Indian Dormitory providing food and shelter for Indians who came on government business.

Today, the Indian Dormitory has been restored. Schoolcraft's office, the kitchen and other features of the building are viewed by thousands of summer visitors yearly. The building also houses a fine Indian museum with artifacts, murals, and dioramas depicting this colorful era in the history of the Island.

Schoolcraft's success as a biographer of the Indian was due not only to his careful attention to detail but to his deep sympathy for these first Americans whose ancient culture and rituals were being slowly destroyed by enroaching settlers and traders. He speaks of their beliefs as to the origin of the earth, the Great Spirit, and the creation of man and the animals with understanding and admiration.

The following legends are retold from his works.

The Moose And The Wood Pecker

Man-a-boz-ho, master of the animals had killed the Prince of Serpents and now he was in great want. Gone were his magic powers, it was winter, and he had nothing to eat.

He said to his wife at last, "I think I will go walking and perhaps I will find some lodge with food to share." Some time later he came upon a lodge and the children playing ran inside to tell their parents that Man-a-boz-ho was coming for a visit.

This was the home of the red-headed Woodpecker. Upon hearing this, Woodpecker (who was a magician) went to the door of the lodge and invited Man-a-boz-ho in. After they had talked, Woodpecker said to his wife, "Have we nothing to eat? Man-a-boz-ho is hungry."

"No." answered his wife.

Whereupon Woodpecker rose to his feet then flew up onto a tamarack tree that grew in the center of the lodge. Then he commenced going up and down turning his head and driving his bill into the trunk. At last he drew out a fat raccoon and dropped it onto the floor. He then drew out seven more. These he dropped also then descended and said: "Man-a-boz-ho, this is all we have to eat. What else can we give you?"

"These will be good," Man-a-boz-ho answered and Woodpecker's wife skinned and roasted the raccoons. After they had eaten and smoked their pipes, Man-a-boz-ho rose to go.

Woodpecker said to his eldest child: "Give the rest of the meat to him that he may take it to his children."

As he was going out of the door, Man-a-boz-ho intentionally dropped one of his mittens. Before he was a long way off Woodpecker found it and directed his eldest son to hurry after the old man. "But do not hand him the mitten to him," he instructed. "He is behaving strangely. Best to toss it to him."

The son did as he was told and Man-a-boz-ho said to him, "Is raccoon all that you have to eat?"

"No." answered the boy.

"Then tell your father to come to me with a sack," Man-a-boz-ho boasted, "and I will give him something to go with it."

When the boy returned with the invitation, Woodpecker turned up his nose. "What does that old one think he has?"

The next day, Woodpecker went to pay a visit to the old Man-i-tou. He was received with ceremony and then, Man-a-boz-ho, who had often boasted in the old days that he could do anything in the world that any animal or person could do, began to play the mimic, imitating Woodpecker's voice and manner. "Now," he said, "you shall eat what we shall eat." And thrusting a bone into his nose to imitate a beak he started to climb a tamarack tree that he had instructed his wife to set up in the lodge.

Man-a-boz-ho turned his head one way and another but each time he tried to climb, he would slip down. Finally he struck the tree so hard with the bone that he drove it up into his nose. Blood began to flow and he fell senseless to the bottom of the tree. Woodpecker ran out of the lodge and returned with his drum and rattle to cure him. As Man-a-boz-ho came to his senses he began to place the blame for his failure on his wife.

"She is worthless," he moaned. "Before I married her I could find raccoon anytime I pleased!"

Whereupon Woodpecker flew onto the tree and pulled out five fat animals. "This is the way we do," he said, and left in contempt.

The snow continued and soon Man-a-boz-ho and his wife were again out of food. This time when he went walking he arrived at the lodge of Moose. Again the children playing outside saw him and hurried to tell their father.

Moose (who was a magician also) greeted him at the door and after they had talked he said, "Wife, what have we to eat. Man-a-boz-ho is hungry."

"Nothing," said a woman, who was decorating a moccasin with porcupine quills.

Whereupon Moose arose, undid the sleeve of his wife's dress and taking his knife, cut out a large portion of meat from her shoulder. He then applied medicine and that wound disappeared without a mark. The woman seemed not to notice anything at all and began to roast the meat over the fire.

After they had finished eating, Man-a-boz-ho dropped his mitten as before and left. Moose's eldest was told to return the mitten and to toss it in the air which he did.

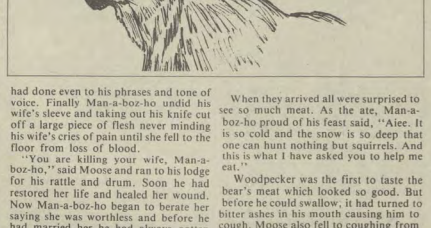
"Wait," said Man-a-boz-ho. "Is that the only kind of meat you eat?"

"No," answered the boy.

"Tell your father to visit me and I will give him something special also."

"Ha!" answered Moose when his son returned with the invitation. "What does that old boaster think he has?"

But in a few days he took a cedar sack and went to visit Man-a-boz-ho. Upon entering the lodge, Moose saw that the Man-i-tou was imitating everything he



had done even to his phrases and tone of voice. Finally Man-a-boz-ho undid his wife's sleeve and taking out his knife cut off a large piece of flesh never minding his wife's cries of pain until she fell to the floor from loss of blood.

"You are killing your wife, Man-a-boz-ho," said Moose and ran to his lodge for his rattle and drum. Soon he had restored her life and healed her wound. Now Man-a-boz-ho began to berate her saying she was worthless and before he had married her he had always gotten food in that manner.

Whereupon Moose took his own knife and cut a large portion of meat from his own thighs without pain or even a mark.

"This is how we do it!" he said in contempt and left the lodge.

Now Man-a-boz-ho was depressed. He sat silently with his head down. Several days he sat this way until he heard, like the sound of a wind, a voice which said, "Great Man-i-tou why are you sad? Do you not know that I am your guardian and that I will still help you?"

At once, Man-a-boz-ho took up his rattle and began a chant. After chanting for a long time he determined to fast. Blackening his face with charcoal he retired to a nearby cave telling his wife and children not to come near him. At the end of seven days he returned pale and thin. His wife then brought him food which he ate, made from roots which she had dug. When he had eaten he took his great bow, strung it and placing an arrow on the string sent the arrow straight through the bark lodge with the strength of a giant. "Now," he said to his wife. "Go outside where you will find a great bear shot through the heart."

She did as she was told and began skinning the bear that they might feast.

Next Man-a-boz-ho told his children to gather some red willow twigs which he cut into equal lengths. A red stick was then sent to each of his friends including Woodpecker and Moose inviting them to the banquet.

When they arrived all were surprised to see so much meat. As the ate, Man-a-boz-ho proud of his feast said, "Aiee. It is so cold and the snow is so deep that one can hunt nothing but squirrels. And this is what I have asked you to help me eat."

Woodpecker was the first to taste the bear's meat which looked so good. But before he could swallow, it had turned to bitter ashes in his mouth causing him to cough. Moose also fell to coughing from the mouthful he took and so did the others. But each had too much respect for the host to complain, and so they kept eating and coughing until the lodge was in an uproar.

It was then that Man-a-boz-ho using his former power, as master of animals changed each into an Ad-ji-da-mo or squirrel. To this day these animals cough whenever anyone approaches their nests.

Devil's Kitchen

It was the time of the traveling Moon and the people gathered up their goods that they might move to the mainland for winter hunting. While the men readied the long canoes, the women made their way to the beach carrying sleeping skins and clay pots and food for the journey. At last even the sacred bundles had been removed from the island (Mackinac) camp. By afternoon a long line of birch canoes headed south toward the mainland.

Near the Cave of the Red Gee-bis who were Wen-di-goes, or cannibal giants, a girl watched the departing canoes. The man beside her was old and blind. It was he, the old one, that the tribe had deserted. His granddaughter, young and beautiful, had stayed behind to care for him.

"My child," said her grandfather. "You should have gone with our people for it is there that your young man Kee-we-naw will seek you."

"He will find me, grandfather, though I were hidden in the deepest cave."

The old man shook his head sadly. Well he knew the dangers that surrounded them. Now blind and helpless, he could only hope that Gitchie Manitou would protect them.

"Do not despair," said his granddaughter who was named Willow Wand. "I have placed a white deerskin with vermillion markings high on the cliff. The fishermen will see it and come to our rescue."

The old one said nothing. Enemies might see it too. Him they would kill but he did not fear death, although Pau-guk, the death spirit was said to have eyes like flaming coals. It was for his granddaughter that he worried lest she should serve out her years as a slave.

Sensing his thoughts, the girl took him by the hand and led him to a high ledge fronting a cave. Here she made him sit that they might await the canoes of the fishermen. Then gathering up their few sleeping skins and pots of clay and birch-bark baskets, she set about making camp being careful to stay out of sight of the caves called the Devil's Kitchen where the Red Gee-bis dwelt. True, there was great danger at night if they were seen by these torturers and eaters of human flesh. Still, enemy warriors were unlikely to come to this spot for they too feared the red devils.

At last the cave was ready and as Willow Wand sat about the evening meal of a small handful of corn, she saw a movement far back in the cave. Seizing a blazing stick from the fire, she stood with hard-beating heart as a huge black shape moved toward her. It was Mag-wah the she-bear. Slowly the girl backed out onto the ledge.

"What is it, child?" asked the grandfather.

"Yaw! It is Mag-wah! If I am quick perhaps I can kill her with your bows and arrows."

The old one raised his sightless eyes. "Let us all live in peace. Let her sleep in her lodge that we may sleep in ours."

Almost as if she understood, the she-bear turned on her flat paws and disappeared back into the cave.

Together the girl and her grandfather lay down to sleep after eating their scanty meal. The girl in the cave dreamed of her beloved. The old man stayed on the ledge, wakeful. At last he sat up and fumbled in his tobacco pouch for his kinick-i-nick or tobacco. A few crumbs remained and these he carefully tamped into the stone bowl of his pipe. Lighting it from the fading fire, he next laid out his medicine bundle and carefully unwrapped it. Food was running low, he could tell from the lightness of the food bag that Willow Wand had eaten but little. And water was scarce. To go to the lake after water now would be sure to invite the terrors of the Red Giants.

