

Sioux were forced to sign treaty of 1876

FORT THOMPSON, S.D. — "We were threatened and the commissioner said if we did not want to sign we would be moved to the Indian Territory and not receive any rations," said the elderly Sioux.

"But the reason I signed these papers was because I wanted a piece of blue broad cloth which the commissioner was giving out the signers as I was a youth and wanted to be dresy and catch the eyes of the girls."

Eagleman was 67 in 1918 when he told an interpreter of surrendering the sacred Black Hills of South Dakota to white men. The Associated Press obtained a copy of the recently rediscov-ered documents.

Now the federal government has asked the U.S. Supreme Court to re- view that tawdry record to determine whether the Sioux Indians are really entitled to receive \$104 million, the largest settlement on record for the 7.5 million acres of western South Dakota they gave up so reluctantly a century ago.

The Sioux had been guaranteed the western half of the state forever by the Laramie Treaty of 1868, which required a vote of three-fourths of the tribe to modify.

But six years later, Lt. Col. George Custer discovered gold in the hills and prospectors launched a California-style gold rush onto the Indian lands.

And a commission headed by Sen. William B. Allison of Iowa tried to per- suade the Indians to relinquish their claim on the Black Hills in a special council meeting in the hills in 1875.

Standing Elk told the interpreter four decades later that Indians from Stand- ing Rock were determined to resist.

"They selected 10 men to guard every chief," he said, "and I was one of the 10 men and they directed us to shoot the first man who signs the treaty and that is why I was there at the council and listened to every speaker. We even fol- lowed the chiefs around in the night."

"At this council, nothing was accom- plished, only lots of arguments and dis- agreements came up," he added.

"While the meeting was going on some Indians from Pine Ridge were coming towards the council shouting their guns and shouting and this caused some excitement. We were told it meant nothing, but nevertheless the meeting broke up and we all returned home."

By 1876, the Sioux were in open re- volt at the white trespassers and Custer was killed at the Battle of Little Big Horn.

After putting down what became known as the Sioux Wars of 1876, the federal government hardened its position and sent the commission back to visit the individual tribes with a propos- ed treaty to sell the territory for \$17 million.

"I was like a coyote, hungry all the time, and so were the rest of the Indians as our rations were not enough," Standing Elk recalled. "They cut off our hunting grounds and besides we were not used to the new food issued to us so it was a great catastrophe among the Indians."

"We always feel angry whenever we think of the time when the soldiers stripped us of everything," he added.

"This happened in 1876, it was late in the fall just when the ice was forming up along the edge of the river. They took away our ponies, saddles, ropes and guns, practically everything the Indians had, and they piled it in a pile and burned it up."

Nevertheless, Standing Elk said, "most of the chiefs refused to sign the new treaty even though they were offered bribes of ponies."

On the Crow Creek Reservation, the commission used threats of starvation and bribes to force Indians to relinquish title to 7.5 million acres of land, a dozen elderly Indians said in sworn statements to the interpreter in 1918.

Bear Ghost was one of those who signed the treaty under duress. "The commissioners told us they would deprive us from receiving rations and clothing and also move us to the

Indian Territory. We had heard that the Indian Territory was not a safe place for people to live because there were all kinds of animals, insects and snakes that were very poisonous," said Bear Ghost. "And under those threats, I signed the treaty papers in 1876."

Bear Ghost, however, insisted that the treaty didn't conform to the re- quirements of the 1868 Laramie Treaty.

"All those 18 who touched the pen were not authorized by the different bands of this tribe, he said. "All those 18 who touched the pen each got two yards of broad cloth as pay for touch- ing the pen."

"In conclusion," he added, "I wish to say that this Treaty of 1876 is not legal for the reason that it was not signed by three-fourths of the Indians."

Medicine Crow, Wounded Knee, Killed Dead, Not Afraid of Bear and Eagle Shield all told the interpreter that fewer than 20 members of their tribe

signed the treaty since most the bands were out scouting for food.

But Congress ratified the treaty 1877, effectively ending Sioux control over the Black Hills.

In a decision earlier this year, the U.S. Court of Claims in Washington, D.C., found that only about 10 percent of the Indians had actually signed the proposed treaty.

While it did not challenge the right of Congress to take the land, it did rule that the episode violated the Fifth Amendment guarantee that citizens shall not be deprived of property with- out due process of law.

And it decided in a 5-2 split decision that the federal government should pay simple interest of 5 percent on the \$17 million over the past century bringing the total to about \$104 million.

Last month, the Justice Department appealed the ruling, asking the U.S. Supreme Court to review the case.



PUBLISHED ON THE CAMPUS OF NORTHERN MICHIGAN UNIVERSITY.

VOLUME 7, NUMBER 4.

SPRING 1980.

MARQUETTE, MICHIGAN

NON-PROFIT ORGANIZATION POSTAGE PAID AT MARQUETTE, MI PERMIT NO. 54



Russell Dees of Marquette, right shows students how to fasten a rawhide lacing at the recent Title IV Bay Cliff Indian Camp. Some 75 children attended the three-day event that was supervised by an adult and high school volunteers.

'Indian Camp' helps youth to learn about traditional ways

By Vickie Norman

When Russell Dees wanted to make an Indian canoe, he had to resort to a film and a tribal elder for instructions. The film was in Ojibwa and Dees is Potawatomi. Despite the language barrier he was able to glean enough information that, with some tips from an elderly Indian and the help of an Indian friend from the Hannahville Reservation, Dees will have a birchbark canoe this summer.

A similar learning process holds true for the cedar log drums in his basement and the black ash baskets upstairs. He often has relied on non-traditional teaching materials such as books.

It won't be so for the children involved in "Indian Camp," held recently at Bay Cliff Health Camp. Because of a federally funded program offered at Marquette Schools, they're finding out about their Indian heritage the natural and Native Americans like Russell Dees.

The Indian Camp is the culmination of year-long activities in Marquette Public Schools, especially at the grade school and middle school levels.

"Indian class," began five years ago under Title IV Indian Education.

Char Shelsoe and Pat Bowden, home-school coordinators of the program, have noticed a number of

changes in attitude of Native American students.

"It seems like the kids are proud to be what they are," said Bowden. "When students take leather moccasins or beadwork back to their classmates, the program gains in popularity. In fact, 'everyone would come if we let them,'" said Shelsoe.

The school program has 174 students involved in the five grade schools and two middle schools of Marquette. Some 75 students attended the three day camp at Bay Cliff.

The camp reinforces the pride that students learn in classes during the school year.

Russell Dees, who teaches at the camp, pointed out that the Indian heritage is far more than learning how to make baskets, moccasins or rawhide drums. "The way I tell the kids is that the whole Indian culture was based on pride," he said. "At one time, Indian culture was pride."

Dees, who was born on the Hannahville Reservation and raised in Marquette County, went back to the reservation to teach building trades for a year after he was graduated from Northern Michigan University. He asked elderly Indian women to teach him more about basket-making. He

learned the traditional way of pouncing one side of a black ash log until the growth rings separate and wooden strips are formed.

Now employed in Marquette as a structural inspector for the Marquette County Building Code Department, Dees has kept his interest in Indian crafts, trying his hand at snowshoes or hollow cedar log drums, during the summer months. Cub Scouts and neighborhood children have come over to see the canvas teepee he puts up in his backyard.

Although some of the information he needs is in books, most of it isn't, he said. For example, the best time to strip the birch bark for the canoe was after the first wild strawberries.

Passing along Indian crafts and folklore falls to the parents, says Dees, who is a member of the parent's committee for the Title IV program. Nationwide, he cited a "definite revival" of the parent's committee for the Title IV program. Nationwide, he cited a "definite revival" of interest among Indians in their heritage.

"It's a feeling of self-worth again," he said.

Carter slashes Bureau Budget

WASHINGTON D.C. — The Bureau of Indian Affairs' 1981 budget request has been slashed by \$40.2 million as a part of the President's anti-inflation program. The President's revised budget proposals, sent to Congress March 31, cut some \$15 billion from the total U.S. budget he proposed to Congress on January 28.

The proposed cuts for the Bureau call for the closing of two off-reservation boarding schools, Stewart Indian School in Nevada and Fort Sill Indian School at Lawton, Oklahoma.

The largest reductions, however, will be brought about by delaying irrigation project funding (\$23.3 million) and road construction (\$10.8 million).

The new budget proposal would reduce funding for the operation of

Indian programs by \$7.1 million. This includes \$1 million from the closing of the Peo schools; \$4.7 million in personnel compensation; \$1.7 million for supplies and equipment; and \$300,000 from a program to recruit Indians into various starting-level professional positions in the Bureau.

If the Stewart and Fort Sill schools are closed, the students can be accommodated in other Bureau schools, the Office of Indian Education Programs has indicated. A large proportion of the students now enrolled at the two schools are from out-of-state. Stewart has a current enrollment of 409 and Fort Sill has 160.

Irrigation projects eliminated from the 1981 request are Colorado River Reservation, \$780,000; White Mountain Apache, \$5 million; Rocky Boy's, \$375,000; Omaha Reservation,

\$525,000; Standing Rock, \$2 million; Cheyenne River, \$80,000; Lower Brule, \$5.2 million; and Yakima, \$400,000. In addition, funding request-

ed for the project at Fallon, Nevada, was reduced from \$3 million to \$2 million and the Navajo Irrigation Project from \$18 million to \$11.48 million.

The proposed reduction in road construction from \$59.4 million to \$48.6 million would require an 18 percent reduction Bureau-wide.

These budget reductions are in the funding requested; the actual funding provided will be determined by legislation to be passed by the Congress and signed by the President.

The 1981 fiscal year begins October 1, 1980.

Starvation and poverty result from stock reduction

FLAGSTAFF, ARIZ. — Livestock reduction programs mandated by Congress as part of legislation calling for the eviction of some 6,000 Navajo Indians from their Arizona reservation have resulted in "widespread depression, hunger and economic devastation," according to a scientist at Northern Arizona University (NAU).

In a recent speech before the Society for Applied Anthropology, Dr. John J. Wood, an associate professor of Anthropology at NAU, described the forced livestock reduction program as a human tragedy because of "legislative shortsightedness and lack of understanding" of the role livestock plays in the Navajo local economy.

