

Proposed BIA Budget Cut Set At \$75.9 Million

WASHINGTON, D.C. -- Interior Secretary James Watt said President Reagan's budget amendments sent to Congress last month include a reduction of seven percent--\$75.9 million--for the Bureau of Indian Affairs for the fiscal year 1982 budget presently pending in Congress.

"Although the budget amendments propose a reduction in Bureau of Indian Affairs programs from \$1,083 billion to \$1,007 billion, this constitutes a seven percent cut, well below the Department's overall budget cut of 18 percent in annual appropriations," Watt pointed out. "I am

confident that with the new initiatives to be taken to increase flexibility in working with available resources, we will be able to meet reservation needs," he added.

By merging and consolidating several programs into a single appropriation activity, the Bureau plans to give tribes a simpler and more flexible method for setting priorities, as well as tribal goals and objectives.

James F. Canan, Interior's Acting Deputy Assistant Secretary for Indian Affairs, said the budget amendments

propose a consolidation of budget activities now in use for Agricultural Extension, supplemental Johnson-O'Malley Educational Assistance, Adult Education, Community Fire Protection, Direct Employment, Adult Vocational Training, Self-Determination Grants, supplemental Higher Education Grants, Indian Action Teams, and Housing. These programs presently total \$162.1 million including \$6.2 million for the Contract Support Program.

"By combining these programs and providing flexibility in their use, we believe savings can be realized while still meeting tribal needs. We are proposing a

Consolidated Tribal Government Program activity of \$120 million -- plus \$1.5 million for program management -- to be used as block grants to be apportioned to the tribes for those programs," he added.

Canan said the single line item budget activity of \$120 million will have approximately \$40 million less than the total of all the previous individual programs, but the single budget activity offers greater tribal choice in allocating available resources to meet real needs of the tribes. As part of the budget consultation process, each tribe will be given the option of selecting, within an overall dollar level, the amounts and types of the consolidated

programs of the tribe or the Bureau will operate on the reservations during any budget year. If the tribe chooses to operate the program, they will do so with funds received under a new grant mechanism with the attributes of a block grant.

"This combination of a single budget activity and the new Bureau grant would give the tribes a more effective means of setting priorities and dealing with the operations of the programs consistent with Federal laws and regulations, as well as tribal goals and objectives," Canan added.

Additional reductions will be made in Personnel and Travel, \$10.9 million;

Road Construction, \$3 million; Facility Improvement and Repair, \$12.7 million; Forestry Initiatives, \$5.7 million; Business Enterprise Development efforts, \$1.4 million; Welfare Grant to Alaska, \$5.7 million; and Tribal Managers Corps, \$1 million, for an overall total of \$75.9 million.

Canan pointed out that legal authority already exists to treat financial assistance under the programs to be consolidated as grants if operated by the tribes.

"We plan to start work immediately on distribution formulas, new guidelines and more detailed program design to implement the block grants. We will be guided in all these matters by the views of tribal leaders," he added.



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Wisconsin Oneidas Shape New Shoreland Regulations



MOSHAWQUIT WEBSTER FROM Menominee Reserve, Keshena, Wisconsin

and Susan Dakota from the Keweenaw Bay Reservation, L'Anse, Michigan participate in an inter-tribal dance at the Bay de Noc Mid-Winter Pow-wow.

(For more photos see page 54.)

ONEIDA, WI -- To the Oneida Tribe, an ordinance to regulate shorelands in the reservation is just an attempt to protect their most valuable natural resource -- their land.

"Development and agriculture are threatening our watersheds," according to Michael Schaepe, director of the tribe's coastal management program. "These areas contain the most significant natural resources on the reservation: vegetation, wildlife and the other natural amenities."

The proposed ordinance covers all land within 300 feet of waterways on the reservation, including Duck Creek, the south branch of the Saumiceo River, Dutchman Creek and Trout Creek.

Its aim is to improve water quality on the reservation. "We want to create a buffer zone between what disrupts the surface and the waterways," Schaepe said.

"The ordinance will help create a situation where the water can be swimmable, where we can have fishing and where there wouldn't be offensive smells from the creeks," he said. "Because its environment is defined as a very significant resource, the tribe is very interested in preserving it."

Provisions of the ordinance include 20-foot setbacks for all farming and 100-foot setbacks of new feedlots and barnyards. Existing feedlots at least 20 feet from waterways need not be moved.

No clearcutting of trees would be allowed within 100 feet of the high-water mark of navigable waterways and major drainage areas. Clearcutting is the removal of all trees.

The ordinance calls for maintenance of natural vegetation if possible.

Some of the provisions of the ordinance are the same as county regulations including requirements for 10,000-square-foot sewered lots and 75-foot setbacks for structures abutting navigable waters.

The worst violations of the proposed ordinance come from some area farmers, Schaepe said. Among problems that Schaepe hopes to correct are the practice of cropping right up to the water. "There was one spot where I saw corn stalks growing right into the creek," he said.

Another farmer had a feedlot right next to a creek. Another had fenced an area across a creek for cattle to cross.

About 74 percent of the 65,400-acre reservation is used for farming. The latest census figures show 13,186 persons living within reservation boundaries.

Tribal statistics say 2,335 of those persons are tribal members and about

4% percent of the land is trust land. Some 6,000 Green Bay residents live within the reservation boundaries, mostly in less-developed parts of the West Side.

"But non-tribal members will have a say in this ordinance," Schaepe said. "We're having a second public-hearing and written comments will be accepted after that hearing. The ordinance says that the advisory committee members do not have to be tribal members."

The adjustment committee would be set up to administer the ordinance if it is adopted this spring by the tribal council. Schaepe said most people living within reservation boundaries will not feel restricted by the ordinance. "Any work on the shoreland area would require a permit, but residential development is normally no problem," he said.

Should the ordinance have flaws, Schaepe said it would be possible to correct them.

"Amendments can be made by petition from any interested body," he said. "That means anybody who is effected by the ordinance."