Slowly the sun sank and coolness told the old one of the coming of night. With it, he knew, would come the cries of the tortured ones waiting to be roasted above the cooking fires in the caves below. The old man did not fear death, he had lived too long among wild beasts and painted warriors, but now with his blindness he feared that he could not warn his granddaughter of danger. Reaching out he touched each item of his medicine bag, praying for strength.

A whimpering came suddenly from inside the cave. The grandfather listened. It came again. "Ao-wet-chi-ne-guskawnawgwe...I am very thirsty."

It was Willow Wand pleading for water in her sleep. As he listened, helpless, he thought back to his daughter, mother of Willow Wand, with her deathbed had whispered this secret to him. The girl had inherited a magic gift from her father, a gift which if used rightly would give her the powers of a medicine woman. She would then gain fame as a healer and prophet, for unknowingly she had the power to bring springs of pure water from the earth in any quantity she desired. But, her mother had said, she could not be told of this power until she had undergone the seven days of fasting to become a woman. Only then could she be told.

Now, the old man wondered, if perhaps this might not be the time, for was she not without water and food?

From the caves below came the cries and moans of the tortured captives and the smell of roasting flesh. Even through his blind eyes, the grandfather thought he could see the red flames.

At last the singing of birds told him of dawn. The caves were silent but still the old one refused sleep.

For seven days and nights it was thus, the grandfather sleepless, guarding the cave entrance, the girl crying out for water in her sleep.

On the seventh night her cries grew louder. Painfully the old one made his way into the cave. As he did so, Willow Wand opened her eyes. Leaping to her feet she struck the rock with her hand and cried, "Water!"

Instantly, a tiny stream burst from the rocks. Willow Wand gave a glad cry and together they drank from the fresh clear stream.

Now, over a few kernels of corn, her fast broken, Willow Want listened to the story of her gift. How it should be used for good and never in jest.

At last the old one's voice trailed off and he nodded in sleep. At the same time the girl thought she heard a voice saying, "Yaw!, there is danger!"

Gently she covered her grandfather with a robe that he might sleep. Then she knelt near the cliff's edge to watch.

From the Cave of the Red Gee-bis she saw the red glare of cooking fires followed by the terrible shrieks of the captives. Now, wakened by the sounds, Mag-wah the she-bear came out from her cave to stand close to the girl. Willow Wand felt no fear at the touch of the bear. Surely this is no regular bear thought she, but one bewitched by an evil magician into the bear shape.

Then across the round topped islands a storm arose tossing black clouds across the sky. Birds of evil shape sailed overhead and all living things on the Island fled for shelter. Yen-add-i-see the crazy gambler must be playing for high stakes, thought Willow Wand. For the winds were now fighting each other in this wild game and the score was being kept by the long lightning strokes.

Even louder than the wind rose the screams of the victims below. And then to Willow Wand's horror, she saw the figure of a young man being dragged, bound, into the evil cave. It was Kee-we-naw, her beloved.

Her cry of terror awakened her grandfather. As he sat upright, ready to defend his granddaughter he felt a cold muzzle at his ear.

"Fear not, Father," said the she-bear. "I am the spirit of thy daughter. Watch and fear not for my daughter, Willow Wandis now a woman with full powers."

It was then that the chief of the Red Gee-bis looked up and saw Willow Wand kneeling on the ledge. He held up his hand to stop the ceremonies for he recognized her as the holder of the wand of power and this he desired. As he did so, the girl saw Kee-we-naw edging back toward the cave entrance. In order to distract the Gee-bis, Willow Wand now rose to her feet and sent out peal after peal of mocking laughter toward the hideous red devils below.

It was then that Mag-wah, her bear-mother, turned and disappeared into the darkness knowing that all would be well.

Now the Devil chief began disguising himself that he might capture Willow Wand. In the next instant he appeared suddenly upon the ledge in the guise of an enemy warrior. In threatening tones he demanded the hand of Willow Wand. But she, piercing his disguise, laughed at him and ordered him gone.

In fury he leaped to the cliffs above intending to drop down and carry off the girl. But as he sprang, she struck the wall a mighty blow sending out such a gush of water that it flung the devil straight to the bottom of the Demon's Hole and quenched the fires of the Gee-bis. While the O-kies and the devils were trying in vain to rekindle their cooking fires, Willow Wand sent a rainbow mist to serve as a bridge and the next moment Kee-we-naw was at her side. Quickly she cut his bonds then handed him a tobacco pipe filled, that he and her grandfather might smoke together. For now it was dawn and time for her to complete her task. All that day she worked. Escaping demons were drowned in the lake, the fires were put out forever and by nightfall the cave of horrors was empty.

At dusk she returned to her grandfather and to Kee-we-naw. It was then he told her of his search. How he had found their tribe to the south and how they had directed him back to the Island. It was there that he had seen the vermillion painted deerskin. But as he had started toward the beach a pair of beautifully decorated moccasins had floated by. Taking them from the water he had placed them on his feet and was instantly transported to the Devil's Cave.

The following spring, when the people returned, they found Willow Wand and her husband and Grandfather living comfortably in the cave. All winter they had been warmed by the firewood left by the Red Gee-bis.

Thus ended the terrors of the terrible Wen-di-goes and their abode where once they roasted and ate men, the Devil's Kitchen.

Sugarloaf Rock

Manabozho was old. Now was the time to sit before a warm fire and relive the adventures of his youth untroubled by the strife of his people. Here on this island (Mackinac) where the first humans were born, Manabozho sat before the lodge, pipe in hand. Beyond the flicker of his fire lay the broad waters of Lake Huron empty except for the moon path that silvered the waves.

But many moons to the south there were those who wished that he had stayed among them. Ten of these were young men who, as children, had listened to the story tellers weave their magic with tales of the brave and foolish deeds of the mighty Manabozho. Now as young men, the ten wished to find this great magician so that he might grant each the special wish they held deep in their hearts. Finally they banded together, determined to seek him out.

For five moons they travelled over places where other moccasins had not trod, places haunted only by spirits. They fought the churning waters of mighty rivers in their birch canoes and scaled great rocks at the carrying places. At last they came to the broad water where far on the horizon lay an island shaped like a sleeping turtle.

Wearily they started out in their canoes to what they hoped would be the end of their search. Four times they started and four times they were turned back by the water spirits who sent huge waves across their bows. Then on the fifth day after scattering tobacco on the face of the water, they found the straits of Mackinac calm, the sky a friendly blue.

Eagerly they dipped their paddles until they drew close to the great rocks of the Island. Only then did they pause, for this was a sacred place. Summoning up their courage they at last drove their canoes onto the beach and started in single file toward the rocks and forest above them.

It was there they found him. An old man whose long hair bore the mark of winter snow, seated in front of his lodge.

One who served as leader, moved forward and placed his gifts of tobacco and wampum on the deer hide upon which the Manitou rested.

"We have come, O-me-shaw-me-see-maw, grandfather, to ask a final boon that we may be men among men. Will you grant our wishes."

Manabozho bent his head, nodding, so that his eagle plumes tossed in the lake breeze.

"Ne-ga-wob, I shall see," he answered and his voice was like Ke-nu the Thunderbird at a great distance.

The first youth then asked that he be turned into a great war chief that he might drive the enemies to the east and west from the lands of his people.

"Your wish is granted," said Manabozho. "Return to your village where one day soon your very name shall bring weakness into the bellies of your enemies. Your war club shall strike like lightning, your arrows sting like the hornet. One day your belt will be heavy with trophies and your eagle feathers countless. Men shall sing your name across the land."

The second wished to be a great hunter. Again Manabozho granted the wish, saying:

"You may return to your village There, soon, there will be none to surpass your skill at tracking whether it be across bare rock or rolling seas. Your bow shall be like the mighty oak, your eyes like those of the hawk. Go, my son, and may you never know hunger."

The third asked to be a powerful shaman or medicine man. Again the old man agreed.

"You will read the dreams of your people and cure their wounds. You will cast spells or remove those placed by evil magicians. Your medicine bundle shall be filled with magic."

The fourth asked to be a strong dancer, imitating the eagle, or the elk. The fifth asked to be an orator speaking wise words for all to listen; the sixth a teller of legends; the seventh a maker of swift canoes; the eighth the handsomest of braves; the ninth the fastest runner and the strongest in games. And Manabozho granted them all their wishes.

Now when it came time for the tenth to ask his secret wish, all grew silent, wondering.

The tenth youth stepped forward and placed his gifts. Then he spoke.

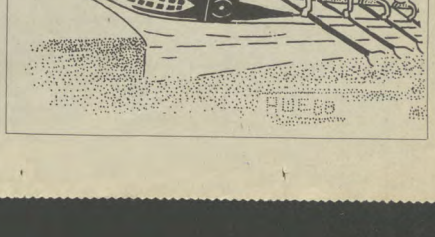
"I wish, oh mighty Manitou, that I may never die but that I shall live for all time."

Across the wrinkled face of Manabozho passed a cloud like that cast when a flock of crows fly low over the earth. Raising his hand that held the pipe he pointed the stem straight at the tenth youth.

"Now, I am angered," he said, and the nine braves trembled. "You have asked the one gift no mortal can have. But, because I have given my word that all gifts be granted, eternal life is yours."

While the others watched they saw their friend grow, twist, change shape, and become a tall rock.

There he stands today, unmoving, in sun, snow, and storm, viewing the lake with eyes that cannot see. He that had been given eternal life was without life forever.



News Notes By Vince Lovett

MONTANA INDIAN WATER RIGHTS RULING WILL BE APPLIED: The Justice Department intends to appeal a decision by two Federal judges that threw a set of controversial Indian water rights suits in Montana into the state courts. U.S. Attorney Robert O'Leary of Butte, Montana, told an Associated Press reporter that the Department will ask the Ninth Circuit Court of Appeals in San Francisco to keep the seven lawsuits in Federal court. The suits had been filed last April at the request of the Secretary of the Interior, when the legislature of Montana was in the process of passing a bill to give the state courts jurisdiction over Indian water rights. The suits could have affected as many as 8,000 non-Indian defendants.