"Most livestock operations among the Navajo people are not commercial ventures," Wood declared. "Livestock herds are like a savings account from which withdrawals are made periodically to add meat to the family diet; to

feed children and grandchildren and other relatives in the extended family; and, to help provide food for religious ceremonies." Wood explained.

Noting that Congress mandated a 90 percent reduction in livestock holdings among Navajos slated for relocation, Wood declared, "It is not surprising that a sheep reduction program that has no mitigating measures except for a one-time cash payment could result in such suffering and disruption to the traditional lifestyles of the Navajo."

Wood added, "Let's hope that the failure of Congress to understand the consequences of its actions is due to oversight or ignorance and not a purposeful re-enactment of Kit Carson's scorched-earth policy of the 1860s."

Wood's remarks refer to an episode in 1863, when the famed Kit Carson rounded up 8,500 Navajo living in Arizona, burned their crops, killed off their livestock and forced them to walk to captivity in Fort Sumner in eastern New Mexico.

Wood was also critical of the entire relocation plan and said Congress and federal officials were unconcerned about isolating the Navajo relocatees from their sacred places such as Big Mountain in Arizona.

"Land use, social organization, and religious beliefs and practices among the Navajo are closely interwoven," Wood said, and added, "depriving the Navajo right of access to their religious areas constitutes a violation of religious freedom as guaranteed by the Constitution, the Bill of Rights, and state and Tribal constitutions."

Wood concluded, "These sacred places—places mentioned in Navajo legends, places where something supernatural has happened; sites where herbs, minerals and waters of healing powers are taken, and where people communicate with sacred powers by prayer and offerings—are part of Navajo's definition of occupancy."

New management corps is proposed by commissioner for tribal governments

WASHINGTON, D.C. — Commissioner of Indian Affairs, William E. Hallett announced that Indian self-determination will be boosted by a recent decision by the President's Management Improvement Council, agreeing to sponsor the Tribal Manager Corps (TMC), a new initiative to strengthen and improve Indian tribal governments.

The TMC project is designed to make professional manager/administrators from government agencies and private industry available to work with Indian tribes to help meet tribal management needs and, thereby, further Indian self-determination capabilities.

Hallett said that the endorsement of the TMC project by the President's council enhances recruitment of needed

personnel within the government agencies to work together for the common goal and give greater status within the Administration to tribal governments.

Hallett said that the Tribal Manager Corps will be an interagency, inter-organizational effort to recruit a cadre of individuals with management experience in various fields. Participating tribes would then select from this cadre a manager who would work with the tribe on a year or longer to institute agreed-upon management improvements.

We hope to help 20 tribes in the first year," Hallett said. "We plan to develop a general profile of tribal management needs, identify specific as-

stance wanted by individual tribes and then recruit the kind of people who can respond to these needs." Hallett indicated that the assignment of the manager to the tribes could be handled under the Interagency Personnel Management Act or through contracts under the Indian Self-Determination Act.

It is expected that state and local governmental agencies and non-governmental organizations will be involved in the project.

An Interagency Task Force to direct the TMC is being formed, Hallett said. "It will include top-level representation from the government agencies, private industry and tribal organizations. We expect to announce further details on this in the near future," he said.

Michigan Area News

Questions Answered on Child Welfare Act

What Is the Indian Child Welfare Act?

The Indian Child Welfare Act is a federal law recently passed by Congress to protect Indian families and tribes from the loss of their children in state court proceedings which do not fully consider the unique cultural differences of Indian children and families.

Congress declared that it is a national policy to protect Indian children and Indian tribes by establishing national standards which state courts must follow before Indian children can be removed from their parents or Indian custodians.

How Does the Indian Child Welfare Act Work?

The Indian Child Welfare Act provides safeguards against abuses of state courts in Indian Child custody actions. It requires that in a state court involuntary placement proceeding when a child is known to be Indian or the court has reason to believe the child is Indian, the state court must notify the regional office of the Bureau of Indian Affairs, to determine the child's tribal membership. The notice must be in writing, indicating the tribe's right to intervene and allow at least 60 days after delivery for the tribe to respond. The tribe may have an additional twenty (20) days to respond if it so requests.

All Parties are entitled to see any reports which the state court may use in making its decision. Additionally, the state court is required to notify the parent and guardian of their right to an attorney, and that the court will appoint an attorney free of charge if they cannot afford to pay for one.

What Is Required Under the Act Before a Child Can Be Removed From an Indian Home?

Except for emergencies, a child may not be taken away from its Indian parents without a showing supported by clear and convincing evidence including expert witnesses who qualify as knowledgeable in Indian customs and social relations that the child will suffer emotional or physical damage if the child remains with the parents. If parental rights are to be "terminated", i.e. the rights to the child permanently lost, the court must find beyond a reasonable doubt that a child will be damaged by staying with the parents.

The Act also requires that before removal occurs, all other methods of handling the family problem have been tried without success. The state court must make active efforts to provide the services necessary to prevent the family's breakup. Only if these services have been made available and have not been successful can the court order the child's removal from the parents.

Whom Does The Act Apply?

The Act applies to Indians, Indian children, Indian custodians and Indian Tribes. An Indian is defined as a person who is a member of an Indian tribe. An Indian child is an unmarried person under eighteen who is a member or eligible for membership in an Indian tribe. An Indian custodian means an Indian person who is caring for an Indian child with the parents consent or by tribal law or custom or under state law. An Indian tribe means any organized Indian group or community whose members are recognized by the Secretary of the Interior as being eligible for services because of their status as Indians.

When Won't the Indian Child Welfare Act Apply?

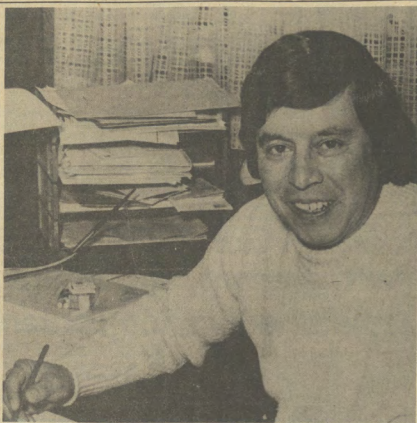
In cases where the child is charged with criminal wrongdoing and in child custody disputes in a divorce action between parents.

How Is The Placement Of An Indian Child Determined?

If a determination is finally made that the child must be removed from the parents and placed in a foster home, the Act requires that the foster home placement be as family-like and as geographically close to the child's regular home as possible.

Must The Court Give Preference To Placing The Child With An Indian Family?

Yes. The state court must attempt to place the child with a member of the child's extended family; his uncles or aunts, grandparents or other close relatives. If a relative placement is unavailable, the court must attempt to place the child with a foster home which the



Tribal chairman candidates

Joseph Lumsden

Joseph Lumsden, Sault Ste. Marie Tribal Chairman, was first appointed chairman in 1972 to finish the term of Fred L. Hatch who passed away that year. Prior to the appointment, he served for five years on the Tribal Board of Directors.

Lumsden, a life-long resident of Sault Ste. Marie, is a graduate of the Sault Area High School, a veteran of the Korean Conflict, and a graduate of Northern Michigan University.

For the last 15 years he has worked as Indian Education Facilitator for the Sault area. One of the major accomplishments as Facilitator was the development of a pre-school for Indian children. Lumsden was also involved in the development of the television show, "Magic Tree", which provides pre-schoolers with programs on Indian heritage and culture.

In 1976 Lumsden was elected to the tribal chairmanship. The same year he headed a successful drive for federal recognition of the Sault Tribe.

Lumsden is an energetic chairman whose administration has been instrumental in the development of 23 social and economic programs. These programs provide over 1.6 million dollars in benefits to tribal members and employ 90 people in seven counties of the Upper Peninsula. Some of these programs include:

- College Scholarship Program
 - Indian Health Clinic in Kenosaw
 - Youth Employment Training Program
 - Indian Action Team
 - Community Health Representatives
 - Legal Aid Services to Indian People
- The Sault Tribe has also expanded its services since the 1976 election. With the construction of three new tribal

centers in Munising, Manistique and Sault Ste. Marie, the tribal services have become more accessible to members in outlying areas. Also with the development of a conservation management program, which employs a biologist, two technicians and six law enforcement officers, the Sault tribe is on the road to developing a comprehensive fish management program. "This", says Lumsden, "is something that is desperately needed to increase and improve the living our tribal fishermen make off the Great Lakes."

According to Lumsden, future goals for his administration include:

- The obtaining of a firm resolution of the fishing controversy;
 - The completion of all Indian housing proposed for Mackinaw, Schoolcraft and Alger counties;
 - The development of a tribal court system.
 - The development of a tribal corporation to assist tribal members establish businesses;
 - The development of a tribal fisheries corporation (co-op). This would give tribal fishermen the ability to pool their resources and get top dollar for their product.
 - The payment of land claim monies owed to the tribe and its members.
- Lumsden feels that the future of the tribe is bright and has the potential for continuous growth. "In 1972", said Lumsden, "we were working out of a kitchen and had assets of about 100 dollars and a membership of 800. Today our tribal membership is over 9,000 and our assets now exceed 4 million dollars. We have developed ourselves as competent Indian government that is very capable of handling our own affairs."

Bonnie McKerchie

Bonnie McKerchie, tribal council member, is the candidate in opposition for the chairmanship of the Sault Tribe.

McKerchie is a lifetime resident of Sault Ste. Marie and a graduate of Sault Area High School. She attended LSSC for one year majoring in business education.

According to McKerchie the tribe has neglected the thoughts and wisdom of the tribal elders. "Through them," she says, "the tribe can become educated and grow."

She also feels there is a lack of communication within the tribe. "We have a large area to cover", said McKerchie, "and we don't have enough contact with tribal members that live outside of the Sault. We have a big enough staff to provide services to the outlying areas of Manistique, Cedarville, etc. but the Sault Tribe has continually centered its policies around the Sault Ste. Marie Area."

The fishing issue is also a concern of McKerchie's. According to her the Sault Tribe has spent too much money and time on solving the matter. "Right now," says McKerchie, "we have a three ringed circus. This has caused the issue to become blown way out of proportion. In order to resolve the issue we have to sit down with one spokesman from each interest group and rationally solve our differences."

