

# Smith Stresses Strong Tribal Government

WASHINGTON, D.C. -- Ken Smith, a Wasco Indian from Oregon nominated by President Reagan to be the Department of Interior's Assistant Secretary for Indian Affairs, told members of the Senate Select Indian Affairs Committee his "beliefs and philosophy" on Indian matters at a confirmation hearing April 28.

With tribal council members from Smith's Warm Springs Reservation in the hearing room, Smith expressed his belief "in the strengths of Indian people which have enabled them to endure and survive as a people through adversities and oppressions unparalleled in history."

Smith said that Indian people have the will and the ability to govern themselves and that tribal governments, not the Federal Government, have the "prime responsibility for improvement of their social and economic growth and development." He added that U.S./Indian relationships will be "stronger and more meaningful when Indian tribal governments are strong and stable and less dependent on Federal funds for operation of their governmental programs."

Smith's role in helping the Confederated Warm Springs Tribes to achieve strength and stability and to reduce dependence on Federal aid was noted by

the other witnesses at the hearing.

Senator Mark Hatfield said: "As general manager (of the Confederated Tribes) for the past 10 years, Mr. Smith has utilized his managerial and organizational skills to make the reservation a model of economic success with more than 1,000 persons employed and an annual payroll of more than \$10 million."

Silas Whitman, a tribal council member from the Nez Perce Tribe of Idaho, said that Warm Springs has been a model for the Northwest tribes "as we prepare to go on a path of independence and self determination." He said that Smith has

provided invaluable aid to neighboring tribes, especially helping the Nez Perce in the area of timber development.

Frank Lawrence, chairman of the Standing Rock Sioux Tribe, North Dakota, spoke for the National Congress of American Indians and the 16 tribes of the Aberdeen, South Dakota Area. He said, "We like his background. He is especially strong in economic development. This is greatly needed."

The chairman of the Warm Springs Confederated Tribes, Delbert Frank, said, "We are sorry to have Ken leave our organization, we believe that he is the best possible person to serve this country

and the Indian people in this important position. Ken has built a strong management team at Warm Springs which will allow our tribes to continue to progress during the time for which we 'loan' him to you."

Smith, a graduate of the University of Oregon with a B.S. in Business Administration, went to work for the Confederated Tribes of Warm Springs in 1959 as an accountant. He became head accountant, controller, assistant general manager, acting general manager and since 1971 has been general manager. He also served three years as an elected member of the tribal council.

In 1974 Smith was appointed to Task

Force No. 7 of the American Indian Policy Review Commission, concerned with reservation development. He has been a member of the Oregon State Board of Education and has served on the board of Directors of the Portland Branch of the Federal Reserve Bank of San Francisco. He is a director of the American Indian Travel Commission and the Intertribal Timber Council.

His nomination as Assistant Secretary was sent by the White House to the Senate Indian Affairs Committee April 14. His appointment must be confirmed by a vote of the full Senate before he can be sworn in and begin functioning as Assistant Secretary.



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## Smith, Wasco From Oregon, Named Indian Affairs Head



WALLY HALL (left) of Grand Rapids and Bucko Teeple from Bay Mills Indian Community lead (right) the Mi-gi-walkers on their march to Michigan's capitol in Lansing.

WASHINGTON D.C. -- Kenneth L. Smith, a Wasco Indian from Oregon, became the nation's top Indian official May 15 when he was sworn in by Interior Secretary James Watt as the Department's Assistant Secretary for Indian Affairs. Smith is the third American Indian to hold that position, which was established in 1977.

At the swearing in ceremony Smith said that it was his intention and that of Secretary Watt to further self determination for Indian tribal groups.

Interior Under Secretary Don Hodel told Interior employees at the ceremony that Smith was chosen for the job, after consultation with tribal leaders, because of his outstanding record of economic

development on his own Warm Springs Reservation in Oregon. Smith has been the general manager of the Confederated Warm Springs Tribes for the past 10 years.

Oregon Senator Mark Hatfield testified at Smith's confirmation hearings that he "has utilized his managerial and organizational skills to make the (Warm Springs) reservation a model of economic success with more than 1,000 persons employed and an annual payroll of more than \$10 million."

In addition to directing the operations of the Bureau of Indian Affairs, Smith will be involved in the shaping of United States policy on Indian matters.

Smith grew up on the Warm Springs Reservation and received his degree in business administration from the University of Oregon in 1959 before returning to the reservation to be an accountant for the Confederated Tribes. He later became

controller and assistant general manager before his appointment as general manager in 1971.

He was a member of a task force on reservation development for the Congressionally mandated American Indian Policy Review Commission. He has been a director of the American Indian Travel Commission and the Intertribal Timber Council. He has also served on the Oregon State Board of Education and the Board of Directors of the Portland Branch of the Federal Reserve Bank of San Francisco.

At his confirmation hearings Smith stressed the need for strong, stable tribal governments. He said that U.S./Indian relationships will be "stronger and more meaningful when Indian tribal governments are strong and stable and less dependent on Federal funds for operation of their government programs."

## CETA-Type Program Is Proposed

Washington D.C.: The report of the Senate Select Committee on Indian Affairs to accompany S. 1088, Native American Programs Act, clarifies the purpose of the important, last-minute amendment introduced May 15 to authorize \$50 million for a proposed 1982 CETA-substitute program for Indian reservations.

The amendment, according to the report, "provides a new grant program to lessen the effect of the loss of public service employment funds to Indians under titles II and VI of the Comprehensive Employment and Training Act (CETA)."

Indian communities will lose \$63.5 million in fiscal year 1982 compared to the fiscal year 1981 because of the loss of the public service employment program. Unlike non-Indian governments which used public service employment funds to create jobs for the unemployed, Indian governments have used such funds to fill jobs which are key to the infrastructure and day-to-day operations of the tribal government.

Unlike CETA, this provision does not continue the myth that the funds will be used to train people to get jobs elsewhere since there are few, if any, private sector jobs on many reservations, but it provides a source of funding for employment of tribal employees, upgrading of skills and qualifications of such employees, and such other activities to enable such governments to more effectively assume local responsibility for the economic and social well-being of their people.

Not unlike the State block grant proposals, this section also provides the necessary flexibility for tribal governments to determine at the local level the manner in which the social and economic well-being of their people will be enhanced.

A plan must be submitted by each grantee prior to an award which describes the manner in which tribal government will be strengthened and the social or economic well-being of Indians and Alaskan Natives will be enhanced.

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## Michigan Lawmakers Hear Concerns On Tuition Waiver

By Jeff Dickinson

On May 7th, at the capitol in Lansing, Michigan, Native people from around the state met with their representatives to voice some concerns facing Michigan Indians today.

The event, or "Teach-in," was held primarily because of the controversy over the Michigan Indian Tuition Waiver (Public Act 174). The waiver seemed to be hopelessly lost, and there seemed to be no solutions; no group seemed to be willing to step out and voice their concern over the issue. The loss of the waiver would mean a drop in the Indian students now attending college, and future enrollment at the college level would more than likely decline. This issue, among others led to the formation of E.A.G.I.E.: The Emergency Association of Great Lakes Educators. The association is mostly composed of grass-roots people, who are genuinely concerned about Indian education and the future direction that Indian people will have to take within the state.

Thus, elders, youth, working class people, and administrators met at Lansing in a rare display of unity so that they could address the problem over the tuition waiver, among the many other basic issues facing Indian people.

The main highlights of the day were on a very positive basis: A group of youth from the Grand Rapids area, after having a pipe ceremony on the shores of Lake Michigan walked over one-hundred miles to participate in the event. World-traveler and elder, Phillip Deere also shared some excellent thoughts; the focus being, "A maintaining of one's self-identity, while getting an education." Deere also stated, "There are many things to be learned, and these things cannot all be learned in the college classroom."

There was also a tree planting cere-

mony, in which some good thoughts were shared. And there were enough drums to keep the legislators on their toes.

This is the first time in recent years that Indian people from all walks of life met in a peaceful gathering and spoke to their representatives with a unified voice.

