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Great Lakes Tribes Eye Mining Development



ASSIGNED THE JOB of enforcing regulations on Indian commercial fishing are conservation officers from the Sault Ste. Marie Tribe of Chippewa Indians, the Bureau of Indian Affairs and the Bay Mills Indian Community. They are (back row, left to right) Jim McCoy, Ben Goodness, Albert (Seany) LeBlanc, Randy Tracy, Phil Farish and William (Dinky) Sehoield; (front row, left to right) Dave

RHINELANDER, WIS. -- Many Indian spokesmen from the western United States and Canada told Wisconsin Indians recently that the benefits of mining don't justify long-term social, cultural and economic losses.

Four spokesmen for tribes that are undergoing mining development on their lands told a gathering at Nicolet College here that ill-informed tribal members, a lack of basic information and tribal leadership that is sometimes influenced by corporation money make it a difficult struggle to keep reservations from being exploited.

However, the morning session was followed by an afternoon meeting at which a state geologist downgraded the potential for further mining discoveries in Wisconsin, particularly uranium.

Mostly speculation, he says.

According to Michael Murbrey, of the Wisconsin Geological and Natural History Survey, Wisconsin has the potential for bearing many elements, including silver, gold, lead, uranium and molybdenum.

Murbrey said that despite recent speculation about uranium exploration and other potential mining, in Wisconsin there is more speculation at this point than viable deposits. "Our knowledge of a serious economic amount of uranium has ever been identified in the Wolf River area," he said.

He said various companies exploring in Wisconsin are estimated to spend about \$2 million a year, but this is much lower than in many other states.

Another geologist, William Cannon of the U.S. Department of Interior's Geological Survey, said the major zinc and copper ore discovery made by Exxon USA

near Crandon is unlikely to contain uranium. Such rumors have been rampant in the region for months and Cannon's disavowal was rejected by some people -- in the audience.

About 100 people, about half of them Indians, attended the first day of the two-day conference on Great Lakes tribes and mining development. The conference was called as a result of concern among Wisconsin Indian tribes with a potential for mining development on their reservations.

Eight different mining companies, including Exxon, Kennecott and Noranda, were invited to the conference but refused. They said it was a period of peak exploration activity and couldn't spare the geologists.

"Indians who are fighting the multinational corporations are the warriors and chiefs of today," said Dan Bomberry, a tribal coordinator from Forestville, California.

Bomberry said the struggle is 400 years old, began with European colonization of North America and now threatens reservations with even further exploitation.

"There is evidence that the benefits of mineral development will not outweigh the social, cultural and economic losses for most Indians," Bomberry said. "Fortunately, a lot of Indians are against this development."

Summing up the comments of three other members of a panel discussion on resource development on reservations, Bomberry said multinational corporations are applying the same techniques to subvert tribal governments that they learned in Third World countries such as Chile.

Bomberry said that the movement of mining companies onto Indian reservations in search of metal, oil and gas and coal is creating deep divisions among Indians. He said the next few years might see the final subjugation of many reservations.

Members of the panel detailed histories of sharp divisions and long legal battles among tribes facing development.

According to Norma Wolfchief, a planner for the Northern Cheyenne Research Program at Lame Deer, Montana, her tribe has been trying to fend off coal mining on the reservation for many years. She said that legal struggles started several years ago are expected to continue at great cost to the tribe.

Elsie Peshlakai of the Navajo Legal Services in New Mexico detailed her tribe's long fight with many companies already mining on the reservation or hoping to open mines. Peshlakai said tribal members were unaware that their leaders in 1972 granted a lease for uranium mining to a firm that later sold the rights to another company.

She said uranium mines have polluted water so badly that Indians have none to use and that 30% to 40% of some Indians' livestock is dying from toxic pollution.

Peshlakai said many Navajos don't speak English and are at the mercy of white developers seeking land leases.

She said it is difficult for Indians to compile even elementary information about mining, which puts them at a disadvantage with the corporations that have access to the best and most up-to-date data.

Controversy Continues On Traditional Gill Net Fishing

By Maggie Menard

A chronology of the gill-net fishing controversy reveals the on-again, off-again nature of the white man's interest in Indian affairs in Upper Michigan.

The interest is on again when the Indian has something non-Indians want. Yesterday it was their land; today it is their fishing rights, the Indians say.

Since about 1200 A.D., Indians have used gill nets - large nets that stretch across the bottom of rivers and in lakes to snare fish by their gills.

The nets have changed only in makeup, not design, from those early days, the Indians say.

With the advent of the white man, first the French trappers and missionaries, and later the pioneers, treaties were struck with the red men who rapidly were becoming outnumbered.

Two would affect the Chippewa Indians and served, more than a century later, as the basis for a federal judge to uphold the Indians' right to fish the Great Lakes: 1836 - Chippewa Indians ceded tribal lands in Upper and Lower Michigan, but retained the right to hunt and fish in ceded waters.

1855 - Indians were compensated for the land they gave up under the 1836 treaty. Some claim they also were compensated for hunting and fishing rights, but Federal Judge Noel Fox disagreed in May 1979 ruling.

Fishing went on as usual for the Indians of Upper Michigan for many years after the treaties. But then the St. Lawrence Seaway was constructed, linking the Great Lakes to the Atlantic Ocean.

The seaway meant the construction of the locks at Sault Ste. Marie, long the gathering place for thousands of Indians who camped on the shores in large summer fishing parties.

But the seaway had an even more important impact to the Indians and to other fishermen in the Great Lakes.

In the 1940's, the sea lamprey, an eel-like creature, snaked its way into Lake Superior and Lake Michigan. One of the favorite foods of the sucker-mouthed creature was lake trout.

Within a few years, the lake trout were nearly wiped out. In 1956, the states and federal governments of the U.S. and Canada formed the Great Lakes Fishery Commission to eradicate the lamprey and improve and perpetuate the fishery resources of the Great Lakes.

In 1958, stocking of lake trout in Lake Superior began with the planting of 1 million fish. In 1965, stocking began to rebuild Lake Michigan lake trout populations.

It was only in recent years that the trout began to reproduce once more in Lake Superior. That still is being attempted in Lake Michigan, where success has been slow.

With the return of the Lake Trout, Michigan realized that an important industry - sport fishing - could be developed to help its economy.

Sport fishing would employ more people and have a greater multiplier effect on the economies of local communities that dot the Michigan shoreline than would commercial fishing, the state claimed.

The State Department of Natural Resources began to cut back the number of fishing licenses available to commercial fishermen and, in 1974, put a ban on commercial gill-net fishing.

The state compensated those fishermen who agreed to switch to trap nets, which the state said were more selective in their catch because protected fish could be returned to the water.

However, the state also wanted to regulate the Indian fishermen.

Barry Burt, planner for the Bay Mills tribal community, explained: "The one drawback for the State of Michigan in this process of elimination of the (Commercial Fishing) industry has been the unique circumstances surrounding the Native American commercial fishery."

CONTD ON PAGE 2

25 U.S. Tribes Call For Federal Energy Partnership

WASHINGTON, D.C. -- With the announcement that energy production on American Indian lands is nearing the equivalent of a million barrels of oil a day, a coalition of 25 energy-owning Indian tribes completed their two-day annual meeting here with a call for formation of "a working tribal-federal energy partnership."

The group is the five-year old Council of Energy Resource Tribes (CERT), whose members are estimated to own one-third of all the low-sulfur, surface-minable coal west of the Mississippi (15 percent of the coal nationwide); nearly 40 percent of all the potential, privately held uranium; four percent of the oil and natural gas, and substantial quantities of oil-shale and geothermal power. The tribes, from ten states around the Rocky Mountain West, created CERT to help them manage those resources according to their own values and cultural, economic and environmental priorities.

By the end of 1979 these tribes were producing the energy equivalent of over 937,000 barrels of oil a day, a full 52 percent increase over 1978, announced

CERT Chairman Peter MacDonald, who also heads the Navajo Nation, the country's largest tribe. That amounts to 12.5 percent of the amount of oil the country now imports from all foreign sources combined, he explained, adding that "what's been good for CERT and its member-tribes, over the last five years, has also been good for the country."

MacDonald and CERT Vice Chairman Wilfred Scott, who is chairman of the Nez Perce Tribe of Idaho, said the purpose of the meeting was to explore "how to go about building a truly meaningful energy partnership between the tribes and the federal government."

Secretary of Energy Secretary Duncan Debus, the meeting's keynote speaker, and David Lester, head of the Administration for Native Americans, as men "committed to the cause of Indian economic self-sufficiency." But MacDonald and Scott also pointed to recent "mixed signals" from the Bureau of Indian Affairs, and accusing the agency of reversing itself on previous commitments to CERT, called upon President Carter "to exercise the full authority of his office and bring these unnecessary

and counterproductive problems to an end." MacDonald, in an opening speech entitled "The Bottom Line," told listeners that he "was not happy about this Presidential campaign," or about the treatment of Indian affairs in the Democratic and Republican Party platforms.

"It looks as if both parties are in a dead heat, going neck-and-neck, to wipe out CERT, to wipe out tribal sovereignty, to move us toward termination, to increase unemployment on the reservation and to destroy or undermine the progress toward self-sufficiency," MacDonald warned.

All three of the major Presidential candidates made bids for a CERT endorsement. Duncan spoke on President Carter's behalf, Governor Ronald Reagan sent Sen. Pete V. Domenici of New Mexico to make his case, and Rep. John Anderson of Illinois personally urged tribal support for his independent candidacy.

Duncan listed Administration accomplishments on behalf of Indian tribes and promised future support for tribal

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First In Nation Apache Tribe Buys Natural Gas, Oil Wells

DULCE, NM -- With the signing of a purchase agreement, the Jicarilla Apache Tribe today became the first Indian tribe in the nation to acquire 100 percent ownership of producing oil and natural gas wells on its land.

Under the agreement signed by Tribal President Leonard Atole, the Tribe on July 1 takes over six 6,500 foot-deep wells, complete with casing, pumping equipment and production contracts, from the Palmer Oil and Gas Company, a Billings, Montana firm with which it has had a joint-venture relationship since 1976. Last year Palmer sold most of its assets - but not its Jicarilla interests - to the Houston-based Teneco, Inc. When Palmer then decided to divest itself of all its producing properties, the Tribe bought out the company's share in its wells.

The tribally-owned oil and gas production will be administered by the Tribe's Oil and Gas Administration, headed by Thurman Velarde, under the supervision of the Tribal Council's Natural Resources Committee and its Chairman, Richard TeCubé. The Tribe will be doing all the production monitoring, reporting and filing previously handled by Palmer Oil.

The Jicarilla Apache is one of 25 Indian tribes with potentially vast energy-resource holdings which belong to the Council of Energy Resource Tribes (CERT), a coalition whose members are estimated to own 15 percent of the nation's coal (one-third of all the low-sulfur coal west of the Mississippi); nearly 40 percent of its potential, privately owned uranium; four percent of its oil and natural gas, and substantial oil-shale and geothermal resources as well.

CERT Executive Director Ed Gabriel called the Jicarilla Apache agreement "historic." The sale, he added, "is a giant leap beyond the old negotiated royalty agreements of the past."

"Every American Indian tribe now know that it is within its power to fully own, supervise and manage energy-resource development on its lands," Gabriel explained.

Gabriel also praised Tribal President Atole, Richard TeCubé, Thurman Velarde and the whole Jicarilla Tribal Council as "leaders with enough vision to see that deals of this sort are possible, enough courage to cut them, and enough ability to make them work to the full benefit of the Jicarilla people."



JICARILLA TRIBAL PRESIDENT Leonard Atole (far left) signs purchase agreement with Palmer Oil President Don Roberts, as Tribal attorney Robert Nord-

Blue Spruce Assistant Surgeon

WASHINGTON, D.C. - A "first" has occurred in the history of the United States Public Health Service (PHS), the health agency within the Department of Health, Education, and Welfare. According to an article in the Association of American Indian Physicians, Dr. George Blue Spruce, Jr., identified as the only full-blooded American Indian who is a dentist, has been promoted to the Rank of Assistant Surgeon General (equivalent rank of Navy Admiral).

The appointment, after being approved by the Congress, the HEW Secretary, and the Surgeon General, was officially conferred and made effective April 2, 1980. The announcement was made by Dr. George J. Lyttel, Administrator of the Health Services Administration.

Dr. Blue Spruce is presently the Director of the Indian Health Service Phoenix Area Office.

Dr. Blue Spruce born and raised in New Mexico is from the Indian Reservations of San Juan Pueblo and Laguna Pueblo in New Mexico. He is a 1949 graduate of St. Michael's High School in Santa Fe, New Mexico; a 1956 graduate of the Creighton University School of Dentistry, Omaha, Nebraska; and a 1967 graduate of the University of California School of Public Health, Berkeley, California.

Dr. Blue Spruce joined the Commissioned Corps of the Public Health Service in 1958, following service with the U.S. Navy and private practice in Santa Fe, New Mexico. His twenty-two year career with the PHS includes assignments as dental officer at Indian health facilities in

CONTD ON PAGE 2

Fishermen, DNR Disagree On Effects Of Netting

MARQUETTE, MICH. -- Put and take. In the gill net fishing controversy, those words are used by Indians and commercial fishermen to describe the type of fishery run by the Michigan Department of Natural Resources.

In that context, they mean that the DNR "plants" trout fingerlings only with the intention that they will be taken out one day as grown fish. They also mean that the idea of trout reproducing themselves is a folly.

However, "put and take" are three words that Richard Schorffaar and other DNR officials do not like.

"I never want to say put and take," said Schorffaar, "Great Lakes fisheries supervisor for the DNR. 'I'm an advocate of reproducing stocks.'"

Before the invasion of the Great Lakes by the sea lamprey, trout reproduced naturally. But overfishing and pollution have made it difficult for a fish to reach the spawning age of six or seven years, Schorffaar said.

"Originally we thought we'd be back to self-sustaining trout in 10 years," he said. "It's taken over 20 years in Lake Superior, and it's been 15 years since we first stocked Lake Michigan."

Schorffaar blamed commercial gill netters for "decimating early plants" of lake trout.

Since commercial taking of lake trout has been banned in Michigan waters of Lake Michigan, the fingerlings have been planted at the Indian gill netter.

"Indians depleted the lake trout in four years in Whitefish Bay," Schorffaar said.

The same thing happened in Grand Traverse Bay, where sports fishermen and gill netters competed for the remaining fish, the DNR said.

Nevertheless, naturally reproduced trout are being found in Lake Superior and in some isolated spots in Lake Michigan, said Assa Wright, Great Lakes fisheries program manager for the DNR.

"So many people say that it won't work, that we plant in the wrong places and that the pollution will get them," Wright said.

DNR officials were elated when they found young fish - without the clip marks made on planted fish - in emergent fly-traps set in Grand Traverse Bay three years ago and off Grand Haven last spring.

This year, about 800,000 lake trout were planted in Lake Superior and 1.1 million in Lake Michigan.

But Schorffaar warned that if gill netters are allowed to continue to take the adult fish, the efforts will be fruitless.

"If we keep knocking off the top of the fish population, that's all we can expect," he said.

Charles Haapala of Nauenburg works at a DNR conservation office out of the Newberry Office.

Haapala and other DNR officers closely monitored Indian and commercial takes of fish last year to help the DNR strengthen its case for protecting lake trout.

Wayne Kangas, district director at Newberry, said, "We spent \$5,000 in four months for mileage, airplane use and

so forth. It would be over \$50,000" if wages were counted.

Haapala and other officers inspected boxes of fish at the docks and warehouses.

DNR estimates show that 363,078 pounds of lake trout were harvested in 1979 by Indian fishermen working Lake Superior (144,517 pounds) and Lake Michigan (218,561 pounds). Commercial fishermen, who are not allowed to catch lake trout in Lake Michigan, caught about 39,300 pounds of lake trout in Lake Superior.

The figures for Indians and commercial fishermen are taken from reports filed with the DNR and figures from fish wholesalers. Howard Tanner, head of the DNR, testified at a Traverse City, Mich., hearing this summer that the Indians' reports and those based on the wholesalers' figures compare closely.

The sportsmen's catches are determined by assisting information collected from a postcard survey of "about 15 of the license holders in the state. Jansen said. The validity is questioned because fishermen are asked in November to recall what their catch was during June or July.

In a move to further limit the drain on lake trout from key areas, the DNR put further restrictions this summer on the creel limits of lake trout by sport fishermen.

Those restrictions included banning the taking of any lake trout from Whitefish Bay, northern Lake Michigan and Northern Lake Huron and limiting the take to one fish from Grand Traverse Bay and three from Lake Superior west of Whitefish Bay, according to Assa Wright, Great Lakes program manager of the DNR fisheries division.

Commercial and Indian fishermen alike to a conspiracy by the State of Michigan to eliminate all but sport fishing.

The DNR estimates that the sport catch of lake trout in Lake Michigan in 1979 was 91,555 fish. If each fish weighed between four and five pounds, would amount to 411,797 pounds - more than the catch by both Indian and commercial fishermen.

However, Gale Jansen, biometrical director of the DNR fisheries division, cautioned about the validity of the sportsmen's catch.

"What they want to do is make the entire Great Lakes a playground," said Wade Teeple, chairman of the Bay Mills tribe. "They say they get a \$17 return for each dollar spent toward sports fishing, while it is a \$1 return for \$1 spent for commercial fishing."

Having all Indians fishermen switch to trap nets, which the DNR says are more selective, is unrealistic, Teeple said. He estimated the cost of a trap-net outfit, which requires a specially equipped boat at \$100,000 or more, a price that would leave the subsistence fisherman out of the picture, Teeple said.

If the state were successful in banning all gill-net fishing, it would, in effect, ban the Indian way of life that has been badly eroded by the white man's interference, Indian leaders said.

"The real issue between the Indians and the state is not one of depletion of lake trout stocks. Rather, it is one of allocation of those stocks," Lorrin Bartt, vice chairman of the Bay Mills tribe, said at the Traverse City hearing.

"The state would like all of the lake trout to be taken by non-Indians, and the Indians would like some of these fish, too," he said. "The state has made it abundantly clear that it prefers the recreational fishermen despite any constitutional obligations to the Indians to the contrary," the vice chairman said.

"The contentions of the Indians is that sports fishing is as damaging to lake trout as gill netting. It's just that whoever is more credible is going to win."

Sport fishermen and the Michigan Department of Natural Resources maintain that gill nets are not selective. They say the nets snare lake trout, a valuable sport fish, along with whitefish.

The Indians, not the sport fishermen, are depleting the Great Lakes of lake trout, they say.

But who catches the most lake trout in Michigan's Great Lakes?

Michigan's Great Lakes?

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INDIAN D.N.R. OFFICERS check sports fishermen in Whitefish Bay.

Fishing Comes Naturally To Joe Lumsden, Sault Tribal Chairman

By Maggie Menard

BAY MILLS, MICH. -- The 16-foot open lake boat pushed through the lightly rolling waves of Whitefish Bay.

The motor was too small for the boat, and the going was slow and methodical. Joseph Lumsden, a Sault Ste. Marie, Mich., Chippewa Indian, was ready to fish.

But Lumsden, 44, had no hook and pole. The fish he was after were already caught - by a gill net - and were waiting at the bottom of the bay.

Lumsden is chairman of his tribe, and like many of his constituents, a subsistence fisherman. He fishes not for profit, but for food for himself and family.

It would not be entirely true to say that Lumsden does not fish for pleasure. But it is the type of pleasure that comes with doing something that is traditional.

Sometimes Lumsden's son, Joel, 10, accompanies his father on the fishing excursions. "It's a good experience for him. I'm glad he can see how it is done," said Lumsden, who learned to fish from his father.

Gill-net fishing was practiced for centuries by Chippewa Indians who gathered each summer to cast their nets into the rapids of the Soo, about 30 miles east of here. Later, the white man came and a series of locks replaced what the Indians considered the "best fishing spot" on Lake Superior.

"You can imagine how I feel when I drive out here," Lumsden said earlier during the drive from the Soo through the pine forests to his family's cabin on the bay.