Another important issue McKerchie is concerned with is Indian housing. McKerchie believes that the Indian housing proposed for the Mar Shunk area is badly needed for the various members of the Sault Tribe. "The tribe has grown", she said, "and we need that housing. And the longer we delay the less our money will buy."

"The Sault Tribe has a lot of potential and under the right leadership," said McKerchie, "it will continue to move ahead."

Election candidates profiled

ONE JUNE 26, the Sault Ste. Marie Tribe of Chippewa Indians will hold an election for the office of Tribal Chairman. The above articles profile each

candidate: Joseph Lumsden, tribal chairman, Bonnie McKerchie, council member.

NOTE: This is only a portion of the Child Welfare Act. If a copy of the act itself is needed, please feel free to contact our office and we will be pleased to forward you a copy of the act.

CONTACT: Commission on Indian Affairs, 300 East Michigan Ave., Lansing, MI 48909.

REPRINT FROM: The Michigan Indian.

Wilderness captured on canvas

by Jeff Dickinson

A large buck pausing in a meadow on a clear Autumn day, a snow covered country-side, or the beauty of the sun rising over the sparkling waters of Lake Superior are all part of the scenic beauty of Michigan's Upper Peninsula, but they can also be found on canvas with the name of John Bowen inscribed in the lower right hand corner.

Bowen, an Ottawa, now living on the Bay Mills Indian community, a Chippewa reservation located in the eastern Upper Peninsula, was originally born in Elk Rapids, Michigan. Raised in a content in Harbor Springs, he had no formal training in painting, however, he did have some instruction in perspective drawing. Bowen stated, "at the time I had no use for it, but when I started painting, I really found out what perspective drawing meant."

Bowen did not start out as a painter. In fact he didn't start painting until he was thirty years old. His original profession was cooking, whose specialty was Polynesian food. As the quality of his cooking improved, his job opportunities increased. He eventually reached the status of chef and was cooking at all the extravagant places around the Great Lakes.

In 1940 Bowen made his permanent residence in Bay Mills. He said, "I liked the area and the people and my wife also grew up here so I decided to move up to Bay Mills and stay."

"The problem I had in the past," stated Bowen, "was trying to find time for my painting. My cooking career kept me moving from one place to another. It wasn't until I retired from cooking in 1962."

Like his cooking career, his career as a painter began in 1962. Today at age 80 Bowen says, "my work is still improving."

When Bowen first started painting he used to give away his work. His philosophy was, "if a person wanted a painting, I would give him one. I could always paint more," he said. "It wasn't long before he was giving away paintings right and left. It was at this point that friends had told him to sell his paintings. This was fine for awhile. The hobby he started, now turned into a small profession - and so he started charging \$10 for a painting, but the demand for his work kept growing, and the prices grew with it. In no time at all, he was selling paintings for \$75 to \$100.

It wasn't only the price and demand that was growing, but the size of his paintings also grew larger. His first paintings were small, natural works. One might be three against a simple landscape. They were simple, but always contained an essence of nature. It wasn't long before people were wanting larger paintings; lakes, trees, cabins, and water falls soon became incorporated into his paintings. Bowen recently one case where a man came to him and asked for a large painting. Bowen asked, "well how large do you want it?" The man told him that he wanted a whole wall painted as a nature. The result can be seen on the back wall of the Delmar Hotel, located in Sault Ste. Marie, Michigan.

Bowen has also done some historical paintings. In one picture he painted some Natives fishing in the old way. Bowen says, "I painted the rapids of the St. Mary's river - and put five or six Indians' out there spearing whitefish."

He has another historical work. Unfortunately it has not been laid down on canvas yet. In essence his idea is to paint the Sault Ste. Marie locks as they looked back in the late 1850's when they were first opened to vessels of the Great Lakes. He wants to paint them with a boat going through - and the people whose job it was to remove the logs from the river - to create the proper water level.

The majority of his paintings are centered around the Lake Superior area. He has painted the Tahquamenon Falls many times - and has portrayed everybody's cabin from Whitefish Point to the Sault Ste. Marie. Historical pictures, animals ranging from a raccoon to a bear, paintings off of photographs and sketches, and many that he has derived from his own imagination, make up just some of his works. Bowen stated, "that he at least has one painting in every state of the union."

With all of his many paintings, he still has several favorites, one he calls The Thaw. This is a painting in which there is snow on the side of a bank, and on boulders in front of the bank. The painting is set off by groups of pine and birch trees. The sun is hitting the snow and it is melting, and draining into a creek in front of the bank. Spring is coming, and the snow is melting. Thus the title, The Thaw.

Another interesting aspect in Bowen's work is his paint, say's Bowen, "while most artists who paint use oil, I do not. Many of these artists who use oil are starving. The paint is too high priced. Maybe in Chicago or New York a person can afford to pay \$400 to \$500 for a painting, but they certainly can't up in this neck of the woods. The problem is, according to Bowen, "is what to use, if not oil? You have to get away from this high priced paint. I figured a way. Plain house-hold enamel will work, if you know how to use it. You have to remember to mix the colors before you put them down on canvas, otherwise they'll run together." Bowen

once coming up to acrylic, until people started chiding to him saying, Hey John, your paintings don't look as good as they used too." According to Bowen, it was because the acrylic had a dull quality to it. So then, he threw out all his acrylics and went back to enamel, even though they had a very unpleasant odor.

Because Bowen was raised in a convent and educated at a small Indian school in Mt. Pleasant, he went through many hardships in his early days. He describes the school as being "military" in nature, where you had to run five miles a day before breakfast, then work half-a-day, and go to school the rest of the day. He says, however, "I did enjoy the three years that I spent there, because I made some good friends." He did point out one problem while he was in school, and that stemmed from his painting. Bowen stated, "When I was suppose to be doing my arithmetic, I was fooling around, drawing, and sketching, because that is what I liked to do."

Bowen grew up in a difficult time for Indian people as he stated, referring to when he was in school, "all you could do was follow the group." He doesn't remember much about his ancestors.

When asked what his future plans are, Bowen replied, "I'm just living for every day. I paint when I feel like it, and if I don't feel like painting I won't even touch the brush." Even though he doesn't paint for a living anymore he still works on paintings now and then. His latest work is one that he has been busy with for the past four months. He says, "I should have finished that in four or five days, but I've just been working on and off with it." He sits back in his chair and adds with a grin, "Oh well, maybe I'll finish it tomorrow."



Nature is the theme throughout Bowen's work.



Bowen discusses his latest painting.



Bowen describes a painting by his son Hank who is following in his father's footsteps.

PHOTOS BY BILL DAVIE

Indian definition study presents six options to Congress

WASHINGTON, D.C. -- Following many months of intense debate throughout Indian Country -- which intensified disparity between Federally-recognized, non-Federally-recognized and Urban Indians -- the HEW Indian Definition Study will be presented to Congress.

No general agreement on any phase of the Definition Study was achieved due to the broad spectrum of testimonies, except that tribal sovereignty was almost unanimously supported.

Thus, Congress will receive, in effect, six different definitional alternatives. One of the six is the current definition used to determine eligibility for participation in Title IV of Indian Education Act.

HEW officials have stressed that the Congressionally-mandated study was solely for purposes of satisfying an administrative requirement relative to who is eligible to receive funds under Title IV.

However, motives were viewed with general fear, suspicion and certain hostility in 14 regional public hearings

throughout Indian Country.

Dr. Abdul Khan, Indian Definition Study Director and Senior Policy Analyst, Office of Assistant Secretary for Education, reported that the six alternatives were developed from comments at the hearings as well as direct communication with national Indian organizations and tribes.

"The proposed six options range from the most liberal, and were selected from definitions currently used by various government agencies and/or supported by individuals testifying at regional hearings," Dr. Khan reported.

In a nutshell, the definitional alternatives are:

-Blood Quantum - requiring at least one-quarter Indian blood;

-Reservation Status and Tribal Membership;

-Federal and State Tribal Membership - which includes Federally-recognized and State-recognized tribes;

-Tribal Membership and Descendancy - (Current Definition) and

includes first and second degree descendants;

-Community Recognition; -Self-Identification - as used by Census Bureau.

Representatives of Federally-recognized tribes were strongly in favor of a restrictive definition such as a quarter blood quantum.

Non-Federally-recognized tribes generally were in favor of retention of the present definition which includes State-recognized groups as eligible for Title IV programs.

Urban Indians felt strongly that tribal membership requirement was an unfair burden "on those who were deliberately driven off reservations." Further, they felt that the first and second degree descendancy would lead to the elimination of most of them as entitled to the claim of being Indian. Proof of descendancy, they claimed, is absurd since in many cases records are unavailable.

Tribal representatives expressed great

hostility toward the federal government on the ground that their sovereign rights or prerogatives will be violated, stressing that they, and they alone, have a right to determine their membership-enrollment.

Dr. Khan stated that the study involves an examination of each of the six alternatives in terms of three impacts:

1) What will be the count of total eligible children if we were to adopt a particular definition?

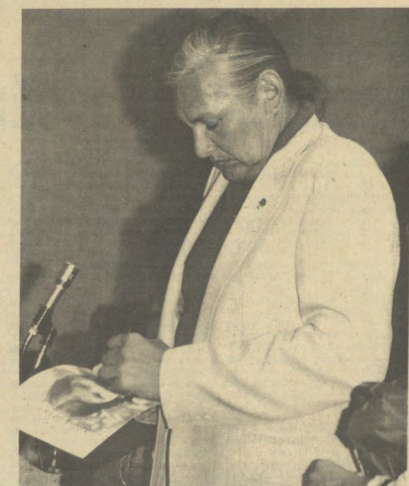
2) Under that definition, how will the children be geographically distributed?

3) What is the budgetary cost of having a program based on the eligibility as determined by that definition?

"It will be up to Congress to make a decision whether to retain the current definition or to choose one of the alternatives or a variant of the alternative," Dr. Khan said.

Congressional sub-committee hearings on Definition Study are projected for the summer but schedules have not been determined.

Will Sampson



'Bury My Heart At Wounded Knee' becomes a movie

TACOMA, WASH. -- Excitement spread through the Indian community recently as word passed that actors Will Sampson and Peter Fonda were at the Wa-Chief Cafe on Portland Avenue, in Tacoma, Washington, seeking support for the planned television adaptation of Dee Brown's book, *Bury My Heart At Wounded Knee*.