(Reprinted from Green Bay Press-Gazette)

First Indian Child Welfare Agency Opens In Sault Ste. Marie

Sault Ste. Marie, MI -- The Michigan Indian Child Welfare Agency (MICWA) became the first organization of its kind to become a licensed child placement agency February 5.

According to Executive Director Martha Snyder of Sault Ste. Marie, MICWA is the first Indian child placement agency in the country they are aware of to be licensed by the state.

The state-wide agency recruits and

licenses Indian foster and adopting homes for Native-American children. Their aim is to keep Indian children in Indian homes. Their main office is in Sault Ste. Marie.

MICWA began as a research project in 1977 and received provisional certification from Michigan's Department of Social Services (DSS) October 1, 1979. The DSS spent several days reviewing MICWA's files to make sure they meet

state requirements. "It's a big step. We've worked for and achieved the state format and they've approved of it," said Snyder.

She praised the agency's social workers and especially Andrew LeBlanc, administrative assistant, who acted as the "horn in the workers' sides." LeBlanc spent evenings and weekends updating files and verifying information.

MICWA's Upper Peninsula offices are in the Sault and Baraga. Win Aweencen Nisittotam.

Robert St. Arnold Named Head Of BIA Great Lakes Agency In Wisconsin

By H. James St. Arnold
On February 22, 1981, Robert St. Arnold officially became the Superintendent of the Great Lakes Agency for the Bureau of Indian Affairs (B.I.A.). Located in Ashland, Wisconsin, the Great Lakes Agency and this position affects ten tribal councils in the Wisconsin area.

St. Arnold, the former Administrator of the Young Adult Conservation Corps and the Youth Conservation Corps in the Bureau was not affected by President

Reagan's freeze on federal hiring because the freeze did not pertain to transfers within an agency.

Mr. St. Arnold stated that, as the new Superintendent, he could foresee no drastic changes in the B.I.A. policy for Wisconsin, however, he was unsure of what the past philosophy for the Bureau office was.

"My philosophy", he said, "is that I can find all the reasons in the world why

we (the B.I.A.) can't do something, but what I want to know is how we can help that person or community."

Many people in northern Wisconsin will remember St. Arnold when he was the Field Representative for the Great Lakes Agency from September 1965 to May 1970.

St. Arnold is an enrolled member of the Keweenaw Bay Indian Community in Michigan where he was born and raised.

National Indian Magazine Planned

SEATTLE, WA -- NATIONS, a new feature-oriented news magazine for Native Americans, has received nationwide interest since publication plans were announced in October 1980. The new magazine, scheduled to go to press in April, has had a strong response to early promotional efforts, according to publisher George Wilson.

"The positive feedback has made it obvious that the demand for NATIONS magazine exists," he said.

Wilson, an Ojibwa Sioux, explained that few magazines can garner solid grassroots support at the outset. "But we are not like most magazines," he said. "NATIONS is a fresh approach to an

audience that has not been well served by the non-Indian magazines. It offers readers something they cannot get elsewhere. And readers are responding to that."

NATIONS also has had a good response from contributors and advertisers.

"We have heard from Indian journalists as far away as London, England," Wilson said. "And potential advertisers are showing a strong interest." He said that the magazine hopes to attract many Native American businesses and tribes. The magazine will offer limited non-commercial advertising space to tribes at no cost, according to Wilson. "By pro-

viding free space in our classified section, we hope to encourage tribes to use NATIONS as a communications medium," he said.

One of the major roadblocks encountered by the new magazine is the development of a distribution plan. "Mailing lists are not readily available in Indian Country," Wilson said. "We would like to send a sample of our magazine to every potential reader, so they will have a chance to see it and decide whether or not to subscribe." He said that anyone who would like to receive a sample copy can simply mail their name and address to NATIONS Sample, Box C-30800, Seattle, WA 98103.

Wassaja To Suspend Publication

WASHINGTON D.C. -- The American Indian Historical Society has issued a notice that Wassaja The Indian Historian will not be published in 1981.

Wassaja, a national Indian newspaper started in 1973, was combined with The Indian Historian and published as a quarterly in the spring of 1980. At its peak, Wassaja had a paid circulation of more than 80,000 according to Jeannette Henry. Henry and her husband Rupert Costo founded and edited the paper.

It was started, Henry said, "because we (the Indian community) did not have an independent newspaper on a national scale and we needed it -- and we need it now."

Henry added, "Our contacts and our support were from the Indians on the reservations -- to whom we directed our paper. We have done some things tribal papers couldn't do because they are subsidized by the tribes." Henry said

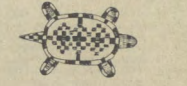
that increased mailing costs and mail delivery problems were the reasons for stopping publication in 1981.

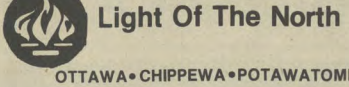
A children's magazine published by the society, The Wewich Tree, is also being discontinued. Henry said they would continue publication of books -- ten last year -- and would issue a bulletin "intermittently" to keep in touch with the tribes. She said they expect to renew publications of their periodicals in 1982.



Subscribe NOW To The Nishnawbe News!

See Notice On Page Two





Know Your Language

By JAKE GRUNDY

OJIBWA - OTTAWA ENGLISH

Table of Ojibwa-Ottawa to English and English to Ojibwa-Ottawa translations. Includes words like 'Beads', 'Onion', 'Carrot', 'Peas', 'Beans', 'Pen', 'Orchard', 'Skunk', 'Sleigh', 'Sky-blue', etc.