"The rest of the State of Michigan is way far away from us in another world," Lumsden said whimsically. "Then," he added, realistically, "Maybe they feel the same about us. That we're not significant up here."

But the Michigan Department of Natural Resources and the state's sport fishermen groups believe the Indian fishing activities are significant enough to take to court. They say Indians have used gill nets to deplete lake trout stocks in Lake Superior's Whitefish Bay and Lake Michigan's Grand Traverse Bay, as well as endangering other species.

Gill Net Controversy

FROM PAGE 1

"The Native American has moved in stature from that of insignificant pawn to the forefront of the total picture as regards the future Great Lakes commercial fishery."

An important Michigan Supreme Court ruling in 1971 upheld the Indians' right to fish in state waters. However, that case, Michigan v. Jondreau, only applied to the Keweenaw Bay Indian community of the L'Anse-au-Loup tribe in the western part of Upper Michigan.

Consequently, Indians in the eastern part of Upper Michigan - the Sault Ste. Marie and Bay Mills Chippewas - found themselves back in court.

To test the law, Albert "Big Abe" LeBlanc, a Bay Mills Chippewa, found himself arrested in 1971 for "illegally taking lake trout and use of gill nets." he

The DNR wants to regulate activities by all fishermen - Indian and non-Indian - and that has upset Lumsden and other Indians.

"We're a nation, a separate sovereignty. We negotiate our treaties with the U.S. government, just as any other foreign nation," Lumsden said.

As the boat approached a buoy that marked Lumsden's nets, a few sea gulls began a chorus of excited calls. "Brr-RAH! Brr-RAH!" the gulls heralded our arrival. Soon the few gulls turned into a dozen, then 20. By the time our work was finished, the gulls, some swimming, some flying, numbered more than 30.

"Get out of here before I shoot you, you damn buggers!" Lumsden shouted playfully at the birds. "You'll have the DNR of Wisconsin over here with all your noise."

Lumsden began to pull in the net. It is a fast-moving, painstaking process that involves quick hands and quicker fingers to avoid being tangled in the net. That is how many fishermen have gone to their deaths, caught in the same nets that gave them their livelihood.

Indians are caught again, this time in a net of politics and court actions. When the Indians cast their gill nets, it is with the uncertainty of whether a new court ruling will snare their activity or a vandal will sneak up during the night to cut loose the nets.

The gulls' calling quickened. "There's one," Lumsden said as a flash of wet silver could be seen coming up from the depths of the bay.

It was a lake trout, weighing about 4 pounds, tangled badly in the net.

"See? That's why we don't even want to catch lake trout. They get too tangled up," Lumsden said as he struggled to free the fish.

Indian fishermen and commercial fishermen say they prefer to fish in areas where they know there will be more whitefish than trout. The Indian tribal regulations prohibit members from "target" fishing for trout. For those reasons, they say the gill net can be most selective in snaring fish.

"Yesterday, I would have thrown (the trout) back in. But not today," Lumsden said. A day earlier the U.S. Court

Appeals in Cincinnati had agreed to grant the state an injunction, which meant that the Indians could not use gill nets to fish while the court was deciding whether the state had the right to regulate Indian fishing.

The higher court, however, remanded the case back to U.S. District Court Judge Noel Fox, who in May 1979 affirmed the Indians' right to fish in waters of land ceded to the U.S. in treaties of 1836 and 1855.

Fox is to decide whether the federal rules adopted by the tribes in April preempt the state from regulating the tribes' fishing activities.

Since the fishing trip with Lumsden, the U.S. Supreme Court has lifted the Appeals court ban on gill nets and authorized the DNR to enforce tribal regulations.

The Indians mainly fish for whitefish, a meaty "bread butter" type of fish that has a little waste, Lumsden said.

Only a few of the dozen or so fish caught on Lumsden's 600 feet of net were trout; the rest were whitefish. And only one of the fish was dead, contradicting a claim by some that all fish caught in gill nets are dead or irreparably harmed.

The catch in Lumsden's nets was about 30 pounds. "It would be pretty difficult to make a living like this, wouldn't you say?" Lumsden said.

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EDITOR'S NOTE: This series of articles on Indian gill net fishing by Maggie Menard first appeared in The Milwaukee Sentinel, and has been reprinted here with her permission and that of the newspaper.

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Attorney Green Sees Solution To Fishing Regulation Problem

By Maggie Menard

ESCANABA, MICH. -- As the State of Michigan continued to campaign for a ban on gill net fishing by Indians, 27 commercial fishermen continued to harvest fish with gill nets.

This was neither unopposed nor encouraged by the state, and recent court action indicated the days of non-Indian commercial gill netting might be numbered.

"This year there seems to be an intensive push by the Michigan Department of Natural Resources to use any and every means to attack the licenses of commercial fishermen," said attorney Nino Green of Escanaba, who has been sparing with the DNR about 10 years.

Green represents most of the commercial fishermen who fish northern Lake Michigan and southern Lake Superior. He is a labor lawyer who learned his profession defending unions in Detroit.

In 1969, he opened a practice in Escanaba after spending 2½ years as executive director of the Upper Peninsula Legal Services program.

In 1970, the Michigan DNR issued rules aimed at reducing the number of commercial fishermen, Green said.

'BRUSH FIRES'

The rules said that unless a person has fished 50 days in any two of the three previous years, he would not receive a license, Green said.

"Many lost their licenses, and some of the full-timers only filled out reports once a week," Green said. "That's when I got involved. I went to court to get some of those licenses back."

In 1974, the DNR issued its own set of net fishing, offering to subsidize commercial gill net fishermen who switched to other nets the DNR considered more selective.

"It's been in litigation ever since."

Green said. "And every day there are brush fires."

"The brush fires," he said, included random inspection of boats without warrants or probable cause. "If they find undersized fish," he said, "they seize the whole boatful. The same thing is happening with the Indian treaty rights."

DISPUTED BAN

Green won a temporary victory for the 27 commercial gill net fishermen. Green filed a suit that said the gill netters had a right to fish because the DNR had no right to ban the practice.

"Our position is that there is no ban on gill nets because it came out of an amendment to a rule of application," Green said. The ban has to be a rule change by the Legislature or promulgated through the proper channels, he said.

The local courts agreed with Green but the Court of Appeals did not.

The Michigan Supreme Court in early September declined to review Green's appeal. Green has filed for another review, but prospects do not look good, he said.

SAY CONSUMER WILL LOSE

Meanwhile, the 27 commercial fishermen, including eight who are part Indian, may use their gill nets.

Green said it is the consumer who will be the loser in the controversy. Most of his clients are not going to get out of the fishing business rather than switch to costlier trap nets, he said.

"And that means less fish for sale to consumers, who will have to pay more for what is left," Green said.

Last spring, the DNR notified the eight clients who are part Indian that because their fish are not going to be sold, their rights, their commercial fishing licenses would be revoked. The matter is in litigation.

Green since has filed a complaint with the Michigan Department of Civil Rights alleging the DNR is engaged in "retaliatory discrimination on the basis of race or national origin."

SOME RULES NEEDED

The fishermen agree there have to be some regulations, Green said, such as no fishing certain sizes and limits on the length of season so there is no harvest during the spawning periods.

"But," he said, "the DNR is retaliating in a manner that is counterproductive."

Fishermen traditionally follow the fish stocks, Green said.

"After a year or two of commercial fishing pressure, the fish stocks deplete," he said. "The natural response is to go to another area where there is not as intense fishing and allow the fish to replenish naturally in the first area."

"But the DNR has blocked the lake into zones," Green said, "and once it closes a zone, it never reopens it."

"They have taken the remaining fishermen and concentrated them into smaller areas," he said.

SEES SOLUTION

The gill net controversy could be debated without resolution, Green said, except there is a solution. Green proposes the Great Lakes be stocked with enough lake trout to satisfy the needs of commercial and sport fishermen.

Indian gill nets are depleting the trout populations in areas of Lake Superior and Michigan, according to sport fishing groups and the DNR.

"Out see. Is a renewable resource," Green said. "Most of the trout is placed in the Great Lakes. There is no basis for any controversy when you recognize that the Great Lakes have one of the most valuable renewable resources of protein."



Blue Spruce

FROM PAGE 1

Taos, New Mexico and Fort Belknap, Montana. Chief Dental Officer, U.S. Merchant Marine Academy, Kings Point, New York; Consultant in Dental Health, Pan American Health Organization; Director of the PHS Office of Health Manpower Opportunity; and Director, HEW Office of Native American Programs.

As Director of the Office of Native American Programs within HEW, he worked to promote the economic and social self-sufficiency for American Indians and Alaska Natives.

He has played a vigorous role in trying to interest American Indians to enter the

health professions, has authored several articles on the subject, and has been honored as "Indian of the Year" in 1972 and 1974. His biography is listed in "Who's Who in the Federal Government and American Indians of Today."

His memberships in professional and Indian organizations are many and his hobbies include tennis and running. He is the North American Indian Tennis Association's 1977 Open Singles Champion and is currently the Vice-President of the Organization.

He is married, lives in Scottsdale, Arizona, and has three grown children.

Northerners Focus On 11th Congressional Race

Bob Davis, Republican Incumbent

By Jeff Dickinson

MARQUETTE, MICH. -- On November 4th, Congressman Bob Davis will be seeking his second term in Congress. Davis states that his main goal for his next term, is to "find job opportunities for the residents of the 11th district and improve the economic conditions of the area."

"I think that I have done an excellent job in representing the district and I have been involved in the principle economic issues that are important to this area," said Davis.

In an effort to get the people of Upper Michigan working again, Davis has introduced bills to stimulate the recovery of auto, mining and other industries throughout the state. Davis claims, "The economic recession will be over in Michigan and the rest of the country by mid Spring."

A substantial tax cut, is another of Davis's major issues. He has introduced proposals and legislation for a number of tax cuts; one being the Kemp-Roth tax bill, which has come under much criticism by opponents of the bill. Davis points out that there is need for a tax cut. He supports a tax cut to business and industries to give them incentives to move and or expand in the area to provide jobs. He points out through that, the tax cut, he is principally concerned with the lower and moderate income brackets.

On other issues, Davis is for:

one part of the 1830 treaty; that being the fishing rights of the Indians." The bill would give the regulation of waters to the state in each of the federal government. But Davis states, "I am in favor of negotiation with the tribes, and am also in favor of paying the Indian fishermen to make a conversion from gill nets to trap nets. Davis also would favor a program where the Indians and the state would develop an industry where fish would be harvested as well as planted. Despite his stand on the fishing issue, Davis maintains that he has supported the Indians in virtually every other issue that has come before him.

Another issue concerning Native Americans is environmental pollution. Davis feels that, "The areas and specifically the Great Lakes are not as polluted as they were 10 years ago." He says that through new regulation of the industries, and legislation designed to clean up the lakes, have substantially reduced the mercury problem in the great lakes. Davis is also against, and has sponsored a bill, that passed, will prevent Michigan from being used as a nuclear dump site.

Davis is a native of Marquette, Mich. He attended schools at St. Ignace. From there he went on to Northern Michigan University, and graduated from Wayne State University, with a degree in mortuary science. Afterwards he spent 12 years in the funeral business. Davis was elected to the legislature in 1966, where he served two terms. In 1970 he was elected state senator, where he also served two terms. During that time he became the Senate Minority Leader. He was elected to Congress in 1978, succeeding Republican Philip Ruppe. Davis is married and lives with his family in Gaylord, Mich.

Dan Dorrity, Democrat Challenger

By John Hatch

MARQUETTE, MI -- The prospect of four more years of Rep. Robert Davis "worries" Dan Dorrity. During Davis's past term, contends Dorrity, the 11th district Democratic nominee for Congress, 11th district unemployment has almost doubled, few if any new industries have moved into the area, and some industries have either moved out or shut down.

Dorrity contends that the major issue in the coming election is "leadership capabilities." He is attacking Davis on this point and running on his record of leadership in Chippewa County. Dorrity was elected to the Chippewa County Board of Commissioners in 1976 and appointed chairman during his first term.

"As chairman, I helped to create the Chippewa County Economic Development Commission which, over the past two years, has brought 20 new industries into the economically-depressed county," said Dorrity. He also is one of the Founders of the Kincheloe Air Force Base Conversion Authority, an organization he now chairs.

Dorrity favors the Public Works program that Senator Kennedy unsuccessfully tried to get into the Democratic Platform. The program was reminiscent of what President Roosevelt did during

the Depression to relieve unemployment. It would have provided federal monies to the states for the repair of public roads, bridges and sewer systems. Dorrity feels the program would have helped to relieve unemployment across the country and said he would support or enact legislation of this type if elected. Unlike Davis, Dorrity says he would become personally involved in the negotiations between the Indian Treaty fishermen and the State. "Davis is playing politics with the issue," he said. "The two bills he has submitted to Congress (HR-2738 & HR-240) are nothing more than abrogation bills and have little or no chance of becoming law. Davis' actions on the controversy have not helped the white man or the Indian," said Dorrity.

Dorrity also favors major tax cuts for middle- and low-income people. He claims that passage of the Kemp-Roth tax bill, which Davis supports, would be disastrous for the blue-collar worker. "Under that bill, if you earned between \$5,000 and \$6,000 a year you would receive a tax break of \$66.00. But if you earned \$200,000 a year, you would receive a tax break of \$14,000." "That bill would provide Cadillac to the rich and hiccups to the working people," said Dorrity.

Dorrity said he would attempt to fight government bureaucracy and waste by the number of staff people in government and by evaluating the usefulness of existing government programs. He sees CETA as "an example of government waste. In some cases they attempt to find jobs to use up remaining funds, rather than return unused money to the government," he said.

"An adequate national defense system must be maintained," said Dorrity. "For diplomatic reasons, as well as for defense, those countries who let their



defense down will find themselves swallowed up by other powers."

On other issues, Dorrity favors the development of the blue-green laser system for submarine communication rather than ELF, does not see the idea of the 51st state encompassing Northern Michigan as "really a possibility in the near future," is opposed to abortion and is in favor of the ERA. He also says that the establishment of Indian Housing in Sault Ste. Marie is a good program, but

would support the city in their efforts to continue litigation.

Dorrity, 47, was born in Ireland and emigrated to the United States in 1956. In 1963, he entered Lake Superior State College and went on to earn a master's degree from Wayne State University and a doctorate in history at the University of Michigan. He returned to LSSC as an instructor and was appointed chairman of the departments of history and political science.



Editors Note--

Bob Davis, the incumbent and Dan Dorrity, the challenger, are the two candidates running for the 11th congressional district. The stories focus on key issues affecting the Indians and larger issues in the district.

DAN DORRITY

Navajos Eye Energy Development

NAVAJO RESERVATION, ARIZONA -- Two optimistic financial returns to the tribe, the Navajo Nation's tribal council has created a "Navajo Energy Development Authority," designed to function as a tribally owned, profit-making energy development company. Details of how "NEDA" will operate are still being worked out, but the tribe's new economic development director vows NEDA will make money for the tribe.

"I'd hate to have to live on the profits from all the tribal enterprises in the country," said NEDA's director, Ernest Stevens, who studied tribal enterprises for 12 years. Normally, Stevens explains, these businesses see themselves as a velleur arm of the tribal council, handing out their products to tribal members at cost or below. Then they go broke and lead to the tribal council to bail them out, he said.

NEDA is going to be different, if Stevens has his way. NEDA's job will be to make profits, which would then be turned over to the tribal council for the tribe to use in providing services to its members.

NEDA will compete with other companies for mineral contracts. If the tribal agency cannot convince tribal officials that it can run a particular project best, protect the environment and make the most of the land, then the contract will be given to someone else. Navajo officials in the tribal departments of water, environmental protection, minerals, law and labor will be instructed to treat NEDA at "arm's length," according to Stevens.

The tribal council will determine the makeup of the NEDA board. While at least one tribal council member will probably be included, the board's membership will be determined more by business experience, Stevens predicts. He says he thinks the tribal council has become familiar with such matters through its prior experiences with a tribal forestry enterprise and a tribal utility.

By August 1, the tribal staff must prepare a detailed plan of operation for NEDA and a proposed budget, including a summary of future financial needs, sources of funding and a business plan.

In the interim, the tribe has imposed a temporary halt on new energy development, excepting negotiations already under way. The tribe's council is being flooded with phone calls from energy company representatives concerned about the effects, sources say.

One tribal economist, Al Henderson, says that the tribe should be negotiating now holding leases to renegotiate.

"The time for appeasement is over," he said.

The tribe is unhappy, not only with low royalty rates, but also with the reluctance on the part of some firms to deal with adverse social and environmental impacts the tribe suffers from their operations, he said.

Heading the list of potential projects for NEDA are two possibilities: coal mining and an oil refinery. A feasibility report has already been prepared on the oil refinery, and Stevens says it looks economically viable.

The Navajo Tribe is contacting multinational corporations in its search for operating capital. Stevens is confident that foreign firms will be interested if U.S. companies are not. He and Tribal Chairman Peter MacDonald have already been in touch with several nations, through CERT and independently.

"No one is going to cut the American people off from energy. It's just that the Navajo people are going to make the money instead of Exxon," Stevens said. This story was written by Marjane Ambler, an Alicia Patterson fellow, funded for a year to study Indian energy development and the question of self-sufficiency.

Curse A Coincidence?

By Lloyd Shearer

Every U.S. President elected in a year divisible by 20 has died in office: William Henry Harrison, who was elected in 1840; Abraham Lincoln, 1860; James Garfield, 1880; William McKinley, 1900; Warren Harding, in 1920; Franklin D. Roosevelt, 1940; and John Kennedy, 1960.

Is this merely a coincidence or, as many Americans and graduates believe, the fulfillment of a curse laid upon William Henry Harrison and all subsequent U.S. Presidents elected in a year ending with a zero?

Harrison, the first incumbent to die within a month after taking office, is the U.S. President many educated Americans believe has learned to hate. And probably with good reason.

In 1901 President John Adams appointed Harrison Governor of Indian Territory, publicly charged him with protecting the rights of the Indians, but privately with

taking their lands to expediate white settlement. The Indians resisted and eventually joined forces with the British. In the War of 1812, Harrison, promoted to Major General, recaptured Detroit from the British, and in October 1813, defeated them and their Indian allies, led by the Shawnee chief, Tecumseh, and his brother, the Prophet, in the Battle of the Thames, in Canada.

Tecumseh was killed in this battle. Legend has it that the Prophet, who was the Shawnee shaman, or medicine man, thereupon invoked a curse upon Harrison and his government. The curse was that all future U.S. Presidents, starting with Harrison, who were elected in a year whose last digit was a zero, would die in office. The curse, occasionally known as "The Indians' Revenge," has developed into a myth.

And if the myth has proved true. It may give candidates Carter and Reagan food for thought.

from the Detroit Free Press

Indian-Federal Energy Development

Continued from page one

authority over energy development in Indian country.

"This Administration's Indian energy policy is based on the concepts embodied in the trust responsibility that is central to the tribal-federal relationship," Duncan said. "We believe in Indian self-determination. We respect tribal decision making authority. We are committed to building the capacity of tribes to function independently as equity owners. We are committed to the principle that the value for Indian energy. And our goals stress economic self-sufficiency for Native Americans," he told the CERT representatives.

Sen. John Melcher (D-Mont.), Chairman of the Senate Select Committee on Indian Affairs, also appealed for tribal support of President Carter and the Administration's energy policies.

"No longer can the federal government dictate the terms of energy development on Indian lands; no longer can the government decide what is good for the Indian people," Melcher said.

Domenici, speaking on Reagan's behalf, told a luncheon audience that "CERT's answer is the Government's Reagan's -- freedom and dignity based on self-reliance."

"Under the present Administration, CERT, and other Indian tribes, are being wooed with trinkets. Million dollar grants here and there are being touted as proof of the Carter Administration's desire to help. These grants are much like the beads, blankets and other trinkets that settlers used to purchase Manhattan.

CERT's members possess \$1 trillion in energy reserves. These are chips for playing in the big leagues. But those reserves will be useless unless there are markets for uranium, coal, oil and gas," Domenici said.