AMERICAN INDIAN BANK REPORTS PROFITABLE YEAR: The American Indian National Bank announced 1979 earnings of $421,541 -- highest in the bank's six-year history. The bank's net worth as of December 31, 1979, was $1,039,585, of which $560,000 consisted of new capital raised by the bank through the sale of common stock in 1979 to the Yakima Indian Nation and the Colville Confederated Tribes. Deposits increased almost 14 percent to $14.9 million. The bank, located in Washington, D.C., has a field office in Albuquerque, New Mexico.

ALASKAN VILLAGERS ARE RUNNING OUT OF HEATING FUEL: Although Alaska exports one million barrels of oil a day, 34 remote native villages in the state do not have heating fuel to last them through the bitterly cold winter, state officials have reported. Four of the villages were in immediate danger of running out and families had begun moving in with one another to conserve. The past two winters have been mild and the villagers apparently kept their orders down because of the $2-a-gallon cost. The state legislature has initiated action on a $1.5 million emergency relief bill for the villagers. The fuel will have to be flown into the villages. The state will have an estimated $3 billion income from the oil production.

CENSORSHIP OF INDIAN PAPERS MORE OF A "GLAMOUR PROBLEM": Richard LaCourse, former editor of the **Yakima Nation Review** and news director of the American Indian Press Association, told a conference of Indian journalists that self-censorship is more of a problem in Indian country than actual censorship. He said that among some 300 Indian publications, he could find only five actual cases of censorship. "The claim of censorship is more of a glamour problem." LaCourse added that "self-censorship, or the lack of coverage, was one of a million excuses for not doing the work." About 35 people attended the conference held on the Grand Portage Indian Reservation in Northern Minnesota.

GERARD TELLS REPORTER FUTURE LOOKS BRIGHTER FOR INDIANS: Forrest Gerard, who resigned January 19 as the first Interior Assistant Secretary for Indian Affairs, told a Gannett News Service reporter that Indians are entering the 1980's with a brighter future than has seemed likely in years. Gerard conceded that his management improvement program to step up efficiency of the Bureau of Indian Affairs will lose some momentum because of his departure, but added that other Interior officials have promised to continue the effort, still in its early stages. Gerard said that the Supreme Court had defused two of the most intense controversies involving both Indians and non-Indians by supporting Indian fishing claims in Washington State and ruling that tribes don't have criminal jurisdiction over non-Indians on reservations. "While I was not happy with the Supreme Court decision on jurisdiction, it seems it cleared the air a bit on tribal jurisdiction." Gerard said. "I sense that we might be over the worst of the backlash. I'm not saying it's a rosestrewn path ahead, but it's not volatile as when I took over two years ago." Gerard left the $52,750-a-job to open a consulting firm in Washington, D.C.

APPEALS COURT GIVES BLACKBIRD BEND LAND TO OMAHA TRIBE: The United States Court of Appeals for the 8th Circuit ruled January 15 that the Omaha Indian Tribe owned 2,900 acres of disputed land along the Iowa side of the Missouri River. The land which had once been on the Nebraska side of the river, where the Omaha Reservation is, came into dispute when the river shifted. The case involved legal technicalities about the burden of proof, when an Indian tribe was involved, which went all the way to the Supreme Court. The court sent the case back to the Appeals Court for decision on the substance noting that the burden of proof was on the non-Indian defendants.

ALASKAN OIL WELLS PUMPING DEATH BY ALCOHOL TO ESKIMOS: A University of Pennsylvania researcher predicts the extinction of the Inupiat Eskimos of Alaska's North Slope in the next 30-35 years. Dr. Smauel Klausner says that the Eskimos, whose culture has been overwhelmed by energy development activities are "practically committing suicide" by mass alcoholism. "Offshore oil development is expected to peak in 2010 or 2015," Klausner said. "We don't see the Eskimos surviving till then. This is not a collection of individual alcoholics, but a society which is alcoholic, and therefore facing extinction." A report, "The Inupiats, Economics and Alcohol on the Alaskan North Slope" was issued by the Center for Research on the Acts of Man, located on the University of Pennsylvania campus. The study showed an alcoholism rate of 72 percent among the 2,000 natives of the village of Barrow -- and an average consumption of alcohol more than twice the average for the United States. Drinking was never a problem in the area before the last decade. The discovery of oil brought stores, a cash economy and a per capita income of $20,000 per year to the Eskimos. Now accidents, murder and suicide account for nearly half the deaths among the natives and investigators say that the incidence of cirrhosis of the liver and of various physical and mental disabilities in infants born to mothers who drink should increase dramatically over the next two years. The study was requested by members of the Eskimo community, Dr. Klausner said, after several attempts to control drinking and associated violence had failed.

NAVAJO MEDICAL STUDENT BLENDS TRIBAL HERITAGE WITH MODERN MEDICINE: A third-year medical student who will be the first Navajo woman physician, according to the **Navajo Times**, when she graduates from the University of New Mexico School of Medicine talked with the paper about blending Navajo heritage with modern medical technology. Susie John, who plans to work with the Navajos after her graduation in 1981, said, "Navajos have a feeling that if an illness befalls a person, that person is out of harmony. Everything is like a circle," she said. "There is a bigger emphasis on religion, on the psyche, in Indian medicine than in Western medicine. Navajos are always aware of the people involved, not just the case. If you see a patient, it's important to understand who he is, what clan he belongs to, who he is related to. When a Navajo person becomes ill, the entire family is involved." She said that when an Indian person becomes sick, there's "always the decision whether to opt for traditional medicine -- to have a sing -- or to go to a Western doctor." She thought that both could be beneficial because the spiritual and physical selves are not separate entities, adding that the key is to know when each approach is appropriate.

RED LAKE CHAIRMAN PROMISES COOPERATION FOR TRIBAL AUDIT: Interior Under Secretary James Joseph issued a terse statement January 10, following a meeting with Roger Jourdain, Chairman of the Red Lake Tribe of Minnesota. Joseph said, "We had a very good meeting. We reached agreement that the audit of the Red Lake tribal records would go forward as expeditiously as possible. Chairman Jourdain pledged his assistance to the Inspector General and we fully expect the audit to begin soon." The audit was announced last summer, following charges by tribal members that tribal officials were misusing Federal funds. Jourdain, however, has delayed the audit by denying auditors access to the records. He made no statement after the meeting with Joseph.

In December Assistant Secretary Forrest Gerard threatened to withdraw Federal recognition and support from the Red Lake Council unless the Council took "substantive action" on petitions from 900 tribal members calling for new elections and other reforms. The Council did not act on the petitions and a Minneapolis paper reported that the BIA had drafted a letter notifying the tribe that "the government will withdraw recognition of the tribal council headed by Roger Jourdain." The paper reported that the letter had to be approved by Under Secretary Joseph and Secretary Cecil Andrus before being sent to Jourdain.

CROW TRIBE, SHELL OIL CO. SEEK APPROVAL OF COAL MINING AGREEMENT: The Crow Coal Authority and Shell Oil have reached agreement on a proposed coal mining deal described in the **Billings Gazette** as "the best yet negotiated for an Indian tribe." The agreement needs to be approved by the Crow General Council, Shell Management and the Bureau of Indian Affairs. In exchange for the right to mine 7,680 acres, Shell would give the tribe $12 million before the mining would begin -- $9 million considered a non-refundable bonus and the remaining $3 million charged against future royalties. Once production was underway, the tribe would receive royalties of 12½ percent of the coal price at the mine. The tribe would also split with Shell any profits in excess of 20 percent of Shell's equity in the project. The agreement gives the tribe the option of participating as a joint-venture partner with Shell in mines after the first one. The agreement, if approved, would end years of litigation between the tribe and Shell over an earlier 30,000 acre lease. The company would not make an estimate on the quantity of coal reserves in the 7,680 acres until more drilling work was completed.

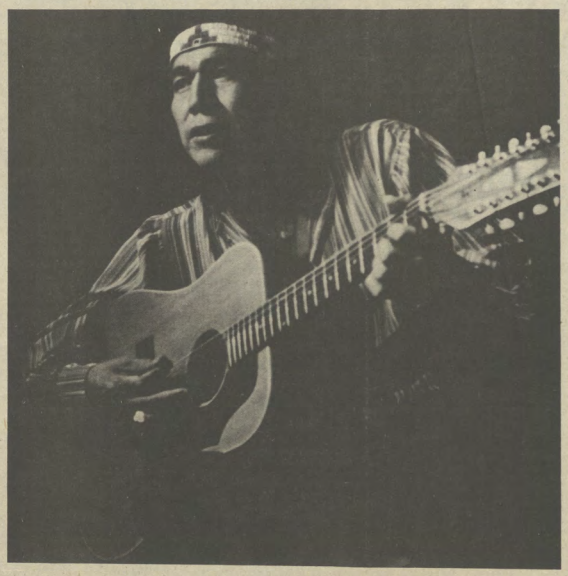
HUD PROPOSES TO RESTRUCTURE ITS FIELD ORGANIZATIONS TO BETTER SERVE INDIANS: The Department of Housing and Urban Development (HUD) on January 14 published in the **Federal Register** a proposed plan to restructure its field organization to improve the delivery and administration of Indian programs. Under the proposed plan all Indian housing programs will be handled by five offices established exclusively for Indian programs, plus the Anchorage Area Office which will serve all programs in the state. The notice says that the consolidation of Indian programs in only six locations "will increase the distance clients will have to travel to do business with the HUD, but the level and quality of service provided will more than outweigh any inconvenience to HUD clients." Some of the benefits expected are: consolidation of scarce technical resources in few locations for increased efficiency; providing HUD staff dedicated to solving Indian problems, to work exclusively with Indian programs; and, improved coordination with the Bureau of Indian Affairs and the Indian Health Service. The five offices outside of Alaska would be in Chicago, Oklahoma City, Denver, San Francisco and Seattle. The plan will not become effective until a further notice is published in the Federal Register, no sooner than 90 days from January 14.