Recipes For The Family

- APPLESAUCE CAKE: 1/2 pound shortening, 1 cup brown sugar, 1 egg, 2 cups flour...
RHUBARB AND STRAWBERRIES: 1/2 pound rhubarb, 2 cups strawberries...
STEW RABBIT AND DUMPLINGS: 1 rabbit about 5 lbs., dressed and cut for stewing...
HOME MADE HOMINY: Step 1. Thank the Great Spirit...
SQUIRREL SOUP: Clean 3 or 4 squirrels. Put in water, add salt and onions...
CORN BEAN SOUP: 2 cups of dried corn, 1 tsp. salt, 1 tsp. flour...
CRANBERRY RELISH: 2 cups cranberries, washed, stems removed...
CORN BURGERS: 1 1/2 lbs. ground beef, 2/3 cup undiluted evaporated milk...
WILD RICE CASSEOLE: 2 pork chops, 2 stalks celery, 1/2 medium onion...
FRIED SALT PORK WITH INDIAN GRAVY: 1 lb. salt pork, sliced, Flour, 1 can chicken soup...
MINNESOTA WILD RICE CASSEOLE: 1 1/2 lbs. ground beef, 2 medium onions, 2 lbs. butter...

New Indian Civil Rights Handbook Published

WASHINGTON, D.C. - The U.S. Commission on Civil Rights released a 71-page "American Indian Civil Rights Handbook"...

Rawhide Drum Making Traditional Indian Craft

The hair are really the only steps necessary to make the animal skin or hide usable. Though a difficult task, it is a rather messy and time-consuming job...

Oklahoma Counseling Program Aids Indian Students

NORMAN, OK - An American Indian student services on the University of Oklahoma campus. He is away-maybe for the first time - from the security of his family and his small hometown...

Poetry Contest Awards Total \$10,000

A \$1,000 grand prize will be awarded in the Special Poetry Competition sponsored by World of Poetry, a quarterly newsletter for poets.

1981 OJIBWA ART & LANGUAGE CALENDARS with drawings from Elementary & High School Students. \$2.50 (Includes Postage & Handling)...

INDIAN CRAFT SUPPLIES FREE 148 Page Catalog. Includes items like Buffalo Hide, Buffalo Horns, etc.

The de-hairing process varied quite extensively from group to group and in one instance, consisted of merely burying the wet hide in the ground until the cellular structure broke down...

Bay de Noc Mid-Winter Pow-wow Attracts Many



On February 13-15 the Bay de Noc Indian Cultural Association and Bay College sponsored the 3rd Annual Mid-Winter Pow-wow in Escanaba, Michigan.

A trade fair as well as a traditional pow-wow, the agenda included a crafts contest, a princess crowning, crafts sales and displays, and dancing.

Wayne Martin, chairman of the United Indians of Milwaukee, presided over the pow-wow in which Melanie Lou Tallmadge, Miss Indian America, was guest of honor.

Six drums from Wisconsin and Michigan sang honor songs, specials, and many social songs as over 150 dancers participated in the cross cultural sharing of the Bay de Noc Indian Culture Association.



Miss Indian America Highlights Pow-wow

By John Hatch

ESCANABA, MI -- The pow-wow is akin to a family reunion; only the family is the family of man, said the reigning Miss Indian America Melanie Lou Tallmadge, at a press conference during the Annual Mid-Winter Pow-Wow.

Miss Tallmadge, 19, is the youngest child of Bernadine Tallmadge of Wisconsin Dells. She has two brothers, Randy and Lance, and one sister Roxanne. She is an honor student, active in sports, art and music and presently is a sophomore at the University of Wisconsin-La Crosse, majoring in art education. She hopes to become an art teacher upon graduation.

A Winnebago and Minnesota Sioux, she is the first winner of the Miss Indian America competition from east of the Mississippi.

The selection of Miss Indian America is different from the Miss America contest, according to Tallmadge. "There is emphasis on knowledge and awareness of our native heritage," she said. "It's not simply a beauty contest. It's much more."

Nearing the midway point of her one-year reign she has traveled thousands of miles in a dozen states speaking to groups with all ethnic backgrounds. But special interest is given to Native American young people, encouraging them to get an education, better jobs, to better cope with living in two worlds.

"Today's parents are much more aware of the importance of education," she said. "The future looks terrific."

Also holding the title of Princess of the Great Lakes Inter-Tribal Council, Tallmadge represents the Native Americans of the Mid-western Great Lakes. She enjoys cooking and baking, horseback riding, swimming, skiing, racquetball and running.

"I've been welcomed with warmth and interest wherever I have traveled," Tallmadge said.

Before her reign ends, she is expected to visit nearly every state in the country, attending a variety of conventions, meetings, Indian schools and of course more pow-wows. So far, her visits have included the White House, a TV talk show, a Wyoming state school for girls and an Indian Education conference.

But perhaps the high point of her reign was riding a horse in the Inauguration Parade beside noted Sioux actor Iron Eyes Cody. "It was an exciting experience for a small town girl," said Miss Tallmadge.



Photos by H. James St. Arnold



Cheyenne Legend

Long, long ago, when Maheo had made the world and set the men and animals upon it, everybody was equal: Men and animals alike lived on Maheo's earth, and all enjoyed it.

The buffaloes, Maheo's biggest animals, started talking among themselves one afternoon.

"We are the biggest animals in the whole world; Why should we let others be equal to us? They should honor and respect us, as is our due." This was spoken by the buffalo chief.

The young buffalo men all agreed, "Everybody should see how big and strong we are. Why, right now, men act as if they had as much power as we do."

The buffalo chief then added, "The weakest of our women is stronger than any man. Let's go and talk to them, and force them to become our servants, not our equals."

It was Sun Dance time for the people of the earth. All the people camped in a great circle around the Sun Dance lodge. Then the buffalo chief and his people came in from the east. They walked straight to the lodge door. Then the buffalo chief stood and faced the Sun Dance priest, who sat on the west side of the lodge, behind the altar.

"Come and be welcome," the people around the lodge said.
The buffalo chief replied, "Why should you ask us to come in?"
"Because all of our friends are welcome to watch our dance and to share in it," the priest answered.

"We are not here as your friends, nor do we wish to share in anything. We have come as your masters, to tell you that we are the strongest in the world."

"All beings are friends, Maheo taught us that," said the people.