Since the early 1970's, Indians throughout the state and country have had little unity in voicing their concerns about the procedures of government which affect them. This lack of unity is evident in the student organizations at the high school and college level. Many of these organizations have faded out with the passing of the early seventies and those organizations which remain have had very little cooperation between their members, nor, are they able to address

## Tribal Leaders Seek Watt's Resignation

By Mark Trahan

WASHINGTON D.C. -- Tribal leaders have responded to President Reagan's economic recovery program by asking for the resignation of Interior Secretary James Watt.

More than 150 representatives of tribal governments asked President in a letter delivered May 8, for the immediate resignation of Watt and demanded that appropriate federal officials meet with tribal representatives.

Tribal leaders were here to protest President Reagan's economic recovery program which includes cutting the budget of Indian related programs by about one-third.

Representative Paul Simon, D-Illinois, said on the PBS program Bill Moyer's Journal that the American Indian represents under one-half percent of the nation's population-yet they were being asked to bear over two percent of the cut in the federal budget. Some tribal leaders have said that is closer to three percent of the cuts in the federal budget.

White House political aide Lynn Nofzinger told the tribal leaders that the President will listen to their concerns, however, the priority of the President was getting "the economy back on the right track." He said inflation and taxes would be cut and America will return to a sound economy.

The tribal leaders request for Watt's resignation came because he did not attend any of the sessions. Department officials contend that the Secretary was not invited due to a mix up and invited tribal leaders to meet with him in small groups. Many did, however, most delegates preferred to meet the Secretary on their own turf.

"To our regret and dismay, our efforts have been totally disregarded and our nations and constituency have been snubbed by this administration. Neither yourself, Vice-president Bush, or Secretary of the Interior Watt have seen fit to meet with this body or even to send a responsible delegate to discuss these issues of extreme importance to the Indian nations and all Americans," said the letter to President Reagan.

The letter said that Watt's failure to attend was a "callous disregard of his lawful conscience and responsibility as a federal official with general statutory delegated authority in Indian matters completely intolerable."

Besides seeking Watt's resignation, tribal leaders, "advocate in the strongest terms," for a Presidential Order for staff and interior officials to meet with tribal leaders and discuss the federal budget which results transmitted to the President's office and the Congress.

They also called for Presidential legislation allowing Indian nations to reassume exclusive jurisdiction within Indian country, "and that you work as hard for the passage of such legislation as you have on your budget proposals."

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# Mishosha Or: The Magician Of Lake Superior

In an early age of the world, when there were fewer inhabitants than there now are, there lived an Indian in a remote place, who had a wife and two children. They seldom saw anyone out of the circle of their own lodge. Animals were abundant in so secluded a situation, and the man found no difficulty in supplying his family with food.

In this way they lived in peace and happiness, which might have continued if the man had not found reason to suspect his wife. She secretly cherished an attachment for a young man who she accidentally met one day in the woods. She even planned the death of her husband for his sake, for she knew if she did not kill her husband, the moment he detected her crime, would kill her.

The husband, however, eluded her project by his readiness and decision. He narrowly watched her movements. One day he secretly followed her footsteps into the forest, and having concealed himself behind a tree, he soon beheld a tall young man approach and lead his wife away. His arrows were in his hand, but he did not use them. He thought he would kill her the moment she returned.

Meantime, he went home and sat down to think. At last he came to the determination of quitting her forever, thinking that her own conscience would punish her sufficiently, and relying on her maternal feelings to take care of the two children, who were boys, he immediately took up his arms and departed.

When his wife returned she was disappointed in not finding her husband, for she had now concerted her plan, and intended to have dispatched of him. She waited several days, thinking he might have been led away by the chase, but finding he did not return, she suspected the true cause. Leaving her two children in the lodge, she told them she was going a short distance and would return. She then led to her paramour and came back no more.

The children, thus abandoned, soon made away with the food left in the lodge and were compelled to quit and search for more. The eldest boy, who was of an intrepid temper, was strongly attached to his brother, frequently carrying him when he became weary, and gathering all the wild fruit he saw. They wandered deeper and deeper into the forest, losing all traces of their former habitation, until they were completely lost in its mazes.

The eldest boy had a knife, with which he made a bow and arrows, and was thus enabled to kill a few birds for himself and his brother. In this manner they continued to pass on, from one piece of forest to another, not knowing whither they were going. At length they saw a opening through the woods, and were shortly afterward delighted to find themselves on the border of a large lake. Here the elder brother busied himself in picking the seed pods of the wild rose, which he preserved as food. In the meantime, the younger brother amused himself by shooting arrows in the sand, one of which happened to fall into the lake. Panigwun, the elder brother, not willing to lose the arrow, waded into the water to reach it. Just as he was about the grasp the arrow, a canoe passed up to him with great rapidity. An old man, sitting in the center, seized the affrighted youth and placed him in the canoe. In vain the boy addressed him—"My grandfather (A term of respect for old people), pray take my little brother also. Alone, I cannot go with you; he will starve if I leave him." Mishosha (the old man) only laughed at him. Then uttering the charm, Chemannun Poll, and giving his canoe a slap, it glided through the water with inconceivable swiftness. In a few minutes they reached the habitation of the magician, standing on an island in the middle of the lake. Here he lived with his two daughters, who managed the affairs of his household. Leading the young man up to the lodge, he addressed his eldest daughter. "Here," said he, "my daughter, I have brought a young man to be your husband." Husband! thought the young woman; rather another victim of your bad arts, and your insatiate enmity to the human race. But she made no reply, seeming to acquiesce in her father's will.

The young man thought he was surprised depicted in the eyes of the daughter, during the scene of this introduction, and determined to watch events narrowly. In the evening he overheard the two daughters in conversation. "There," said the eldest daughter, "I told you he would not be satisfied with his last sacrifice. He had brought another victim, under the pretense of providing me a husband. Husband, indeed! The poor youth will be in some horrible predicament before another sun has set. When shall we be spared the scenes of vice and wickedness which are daily taking place before our eyes?"

Panigwun took the first opportunity of acquainting the daughters how he had been carried off, and being compelled to leave his little brother on the shore. They told him to wait until their father was asleep, then to get up and take his canoe, and using the charm he had obtained, it would carry him quickly to his brother; that he could carry him food, prepare a lodge for him, and be back before daybreak. He did, in every respect as he had been directed—the canoe obeyed the charm, and carried him safely over, and after providing for the subsistence of his brother, told him that in a short time he would come for him then returning to the enchanted island, he resumed his place in the lodge, before the magician awoke. Once during the night, Mishosha awoke, and not seeing his destined son-in-law, asked his daughter what had become of him. She replied that he had merely stepped out, and would be back soon. This satisfied him. In the morning finding the young man in the lodge, his suspicions were completely lulled. "I see my daughter," he said, "you have told the truth."

As soon as the sun arose, Mishosha thus addressed the young man. "Come, my son, I have a mind to gather gull's eggs. I know an island where there are great quantities, and I wish you to aid in getting them." The young man saw no reasonable excuse; and getting into the canoe, the magician gave

it a slap, and uttering a command, they were in an instant at the island. They found the shore strewn with gull's eggs, and the island full of birds of the species. "Go, my son," said the old man, "and gather the eggs, while I remain in the canoe."

But Panigwun had no sooner got ashore, than Mishosha pushed his canoe a little from the land, and exclaimed—"Listen, ye gulls! you have long expected an offering from me. I now give you a victim. Fly down and devour him." Then striking his canoe, he left the young man to his fate.

The birds immediately came in clouds around their victim, darkening the air with their numbers. But the youth, seizing the first that came near him, and drawing his knife, cut off its head. He immediately skinned the bird, and hung the feathers as a trophy on his breast. "Thus," he exclaimed, "will I treat everyone of you who approaches me. Forbear, therefore and listen to my words. It is not for you to eat human flesh. You have been given by The Great Spirit as food for man. Neither is it in the power of that old magician to do you any good. Take me on your backs and carry me to his lodge, and you shall see that I am not ungrateful." The gulls obeyed; collected in a cloud for him to rest upon, and quickly flew to the lodge, where they arrived before the magician. The daughters were surprised at his return, but Mishosha, on entering the lodge, conducted himself as if nothing extraordinary had taken place.