JUDGE STOPS NEW ALASKA OFFSHORE OIL LEASES: A Federal judge issued an injunction January 22 to block the awarding of oil leases in the Beaufort Sea off the North Slope of Alaska. Judge Aubrey Robinson, Jr., said the leases cannot be awarded because the government has violated the provisions of environmental legislation and an act protecting endangered species. Nine environmental groups and two Eskimo villages opposed awarding the leases. Last month a joint sale by the Alaskan State Government and the Federal Government of rights to drill on 800 square miles of the Beaufort Sea floor produced bids of over $1 billion. Judge Robinson's decision does not void the bids already submitteed but enjoins the execution of them because of an inadequate environmental impact statement which did not alert the Secretary of the Interior to "all possible environmental consequences" including the cumulative effort of all the projects under way in the North Slope area. An Interior spokesman said it could take as long as two years to comply with the requirements imposed by the Judge. Government attorneys may take the case to the Circuit Court of Appeals.

CROW TRIBAL MEMBERS VOTE TO REJECT HUGE COAL MINING PROPOSAL: A multimillion-dollar coal mining agreement, worked out between the Shell Oil Company and the Crow Coal Authority, was rejected by a vote of 281-256 at the tribe's quarterly council meeting. The proposed agreement would have brought the tribe as much as $12 million before the first coal was dug. It also offered joint venture opportunities to the tribe. A Shell spokesman, when informed of the action, told a **Billings Gazette** reporter, "Oh no, here we go again." Shell has been trying unsuccessfully to work out a deal with the Crows since 1975.

CHEROKEES WANT TO BUY CHILOCCO IF SCHOOL IS CLOSED: The Cherokee Nation will attempt to buy the Chilocco Indian School from the Federal Government and operate it as a vocational-agricultural school is plans to close the boarding school in June are carried out, Principal Chief Ross O. Swimmer told the **Daily Oklahoman** recently. "If the school is closed we want the first right of refusal for the school," said the chief. The school seems destined to be closed in June since Congress specifically excluded it from funding in the last BIA budget. The Cherokees sold the land for the school to the Government in 1889.

The Organization of North American Indian Students will be holding a Cultural Awareness weekend April 11 and 12. Tentatively planned is a guest speaker on Friday night. On Saturday a language workshop and a beading workshop are scheduled. Saturday evening Floyd Westerman a Sioux ballad singer will be in concert. Following the concert a reception will be held in the University Center. All the activities will be free to the campus and the community. For further information call the American Indian Programs at 227-2143.



OTTAWA CHIPPEWA POTAWATOMI

Light Of The North

Know Your Language

By JAKE GRUNDY

An-nuh-gin-good	Price.
Ish-pan-nin-de-zo	Proud.
O-me-sah-bun-de-haun	Prove.
O-moo-ke-naun	Produce.
Wah-nish-quan	Profane.
Zhe-ge-we-na-gun	Chamber Pot.
See-guh-un-dah-ga	Pour.
Mush-koo-dah	Prarie.
Qua-ke-sah-je-gun	Pancake.
Bab-bah	Papa.
Ke-te-see	Parent.
Buh-qua-he-gun	Patch or piece.
Sah-gee-wa	Love.
E-nah-be !	Look!
O-we-we-de-ga-maun	Make love.
Suh-yauh-gee-wad plural add - jig	Lover.
Ne-moo-sha	Cousin (male).
Aun-goo-sha	Cousin (female).
Duss-wa-waun	Couple (pair).
Tu-ke-sin	Cool.
Quuh-yak	Correct.
Mah-je-bee-ga	Correspond.
Me-sun	Cord Wood.
Ga-gaun-soon-gad	Counsellor.
Kishk	Cut.
Pe-pah-ge	Cry-out.
Me-ne-nauh-je-gun	Cup.
Mush-ke-ga-min	Cranberry.
Te-ke-nah-gun	Cradle board.
Aun-dak	Crow.
Pe-moo-da	Creep.
Ahz-hah-gas-ke	Crab.
Mis-quin-gwa-sa	Blush.
O-zhah-wu-noo	Blue bird.
We-yo-we-mah	Body.
Oon-saa-qua	Boil.
Ne-ge, or oon-dah-de-ze	Born.
Ke-na-big	Snake.
Oo-nah-be-kah-muh-jud	Smooth.
E-zhe!	So!
O-duh-gwin-je-toon	Soak.
Nin-gwis, or nee-gwiss	Son.
Ne-nin-gwan	Son-inlaw.
Nuh-gu-moon	Song.

Jobs For Women

WASHINGTON, D.C.--Information to help American Indian Women gain greater access to jobs and programs in the federal service forms the basis of a Labor Department Women's Bureau report "Native American Women and Equal Opportunity: How to get ahead in the Federal Govefnment."

The publication consolidates information presented at a federal training seminar sponsored by the Bureau and the Office of Equal Opportunity, planned and coordinated by the Interagency Task Force on American Indian Women.

Major topics covered are Indian preference policy, its background and a process of implementation and proper preparat.on of the SF-171 application form.

Also included is recruitment and job information, including the Jobs Skills Bank to help Indians gain better employment opportunity; various complaint processes and two programs concerned about women who work in federal agencies--the Federal Women's Program and Federally Employed Women.

Among 12 recommendations made by the seminar participants was one calling for a network of Indian women to provide referral, counseling, role models, and other kinds of support.

Women's Bureau Director Alexis Herman said the recommendations provide a basis for follow-up activities, and noted that the full report will not only provide guidance for holding similar workshops but will also serve as a resource for Indian women and for EEO and personnel staffs.

"I hope the sharing of this kind of practical information will have a positive impact on the economic status of American Indian Women, who are the lowest paid among federal workers, Herman said.

Free single copies of the seminar report are available from the Women's Bureau, U.S. Department of Labor, Washington, D.C. 20210. A self-addressed mailing label will expediate handling of requests. The report is for sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402 at $3.50 a copy.

A Geronimo Story

Most of the scouts were at the corral catching their horses and saddling up. I saw them there, busy, getting ready to go; and the feeling of excitement hit me in the stomach. I walked faster. The dust in the first corral was so thick I couldn't see clearly. The horses were running in crowded circles while the men tried to rope them. Whenever someone threw a rope, all the horses would bolt away from it, carrying their heads low. I didn't see our horses. Maybe Mariano thought that me and my uncle weren't going and he left our horses in the pasture.

For a while it had looked like my uncle couldn't go this time because of his foot: he tripped over a big rock one night when he was coming back from the toilet and broke some little bones in his foot. The "sparrow bones" he called them, and he wrapped up his foot in a wide piece of buckskin and wore his moccasins instead of cavalry boots. But when Captain Pratt came to the house the night after they got the message about Geronimo, Siteye shook his head.

"——," he said, "these Lagunas can't track Geronimo without me."

Captain said, "O.K."

Siteye sat there staring out the screen door into the early evening light; then he looked at me. "I think I'll bring my nephew along. To saddle my horse for me."

Captain nodded.

The other corral was full of horses; they were standing quietly because nobody was in there trying to catch them. They saw me coming and backed away from me, snorting and crowding each other into the corner of the corral. I saw Rainbow right away. My uncle's horse. A tall, strong horse that my uncle bought from a Mexican at Cubero; my uncle has to have a big horse to carry him. The horses that we raise at Laguna don't get as powerful as Rainbow; but they eat less. Rainbow always ate twice as much. Like my uncle, Siteye is a big man--tall and really big--not fat though, big like an elk who is fast and strong--big like that. I got the lariat rope ready and stepped inside the corral; the horses crowded themselves into the corners and watched me, probably trying to figure out which one of them I was going to catch. Rainbow was easy to catch; he can't duck his head down as low as the others. He was fat and looked good. I put the bridle on him and led him out the gate, watching, careful to see that one of the others didn't try to sneak out the gate behind us. It was hard to swing the saddle onto his back; Siteye's saddle is a heavy Mexican saddle--I still use it, and even now it seems heavy to me.

The cinch would hardly reach around his belly. "—damm it, horse," I told him, "don't swell up your belly for me." I led him around a little to fool him, so he would let the air out, then I tightened the cinch some more. He sighed like horses do when you cinch them up good and they know you've got them. Then, when I was finished, all I had to do was drop the bridle reins, because this horse was specially trained to stand like he was tied up whenever you drop the reins in front of him, and he would never wander away, even to eat. I petted him on the neck before I went to catch my horse. Rainbow was such a beautiful color too -- dark brown with long streaks of white on each of his sides -- streaks that ran from behind his ears to the edge of his fat flanks. He looked at me with gentle eyes. That's a funny thing about horses -- wild and crazy when they are loose in the corral together, and so tame when they've got a saddle on them.

My horse was a little horse; he wasn't tall or stout -- he was like the old-time Indian horses -- that's what my father told me. The kind of horse that can run all day long and not get tired or have to eat much. Best of all he was gold-colored -- a dark red-gold with a white mane and tail. The Navajos had asked twenty dollars for him when they were only asking twelve dollars for their other saddle horses. They wanted cash -- gold or silver -- no trade. But my mother had a sewing machine -- one that some white lady had given her. My mother said it sewed too fast for her, almost ran over her fingers. So we offered them this new sewing machine with silver engraved trimming on it and a wooden case. They took it, and that's how I got my first horse. That day he was hard to catch. He could hide in between the bigger horses and escape my rope. By the time I managed to catch him I could hear Siteye yelling at me from the other corral.

"Andy!" he called, "Andy, where's my horse? We're ready to go."

It was almost noon when we crossed the river below the pueblo and headed southwest. Captain Pratt was up ahead, and Siteye and Sousea were riding beside him. I stayed behind, because I didn't want to get in anyone's way or do anything wrong. We were moving at a steady fast walk. It was late April, and it wasn't too cold or too hot -- a good time of year when you can travel all day without any trouble. Siteye stayed up ahead for a long time with Captain, but finally he dropped back to ride with me for a while; maybe he saw that I was riding all by myself. He didn't speak for a long time. We were riding past Crow Mesa when he finally said something.