The television rights to the book have recently been acquired by The Evergreen Foundation of Seattle, which intends to produce the film through its subsidiary, Evergreen Foundation Films, Inc. According to their material, "Evergreen's intention is to produce for network television a mini-series of four to six two-hour dramatic episodes based on the best selling book. The projected format will relate Brown's book to the Native American rights in the present."

The Evergreen Foundation has secured the support of many persons well known for their advocacy of Indian rights and truth in Indian history. Among the supporters are of course, Will Sampson and Peter Fonda. Other United Indians of All Tribes Foundation and many more organizations and individuals.

The producers are very interested in gaining the backing of Indian organizations for this project and have enlisted the aid of actors Sampson and Fonda to secure financial commitments from various tribes. Mr. Fonda said that the Nez Perce have already placed shares in the project.



Indians getting healthier

WASHINGTON, D.C. -- The history of the federal government's relationship with Indians is generally pretty unattractive. But there are some bright spots, and the success of the Indian Health Service is one. Before 1954, health facilities on reservations were run by the Bureau of Indian Affairs, and the record was dismal. Infant mortality among Indians were nearly double that of the rest of the population, and death rates from tuberculosis were more than six times the overall U.S. figure.

In 1954, the Congress moved responsibility to HEW, believing that health professionals would do better, and the bet paid off. Again the numbers tell the story: infant mortality rates are now virtually indistinguishable from those of the general population (though still too high); maternal deaths in childbirth have gone down 91 percent; and tuberculosis death rates have decreased 89 percent, to a rate a few points higher than that for the population as a whole. All this has been managed by aggressive expansion of hospitals and clinics, both on reservations and in urban areas, and a vigorous education program to get people to use the services.

This success story is especially striking because in the 1950's many Indians still had not been exposed to the effects of antibiotics and modern obstetrical techniques. The revolutionary improvement in their health over the past 25 years are comparable to what happened to the general population several decades before. Although there is still some way to go before Indian health is as good as that of the average American, the Indian Health Service is beginning to face the same question -- what to do next -- that is puzzling the health world in general. Now the leading causes of death among the Indian population are alcoholism, suicide, accidents and homicide. Venereal disease rates remain high. Doctors are not nearly as well equipped to deal with the complex social, economic and cultural sources of these kinds of troubles -- either on the reservations or anywhere else.

The good news is that increasingly the benefits of medicine have become available to the most needy group of people in our country. The news would be better if it were clearer now how to prevent illness and injury, especially those ailments that are tied up with difficult economic and psychological stresses that Indians and other poor people are especially vulnerable to. That step we will all have to figure out together, and it may mean major changes even in successful enterprises like the Indian Health Service. From their record to date, it seems pretty certain that they will be able to handle it.

News Briefs

Tribes File Suit

SIZE OF WIND RIVER WATER CLAIMS BRINGS OPPOSITION FROM STATE: The State of Wyoming pushed the Wind River Indian Reservations to file suit to determine how much water they claim under a reserved water rights doctrine. Then they didn't like what they got. The tribes claimed more than 1.5 million acre-feet annually. According to the Casper Star-Tribune, Sandy Dunn of the Wyoming Attorney General's office expressed surprise at some of the claims filed by the tribes and the office indicated it planned to oppose the size of the claims filed by the Shoshone and Arapahoe tribes of the reservation and the Federal Government. Federal attorneys requested \$85,000 acre-feet annually for use by the tribes and Federal agencies -- most of this for irrigation on Indian lands held in trust. The tribes then asked for another 931,348 acre-feet, which included 30,000 acre-feet for industrial and commercial uses, water for land not now under cultivation, and cultivable, land held privately by tribal members and water for future agricultural processing plants for potatoes and sugar beets. The Chairman of the Wyoming Farm Bureau's Committee on Natural Resources commented that the tribal filings "appear to be somewhat excessive."

Mohawks, U.S. Settle

FEDS, STATE AND TRIBE AGREE ON SETTLEMENT OF MOHAWK LAND CLAIM: A proposed settlement of claims by St. Regis Mohawk Indian Tribe was reported in the New York Times April 20. Under the agreement, nearly 100,000 acres in the Indian Territory of the State of New York and the Department of the Interior, the Indians would receive 9,750 acres of state land on the reservation and \$6 million in Federal funds. The Times cautioned, however,

Mining Rights Sold

CROW TRIBE SELLS 210 MILLION TONS OF COAL TO SHELL OIL COMPANY: Crow tribal council members unanimously approved a coal mining agreement with Shell Oil Company. The deal gives Shell rights to mine 210 million tons of coal on 2,560 acres of reservation land. If the agreement is approved by the Secretary of the Interior, the tribe will receive a \$6.2 million bonus payment of which \$5 million would be distributed per capita among the 6,000 tribal members. The tribe would also start receiving a guaranteed income in 1986 of \$3 million a year, with increases in 1988, 1992 and 1994 to an estimated minimum yearly guaranteed income of \$6 million. Shell must pay the tribe a minimum of \$29 million between 1980 and 1990 and must sell 90 percent of the coal in its first year by 1984 to exercise options on subsequent tracts included in the agreement. Tribal Chairman Forest Horn, who is running for re-election in May, told the Billings Gazette that every chair-candidate has promised a coal deal. It took me three years, I've been working on this since I took office," Tribal attorney Thomas Lyaugh in a message to the tribe wrote, "Future economic potential is vast. This agreement starts a pattern by which future agreements will be a constant improvement on this agreement and as a result the tribe will share in larger returns and enjoy control of its mineral development."

Jurisdiction Upheld

TRIBAL JURISDICTION ISSUE GOES TO SUPREME COURT: Montana and nine other states have successfully asked the Supreme Court to review a ruling by the Ninth U.S. Circuit Court of Appeals that held that the Crow Tribe had the authority to regulate hunting and fishing on the Big Horn River in the reservation. The circuit court ruling held that the tribe could bar non-members of the tribe from hunting and fishing on the reservation -- except for non-members hunting and fishing on their own land. About 30 percent of the reservation.

Review Board Created

L'ANSE, MICH. -- Barbara Swartz of Baraga has been appointed by Kenneth Eaton, Administrator of the Michigan Office of Substance Abuse Services (OSAS), to serve on the Indian Review Board. Swartz will represent Region Seven which includes the western Upper Peninsula.

The Indian Review Board consists of nine members who will serve as an advisory body to the Michigan Office of Substance Abuse Services on matters relating to alcoholism and other drug abuse problems among Michigan's Indian population of nearly 34,000 persons. The Board members include representatives for each of the seven Michigan Commission on Indian Affairs regions and two large members representing the Inter-Tribal Council and the Michigan Indian Commission.

"The Indian Review Board will open up communications between Michigan's Indian community and the substance abuse services network," commented Eaton. "Alcoholism is a serious problem among Michigan Indians and more services are needed to cope with this problem. Our agency looks forward to working with the Indian Review Board in a joint effort to deal with their population's substance abuse problems."

OSAS supported the work of a Task Force on Indian Substance Abuse Services which issued a Final Report in September of 1979. Creation of the Indian Review Board was among the Task Force Report's recommendations.

Supreme Court upholds hunting, fishing rights

The Supreme Court has denied Minnesota the authority to enforce its game and fish laws over members of the White Earth Band of Chippewa Indians within the boundaries of the Tribe's original reservation.

Most of the land is now owned by private, non-Indian residents.

Some of the once-reservation land is owned by the state and Becker, Clearwater and Mahonem counties.

About 3,000 Indians -- and about twice as many non-Indians -- live within the original reservation's boundaries.

Thirteen Chippewas were arrested for violating state game and fishing laws, but a state trial judge in Becker County ruled on May 20, 1977 that the state laws did not apply to the Indians within their original reservation's boundaries.

State lawyers then appealed, arguing that the 1867 reservation was, no longer "Indian Country" because the 1889 law passed by Congress was intended to disestablish the reservation.

Panel upholds Omaha land claim

OMAHA, NEB. -- A three-judge 8th Circuit panel in St. Louis ruled that the Omaha tribe owns most of 2,900 disputed acres on the east side of the Missouri River across from tribal headquarters at Macy, NE. The value of this land amounts to \$11.5 million dollars. In addition, the Omaha tribe is entitled to damages from the land for the past twenty years. This will be a sizeable amount of money.

The Omaha Tribe claims another 8,000 acres nearby and will press its suit to try to recover it. Besides, the tribe seeks millions of dollars in compensation from white persons who have farmed the land for generations and have not given anything to Indians. The Omahas began fighting for this land in 1940, but the Department of the Interior, who is trustee of the Omaha tribe refused to support the Indians in the land claim.

White persons claimed ownership by accretion, a gradual change in the river eroding away Indian land and creating new land which the whites leveled, planted and farmed for years.

The tribe countered that avulsion, a sudden shift in the channel, put their reservation land on the east side of the river.

A trial judge ruled in favor of the whites, and the case was appealed to the 8th circuit court and the Supreme Court before returning to the 8th circuit for decision.

Tom Burke of Omaha, representing some of the whites, said the ruling apparently leaves whites an "island of land" surrounded by the acreage given to the Indians. He added that the ruling "let politics get in the way of the law, unfortunately, because, on legal grounds, there is no question the district court (trial judge) was right." He added that his clients would appeal to the full 8th circuit court, and if needed, back to the Supreme Court. But chances of the latter rehearing it are remote, he felt. The national implications of the case were evident in that about 50 states filed as friends and State of Iowa, including Nebraska where the Omahas have always lived.

William Veeber, federal water rights attorney who fought the case for the Omahas, said the decision was "precedent setting and extremely important up and down the river." Many of the "principles are applicable" in other cases, he said. He called the 8th Circuit ruling as an "excellent opinion" which "puts the burden of proof on a white man who moves onto land which was in possession of Indians." The whites "accepted the burden of proof" and "pleaded what they couldn't prove," he said. He added, "This is a very pleasing thing because those Indians have been out of possession and driven from their land without any right at all."

Indian firms get increased visibility

The Federal government is establishing a comprehensive data base to identify minority-owned firms that are capable of fulfilling procurement needs for the government and its prime contractors.