The next day he again addressed the youth—"Come, my son," said he, "I will take you to an island covered by the most beautiful stones and pebbles, looking like silver. I wish you to assist me in gathering some of them. They will make handsome ornaments, and possess great medicinal virtues." Entering the canoe, the magician made use of his charm, and they were carried in a few moments to a solitary bay in an island, where there was a smooth sandy beach. The young man went ashore as usual, and began to search. "A little farther, a little farther," cried the old man. "Upon that rock you will get some fine ones." Then pushing his canoe from the land—"Come, thou great king of fishes," cried the old man; "you have long expected an offering from me. Come, and eat like a stranger that I have just put ashore on your island." So saying, he commanded his canoe to return, and it was soon out of sight.

Immediately, a monstrous fish thrust his long snout from the water, crawled patiently on the beach, and opened his jaws to receive his victim. "When!" exclaimed the young man, drawing his knife and putting himself in a threatening attitude, "when did you ever taste human flesh? Have a care of your life. You were given by The Great Spirit to man, and if you or any of your tribe eat human flesh, you will fall sick and die. Listen not to the words of that wicked man, but carry me back to his island, in return for which I will present you with a piece of red cloth." The fish complied, raising his back out of the water, to allow the young man to get on. Then making his way through the lake, he landed his charge safely on the island before the return of the magician. The daughters were still more surprised to see that he had escaped the arts of their father a second time. But the old man on his return maintained his taciturnity and composure. He could not, however, help saying to himself—"What manner of fish is this, who is ever escaping from my power. But his spirit shall not save him. I will entrap him tomorrow. Ha, ha, ha!"

Next day the magician addressed the young man as follows: "Come, my son," said he, "you must go with me to procure some young eagles. I wish to tame them. I have discovered an island where they are in great abundance." When they reached the island, Mishosha led him inland until they came to the foot of a tall pine, upon which the nests were. Now, my son," he said, "climb up the tree and bring down the birds." The young man obeyed. When he had with great difficulty got near the nest, "stretch yourself up and be very tall." The tree rose up at the command. "Listen, ye eagles," continued the old man, "you have long expected a gift from me. I now present you this boy, who had had the presumption to molest your young. Stretch forth your claws and seize him." So saying he left the young man to his fate, and returned.

But the intrepid youth drawing his knife, and cutting of the head of the first eagle to menace him, raised his voice and exclaimed, "Thus I will deal with all who come near me. What right have you, ye ravenous birds, who were made to feed on beasts, to eat human flesh? He is an old woman. He can neither do you good nor harm. See, I have already slain one of your numbers. Respect my bravery, and carry me back that I may show you how I shall treat you."

The eagles, pleased with his spirit, assented, and clattering thick around him formed a seat with their backs, and flew toward the enchanted island. As they crossed the water they passed over the magician, lying half asleep in his canoe.

The return of the young man was hailed with joy by the two daughters, who

now plainly saw that he was under the guidance of a strong spirit. But the ire of the old man was excited, although he kept his temper under subjection. He taxed his wits for some new mode of ridding himself of the youth, who had so successfully baffled his will. He next invited him to go hunting.

Taking his canoe, they proceeded to an island and built a lodge to shelter themselves during the night. In the meanwhile the magician caused a deep fall of snow, with a storm of wind and severe cold. According to custom, the young man pulled off his moccasins and leggings and hung them before the fire to dry. After he had gone to sleep the magician, watching his opportunity, got up, and taking one moccasin and one legging, threw them into the fire. He then went to sleep. In the morning, stretching himself as he arose and uttering an exclamation of surprise, "My son," said he, "what has become of your moccasin and legging? I believe this is the moon in which fire attracts, and I fear they have been drawn in." The young man suspected the true cause of his loss, and rightly attributed it to the design of the magician to freeze him to death on the march. But he maintained the strictest silence, and drawing his canvas over his head thus commended with himself: "I have full faith in the Manitou who has preserved me thus far. I do not fear that he will forsake me in this cruel emergency. Great is his power, and I evoke it now that he may enable me to prevail over this wicked enemy of mankind."

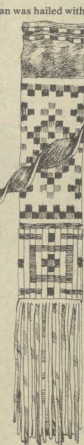
He then drew on the remaining moccasin and legging, and taking a dead coal from the fireplace, invoked his spirit to give it efficacy, and blackened his foot and leg as far as the last garment usually reached. He then got up and announced himself ready for the march. In vain Mishosha led him through snows and over morasses, hoping to see the lad sink at every moment. But in this he was disappointed, and for the first time they returned some together.

Taking courage from this success, the young man now determined to try his own power, having previously consulted with the daughters. They all agreed that the life the old man had led was detestable, and that whoever would rid the world of him, would entitle himself to the thanks of the human race.

On the following day the young man thus addressed his hoary captor: "My grandfather, I have often gone with you on perilous excursions and never murmured. I must now request that you will accompany me. I wish to visit my little brother, and bring him home with me." They accordingly went on a visit to the mainland, and found the little lad in the spot where he had been left. After taking him into the canoe, the young man again addressed the magician: "My grandfather, will you go and cut me a few of those red willows on the bank? I wish to prepare some smoking mixture." "Certainly, my son," replied the old man, "what you wish is not very hard. Ha, ha, ha! do you think me too old to get up there?" No sooner was Mishosha ashore, than the young man, placing himself in the proper position struck the canoe with his hand, and pronouncing the charm, Chemannun Poll, the canoe immediately flew through the water on its return to the island. It was evening when the two brothers arrived, and carried the canoe ashore. But the elder daughter informed the young man that unless he sat up and watched the canoe, and kept his hand upon it, such was the power of their father, it would slip off and return to him. Panigwun watched until near dawn of the day, when he could no longer resist the drowsiness which oppressed him, and he fell into a short doze. In the meantime the canoe slipped off and sought its master, who soon returned in high glee. "Ha, ha, ha! my son," said he, "you thought to play me a trick. It was very clever. But you see I am too old for you."

A short time after, the youth again addressed the magician. "My grandfather, I wish to try my skill in hunting. It is said there is plenty of game on an island not far off, and I have to request that you will take me there in your canoe." They accordingly went to the island and spent the day in hunting. Night coming on they put up a temporary lodge. When the magician had sunk into a profound sleep, the young man got up, and taking one of Mishosha's moccasins and leggings from the place where they hung threw them into the fire, thus realising the artifice played upon himself. He had discovered that the foot and the leg were the only vulnerable parts of the magician's body. Having committed these articles to the fire, he besought his Manitou that he would raise a great storm of snow, wind, and hail, and then laid himself down beside the old man. Consternation was depicted on the countenance of the latter, when he awoke in the morning and found his moccasin and legging missing. "I believe, my grandfather," said the young man, "that this is the moon for which fire attracts, and I fear your foot and leg garment have been drawn in." Then rising and bidding the old man follow him, he began the morning's hunt, frequently turning to see how Mishosha kept up. He saw him flinching with every step, and almost benumbed with cold, but encouraged him to follow, saying we shall soon get through and reach the shore, although he took pains, at the same time, to lead him in round about ways, so as to let the frost take complete effect. At length the old man reached the brink of the island where the woods are succeeded by the border of smooth sand. But he could go no farther; his legs became stiff and refused motion, and he found himself fixed to the spot. But he kept stretching out his arms and swinging his body to and fro. Every moment he felt the numbness creeping higher. He felt his legs growing downward like roots, the feathers on his head turning to leaves, and in a few seconds he stood a tall and stiff sycamore, leaning toward the water.

Panigwun leaped into the canoe, and pronouncing the charm, was soon transported to the island, where he related his victory to the daughters. They applauded the deed, agreed to put on mortal shapes, becomes wiser to the two young men, and forever quit the enchanted island. And passing over immediately to the mainland, they lived lives of happiness and peace.



# Indian Leaders' Views Sought By Interior On Changes In Self-Determination Rules

The view of Indian leaders on a proposed new approach to furthering tribal self-determination are being sought by the Interior Department's Office of the Assistant Secretary for Indian Affairs.

In a May 8 letter to tribal chairmen and heads of Indian organizations, Acting Deputy Assistant Secretary James Canan asked for comments on a draft of revised regulations for implementing the Indian Self-Determination and Education Assistance Act (P.L. 93-638).