The buffalo chief thought about these words for a minute and said to the people, "We will prove that we are the strongest, by running a race of one of our women against any of your men."

"If we must race," said the people, "then let us make it a fair race. The young men have been starving, thirsting, and dancing for four days. They are weak. Let us have a relay race, with four runners on each side. Let all the birds and animals choose which team they will side with."

The buffalo chief looked at all his young buffalo men and said, "It is fair, let it be so. Call all the animals and birds together. Let them decide whom they will side with."

Runners were then sent out in all four directions, to tell all living things about the race. After four days, all the living creatures of the earth came to the Sun Dance camp, and formed a great circle around the first great circle. On the fifth day, the animals picked sides.

The buffalo had planned to run alone, but to their surprise other animals joined them. All the fast animals with split hooves joined the buffalo's side, the elk, deer and antelope.

The Sun Dance priest called out to the others. "Who will run in this great race? Who will join us?"
"I live in your camp, and I am your friend. I will join you, and run with your team," said the dog.

"I will also run in your race, since you honor me by using my sacred feathers in your sacred ceremonies. I will fly for you," said the mighty eagle.

"Me too, and for the same reason as the eagle, for you honor me in your ceremonies," this was spoken by the hawk.

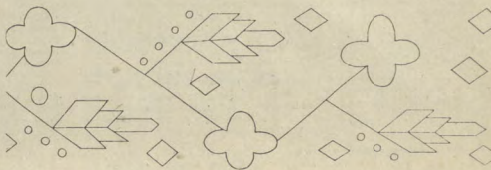
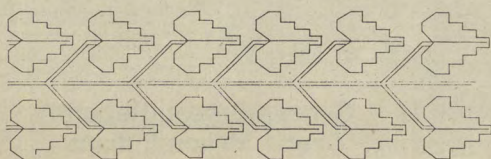
"Who else will run?" asked the Sun Dance priest.
The youngest man of all the sundancers answered, "I will. I am not tired and my sacrifices have given me strength. I will run for my people."

It was to be a long race from the flat prairie to the mountains. The runners were stationed along the route. The young sundancer would run against the elk, the dog against the deer, the eagle against the antelope, and the buffalo woman against the hawk.

When the race began, the elk took a quick lead over the young sundancer. When the next two got to run, the deer was far ahead, but the dog did catch up a little. The antelope and the eagle ran next. The antelope ran quickly, but the eagle was strong, and caught up.

The buffalo woman and the hawk started out neck and neck. The hawk and the buffalo woman went a long way, and they stayed neck and neck. The buffalo woman was running as fast as she could, but the hawk was flying with the air currents and not using his wings very much. When the two reached the majestic Teton's Mountains, the hawk started to use his wings and he soared ahead. The hawk easily won the race.

The people and their friends sent out the victory call. The buffaloes and the split hoof animals left the camp without speaking. The buffalo knew that they would never again be the equal of the birds and man.



Legend Of Lost Opportunity

In the ages of the long, long ago, perhaps several millennia before the white man came to America, there was a very beautiful Lenni Lenape Princess upon whom "Kishaleh-mooquang" (The Creator) wished to bestow a blessing of faith and understanding.

So, it came to pass. The Creator, also known as Kitchi Manitou, (The Great Spirit) led the virgin Princess to the edge of a large field of corn. There, as far as the eye could see, the valley was full of blossoming corn and all the cornstalks in that immense field were gently swaying to the music of the wind. Indeed, it was a lovely and wonderful sight for her to see. While she was standing there a spirit voice spoke to her saying: "Fair Princess, you are now entering into the stage of full womanhood and in the field before you are many ears of corn. Listen well to my advice. Those who will pluck good ears of corn, those who will pluck them with faith and with an honest heart, shall enjoy the essence of their magical virtue. That virtue shall be in proportion to the size and beauty of the ear of corn that was chosen.

Fair Princess, you shall pass through the field but once and pluck for yourself one ear of corn and you must take it as you are walking forward. You must not stop, nor retrace a single step while seeking your choice...I now bid you to go forth. Be alert. Be cautious. Be very careful. Pluck an ear of corn that is full and fair and according to its size and beauty so shall be its value to you as "good medicine" for the rest of your life."

The Lenni Lenape Princess offered her thanks to "The Voice of the Unseen Spirit." There she moved forward seeking her important quest. As she walked along she saw many ears of corn, large, beautiful, ripe, good, such as calm judgement should have revealed to her. Anyone of them could possess a virtue that was good enough, but in her moment of greed and selfish desire, in her great eagerness to grasp the very best, she left the unblemished ears of corn, hoping and craving her one still fairer.

The precious daylight hours passed by very rapidly. Soon the deepening shadows began to dim the dying days. She now reached the part of the field where the corn stalks were shorter, and the ears of corn was much smaller and here the choice was less and poorer. Very regretfully she now remembered the many good and sound ears of corn that she had left behind. Her badly wounded pride would not let her pick from the poor display that was everywhere around her. Here she saw not one ear of corn that bore perfect grain. So, the sad and forlorn Princess just went on and on seeking hoping, searching. But, alas, to her great sorrow and disappointment she found the corn stalks even more feeble, blighted, useless.



Then, at long last, after suffering much agony and despair. All the surrounding landscape suddenly began to sink into the fast approaching darkness and she found herself at the very edge of the cornfield without having plucked not even one ear of corn for herself. There was no need for the voice of the Unseen Spirit to rebuke her...Everything became very clear to her now, but it was too late.

However, the Lenni Lenape Princess did not flee like a whimpering coyote in the night. Instead, she revamped her waning courage and returned to her village. Upon arriving there she made a great camp fire near her wigwam and she gathered her best and dearest friends around the camp fire. While the flames crackled and leaped forth toward the star lit sky, while the crescent moon hid behind a passing cloud she told her friends all about her grievous adventure and she warned them not to follow in her footsteps. Then very sadly, very regretfully she bade her friends goodnight.