Independent Presidential aspirant John Anderson personally told the tribes he would seek a "new tribal-federal relationship for long-term economic development" on reservations. An Anderson Administration, he said, would "scrupulously meet its obligations" to tribes under treaties, statutes and the federal trust relationship, and would greatly increase the "tribal voice" in federal programs.

Chairman Scott, speaking at a concluding press conference, told reporters that any endorsement would have to wait:

"As to the issue of our support for a particular Presidential candidate, I must say that our minds are not yet made up. I am going to take a little more time -- until the start of next month -- to see whether there is, in fact, movement by the current Administration to turn around these problems I have spoken of, some tangible change in attitude by those directing the Indian affairs policies and programs. We are going to take until the end of October to see if Governor Reagan will personally tell us what he has in mind by the highly ambiguous wording of the media section of the Republican Party Platform. Between now and the start of October, we expect to

work closely with Congressman Anderson, to determine whether his specific policies affecting the tribes are in line with the generally forthright and intelligent approach he has taken here this afternoon.

Scott cited voting statistics showing that the Indian voting-age population in four western states -- Alaska, New Mexico, Oklahoma and South Dakota -- exceeds the vote-margins by which President Carter lost those states to Gerald Ford in 1976. "The message behind these numbers is simple: in any one of these states the 'Indian vote' could make a difference, and a key difference, in the electoral outcome for these candidates. And it will be the candidate who can count on Indian votes in his column come election day."

Other speakers at CERT's 1980 Annual Meeting included Gov. Richard Riley of North Carolina and David Lester, Commissioner of the Administration for Native Americans, spoke to the tribal representatives.

Riley, who is chairman of the President's State Planning Council on Nuclear Waste Management, said that "Indian tribes must play an important role every step of the way" in decision making concerning the siting of nuclear-waste facilities.

Lester described his agency's socio-economic development strategies for tribes. "The two main things that we want to stop are exploitation and dependence," Lester said.

HUD To Upgrade Programs

Plans to improve the delivery and administration of Indian programs through the restructuring of field offices were announced recently by the Department of Housing and Urban Development.

Secretary Moon Landrieu said that changes in HUD's field organization are in response to the expressed concerns of Indian clients and should provide a more centralized, coherent and productive emphasis on Indian programs. "The concerns, he added, led HUD to examine the way in which Indian programs are being delivered. It was found, among other things, that staff personnel assigned to Indian programs were not only spread too thin, but in some cases, were being diverted to non-Indian activities. This restructuring will correct that situation.

Under the restructuring process, Landrieu explained, responsibility for administering and delivering all Departmental Indian programs will rest in five Offices of Indian Programs, plus the Anchorage Area Office.

The locations and jurisdictions of these offices are as follows: A new Office of Indian Programs is being established in the Regional Office of Region V (Chicago) serving that Region and Region I (Boston), Region II (New York), Region III (Philadelphia), and Region IV (Atlanta), plus all locations in Iowa.

The existing Office of Indian Programs in Region VIII (Denver) will serve that area, plus locations in Nebraska.

A separate Division of Indian Programs is being established in the Oklahoma City Area Office to serve Oklahoma, Kansas, Missouri, Texas, Arkansas and Louisiana.

A new Office of Indian Programs is being established in the Seattle Regional Office, to serve all locations in Region X, except Alaska. Program activity in Alaska will continue to be provided by the Anchorage Area Office.

The Secretary pointed out that all Indian activities for the Department's Housing and Community Planning and Development programs will be administered through the offices listed above, rather than through the Department's normal field structure.

In addition to these field office changes Secretary Landrieu previously announced the establishment of a new position in the Office of the Assistant Secretary for Community Planning and Development to work exclusively with Indian and Alaska Native programs falling within the responsibilities of that office. This complements the Office of Indian Housing under the Deputy Assistant Secretary for Public Housing and Indian Programs.

The position and functions of the Special Assistant to the Secretary for Indian and Alaska Native Programs remain unchanged. For more information contact: John W. Lynn, Director, Performance Evaluation Staff, U.S. Department of Housing and Urban Development, Room 10110, Washington, DC 20410. Telephone: (202) 755-6945.

The existing Office of Indian Programs in the San Francisco Regional Office (Region IX) will continue to serve that region plus locations in New Mexico. Some staff personnel of this office operating from field offices in Phoenix and Albuquerque will continue to provide local-level service in Arizona and New Mexico.

Uranium Tailings Mill Closed

NEW MEXICO -- United Nuclear Corp.'s Church Rock uranium-tailings mill near Navajo Nation was closed Monday after a coal-water slurry flood.

The new Mexico Environmental Improvement Division in Wyo, allegedly because the company "ran out of volume" to store further wastes, and because it "hasn't kept track of the seepage" of radioactive waste as ordered by the state's year's dam break, according to one EID official.

The groundwater in the vicinity has been contaminated, recent sampling by the state agency's water quality bureau revealed.

Radioactive wastes "have been seeping through the dam structure and out the sides," an EID staffer said.

"United Nuclear must come up with a plan to pump the contamination out of the groundwater and come up with a plan to prevent further seepage" before it is allowed to reopen the uranium mill, he said.

"Cleaning it up is going to be a big job, but that's what they should have been doing for months," he added. The company had asked to be allowed to let the tailings rise another foot, but EID refused.

"United Nuclear has not complied with our conditions attached to last year's authorization to resume operations, such as establishing an adequate monitoring system for detecting seepages and submitting engineering analyses of alternatives to handle seepages," an agency spokesman said.

The agency did not realize until the dam broke last year just how much was leaking radioactive wastes, he added.

Michigan Area News

Hatch Appointed New Director



NANCIE HATCH

MARQUETTE, MICH. -- Nancie Hatch, a native of Sault Ste. Marie, Mich., has been named director of the Office of American Indian Programs at Northern Michigan University.

A member of the Sault Tribe of Chippewa Indians, she has served as assistant director of Indian programs at NMU for the past year.

Hatch attended Lake Superior State College and graduated from Northern Michigan University with a bachelor of science degree in social work in 1978. She is currently working on a master's degree in guidance and counseling at NMU.

While a student at Northern, she was an officer in the Organization of North American Indian Students (ONAIS), and edited The Nishnawbe News.

Hatch is a member of the City of Marquette's Fair Housing Commission. She replaces Rosemary Suardini who resigned to accept a position with the Michigan Department of Education in Lansing.

Hatch and her husband, Jeff, are the parents of a son, Matthew. They reside in Marquette.

Nishnawbe News Gets Grant

The Nishnawbe News received a total of \$3,000.00 from the Onaway Trust, (a registered trust fund in the United Kingdom) to help with increased publishing costs.

The Onaway Trust was formed in 1974, to preserve and restore Native peoples' cultural heritage and to avert "total absorption into the mainstream of western industrial patterns." Their aim is to "render all possible aid to the proud remnants of Indian nations who are desperately struggling in both physical and spiritual survival in their own land."

The main reason they wanted to help our newspaper was because of the bias coverage which leads to various misconceptions of American Indians. Two examples of misconceptions are in U.S. History textbooks and the Indigenous political structure.

In most U.S. History books American history starts with Columbus discovering the new world and its inhabitants. These inhabitants who have been in the Americas for thousands of years have a long, rich history which has almost been completely ignored and put in the context of a myth.

Another example is the misconception or misinterpretation of the American Indians' political structure. Colonists tried to impose their political structure on the American Indians' way of governing. They would look for one leader or a king and totally ignored the tribal council which made all major decisions involving the people. This misconception of the American Indians' political structure led to the belief that no form of government existed which resulted in an unorganized way of life.

England and other European countries feel that the U.S. has broken international laws since 1776 and fair media coverage for American Indians is still not a reality.

We are proud of the fact that the Onaway Trust felt Northern Michigan University and the American Indian Students produce a unique nationwide Indian newspaper.

We thank the Onaway Trust for their confidence in our paper and their monetary support to present the American Indians' point of view.

New Name Sought At Kincheleo

The advisory board of the Kincheleo Indian Health Service Center is looking for a new name for the facility.

The Kincheleo facility serves all federally recognized Indian people in Michigan who are United States citizens. The advisory board consists of two representatives from each of the four reservations: Bay Mills, Hannahville, Keweenaw Bay and Saginaw Chippewa, along with two each from

the Sault Ste. Marie Band, the Grand Traverse Band and the Lac Vieux Desert Indian Community.

Anyone who has suggestions for a new name may send it to News Beat, Inter-Tribal Council of Michigan, Inc., 405 E. Easterday Ave., Sault Ste. Marie, Mi. 49783, or call (906) 632-1110 and ask for Cheryl. Suggestions will be turned over to the advisory board.



LITTLE BEAR IS A Hannahville Potawatomi who is the daughter of Mr. and Mrs. Jerome and Gloria McCoolough.

Major Budget Cuts Announced By N.M.U.

MARQUETTE, MICH. -- Northern Michigan University President John X. Jamrich, citing the deteriorating economy of the State of Michigan -- described by many as "the worst economic condition to confront Michigan in its history" -- has announced additional budget reductions of approximately \$540,000 at Northern.

The reductions -- included in Phases II and III of NMU's current budget realignment -- follow Phase I budget reductions of \$750,000 for fiscal year 1980-81 announced earlier.

Northern, he said, must face "an extremely dismal situation for the next three months and an unpredictable situation -- probably no better -- for the remainder of at least this fiscal year."

Most of the latest budget reductions come from non-credit and public service programs in an effort to avoid impacting heavily on what Dr. Jamrich calls the University's "highest priority" -- its

quarter of Michigan's new fiscal year -- October through December -- would be done by more than \$202,000.

The Executive Order and three-month continuation budget of the State represent a reduction of 30 far this year of about \$500,000 in state funding for Northern.

The increased costs due to salaries and inflation place additional pressure on the level of NMU's expenditures, Dr. Jamrich said. Even with the three pronged effort at reduction, Northern's shortfall for the year could be more than \$200,000, he said.

Dr. Jamrich said the current reductions in Northern's operating base does not include the prospect of an increase in electrical rates or an eight to 10 percent surcharge being considered by the Marquette Board of Light and Power.

The current reductions, he said, are being carried out with "three categories of priority."

Instructional programs constitute the university's "highest priority where there would be only minimal and last-resort reductions."

"We must retain a viable academic program, high quality instruction and faculty, and a reasonable class size for our students," Dr. Jamrich stated.

The second priority, he said, covers those areas providing logistical support for the academic program. This includes the library, instructional equipment, student advisement and other similar supportive activities.

The third area of priority, from which most of the latest reductions are being made, includes such areas as labor education, Women's Center, the public broadcasting stations (WNMU-TV and FM), portions of the conference program, and student extra-curricular activities.

These priorities also reflect the earlier recommendation, contained in the Governor's 1980 budget message, that public service programs be phased out over a three-year period or made totally self-sustaining, Dr. Jamrich pointed out.

Dr. Jamrich said he "regrets profoundly the need to implement the reductions in University expenditures which would be made to retain fiscal integrity -- a balanced budget at Northern. These decisions are made especially difficult because the programs have been successful and have served many individuals effectively."



PRESIDENT JAMRICH

academic programs. Dr. Jamrich said that prior to January 30 an evaluation would be made as to whether or not the positions reduced to half time would be restored to full time, if the positions would remain at half time, or if additional reductions and retrenchments would have to be made. Individuals placed on half time until January 30 will continue to receive medical-hospital benefits, he said. University officials learned last week that its State appropriation for the first

Schuster New Tribal Judge

SAULT STE. MARIE, MI -- Adding another link to the growing network of Indian control over Indian commercial fishing: the Bay Mills Indian Community recently established a Tribal Conservation Court.

The Bay Mills Court is the first Indian Conservation Court established in Michigan. It will hear cases involving Indian fishing violations in the eastern Upper Peninsula.

Hired as judge is James Schuster from Detroit. Patrick Shannon of the Sault is prosecutor.

In April, 1980, enforcement of fishing regulations, established by the Department of Interior as well as those set up by the Tribal directors, was left to the tribes. To do this Schuster said they had to set up a court system that would be at least comparable to that of the state. "Up until now Pat Kelly of Manistique had been acting as judge for the Sault Tribe.

According to Schuster the court will operate for the present out of the Bay Mills Tribal Center but may, in the future, move to a central location for easier access by the fishermen.

Prosecutor Shannon has been meeting regularly with conservation officers from the Sault and Bay Mills Tribes and the Bureau of Indians Affairs to discuss the fishing regulations. He also is available to answer questions by fishermen.

The new judge most recently had a private law practice in the Oakland County area. Previous to that he was a law clerk for a federal judge, worked for the Michigan Department of Civil Rights as an investigator and for the Social Services Department in Detroit. He has a law degree from Wayne State University. Schuster lives with his wife Elaine and 10-year old daughter Cambrian in Brimley.

Originally from Grand Rapids, prosecutor Shannon most recently practiced law with John Lambros of the Sault. He teaches criminal procedure at Lake Superior State College and is a candidate for county prosecutor. He received his law degree from the University of Detroit Law School. Shannon and his wife Mary Ann live in Sault Ste. Marie.



JAMES SCHUSTER

Nature Is Indian Artist's Favorite Subject

Story and Photos By Susan Moore

object comes to life. "I don't know how I do it. I just take a glob of clay and the forms appear. It's like they're already there," she said.

"That's the most exciting part of it." A window ledge in her living room displays some of her favorite kiln fired pottery. Intricately painted nature symbols in abstract geometric design adorn the pottery, black on a white background.

"The design comes out of the pottery the same way as when I work with the sculpture," she explained. "There's some-

For Karen Lee the artistic urge to create is a compulsion. "It feels like a hunger almost," she said. "I can't for the life of me go for a couple of months without releasing it. I just can't contain it."

Expression of this compulsion comes in many forms. In her hands clay is transformed into shapes. An inanimate

CONT'D ON PAGE 5



KAREN LEE

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Hannahville Prepares Roll

The Hannahville Tribal Council announces that the tribe is in the process of preparing a tribal membership roll which will be used for making a per capita payment to all eligible enrolled members of the Hannahville Indian Community.

The per capita payment is the result of the April 19, 1974, and April 25, 1973, awards made by the U.S. Indian Claims Commission to the Potawatomi Nation in Locket 15-K, 29-J and 217 and Dockets 15-M, 29-K and 146.

In order to be eligible to participate in the judgment you must: -- have been born on or prior to and

living on March 6, 1978;

-- meet the membership criteria for the Hannahville Indian Community of Potawatomi Indians of Michigan; and file an application for enrollment with the Hannahville Indian Community, Route 1, Wilson, Michigan 49896 by the close of business on October 31, 1980.

Individuals who believe they meet the above requirements may obtain an application form and instructions for completing the form from the Hannahville Indian Community, Route 1, Wilson, Michigan 49896.

Great Lakes Area News

Budget Cuts Hit Wisconsin

Indian Education Conference Held to Focus on Reductions

CABLE, WIS. -- Declining budgets and the loss of modest gains in Indian education were primary concerns at the Wisconsin Indian Education Conference.

A two-day conference at Tolamak Lodge, attended by educators, administrators and concerned parents from throughout the state, focused on Indian education issues. Those issues, according to people at the conference, were many. "It appears as if we still have many of the same problems. It seems like it's getting worse instead of better," said Bob Miller, executive director of the Great Lakes Inter-Tribal Council, organizers of the conference.

The issues, according to Patricia Locke, director of the National Tribes' Chairmen's Association based in Boulder, Colo., are that the public schools continue to be unfamiliar with the self-sufficiency goals of the tribes, that they failed to reinforce the self-identity of the Indians and that they are out of touch with the unique lifestyle of Indians.

Another issue, she said, is the increasing problem of Indians who are not recognized by the federal government claiming money for education and other programs that rightfully belong to federally recognized tribes.

"There are more hands dipping into the pie," she said, "and the pie isn't getting any bigger," particularly with the recently announced 44% reduction in the board spending cut by the state of Wisconsin.

David Jackson, director of Indian Affairs at Mount Scenario College in Ladysmith, said, "The colleges that have been reaching into Indian communities will no longer be able to do that. We'll be taking a 4.4% cut in a budget that is already sub-sufficient."

Jackson also commented on the lack of college representatives at the conference, attended by 225 people. "There aren't any non-Indian representatives from the University of Wisconsin system here," he said.

Rick St. Germaine, president of the Great Lakes Inter-Tribal Council, and director of education at the Lac Courte Oreilles reservation near Hayward, said, "The public school system does not hold immediate answers to the needs of tribal communities. We've seen the damage, physically and mentally, that happened to our kids from public institutions."

"We've lost four kids from our tribe and I can see the role the public institutions have played in those tragedies," said St. Germaine, referring to four recent suicides of young people on the Lac Courte Oreilles reserve.

St. Germaine advocated tribal schools, controlled by and on the reservation. Lac Courte Oreilles currently has a tribal school, one of 35 in the country, said St. Germaine.

Education, said Locke, is the "transmission of values," and "we don't have the same values as the outside society." Because of that, she said, many Indian children have trouble at public schools and eventually quit school. Tribal schools, she said, would help remedy that situation.

Indians in general, she said, haven't fared very well under the Carter administration either in education or in funding. "As much as I hate to say it, the Nixon Administration was better to us," she said. "Apparently someone in the Nixon administration understood the unique status of the tribes."

The tribes are recognized, by treaty, as individual nations, with the federal government under a trust to provide for the tribes, including education. The federal government's handling of that trust came under sharp attack from Locke.

"Bureau of Indian Affairs policy says the tribes have the right to keep tribal languages in the schools, but new federal rules don't say we can maintain our languages. We've got to get those rules changed before they're published," said Locke.

Several Indian schools, none in Wisconsin, are being closed, she said, and this is being done without the consent of the tribes involved.

Locke warned of the possibility of that happening in this state.

St. Germaine told the group that the new Indian identity, riding on the wave of the 1960 civil rights movement, mandates a "social imperative to the tribes."

"The people around us believe when we assert our new-found authority, that we're trying to establish pockets and segregate ourselves from society. That's not true. The need for relationships with non-Indians is developing. It's impossible for tribal nations to exist alone. A segregated society is impossible," he said.

During the conference, Lawrence Gordon, 78, of the Red Cliff Reservation near Bayfield, was named Indian educator of the year. Gordon has received a papal award for his services to the Catholic Church and is active in pre-school and grade school programs.



by H. CARRECK '80

Native Artist

CONT'D FROM PAGE 4

thing romantic about working with clay because I'm working with earth. I always fantasize when I work with it." She paints in almost all mediums, oil, water, acrylics and inks. "As far as painting classes, I've only taken three of them," she said. "I don't have any background in techniques, everything just comes off the top of my head."

Nature and Native Americans are recurring and favorite subjects in her paintings. Five of her watercolors depicting the four seasons and the interior of a wigwag are on display at Michigan Energy Expositions throughout the state. Her paintings represent the Sault Tribe of Chippewa Indians and show how traditional Ojibwas used alternative energy sources as a way of life.

While the theme of the paintings focuses on energy, Karen said her primary interest was in the people. "I got into the lives of the people more," she said. "I think energy was such a part of their lifestyles - it was a natural part of living." Great care was taken to present the original culture of the people. For instance, nowhere in any of the pictures does metal appear. "Metal was introduced by the white man," she explained. Instead, her picture representing maple sugar time shows Indians boiling down sap in birch bark containers.

To learn all she can of the native culture of the Ojibwa is one of Karen's passions. This is reflected in her paintings which emphasize minute details. Her husband Richard is very supportive and she sometimes depends on him to help her out when she "just can't seem to get the picture right. Richard and I are really close. He never comes out and says it, but I think he's really proud of me," she said. "He's my best critic. He can look at my painting and pin-point what's wrong with it."

Both of Karen's parents were artists as were many relatives on both sides of the family. Karen and her sister were always encouraged to be creative. "My mom was an artist and she always had stuff for us to do. We always had paints and brushes and she was always interested in what we did," she said.

Karen said she can already see the artists coming out in her own children. Kevin, nine, likes to write poetry and work with clay. Thirteen-year-old Kelly wrote her first poem when she was five, and she has a profound desire to write. "I've found poems on napkins and stuffed in drawers," Karen said. "Kelly writes the most beautiful poetry in the world - simplistic, repetitious. It's really exciting to me."