Canan said that amendments were being made to conform with provisions of the Federal Grants and Cooperative Agreements Act (P.L. 95-224) requiring that Federal support and stimulation of another level of government be in the form of a grant or cooperative agreement.

## Health Funds Limited For Abortions

WASHINGTON, D.C. -- The Department of Health and Human Services published in the Federal Register of April 20 proposed regulations limiting the use of Indian Health Service funds to provide abortions to cases where the life of the mother would be endangered if the fetus were carried to term or in certain instances of rape or incest.

The new regulations make the Indian Health Service (IHS) policy consistent with that of other Department of Health and Human Services programs. The restrictions would apply to IHS-operated direct care facilities and private sector facilities where the IHS pays for the care of beneficiaries through its contract health services program.

The published notice states that "Congress has clearly manifested its intention that the Federal funding of abortions be limited" through the Hyde Amendment which applies to other DHHS programs, but not to the IHS which is funded under the Department of Interior and Related Agencies Appropriations Act.

# Maine Tribes Buy 150,000 Acres Of Timberland In Settlement Act

WASHINGTON, D.C. -- The Penobscot and Passamaquoddy Indian Tribes of Maine, working with the BIA's Eastern Area Director Harry Rainbolt, made their first land purchase April 23 under the terms of the Maine Indian Settlement Act passed last October.

They spent \$29.6 million to buy 150,287 of timberland in East-Central Maine. The Penobscots selected and purchased

## Environmental Grants Open

WASHINGTON, D.C. -- The Administration for Native Americans (ANA) published an announcement in the Federal Register April 28 that it will accept applications for grants for tribal environmental protection programs through July 13, 1981. The primary objective of the program is to assist tribal governments to develop or enhance their institutional capability to undertake environmental protection projects and enforce environmental standards on reservation lands. The projects are jointly funded by ANA and the Environmental Protection Agency. An application kit can be obtained by writing Carol Jones, ANA, Room 5300, North Building, 330 Independence Avenue, S.W., Washington, D.C. 20201 (202-245-7776).

## Navajo Get \$14.8 Million For Land Seded in 1868

WASHINGTON, D.C. -- The Navajo Tribal Council voted 53-20 to accept \$14.8 million from the Federal government as settlement for some 17 million acres of land taken from the tribe under a treaty signed in 1868.

The council in January of this year had voted against accepting the settlement, which amounts to about 87 cents an acre. Some members indicated they wanted a return on the land; others wanted a larger

"In converting to grants," Canan said, "operational emphasis will shift from procurement concerns to program concerns." He added that program personnel, rather than administrative personnel, would be more heavily involved in the grant process.

The intent of the Indian Self-Determination Act, Canan said, is "to accomplish a public purpose of support and stimulation for Indian tribes desiring to assume responsibility for operating Bureau programs" -- not the acquiring of goods and services for the Federal government, for which the contracting process is ordinarily used.

Enclosed in the package sent to the Indian leaders were:

- 1) A draft of the proposed new regulations for P.L. 93-638.
- 2) A Solicitor's opinion that the grant process, rather than a contract, should be used for programs now contract under P.L. 93-638.
- 3) Guidelines setting forth the proposed grant application, review, approval and monitoring process, and
- 4) An outline of a new BIA Manual chapter on the process.

Canan said he had been asked by Ken

## Drop-Outs Discussed By Youths

WASHINGTON, D.C. -- At a recent Northwest Indian Youth Conference, attended by some 950 Indian youth from the Pacific Northwest, the Southwest, Alaska and Canada, the young people discussed the problem of the very high drop-out rate for Indian students.

According to the *Ojibwa Ojibwee Newsletters*, the students agreed their curricula are not problems; they all felt they had as much intelligence and ability as their non-Indian peers. Only a handful of the students said they were contemplating dropping-out of high school.

The students unanimously agreed the most disturbing and most effective means of "putting-out" a student was through lack of support from indifferent families, teachers and counselors. The result is inevitably a "I don't give a damn" attitude of defeatism.

Smith, President Reagan's nominee for Assistant Secretary for Indian Affairs, to provide the Indian leaders with the advance information and to seek their views on the proposed changes. He added that the proposed regulations would be published in the *Federal Register* on or about July 13 to provide additional opportunities for comment.

The target date for the publication of final regulations is October 1, the beginning of the new fiscal year. Canan said, though, that "these rules will be effective on an interim basis" until the grant process will be available to the tribes for the FY 1982 negotiation period. This will permit smooth conversion to the grant process during a transition period.

During FY 1982 a transition year will be maintained to phase 638 contracts into grants and complete necessary training of personnel. Canan pointed out that all P.L. 93-638 assistance awards for FY 1982 are intended to be grants. He said we will also be distributing training courses for the benefit of Bureau and tribal personnel in the months ahead.

Canan said that he thought the adoption of the grant process for assistance awards is "a firm commitment to recognition and treatment of tribes as a legitimate level of government within the American system. It will be a step forward in the development of the government-to-government relationship between tribes and the Federal government."

## Northwest News Ends Publication

WASHINGTON, D.C. -- After 21 years of providing news and information about the Indians of Western Washington, the *Northwest Indian News* has stopped the publication because of high costs. The newspaper, headquartered in Seattle, was published by a non-tribal organization, Indians Into Communications Association.

The association president, Andy de los Angeles, said that the organization would be concentrating their efforts on a news/magazine TV show, *Native Vision*, shown on KSTW Channel 11 from Tacoma. Washington and picked up on many cable networks in the northwest.

greater part of its land purchases yet to make, were put immediately into trust for the tribe. For the Penobscots 41,486 acres were put into trust and 78,719 were bought in fee, with the United States not having a trust responsibility.

All of the lands were bought from the Dead River Land Company of Maine. A total of 38 tracts were involved with the largest being 30,479 acres and the smallest 40 acres.

## 'Contracts' To Be 'Grants'

By Dr. William Leap

Acting under the mandate of the Interior Solicitor's office, the office of the Interior Assistant Secretary for Indian Affairs has released a set of proposed revisions in the regulations governing the Indian Self-determination and Educational Assistance Act of 1975.

The regulations propose to change 93-638 from what Secretary Watt terms a "contract (i.e. procurement) mode" to what he terms a "grant (i.e. assistance) posture." The basic regulations governing what used to be termed "638 contracts" (25 CFR 271) as well as the regulations governing Johnson O'Malley funds (25 CFR 273) and Tribally Controlled Community College funds (25 CFR

274) are all affected by this proposal; the term "grant" replaces the term "contract" in all such instances.

The revised regulations have been mailed to tribal governments as of May 6, 1981. Concerned tribal members need to be certain that their tribal authorities have received the hefty packet, AND that tribal authorities review the proposals and assess the changes most carefully.

Assistant Secretary's Office wants input from tribes BEFORE the revised regulations are published in the Federal Register.

Tribes should also note that the Assistant Secretary intends to begin implementing these changes; that is, shifting all 638 contracts into a grant-like "posture" as of October 1, 1981, so that all transitions will be completed before the FY 83 budget becomes official.

Tribes are urged to respond immediately to the proposed regulations. Reprinted from NCAI Sentinel.

# 150 Tribal Governments Discuss Budget Cuts At Washington Meeting

WASHINGTON, D.C. -- More than 400 persons representing some 150 Indian tribal groups spent May 6-7 in Washington, D.C., discussing issues of concern, including proposed 1982 budget cuts, affecting the Indian community.

Position papers to be developed at the sessions were to be distributed to members of Congress and key members of the Administration. Indian housing, CETA, health services, economic development, block grants, Indian education, legal assistance and American Indian policy were among the topics discussed.

Lynn Nofziger, President Reagan's advisor for political affairs, addressed the

group on behalf of the President. He said, "This is a President who listens. He is probably the best listener in politics. He will listen to you and you will get a friendly hearing." He added that the Administration wants to make it possible for "people to work out their own destiny."

Ken Smith, the President's nominee for Assistant Secretary for Indian Affairs, told the conference that Secretary Watt made the decision to support the Crow

Tribe's petition to the Supreme Court for a review and modification of their ruling

★★★

# Reagan Administration Offers Great Opportunity, Navajo Says

WASHINGTON, D.C. -- Addressing some 400 persons at a National Tribal Governments Conference in Washington, D.C. May 6, Navajo Chairman Peter MacDonald said that he thought the Reagan Administration offered "a greater opportunity for progress than we have seen in the past four years."