Next morning, her elm bark wigwam was empty. Her birch bark canoe was gone, and from that distant day till now, no one has ever found out where she went on that fateful night. All that she left behind was this unusual but beautiful story... "The Legend of Lost Opportunity."

I have Spoken

Moral to Story

Make good use of the things you have. Never be too greedy. Never be too jealous. Never stray too far from the good pathway. Else, at the end of your day, you may find yourself alone, sad, empty-handed, forlorn and weary, just like the Lenni Lenape Princess in this story.

Jasper Hill - Big White Owl

(Reprinted from Tekawennake)

Poetry Page

Sacred Sidewalks/Sewers

They just dug up the sidewalk of Independence Hall,
 "Sacred" one man called it (it's so historical),
 They also found a gutter, they also found a well,
 And soon perhaps a sewer - only time will tell.
 What nerve to call it "sacred" - the sidewalk and the ground,
 It's sure a different story when Indian graves are found.
 They dig our dead like dog bones with no respect for us,
 We're piled in crates and boxes or ashcans full of rust.
 Then they prod and probe us, then they peek and pry,
 Write a paper "How They Lived" and ask "How Did They Die?"
 It seems that sacred sidewalks mean more than life itself,
 Their sidewalks will be cared for - our dead are on a shelf.

Anthropologist/Archeologist

Anthropologist, I wonder just what makes you tick,
 Making us a sideshow in your textbooks big and thick.
 Asking foolish questions and believing what we say,
 Anthropologist, I wonder when you'll go away,
 Archeologist, I wonder just what makes you tick,
 Digging bones and pottery with shovel and with pick.
 Lurking like a vulture, preying on our past,
 Putting down our culture as if yours was the best.
 And so between the two of you, we never are alone
 Alive, you pick our minds apart, and dead, you pick our bones.

Advice to the Archeologist

I do not need a reason for my life, I do not dig my father's bones
 To know the "how," to know the "why," to know how old I am.
 My being is the proof that I exist; my time on earth it matters not a bit.
 Time will not feed my children or clothe their nakedness in the cold.
 I am here. Once I was not here. Tomorrow I will not be here.
 I am the link - grandfather to grandson, past to future - is my purpose.
 No conquest of the unknown, I leave those things alone.
 What is today is today. What was yesterday was yesterday.
 What will be tomorrow will be tomorrow.
 Some things are better left unsaid/undone. Disturbing graves is one.
 Go now - explore your own too-brief existence, and leave our dead alone!

Warrior Society

Rugged men and exotic women, arise!
 Take thy sleepless enemy by surprise.
 America, foreign raped and usurped, is ours!
 America, once as wild and free as woodland flowers.
 Our mother, polluted and by strangers blighted
 Calls to us, her children, who lay unprotected.
 We, the oppressed, like our mother, man damned
 And to a like fate, by the foreigner condemned.
 Hear the call! Hear the whisper: "Revenge-Revenge!"
 Hear and wind and the trees echo the word "Revenge".
 Even the rocks and the creeks murmur "Revenge-Revenge!"
 Let every man, woman and child awake!
 Let us all Red men arise and the shackles break!
 Let us once again stand on our two feet and fight!
 With knowledge and power we can make things right.
 Let us the Vision of Degaganwidah realize.
 Let us this Great Ancestor honor and revitalize!
 Be his Great Law our voice, will and strength.
 Be his name known and shouted the entire length
 Of this Red man's great Land of America.
 Hear every Red American Native shout "Eureka!"
 From every mountain top, prairie and sylvan retreat.
 Hear the distant beat as every warrior's on his feet!
 Men and women of the Warrior Society
 On thou and thou alone await thy destiny.
 There's a right and wrong way to fight.
 Power is great and knowledge makes might.
 Man in a certain and clever way move thou
 And to ten thousand men equal thou!
 Great are thy rewards, honor shall be thy fate.
 Take back what is thine and gone'll be thy hate!
 Courage, men! and it's thine, peace and country.
 Long Live the Warrior Society!

by Karoniatajeh in Ganienkeh
 1974

The Dove

I am a dove,
 That is flying so high above,
 That I forget the world far below,
 With all its strife and woes.

I fly above the highest cloud,
 So high no one cares if I sing aloud,
 And sing I do,
 I sing a song for you.

The song is from my heart,
 Made from a cunning art,
 I sing it loud and clear,
 I sing it for the one I want near.

The song is a song of love,
 And you hear the song coming from above,
 When you hear it you take off,
 Leaving the safety of your loft.

You strive to see the one that sings,
 You strain to see the out stretch of his wings,
 You are in the clouds and your sight is blurred,
 And you fly as high as any bird.

Your sight is clear,
 And you see the one who wants you near,
 You strive with great sweeps of your wings,
 You strive to reach the one that sings.

I see you and I scream,
 You follow as if in a dream,
 I see you reach my side,
 And you fill me with great pride.

Together we fly high,
 We fly together you and I,
 We fly as one,
 As one we will forever chase the sun.

by Blake Artlip

The Indian Way

The Indian way's not easy
 It cuts through left and right
 And sometimes to make headway
 You really have to fight.
 The Indian way's an old way
 Built on long traditions
 There's ruts along both sides of it
 Like greed and bit ambitions.
 Sometimes they try to pave it
 With asphalt and concrete
 It is our job to save it
 As a path for future feet.
 The Indian way continues on
 In spite of broken words
 In spite of missionaries
 In spite of massacres.
 I hope that there will come a time
 That there will come a day
 When men again will learn to walk
 Upon the Indian way.

Native American Gossip

Consider who you're hurting
 When you loosen all your lies-
 At first you hurt another
 But soon, in people eyes,
 They see the truth and see you
 And know you for a fool-
 In one ear and out your mouth
 The lies just spill and drool.
 Be careful what you whisper
 For in the Indian way
 The spoken word is sacred
 It is even so today.

Bones and Books

Anthros studying bones and books, giving us such funny looks,
 Exhibiting our fathers' bones - anthros, please leave us alone!