The U.S. Department of Commerce's Minority Business Development Agency (MBDA), which has the responsibility for ensuring minority business participation in Federal procurement opportunities, is initiating the development of a National Minority Data Base Network.

The data base project was designed in response to President Carter's mandate to significantly increase the amount of procurement dollars spent with minority firms by the Federal government.

Minority-owned firms that participate in the project will have a greater opportunity of securing some of the \$10 billion worth of contracts for supplies and services purchased by the government. Currently, minority-owned firms do about \$2.5 billion in procurement with the U.S. Government.

For media-related questions or additional information: Ais Davis, Source Publications, Inc. (415) 547-6670.

Indian religion before the missionaries

By Charley Colcord

Chief Seath (later corrupted to Seattle by whites) is my favorite prophet. Especially when he predicts the passing of the whites. If I sound bitter, it's because I am.

Take "The Great Spirit for instance. The Great Spirit is an invention of white missionaries. The Indian did not believe in any "Great Spirit." He was not a monotheist, but rather a pantheist.

"The basic idea of Christianity—immortality, with conduct of turtle life determining the reward or punishment of the soul—was incomprehensible to the aborigines, who had but little thought for the hereafter and did not mix their ethics with their religion. Moral principles of good and evil were not sharply defined and the idea of any spirit abode as a "happy hunting ground," or an Indian hell, were foreign to native thought until the idea was implanted in some sections by white missionaries. Dreams or visions, induced by fasting or drugs, wherein he regularly saw and spoke with individuals known to be dead, were ample proof to the Indian of the existence of a soul and an afterlife. Offerings placed with the dead were a manifestation of this belief.

The souls of the dead, however, were usually feared and frequently extreme measures were taken in attempts to prevent their return. Neither did Indians clearly comprehend the idea of a personally ruling deity. The loosely organized democratic tribes of America were unacquainted with a highly centralized type of government. Therefore, the political analogy of a ruling god was not easy for them to comprehend. The religion of the Indian was entirely practical and was designed to help him, not in the future, but in the immediate present. Thus, when the Indian thought himself plagued by an evil spirit, the obvious way to rid himself of his difficulty was to propitiate that spirit with offerings. His attention was thus fixed equally upon friendly and unfriendly forces.

The missionaries, of course, interpreted this attitude as a worship of the devil.

Underlying all this was the somewhat mystic conception of an impersonal

super-natural force which permeates all Nature and animates all phenomena which control the destiny of man. This force is called Manitou by the Algonquian, Pokanby by the Shoshone, Orenda by the Iroquois, and K'tahando by the Penobscots. It might be described as akin to the life principle. Early white missionaries, not comprehending the real nature of this idea, usually translated it as "The Great Spirit."

This life force natural permeated rocks and trees and all wild life making them equally holy and sacred to the Indian. Eventually he evolved a pantheon of eleven demi-gods who controlled the universe.

According to Paul A. Wallace of the Pennsylvania Historical and Museum Commission, "The first four were the gods of the four directions: This life force gave the four quarters of the earth and the winds that came from them to four powerful beings, or MANITO-WUK, namely, Our Grandfather Where Daylight Begins, Our Grandmother Where It Is Warm, Our Grandfather Where The Sun Goes Down, and Our Grandfather Where It Is Winter. To the Sun and the Moon regarded as persons and addressed as Elder Brothers by the Indian, he gave the duty of providing light, and to our Elder Brothers the Thunder, man-like beings with wings, the task of watering the crops, and of protecting the people against the Great Horned Serpents and other water monsters. To the Living Solid Face, or Mask Being, was given charge of all wild animals; to the Corn Spirit, control over all vegetation and growing things, while Our Mother, the Earth, received the task of carrying and feeding the people."

As the Shawnee Chief Kakowatchiky explained it to Count Zinzendorf in 1742: "The difference between the Indian's religion and the white man's is: the Indian has his in his heart while the white man has his on his lips."

The Indian's best thought has been handed down, not in creeds and formulas, but in myths, symbols, and customs which still, in spite of every sort of corruption, show clearly what they meant when they began.



SUGAR TIME

Recipes For The Family

Red and Green Mixit Spring Soup

- 4 small zucchini squash
- 4 tomatoes
- 4 bell peppers
- 4 onions
- 1 eggplant
- 2 teaspoons sugar
- 1 clove garlic
- 2 tablespoons olive oil
- 3 tablespoons lemon juice
- salt and pepper

Peel and slice zucchini, tomatoes, onions, eggplant. Seed and quarter the peppers. Mince garlic. Heat olive oil in large pot. Add vegetables and then put seasonings in layers. Cook slowly 50 to 60 minutes. Stir gently occasionally. Serve hot or cold. Serves 6-8.

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

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

Sunflower Seed Soup

- 2 cups shelled sunflowers seed
- 3 scallion sliced
- 1 tsp. salt
- 6 cups water
- 2 pkg. instant chicken broth

Simmer all ingredients 45 minutes. Serve hot.

Succotash

- 1 pint precooked green beans
- 1 pint of precooked kernel corn
- 1 pint of tomatoes
- Meat drippings

Cook all together with a little minced onion, salt and pepper.

Scalloped Potatoes

6 medium white potatoes, lump of butter, salt and pepper, to taste. A little flour and a cup of milk.

Wash, pare and slice thin the raw potatoes. Arrange in layers in a greased baking dish. Season each layer with salt, pepper, and dust lightly with the flour. Dot with butter. After putting in the potatoes add enough milk to come to within 1 inch of the top of the potatoes. Bake 1 hour at 350 degrees.

Green Beans & Tomatoes

- 2 tablespoons butter
- 2 tablespoons chopped onion
- 2 Tbsp. chopped parsley
- 4 medium tomatoes peeled and chopped
- 2 Nine oz. pkg. frozen green beans or a jar of your own canned beans (thin sliced).
- 1 tsp. salt
- 1 minced garlic clove

About 25 minutes before serving: In medium skillet over medium heat in hot butter, cook onion and garlic until tender. (About 5 min.) Add the tomatoes and salt and simmer, covered 10 minutes. Add green beans; cook until heated through. Sprinkle with chopped parsley. Serves 6.

Indian Chili

- 1 lb. ground beef
- Salt and pepper
- 2 cans red kidney beans
- 1 Tbsp. chili powder
- 2 cans tomatoes
- 1/2 tsp. sugar
- 1 onion

Cook onion in 2 Tbsp. fat. Add beef and stir constantly until separated well - add tomatoes, salt, sugar and pepper. Cook until tomatoes are cooked to pieces and mixture is thick. Add chili powder, and beans. Let simmer awhile. Serve with cheese, pickles and crackers.

Corn Cob Jelly

Boil 12 bright red corn cobs in 3 pints water for 30 minutes. Remove from heat and strain. If needed, add enough water to make 3 cups liquid. Add one package fruit pectin and bring to boil. Add 3 cups sugar and boil 2-3 minutes until jelly stage. Tastes like apple jelly and is red in color.

Sassafras Jelly

Put 2 cups of strong sassafras tea in a pan. Add one package of powdered pectin. Bring to slight boil. Add 3 cups strained honey and 2 tablespoons of sassafras root bark that has been grated to fine powder. Simmer 6 minutes. Put in hot jelly glasses and cover.

Report summarizes Federal responsibility

WASHINGTON, D.C. — Claims by American Indians that they enjoy dual rights—all the rights inherent to citizenship, plus rights accruing to no other population group—were described in a 32-page publication issued by the U.S. Office of Education (OE).

The report, A Brief History of the Federal Responsibility to the American Indian, is a brief summary of an extensive search into the historical record by Vine Deloria Jr., an Indian attorney and author of Custer Died For Your Sins. It was funded by OE's Office of Indian Education.

Granted full citizenship in 1924, Indians are entitled to all protections and benefits enjoyed by other citizens, including free public education for their children.

At the same time, the report maintains, Indian claims to rights accruing to no other population group appear to be justified. These rights, it states, are based on early treaties, acts of Congress dealing with Indian matters and court decisions upholding both the validity of the treaties and these special laws.

According to the study, treaty records show that tribes reluctantly ceded nearly a billion acres of land under some 400 treaties, primarily in exchange for federal promises to educate their children. Some treaties guaranteed education and other benefits for 10 to 20 years, other in perpetuity. Many treaty provisions, the report notes, were not fulfilled because of public indifference, misunderstandings between tribes and treaty commissioners as to what some treaties actually called for, poor communications between Washington and the West and disruptions caused by the Civil War.

The report states that the Supreme Court and lower courts have maintained that "an unbroken current of judicial decisions" give the federal government both the power and duty to care for the Indian population.

A Brief History of the Federal Responsibility to the American Indian can be purchased at \$2 a copy from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. When ordering, please specify Stock Number 017-080-02033-5.

Community Colleges may face funding cuts

American Indian community colleges and their organized consortium face funding cuts or elimination of funds available from Title III of the Higher Education Act for this upcoming fall.

Leroy Clifford, executive director of the American Indian Higher Education Consortium (AIHEC), Denver, Colorado, indicated that he received word the Consortium would not be funded as of October 1, 1980. He also noted that the Navajo Community College was eliminated and would lose some \$200,000 of Title III monies. Clifford said other Title III consortium members may face the same fate. In correspondence with the 17 member schools he said, "We are confronted with a crisis situation."

Little Hoop Community College, Ft. Totten, N.D., has also reported that it has received word of no funding. Little Hoop relies on Title III support via Lake Region Junior College for core operations. It could be forced to close. Community colleges at Turtle Mountain and Standing Rock have not received any clear indication as to refunding or cuts. Ft. Berthold Community College received word that it would be funded but did not have any information at what level.

Clifford stated that the Indian Consortium as well as other minority consortia have been eliminated from Title III sources. This includes a major black consortium called "Tactics." He indicated that AIHEC plans to find out why Indian community colleges and other minority consortia have been cut.

Only three consortia, which are non minority have been funded. AIHEC and members of the 17 schools have relied on Title III funding since 1973 for basic operations and development. This source is often times credited spawning the new colleges. However, obtaining funds from the Office of Education program is based upon competitive proposals which must be submitted every year.

The Consortium has come under increasing criticism by Federal and Congressional Officials as being ineffective. The Consortium was first devised as networks through which member institutions could receive services for improving and developing their faculty, curricula and other administrative operations.