Even though Karen was born in Ashland, Kentucky, and has lived all over the United States, she said her real home is in Sault Ste. Marie.

"She's an elusive quality about Sault Ste. Marie that draws you back. I affected my children too. I feel like I really belong here," she said.



A PEN AND INK drawing done by Karen Lee.

The A.P.W.A. Creates New Public Agency

The American Public Works Association (APWA) has created a new public agency membership category for American Indian tribal governments. This will enable tribal governments which perform public works functions (water distribution, solid waste disposal, flood control, road maintenance, etc.) to qualify for APWA's membership services at reasonable rates.

APWA's services are designed to enable its members to provide better service to their communities at lower cost. Among them are a monthly magazine (the APWA REPORTER), seven quarterly newsletters on specialized topics in the public works field, an information (inquiry) service, an annual Congress with 50 hours of technical sessions and 200 exhibitors, a research program, technical publications and an extensive series of workshops. Through these activities, APWA members acquire additional technical expertise, monitor legislative and regulatory developments, and share experience and become acquainted with colleagues in the public work profession.

APWA's membership service fee structure is based on population served. Tribal governments will pay the same fees as municipalities 25% the size of the reservation's tribal population. Employees of tribal governments may also join APWA on an individual basis.

Those interested should contact APWA headquarters, 1313 E. 60th Street, Chicago, Illinois 60637 (312) 947-2575.

Indian Burial Sites Surveyed

WEBSTER, WIS. -- A survey of Indian burial mounds, early Indian camp sites and villages is being made in Burnett County.

Other northwestern Wisconsin counties are scheduled to be surveyed over the next five years. "The purpose of the survey is to inventory what exists and find out how important it is," said Dave Sidal of St. Paul, an archeologist.

The survey group is concerned with sites dating back to the 17th century, when the area was populated primarily by Ojibwa Indians.

Under the program, area residents with possible knowledge of historical sites are interviewed. When a site is identified through the interviews, Sidal visits the location to catalog and map the area.

Sites in danger of being destroyed by development are brought to the attention of the program's administrators for immediate study or protection.

Ken Wedding of St. Paul began interviewing old-timers about possible sites in early June. Some of the conversations were taped, he said, and frequently one person recommends another as being knowledgeable about the history of the area.

"We're finding a lot of burial mounds because they're the most visible, but some people are telling us about villages their grandparents knew of," said Wedding. "We hope to interview at least one person from every township."

The group expects to complete the majority of the Burnett County field work this summer, but cataloging and study of the sites may extend into next year.

In the early 1900's an investigator named Charles Brown surveyed much of the area for sites of historical importance. "But many of those sites have never been looked at," said Wedding.

The sites identified by Brown will be looked at this year, although no excavation is planned.

A primary concern of the project is preservation, said Gene Connor of Webster, although the group has little direct jurisdiction over sites on private lands. Webster is a member of the St. Croix Band of Ojibwa and is president of the Burnett County Historical Society.

For sites requiring extensive study or those in immediate danger, G. Joseph Hudak of Archeological Field Services in Stillwater, Minn., will be contracted to help with the work.

Financial support for the program is provided by the Heritage Conservation and Recreation Service, a part of the Department of Interior, Hamline University, St. Paul; the Wisconsin State Historical Society, and the St. Croix Band.

Next year the group will work in Polk County. Douglas, Washburn and Barron Counties are scheduled for the following years.



One of 5 watercolors done by Karen Lee for Mich. Energy Expon.

Wayland Academy Receives Grant

BEAVER DAM, WI -- Wayland Academy was recently notified that it has been awarded a \$24,000 matching grant from the Educational Foundation of America, (Encino, CA) for the implementation of a gifted and talented Native American program at the independent, college-preparatory high school.

Dennis Anderson, Wayland's Director of Admissions, explained that the funding would provide almost full and partial scholarships for three to five gifted and talented Native American students at Wayland, beginning in September, 1980.

"In an ongoing effort to broaden our already diverse student community, Wayland intends to enroll students of Native American backgrounds. Concurrent to the active recruitment of Native American students is the desire to offer scholarship assistance to gifted and talented candidates for admission," said Anderson.

The proposal for the program was originally endorsed in the Fall of 1979 by the Great Lakes Inter-Tribal Council, Inc. in Odanah, WI.

Anderson also stated, that "Wayland is hopeful that qualified families and young people (ages 13-17) will take advantage of this opportunity. Wayland is instituting a gifted and talented program, with recruitment of such student candidates beginning with the 1980-81 academic year."

Founded in 1855, Wayland Academy is an independent, coeducational, residential day school for grades 8-12. The college-preparatory high school had an enrollment of 310 students from 14 states and nine foreign countries in 1979-80. In addition to its excellent academic curriculum, Wayland has an extensive interscholastic athletic program, as well as a wide range of opportunities for student involvement in the fine arts, be they art, drama, or vocal and instrumental music.

Beaver Dam is located approximately 60 miles northwest of Milwaukee and 40 miles northeast of Madison. For more information, please contact: Dennis Anderson, Director of Admissions, Wayland Academy, North University Avenue, Beaver Dam, WI 53916. The telephone number is (414) 885-3373.

Editorial and Comment Page

Taking Away People's Living

For the past ten years, the issue of fishing on the Great Lakes has been hotly debated. Since the Jondread ruling in 1971, the question of whether Indians have unlimited fishing rights has gone through many courts, both state and federal. The state courts have maintained that the Indians are subject to state regulations on fishing. The federal courts, which have encompassed many over the years, have ruled that Indians have unrestricted fishing rights that were guaranteed to them through the treaties.

There is no denial that a definite conflict of interests exist. The sportsfishermen who are backed up by the Department of Natural Resources, (D.N.R.), are arguing that the Great Lakes are being degraded by Lake Trout. On the other side, we have the treaty fishermen, who are trying to maintain their self sufficiency.

Given the fact that both sides may have some validity to their arguments, the sportsfisherman and the D.N.R. must prove that gill netting is more destructive to the resource than it is beneficial to the Indian community. After all, they are making the charge: They are the ones trying to do away with others living.

When dealing with the fishing issue, words like self-sufficiency, mercury poisoning, and conservation keep coming up. Next we hear questions like: "Why aren't there as many fish out in the lakes?" A typical answer might be as follows: "Because the Indians are catching them all with their gill nets." Then a question might come up: "Why let the Indians keep fishing?" The answer: "Because they are trying to maintain their livelihood. They are striving for self-sufficiency."

Then we have the interest groups. The environmentalists are screaming about mercury poisoning. The sportsfisherman are yelling that they can't catch their limits every day. Finally we have the Indian fishermen trying to hold onto their livelihood.

When looking at the issue, what does it all mean? The fact is, a species of fish being down, has no direct correlation to Indian fishing.

From year to year, species come and go for varied reasons. One of them is the commercial fishing aspect, another is the environmental aspect. But the relationship between the size of the harvest of a species and it's future population are influenced by a number of factors.

The Indians have proved their case. Last summer when there was a two month stay on Indian fishing, some of the Indian communities reported as high as an 80% unemployment rate. Thus if nothing else, this stay on fishing has proved the Indians claim that fishing is essential to the Indian reservations mainly in the Upper Peninsula. The D.N.R. and the sportsfisherman have yet to show any concrete proof that gill netting is directly associated with, "A depletion in Lake Trout."

The fight is not yet over, and it seems that there will not be any immediate changes. Things may actually get worse for Indian fishermen. But when dealing with basics, the right of one group to do away with another group's livelihood, on the principles of this nation, must be a very limited right.

JEFF DICKINSON

Environmental Concerns

Today, our people face environmental issues that disrupt the circle of life. The Sioux are still fighting for what's left of the Black Hills due to strip mining.

Future radioactive waste disposal sites pose a threat to our people here in Michigan's upper peninsula. In other areas across the nation, nuclear waste plants are taking no extra precautions for disposing their wastes. Many tribes are currently losing the land of their sacred lands in the government's attempt to find answers to the energy problem.

The value of people and the environment has been displaced in the government's race to attain energy.

Must we choose between energy and a clean environment? Why is it that we can't have both?

In Indian tradition everything of the earth-its plants and wildlife, natural resources and people are part of a cycle. We sustain ourselves by taking the lives of plants and animals, then return to the earth at the end of our cycle.

It is our belief that we need a technological answer to a technological problem. It's wonderful that man knows how to use fission to create energy by breaking up atoms but wouldn't it be better if we could use fusion or some other alternative to create energy when we put atoms back together?

To act like "pioneers" with nuclear energy is too dangerous. Children "pioneer" with fire when they are young and get burned. We can't be children with nuclear energy. We must be adults, for our children's behalf.

If a healthy clean environment for our children isn't worth fighting for, what is?

By Pat Dyer, Mary Al Balber, and Mark Williams

To the Editor:

This fall, the Nishnawbe News and American Indian programs at Northern Michigan University received a rather unusually large cut in their operating budget.

This cut will undoubtedly have an impact upon the future of the Nishnawbe News and American Indian Programs at Northern Michigan University.

A press release by the N.M.U. News Bureau, circulated this October cites N.M.U. President John X. Jamrich as saying the states economy, "is the worst economic condition to confront Michigan in its history..."

President Jamrich listed so-called "priorities" for his budget reductions: instructional programs, support for academic programs, and public service programs.

The categories are a reflection of an earlier recommendation contained in Governor Milliken's 1980 budget message. According to this, "press" releases Dr. Jamrich further explains that these budget reductions are based on the above mentioned, and budget reductions in the past. He says "his" decisions are part of the problems "we" face. However, he, "regrets profoundly the need to implement the reductions in university expenditures which must be made to retain, "fiscal integrity," and a balanced budget. I feel deeply the concern that results from individuals being affected by one of these reductions." he said.

The whole "news" release gave me the impression that Dr. Jamrich understands the results of his actions, and that he is acting within the "guidelines" of our Governor Milliken's 1980 budget suggestions.

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In nature many different species of animal, bird, fish and plant life are represented. Most complex, and the greatest of all creations, walks man. God is the master planner. It would be a very drab and uninteresting world indeed if it were all the same.

Every civil, political and religious institution should examine its creed closely to see if it would subject the human spirit under a yoke of strict standards. Any system that would try to introduce to a democratic society a would be socialist or worse yet, lean toward communism. And beware of those who would try to establish order by obtaining mastery through restrictions. And those who would try to intimidate or control a man's right to life, liberty and the pursuit of happiness which is man's ultimate destiny.

Julia Lone Eagle Ft. Yates, ND

Long Walk

Greetings! We are the Long Walk for Survival. The Walk is a spiritual walk for world peace and the preservation of Mother Earth. We call for the end of uranium mining and all nuclear development. For the end of draft registration and war preparations, and for the end of our hunger. The Walk began with ceremonies on Alcatraz Island in the San Francisco Bay on June 1, 1980 and will arrive in Washington, D.C. on November 1st, just before the national elections. The walk is led by Indian People, but the walkers include people from all over the world including a contingent of Buddhist monks from Japan.

So far, our journey has taken us across the proposed MX missile site in Nevada, the aftermath of the above-ground atomic bomb testing in Nevada and Utah, passed the disputed joint use area at Big Mountain, Arizona, the coal mine at Burnham, New Mexico, and the uranium mining area at Crown Point, Laguna, Grants and elsewhere in the Grants mineral belt of New Mexico.

There are presently about 80 people walking including some women and children. All people are welcome to come and join our Walk. They can walk for a few hours, days, weeks, or all the way to Washington. No alcohol, drugs or weapons are allowed on the walk.

For more information contact: Long Walk for Survival, c/o N.Y.C., 201 Hermosa Ave., NE, Albuquerque, N.M. 87108-0900

For more information contact: Long Walk for Survival c/o N.Y.C., 201 Hermosa Ave., NE Albuquerque, N.M. 87108

What a life some people have! As for those "priorities," I call them convenience labels. Let us note that the distinguishing characteristics are not as separate as imagined by the designers. The second "priority" covers areas providing logistical support for the academic program. This includes the library instructional equipment, student advisement, and other supportive activities.

The third "priority" in which the American Indian programs, O.N.A.I.S., and the Nishnawbe News seem to fall into, is concerned with public service programs, and student extra-curricular activities.

Now, I cannot see through this budget rhetoric where actually we fall. I feel it would be priorities two and three. To me, American Indian programs provide support and student advisement, along with "public service" functions.

As for student extra-curricular activities, the Nishnawbe News should no way fall near this "priority." This paper is the one opportunity for Native people to express their interests, and issues concerning us today.

Friends, the reasons for the placement of these programs, through this budget scalping, cannot be justified because of "the good economy" or the deteriorating state of Michigan's economy." These acts hinder the rights that were suppose to be guaranteed to all people: the right to a good education, a better life, but most of all freedom of speech.

Megwetch! Council Members of the Native American Survival Association Marquette, Mich.

One tradition that I have seen progress in the last decade, is spiritual awareness. The relationship of one's self and Mother Earth, the different streams we travel on her body. To be in tune with the world on which we have a purpose. That purpose can only be known by yourself and your Creator.

The knowledge of knowing and respecting all life which has a spirit, from the smallest insect to the largest bear. We have an ability to feel as one with our brothers of the forest, stream and air.

One can sit in a field of flowers and never know its beauty until we become aware of its spirit.

I recently read a book and on the first page it read "The native people only see what is around them and using this experience as a guide to achieving a meaningful life." Not only do we see, but we have "feel" a part of our surroundings to be able to appreciate its beauty.

A group of young native high school students I recently spoke with, stated, in precise common English that their home's traditions and customs were non-existent or rarely experienced.

In the middle of a buzzing rock and roll song, a young girl states that she has approached her parents for knowledge of the traditions of her people. The parents apparently related to her that during these days, she needs no use of them anymore.

Indian college programs, like all college programs, stand to be eliminated or reduced in the 1980s. This decade will be a period of retrenchment in higher education, a time when many campuses will do some soul searching about which programs they will have to cut because of the drop in student enrollments.

Indian Studies, or Native American Studies, programs will be affected by this retrenchment more than other types of Indian programs, because they are almost all located in older established colleges.

These programs have proliferated in the past decade, from a small handful in 1970 to over 100 today. In the beginning, one of the main reasons given for starting Indian Studies programs was that the curriculum of the colleges enrolling Indian students for the first time had little material on

The history, art, literature, government, law, religion, and philosophy of Indian people were not included in the college courses, so the Indian students felt a sense of isolation from the college. There was little in what they were studying that was related to their earlier childhood experiences.

The established departments in the colleges expressed little interest in doing research on Indian topics, or enabling their faculty members to prepare Indian material for inclusion in their courses.

The only reason many Indian educators felt, was to have a separate program in Indian Studies.

Some scholars, including Dr. Jack Forbes of the University of California at Davis, went further with this idea, and advocated for a College of Indian Studies.

The Nishnawbe News announces that due to budget cuts our current operating funds are \$2,700. Each publication including mailing, costs \$1,000. As you can see after this issue we will only have \$1,700. We the staff are volunteering hours and people power to keep this paper going. Due to the costs of high office space we find that we must relocate.

Currently President Jamrich is trying to help us find a rent-free space on campus. We at this time cannot afford to send out individual billings for donations. We are asking for your help.

The Nishnawbe News is unique in that it was the first paper produced by a University and Indian students.

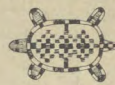
Forbes, who in many ways could be said to be the founder of the Indian Studies movement because of his extensive research and writing on Indian history and anthropology, and because of his advocacy, envisioned a College which would be thoroughly grounded in the Indian cultures and history of the U.S. and North America.

The growth in Indian Studies programs coincided with a huge growth in the numbers of Indian college students, from 3,000 in 1968 to 12,000 in 1972, and steady growth since then to about 35,000 this year. In five years, there were about 25 of these programs in the state of California alone.

But the growth led to proliferation; the small programs that now exist are for the most part struggling for survival. Few of them have more than three faculty members, and many of their faculty members, and counselors are paid out of grant funds from the federal government, rather than from college budgeted funds.

The great majority of the faculty members in these programs had no previous college teaching experience, and are not as familiar with academic procedures and policies as faculty members in the older departments. And since they are isolated on the campuses, they many times receive little moral support from within the faculty for the support of their programs. Some of them have the same budget now to serve several dozen or even hundreds of students that they did ten years ago to serve a few students.

And perhaps the colleges offering degrees in Indian Studies should be the handful of those around the nation which have made a solid commitment to Indian programs, and which will go all out to attract the top Indian scholars for their faculty.



Attention Subscribers

Our goal is to promote Indian perspectives in the media. One way to accomplish this is to train Indian students in media techniques. The Nishnawbe News offers practical experience in historical research and business procedures as well.

Please send your donations and suggestions to:

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MARQUETTE, MI 49855

May the Great Spirit Be with You!

Tradition

That is like saying "I don't need my arm anymore because I don't use it."

Tradition in the home while the children are young is the responsibility of the parents. The neglect can only lead to a form of culture shock in latter years.

It's a fact that assimilation into this continent's major cities have eroded away many of our young people's native values, ideals and concepts of traditional being. To some they get along, for others, an inner genocide is a brew. If their spiritual tradition had been taught to them, they could at least cope with the stress of city life.

Tradition is a universal experience any people, no matter who or where can be at peace with oneself. Tradition will continue to be a strong bond of Native Brotherhood.

Traditions and rituals give concrete expression to the Native beliefs and feelings.

Traditions and rituals help to make and celebrate major points and stages in an individual's life.

Traditions and rituals help to bind the Native people and sustain a community.

I have spoken.

Don St. Germain

The Nishnawbe News

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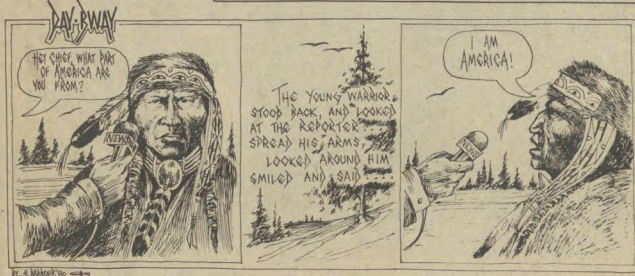
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Features:

Uncle Tony's Goat

By Leslie Silko

FROM "A MAN TO SEND TO RAIN-CLOUDS"

We had a hard time finding the right kind of string to use. We next we needed gut to string our bows the way the men did, but we were little kids and we didn't know how to get any...

The secret is the arrows. The ones we made were crooked, and when we shot them they didn't go straight—they flew around in arcs and curves; so we crawled through the leaves and branches, deep into the willow groves, looking for the best, the straightest willow branches...

We left the river, each of us with a handful of damp, yellow arrows and one fresh-skinned willow bow. We walked slowly and shot arrows at bushes, big rocks, and the juniper tree that grew by Pino's sheep pen...

But before we got to the church we went past the grassy hill where my uncle Tony's goats were grazing. A few of them were lying down chewing their cud peacefully, and they didn't seem to notice us. The billy goat was lying down, but he was watching us closely like he already knew about little kids...

My uncle and my father were sitting on the bench outside the house when we walked by. It was September now, and the farming was almost over, except for bringing home the melons and a few pumpkins. They were mending ropes and bridles and feeling the afternoon sun...

"You'd better not be shooting at things," he said, "only at rocks or trees. Something will get hurt. Maybe even one of you."

We all nodded in agreement and tried to hold the bows and arrows less conspicuously down at our sides; when he turned back to his work we hurried away before he took the bows away from us like he did the time we made the slingshot...

The goats were valuable. We got milk and meat from them. My uncle was careful to see that all the goats were treated properly; the worst scolding my mother kept saying over and over again: "It's a good thing I saw you; what if your uncle had seen you?"

The billy goat never forgot the bows and arrows, even after the bows had cracked and split and the crooked, whittled arrows were all lost. This goat was big and black and important to my uncle Tony because he'd paid a lot to get him and because he wasn't an ordinary goat...

uncle took good care of this goat. The dog would let Uncle Tony brush him with the horse brush and scratch around the base of his horns. Uncle Tony talked to the billy goat—in the morning when he unpenned the goats and in the evening when he gave them their hay and closed the gate for the night.