Indian Takeover/Death Song

I don't want to die here (I had other plans)
 But if this place must be the place - yes, I will take a stand.
 Dying for my people and for my people's home,
 Is better than a "safe" death - in home, in bed, alone.
 Living for my brothers and dying for a reason
 Can never, never, never be called cowardice or treason.
 Living for yourself and dying for your greed,
 There's the worst of treason - ignoring human need!

Eagle's Nest

Turning home and circling, back to the Indian way,
 No longer seeking status - it's here we want to stay.
 Like the eagle nesting we will defend our home
 Against intruding strangers who won't leave us alone.
 And though they call it "savage" it's only nature's way -
 Defending native homeland from strangers gone astray.
 Stranger, there is danger - we ask you to believe.
 We do not seek to harm you and make your children grieve.
 But when you make false promises and enter with your gun
 You leave no choice but battle - we will not turn and run.
 We will not leave our gravesites, our homes, our lands - our nest!
 Like your nation's bird, the eagle, we will not be oppressed.

by Bob Bacon

Pipe of Peace

Sit down, relax, and have a smoke;
 Let's try to talk in peace.
 I wish that there was unity-
 I wish our hate would cease.
 Perhaps you see things different,
 I wouldn't really care
 If things we did in carelessness
 Did not hurt people near.
 Drugs and booze in moderation
 Are only hurting you...
 But drugs and booze in excess
 Can hurt your loved ones, too.
 Perhaps you have no way of knowing
 The pain you cause to others-
 Frustrating those who worship you
 Your sisters and your brothers.
 My criticism hurts you
 And I did not want it so.
 But speaking for the disillusioned
 I feel that you should know...
 Power, ego, greed, ripoffs
 Are weaknesses we share.
 Let us learn to give them up
 Learn to share and care.

Mother Nature

I saw a sequoia once,
 a 30 story giant.
 I felt dwarfed, hushed...almost cold,
 until two irreverent squirrels appeared
 chasing tails around the mammoth trunk,
 oblivious.
 I looked closer and saw nature's happy face.

Drunk with her autumn scent,
 I tried to worship nature once
 but failed.
 A sequoia is awesome...
 but how do you worship a hurricane?
 rat's teeth?
 a plague?

No, nature, you're not our Sister!
 You're our sacred Mother.
 You offer up a jolting mix
 of butterfly's and gnates,
 swans and volcanoes.
 Inviting yet vicious, you exist apart,
 You're created, like us,
 to frolic with and picnic in
 and sometime wrestle...

A boy who builds a treehouse
 is closer to you, Mother Earth,
 than a man who carves a idol.

Squinting, I've seen your tree's as paintings:
 an impressionist ironwood
 a Renaissance sequoia
 an abstract eucalyptus.
 Long before man learned to paint
 the Great Spirit planted masterpieces,
 delicate brushstrokes of tinted bark.

I wonder what delight the Great Spirit must have
 felt.
 He could have left mere engineering marvels,
 hulking shapes of steel-smooth wood.
 Instead He sketched in lines and shadows.
 He gave grooves and knots,
 and each tree a face.
 Why?
 What if no one notices?

The unnoticed thumbprint of a tree must give
 the Great Spirit the same delight He felt the
 day He taught the humpback whale to sing,
 the day He designed the hippo
 and the seahorse
 and the heavy horn'd mountain goat
 and those millions of paint spashed fish
 that darted for centuries
 while no one watched but He.
 Funny how our Maker
 never tires of watching
 He loved in our beginning.

You toss us many moods, Mother Nature.
 The mossy, spidery mist of a rain forest,
 the irrepressible cheeriness of spring,
 the steamy pine scent of summer.
 When I'm with you, though,
 I mainly feel delight,
 the thrill of a fellow creation,
 celebrating the Great Spirit's artistry.

I saw you, Mother, in a giant oppress,
 still winter-bare and gray
 in a Southern swamp.
 I climbed it
 and looked at the worm tracks
 on its bark
 and sniffed its spongy wetness
 and spotted a squirrel's nest
 too far out to reach,
 and a clump of mistletoe too high.
 I could have taken part of it home,
 to shape into a picture frame.
 Or I could have scarred my name
 across its trunk.
 Instead, I left it
 because it fit.
 Nothing around it would have been complete
 without it.
 It had a place.

You're my Mother, nature,
 and I love you for your temper
 (even though I fear it)
 as well as for your playfulness.
 I love you because you remind me
 of our Maker,
 who painted us with both love
 and intricate detail,
 but respected us enough to let us fit,
 in place,
 with Him, The Great Spirit.

by Osawawememe

Untitled

The great Indian is a legend, lost in remore
 For he watched white civilization take it's course
 The bowels of his mother ripped open for oil and gold
 This chilled the blood and made their hearts grow cold
 The Indian finding nothing for the detested and needy
 Took up a stand against the treacherous and greedy
 His courage was great, but his number grew few
 Deserting his mother, he eases from view.

By Mike Hazen
 Watersmeet, MI

An Indian Prayer

O'GREAT SPIRIT
 Whose voice I hear in the winds and whose
 breath gives life to all the world, hear
 me! I am small and weak, I need your strength
 and wisdom.

LET ME WALK IN BEAUTY, and make my eyes ever
 behold the red and purple sunset.

MAKE MY HANDS respect the things you have
 made and my ears sharp to hear your voice.

MAKE ME WISE so that I may understand the
 things you have taught my people.

LET ME LEARN the lessons you have hidden in
 every leaf and rock.

I SEEK STRENGTH, not to be greater than my
 brother, but to fight my greatest enemy--

MAKE ME ALWAYS READY to come to you with clean
 hands and straight eyes.

SO WHEN LIFE FADES, as the fading sunset, my
 spirit may come to you without shame.