While the Tribally Controlled Community College Act of 1978 is in effect, it is only now about to be implemented and administered by the Bureau of Indian Affairs. Under the law each of the tribal colleges must qualify for funds and must go through a feasibility study before receiving any operating funds. The BIA is only now carrying out the studies and must make a case by case determination on each college. It is, therefore, difficult to specify which schools will receive funds for this fiscal year 1980 or 1981. Many of the colleges do not have core operating income to survive if they do not qualify for the BIA funds.

In view of the proposed budget cuts for FY 81, many of the Indian colleges will be faced with having to close operations if they receive funding for this fiscal year 1980 or 1981. Many of the colleges do not have core operating income to survive if they do not qualify for the BIA funds.

Quick Apple Crunch

- 1 can pie apples
- 2 cups water
- 4 tbsp. butter
- 1 box piecrust mix
- 1 cup sugar
- A favorite spice

Generously grease 2 quart baking dish. Put all ingredients into dish. Mix well, dot with butter. Bake at 350 degrees for 35-40 minutes.

Punch

About 25 minutes before serving.

In covered, large saucepan over low heat, heat 32 ounce bottles apple juice, 6 whole cloves and 3 whole medium sticks of cinnamon until hot, but not boiling, about 15 minutes. Serve in warmed punch bowl; garnish with 1 orange thinly sliced. Makes 9 cups (or 18 demi-tasse).

Fried Apple Rings

Cut tart apple in rings about 1/4 inch wide. Remove core. Sprinkle both sides of apple slices with 2 tablespoons sugar. Cook in 1/8 inch hot fat on low heat until tender and glazed. (5 min.) A large heavy skillet may take longer.

- 1 egg separated
- 2 tsp. molasses
- 1 cup cold milk
- Salt and nutmeg

Beat egg yolk; add molasses; mix well. Add milk, salt and nutmeg (few grains). Beat egg whites stiff. Fold in. Serve at once. Serves 1.

Pound Cake

- 3 cups white sugar
- 5 large eggs
- 2 tsp. lemon extract
- 1/2 tsp. baking powder
- 3 cups plain flour (sift 3 times)
- 1 to 1 1/2 cups sweet milk

- 1/2 lb. butter
- 8 tsp. crisco
- 1 tsp. vanilla
- Dash salt

Cream butter, crisco, sugar and salt. Add eggs one at a time, beating well after each addition. Add milk and flour alternately. Reserve a little milk and mix baking powder in same and add to flour batter. Add extracts. Bake in greased fluted tube pan at 350 degrees for 1 hour and 20 minutes. Cool 5 minutes before removing cake from pan. Cake can be iced with your favorite icing or is delicious plain.

Legends of the Nishnawbe



The origin of the whitefish

In the ancient times there lived a famous hunter who had a beautiful wife and two handsome sons. Each day they went out to hunt, that his family might have meat, as well as hides for their clothing. The boys were left alone and amused themselves near the lodge playing games and practicing with their bows and blunt arrows that they too one day might be hunters like their father.

One day as they returned from a nearby woods, they saw a handsome stranger entering the lodge of their mother. They hid in the tall grass and before long the stranger disappeared only to disappear into the forest. The next day he returned and the next, staying only a little while then leaving before their father returned.

On the fourth day they resolved to ask their mother who the stranger might be.

But the next morning as they approached the beach they saw a skull rolling along the sand. In great fear they dodged this way and that trying to escape. At that moment they saw a giant crane wading in the water.

"See, grandfather," they called out, "we are pursued by an evil spirit. Take up across the water to that humpbacked island that we might escape."

Hearing himself spoken to, the bird, who was of great size and age, stretched out his neck, bent his wings and landed beside them.

"I shall help you," he said. "But as you ride on my back be careful that you do not touch the spot on the back of my neck. It is very sore and if you touch it I shall be forced to drop you into the water."

The father and his sons agreed, and all rode safely to the west shore of the island where they were put down.

The crane then flew back to his place along the shore. Now the skull cried out, "Oh, grandfather, carry me over that I may be with my children for I am sad."

The great bird flew to her aid, again saying that she must not touch the back of his head for the wound had not healed and was very sore. She promised, but as they flew she grew curious how such an ancient bird could have received such a wound and still live. As they were almost to the island she touched the spot. Instantly she was tossed onto the rocks below.

As the skull drifted in the eddies against the rocks, the brains scattered out into the sea.

From high above the crane spoke.

"There you must remain," he said to the woman skull. "You have been no use during your life, perhaps now you may at last be helpful to your people."

As he spoke the brains began to form into fish roe or eggs and soon there was a new fish in the water of great whiteness and of a delicious flavor. Ever after it helped to feed the Indians of the lakes.

As for the hunter and his sons, they took the crane as their totem and their descendants use the mark for their clan even today.

"Is your father who asks?" she said. "If he wishes I shall have the stranger return this evening. You are bad boys spying on me. It is not manly to lurk at home. Go into the forests with your bows and arrows that one day you may become men."

The boys were shamed and went their way saying nothing to their father. Many moons passed and each day the stranger appeared. Again they resolved to ask their mother.

"Who is this man that walks not the forest trail and who carries no food or message?"

Now their mother grew angry. "You will never be warriors thinking these lies," she said. "If you tell your father I shall be forced to kill you both."

Again the sons went into the forest but this time they went seeking their father. Late that day they found him next to a buck he had killed.

"Oh our father," they said. "We have waited too long in our uncertainty. Now we must tell you of the man who comes to our mother's lodge while you are hunting. Each day he arrives silently, carrying neither food nor message nor does he walk the trail."

Their father's anger was like the terrible Wen-di-go that fell trees with a single breath. Picking up his war club, stained red with blood of deer, he strode homeward towards his lodge.

The boys waited a reasonable time then followed. When they arrived at their home they found the lodge torn down, and their mother buried beneath the ashes of the campfire. Gathering up their belongings they moved to another place.

When the young men grew to manhood the sons were haunted by the spirit of their dead mother who appeared to them at night. Their dreams were terrible and they could not find sleep. Finally they and their father decided they must move to a far place and escape her evil spirit. And so they travelled to a place along Lake Superior where they built their lodge.

Once on the shores of the Straits of Mackinac, lived a great hunter whose name was O-jeeg meaning Fisher. So strong were his powers that many thought him to be a Man-i-tou. He lived in a wild and lonely spot with his wife and a son of thirteen. Great were his hunting skills, and he almost never came back to the lodge without venison or some other game for his family. His son, watching, determined also to become a mighty hunter. Taking his bow and arrows he ranged far from the wigwam seeking small game. But at that time a deep snow lay over all the land and the air was bitter cold. Fry as he might, the boy's half-frozen fingers could not draw the bow to its proper length nor could he hold the arrow against the string. Many moons he tried but at night he returned without game to huddle in his sleeping skins and weep.

One day as he made his sad way homeward without a single animal at his belt, he saw Au-san-aw-go the squirrel atop a pine stump. Fitting an arrow to his bow he moved stealthily forward. But as he raised the bow, the Squirrel began to speak.

"Do not shoot me, oh grandchild, that I may give you advice. Day after day I see you returning weeping from the terrible cold. If you will listen exactly to what I say, we shall enjoy summer forever. Then you will be able to find food for in this snow I am starving."

Eagerly the boy dried his tears and moved closer to the squirrel, his bow forgotten.

"When you reach your lodge," continued Au-san-aw-go, "weep louder than ever before. You must throw your bow and arrows away from you. If your mother asks why, say nothing but continue to weep. Should she offer you food, refuse it. When your father returns he too shall ask the cause of your

grief. Only then may you answer, telling him that the snow is too deep and the winds too cold. You must then stop crying and plead with him to melt the snow so that you may become a great hunter also."

The squirrel continued. "Your father will then say that what you ask is very difficult but that he will try by using all of his powers to grant your wish."

The boy agreed and hurried home. He did as he was told and everything happened as the squirrel had prophesied.

So it was that his father set about making a feast. A whole bear was roasted and to the feast he invited his friends Oter, Beaver, Lynx, Badger, and Wolverine. After the feast, all prepared for a long journey and after three days O-jeeg took farewell of his wife and son, knowing he would never see them again, and he departed.

For nineteen days they travelled meeting with no misfortunes. On the twentieth day they reached the foot of a high mountain. Here they found tracks and signs of some person who had killed an animal for there was blood on the snow. O-jeeg told the others to follow the tracks that they might find food and after a time they all sighted a lodge hidden at the mountain's foot. Now O-jeeg, the Fisher, which is a small and quick animal said they might be very serious and not laugh at anything they saw. They agreed and stepped close to the lodge. The door skin then lifted and revealed what looked to be a man yet his limbs and body were so distorted that it was impossible to tell who or what he was. His head was huge, his teeth and eyes very strange and he had no arms. They wondered to themselves how he killed his game. When he told them he was a powerful Man-i-tou, all accepted his invitation to spend the night in his wigwam.

Once inside, the Man-i-tou boiled the

meat in a strange hollow wooden vessel then took it out in some manner unknown to them. Next he portioned it out to the visitors but his movements were so strange and humorous that Oter, the jester, burst out laughing. With a terrible look the Man-i-tou leaped straight on top of Oter intending to smother him as this was his way of hunting. But Oter slipped free and fled with the curse of the Man-i-tou. The others remained the night and talked of many things. At last the Fisher told his son's wish. The Man-i-tou agreed that it might be done but that it would cost O-jeeg's life. Thinking of his son and wife, O-jeeg agreed. Whereupon the Man-i-tou told them what they must do and the road they must follow.

Next morning they set off, meeting Oter who was waiting cold and hungry. Fortunately Fisher had brought some food and so they continued for twenty days until they reached an even higher mountain. This they climbed and by nightfall had reached the top. They passed then to rest and smoke. Before smoking they followed their usual ceremony of paying to the heavens, the four winds, the earth and the zenith. Speaking in a loud voice all asked the Great Spirit that their missions be fulfilled.

Above them the sky seemed very close. After smoking all prepared themselves. O-jeeg told Oter that he would be the first to try. Oter agreed and gathered his muscles made a tremendous leap at the sky but fell back to earth. There, the snow being moist, he slid down to the foot of the mountain (a thing others still like to do to this day).