"We'll stop to eat pretty soon."

"Good," I said, because I'm hungry." I looked at Siteye. His long, thick hair was beginning to turn white; his thighs weren't as big as they once had been, but he's still strong, I said to myself, he's not old.

"Where are we going?" I asked him again, to make sure.

"Pie Town, north of Datil. Captain says someone there saw Apaches or something."

We rode for a while in silence.

"But I don't think Geronimo is there. He's still at White Mountain."

"Did you tell Captain?"

"I told him, and he agrees with me. Geronimo isn't down there. So we're going down."

"But if you already know that Geronimo isn't there," I said, "why do you go down there to look for him?"

Siteye reached into his saddle pack and pulled out a sack full of gundrops and licorice. He took two or three pieces of candy and handed me the bag. The paper sack rattled when I reached into it, and my horse shied away from the noise. I lost my balance and would have fallen off, but Siteye saw and he grabbed my left arm to steady me. I dismounted to pick up the bag of candy; only a few pieces had spilled when it fell. I put them in my mouth and held the quivering horse with one hand and rattled the paper bag with the other. After a while he got used to the sound and quit jumping.

"He better quit that," I said to Siteye after we started again. "He can't jump every time you give me a piece of candy."

Siteye shook his head. "Navajo horses. Always shy away from thing." He paused. "It will be a beautiful journey for you. The mountains and the rivers. You've never seem them before."

"Maybe next I come we'll find Geronimo," I said.

"Umm." That's all Siteye said. Just sort of grunted like he didn't agree with me but didn't want to talk about it either.

We stopped below Owl's Rock to eat; Captain had some of the scouts gather wood for a fire, and he pulled a little tin pot out of his big leather saddle bag. He always had tea, Siteye said. No matter where they were or what kind of weather. Siteye handed me a piece of dried deer meat; he motioned with his chin toward Captain.

"See that," he said to me, "I admire him for that. Not like a white man at all; he has plenty of time for some tea."

It was a few years later that I heard how many white people felt about Captain drinking Indian tea and being married to a Laguna woman. "Squaw man." But back then I wondered what Siteye was talking about.

"Only one time when he couldn't have tea for lunch. When Geronimo or some Apache hit that little white settlement near the Mexican border." Siteye paused and reached for the army-issue canteen by my feet. "That was as close as the Apaches ever got. But by the time we got there the people had been dead at least three days. The Apaches were long gone, as people sometimes say."

It was beautiful to hear Siteye talk; his words were careful and thoughtful, but they followed each other smoothly to tell a good story. He would pause to let you get a feeling for the words; and even silence was alive in his stories.

"Wiped out -- all of them. Women and children. Left them laying all over the place like sheep when coyotes are finished with them." He paused for a long time and carefully rewrapped the jerky in the cheesecloth and replaced it in the saddle pouch. Then he rolled himself a cigarette and licked the wheat paper slowly, using his lips and tongue.

"It smelled bad. That was the worst of it -- the smell."

"What was it like?" I asked him.

"Worse than a dead dog in August," he said, "an oily smell that stunk to you like skunk odor. They even left a dead man in the well so I had to ride back four miles to Salado Creek to take a bath and wash my clothes." He lit the cigarette he'd just rolled and took a little puff into his mouth. "The Ninth Cavalry was there. They wanted Captain to take us scouts and get going right away."

Siteye offered me the Bull Durham pouch and the wheat papers. I took them and started making a cigarette; he watched me closely.

"Too much tobacco," he said, "no wonder yours looks like tamales."

I lit the cigarette and Siteye continued. "The smell was terrible. I went over to Captain and I said, ——— it, Captain, I have to take a bath. This smell is on me. He was riding around with his handkerchief over his mouth and nose he he couln't talk -- he just nodded his head. Maybe he wanted to come with us, but he had to stay behind with the other officers who were wathcing their men dig graves. One of the officers saw us riding away and he yelled at us, but we just kept going because we don't have to listen to white men." There was a silence like Siteye had stopped to think about it again. "When we got back one of the offices came over to me; he was angry. 'Why did you go?' he yelled at me. I said to him, 'That dirty smell was all over us. It was so bad we knew the coyotes would come down from the hills tonight to carry us away -- mistaking us for rotten meat.' The officer was very upset -- maybe because I mentioned rotten meat, I don't know. Finally he rode away and joined the other officers. By then the dead were all buried and the smell was already fading away. We started on the trail after the Apaches, and it is a good thing that scouts ride up ahead because they all smelled pretty bad -- especially the soldiers who touched the dead. 'Don't get down wind from the army.' That's what we said to each other the rest of the week while we hunted Geronimo."

We started to ride again. The sun had moved around past us, and in the few more hours it would be dark. Siteye rode up front to talk to the other scouts and smoke. I watched the country we were riding into: the rocky pinon foothills high above the Acoma mesas. The trail was steep now, and the trees and boulders were too close to the trail. If you didn't watch where you were going, the branches would slap your face. I had never been this far south before. This was Acoma land, and nobody from Laguna would come to hunt here unless he was invited.

The sun disappeared behind the great black mesa we were climbing, but below us, in the wide Acoma valley, the sunlight was bright and yellow on the sandrock mesas. We were riding into the shadows, and I could feel night approaching. We camped in the narrow pass that leads into the malpais country north of the Zuni Mountains.

"Hobble the horses, Andy. We're still close enough that they will try to go home tonight," Siteye told me. "All four feet."

I hobbled them, with each foot tied close to the other so that they could walk slowly or hop but couldn't run. The clearing we camped in had plenty of grass but no water. In the morning there would be water when we reached the springs at Moss-Covered Rock. The horses could make it until then. We ate dried meat and flaky-dry sheets of thin corn-batter bread; we all had tea with Captain. Afterward everyone sat near the fire, because winter still lingered on this high mesa where no green leaves or new grass had appeared. Siteye told me to dig a trench for us, and before we lay down, I buried hot coals under the dirt in the bottom of the trench. I rolled up in my blanket and could feel the warmth beneath me. I lay there and watched the stars for a long time. Siteye was singing a spring song to the stars; it was an old song with words about rivers and oceans in the sky. As I was falling asleep I remember the Milky Way -- it was an icy snow river across the sky.

The lava flow stretches for miles north to south, and the distance from east to west is difficult to see. Small pines and pinons live in places where soil has settled on the black rock; in these places there are grasses and shrubs; rabbits and a few deer live there. It is a dark stone ocean with waves and ripples and deep holes. The Navajos believe that the lava is a great pool of blood from a dangerous giant whom the Twin Brothers killed a long time ago. We rode down the edge of

the lava on a trail below the sandrock cliffs which rise above the lava; in some places there is barely room for two horses to pass side by side. The black rock holds the warmth of the sun, and the grass and leaves were turning green faster than the plants and bushes of the surrounding country.

When we stopped for lunch we were still traveling along the edge of the lave. I had never walked on it, and there is something about seeing it that makes you want to walk on it -- to see how it feels under your feet and to walk in this strange place. I was careful to stay close to the edge, because I know it is easy to lose sight of landmarks and trails. Pretty soon Siteye came. He was walking very slowly and limping with his broken foot. He sat down on a rock beside me.

"Our ancestors have places here," he commented as he looked out over the miles of black rock. "In little caves they left pottery jars full of food and water. These were places to come when somebody was after you." He stood up and started back slowly. "I suppose the water is all gone now," he said, "but the corn might still be good."

When we finally left the lava flow behind us and moved into the foothills of the Zuni Mountains, Siteye looked behind us over the miles of shining black rock. "Yes," he said, "it's a pretty good place. I don't think Geronimo would even travel out there."

Siteye had to ride up front most of the time after we entered the Zuni Mountains. Captain didn't know the trail, and Sousea wasn't sure of it. Siteye told me later on he wasn't sure either, but he knew how to figure it out. that night we camped in the high mountains, where the pines are thick and tall. I lay down in my blanket and watched the sky fill with heavy clouds; and later in the night, rain came. It was a light, spring rain that came on the mountain wind. At dawn the rain was gone, and I still felt dry in my blanket. Before we left, Siteye and Captain squatted in the wet mountain dirt, and Siteye drew maps near their feet. He used his forefinger to draw mountains and canyons and trees.

Later on, Siteye told me, "I've only been this way once before. When I was a boy. Younger than you. But in my head, when I close my eyes, I can still see the trees and the boulders and the way the trail goes. Sometimes I don't remember the distance -- things are closer or farther than I had remembered them, but the direction is right."

I understood him. Since I was a child my father had taught me, and Siteye had taught me, to remember the way: to remember how the trees look - dead branches or crooked limbs; to look for big rocks and to remember their shape and their color; and it there aren't big rocks, then little ones with pale-green lichens growing on them. To know the trees and rocks all together with the mountains and sky and wildflowers. I closed my eyes and tested my vision of the trail we had traveled so far. I could see the way in my head, and I had a feeling for it too -- a feeling for how far the great fallen oak was from Mossy Rock springs.

"Once I couldn't find the trail off Big Bread Mesa. It was getting dark. I knew the place was somewhere nearby; then I saw an old gray snake crawling along a sandy wash. His rattles were yellowy brown and chipped off like an old man's toenails." Siteye rearranged his black felt hat and cleared his throat. "I remembered him. He lived in a hole under a twisted tree at the top of the trail. The night was getting chilly, because it was late September. So I figured that he was probably going back to his hole to sleep. I followed him. I was careful not to get too close -- that would have offended him, and he might have gotten angry and gone somewhere else just to keep me away from his hole. He took me to the trail." Siteye laughed. "I was just a little kid then, and I was afraid of the dark. I ran all the way down the trail, and I didn't stop until I got to my house."

By sundown we reached Pie Town. It didn't look like Geronimo had been there. The corrals were full of cows and sheep; no buildings had been burned. The windmill was turning slowly, catching golden reflections of the sun on the spinning wheel. Siteye rode up front with Sousea and Captain. They were looking for the army that was supposed to meet us here. I didn't see any army horses, but then I didn't see any horses at all. Then a soldier came out of the two-story house; he greeted Captain and they talked. The soldier pointed toward the big arroyo behind the town.