I never paid too much attention to what he said to the billy goat; usually it was something like "Get up, big goat! You've slept long enough," or "Move over, big goat, and let the others have something to eat."

We all had chores to do around home. My sister helped out around the house mostly, and I was supposed to carry water from the hydrant and bring in kindling. I helped my father look after the horses and pigs, and Uncle Tony milked the goats and fed them. One morning near the end of September I was out feeding the pigs their table scraps and pig mash...

When he finished milking he noticed me standing there; he motioned toward the goats still in the pen. "Run the rest of them out, he said as he united the two milk goats and carried the milk to the house for awhile.

I was seven years old, and I understood that everyone, including my uncle, expected me to have my own chores; so I hurried over to the goat pen and swung the tall wire gate open. The dogs and kids came prancing out. They trotted daintily past the pigpen and scattered out, intent on finding leaves and grass to eat. It wasn't until then I noticed that the billy goat hadn't come out of the little wooden shed inside the goat pen.

I stood outside the pen and tried to look inside the wooden shelter, but it was still early and the morning sun left the inside of the shelter in deep shadow. I stood there for awhile, hoping that he would come out by himself, but I realized that he's recognized me and that he wouldn't come out. I understood right away what was happening and my fear of him was in my bowels and down my neck.

Finally my uncle came out of the house; it was time for breakfast. "What's wrong?" he called out from the door.

"The billy goat won't come out," I yelled back, hoping he would look distressed and come do it himself.

"Get in there and get him out," he said as he went back into the house. I looked around quickly for a stick or broom handle, or even a big rock, but couldn't find anything. I walked into

the pen slowly, concentrating on the darkness beyond the shed door; I circled to the left of the shed and kicked at the boards, hoping to make the billy goat run out. I put my eye up to a crack between the boards, and I could see he was standing up now and that his yellow eyes were on mine.

Uncle Tony carried me to the house; his face was stiff with anger, and I remembered what he'd always told us about animals: they won't bother you unless you bother them first. I didn't start to cry until my mother hugged me close and wiped my face with a damp wash rag. It was only a little cut above my eye, and she sent me to the school anyway with a Band-Aid on my forehead.

My mother was yelling at me to hurry up, and Uncle Tony was watching. I stepped around to the low doorway, and the goat charged toward me, feet first. I had dirt in my mouth and up my nose and there was blood running past my eye, my head ached.

Uncle Tony locked the billy goat in the pen. He didn't say what he was going to do with the goat, but when he left with my father to haul firewood, he made sure the gate to the pen was wired tightly shut. He looked at the goat quietly and with sadness; he said something to the goat, but the yellow eyes stared past him.

"What's he going to do with the goat?" I asked my mother before I went to catch the school bus. "He ought to get rid of it," she said. "I can't have the goat knocking people down for no good reason."

I didn't feel good at school. The teacher sent me to the nurse's office and the nurse made me lie down. Whenever I closed my eyes I could see the goat and my uncle, and I felt a stiffness in my throat and chest. I got off the school bus slowly, so the other kids would go ahead without me. I walked slowly and wished I could be away from home for a while. I could go over to Grandma's house, but she would ask me if my mother knew where I was and I would have to say no, and she would make me go home first to ask. So I walked very slowly, because I didn't want to see the black goat's hide hanging over the corral fence.

When I got to the house I didn't see a goat hide or the goat, but Uncle Tony was on his horse and my mother was standing beside the horse holding a canteen and a flour sack bundle, with brown string. I was frightened at what this meant. My uncle looked down at me from the saddle.

"The goat ran away," he said. "Jumped out of the pen somehow. I saw him in the brush over the hill beyond the river. He stopped at the top of the hill and he looked back this way."

Uncle Tony nodded at my mother and me and then he left; we watched his old rick pulling splash across the stream and labor up the steep path beyond the river. Then they were over the top of the hill and gone.

Uncle Tony was gone for three days. He came home early on the morning of the fourth day, before we had eaten breakfast or fed the animals. He was glad to be home, he said, because he was getting too old for such long rides. He called me over and looked closely at the cut above my eye. It had scabbed over good, and I wasn't wearing a Band-Aid any more; he examined it very carefully before he let me go. He stirred some sugar into his coffee.

"That goddamn goat," he said. "I followed him for three days. He was headed south, going straight to Quemado. I never could catch up to him. My uncle shook his head. "The first time I saw him he was already in the Pinon forest, halfway into the mountains already."

I could see him most of the time, off in the distance a mile or two. He would stop sometimes and look back. "Uncle Tony paused and drank some more coffee. "I stopped at night. I had to. He stopped too, and in the morning we would start out again. The trail just gets higher and steeper. Yesterday morning there was frost on top of the blanket when I woke up and we were in the big pines and red oak leaves. I couldn't see him any more because the forest is too thick. So I turned around." "Tony finished the cup of coffee. "He's probably in Quemado by now."

I thought his voice sounded strong and happy when he said this, and I looked at him again, standing there by the door, ready to go milk the nanny goats. He smiled at me.

"There wasn't ever a goat like that one," he said. "But if that's the way he's going to act, O.K. then. That's—going to get pissed off too easy anyway."



The River Indians Of the Hudson

By Jeff Dickinson

The Iroquois called the river, "Cohata-ta." The Algonquin knew it as, "The waters that flow both ways." The Mohicans named it, "Mahkanituk," or "The continually flowing waters." The Dutch named it, "Mauritius," and Henry Hudson called it, "The river of the mountains." The French adapted the name that Hudson gave to the river and called it, "The Rio de Montague." It was the English who finally gave it the name of the Hudson.

The Algonquin once remembered and handed down stories of how they had moved across from the Pacific Ocean to the waters that flow both ways. Some

historians date this back to as early as 4,000 B.C.

It took years of traveling before the Algonquin reached the river now known as the Hudson. The Algonquin tribe dispersed into various segments, and settled in the following areas: The strongest segment of the Algonquin, the Mohican settled around lakes George and Champlain. To the south of them were the Manhattans and Wappingers. Along the mouth of the Hudson and the surrounding shore of the Atlantic Ocean was the land that the Raritans claimed. In the wooded areas just north of the Raritans is where the Haverstracks, the Tappans, and the Haverstraws lived. These various bands joined together in

the Lenape alliance, or the turtle clans. To the north of these tribes was another alliance made up of other bands known as the Minni, or the wolf clans.

Other tribes residing on the banks of the Hudson river were the Wararawongas, the Catskills, and the Wawarungas. These people were sometimes referred to by the white man as, "The river Indians." They were a peace loving people and maintained their neutrality through many wars.

The strongest, powers of the region were the Huron, whom numbered about 25,000, and predominantly resided in Canada. The other great force was the tribes that allied themselves to form the Iroquois Confederacy. This confederacy

spread out from the mouth of the Hudson river, to as far west as Lake Erie.

The Iroquois Confederacy was formed before the coming of the white man, and consisted of five tribes: the Mohawks, Oneidas, Onondagas, Cayuga, and Senecas. In the 1700's the Tuscaroras joined the league which formed the Six Nations confederacy.

The bond that held the tribes together, was that they were all made up of a number of the same clans. Even though beliefs and practices varied from one tribe to another, the common bond lines that ran through the tribes insured an intense loyalty.

The confederacy was ruled by a council of fifty, and the three elder tribes, the Mohawks, the Senecas, and the Onondagas had unique characteristics and functions. The Mohawks were the sponsors of crucial council matters. The Senecas were the keepers of the western part of the nation, and guarded against attack from some of the warring western tribes, and the Onondagas were known as the firekeepers; they kept the traditional tobacco that was used in special ceremonies.

Before the American Revolution, the tribes of the confederacy were best unified during times of war. In the brief periods of peace, the tribes were more independent of one another, thus making the Iroquois league a true confederacy. Some historians have noted that George Washington had studied and adapted some of these same principles into the United States Constitution.

It wasn't long after the coming of the white man, that the fur traders and Jesuit priests made their mark of destruction upon the tribes of the Hudson. By 1650, the peaceful region of the Hudson was suddenly transformed into a battlefield. The tribes of the Six Nations drove the French traders and Jesuits out of their lands. But by 1669 the fanatical Jesuits again worked their way back into the interior of the Natives lands.

With the arrival of the Europeans and up to the American Revolution, the tribes of the Hudson river and it's surrounding area went through many hardships: Diseases, such as smallpox were inflicted upon the tribes. Fur traders and their companies stripped the lands around the river of the animals the tribes valued and depended upon. The ravaging of certain lands, caused the tribes to move and drove them to war with once friendly

neighbors. Later the fur trading companies allied themselves with certain tribes, so that the tribes would trap and sell pelts to them. This created competition among the tribes and promoted further bloodshed. Perhaps the worst ravages upon the tribes were from the missionaries whom took it upon themselves, "To convert the heathen red savages."

The Iroquois Confederacy did bring some stability to the area, although war was never far off. The Iroquois Confederacy didn't come to it's fullest until 1788, when the Tuscaroras were forced to move from their lands in North Carolina, by the British. After moving back to the area of the Iroquois league, for some unknown reason they wandered south and took up new lands in North Carolina. Although the tribes and the new peoples had been engaged in some mutual cooperation, such as the fur trading, much apprehension still existed between the two forces.

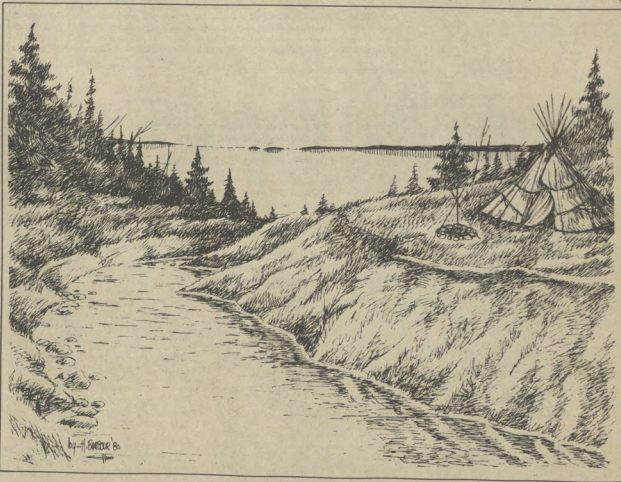
It was during this period of insecurity, that the legendary figure of Hiawatha is associated with. Although the legends about Hiawatha come to us in a context taken from Ojibwa, he was actually an Iroquois chieftain, whom is credited with uniting the Six Nations. The reason the Hiawatha is associated with the Ojibwa is because Henry Wadsworth Longfellow, the creator of the Hiawatha legends drew the real person of Hiawatha legend from the research of Henry Rowe Schoolcraft, which mainly encompassed studies upon the Ojibwa. Thus it was more convenient for Longfellow to take the Ojibwa culture as a reference for his work in composing the Hiawatha legends. The real person of Hiawatha lived in the lower hills of New York State, and was considered a very wise individual. The greatness of his character made him the first chief in all the lands around the Hudson. Under his teachings the Onondagas became the greatest of the original tribes. Some stories that revolved around the person of Hiawatha credited him with the actual forming of the confederacy; although the time period in which he was depended upon. The ravaging of certain lands, caused the tribes to move and Hiawatha may have united the tribes.

when they were going through critical periods with the colonists prior to the Revolution.

From the formation of the confederation, which dates back as early as 1400, and up until the American Revolution, the Hudson river tribes never knew any prolonged peace. Prior to the revolution alliances had been set up and strengthened by the Europeans. The French had endeavored to gain the support of the Huron and their neighbors, but by 1760 just prior to the American Revolution, the French influence in the area was all but destroyed. Thus, the Huron and neighboring tribes such as the Attiwandaronks endeavored to remain neutral. The neutral members of the various tribes numbered ten thousand. On the other side, the English is an effort to gain support from the Six Nations promised the return of land taken from them by the colonists.

Even prior to the American Revolution, the tribes of the Hudson had a hatred against the colonists, as a result of unfair treatment inflicted upon them by the

CONT'D ON PAGE 8



Medicine In The Forest Primeval

Indians Had Much Herbal Knowledge

Not only did the Indians know the names and uses of almost all the plants growing in their locale, but they were also expert at gathering and preparing plants for herbal remedies. Timing was very important in order to collect the plant at its peak of medicinal quality. Roots of such trees as the sassafras and prickly ash were dug before flowering in early spring. After the roots were cleaned by shaking or washing, they were then either dried or used in their fresh state. Biennial or perennial herbs were gathered in late fall when growth had ceased and the plants were storing nutrients for the winter. The bark of trees was collected during winter or early spring when it could be easily stripped from the trunk. Leaves were gathered before blooming and dried in the shade away from dampness. Flowers were gathered when first opened and fruits at the time of maturity.

The usual means for preparing plants for internal use was by making a decoction, or brew. The necessary parts of the plant were gathered in advance, dried, and then boiled in water, usually one part plant to about twenty parts water. Decoctions were normally taken only once through the course of an illness and the dosage was about one pint. However, the Indians were cautious in the use of these brews.

All tribes recognized that certain medicines could be harmful if not taken in the correct dosage or form. For example, leaves of the common Jimson weed were used as a sedative and a pain reliever and made into an ointment for burns and scalds. But when taken internally in large quantity, the effect was dramatically different. Jimson weed is considered poisonous today because it contains atropine, an alkaloid which can cause poisoning and death in high dosage. The Indians, though, avoided most side effects by taking certain precautions during treatment. They apparently knew just how much of a certain plant would be safe and how much would be toxic. They avoided the harmful effects of some remedies by abstaining from certain foods and liquids for several days following treatment.

For rheumatism and arthritis which plagued many tribes exposed to inclement weather, steam bathing, warm teas and sweatings were used. The most valuable treatment, though, came from the aromatic oil of wintergreen from a small shiny green perennial, which contains methyl salicylate, an integral part of aspirin. The oil was rubbed into the affected area for quick relief. This remedy was adopted by white settlers who would soak a piece of flannel in the oil and wrap it around the achy joint.

Another common remedy borrowed by the white settlers was witch hazel, a large shrub. When inflammation and swelling occurred, the boiled leaves were applied or a type of witch hazel liniment used. The most practical method for continual treatment of such skin eruptions of sores was the poultice. To make a poultice, the necessary plant part was boiled to a soft mass, spread on a cloth and laid over the infected area to supply warmth, relieve pain and reduce swelling. In 1850, witch hazel was given credit by the American Medical Association for the treatment of piles, internal hemorrhages and eye inflammations.

Aside from external treatments, the Indians also learned what their bodies needed for the maintenance of good health. They often went through long winters without fresh vegetables or fruits. Scurvy, a deficiency disease caused by the lack of vitamin C, was not part of the Indians' vocabulary, yet they knew how to prevent this condition by making a tea from the leaves of a common cornel, black spruce. Historical accounts of white explorers who were saved from scurvy by the Indians indicate that Europeans had to learn this preventive measure from them.

Another deterrent to scurvy was the fresh bulbs and green shoots of wild garlic. This plant provided both food and medicine. Its medicinal use included relief of flatulence, worms, bronchitis and headache. To prevent diphtheria, a garlic necklace was worn. Many of these uses were effective because of the powerful antibacterial agent garlic possesses. A close relative of garlic, the onion, was used for centuries by the Indians for almost every ill. For colds, onion juice was sniffed to open the nostrils. Coughs and asthmatic complaints called for a syrup of boiled onion water and honey. For the "flu," the body was covered with ground onions and wrapped up in blankets to encourage sweating.

Two of the most widely used herbs-though they are actually trees-were sassafras and prickly ash. Sassafras is a native North American tree which became one of the chief exports to England when the British discovered its virtues. The Rappahannock tribe of Virginia drank an infusion—a kind of tea—of sassafras roots to lower fever and to bring out the rash accompanying measles. The tea became an important tonic in domestic medicine to purify the blood, lower blood pressure and to promote sweating during colds. Seminole Indians used sassafras for coughs, gallstones and pain in the bladder.

Each medicine man must have tried very hard to find a cure-all for periodic maladies. Many times shamans were aided in their dreams. Penobscot, Passamaquoddy and Malécite have similar tales relating to the origin of medicines. Perhaps this was a dream in which a medicine man was told to use acornus calamus, popularly known as calamus root or muskrat root, to cure one of the early epidemics. Basically, the three tales tell the same story, but just as different columnists report the same story in a different vein, so do these. They suggest that Indians were present for a long time before they were bothered by disease, and then suddenly something terrible came with which they were unable to cope. Perhaps, too, many Indians had observed the importance that Europeans placed on their herb gardens.

European interest in the medicinal plants of the new world began very early. Dalechamp, Clusius, Lobel, and Alpinus, all 16th century authors refer to North American flora. Indian corn, side-saddle flower, columbine, common milkweed, everlasting and arborescens were known to these men before 1600. It was said that Clusius obtained a sidesaddle flower, which he drew from Claude Gonier, apothecary at Paris. He got it from Lisbon, where it had been taken by a fisherman from the Newfoundland coast. Linnaeus said that the evening primrose was known in Europe as early as 1614.

It seems that the native Americans were aware of the importance that Europeans placed in herbs for the curing of diseases from the earliest contact period. It would be only natural for the Indians to look to herbs for cures as well.

It might be expected that shamans and medicine men would soon fade away with the establishment of a strong European culture in North America. A split of government health aid to the Indians of Maine and the Maritimes, medicine men

are still popular. Certain conditions predetermine that one will be a medicine man. The seventh consecutive son born in a family, or a baby born on February 29th, is destined to be a medicine man. Obviously the latter criteria of fairly recent origin, perhaps, was established to fill a need to have doctors. Northeastern Indian communities have always lacked a well-developed social organization. Those elected to the few positions, still, actually have little power. Those who are said to possess "supernatural" power would give authority in the absence of social organization.

A middle-aged Malécite couple told the author that when they were young it was practically unknown for an Indian to have his appendix out. If a person even suggested that he wanted to undergo an operation for appendicitis, neighbors

considered that he wanted to be like a white person. It was much better to patronize their own herbalists. In 1951 the late Gabriel Piché, a Malécite residing at his wife's home on the Penobscot Reserve at Old Town, Maine, said:

"Indian medicines are safe. You can drink any amount and they won't hurt you. Not like white man's medicines that kill you if you take too much. I can make medicines to cure anything. White doctors put salve on wounds. That's wrong. Wound must make a scab, then heal underneath out, not from top down. I have medicines that form scab and heal underneath. No good to tell white man, medicines must tell someone of other sex; otherwise no good. I'll tell my wife someday. I can make medicine that will relieve consumption. No white man cough medicine will do that. No alcohol in it either."

In 1953 Gabe's brother who was then Chief of the Kingsclear Reserve was asked about Indian medicines by Jerry Gillespie, reporter for the Daily Gleaner.

The Chief was reluctant to reveal herb secrets and said: "There's no reason why whites should bother about Indian remedies when they have their own high-priced medicine men and streamlined hospitals."

The role of the women should not be underestimated in preserving the herb medicines. The braves went off to war with the Europeans, to the trading houses and even aboard ships, but for the most part women remained at home. A few married traders but the majority of women had little association with those from across the sea. When they needed

medical attention they would call on one of their own herbalists rather than a stranger. Many women had an excellent knowledge of the healing herbs.

The eastern Indians used the following medicinal plants which were introduced from Europe: barberry, bitterweet, burdock, buttercup, araway, catnip, chamomile, dandelion, elecampane, livercrever, mullein, pennyroyal, peppermint, plant-



Recipes For The Family

Squash Pudding

Yield: 4-5 servings

- 3 ears of green corn
- 2 or 3 cups squash blossoms
- Salt

Cut green corn from cob and cook in water over medium heat for about 30 minutes. Wash squash blossoms and remove stem. Boil blossoms until tender, then mash to a pulp. Add mashed blossoms to green corn and cook until thick. Season with salt.