He said that President Reagan, in his campaign, "started with a policy position and a set of commitments that showed extraordinary awareness and sensitivity." Interior Secretary James Watt, "whom many of us feared as an enemy -- has proven just the opposite," MacDonald said. "He has consulted; he

has shown a remarkable awareness of his distinctive responsibilities as trustee for Indian property and Indian rights..."

About Ken Smith, the nominee for Assistant Secretary for Indian Affairs, MacDonald said: "... a Native American of exceptional competence and integrity -- a man who has not been co-opted by one perspective or the other -- a man with a proven track record in developing a viable private sector on his own reservation. I think... he will take office with a broader base of enthusiastic support and trust than any Commissioner or Assistant Secretary has had."

★★★

# Canan Gives Program Criteria

WASHINGTON, D.C. -- At the National Tribal Governments' Conference May 7, Interior's Acting Deputy Assistant Secretary for Indian Affairs was asked why and how the Department chose the 10 programs that were put into the new Consolidated Tribal Government Program in the BIA's amended budget request.

James Canan said the Department has

asked to designate in a very short time specific programs that would be reduced.

"We felt the tribes could better determine what is important to them... rather than have Washington make all the decisions for the tribes, we adopted the consolidated plan approach to protect the principle of consultation and involve the tribes in making the decisions," Canan said.

He added that the criteria for inclusion in the program were:

- 1) They had to be programs that all tribes had -- unlike timber or fisheries which some tribes had and others did not; and
- 2) They had to be programs which could be operated at different funding levels -- increased or decreased and still be viable; and,
- 3) They were generally supplemental in nature with funding also available from other Federal programs.

# Sioux, North Dakota Clash Over Fishing License Issue

WASHINGTON, D.C. -- The Standing Rock Sioux Tribe plans to issue fishing licenses this year despite North Dakota's stated position that the tribe has no authority to do so.

A report published in the *Bismarck Tribune* added that the Three Affiliated Tribes at Fort Berthold also would issue licenses, but on a somewhat different basis, which may not conflict with the State's position on tribal licensing authority.

The state's position, expressed by attorney general Robert Wefald, seems to be based on the recent Supreme Court ruling that the State of Montana, and not the Crow Tribe, had authority to regulate

hunting and fishing on the Big Horn River within the Crow reservation. Wefald said the tribes probably have authority to regulate their own people on their land, but that there are civil jurisdictional questions about the tribes' enforcement powers over non-Indians. Larry Kruckenberg, North Dakota Game and Fish commissioner, said although the


state's position is that only North Dakota licenses are needed for fishing, his department isn't offering any advice to fishermen on the issue.

Neither Kruckenberg nor Wefald voiced any plans for legal action to resolve the issue. Kruckenberg said it will be up to individual fishermen to fight the licensing requirement in court if they wish.

# Cheyenne Sioux Close Prison

WASHINGTON, D.C. -- Swift Bird Prison, opened in August, 1979 on the Cheyenne Sioux Reservation, South Dakota, to serve Indian prisoners, has been closed. The Cheyenne River Sioux Tribal Council, which ran Swift Bird, has asked the Federal government to take over the facility for use as an institute for juvenile delinquents. The minimum security pri-

son, where elements of Indian culture such as sweat lodges and medicine men were part of the environment, was designed to house 60 prisoners but never held more than 25. The number of prisoners was critical since the prison was paid by states and the Federal government for each prisoner it kept. Indian organizers had hoped to draw Prison prisoners from all around the nation.



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MARQUETTE AREA STUDENTS make gods eyes at Title IV camp in Big Bay, Michigan.



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## Youths Enjoy Stay At Camp

Marquette area elementary school students of Native American descent enjoyed three days of camp life at Bay Cliff Health Camp on June 8th through 10th. The purpose of the camp was to present students with the opportunity to learn Native crafts and just plain have fun.

Co-directors Pat Bowden and Charlotte Sheffield said that the camp, in its third year, is sponsored by the federally funded Title IV-Indian Education program.

Classes in basket weaving, gods eyes, birchbark picture frames, drums and rattles, archery, gun safety, swimming,

and canoeing were provided by the members of the Indian Parents Committee with the exception of the basket weaving. It was offered by Charles and Harriet Shedavim of Sault Ste. Marie. Mr. Fred Rydholm was the nature hike supervisor and storyteller.

The lodge counselors were Indian students from Marquette High School.

There was a qualified nurse and life guard on duty at all times along with an official from the Marquette School system, and Mrs. Bowden said that many parents often visit the camp and help out.

At the end of the three day camp, awards were given in the various categories of achievement. Cheryl French walked off with best basket, best archer, best at gun safety, best artist, and you guessed it, most improved camper. Others to receive awards were best canoeist, Kelly Dees, best birch bark picture frame, Stephanie Johnston, best gods eye, Roberta Sparks, best drum, Shane Dees, best rattle, Amy Lynn, best whittler, Scott Henry, and best hiker, Brad LaFline.

Awards were also given to the number one male and female counselors. Bob Holmes and Danny Lancour took it for the men, while Mary Bowden took honors for the women. Number one camper was Chrissy Barnes.

## Vander Jagt's Remark Criticized

By Jeff Dickinson

June is the month of joy for most high-school seniors. Why? It's graduation! But at the commencement ceremonies at the Ludington Area High School, in Ludington, Michigan, Congressman Guy A. Vander Jagt, Republican from the 9th federal district used the opportunity to get off a few highly questionable remarks concerning Indian people.

Vander Jagt will probably be best remembered as the man who gave the nomination speech for President Ronald Reagan at the Republican National Convention. His reputation as an orator is

well known and his orating abilities did not fail him at the Ludington High School.

Vander Jagt's remarks concerning Indians were brief, but they were contained in his opening statement, which is as follows: "Many years ago General George Armstrong Custer and his troops were massacred by the Indians, and now the Indians are massacring the Lake Trout in the Great Lakes." The remarks are brief, but they have some negative implications in Vander Jagt's thinking. Ludington is a town of some 10,000 inhabitants. It is located on the west side

of the state and on Lake Michigan. It is definitely a sportsmen's town as exemplified by its famous annual Salmon Derby.

There was little reaction to Vander Jagt's remarks. There were a few boos, but most people probably figured he was joking. But whether he was joking, or just doing a little campaigning for the upcoming 1982 election, the fact remains that the remarks taken in themselves are highly prejudicial against Indians.

A closer scrutiny of Vander Jagt's voting record in relation to Indian issues would seem to be in order by the Indian people in the state.

## National Indian Business Assn. Formed

By Roanne Robinson

A National Indian Business Association was formed during a conference held in Las Vegas, Nevada, on March 26-29, 1981.

Attending the National Congress of American Indians (NCAI)-sponsored conference were 50 Indian business men and women who represented Indian and tribally-owned businesses from across the nation. According to the participants, though there are many regional business associations, only a national association can provide the type of support and recognition that Indian businesses desperately need.

A major concern of the group was the implementation and enforcement of Indian preference laws by the Federal Government. These laws apply to employment of Indians and procurements of products made by Indian industry.

Ms. Joyce Dixon, Executive Director of the Tribal Employment Rights Planning Committee (TERPC), discussed the potential of her organization and of the newly-formed NIBA as forceful advocates of Indian preference in contracting and employment. Mr. John Echobahwak, Executive Director of the Native American Rights Fund, discussed the legal issues of Indian preference; while Mr. Mike Hackett focused on the government's role.

Breaking into three regional caucus groups (Aberdeen, Albuquerque, and Minneapolis), the participants discussed and amended the Draft Constitution that was provided for their consideration. General membership, by a consensus of the entire group, was opened to businesses that are 51% Indian-owned. Associate membership was made available to tribally owned businesses and

sustaining membership was offered to individuals and businesses who believe in and support the concept of NIBA.

The Board of NIBA will consist of seven officers to be elected by the general membership and seven regional representatives to be elected by their regional membership. Ms. Joyce Knows His Guns, who has served as Vice-President of First American Associates, was selected as the first president; Mr. Linus Poitra, President of Poitra Construction, was elected as Vice-President; and Mr. Cecil Collins II, a financial planner for the Suquamish Tribe and President of the Native American Business Alliance, will serve as Secretary/Treasurer.