Author Unknown



A Slap In The Face

By Diane Y. Aaron

GLADSTONE, MI -- The 200-member Bay de Noc Indian Cultural Association considers the site of the new St. Francis Hospital "a slap in the face," according to chairperson Wally Blanc.

"It's sacred ground," he told the Reporter, referring to the Indian burial site located in the southeastern portion of Pioneer Trail Park. "Regardless of who's buried there, of what color they are, it shouldn't be disturbed," Blanc said.

The group has acquired petitions being circulated by Charles Vader of Escanaba and is soliciting aid from the residents of the Hammbville community. "I think there's going to be a stink," Blanc said.

Even if the land at Pioneer Trail Park were not an Indian burial ground, Blanc contends that it would be of historic significance. He refers to a book on the history of the Chippewa tribe which relates that a "fierce and bloody battle" between the Potawatomi and another tribe took place at that site.

While the burial ground may now be officially recognized as such, Blanc said he recalls that there was once a small picket fence surrounding the graves. Another local member of the Chippewa Tribe, Bee Eleigert of Escanaba, says she also remembers the fence, and adds that at one time there were several small stones also located on the graves.

Blanc said that the graves, situated in a raised area on the side of a small hill, were vandalized over the years by tourists and campers seeking souvenirs, leaving only a few stones.

School Offers Programs

The Institute of American Indian Arts, located in scenic Santa Fe, New Mexico, will offer a four-week Summer School Program in the area of Fine Arts beginning June 1, 1981 to June 26, 1981.

Courses will be offered in Art History 101, A Native American Approach to Teaching About Nature, Business Principles for the Artists, and a Creative Writing Workshop. The studio courses offered will be Ceramics/Ceramic Sculpture, Curatorial Functions, Jewelry, Painting, Photography, Sculpture, Silk-screen-printing, and Modern Dance. The format of the summer program has been designed especially for Indian students wishing to earn credits towards an A.F.A. degree and for the professional and paraprofessional teachers. Emphasis will be placed on the cultural implications of the arts for Indian students which will be most helpful to Indian teachers and non-Indian teachers of Indian students.

ment will be open to teachers from the public schools as well as those from the Bureau of Indian Affairs.

The Institute, which was founded in 1962, is the only school in the nation established to provide Indian Art Education to members of all tribes. Its student population often represents as many as 80 tribes and 26 states. The two-year college art program offers the AFA degree in Two-Dimensional Arts, Three-Dimensional Arts, Creative Writing and Museum Training.

Applications are now being accepted for the summer session. For more information please call or write to the following address:

ADMISSIONS OFFICE
Institute of American Indian Arts
Cerrillos Road
Santa Fe, New Mexico 87501
Telephone: (505) 988-6493/6494

New Energy Program

The Sault Ste. Marie Tribe of Chippewa Indians have started two more energy programs.

They are the Chippewa Energy Management Project (CEMP) and the Emergency Energy Assistance program. CEMP will provide energy planning, referrals, coordination, technical assistance and community energy education for all tribal members in all income brackets.

The energy planner, Jane TenEyck, will be available to advise all tribal members. In case of extreme energy emergency - when all other avenues of help have been exhausted - TenEyck will be able to provide actual monetary aid to a few applicants.

The Tribe will also begin administering Emergency Energy Assistance program funds through an agreement with the

Inter-tribal Council, to eligible tribal members. This is a one time only financial aid program for emergency home heating fuel assistance.

It will pay for heating fuel of any type of deliverable fuel if a bill is 30 days overdue or to prevent shut-off or to restore service. Applicants with the Tribe must be able to meet low income requirements. This program is also presently available to Aid to Dependent Children, General Assistance, Social Security supplement, and Food Stamp recipients through the Department of Social Services throughout the seven counties.

Requests for either of the above types of assistance should be directed to TenEyck at the Greenough St. office in Sault Ste. Marie at 635-6581 or to secretaries at the local tribal offices.

For more information contact Leslie Eger or Sue Moffat at 635-0581.

Dreyfus Selects Members

MADISON, WI -- Wisconsin Governor Lee Dreyfus has appointed the members of the American Indian Language and Culture Board. Among the appointees are Mr. Lyle Greendiser Sr. and Helen C. Lincoln, both Winnebago tribal members.

The Language and Culture Board will advise the State Superintendent of Schools, Dr. Barbara Thompson in the administration of the new American Indian Language and Culture Act signed into law on May 7, 1980. The law provides for:

1. State aids to public schools and tribal contract schools to administer Indian language and culture programs.
2. State aids to fund ancillary paraprofessional school staff.

3. A clerical support staff in the Department of Public Instruction to assist the administration of the program at the state agency level.

(Taken from Wisconsin Winnebago Business Committee Newsletter, December 1980.)

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Two Appointed To MCIA

LANSING, MI -- Governor William Milliken has appointed Mrs. Viola G. Peterson of Flint, and Ms. Julie G. Pigeon of Kalamazoo to the Michigan Commission on Indian Affairs for terms expiring August 15, 1983. Senate confirmation is not required for the appointments.

Mrs. Peterson, an American Indian specialist with Carman Ainsworth Community Schools, succeeds Daugherty A. Johnson, Jr. of Flint. A member of the Miami Tribe, she is past president of the Genesee Valley Indian Association, and has been involved in the preservation of Indian art through the Flint Institute of

Arts. She was instrumental in the formation of the Michigan Indian Legal Services.

Mrs. Peterson is a member of the North American Indian Women's Association, National Indian Education Association and the Saginaw Inter-Tribal Association, Inc. A former member and chairperson of the commission, she is a member of the National Advisory Council on Indian Education and member of the Michigan and National associations of state and federal program specialists.

Ms. Pigeon, a student at Kalamazoo Valley Community College, succeeds

Yvonne M. Walker of Traverse City. She is a member of the Michigan Indian Employment Council, Michigan Indian Manpower Consortium Board of Directors, and president of the Southwestern Michigan Indian Center Board of Directors.