Golden Muffins

Yield: 2 dozen muffins

- 1 cup cattail pollen
- 1 cup whole wheat flour
- 2 teaspoons baking powder
- 1/2 teaspoon salt
- 1 egg beaten
- 1/4 cup oil
- 1/2 cup honey
- 1 1/2 cups milk

Sift cattail pollen to remove any debris. Combine dry ingredients. Combine wet ingredients. Quickly mix the two together, keep stirring together until right consistency.

Squash Bread

- 1/2 cup flour
- 1 cup milk
- Dash of salt
- 1/2 teaspoon chili powder
- Oil
- 1 quart squash blossoms

Mix together flour, milk, salt and chili powder. Heat oil in frying pan. Dip blossoms in batter and fry in hot oil until crisp.

Acorn Soup

- 1 pound stewing beef
- 1/2 cup finely ground acorn meal
- Salt
- Pepper

Place beef in heavy pan and add water to cover. Put lid on pan and simmer beef until it is very tender and is almost falling apart. Remove the beef from the liquid and chop the meat into very fine pieces. Return meat to the liquid in the pot. Stir in the acorn meal. Add salt and pepper to taste. Heat the mixture and serve.

Calabacitas

Yield: 4-6 servings

- 3 ears corn
- 1 onion
- Fresh garlic
- Summer squash
- 2 tomatoes
- Crumbed cheese

Cut kernels off ears of corn and slice onion and mince garlic. Combine with a little water in a covered pan. Cook 5 minutes. Add sliced squash and cook another 10 minutes. Add sliced tomatoes and cook until tomatoes are warm but not mushy. Add crumbled yellow or white cheese. Mix lightly and serve.

Currant Cornbread

Toast cornmeal lightly by heating in a heavy skillet until brown and fragrant. Combine toasted cornmeal, wheat flour, dried ground wild currants, baking powder and salt. Add eggs, milk, shortening, and honey or sugar. Beat until smooth. Pour into greased loaf pan and bake at 425 degrees for 20-25 minutes.

Currant Preserves

Yield: 1 cup

- 1 1/2 cup wild currants
- 1/2 cup water
- 1/2 cup honey

Cook water, fruit and honey together. After the mixture reaches boiling, reduce the heat so it simmers for 20 minutes. Store in the refrigerator. The preserves will become hard when cold but will soften if allowed to warm to room temperature before serving.

Sunflower Bread

Yield: 1 loaf

- 1/2 cup honey
- 1/2 cup butter
- 2 eggs, beaten
- 1 cup whole wheat flour
- 1 teaspoon salt
- 1 tablespoon baking powder
- 1 1/2 cups ground sunflower seeds, shell and meat, or meats only
- 1 cup milk
- 1/2 cup whole or coarsely chopped sunflower meats

Beat together honey and butter. Beat in eggs. Combine flour, baking powder and salt and ground seeds. Add to honey/butter mixture alternately with the milk. Fold in whole sunflower meats. Pour into greased loaf pan and bake 1 hour at 325 degrees. Cool on rack. This bread slices better when cool.

The Hudson River Indians

Continued from page 7

ain, nose, spearman, lany, a yarrow. Since the same variety of lily of the valley is found on both continents, it is difficult to determine if the Indians used it medicinally before the coming of the Europeans. Most of these herbs were used to cure nausea or upset stomachs;

some were for sprains or sores, all of which would have been common ills to people, who had recently been introduced to alcohol. Most likely, soldiers in the French and Indian Wars had been observed being treated with some of these herbs.

The Kickapoo Indian medicine men were patronized by large numbers of people and have been followed by other herbalists, who also do a lucrative business. Many of their concoctions are little changed from those brewed from the herbs in the colonial herb gardens.

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 (Taken from the newsletter of the Greater Lowell Indian Cultural Association, July 1980) Massachusetts Archaeological Society.  
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colonists. But at the same time the tribes were also wary of the British. In 1763, in an attempt to gain further support from the tribes of the region, Great Britain adopted a policy to hinder colonist expansion, mainly through higher tariffs designed to put further economic hardships upon the new American's. What the Indians did not realize about the policy,

was that, it was so filled with ambiguities, the English actually had the right to enter upon and possess and or sell any Indian lands of their choosing.

This policy aggravated even more the already explosive situation. Thus in 1775, what was known to the colonist's as the American Revolution of Independence broke out. To the Iroquois Nation and their neighbors, it was a bloody civil war.

The American Revolution would leave the tribes of the Hudson divided, so that they would never again see their glory and power. The smaller neutral tribes,

and even the Huron for the most part had managed to keep their neutrality. The Six Nations, however divided and

throughout the Revolution, Iroquois was killing Iroquois. After hearing the promises of the British, and the American's, the tribes eventually split. The Oneidas, Mohawks, and Senecas fought alongside the colonies, while the Onandagas, Cayugas, and Tascaras allied themselves with the British. Not all the members of the Six Nations sided with the two opposing forces, some endeavored to stay neutral. This had the affect of further splitting the once united league into three distinct groups.

In 1783, the American Revolution was concluded. But for the tribes of the Hudson more bloodshed was to come.

The colonies were determined to retaliate against the Indians that had fought alongside of the British, and in some cases those who had remained neutral.

The great tribes that had existed before the coming of the white man had been drastically reduced. Once powerful tribes, such as the Mohican had been all but destroyed. The Six Nations, had been almost reduced to half of it's once 2,000 strong. None of the tribes of the Hudson went untouched through the Revolution

and it's aftermath. Eventually to the satisfaction of the colonists, through treaties, and warring, the Natives of the Hudson had become a "Subdued people." The quiet waters of the Hudson river seemed to eventually betray the tribes, by making them happy and contented. They became lax in their ability to defend themselves. These simple people, with their peace loving ways that resided along the banks of the Hudson river, could not long endure in the white man's harsh, new world.

Schoolcraft, Man Who Ventured into Indian Country

Niagara

An Allegory

An old gray man on a mountain lived
 He had daughters and one
 And a tall bright lodge of the betula bark
 That glittered in the sun
 He lived on the very highest top
 For he was a hunter free
 Where he could spy on the clearest day
 Glimpses of the distant sea

Come out, Come out, cried the youngest one
 Let us off to look at the sea
 And out they ran in their gayest robes
 And skipped and ran with glee

Come Superior Come Michigan Come Huron
 Come St. Clair

Cried laughing little Erie
 Let us go to yonder broad blue deep
 Where the breakers foam and roar

The cried Erie, here's a dreadful leap
 But we have gone so far
 That if we flinch shall turn in fear
 My father will cry ha ha

Now each one was wrapped in vesture light
 That floated far behind
 With sandals of frozen water drops
 And wings of painted wind

Add down they plunged with a merry skip
 Like birds that skim the plain
 And they cried let us up and try
 And down that steep again

And up and down the daughters skipped
 Like girls on a holiday
 And laughed outright at the foam
 They called Niagara

If you would see a sight so rare
 Where nature's in her glee
 Go view the spot in the wild
 The land of the brave and free
 But mark, their shades are only seen
 In fancy's deepest and true
 But she plainly shows their wings and feet
 In the dancing sunny spray

Schoolcraft Poem

More than a century and a half ago, a young explorer, ethnologist, and Indian historian, Henry Rowe Schoolcraft, lived by what our people called "Bowing," or the rapids. The French named these sacred Indian grounds Sault Ste. Marie, and established a number of missions there to convert the Indian people of the area. In 1823 a fort was established there by the United States. It was from this location that Schoolcraft collected and recorded many of the legends, folklore, and history of the Ojibwa people.

Schoolcraft was born in Watervliet, New York, in 1793 and was educated at Union College in Schenectady. At the early age of twenty-four he went on an expedition to the Mississippi Valley to investigate the history of the Indian people, which at the time was a virtually unknown field of study for the white man.

In 1822, Schoolcraft was appointed the Indian Agent at the Sault and Mackinaw, and in 1823 he married Miss Jane Johnson, who was well versed in both English and Algonquian. She was a descendant, on her mother's side, of Wabojeg, a celebrated war chief of the Algonquin. Schoolcraft's marriage into an aboriginal family prompted his further research into the ways and life on the Native people. It was at this time that Schoolcraft did much of his research on the Natives living in the area of the rapids.

By 1831, the U.S. government and fur trading companies, through their policies

toward Native peoples, had driven the tribes to hostile actions. The government, having recognized Schoolcraft's work with Indian tribes, directed him to conduct an expedition through the country lying north and west of the great lake, Superior. He accomplished his mission by meeting with all the leading chiefs of the tribes concerned, and formed the grounds for a temporary peace between the government and the natives.

From 1828 to 1832, Schoolcraft functioned as an efficient member of the Michigan territorial legislature, where he managed to secure the passage of several laws to better the treatment of the Indian Tribes. But by 1836, more hostilities had broken out between the Indians and the white settlement. The Secretary of War, Lewis Cass, desiring to make a prompt treaty with the Indian tribes, made the United States policy clear. "The Indians should vacate their ancestral homeland for the benefit of white settlement." Schoolcraft had been instructed to negotiate the treaty as follows:

"You will allow no individual reservations. It is desirable and practical to extinguish the Indian within the borders of our settlement..."

Schoolcraft successfully negotiated the treaty of 1836 with the Ojibwa and Ottawa. Although no individual reservations were established, he did negotiate for permanent tribal reservations. Furthermore he sought money and services to be provided for the Indians.

From 1837 to 1841, Schoolcraft was appointed as Superintendent of Indian Affairs in Michigan, and in 1847, he was authorized by Congress to collect data on the Indian Tribes in the United States.

Before Schoolcraft's death in 1864, he accumulated many facts and legends concerning the Indian Tribes. His lists of works are as follows: Journal Of A Tour In The Interior Of Mississippi and Arkansas, 1820; Narrative Of An Expedition Through The Upper Mississippi, 1832; Aigic Researches, 1839, which was a volume of Indian philosophy that dealt with life, death, and immortality; Ontario, or Characteristics Of The Red Race Of America, 1844-1845; and Personal Memoirs Of Thirty Years Residence With The Indian Tribes On The American Frontier, 1851. He also accumulated historical and statistical information that reflected the history, conditions, and future prospects of the Indian Tribes of the United States.

Schoolcraft described the beauty of the pictured rocks, located near Munising, MI; he wrote of the swift water of the St. Mary's river, that runs between the two Saults of Michigan and Canada; and he wrote of the splendor of Mackinac Island, in the straits of Mackinaw. He recorded the various tales of the natives who lived around the Great Lakes, and captured on paper many of the Ojibwa and Ottawa legends about Gitchie Gumee, and the West Wind.



HENRY ROWE SCHOOLCRAFT

The Charmed Arrow

Ojibwa Legend

Sagimau had performed great feats against the enemies of his tribe. He had entirely routed and driven off one of the original tribes from the lakes, and came back to his residence on Lake Huron a conqueror. He was regarded as a Manitou, but he could not feel easy while he heard of the fame and exploits of Kaubina, a great Chippewa chief and Manitou in the north. Kaubina lived on a large island in Lake Superior, and was not only versed in magic himself, but had an aged female assistant who was a witch, and went under the name of his grandmother. She lived under Lake Superior, and took to inform him of everything that threatened him.

Sagimau determined to measure strength with him. He accordingly thought much about him. One night he dreamed that there was a certain head of a lance, which, if it could be procured, would give him power over other tribes. This treasure was in possession of a certain beautiful and majestic eagle, to whom all other birds owed obedience, and who, in consequence of having this weapon, was acknowledged king of birds. The lance was seldom seen, even by those most intimate with the owner. The seer of the village dreamed the same dream. It was much talked about, and made much noise. Sagimau determined to seek for it, as it would make him the greatest hero in the world. He thought he would first go and see Kaubina, and endeavor to deceive him, or try his skill in sorcery. But he resolved to proceed by stratagem. After several days' travel he crossed the neck of land separating the two great waters, and reached the banks of Lake Superior, opposite a large island, which is now called Grand Island. Here Kaubina lived. Some days before this visit, the witch came to Kaubina's lodge and requested some tobacco. But he happened to be in an ill humor, and refused her, telling her he had none. "Very well," said she, "you will see the time when you may wish you had given me some."



KAUBINA

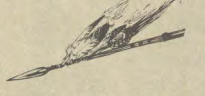
Editors notes-

The Charmed Arrow is a tale that is derived from collections of traditional material. The tale relates to disputes and wars between the northern and southern Chippewa (Ojibwa). It has no historical basis, except for the existence of a few names and places.

Schoolcraft collected these Indian legends in his Aigic researches, which included the myth of Hiawatha.

We hope to feature some more of Schoolcraft's collections in future issues.

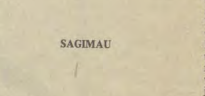
Meantime Sagimau was plotting against him. He resolved to carry off his youngest wife. Having no canoe to cross to the island, he asked his companions whether any of them had dreamed of walking in the water. One of the men answered yes. He was therefore selected to accompany him. They went into the water until it came breast high. "You must not have the least doubt," said he to the young man, "but resolve that you can walk under water. If you waver, you will fail." They both thought strong of it, and disappeared. When about halfway through they met two monsters, who looked as long as pine trees, and had glistening eyes. But they appeared to be giving the tobacco, and went on. On getting near the island, Sagimau said to his friend, you must turn yourself into a white stone on the shore, near the path where the women come to dip water. I will assume the shape of a black log of driftwood, and be floating, and thumping on the shore near by.



THE CHARMED ARROW

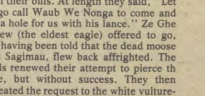
Kaubina had attended a feast that day, and after he had got home to his lodge, complained of thirst. He requested his wife to get him some water. "My, my!" said she, "It is dark, and why not let that one go, whom you think so much off?" He answered to his youngest, who immediately got a flambeau, and prepared to go, having first asked the elder wife to accompany her. She declined. Dark as it was, and alone, she pursued the path to the edge of the water. She noticed the white stone, and the wood near it, and thought she had never seen them before; but if I return, thought she to herself, with such a story, without the water, they will laugh at me. She made a quick motion to dip the water, but was instantly seized by Sagimau and his companion. They drew her under the water, carried her to the main land, and proceeded one day's journey homeward, when they encamped. Meantime Kaubina waited for his expected drink of water. He at last got up and searched for her on the shore, and in the lodges, but could get no intelligence. He was distressed, and could get no rest. Next morning he renewed his search, but in vain. He invoked the name of his grandmother, and with ceremony, making the customary present of tobacco, at length she appeared, and after reminding him of his neglect of her, in her last application of the sacred weed, she revealed to him the whole plot, and also told him the means he must use to recover his lost wife. If you follow my advice, said she, you will get her back in a friendly way, and without bloodshed. Kaubina obeyed the injunctions of the witch. He carried with him a number of young men, and overtook Sagimau at his first night's encampment. When the latter saw him, he assumed a smiling aspect, and came toward and offered his hand. It was accepted. Then they sat down and smoked. After this Kaubina said, "Why did you take my wife?" "It was only," Sagimau replied, "to see how great a Manitou you were. Here she is, take her. Now that I know your qualities, we will live in peace." Each concealed the deep hostility he entertained for the other. They parted in peace.

After the interview, Sagimau sent his warriors home to Lake Michigan. He determined to remain in the country and seek the charmed arrow. For this purpose he retired to a remote spot, and transformed himself into a dead moose, which appeared as if the carcass had lain a long period, for worms were in its eyes and nostrils. Very soon eagles, hawks, crows, and other birds of prey, flocked to the carcass. But the skin was so hard and tough that they could not penetrate it with their bills. At length they said, "Let us go call Waub We Nonga to come and cut a hole for us with his lance." Ze Ghe Nibew (the oldest eagle) offered to go, but having been told that the dead moose was Sagimau, flew back affrighted. The birds renewed their attempt to pierce hide, but without success. They then repeated the request to the white vulture-eggs. The latter returned the same wary reply. It was the stratagem of the Manitou Sagimau; but when appealed to the third time, with the assurance that worms were in the eyes and nostrils of the carcass, he consented. All the birds were seated around the carcass, eager for the feast. When they heard the sweeping noise of the wings of Waub We Nonga, the king of the birds, they made a cry of joy. He viewed the carcass from a distance. The birds older than the rest, screamed out to him to come and cut the skin. He advanced cautiously, and gave a blow, but to no effect the lance bounced back from the tough hide. The birds sent up a loud scream, desiring that he would renew the effort. He did so, and drove the lance in, about a foot. Sagimau immediately caught hold of it and wrenched it from the bird. He instantly resumed his human form and commenced his return to his country. The great bird followed him, entreating him to give it back, and promising, on compliance, that he would give him anything that he might desire. Sagimau sternly refused. He knew that it contained magic virtues by which he could accomplish all his purposes, one of the first of which was, to overthrow Kaubina. This resolution he firmly maintained, although the bird followed him all the way back, flying from tree to tree, and renewing its solicitations.



SAGIMAU

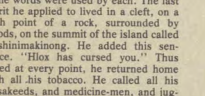
Waub We Nonga



WAUB WE NONGA

We must now return to Kaubina. When he had recovered his wife, he went back directly to his lodge on the island, and with his great-grandmother, and his wife, and aid of his grandmother. For this purpose he erected a pointed lodge, and covered it close ground with bark. He took nothing in with him but his drum, medicine sack, and rattles. After singing for some time, he heard a noise under the ground, and the woman appeared. "My grandson," said she, "I am made acquainted with you wishes. Your enemy seeks your blood. Sagimau has obtained the great war bird's arrow, and is preparing the sacred gift of our country to appease the spirits, and obtain their permission to live on the island toward the south. Waub We Nonga himself is my relation. You may rely upon my power. In nine days I shall reappear." At the end of that time she fulfilled her promise, and told him to watch, and that at such a time his enemy would come against him with a

Sagimau had not sooner reached his village with this trophy, than he commenced gathering all the tobacco he could, as presents to the different spirits of the land, whom he deemed it necessary to appease, in consequence of the deception he had used in wrongfully getting possession of the arrow. This sacred offering he carefully put in cedar bags, and then commenced a journey to such places as he knew they inhabited, to leave his offering, and obtain the permission of the Manitous to retain his trophy. He traveled the whole circuit of Lake Michigan, and then went across to Lake Huron, visiting every high place and waterfall, celebrated as the residence of spirits. But he was unfavorably received. None of the spirits would accept his offerings. Every Spirit he asked replied, "Waub We Nonga has passed before you with his complaints, accusing you of theft, and requesting that the arrow be returned to its lawful owner. We cannot, therefore, hear you. He who has stolen shall again be stolen from." The very same words were used by each. The last spirit he applied to lived in a cleft, on a point in a rock, surrounded by woods, on the summit of the island called Mishinimaking. He added this sentence, "Hix has cursed you." Thus foiled at every point, he returned home with all his tobacco. He called all his Jossakeeds, and medicine-men, and jugglers together, and laid the gift before them, requesting their advice in this emergency. He asked each one to tell him whether his skill could designate the spirit which was meant by that outlandish word uttered on the island. One of the oldest men said, "It has been revealed to me, by my great-grandmother, in a dream. It is the name of a witch living in the bottom of Lake Superior; she is a relative of Waub We Nonga." "Not another word was uttered in my dream. Silently they smoked out their pipes, and silently they returned to their lodges.



KAUBINA'S GRANDMOTHER

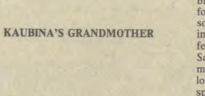
In the meantime, Sagimau had visited the spirits, and failed in his design. He would have remained at home, after the result of the council with the old men and the sages, had he not continued to hear of the exploits of Kaubina, who was making excursions toward the southwest, and driving back all the tribes who lived on the great lake. He was not only grieved by envy of his fame, but he thought him the cause of the spirits not accepting his tobacco, and thus rendering useless in his hands the sacred arrow. He mustered a large war party and set off in canoes for the north, for the purpose of attacking the Ojibwas. His old men tried to dissuade him from this expedition, but they were not heeded. When the party reached the Great Sand Dunes, Sagimau dreamed that he saw Kaubina on an island, and took him prisoner. He was, therefore, assured of success, and went boldly on. They crossed over to the island to watch the movements of Kaubina, who at this time, had his village on the mainland. This was revealed to the latter by his grandmother, who declared the bloody intentions of the enemy. Kaubina appeared in a moment to forestall this advice, for he said to his wife, "Come, let us go over to the island for basswood bark."