Next came the Beaver who failed, then the Lynx and Badger. All fell senseless in the snow.

Now O-jeeg turned to the Wolverine. "It is up to you," he said. "Your ancestors have long been known for

The turtle spirits

There once lived a chief in the north who had ten daughters, the most beautiful of whom was O-we-nce. One of the nine married except she, the youngest. Ignoring the pleas of the young men and the wishes of her father she went her own way until one day when she married a very old man and gave out his strange cry. Almost at once his wife's beauty and youth returned. Her garments were as shimmering water and her stick became a feathered wand.

Again the lodge shook for now they were passing through high flying clouds. Soon they found themselves in the lodge of Evening Star, father of O-se-o.

"My son," said the old man. "Hand me that mo-cuk or cage of birds which you brought, beside the door. I will then tell you all that has happened."

O-se-o did as he was told and he and his wife seated themselves in the lodge.

"Pity was shown you," said Evening Star, "because of your wife's spirit who showed contempt for you and his wife seated themselves in the lodge. You had been under the spell of the spirit who was in the next lodge, that small star you see to the right. He has always been envious of our family because of our greater power and the fact that I am the Woman's Star and in charge of the female world. This wicked spirit in trying to destroy your relatives, tried to kill your wife. One day your wife into old and nearly helpless beings. You must be careful not to let the light of his beams fall upon you for they are his bow and arrows and his weapons of enchantment."

Soon they reached the lodge where the feast was to take place. Here the host made a long speech telling them that the feast was in honor of the Evening Star, then the food was passed out according to age and character. All were happy except O-se-o who continued to gaze at the heavens. Suddenly from the sky came a voice that grew louder until all could hear.

"My son, I have seen your sorrows and I pity you," said the voice. "Now I come to call you from this land of blood and weeping. The earth is sorrowful. Giants and sorcerers roam the land bringing evil to the hunter and into the lodges of his family. But the spell you were under is now broken. Come up into the skies, ascend that you may share the feast I have prepared among the stars and bring with you those you love. The food before you now is enchanted and blessed. Fear not to eat it. This food shall give you immortality and the eating bowls will no longer be of wood and clay. They shall become of wampum. They shall shine like the fire and glow like vermilion. Your women shall no longer be doomed to labor but shall put on the beauty of the stars and become shining birds of the air clothed in bright feathers. They shall dance and not work, sing and not weep."

The voice paused, then continued. "My means shine on your lodge with the power to take it into a cloud of many colors. Come, O-se-o, my son. Look steadfastly at my beams for my power is in the height. Doubt not nor delay for this is the voice of the Evening Star."

O-se-o understood each word that was spoken but the others thought of them as distant music and the singing of the birds. Suddenly the lodge began to tremble and rise into the air. Too late to run away, the people could only watch as it rode above the tops of the tallest trees and the moment they saw their dishes change into glowing shells while the lodge poles shone like silver and the air being gleamed like the wings of insects. In the next instant brother,



O-se-o and his wife lived happily in the star lodge and soon his wife presented him with a son who grew tall and straight, the image of his father. The boy soon learned many things and because he heard that hunting was a favorite pastime in the world below, begged for his own bow and arrows. O-se-o made them for his son and then opened the cage of birds which he had brought that his son might have practice at shooting. One day the boy who had been aiming and releasing the swift arrows, brought down one of these birds and he picked it up, he was amazed to see it turn into a beautiful young woman with an arrow in her breast. It was one of his young aunts. But the moment her blood spilled upon the star surface, the charm that held the youth was dissolved. He felt himself sinking, held up by invisible wings. Slowly he drifted downward until at last he landed upon a large, tree-covered island set in a blue sea. Looking up he saw his uncles and aunts following in the forms of birds while behind them came his father's lodge. Gently it landed atop the island and there they all took up their abode. Now, all returned to human shape but not human size. Instead they became Puk-wud-i-n-ness, little people or fairies. And each evening they would dance across the rocks in honor of the Evening Star.

Thus it was that the people who dwelt below, saw that during the summer months, the rocks were covered with the dancing fairies and called them Mish-in-e-mok-in-oo-ong, or dancing turtle spirits.

Here the Island got its name, and when the white man came they called it in their tongue, Mich-li-i-mack-in-aw.

his life with those who bore family totems the same as his. At last an arrow found the fatal mark. Weak from loss of blood O-jeeg fell to the ground. Stretching out his limbs to the north, he spoke his last.

"I have been faithful to my son and I die in peace. For I know that I have brought good to my people. Hereafter you may see me as a sign in the sky reminding all to ten moons each year with no snow."

Then he died. But in the heavens may be seen his constellation, the Fisher, with an arrow sticking in his tail.



The Back Page

Hanta-yo; A new phenomenon

By Bea Medicine



Native people living in the contemporary world are usually the last to know and to have something to say about what is being published concerning us.

This is true whether the work is in history, anthropology, psychology, education or fiction. Recently, much social science research or grant applications have emphasized that the projected research is a result of "Tribal Council approval." In many cases, these councils do not inform the poor and powerless peoples in the hinterlands of the reservations, who are the captive objects of such studies.

This unawareness appears to be true in the advent of the book, *Hanta Yo*, by Ruth Beebe Hill, published by Doubleday. Hill had the linguistic aid of a Mdwaktonwan Dakota who calls himself Chunksa Yuha. In my view, the two combine to make a "dreaming pair" and the book is evidence of this.

Its dust jacket proclaims the book to be "more than fact, more than fiction, Hanta Yo has the authority of a more detailed ethnographic study..." and is a "linguistic tour de force."

It is neither of the two.

This reviewer has read the book, page for page, from cover to cover. My observations are not the result of a cursory scanning. According to most accounts of those who attempted a reading of this extremely tiresome volume, I am probably one of the very few who have done so. What a chore!

First, I shall detail my involvement prior to the actual reading of the book. I had heard of the book while listening to a radio program, in which one Lisa Drew was addressing an audience. I wrote Ms. Drew at Doubleday, the publishers, to ask which tribe was being touted as the Indian Roots. An assistant responded, "It is a two-generation history of a family of Dakotah Indians. It is called Hanta Yo and is written by Ruth Hill and Chunksa Yuha."

Obviously, the promotional barrage touting the book as an Indian "Roots" leaned on the reputation of Alex Haley's book, *Roots*. To compare this book to Haley's, is at least fatuous. Most Native Americans have a rich and real tribal past which is differentially internalized in all of us and forms the basis of our identity. There are, of course, exceptions which will be dealt with later. We Native Americans do not need an historical novel to tell us who we are.

Then, there appeared an article entitled "Ruth Hill Becomes Indian to Write Epic of the Sioux," by Peggy Thomson, in the *Smithsonian* (December, 1978). This article is ample evidence that Native Americans are still at the mercy of journalists, free-lance writers, script writers, and other establishment media forces. The article,

however, has given the book a certain authenticity lodged in the bosom of *Smithsonian Magazine* as an authority in the field of ethnic studies, a reputation it does not deserve.

But linguists and anthropologists at the Smithsonian Institution were quick to point out that *Smithsonian Magazine* was not connected in any way with their austere institution. Yet, none of them has produced a contrary review; nor have any of them offered a statement pointing out their disassociation with the magazine. To be charitable, it is probably because either they had attempted to read the book and could not, or they had not taken the trouble to read it at all.

The fashion of advocacy for native peoples is no longer trendy in the social sciences, it would appear. It is seldom evident in the humanities, especially in the academic regions of history.

Dr. Ray DeMallie, a very competent ethnographer who did his "field work" among the Dakotas and who has done consistently able work in research, and testimony involving Lakota treaty and land rights, published a review titled "An 'In' and Meets 'Hawaba,'" in *The Nation*, (April 28, 1979). I feel that Dr. DeMallie has expressed an honest and realistic appraisal which in effect castigates the Hill book as an inaccurate and damaging interpretation of the Lakota.

Since then, the power brokers in the publishing industry have sponsored a promotion tour for the author. I have not seen the television segments. This promotional effort has, however, resulted in various newspaper people calling many of us Lakotas in higher education. What a nuisance! I want to shout "Hanta Yo!" which is the feminine form of impatiently saying "Get out!" Or, in the more contemporary colloquial English, "Get Lost!" This scenario is simply to reaffirm several truisms to Indian people. The major caveat is that it is impossible to intervene in the publishing scene once a decision to publish a book is made (i.e. *Memoirs of Chief Red Fox*, 1974, McGraw Hill, which was also touted as "authentic," and was then exposed as a fraud).

As a result, we are usually forced into a time-consuming, defensive position, compelled to adopt a posture of being perpetually on guard.

Many Lakota people have asked me who Chunksa Yuha is. Once more, I write the publisher. This man, it appears, lives in linguistic informant," is George B. Smith, his name is English. I have a letter from him. Being respectful of Lakota ideals and holding traditional respect for elders, I shall say no more, except to laud he shares in the author's profits. However, the linguistic contribution he has made is adequate, but minimal, if one notes the proportion of Lakota to English words.

It is debatable that Mrs. Hill, as she claims, has translated the entire book from archaic Dakota, as she claims to have done. The prose does not present the rich, colorful and humorous nuances of the Lakota language. Nor does metaphor and philosophy come through. The choppy sing-song effect of the Lakota verbalizations are tiresome. Phrases such as Ahbleza, saying, "I do not presume to speak for these people. Nor do I presume to represent the entire Lakota nation. But it cannot be denied that there are many Lakota, Dakota, and Nakota people who have a clear understanding of their culture, language, and the changes that have and are occurring in our societies.

In sum, the linguistic aspect does not reflect the truly poetic and image-filled speech of Siouan.

The book is wearisome. Not only is it heavy to hold, it is tortuously dull and superfluous. It does not move with suspense and sparkle. The pages are filled with characters who march resolutely around the Plains in a time period of approximately 1794 or 1835. Mrs. Hill presents a passion-filled panorama of primitive urges-from wife-lending to horse-beating to wife-beating and to the drunken orgy when the Mahito band meets the whiskey traders.

There are times when her descriptions of such things as "bunka-ship" are pleasingly presented (p. 672). But therein lies the downfall of the Lakota people: Generosity and hospitality are given, but in reciprocal relationships. This possibly allows such novels to exist to plague us.