The next meeting of NIBA was voted to be held in Denver, Colorado.

Individuals or businesses interested in participating in NIBA should contact Roanne Robinson at NCAI. Reprinted from NCAI Sentinel.

## Judge Says Mohawks Can Sue Polluters

ST. REGIS, ONT. -- The Mohawk Indian Band has a right to sue two New York State aluminum companies for fluoride pollution damage to Cornwall Island as ruled by a U.S. district court judge.

The Judge, Howard Munson of the Northern New York District Court ruled last week that the band had a case against Reynolds Metal Co. and Aluminum Company of America, both of Massena, N.Y., and ordered that the matter go to trial.

The fluoride emissions have been drifting over their farms and streams for twenty years. In that time cattle have been going lame, calf mortality is rising, wildlife populations declined drastically, and some human health affects are starting to show up.

The fluoride is a beneficial micro-nutrient for humans and animals to reduce tooth decay but, in large amounts it is "poisonous". Symptoms of chronic poisoning are: weight loss, brittleness of bones, anemia, weakness, general ill health, stiffness of joints, and discoloration of teeth." (Robert H. Drestabach, Handbook of Poisoning, 10th edition 1980.)

The Reynolds plant started operating in 1959. Three to five years later the cattle started going lame on Cornwall Island. Older animals had trouble drinking cold water and their chewing became painful. Cows had trouble producing enough milk for their calves, and calves often didn't survive delivery.

Problems appeared in wildlife and plants on the island such as: declining of

bees, crop yields fell, and pine tree needles began turning brown, evidence of "tip necrosis".

According to Band Chief Lawrence Francis, the companies tried to oppose the suit for \$50 million in damages and an order to reduce the emissions by saying the island is owned by the Canadian government, not by the Indians, thus leaving the band without legal grounds.

But Judge Munson ruled that the Indians did have jurisdiction and recognized the Band Council as governing body of the island, said Chief Francis. Francis said tests conducted in 1979 showed that fluoride, a by-product of the aluminum smelting process, has affected the band's cattle herds and the island's vegetation.

In about two years a study will be completed on the 1,300 Mohawks living on the island by the federal government to determine whether fluoride emissions are also affecting the health of island residents.

Alcoa spokesman Gary Biviano said the ruling was based on matters of jurisdiction and not the merits of the band's legal case. Reprinted from Tekawennake.

## ANA Accepts Financial Aid Applications

WASHINGTON D.C. -- The Department of Health and Human Services announced in the May 26 Federal Register that applications for financial assistance under Section 803 of the Native American Programs Act of 1974 (P.L. 93-644) will be accepted by the Administration for Native Americans (ANA).

The announcement is intended to solicit applications only from Indian tribes and Native American organizations which are FY '81 grantees of ANA. Competition for other grant awards in FY '82 will be announced separately in the Register, the notice said. The FY '82 proposed budget for Section 803 projects is \$25.6 million, which is a reduction of \$2.4 million from the '81 figure of \$28 million.

The due date for submission of applications is 90 days prior to the end of the applicant's current budget period.

## Sault Tribe Seeks More Land

SAULT STE. MARIE -- The Sault Tribe of Chippewa Indians has purchased land in three central and eastern portions of the U.P. to be placed in trust with the Department of Interior for federally-funded tribal housing projects.

The tribe, which has approximately 9,000 members and covers the seven eastern U.P. counties, is also in the process of acquiring 30 acres in St. Ignace as the nucleus for a housing development project.

The intent is to follow up on this year's major construction project in the Sault with three or four similar but smaller housing projects next year in other areas where members are now concentrated. Land has been acquired in Hessel, Wetmore (located near Munising), and Manistique for additional Housing and Urban Development (HUD) sponsored housing which has been allocated to the tribe, according to Housing Authority Chairman Bernard Bouschor.

The tribal land in those communities will be placed in trust for the tribe with the U.S. government, Bouschor said, with hopes of getting at least some of the units underway next year. The issue of trust land status for the 76-acre tribal property on Shunk Road in the Sault led to prolonged controversy between tribe and city, holding up the planned housing development there for almost five years until the tribe won legal battles confirming its right to turn the land over to Interior for establishment of a reservation. That decision is now being appealed by the city.

In addition to the \$3.9 million project on Shunk Road where ground was broken for 48 units April 13, bids will probably be let later this year for an additional 40, one and two story homes on the same land, at a cost of around \$2,750,000.

A \$240,000 addition to the two-year-old tribal community center across from the housing project is also expected to be ready for bidding this summer. In a change of policy, tribal leaders say that preference will be given to Native American contractors and sub-contractors for these projects. Bidding will be limited to companies within 180 miles of the Sault, and if no Native American contractors are available, the work will be opened up to general bidding.

The Hessel land, bought in April, is on 3-Mile Road and the St. Ignace Road, across from the Runway Bar. In Wetmore the tribe brought 30-acres north of M-28 on the old school snowmobile track. The Manistique tract of 34 acres is about two miles north of U.S. 2 on Fafetty and River Roads.

In St. Ignace the parcel of land is on South Airport and County Line Roads. Acquisition has not yet been completed and Bouschor said additional land may be needed in the area.

The first phase of the Sault project is slated for occupancy next year. General contractor for the housing is Champion, Inc., of Iron Mountain and construction costs alone are around \$2.7 million. A list of Native American workers has been sent to the contractor and sub-contractors, and the authority requires that 25 percent of the work force consist of Indians.

The duplex homes and townhouses will be designed for both low income and elderly tenants, with the tribe as owner and tenancy receiving federal housing assistance under standard eligibility regulations. Reprint: Evening News, Sault Ste. Marie

## Health Service Now Open To Husbands, Wives

Equal access to Indian Health Service (IHS) is now afforded husbands of eligible Indian women, a radical departure from long-standing regulations which allowed IHS access to wives of eligible Indian men but not vice versa.

A major revision in federal regulations governing eligibility for the agency's health care service was proposed last December.

An IHS spokesperson recently stated that the agency has received around 500 responses to proposed changes and informed that analysis of comments is currently being conducted.

"In the interim," said Richard Me-

Closkey, IHS Director of Legislation and Regulation, "we are serving the non-Indian male spouse who resides in the home of an eligible Indian woman."

The proposed amendment would also provide eligibility to other non-Indian members of the Indian's immediate family (stepchildren, etc.) who are residing with the Indian.

Reprinted from OHYOY.

## Keweenaw Bay Treatment Center Memorial Fund Established

BARAGA MI. A fund has been established for the New Day Treatment Center in Baraga in memory of Irene M. Romans of Ironwood.

Fred Sheffield, director of the alcoholic treatment center at the Keweenaw Bay Tribal Center, said the organization recently received \$1,000 as the first donation for the memorial. Sheffield said contributions will be used to help operate

the center, which treats Indian and non-Indian alcoholics from throughout Michigan and elsewhere in the Midwest. Those interested in contributing to the fund or receiving more information about the center may contact Sheffield at Route 1, Box 45, Baraga, Mich., 49908, telephone 353-6623, extension 40.

Reprinted from Houghton Mining Gazette.

Reprinted from Houghton Mining Gazette.

## Think About It

An Elder once said to me, "A white man with the heart of an Indian is worth more to me than an Indian with the heart of a white man."

Reprint from Shenandoah

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# Health Problems Plague Cree, Inuit In Wake Of James Bay Accord

NAMASKA, QUE. -- Several Cree communities have been plagued by health and sanitation problems in Northern Quebec of which Indian Affairs Minister, John Munro, had a first-hand look on Sunday, May 13, 1981.

The most serious is a fresh outbreak of gastro-enteritis - a form of diarrhea - in the small village of Point Mills which is north of Val d'Or.

Twenty natives have been treated since January and eight Cree and Inuit children have died in different surrounding communities.

Mr. Munro had visited James Bay on a

1 1/2 day tour in his two aircraft and saw several awful scenes which included raw sewage being drained from the houses into trenches. The sole source of water is contaminated by human waste and runoff from a garbage dump.