KAUBINA'S GRANDMOTHER

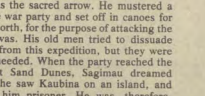
"Why," said she, "have you not just told me that Sagimau was watching there?" "Well," said he, "I am not afraid. I would have gone if I had not heard this account, and I will go now." While crossing the bay in his canoe, he directed his wife to land him alone, and push out her canoe from the shore, and rest there, so that if any accident occurred, she might immediately cross and arouse the warriors. He directed her, the moment she reached his lodge, to take out his medicine sack, and his fighting skin, which was made out of a large bear skin, and to spread out the latter ready for him, when he arrived, so that he could slip it on in an instant, as he relied on his magic virtues to ensure him an easy victory. Shortly after landing him, while resting on her paddles, she heard the asawawa, or war whoop. She immediately paddled for the village and gave the alarm.

It turned out that when Kaubina landed from the canoe, he stepped ashore near the ambush of Sagimau's party, who arose to a man and instantly made him a prisoner. They immediately tied him to a tree, and pushed over to the mainland to secure the village before the alarm spread. They landed very expeditiously, and getting behind the village, approached from that part. The fight had but just commenced when Kaubina appeared. He had been released by Hix, and invoking his spirit, flew to the rescue of his people. He found his fighting skin ready, and slipping it on hastily, he now felt invulnerable. He then cried out to his adversary and challenged him to single combat. Sagimau did not decline. "Here I am," said he, "I defy you." They closed instantly. Blow was answered with blow, without any apparent advantage to either, till about midday, when Sagimau began to give out. He appealed to Kaubina, saying, "My elder brother, it is enough! (mesia me-a-me-nik.) No answer was returned, but the reinvigorated blows of his rival added dismay. Kaubina fought with the rage of a demon, and soon after the scalp of Sagimau was lying in the air. Nearly the whole Ottawa party fell with him. It is said the arrow which Sagimau either forgot to use, or was mysteriously withheld from using, was lost in this combat, and returned to the spirit of the King of the Birds who owned it.

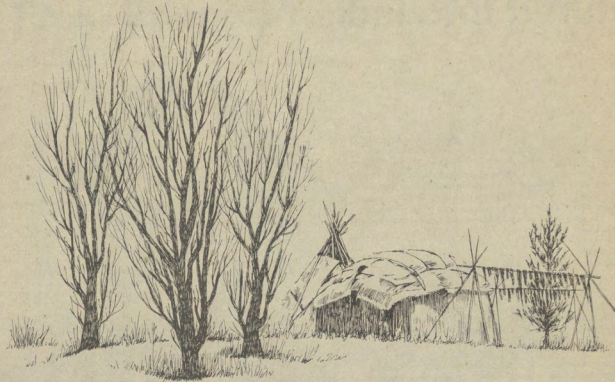


KAUBINA'S GRANDMOTHER

large party in canoes.



KAUBINA'S GRANDMOTHER



DAVID WALTER CAMP
1979

Wakontas Seeks A Wife

An Algonquin Legend

Once in the long ago, Wakontas lived in the beautiful country of Spirit Land where it is always sunshine. He was the son of a very powerful spirit there.

Now it happened that Wakontas could not find a wife in that land of sunshine to please him, and so he determined to visit the place of mortals and there seek for himself a wife. Long he wandered over the land, and in vain did he search for a maiden whom he would choose to be his wife.

At last, however, Wakontas in the appearance of a handsome young hunter entered a wigwag where dwelt two very beautiful maidens. They seemed lovely to him in every way. They were the most deserving of his affection of any maidens he had seen in his long journey. They were so attractive to him, that Wakontas loved them both! But only one maiden might he choose for his wife, and Wakontas turned first this way, then that, in his indecision.

"Which maiden shall I choose?" Wakontas asked himself, over and over again.

Now, while the two maidens seemed equally lovely of character, yet there was a great difference at heart: for one maiden was proud and selfish, while the other was gentle and kind, and sought only the happiness of other people.

"Which shall I choose?" Wakontas repeated. "Ah! I will test these maidens. It must be that one is more perfect than the other. Yes, I will test them."

Then Wakontas asked the father for his daughter in marriage not saying which maiden he meant. And the father agreed that the wedding might be after the bride price should be paid. So, very quickly, Wakontas aided by his magic powers produced the bride price, and then began his testing of the maidens.

After Wakontas had told the maidens that he was about to set out upon a hunting trip, he entered the forest where he quickly transformed himself into a poor, old man, feeble, hungry, and in rags. He waited until all the family but the two maidens had set out in the large canoe, and then he tremblingly approached the doorway. He drew aside the skins and stood before the two maidens, looking beseechingly from one to the other.

"Awawasta kena! Get out! go away, you!" the proud sister screamed at him angrily.

"Ah! But I have great hunger, my daughter," the old man pleaded, "and I am very weary. Give me to eat!" But the proud sister kept repeating still more angrily: "Awawasta kena!"

The old man then turned to Omemee, the gentle maiden. She had been looking pityingly at him, while her sister was ordering him to go away. Omemee took him by the hand and led him to her side of the wigwag. After she had made the seat of deer skin comfortable for him, she built a fire beside him and soon had cooked venison, which she placed before him to eat, and brot him the maiden give to the old man, and no thanks would she receive from him, only saying:

"It gives me great joy to be of service." Then, making up the old man's moccasins were worn, she placed upon his feet beautifully embroidered ones, moccasins worked by her own skillful hands.

And all this while, the proud sister kept up a ceaseless chatter of abuse. "Why," she cried, "such people should be put to death by their relatives." This talk passed unnoticed by Omemee and the old man, and soon he went on his way, rested and cheered by the kindness of Omemee.

As the afternoon passed, the maidens knew that Wakontas would soon be returning from the hunt; both maidens greatly desired to be looked upon with favour by him, and both would appear before him in finest gown of white deerskin. The proud sister began her toilet as soon as the poor stranger had left the wigwag; but Omemee thought of her parents and her brothers and sisters returning from their journey, tired and hungry.

"It is best for me to prepare the evening meal, for my people." So after a brief moment spent upon her toilet she prepared the bear's meat, and venison, and fish, for the evening meal. Soon the sound of happy voices on the river announced the return of the family, and the two maidens went forth to meet them. To their amazement, they saw that the young hunter wore upon his feet the beaded moccasins which Omemee had given to the hungry, weary stranger that afternoon.

Before a word could be said, the young hunter stood before them.

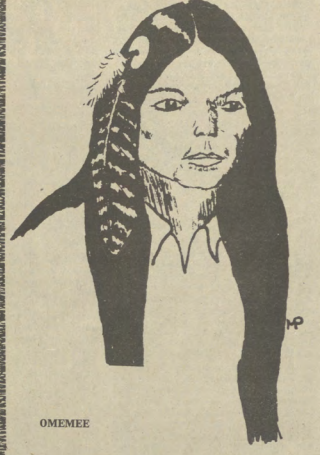
"This afternoon," he said, looking from one to the other, "as a weary, old man, hungry and lonely, I entered thy wigwag. From one maiden I received abuse and insult. From the other, such kindness and pity were bestowed upon me, that I saw how truly gentle of heart she was. She gave to the poor old stranger her choicest gifts, the best food and drink, the beautiful moccasins. Long have I searched for a wife who would possess such virtues as does the maiden Omemee. The bride price is paid. I would wed this maiden. And as for the other, let her be an aspen tree, that she may no longer disturb people with her abuse and chatter!"

As Wakontas uttered these words, to the horror of the proud sister, the proud sister slowly changed into an aspen tree. Before the power of Wakontas, she was helpless. Nevermore would she trouble people with her abuse.

Then Wakontas turned to Omemee. "But, Omemee, thou art my heart's choice. I am Wakontas, and to the land of sunshine will I take thee." And as his arms touched Omemee, the two were transformed into white doves. Together they soared high in the air; together they made their way under the blue sky to their home in the beautiful land of the sunshine.



WAKONTAS



OMEMEE

Poetry

My Church

My church is not a building where people come to pray, Keeping out their human brothers who believe a different way. My church is all around me, around me and within - I see the Spirit's greatness each direction that I turn. The giant redwood, tiny ant are equal in my eyes, Brothers, we together, beneath our Father Sky. I respect my brother's vision as different and unique - Though his beliefs are different they are not wrong or weak. He is not inferior, he also has a soul. And I am not superior - conversion's not my goal. Basic Visions bind us: no more pain or hunger. Respect for one another - with so self-righteous anger.

In God We Trust

I was on my vision quest, I was on my search When you said, "Give up your pagan ways and get yourself to church." You got me into gospel songs and reading from your book, But still I felt I didn't fit and took another look. Stained glass and robes of satin, I feel I don't belong With those who pray in Latin, thinking Navajo is wrong. And so again I move me, again I feel so lost. Baptist, Catholic, Lutheran, Orthodox and Pentecost, Quaker, Mormon, Methodist, Episcopalian, Church of God - So many breeds of Christian for just that breed of God. And don't you think it's strange, and don't you think it's funny One thing they have in common is one they want your money? I'll leave you to your fighting and mutual distrust. I have faith in your Great Spirit - it's your churches I don't trust!

Missionary

The white man has a lot to learn (we have a lot to teach) We must teach him by example, we are not ones to preach. We'll walk among you quietly, doing our own thing Like Indian missionaries, there's a message that we bring: Live in harmony with nature, respect your fellow man, Do not compete - cooperate, you are part of a plan. Accept the things you cannot change and try to live in peace, Speak quietly, act humbly and your blessings will increase. If you go against these ways and try to change the plans, Bad medicine will happen and the blood is on your hands.

Spirits Speak

Spirits speak, Spirits say, "Don't give up the Indian way." On moonlit nights, in rustling leaves I hear them walk and I believe. Hear the wind, hear the owl, hear the lone coyote's howl. Spirits speak, you call me mad - but after dark you are afraid.

Bob Bacon

Sacramento Valley Remembered

Rainbows in the desert
Bluebirds in the snow
Miracles from Wanka Tanka
everywhere the four wind's blow

Mother Earth was parched
And her bosom dry,
No Flowers
No Shrubs
No Birds
No Bees

Only the wind whispering
his message to the trees

I told the four-legged ones
Not to cry;
We who walk upright;
Will try and try

Send our pleas to Wanka Tanka
Everywhere the four Winds blow
For rainbows in the desert
And bluebirds in the snow

Julia Lone Eagle
Pt. Gates, N. Dakota.

The Calling Wind

Once the sun shone on great spaces
There were buffalo everywhere
They gave us food and gave us hides to keep us warm
Now the great herds are gone
The prairie that shooked when they walked is gone

I can hear my fathers, My forefathers calling to me
I will be with them, a teardrop flowing in a great river
I will once again hear the buffaloes thunder as they walk
Alas the sun is beckoning me to follow
The great sun is tired
I am tired and will sleep with it.

Long ago, Wakontas lived in the beautiful country of Spirit Land where it is always sunshine. He was the son of a very powerful spirit there.

Jeff Dickinson

Trinkets And Colored Beads

A Song

CHORUS
Trinkets and colored beads
Will not answer my people's needs,
Promises and compromise are
Always follow each sunrise,
We can't satisfy the children we feed
With trinkets and colored beads.

Songwriter wishes to collaborate with the same, on a 50-50 basis. Have had experience with recording Country Western, Pop, and Folk. Sincerity a must. For more information please write:
Don W. St. Germain
Rama Road P.O.
Rama, ON CN

1. It's been over three hundred years since you've stepped upon our shores And you're still believing in all your self-righteous patriotic lore You used us like a stepping stone to sustain your destructive needs And you faithfully repaid us with a glass of wine mixed with trinkets and colored beads.

2. We've always believed that we were born part of this land We've live a life of peace of mind that you really wouldn't understand, When you finish with the earth you'll disregard it and let it bleed The wounds of time will never heal by mending it with trinkets and colored beads.

Repeat Chorus

Middle American Innovations—Mayan Calendar

By Roland Whitted

On March 2, the Spaniards went ashore and banqueting gave place to battle."

From that day the Maya culture was to be hounded and quickly exterminated by the Spanish conquistadors and Friars. Finally, it was on March 14, 1697, that the Spanish defeated the last free Mayan city of Chichen Itza. Thus, the last of an already decaying culture of the Maya's was lost and not to be rediscovered for hundreds of years.

The Maya's of the classic culture period (AD 247-899) were the most advanced of the Americas. They were far more advanced, at that time, than all of Europe. As Howard La Fay of the National Geographic Society states:

"During Europe's Dark Ages, the Maya practiced an astronomy so precise that their ancient calendar was as accurate as the one we employ today: they plotted the courses of celestial bodies and, to the awe of the faithful, their priests predicted both solar and lunar eclipses. They calculated the path of Venus—an elusive planet, that is by turns, morning and evening star—with an error of only 14 seconds a year. The Maya originated a complex system of writing and pioneered the mathematical concept of zero."

The Maya, as others before and after, had built ceremonial centers of pyramids, temples and ball courts. Many of these ceremonial centers were constructed in the middle of a jungle environment. Tikal, one of the grandest ceremonial centers of the classic Mayas, may have supported a population of 40,000. "... a figure that might be halved or doubled in view of the uncertainties in such calculations." Unlike most civilizations of the past that have thrived on this planet, there is still little known about the Maya. With the destructive powers of the jungle, the Indian and Spanish invaders, and the indifference of time, the Maya history may be forever lost. The few secrets that have been unlocked by archeologists are the mysteries of their calendar, arithmetic, and some portion of their writing - an advanced style of hieroglyphics.

The Maya are people of the Yucatan peninsula of Middle America. The Maya lived and continue to live in the modern-day states of Yucatan, Campeche, Tabasco, Chiapas, and the territory of Quintana Roo in the Republic of Mexico, also, the Department of Peten and the adjacent highlands to the south in Guatemala, the western section of the Republic of Honduras, and all of Belize (British Honduras), a total of some 125,000 square miles. This is an area roughly equal to the state of New Mexico. The Maya homeland of the classic period had a wide variety of geographic and climatic zones ranging from towering volcanic mountains of over 13,000 feet to a lowland tropical jungle filled with game, birds, and insects of all kinds, and finally, the dry limestone plain of the northern Yucatan peninsula. The variety of habitats of the homeland, the abundance of rivers, extensive trade routes and, most important of all, the cultivation of corn, made the Mayas stand out amongst the people of America. Corn freed the Mayas, and others, from a lifestyle of food gatherers to a lifestyle of specialization.

CONT'D ON PAGE 12



OTTAWA
CHIPPEWA
POTAWATOMI

Light Of The North



Know Your Language

By JAKE GRUNDY

OJIBWA - OTTAWA

ENGLISH

O-zhe-bee-ga	.....	Write
O-zhe-bee-gun	.....	Writing
Mis-quah-wun	.....	Yolk
Ke-ne-tu-me-wah	.....	Your turn
Maus-zhe-mah-goo-zhe-wim	.....	Stretch
O-puh-tuh-ke-doon	.....	Erect, or stick out or up
Che-buh-tuh-koo	.....	Stiff
Uh-silne	.....	Sweet
Wesh-koo-bih	.....	English
Oor-dowh	.....	Tail
Shau-guh-naush	.....	Escape
O-zhe-moo	.....	Extra
Pe-tuh	.....	Excrement
Moo	.....	End
Wah-yah-quah	.....	Evil one
Owh muij-uh-yah-wih	.....	Ewe
Noo-zha-mah-nish-tanish	.....	Family, or tribe
E-moo-daw-ze-wim	.....	Family, or tribe
Ke-te-gaun	.....	Farm
Sha-goo-ze, or goo-tan-je	.....	Fear
Shoosh-kwa-gu-he-gun	.....	Flat Iron
Me-che-sug	.....	Floor
O-ke-see-waun	.....	Wipe
Nah-pah-na	.....	Flour
Bee-ta	.....	Foam
Main-e-zhans	.....	Foal
Pee-wau-nug	.....	Flint
O-ne-tah-wun-daan	.....	Fond of
Me-jim	.....	Food
Nah-ga-ne-zid	.....	Foreman
Me-tig-guh-ke	.....	Forest or bush
Pe-zhe-gwah-de-ze-wim	.....	Fornication
O-nah-mam	.....	Friend
Mah-wuh-des-she-wa	.....	Visit
Ne-we-de-ga-ma-gun	.....	Wife
Quo-naun	.....	Pretty
Ah-nuh-quid	.....	Cloud
Pe-moo-sa	.....	Walk
Mah-noo-sa	.....	Waddle
O-nah-koo-ne-gah	.....	Vote
Me-gah-dew-in	.....	War
Muh-na-se	.....	Want
Uh-moo-ne-da	.....	Was
Shah-gwee-we	.....	Weak
Kuh-kah-be-kan	.....	Waterfall
Ke-see-be-guh-he-gae-gua	.....	Washerwoman
Mun-guh-day-ah	.....	Wide
Kuh-ke-nuh-ka-go	.....	All of it
O-pu-cheesh-kuh-waun	.....	Prick
Ish-koo-tans	.....	Match
Mis-quan-zha-wih	.....	Measles
Te-bi-he-ga	.....	Measure
Pin-je-goo-sun	.....	Medicine bag
We-de-gu-wig	.....	Cobalt
Ah-kooosh-kuh-da	.....	Colic
Ka-gah	.....	Almost
Kuh-ba-ge-boom	.....	All winter
Me-quuh-yuk	.....	All right
Kuh-ba-te-bik	.....	All night
Kuh-ba-tee-zhik	.....	All day
Me-gah-zoo-we-ne-ge, or me-te-se-noo	.....	Warrior, or Brave
Kahoo-sad	.....	Hunter
Nis-kah-qwuh-he-ga	.....	Hunter
We-go-wah-mish	.....	Embroider
Ke-oo-sa	.....	Hovel
Uk-kuk-foo-jees	.....	Bob cat or wild cat
Gat-gau-ge-she	.....	Groundhog
Ad-dik-kum-aig	.....	Reindeer fish or White fish
Mis-kwaw-zhe-gun-no	.....	Red horse (Fish)
Be-na	.....	Pieasant
Kitchi-Yaw-muk-kwah-na	.....	Bear Skin, or (Great Caterpillar)
Wain-je-tah-o-muh-kuk-ke	.....	Frog
O-dan-da	.....	Bull frog
Sug-gis-kwaw-gu-me	.....	Cruch
Ah-gusk, Ojibwa, Ke-waw-ne	.....	Prairie hen
Bahsh-kwa	.....	Night hawk
Bin-gwaw-beek	.....	Ashes stone, Lime stone
Sug-ge-ma	.....	Moose
E-kwah	.....	Louse
Ne-gi-che	.....	Lice
Pub-beeg	.....	Buffalo fish
Gitche Waba Mos-ad	.....	Flea
Ki-tag-a-kons	.....	Great White Grub
	.....	Fawn

Apaches Sign Trade Agreement

SAN CARLOS, ARIZ. -- The Apache Indians of San Carlos, Arizona recently signed an international trade agreement with the Cochimi Indians of Mexico. This event signaled international cooperation between the Indians and opened the way for the Apaches to further develop uses of the Jojoba (pronounced ho-ho-bee) bean. The bean is used to manufacture shampoo, soap and cosmetics. The jojoba contains a high-grade oil that can be used as a substitute for sperm whale oil, leading naturalists to feel that the bean may keep the sperm whale from extinction.

"Isn't ironic that American Indians would be leaders in developing renewable natural resources?" commented Daniel P. Henson, Director of the U.S. Department of Commerce's Minority Business Development Agency (MBDA), Henson continued. "They've made the desert bloom, turning beans into dollars. A project such as this one is part of MBDA's new thrust to help minority entrepreneurs and businesses develop into medium and large sized firms in areas of industrial growth. These firms will provide jobs and add stability to the communities in which they are located and contribute to the success of the national economy."