Captain told us that they were keeping all the horses in a big corral in the arroyo because they expected Geronimo any time. We laughed while we rode down the sloping path into the wide arroyo. Siteye handed me Captain's sorel mare and Rainbow for me to unsaddle and feed. I filled three gunny-sack feed bags with crushed corn that I found in the barn. I watched them eat--tossing their heads up in the air and shaking the bags to reach the corn. They stood still when it was all gone, and I pulled the feed bags off over their ears. I took the feed bags off the other Laguna horses, then I tossed them all a big pile of hay. In the other half of the big corral the Pie Town horses and army mounts had gathered to watch the Laguna horses eat. They watched quietly. It was dark by the time I finished with the horses, and everyone else had already gone up to the big house to eat. The shadows in the arroyo were black and deep. I walked slowly, and I heard a mourning dove calling from the tamarack trees.

They would have good food, I knew that. This place was named for the good pies that one of the women could make. I knocked on the screen door, and inside I could see an old white women in a red checkered dress; she walked with a limp. She opened the door and pointed toward the kitchen. The scouts were eating in there, except for Captain who was invited to eat with the white people in the dining room. I took a big plate from the end of the table and filled it up with roast meat and beans; on the table there were two plates of hot, fresh bread. There was plenty of coffee, but I didn't see any pies. Siteye finished and pushed his plate aside; he poured himself another cup of coffee.

"Looks like all the white people in this area moved up here from Quemado and Datil. In case Geronimo comes. All crowded together to make their last stand." Siteye laughed at his own joke. "It was some Major Littlecock who sent out the Apache alert. He says he found an Apache campside near here. He wants us to lead him to Geronimo." Siteye shook his head. "We aren't hunting deer," he said, "we're hunting people. With deer I can say, 'Well, I guess I'll go to Pie Town and hunt deer,' and I can probably find some around here. But with people you must say, 'I want to find these people -- I wonder where they might be."

Captain came in. He smiled. "We tried to tell him. Both of us."

Siteye nodded his head. "Captain even had me talk to him, and I told him in good English, I said, 'Major, it is so simple. Geronimo isn't even here. He's at White Mountain. They are still hunting meat,' I told him. 'Meat to dry and carry with them this spring.'"

Captain was sitting in the chair beside me. He brought out his tobacco and passed it around the table. We all rolled ourselves a cigarette. For a while nobody said anything; we all sat there smoking and resting our dinner.

Finally Mariano said, "Hey, where are we going to sleep tonight? How about this kitchen?"

"You might eat everything," Siteye answered.

"I think it will be O.K. to sleep in the kitchen," Captain said.

Then Major Littlecock came in. We all stared, and none of us stood up for him; Laguna scouts never did that for anyone. Captain didn't stand up, because he

wasn't really in the army either--only some kind of civilian volunteer that they hired because once he had been in their army. Littlecock wasn't young; he was past thirty and his hair was falling out. He was short and pale, and he kept rubbing his fingertips together.

He spoke rapidly. "I will show you the Apache camp in the morning. Then I want you to track them down and send a scout back to lead me to the place. We'll be waiting here on alert." He paused and kept his eyes on the wall above our heads. "I can understand your error concerning Geronimo's location. But we have sophisticated communications -- so I couldn't expect you to be aware of Geronimo's movements."

He smiled nervously, then with great effort he examined us. We were wearing our Indian clothes -- white cotton pants, calico shirts, and woven Hopi belts. Siteye had his black wide-brim hat, and most of us were wearing moccasins.

"Weren't you boys issued uniforms?" the Major asked.

Siteye answered him. "We wear them in the winter. It's too hot for wool now."

Littlecock looked at Captain. "Our Crow Indian boys preferred their uniforms," he said.

There was silence. It wasn't hostile, but nobody felt like saying anything -- I mean, what was there to say? Crow Indian scouts like army uniforms, and Laguna scouts wear them only if it get cold. Finally Littercock moved toward the door to leave.

Captain stood up. "I was thinking the men could sleep here in the kitchen, Major. It would be more comfortable for them."

Littlecock's face was pale; he moved stiffly. "I regret, Captain, that isn't possible. Army regulations on using civilian quarters -- the women," he said, "you know what I mean. Of course, Captain, you're welcome to sleep here." Littlecock smiled, he was looking at all of us:

"You boys won't mind sleeping with the horses, will you?"

Siteye looked intently at the Major's face and spoke to him in Laguna. "You are the one who has a desire for horses at night, Major, you sleep with them."

We all started laughing.

Littlecock looked confused. "What did he say, Captain Pratt? Could you translate that for me, please?" His face was red and he looked angry.

Captain spoke calm. "I'm sorry, Major, but I don't speak the Laguna language very well. I didn't catch the meaning of what Siteye said."

Littlecock knew he was lying. He faced Captain squarely and spoke in a cold voice. "It is very useful to speak the Indian languages fluently, Mr. Pratt. I have mastered Crow and Arapaho, and I was fluent in Sioux dialects before I was transferred here." He looked at Siteye, then he left the room.

We got up from the table. Siteye belched loudly and rearranged his hat. Mariano and George reached into the woodbox by the stove and made little toothpicks for themselves out of the kindlings chips.

We walked down the arroyo, joking and laughing about sleeping out with the horses instead of inside where the white soldiers were sleeping.

"Remind me not to come back to this place," Mariano said.

"I only came because they pay me," George said, "and next time they won't even be able to pay me to come here."

Siteye cleared his troat. "I am only sorry that the Apaches aren't around here," he said. "I can't think of a better place to wipe out. If we see them tomorrow we'll tell them to come here first."

We were all laughing, and we felt good saying things like this. "Anybody can act violently -- there is nothing to it; but not every person is able to destroy his enemy with words." That's what Siteye always told me, and I respect him.

We built a big fire to sit around. Captain came down later and put his little teapot in the hot coals; for a white man he could talk the Laguna language pretty good, and he liked to listen to the jokes and stories, though he never talked much himself. And Siteye told me once that Captain didn't like to brew his Indian tea around white people. "They don't approve of him being married to an Indian woman and they don't approve of Indian tea, either." Captain drank his tea slowly and kept his eyes on the flames of the fire. A long time after he had finished the tea he stood up slowly.

"Sleep good," he said to us, and he rolled up in his big gray Navajo blanket. Siteye rolled himself another cigarette, while I covered the hot coals with sand and laid our blankets on top.

Before I went to sleep I said to Siteye, "You've been hunting Geronimo for a long time, haven't you? And he always gets away."

"Yes," Siteye said, staring up at the stars, "but I always like to think that it's us who get away."

At dawn the next day Major Littlecock took us to his Apache campsite. It was about four miles due west of Pie Town, in the pine forest. The cavalry approached the area with their rifled cocked, and the Major was holding his revolver. We followed them closely.

"Here it is." Littlecock pointed to a corral woven with cedar branches. There was a small hearth with stones around it; that was all.

Siteye and Sousea dismounted and walked around the place without stopping to examine the hearth and without once stopping to kneel down to look at the ground more closely. Siteye finally stopped outside the corral and rolled himself a cigarette; he made it slowly, tapping the wheat paper gently to get just the right distribution of tobacco. I don't think I ever saw him take so long to roll a cigarette. Littlecock had dismounted and was walking back and forth in front of his horse, waiting. Siteye lit the cigarette and took two puffs of it before he walked over to Captain. He shook his head.

"Some Mexican built himself a sheep camp here, Captain, that's all," Siteye looked at the Major to make certain he would here. "No Geronimo here, like we said."

Pratt nodded his head.

Littlecock mounted; he had lost, and he knew it. "Accept my apology for this inconvenience, Captain Pratt. I simply did not want to take any chances."

He looked at all of us; his face had a troubled, dissatisfied look; maybe he was wishing for the Sioux country up north, where the land and the people were familiar to him.

Siteye felt the same. "If he hadn't of killed them all off, he could still be up there chasing Sioux; he might have been pretty good at it."

It was still early in the day; the forest smelled green and wet. I got off my horse to let him drink in the little stream. The water was splashing and shinning in sunlight that fell through the treetops. I knelt on a mossy rock and felt the water. Cold water -- a snow stream. I closed my eyes and I drank it. "Precious and rare," I said to myself, "water that I have not tasted, water that I may never taste again."

The rest of the scouts were standing in the shade discussing something. Siteye walked over to me.

"We'll hunt," he said. "Good deer country down here."

By noontime there were six bucks and a fat doe hanging in the trees near the stream. We ate fish liver for lunch and afterward I helped them bone out the meat into thin strips, and Sousea salted it and strung it on a cotton line; he hung it in the sun and started to dry it. We stayed all afternoon, sleeping and talking. Before the sun went down I helped Sousea put the pounds of salted meat strips into gunny sacks and tie them on the kitchen burros, who hardly had anything left to carry. When we got back to Pie Town it had been dark for a long time.

In the morning the white ladies made us a big meal; we took a long time to eat, and it was almost noon before we started northeast again. We went slowly and stopped early so Sousea could hang the meat out to dry for a few hours each day. When we got back to Flower Mountain I could see Laguna on the hill in the distance.

"Here we are again," I said to Siteye.

We stopped. Siteye turned around slowly and looked behind us at the way we had come: the canyons, the mountains, the rivers we had passed. We sat there for a long time remembering the way, the beauty of our journey. Then Siteye shook his head gently. "You know," he said, "that was a long way to go for deer hunting."

The Back Page

Levine Defines Treaty Issues

Continued from page three

Michigan Indians whose tribes were signatories of the treaties have the right to fish in the Great Lakes and connecting waters free from state regulation.

WHAT DOES U.S. -v- MICHIGAN SAY?

U.S. -v- Michigan states that Michigan Indians who are members of tribal bands that are modern day successors of the tribes which signed the Treaties of 1836 and 1855 have the right to fish in the waters of the Great Lakes and connecting waters that were ceded in the treaties. The rights are an "aboriginal right," one which existed historically as an incident of the Indian occupation of the land.