After the Cree, Inuit and a parliamentary committee - including Liberal MPs - condemned Ottawa for legal and moral breaches of a claim agreement signed in 1975 on the historic James Bay, Munro asked Diamond to arrange the hasty trip.

The Indians gave up aboriginal rights so Quebec could build a \$15-billion James Bay hydro-electric project. The 6,500

Crees and 5,200 Inuit received \$225 million to be paid over 20 years.

The natives claim that special programs were to be initiated to upgrade housing and water and sewage systems in Northern Quebec under the complex controversial agreement Ottawa and Quebec made.

All financing available to all natives in Canada under existing federal and provincial programs is available to Quebec Natives, but the two governments counter that they are only to provide compensation money.

Reprinted from Tekewannake.

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# Canada Lacks Funds To Pay For Land, Confidential Memo Says

A confidential government memo, leaked early in April was greeted with anger by the Progressive Conservatives and embarrassment by the Government. The memo states that the costs of the James Bay land claims agreement "can be astronomical and beyond the means" of the Department of Indian Affairs and Northern Development.

Stan Schellenberger, chairman of the Indian Affairs Caucus Committee, said he was "appalled and outraged" that the Government would enter into an Agreement extinguishing a land claim when it did not have sufficient funds to fulfill its commitments.

By the Cree and the Inuit pressed the Tory Caucus Committee deeply and prompted a quick and effective response from Committee members.

The Minister of Indian Affairs and the Minister of National Health and Welfare, who have primary responsibility under the Agreement, were questioned daily in the House of Commons and urged to live up to the letter and spirit of the pact. Following the presentations of the Cree and Inuit to the Standing Committee, Conservative members raised numerous "Motions of Urgent and Pressing Necessity" in the House, all of which were voted down by the Government.

Government study," said Schellenberger. "We have pursued this question with the Minister, with senior officials, in the House of Commons and in the Committee. We will not let it slide."

"The critical point is that the bad faith resulting from this Agreement could undermine the trust of the Native people in the word of the Government. Without this trust, how can land claims proceed?"

It was this concern that led the Conservatives to propose the appointment of an Implementation Commissioner responsible for ensuring that this and future Agreements are fulfilled. In presenting the concept to the House, Frank Oberle moved:

"How can any faith be placed in a Government which makes such a colossal mistake and then reneges on the Agreement, forcing the Cree and Inuit to shoulder the burden?"

The memo was released in the wake of mounting opposition pressure on the Government to fulfill its responsibilities under the Agreement. While the Conservatives believe the Agreement itself to be a good one, the implementation has been directly responsible for standard housing, infrastructure and health care in the James Bay region.

On March 31, 1981, the Indian Affairs Standing Committee set aside partisan considerations and took the most unprecedented step of making a direct representation to Hon. John Munro, Minister of Indian Affairs. Under pressure from the Committee, the minister committed his Department to undertake a Joint Review of the situation with the Department of Justice. The object of the study is to arrive at an interpretation of the Agreement that reflects the intentions of its authors.

Implementation Commissioner with powers of the type enjoyed by the Commissioner of Official Languages and Human Rights, in order to oversee the implementation of this agreement and any further similar agreements between this Parliament and Canada's native peoples and that no further transfer of responsibilities from the federal government to provincial and native governments occur until this Commissioner tables an annual report to Parliament showing that all federal responsibilities to the James Bay Cree and Inuit people have been fulfilled."

Although the Liberals defeated the motion, it is obvious that this issue and its implications are of great concern to the Conservatives as they must be to everyone concerned with Native rights.

Reprinted from Tekewannake.

"This cannot be allowed as a precedent," said Mr. Schellenberger. "Someone must ensure that the Government of Canada fulfills its promises under any agreement." The conditions detailed

While this is a favourable response, the P.C. Caucus has no intention of letting it rest there. "The seriousness of this situation is such that we simply cannot let it be the topic of yet another unread

# 'End Of World' Hoax Cut Called Hoax

LAC COURTE OREILLES, WISC. -- The following article has been circulating among Indians of the Great Lakes region. It is a product of several meetings and the people who attended who have discussed at length the movement advocated by the Canadian messengers.

After some months have gone by since the Canadian group has been among us, things are now beginning to settle down. Now that we know much about this whole thing, we realize that it is much more complicated than simply a money rip off. If it was only a money rip off, it would have been stopped long ago.

Looking back in the history of Indians this same type of movement happened before. Long ago what now-days the white man calls a cult, happened twice that is remembered. From the south, the Shawanoag, Tecumseh's brother was picked to lead a movement to tell all the tribes to quit all their old religions, to throw everything away, to follow him and they would all be saved from the end of the world. This happened hundreds of years ago. This movement spread like a fire from the Shawanoag north to all the tribes of present day Iowa, Wisconsin, Michigan, and Minnesota. The Indians deep in the woods to the north knew of this before people came to them to tell of this movement. Some had been told through the Indian way to join these people from the south. It was not till later that they learned that the whole movement was wrong and not good. Many were hurt out of that.

Later on in time, another end of the world survival movement hit the Indians. This one started in the west. Both these movements were known to be coming to some of the Indians by their tribe's prophecies.

This one started out west and led by Wovoka. It is known as the ghost dance. Wovoka was chosen to lead this movement. Once again the Indians were told to stop everything they had been given. They were told that all the land would return to the Indians. Everyone would die but them. Even the Indian's disbelievers would not be saved. This movement even came from the west to the Sioux. After this movement was stopped, destruction came to many involved. Many of the people out west, were lost after this happened.

Now, we come to why the Canadian group came to us. Where it came from, and why did this happen. This movement or cult or whatever the white man calls it, started in Western Canada. Recently Canadian television just showed a program on this. This movement went up and down the west coast. The people were told they would be given new ways, that they were the chosen ones who would be saved from the end of the world. All the non-believers would not be saved. This movement was sent in the Indian way to the middle of Canada. This from the west where the movement went to the Canadian group that was here. They were told a man from Western Canada was chosen as head of the movement. Once again as in history, they told the people they were to follow this group and they would be given a place where they would be saved from the end of the world. New ways would be given them. All non-believers would not be saved. We are aware of all the things we were told to do by these people. Many traditional people were a part of this movement and some were told through dreams to help this movement. This same thing happened in the past the same way. It didn't take telephone back then for the Indians to be told of this movement. This movement which started in the west also came into Montana and other areas. This movement which has been stopped also has a few followers in Minnesota and Wisconsin. Out in Western Canada a few hundred Indians still follow this movement.

This winter a few tribal chiefs from Manitoba and Minnesota twice met with their medicine men. They met on behalf of their people who needed and wanted help. It was very difficult to help most of the people in this movement. Fifteen or twenty of the medicine men and traditional Indians

then found out what the whole movement was. It was very hard, and took months for the medicine men to stop this movement. This cannot and will not be put in writing. Many of those who first helped these movement people were the ones who stopped this movement. This took place with Manitoba and Minnesota Indians. There is much sorrow we have for the few Indians who are still behind this group. They will not listen and sadly, cannot be helped. This has happened as you can see, before these movements.

Since this movement was here with us, it has caused much trouble, and a small amount of good. By using our old Ojibwe spiritual ceremonies now that white people and some Indians are saying "see, your Indian ways, are no good, evil." This has hurt, but the Indians who strongly believe their ways will stick closer to them. God gave us our ways. Trouble came to us for a reason. We asked the medicine men why did God let this happen? We were told that God let this terrible movement happen to us to wake up the Indians. We called tribes all around the country and we also traveled and talked to some of our old people in their 90's and not over 100 years old. We also went to some of the other medicine men in Minnesota and Canada. They all told us, yes, this end of the world is coming. No not everyone is going to die, and there will be no-one place for survival, and there will not be any one group given the right to be the chosen group to give the people survival. We also talked to Christians who know the Bible, who tell us the same thing our medicine men are telling us. It will be a while till this end of the world comes. There is nothing we can do except get closer to God. Follow the ways God gave the Indians. If you are a Christian, then you must get closer to God, your way. The ones who do not follow God, the Indian way or the Christian way, they are the ones who need help.

We asked white people, why did God let 900 people die in that Jim Jones Christian Movement? They told us, it happened to wake us up, to now come closer to God. "Yes, that is what we also are told to do by our elders after what happened to us."