Ms. Pigeon, a Potawatomi, is council representative for the Great Lakes Native Youth Alliance and former secretary of the Indian Parent Advisory Committee. She is in Kalamazoo Valley Community College's Registered Nurse Program.

Gipp 1st Indian To Head Haskell

LAWRENCE, KN -- In January, Dr. Gerald E. Gipp began serving as the first Indian president to head Haskell Indian Junior College. Named a superbly qualified and experienced teacher and administrator, Gipp is a 39-year-old member of the Standing Rock Sioux Indian Tribe of North Dakota.

A native of Ft. Yates, N. Dakota, Gipp has served as deputy Assistant Secretary for Indian Education since June 1977 when he has managed Elementary and Secondary Indian Education programs. Prior to that time, he acquired over nine years teaching and administrative experience in BIA schools in North Dakota and

Washington, D.C. He held administrative positions at Pennsylvania State University for four years and received his PhD in Education Administration from that same university in 1974.

Haskell Indian Junior College, formerly Haskell Institute, has more than 1,000 Indian and Alaskan Native students and is accredited by the state of Kansas and the North Central Association. Haskell Indian Junior College is located in Lawrence, Kansas, and has been open for nearly 100 years.

(Reprinted from TACOMA INDIAN NEWS, January 1981)

Oil Gas, Leases Hit

WASHINGTON, D.C. -- Federal supervision of oil and gas leases on Indian lands was described as "wholly inadequate" by representatives of the Shoshone Tribe from the Wind River Reservation in Wyoming. Other witnesses at a Billings, Montana hearing chaired by Senator John Melcher of the Senate Indian Affairs Committee, also blasted the United States Geological Survey (USGS), the federal agency primarily responsible for monitoring production on Indian and federal lands.

The Justice Department is now investigating charges that multi-million dollar thefts have taken place on the Wind River Reservation. Shoshone tribal spokesmen said that the USGS inspection program fails to ensure compliance with regula-

tions because of too few inspectors for too many oil fields. A former USGS inspector testified that his reports of unsealed drain valves and extra unauthorized valves and other violations were not acted on by his supervisors. A spokesman for the Blackfoot Tribe, which has more than 408 oil and gas wells on the reservation, said the USGS promised to outline a monitoring program for the tribe, but "never showed

Shoshone officials also criticized the agency's method of accounting for production. They said it accepted oil company data without verifying it. They added that there were substantial delays in processing figures which caused delays in payments to the tribes -- giving the companies, in effect, interest-free loans at the tribes' expense.

\$15 Million Asked For Indian Fuel Monitoring

WASHINGTON, D.C. -- Senator John Melcher told the Denver Post that Interior Secretary James Watt would ask Congress for an additional \$15 million to help the U.S. Geological Survey (USGS) better monitor oil and gas production from Indian and federal oil fields.

Melcher, who was conducting hearings on the oil-monitoring problem in Billings, Montana, said that the funds would be used to hire additional oil field inspectors and speed up establishment of a sophisticated computerized accounting system. "Watt will make the request within a week or so," Melcher said March 2.

Melcher echoed earlier statements made by Watt at a meeting with western governors in describing the current accounting system as archaic and outdated. Melcher added, "We don't know how much there is. All we know is the opportunity is there... for any enterprising thief."

Melcher said the USGS has requested additional funding in past years, but the requests were deleted from the president's budget requests. "That's a clear case of being penny-wise and pound-foolish," he said.

Red Lake Chippewa Band Trust Fund Regulations Eased

WASHINGTON D.C. -- In a memorandum dated January 15, one day before he left office, former Interior Assistant Secretary for Indian Affairs Tom Fredericks eased restrictions on the disbursing of tribal trust funds for the Red Lake Chippewa Band in Minnesota.

Former Secretary Cecil Andrus had ordered Sept. 13, 1979 that the tribe's funds were not to be disbursed because tribal chairman Roger Jourdain refused to let the legitimately elected tribal treasurer, Stephanie Hanson, function in that role. Hanson had accused Jourdain

of misuse of federal and tribal funds.

Fredericks' memorandum reasserts that "the action to dismiss the tribal treasurer was not proper, and that no trust funds could be transferred to the new treasurer appointed by the Council." The memorandum, however, directed that the Minneapolis area director could release funds "if a tribal budget is submitted and approved, and satisfactory procedures can be worked out for submission of vouchers and other administrative concerns."

A BIA spokesman said the funds would not go into the tribal treasury, but would be sent directly by the area director to vendors and other creditors.

A story in the Minneapolis Tribune said that the elected treasurer Stephanie Hanson was startled and upset by the decision. "It gives Roger (Jourdain) everything and denies me my position which is what the BIA said it was going to protect."

Films, Brochures Promote Indian Health Careers

Two filmstrips, with brochures, aimed at encouraging Indian students to pursue health careers will be produced during the next several months by the National Tribal Chairmen's Association, Washington, DC, under a grant from the Indian Health Service.

The filmstrips will profile careers in hospital administration and radiologic technology and will feature American Indians already employed in these professions to show students that such positions are attainable. Information about educational requirements, scholarships, financial aid and training programs will

be included in the filmstrips and in the illustrated brochures.

Hospital administration and radiologic technology were selected because of the current need for certified Indian personnel in these specialties, but there are critical shortages of Indian health professionals in all areas of the health field. For those who are qualified, employment is assured in Indian Health Service hospitals and health centers where the Indian Preference Act requires that such Indians be given priority for job openings.

When the filmstrips, brochures and a recruitment bulletin are completed, they will be distributed throughout the country to high schools with large Indian enrollments, tribal representatives and Indian organizations that use health careers recruitment materials.

For further information write: Joan Romeo, Information Services, 4733 Bethesda Avenue, Suite 735, Bethesda, MD 20814.



Traditional Laws

"You must teach your children that the ground beneath their feet is the ashes of our grandfathers. So that they will respect the land, tell your children, that the earth is our Mother. What ever befalls the earth befalls the sons of the earth."

CHIEF SEATTLE 1867