It is obvious that Ruth Hill has examined the rich ethnographic data available on the Lakota people. It is a shame that she has not captured the essence of the Lakota lifeway she has attempted to portray. Such segments dealing with grandparent and grandchild relationships are only passable. However, there are more superb presentations of our own authors, such as Ella Deloria, Standing Bear and others.

The religious ethos of the Lakota and the philosophy of the holding Lakota people in a sacred hoop is punctuated in this book by the stress on deviancy which is seen by Mrs. Hill as individualism.

The idea of ritualizing sodomy and homosexuality is inexcusable. Her descriptions of sexual acts give credence to the image of a stereotyped, presumed fulfilled rapistness of all Indians. The Lakota, next to the Cheyenne, were one of the most sexually restrained native societies which I have documented. There were good reasons for these proscriptions and they must be understood in the totality of the culture. But anything goes to provide the market with a best seller!

To my mind, this book is highly dangerous to the image of the Lakota people. The danger lies in the possibility that future students who are searching for an ethos and world view of the Lakota, and too lazy to do their own research, will rely on this historical novel which is now seen by Ruth Hill as "truth." According to the *Chicago Tribune*, (May 17, 1979), "The Indian definition of truth is what happens," she says, "And everything in this book happened."

There are some Lakota people who may find this book appealing, and may even be induced to praise it. Such people, it would be found, quite reasonably fit these descriptions.

—They are too lazy to do their own research.

—They have been deprived of access to their oral history.

—They grew up as culturally disenfranchised individuals because of the pressures of "being White Dakota."

—They have been living outside the group through no fault of their own, having been adopted, or committed to foster homes.

—They were simply ashamed of being Lakota.

—They do not know the language and culture of Lakota.

I do not presume to speak for these people. Nor do I presume to represent the entire Lakota nation. But it cannot be denied that there are many Lakota, Dakota, and Nakota people who have a clear understanding of their culture, language, and the changes that have and are occurring in our societies.

dead who, when alive, were the last survivors of the events they have described. And those eye witnesses gave their account only to Eve Ball. They told only Eve Ball because she was the only white person they trusted.

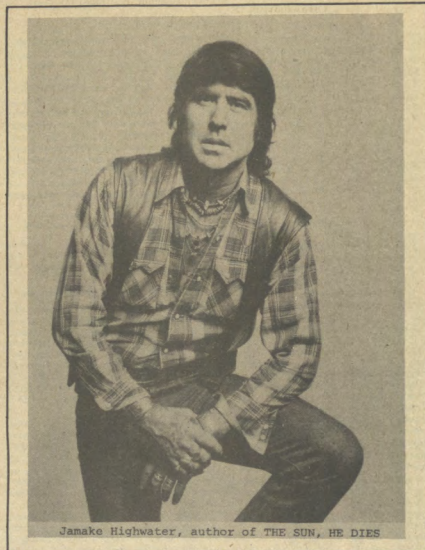
INDEH, therefore, should have wide appeal. Historical academe will welcome the book as a fresh perspective much like they have welcomed the author's earlier oral account in *Days of Victory*, a book now used as a text in several universities. In INDEH, oral historians should have a peace-setting example of what can be done. And the vast audience that enjoys exciting, fascinating, moving stories about a colorful era of the American west will without doubt find a treasure.

The book's publication date is 1 July 1980

ISBN 0-8425-1789-9
The Library of Congress Number is 80-13186
The price is \$19.95, cloth

Bright Young University Press
Provo, Utah 84602

'The Sun-He Dies' the story of Montezuma and Cortes



Jamake Highwater, author of THE SUN, HE DIES

THE SUN, HE DIES by Jamake Highwater (Lippincott & Crowell, May 16, 1980, \$11.95) is the first novel to tell the story of the confrontation between Montezuma and Cortes from the perspective of the conquered people, as an eye-witness account of the destruction of a band of 400 invaders in search of gold and fame.

Jamake Highwater, himself of Blackfoot-Cherokee heritage, relates the powerful story of the Spanish conquest of the Aztec nation through the words of Nanautzin, chief Speaker for the Aztec lord, Montezuma. Nanautzin, who has risen from humble beginnings to become Montezuma's confidant, vividly recreates both the beauty and savagery of the pre-conquest Aztec world. He describes the Aztec deference to the legends and omens that predicted the return of their god, Quetzalcoatl, and thus led them to misinterpret Cortes' arrival; but unaware they were receiving not a god, but a conqueror. Witnessing the Aztec confusion firsthand through Nanautzin's eyes, it becomes possible to understand how an entire Aztec civilization could become powerless against so few men. Nanautzin tells of the political and religious setting that made it possible for Cortes to attract rival Indian nations to the Spanish cause. And finally, he paints a portrait of Montezuma himself—the proud Aztec leader, torn between his religious fervor and his own sense of dignity.

We are all bred on history as told by Western civilization. THE SUN, HE DIES is a fresh and enlightening approach to one of the most dramatic conquests in all times. The book is illustrated with pictures drawn over 400 years ago by the conquered natives.

THE SUN, HE DIES is much more than just a novelized account of a particularly fascinating period in American history. Presented in the cadences of the oral witness, the story takes the reader on a cultural voyage through time, with a guide whose view of history and of reality is fundamentally different from that of the white man's. As John Gardner has said of Jamake High-

water, "One is tempted to give up the modern word, storyteller, and go back to the grand old Indian word, 'legend'."

Jamake Highwater is recognized as an authority on American Indian history and culture by the National Congress for American Indians, the Institute for Development of Indian Law, and LaDonna Harris, President of

Americans for Indian Opportunity. He is the author of numerous books including *Journey to the Sky*, a novel about the rediscovery of the Maya civilization; *Anpaa: An American Indian Odyssey*, which won the 1978 Newbery Honor Award; and *Song from the Earth: American Indian Painting*. He is currently involved in the preparation of an upcoming PBS series on American Indian culture.

Jay Silverheels dies

Farewell to a legend



JAY SILVERHEELS "Tonto" (left) is pictured above with his friend Clayton Moore, "The Lone Ranger." Silverheels became the 1st American

Indian to have his star set in Hollywood's Walk of Fame.

WOODLAND HILLS, CALIF. — Jay Silverheels, the full-blooded Mohawk known to millions of television viewers as the Lone Ranger's faithful Indian companion Tonto, died last winter at the age of 62.

A Canadian-born athlete and actor Silverheels died at the Motion Picture and Television Country House of complications from a bout with pneumonia. He had been hospitalized there since Jan. 25, suffering from the effects of a stroke he suffered 5 1/2 years ago.

Born Harold J. Smith on the Six Nations Indian Reservation in Ontario, Canada, he was given the name Silverheels by a Mohawk tribal elder. He used it as his stage name, legally changing his name to Silverheels nine years ago.

Arriving in Hollywood in 1933 as a professional lacrosse player and semi-professional hockey player, Silverheels by 1938 had turned to films as an extra at the urging of sports-minded actor Joe E. Brown.

"I am deeply saddened," said Clayton Moore, who starred as the masked Lone Ranger in the long-running television series.

"He was a great man. He was a perfect gentleman and a true fighter for the Indian cause. I'm going to miss him very much. Jay had a great sense of humor and, believe me, I know all the world will miss Jay Silverheels as Tonto," Moore said.

A tireless supporter of Indian causes, Silverheels first big screen role was as an Indian prince in "The Captain from Castile." He starred as the Indian chief Geronimo in three movies: "Broken Arrow," "Battle at Apache Pass" and "Walk the Proud Land."

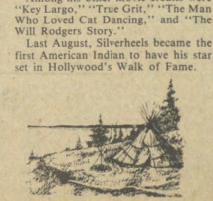
He played Tonto in all 221 televised episodes of the "Lone Ranger" and two Lone Ranger movies, riding through hundreds of death-defying ad-

ventures with his faithful friend — the Lone Ranger — "Kimo sábe".

The ABC-TV series, a spin-off from Fran Striker's 1930's radio program, ran from 1949 to 1957. Return on CBS and NBC through 1961, it is still widely syndicated.

Among his other movie credits were "Key Largo," "Tree Grit," "The Man Who Loved Cat Dancing," and "The Will Rogers Story."

Last August, Silverheels became the first American Indian to have his star set in Hollywood's Walk of Fame.



Apache history put to print

INDEH is more than a historical monograph about Apaches. And its market potential is broader than the historical academe. It is first rich in oral history, emphasizing the autobiographical account of a Chiricahua chief (son of a great Nestlé chief), who in his boyhood rode with Gerónimo, and who, in his early manhood, served as devoted assistant and companion of Gerónimo. The oral history accounts do not stop with Chiricahua chief, Dakkigbe by name, but incorporate the accounts of sixty-six other Apaches, men and women, many of whom also experienced the Indian wars in the time of Gerónimo.

It is second rich in stories, some of which are very powerful and moving. The stories of "Crazy Revenge" and "Massai" are excellent examples. It is third a rich historical account which tells the Apache side of the long and tortured chronicle of events involving primarily the Chiricahua Apaches from their days at war, as prisoners of war for twenty-seven years, and beyond.

The resulting combination is a richly colorful account of the Apaches that develops a much clearer picture of what they really were, and are, as people — an account forged by a master storyteller and devoted historian from the narratives, descriptions, ayes, and opinions of the Apaches themselves.

INDEH is a solid contribution to scholarship in that it brings to the history of the southwest a new perception of events — that of Indians who lived the events rather than whites who wrote about them from afar. Although the author makes no pretense at retelling the entire story of the Chiricahua Apaches, or at competing with extant histories in the field, she does fill some important gaps as well as setting the record straight regarding Apache attitudes as well as actions.

INDEH may well be a major breakthrough in the fledgling art of oral history. The author, masterfully wrought a fabric of many separate oral accounts from many individuals collected over a twenty-five year period. It will may set an important precedent and challenge to oral historians nationwide.

As art in storytelling, INDEH is a masterpiece. More than a collection of these stories, told by Apaches of their own experiences, would make promising movie scripts. The entire three-book account covering seventy years could be converted into a fascinating and exciting television mini-series.

INDEH is unique. In its pages are many accounts by observant as well as important eye witnesses, witnesses now