The right to fish is not a static right but one which changes with changed conditions. It has not eroded with the mere passage of time, since a treaty right is based upon the federal government's solemn word, which it has pledged on its honor to uphold. The State of Michigan is without power to limit the Indians' right regarding the species of fish, the origin of fish, the purpose of use or the time or manner of taking. The right may be exercised using improvements in fishing techniques, methods and gear. Because these rights are based upon treaties, they are protected by the United States as the supreme law of the land and are distinct from the rights and privileges held by non-Indians. Tribal and federal regulations preempts any state authority to regulate Indian fishing.

At the time the treaties were negotiated, the United States was most anxious to obtain title to the land held by the Chippewas and Ottawas. Fish were in abundance and there was no need for the U.S. to obtain the Indians' right to fish. Besides, the Indians who were dependent upon fishing for approximately 65% of their protein would never have agreed to cede the land if their right to fish was not reserved.

In fact, there were no discussions regarding taking of the fishing right; on the contrary, provisions were made in the Treaty to supply the Indians with fish barrels and salt so that their traditional pursuit of fishing could be maintained. Fishing was of little value to the settlers; they saw riches enough in the area's abundant timber, croplands and mineral deposits.

The U.S. intended that Indians be allowed to fish both at a commercial and subsistence level in order to maintain their livelihood and their way of life.

WHY DID THE COURT RENDER ITS DECISION?

The Federal Court reviewed the history of the treaties and the treatment of the Indian tribes by the State. The Court in upholding the Indian treaty right to fish re-emphasized that in entering into treaties with Michigan Indians with whom the U.S. was at peace, the U.S. agreed to treat them not as a defeated enemy but as the original owners and occupiers of the area, with all of their rights reserved except those explicitly conveyed by the treaty, and that the U.S. was bound on its honor to protect these reserved rights.

WHY SHOULD INDIANS HAVE A GREATER RIGHT TO FISH THAN ANY OTHER CITIZEN; DOESN'T THIS VIOLATE THE GUARANTEE OF EQUAL RIGHTS TO ALL CITIZENS?

The Indians' right to fish is a negotiated property right which does not stem from citizenship but from prior ownership of the land. The treaty is a contract that retained fishing rights in the Indian tribes and guaranteed the United States' protection of that right in exchange for the aboriginal title to a large part of the State of Michigan. This inherited contract right is similar to the inheritance of a home or any other property.

WHAT DOES THE U.S. DISTRICT COURT DECISION REALLY MEAN TO THE INDIAN PEOPLE OF MICHIGAN?

It means the restoration of a certain modicum of dignity so long ago divested of the Indians when the land and their way of life was fraudulantly taken, essential to the psyche of the Ottawa and Chippewa people of Michigan. As far as any Indian can recall, back to one's father, grandfather, and great grandfather, all felt an enormous loss of dignity and especially the feeling of being dealt with quite shabbily. There was no other course for the modern sons of old treaty people but that the struggle to regain their dignity must be pursued, even to the point of rebellion.

It is fortunate that there is a belief in the inevitable triumph of justice, that if a cause be presented to a jurist whose duty is to uphold the Constitution, the end result can only be the restoration of the Indians' dignity.

WHO IS OPPOSING HONORING THE TREATIES? WHY?

The primary opponents of Indian fishing rights are non-Indian commercial and sportsfishermen, who are motivated by self-interest. This self-interest was protected and promoted by the State as long as it held management power over the entire fishery. White fishermen's associations have used their political power in state government to destroy Indian rights.

Exploitation of the fisheries resources by non-Indians is a privilege, granted by state license. This privilege does not allow non-Indians to usurp treaty-guaranteed rights to fishery resources.

If depletion of the resource would occur if all Indian and non-Indians were allowed to fish, the State is obligated to control non-Indian fishing. Since sportsfishing contributes to the economy and has strong lobbying groups, the State has found it easier to attempt to destroy Indian treaty rights than control the amount of sportfishing.

WHY SHOULDN'T THE STATE REGULATE INDIAN FISHING?

The Indian tribal governments are capable of regulating their own members through tribal fishing commissions, police and courts. Tribal and federal biological staffs will also provide assistance in fisheries regulation.

CAN INDIANS MANAGE THEIR FISHERY?

Several thousand years of experience, during which Indian people subsisted on fish and maintained bountiful catches attest to Indian management skills. These traditional skills have been augmented in recent times by enhancement programs and tribal regulatory and enforcement programs. Most tribes have their own fisheries patrol officers, to ensure that the resource is protected and the law respected. Additional assistance is available to the tribes by the federal government.

WHAT RIGHTS DO INDIANS HAVE TO LAKE TROUT?

The Treaties did not make a distinction between lake trout and other species. If the State desires to designate lake trout as a game fish, it may do so. Indian people have never considered lake trout a game fish. It has traditionally been used as a food fish. Fishing is not a game for Indian people -- it is a way of life.

Since lake trout are indigenous to the Great Lakes, their depletion and the need for planting was caused by non-Indian technology. Although the State asserts they are responsible for planting of lake trout, the bulk of the funds for planting are federal dollars, and the federal duty to protect the Indians' right to the fishery is clear.

It is clearly not the intention of the Indian tribes to jeopardize the restocking of lake trout. Tribal conservation codes recognize that lake trout are imperiled and limit lake trout catches. Attempts at cooperative state, federal and tribal efforts on this matter continue.

WHY NOT RENEGOTIATE THE TREATIES?

The treaties between the Chippewa and Ottawa Indians of Michigan and the United States were solemn agreements entered into between two sovereign powers. This is as true for the 371 treaties between the United States and other nations. Attempts to abrogate or modify treaties, such as those which have been introduced in the United States Congress, are veiled attempts to change the "rules of the game" just as some of the treaties are finally being enforced.

If a precedent is set whereby special-interest groups are allowed to usurp the rights of Indian people, the rights of non-Indian people secured under treaties will not be secure. Supreme Court Justice Hugo Black once said: "Great nations, like great men, keep their word." The United States should not let narrow special interests keep its word -- in treaties -- from being honored. Failure to keep its word would not only be dishonorable for the United States, it would be very expensive because, under the Constitution, property rights may not be taken without compensation.

WHY SHOULD NON-INDIANS SUPPORT TREATY RIGHTS?

Treaties are contracts. If a few powerful and wealthy special-interest groups may take away the property rights of some of our poorest citizens, a precedent may be set which will endanger other contractual rights, such as home ownership. Even the Bill of Rights is a contractual agreement between the government and its citizens. The debate over treaty rights thus has implications for a majority of our non-Indian citizens who are interested in preserving constitutional rights, including the rights to own one's home and express oneself freely.

ONAIS And News Staffs Brave Cold And Enjoy It

Just take a walk down by the Organization of North American Indian Students, and the Nishnawbe News Office on the campus of N.M.U. It's a guarantee that you will meet some very interesting people, who are very involved and concerned with the Native American culture.

One of these people is Jim Loonsfoot, who is now the president of ONAIS. Loonsfoot has had a lot of experience working with Indians around the country. He has worked for the Bureau of Indian Affairs, as a police officer, which brought him into contact with many very interesting people. Loonsfoot also was in the Navy for twenty years, until he retired as a Chief Petty Officer. When Loonsfoot got out of the Navy he went to work for the B.I.A. and then went on to join ONAIS.

Jim Loonsfoot is a Chippewa, with his roots in Baraga. He is now living in Escanaba, and is attending classes at N.M.U. where he is majoring in business administration. His final goal is to become a teacher.

Before Jim Loonsfoot became president of ONAIS, another very interesting personality held that position. Joe Sagatow, who although is not now the president, is still very actively involved in ONAIS. Being part of an organization such as this and taking classes at the same time is very hard, but you never hear any complaining about it from Joe Sagataw. He says "he enjoys working for ONAIS, because it helps take the drag away from ordinary college life."

Sagataw is a native of the area, originally coming from the town of Hannahville, he is a member of the Potawatami tribe, which he takes great pride in. Being a Native of the area he says "I really don't mind the cold weather and snow that is so common to the area."

Delsey Treado is another busy member of ONAIS, her job is that of secretary, which gives her enough work for two people. She is also a member of the Student Supportive Services Organization, trying to hold these positions down and being a student at N.M.U., where she is majoring in sociology and psychology, keeps her quite busy to say the least.

Treado is a Chippewa from Iron River, her parents are now living in Reno Nevada. She has two years of graduate school and attended high school in Australia.

In the Nishnawbe news office you will also find some very interesting people, working hard to keep the small paper going.

Such as Pattie Dyer, the circulation manager of the Nishnawbe News, which keeps her up late hours at night. She is Ottawa - Choctaw from Cheboygan, Michigan. She says she enjoys the Upper Peninsula and the Marquette Area, but also states "it can get a little cold." Her major is in social work, although she is right now unsure of what she wants to do, she did mention law school as a possibility.

The new secretary at the newspaper is Chris Wemigwas. She agrees with Pattie Dyer about the climate of the Upper Peninsula. She is a little shy and doesn't have much to say, but after a while she'll probably loosen up a bit and we can get a full coverage of her life. Wemigwas is from the Ottawa tribe, she originally comes from Irish Springs in Lower Michigan.

Jeff Dickinson is the new reporter for the newspaper, and already he is finding it hard to put in seventeen credit hours at the college and work too, although he enjoys working on the paper. Dickinson has spent a little time in both the U.S. Coast Guard, and the U.S. Forest Service. He originally comes from the Sault, so he doesn't mind the weather in the Marquette area. Dickinson is Chippewa, Ottawa, French and a half dozen other nationalities, which makes him sort of "mixed up" but none the less proud of his Native American heritage. His major is English, and his one goal at the present is to stay on with the paper.

Northern Michigan University, provides a fine college life, with activities for just about everybody. The people of the area are hospitable and very enjoyable to talk too. Most of the people of ONAIS and the Nishnawbe News are from the local area, in fact all of the people interviewed are from Michigan, which makes another good reason for attending the college. In spite of the artic weather this is where they all want to be, and all would agree that the best way to help their people is through a good education.