The trade agreement officially termed the "Jojoba Trade and Commerce Agreement," calls for the San Carlos Apaches to purchase ten metric tons (about 22,000 lbs.) of jojoba beans from the Cochimi tribe annually. This agreement runs until May 31, 1981, with an option for a five-year renewal at that time. Though the Apaches have about 1600 acres of jojoba in natural stands on their own lands, they have had to go to the Cochimi to meet their industrial needs.

MBDA, in conjunction with the Departments of Interior and Agriculture funded the Apache Indians in their commercial venture. Technology was provided to the Indians by the Center for Arid and Tropical New Crop Applied Science and Technology (NEWCAST) located at Arizona State University in Tempe, Arizona. The Center was established to help with projects that could lead to the desert's development for commercial purposes.

NEWCAST was funded as a Technology Commercialization Center under MBDA's Industry and Technology program. AIDA funds eight other technology centers in energy, telecommunications, transportation and manufacturing.

National News

Indian Information Center Opens

For the first time, Indian leaders, educators, researchers, and others will have at their fingertips valuable information on Indian people and organizations nationally.

This information will be available through the Native American Information Center at Bacone College in Muskogee, Okla., which will open Sept. 1, according to Dr. Dean Chavers, Bacone president.

The information center is an information bank and referral center developed as a service to the national Indian community, according to Chavers. "Users of this service will have over 2,400 names and addresses of Indian organizations and individuals available to them," he stated.

The total information bank will initially include over 220 pages of information on 20 different lists, many of which are suitable for reprinting on mailing labels. Users of the service can order all lists, or any individual list. Five of the lists are free, and the other 15 range in price from \$1 to \$4.50.

Of the 20 address lists now available, 13 are new lists. Dr. Chavers added. Among these new lists are 231 Indian counselors, 191 Indians who have the doctorate degree, 55 Federal Indian officers, 45 national Indian organizations, and 51 tribal and Indian operated scholarship programs making annual grant awards of over \$14 million.

The new lists were developed by the Information Center over the past two years, since the inception of the Center in the Fall of 1978.

In addition to the lists in the information bank, the Center will provide references to some nine other related documents which are too bulky to reproduce. These include Johnson-O'Malley and Title IV Indian education programs, over 2,100 Indian churches, foundations making total annual grants to Indians of over \$4 million, and opportunities for Federal employment.

Also included in the information bank is an Indian Awareness Test designed for Indian teachers, counselors and trainers. This 70 question test is on basic knowledge of cultural, political, social and physical facts about Indian people, and is available in multiples of 100.

Five of the lists now in the information bank are copyrighted.

In addition to the 20 lists now available, Chavers added, 12 other lists are being developed, including Indian research institutes, terminated tribes and bands, state Indian Commissions, and intertribal councils.

Inquiries and orders from the Native American Information Center should be addressed to the Center at Bacone College, Muskogee, Oklahoma 74401.

Fort Sill Closing Opposed

WASHINGTON, D.C. -- A temporary restraining order won by the Kiowa Comanche, and Apache Intertribal Land Use Committee on behalf of 28 students has delayed the scheduled closing of Fort Sill, an off-reservation boarding school in Oklahoma. The Bureau announced the decision to close the 109-year-old school this spring after a review of off-reservation boarding schools determined that its enrollment was declining and that its facilities were too small to accommodate significant numbers of students from other off-reservation boarding schools.

In issuing a temporary restraining order, the U.S. District Court for Washington, D.C., concluded that the Bureau of Indian Affairs "should have consulted with plaintiffs before making a determination to close the school and should certainly have consulted with those parents and other responsible persons to

plan for an orderly placement of the children in the event the school was closed." The court ordered the BIA not to remove any property from the school, to post guards, to continue utility services and to advise all personnel as to the status of the law suit.

Dr. S. Gabe Paxton, Jr., acting deputy director of the Office of Indian Education Programs, told the court that of the 79 students expected to attend Fort Sill this fall, 57 have been in other boarding schools, and that the remaining 22 have been given priority status for enrollment in those schools.

Re-opening the Fort Sill Indian School on such short notice, said Paxton, would cost the government at least \$100,000. The school supporters are now pursuing a preliminary injunction against Fort Sill's closing.

Commission Fills Key Positions

Commissioner of Indian Affairs William E. Hallett recently announced the appointments of Ralph Gonzales and Gene Powers to key positions on his immediate staff.

Gonzales, a member of the Laguna Pueblo Tribe, has been named executive assistant to Hallett. Powers, a member of the Blackfeet Tribe, is the Commissioner's regional representative for the Northwest.

Hallett said that "filling these key positions with competent, knowledgeable persons will greatly encourage tribal access to my office and enhance the delivery of resources and services to Indian communities."

As executive assistant, Gonzales is one of Hallett's principal advisors regarding significant issues affecting the BIA's programs. He oversees the immediate office of the Commissioner, and conducts business on behalf of the Commissioner in the Commissioner's absence.

Before coming to the Bureau, Gonzales was the attorney-advisor for four years for the Denver office of the Department of Housing and Urban Development, Office of Indian Programs, the office of which Hallett was Assistant Regional Administrator. He has also taught paralegal courses at the Community College of Denver and was a law clerk for the Native American Rights Fund, a law firm in Boulder, Colorado established to protect Indian rights and develop Indian law.

Gonzales received his B.A. from Western New Mexico University in 1971 and his J.D. from Denver University Law School in 1976.

As the Northwest Regional Representative, Powers has responsibility for ensuring that tribes in the States of Washington, Oregon, Idaho, California, and Montana have access to the Commissioner and all BIA services. Powers will be the primary contact in the Commissioner's Office for these tribes.

The Northwest Regional Representative is one of four new positions Hallett created to provide efficient and effective BIA follow-up to tribal meetings and requests. The three other regions are the Southwest, the Midwest, and the South. The Directors of the Eastern and Jumanan Area Offices will execute the responsibilities of regional representatives for their respective areas.

Powers is a contracting and procurement expert who worked for 15 years in that field for the Boeing Company and Motorola, Inc. He was the general manager for the Blackfeet Indian Developers, Inc., and a special assistant to Hallett for two years while Hallett was the Assistant Regional Administrator of HUD's Denver Office. Just prior to coming to the Washington Office, Powers was the property and supply officer and contracting officer for the BIA's Portland Area Office.

Powers received his B.S. from Montana State College in 1960 and has studied at the Motorola Executive Institute, Vail, Arizona.

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Mining Legislation

WASHINGTON, D.C. -- The Interior Department's Office of Surface Mining (OSM) has proposed draft legislation designed to allow Indian tribes to elect to assume full regulatory authority over the administration and enforcement of surface-coal-mining regulation on Indian lands.

Three Tribes Join CERT

WASHINGTON, D.C., September 4: The leaders of twenty-five American Indian tribes today welcomed three new tribal members into their energy coalition, the Council of Energy Resource Tribes (CERT).

CERT's Board of Directors voted to invite the Cherokee Nation of Oklahoma, the Confederated Salish and Kootenai Tribes of the Flathead Reservation in Montana, and the Rosebud Sioux of South Dakota to join the organization, whose member-tribes own between them an estimated one-third of the country's western low-sulfur stripplable coal, nearly 40 percent of its potential, privately owned uranium, four percent of its oil and natural gas and substantial amounts of oil-shale and geothermal power.

The Chairman of CERT's Board, Navajo Chairman Peter McDell, welcomed the three tribes, telling Cherokee Principal Chief Ross Swimmer, Flathead Reservation Chairman Thomas E. Pablo and Rosebud Sioux Chairman Edward Driving Hawk that "with your added support, CERT's ability to serve the tribes' interests will be stronger than ever." He also promised the three leaders "the highest-quality technical assistance available for any project, any program or any problem you bring to us."

The legislation is also based on the Jurisdiction Study prepared by the Indian Affairs Division of the Interior Department's Solicitor's Office.

The draft legislation incorporates most recommendations found in the congressionally mandated report, "The Control and Reclamation of Surface Mining on Indian Lands," prepared in 1979 by CERT and coal-owning tribes.

Copies of the draft legislation have been forwarded to the coal-bearing tribes for their comments.

The original comments deadline was August 20, but may be extended, Interior sources said.

CERT staff are available to assist tribes wishing to comment on the legislation. Contact Doug Richardson at CERT, 1000 Connecticut Ave., N.W., Suite 610, Washington, D.C. 20036. (202) 466-7702.

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The Back Page



WINDWALKER-A more realistic portrayal of Indian life in the sixteenth century.

'Windwalker' Shatters Indian Stereotypes

New Native American Drama

HOLLYWOOD, CALIF. -- Pacific International Enterprises Inc., of Medford, Ore., and Santa Fe International of Phoenix, Ariz., in January will release "Windwalker," which is intended to shatter film stereotypes of Indian people long perpetuated by Hollywood, and to replace those stereotypes with the felt realities and sounds of authentic tribal life.

Based on the best-selling novel by Blaine Yorganson, "Windwalker" portrays the life of a Cheyenne warrior with his comely young wife and their twin sons. The British actor Trevor Howard plays the lead character, with more than 50 Indian actors and actresses filling the screen.

Prime languages of the film are Cheyenne and Crow, with a voice-over narrative in English. Subtitles in English appear when the principal characters are speaking the tribal languages. "The Indian languages, mood music and special effects carry the movie," says a PIE spokesman.

The movie begins with the awakening of an old man, Windwalker, on a tribal death scaffold in preparation for burial. He cries out, "OK, Great Wanken Tanka, why have you kept these tired old bones alive. Let this spirit walk on the wind." The old man struggles back to his family, and the story is told through flashbacks. Windwalker's wife is killed in an ambush early in their marriage and

one of his twin sons is kidnapped. The other son grows and marries, producing three children. It is a film of family and culture in an Indian context.

Filmed in Utah, "Windwalker" features authentic costumes, customs and language. PIE drew upon two Cheyenne consultants for script and filming--Harold and Pauline Goss Coyote--and a Crow cultural specialist, Garfield Littlefoot. Howard, the British actor, and the other Indian actors and actresses with speaking roles were trained in the two tribal languages used in the film.

Among major roles performed by Indian actors and actresses are that of Smiling Wolf and Crow Brother played by Nick Ramus (Blackfeet), Little Feather played by Silvana Gallardo (Seminoles),

Dancing Moon by Dusty Ironing-Me-Crea (Rosebud Sioux), Crow Eyes by Rudy Diaz (Yavapai Apache), Crow Scout by Billy Drago (Mescalero Apache), Fawn-Who-Waits by Serene Hedin (Navajo) and Crow Warrior by Harold Goss Coyote (Oklahoma Cheyenne).

Keith Merrill directs the film. "Three Warriors," his last film made on Oregon's Warm Springs Reservation in 1977, won the 1978 American Indian Motion Picture Award as best film of the year portraying Indian people at the annual American Indian Film Festival in San Francisco. Merrill also won a Academy Award for his "American Cowboy" in the late 1970's. Merrill calls "Windwalker" his best film to date.

AUTHOR: HANAY GEOIGAMAH
PUBLISHER: UNIVERSITY OF OKLAHOMA PRESS
PRICE: \$4.95 SOFTBOUND \$9.95 HARD BOUND

NORMAN -- The first collection of plays by an American Indian playwright has been published by the University of Oklahoma Press.

"New Native American Drama: Three Plays," by Hanay Geiogamah includes "Body Indian," a play dealing with Indian alcoholism; "Foghorn," a humorous play confronting the stereotyping of Indians from Columbus to Wounded Knee; and "49," a musical emphasizing the value of Indian traditions and celebrating the continuity of Indian life.

In an introduction to the plays, Jeffrey Huntsman, assistant professor of English at Indiana University, notes that "the plays in this volume are exciting instances of an art form that is at once ancient and modern. As the first plays published by a Native American, Hanay Geiogamah's dramas represent a newly emerging theatrical impulse from a group of Americans who have already found moving artistic expression in song, poetry, prose, painting and sculpture. These plays grew out of their author's desire to present Native Americans to Native Americans in ways that are vivid and compelling and free from the more pernicious of Euro-American stereotypes of Indians."

Geiogamah's interest does not lie in reconstructing the dead, dead, romanticized past when every phrase had a poetic sparkle and every utterance was an oration. "Huntsman writes: 'Nor does it lie in a self-indulgent vituperation of the White Man and his forked culture, where the failures of 1978 are blamed on the slaughter of the buffalo a century before. His purpose is, first, to present and thereby preserve living Indian traditions and, next, to demonstrate the facts of Indian life in America today, unvarnished by either Indian or non-Indian romanticizers.'"

Geiogamah is an active playwright and director in Native American theater. He has traveled to almost every part of

'Homeward the Arrow's Flight'

NASHVILLE, TENN. (UMNS) -- The story of Susan La Flesche, the first female Native American doctor, is related in a new book just released by Abingdon Press. *Homeward the Arrow's Flight* is the tenth in a series of ethnic minority books issued by The United Methodist Publishing House over the last four years.

"We are constantly striving to locate authors who can write books for and about ethnic minorities," said Ronald P. Patterson, publishing house book editor. *Homeward the Arrow's Flight* is the story of Dr. La Flesche's youth and young adult life in the 1890's. The author, Marion Marsh Brown, describes her struggle to adjust to a world different from the Omaha reservation, and of her burning desire to help alleviate the health problems of her people. The book is written for ages "12 to 90," according to Ms. Brown.

Not only did Susan La Flesche achieve her goal of returning to her reservation home to practice medicine, writes Ms. Brown, but also excelled along the way, graduating from medical school at the top of her class.

Ms. Brown obtained historical and personal information about Dr. La Flesche, daughter of the late Omaha chief "Iron Eyes" (Joseph La Flesche), from the collection of family papers given to the Nebraska Historical Society. Discovering a "goldmine" of information in the personal letters between Susan and her family, the author said they helped her see a more personal side of the struggling student.

In a letter written to her sister Rosalie, Susan describes a medical class. "Today we watched two operations. They were performed by Dr. William Keen, one of the finest surgeons in the country. He is a very small man, but his reputation is enormous. First he took a tumor as big as an apple from a girl's neck. He did it in about ten minutes. It was wonderful. The other operation was on a tiny baby. Oh, Ro, it is so marvelous that I am having this opportunity to learn to do the things that I want most in the world to do!"

Dr. La Flesche, the first Native American admitted to Philadelphia Woman's Medical College, first caught Ms. Brown's attention while reading a book by the state historical society about the La Flesche family. "I was thrilled to find out about the first female Native American doctor," she said. "I try to write books of inspirational value for all people. To be a female doctor at that time was an accomplishment in itself."

The author is a native Nebraskan who lives 70 miles from the Omaha Indian Reservation and has had a keen interest in the history and culture of the Native Americans in that area. She is a retired professor and has written several books for children and adults.

NOTE TO EDITORS: *Homeward the Arrow's Flight* is available in hardback for \$7.95 from commercial bookstores or from Colerbury, retail sales division of The United Methodist Publishing House, 201 Eighth Ave. South, Nashville, Tenn. 37202.

Indian America, and as artistic director of the Native American Theater Ensemble from 1972 to 1975, he conducted tours for the company across America and in Europe.

He was born in Lawton, Okla., and studied journalism at OU. He has taught Native American theater at the University of Washington and has lectured on creative writing and the role of the arts in contemporary Indian life at many colleges and universities.

Useful Lists Available

NATIVE AMERICAN INFORMATION CENTER

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The Mayan Calendar

CONT'D FROM PAGE 10

The calendar of the Maya is the one aspect of the Mayan culture that is well understood by us. We know of three different calendars used simultaneously by the classic culture Maya. The Maya were very interested in the passing of time. Time could be good or evil, depending upon the gods, and time was predictable, therefore creating an obsession with time.

The *Tzolkin*, or "count of days," is the sacred year of 260 days, also used by other native Middle American Societies. The *Tzolkin* is the calendar that everyone knew about, not just the priests or the elite upper ruling class. The calendar had twenty day names but used a prefix of the numbers one (1) through thirteen (13). These are the twenty day names:

Ik	Caban
Akbal	Eznab
Kan	Cauac
Chicchan	Ahau
Cim	
Manik	Eb
Lamat	Mulic
Oc	Chen
Chuen	Mix

Every day had a corresponding number. For instance, the calendar worked like this: 1-Ik, 2-Akbal, 3-Kan, 4-Chicchan, ...13-Ik. Then the fourteenth day would be 1-Men, and then 2-Cib, and so on. The first name, Ik, on the second time around, had the number eight, Ik-8. Not until every one of the thirteen numbers had been attached in turn to every one of the twenty day names was the *Tzolkin* complete. Since thirteen and twenty have no common factor, 260 days had to elapse before 1-Ik recurred and a new *Tzolkin* began. The *Tzolkin* calendar was used in conjunction with the Haab, the 365-day calendar.

The Haab, or civil year, consisted of one Tun, 360 days, and five unlucky days. "This was a time of extreme danger when all kinds of evil might be expected to afflict man, and while it lasted the people abstained from all unnecessary work, fasted and were continent."

The Haab consisted of nineteen months -- eighteen months of twenty days each (one Tun) and the last month of five days called the Uayeb. These are the names of the nineteen months:

Pop	Izec	Chen
Ux	Xul	Yax
Zip	Yakkin	Zac
Zotz	Mol	Ceh

One different aspect of the Haab is that the first day of the Mayan year was written O-Pop. This is similar to our way of numbering hours of the day. Although the Mayan Haab months had twenty days, the days were number zero (0) to nineteen (19).

When the *Tzolkin* and the Haab calendar are used together, the Calendar Round is formed. The Calendar Round (the Mayan name or hieroglyphic is not yet known for this time period) is a total of 18,980 days. To calculate this 18,980-

day time period, find the least common denominator of 260 (the *Tzolkin*) and 365 (the Haab) which is five. Five gives a quotient of 52 for 260 and 73 for 365, and when 52 and 73 are multiplied, the

answer is 18,980. It will then take 73 revolutions for the *Tzolkin* and 52 revolutions of the Haab, or 52 years, for the day 2-Ik-O-Pop to repeat itself.

J. Eric S. Thompson wrote:

"A Maya would not approve of this illustration, for to him it is not a matter of complex machine, but a series of gods who take it in turn to rule the world. The gods of 4, 7, 9 and 13 are kindly disposed toward man; those of 2, 3, 5 and 10 are malignant. Ahau is not just the name of the day--he is the sun; Imix is the earth god; Kan the friendly corn god; Ciml, the feared god of death. For a good harvest, plant corn on 8 or 9 Kan, but don't marry a man born on the Oc (day of the dog), for he will stray from home too often. The days are living beings."

The Mayan civilization is not a dead civilization. There are an estimated two million Mayan living today in Mexico and Guatemala. And the indigenous Mayan culture is not dead today, highly modified by the Christian church, it is a unique



NASHVILLE, TENN. (UMNS)--Susan La Flesche, the first female Native American doctor, is the subject of a new biography entitled *Homeward the Arrow's Flight* by Marion Marsh Brown and

published by Abingdon, book publisher of the United Methodist Publishing House.

Photo Courtesy of the Nebraska State Historical Society

blend of old and new ways. The Christianization of the Mayas by the Spanish friars was the end of the decaying classic culture. The friars, in their zeal, destroyed many of the temples and their stories and burned most of the Mayan books--books of all types, from literature to history to religion. For all this was truly the work of the devil. As a nothing in which was not to be seen much affliction. "We found a large number of books...and they contained nothing in which was not to be seen much affliction. We found a large number of books...and they contained nothing in which was not to be seen much affliction. We found a large number of books...and they contained nothing in which was not to be seen much affliction."

Another historian of the time wrote: "...collected the books...commanded them burned. They burned many histori-

cal books of ancient Yucatan which told of its beginnings and history, which were of so much value." Jose de Acosta, that learned Jesuit who traveled Peru and Mexico in the springtime of that world, was angry at this iconoclasm. "This follows from some stupid zeal, when without knowing or wishing to know the things of the Indies, they say as if many things worthy of consideration."

Little is left of the classic Mayas and many unanswered questions still remain that may never be answered. The "classic" Maya may live only on bookshelves and collect more dust for they are lost to the human soul