Publications

Wasi'chu Child

TITLE: Wasi'chu

AUTHORS:

Bruce Johansen and Roberto Maetas

PUBLISHER:
Monthly Review Press New York.

DESCRIPTION:
Hardbound, 268 Pages

PRICE: $15.00

Reviewed by Robert C. Cumbow

"Whatever befalls the earth," said Chief Sea'lth, "befalls the sons of the earth."

That is the underlying message of Wasi'chu, the new book by Seattle authors and activists Bruce Johansen and Roberto Maetas. The book takes its title from the name the Lakota people gave to the invading white man: "the greedy one who takes the fat." Of this same invader, Sea'lth said, "He is a stranger who comes in the night and takes whatever he needs. The earth is not his brother but his enemy, and when he has conquered it, he moves on."

Wasi'chu tells how the centuries -- old exploitation of Indians by colonialist white "progress" has continued to the present day. It is not news to the Indian people that the systematic oppression of their spirit, culture, livelihood and resources did not end with the 19th century, but only took a different form. This book is primarily for non-Indians. Whether it will convert the Wasi'chu himself is doubtful. The real question is, Will it open the eyes of readers who don't already share the book's underlying philosophy and awareness? I think it has a fair chance at that.

The book's strongest point to non-Indians is the need to have a historical sense about the Indian experience, to see that the present "Indian policy" has grown out of, and continues, the exploitation of the past. Like 220 Million Custers, also recently reviewed in the Commission News, Wausi'chu sees greed for land and resources at the source of all government Indian policy. But where 220 Million Custers saw government conspiracy to create a race of super-citizens out of Indians to the detriment of white majority rights, Wasi'chu more accurately and credibly sees the result of that greed as a continued abuse of the rights and resources of original peoples the world over.

Sometimes with bitter wit, sometimes drawing tears or depressing, Wasi'chu presents uncompromising, carefully researched case-studies to support its vision. The well-documented, almost clinical detail of these studies reflects author Johansen's investigative reporting for several Seattle papers and magazines. Included are chapter-length accounts of the continuing fishing rights struggle of Northwest Tribes; the FBI's suppression of resistance among the Oglala of North Dakota; the struggle of Arizona Navajos against the encroachment of big power companies; and the devastating impact of strip mining on the lands of Montana's Cheyenne.

The authors see an awakening of resistance in recent years, with a new assertion of native people's self-determination in resource management. The solution to the continuing war against the greed of the Wasi'chu, the book concludes, is the "development of resources by Indian labor, for Indian benefit in a manner congruent with the respect for the earth which is imbedded in Indian religion."

Finally, Johansen and Maestas extend the impact of their argument by reminding us that this is not simply a racial struggle, but a hands-down confrontation between the friends of the earth and the enemies of the earth. To the Wasi'chu, after all, everyone is an Indian. The only salvation is in the words of the Northern Cheyenne Lame Deer, quoted in the book: "We all must see ourselves as part of the earth, not as an enemy from the outside who tries to impose his will on it...Being a part of the earth, we cannot harm any part of her without harming ourselves."

Ojibwewi-Ikidowinan A Resource Book

TITLE:

OJIBWEWI-IKIDOWINAN -

An Ojibwe Word Resource Book

AUTHORS:

John Nichols and Earl Nyholm

PUBLISHER:

Indian Studies Program of Bemidji State University and The Minnesota Archeological Society

PRICE: $8.00

Ojibwewi-Ikidowinan, an Ojibwe (Chippewa) language reference book, includes:

--an Ojibwe-English list of 3,500 words and word stems.

an English-Ojibwe index to the word list.

--special lists of words for body parts, members of the family and numerals.

--essays on Ojibwe as an Algonquian language and on Ojibwe sounds and writing.

--a list of resources for further Ojibwe language study.

Ojibwewi-Ikidowinan has been prepared for students of the Ojibwe language in colleges, schools and community education programs and for speakers of Ojibwe who wish to improve their writing skills in a standardized writing system.

Ojibwewi-Ikidowinan is a revised and augmented edition of Ojibwe-Ikidowinan, a word list published in a limited edition by Bemidji State University in 1973. In the current edition the core vocabulary reflects the speech norms of the Mille Lacs area of Central Minnesota with additional words from the Upper Peninsula of Michigan.

Proceeds from the sale of this book will be held by Bemidji State University for the creation and production of future Indian educational materials. Send order to Ojibwe Word List, Indian Studies Program, Bemidji State University, Bemidji, MN 56601; or Ojibwe Word List, Minnesota Archaeological Society, Building No. 27, Fort Sneling, St. Paul, Minnesota 55111.

Phoenix

TITLE:

PHOENIX - The Decline and Rebirth of the Indian People.

AUTHOR: William E. Coffer

PUBLISHER: Van Nostrand Reinhold

PRICE: $14.95

Review by VNR

The author begins with a concise historical description of Native American civilizations before the coming Europeans. Throughout the Americas, Indians had developed a rich diversity of living styles, social structures and government patterns. They had created hunting, fishing and agricultural skills that enabled them to adapt and survive in climates of extreme variety. More than 300 languages were spoken among the one million people living in the area which is now the United States. Simplification of the complex Indian cultures provided and perpetuated the ignorant and barbarian stereotype.

Coffer graphically portrays the bloody Spanish conquests in the New World and the depredations of Indian land and culture by the early British settlers. Describing the gradual removal of the Indians from the East as white settlements pushed westward, he shows how the gur and the sword were not the only weapons of conquest. Ideas of Christianity and European civilization were continuously unashamedly used to justify removal, extermination, and semi-slavery of the Indian people.

Coffer provides a moving account of Indian resistance to white expansion until the final subjugation of the Apaches in 1886. He describes the forced acculturation of Indian tribes by government bureaucrats and the unrelenting enroachment on Indian lands in the early decades of this century. The gradual enlightenment of government policy in the 1930's and the increasing demands of the Indians for self-determination in the 1960's are shown to have prepared the way for radical changes in Indian-government relations after nearly 500 years of exploitation.

William E. Coffer (Koi Hosh) is one of the handful of "professional" Indian educators and perhaps the only person who ever obtained a PH.D. in Indian Education. He is a descendant of Choctaw and Cherokee participants in the Trail of Death and the Trail of Tears. He authored **Spirits of the Sacred Mountains**, which was a serious contender for the National Book Award in History for 1978. Since 1973 he has been Chairman of the American Indian Studies program at California State University, Fullerton.

Send order to Van Nostran Reinhold, 135 West 50th Street, New York, N.Y. 10020.

Floating On The Missouri

TITLE: Floating on the Missouri

AUTHOR: James Williard Schultz

PUBLISHER:
University of Oklahoma Press

DESCRIPTION: Hardbound, 142 Pages

PRICE: $9.95

Oklahoma Press Review

NORMAN, OK--"Floating on the Missouri," a new book from the University of Oklahoma Press, depicts a 1901 float trip by author James Willard Schultz and his Indian wife.

Schultz, at 17 years old, was expelled from military school and headed West, where he stayed and grew up among the Indians. He married into the Blackfoot Tribe and lived the kind of life he loved.

In the fall of 1901, he and his wife, Natahki, took a long float trip down the Missouri River.

The book recounts the adventures they had, camping and living off the land for the entire trip, from Ft. Benton to the junction of the Missouri and Milk rivers. They met friends and enemies, such as (Assiniboines, Crees and Sioux, and saw deer, eagle, antelope, fish, bear, wolf and other animals from Indian mythology).

Schultz, who took the Indian name, Apikuni, was the author of many stories and 39 books on Indian life in the West.

"Floating on the Missouri" was edited by Eugene Lee Silliman, a high school teacher in Deer Lodge, Mont., who is an authority of the life and work of Schultz. Silliman also is the editor of a collection of Schultz' stories, "Why Gone Those Times," published by the OU Press.

Send orders to The University of Oklahoma, 900 Asp Ave., Room 350 Norman, Oklahoma 73019.

The Ioway Indians

TITLE: The Ioway Indians

AUTHOR: Martha Royce Blaine

PUBLISHER:
University of Oklahoma Press

DESCRIPTION: Hardbound, 364 pages

PRICE $24.95

University of Oklahoma Review

NORMAN--The history of Ioway Indians, for whom the state of Iowa was named, is examined in a new book recently released by the University of Oklahoma Press.

"The Ioway Indians," by Martha Royce Blaine, is the first extensive ethnohistory of the Ioways. The story begins in the 17th century when French, Spanish and English traders were seeking the tribe's permission to cross their lands. It was from the French that the tribe received its name.

Ms. Blaine, director of the Indian Archives Division of the Oklahoma Historical Society in Oklahoma City, writes about the Ioways as middlemen for the traders; as soldiers in the French and Indian War, the War of 1812 and the Civil War; as world travelers, visiting Lord Montcalm in Montreal, Prime Minister Benjamin Disraeli in England and King Louis Philippe in France; and as a tribe, who by the end of the 19th century, had lost its economic base and cultural integrity through land-cession treaties, and voluntary and forced removals from one location to another.

The tribe was finally placed on a small reservation in Nebraska and Kansas, but a small part of the tribe was removed to Oklahoma (Indian Territory) in the 1880s.

Ms. Blaine was assisted in her field work in researching the book by contemporary Ioways in Oklahoma, Kansas and Nebraska. She also researched comments by Ioways of the past, missionaries and travelers, such as George Catlin, Henry Lewis Morgan and Alanson Skinner.

The book is volume 151 in "The Civilization of the American Indian Series."

Ms. Blaine received a bachelor of science degree from the University of Illinois, and a master of science in sociology and anthropology from Oklahoma State University, where she taught in the anthropology department. Before becoming director of the Indian Archives Division, she was chief curator of museums for the Oklahoma Historical Society.

For more information, or to place an order, contact the University of Oklahoma, 900 Asp Ave., Room 350, Norman, Oklahoma 73019.