Some of our tribes in the midwest were told long ago that this movement would come amongst them. They were told not to follow them - not to go with them. They were the Winnebagoes and Misquakes. The Winnebagoes are a people who for years have followed their old ways. They were not fooled by this movement. They are people who have put their Indian ways on top in their lives. Now, keeping their ways for all these years, is now the reason they have kept it.

The Indians of Ontario, are very angry and saddened by the trouble this movement has now caused them. They had nothing to do with this and did not know about this till they were told of everything of this movement. The people of these Indian reserves are good people who have followed their ways and kept their language to this day. We know Seine River Indians had nothing to do with this movement and it has hurt them.

Well now, we have been woke up. Some good things are coming out of this. Many are joining the Midewin, many are getting their children and grandchildren Indian names. In different areas Indians are now stopping dance contest money pow-wows. Many are turning to Indian drums, and some are sticking with only the ceremonial drums and small, no money pow-wows. These are the kind of pow-wows our people were given.

Yes, now is the time for us to get back to the Indian ways, that were given us. Not all the people are ready to go back our ways.

Now, on our reservations we see many programs being drawn toward us, asking us for help. Many of our programs are now trying to get our people ready for something.

Well, now you know about the movement from the west that has hit us. Yes, it has waken many people up.

— Reprinted from Lac Courte Oreilles Journal

# Aberta Indians lobby In London

By Martin Thompson

LONDON -- A recent lobbying trip to London, England, was termed "very successful" by Indian Association of Alberta officials.

An Alberta Indian contingent travelled abroad (May 4-11) to lobby British parliamentarians and other dignitaries on the issue of treaty grievances and patriotism of the 114-year-old British North American Act (BNA).

The Indian Association in conjunction with the Union of British Columbia Indian Chiefs launched legal action against the British government for "breach of trust" said Indian leader Eugene Steinhauer.

"The impact of that lobbying is now being felt in official quarters of the British government," said Steinhauer.

The reception was very open, says Sam Bull, adding that most British MP's were ignorant of the situation in Canada where the federal government is attempting to unilaterally patrate the BNA without Indian consent and in so doing was running roughshod over Indian rights.

Bull, chief of the Goldfish Lake Reserve, who also made the trip, said the delegation met with several MP's and members of the House of Lords (the equivalent to the Canadian Senate).

One member of the House of Lords met with us several times, he was very concerned," Bull said.

Petitions - explaining the Alberta Indians position - were handed to a representative of the Queen and Prime Minister Margaret Thatcher; a petition has also been presented to Canada's Governor General Edward Schreyer.

"We opened the doors," Bull says, but acknowledged that extensive lobbying in England was still "in progress."

Bull also lashed out at the National Indian Brotherhood (NIB) for its lacklustre efforts to educate British officials since the NIB opened an office in London last fall.

"I wouldn't be remiss in saying that in four or five days we did more work than the NIB has done in six months."

Ground Chief Frank Halcrow said the British media were very receptive and that the Alberta delegation received "very good coverage."

In 1975, an Alberta delegation was subject to derision by the British media with headlines such as "Red Men meet Red Men." A heat-wave had blanketed Britain, and Alberta Indians, who were no more darker than sunburned Brits, were ridiculed by major dailies who found the encounter "amusing."

This time, though, the situation was different although stories involving the Yorkshire Ripper's court case, the death of IRA prisoner Bobby Sands, and a tape recording of a private conversation between Prince Charles and his bride-to-be Lady Diana overshadowed the launchings of two court cases by the delegation.

"We still got headlines every day," echoed Bull.

Alberta Chiefs have also asked His Excellency Schreyer not to sign any proclamations related to the patriation of the constitution.

The British government must fulfill treaty obligations and Indian treaty and aboriginal rights must be firmly entrenched in proposed amendments to the constitution prior to patriation of the constitution, Steinhauer said.

Steinhauer hopes to delay patriation by taking the British government to court "for breach of trust" and for illegally transferring what was then known as "Ruper's Land" (Western Canada) to the Canadian government without resolving Indian interests, including resolution of Indian land claims.

Steinhauer said the Indian Association and the Union of British Columbia Chiefs have hired a British International law expert and that a memorandum of the law has now been filed with the Chancery Division of the High Courts of Britain.

The British High Court proceedings have been initiated by British lawyers, and when hearings take place Canadian legal experts, some of whom will be Indians, will have an opportunity to make their input," he explained.

Steinhauer also said that a Private Member's Bill to advance patriation has already passed first reading and that the delegation's intervention "has started at a very critical moment."

Reprint from The Native People.

# Women's Parley In Wisconsin

Women."

Also tentatively planned are sessions dealing with "Tribal Economic Development: Maximum Participation," "Careers in State and Local Government," "Indian Women in Federal Employment," "Minding Your Own Business," "Cooperatives in a Changing Economy" and "Computer Technology: Jobs for the Future."

A distinguished line-up of Indian speakers has been invited to speak to the conference.

Last year's conference was held in Pierre, S.D. and featured the theme: "Indian Women Strengthen Family Life."

Officers are scheduled for elections this year.

A \$40 registration fee will include most meals and lodging in dormitory space at the University of Wisconsin, according to Mary W.E. Natani, NAIWA president. Exhibit space will be available.

For further information about the upcoming conference, lodging and transportation contact Dorothy Davids, Center for Community Leadership Development, University of Wisconsin, 10 Langdon St., Madison, Wis. 53706; (608) 262-9962 for pre-registration forms.

Reprinted from OHYO.

# Smith Gives Views In 'Oregonian' Interview

WASHINGTON D.C. -- The new Interior Assistant Secretary for the Indian Affairs, Ken Smith, told reporters for the *Portland Oregonian* that he expected frustrations, tough issues and some tasks that would not be completed in his term of office, but he also expressed optimism about tribal abilities to cope with reservation problems and his own role in what has been described as "an impossible job."

In a May 18 *Oregonian* story, Smith said: "I'm sure I'm going to go through some frustrations, but I've committed myself for four years. I've never been a quitter yet and I've never been on a losing team."

Commenting on the critical issue of Indian water rights, Smith said: "I'm sure that as trustee we are going to protect the Indian rights." He added, however, that he believed those rights had to be quantified. "I understand that some tribes don't want to get into this, but I think that because water is getting scarcer... we have to be able to quantify our water rights and I believe that the sooner we do it the better off we are."

As he did in his confirmation hearings, Smith stressed the need for strong, stable tribal governments to effect economic development and bring self-sufficiency to the reservations. He acknowledged that for tribes with few natural resources and little to attract industry, proposed federal budget cuts could be a severe problem. He added, however: "There's something wrong if the feds decreasing their budget has this kind of impact on us. We've got to move toward less dependency on the feds so that when we do get these budget cuts they don't drop us to our knees... If we have good strong tribal governments then we are going to be able to solve some of these problems on a local level."

In an earlier article, published May 3, Smith said that "all government money is a band-aid approach anyway." Smith said his determination to push for economic independence for the tribes was rooted in a belief that it would lead to other forms of independence.

With Federal money, he asked "Who is making the decisions?" Smith still recognized a real Federal role. "We are going to have to assist," he said. "There are a lot of tribes that are very sophisticated, but there are a lot that are not." The thrust, he maintained must come from the tribes. "We can't make their decisions, and we can't do it for them."

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Metis



Light Of The North

OTTAWA • CHIPPEWA • POTAWATOMI



Know Your Language

By JAKE OSAWAWNEMEKE

|                              |         |                               |
|------------------------------|---------|-------------------------------|
| Ojibwa - Ottawa              | English | Cardwood.                     |
| Me-sin                       |         | Afraid.                       |
| Sa-ge-ze                     |         | Red Cedar.                    |
| Mis-quak-wauk                |         | Red Cloth.                    |
| Mis-qua-gun                  |         | Red Clay.                     |
| Mis-quab-be-gun              |         | Red Stone.                    |
| Mis-quuh-sin                 |         | Refuse.                       |
| Ah-goon-wat-um               |         | Regret.                       |
| Min-je-nuh-waze              |         | Remind.                       |
| O-me-quan-dum-e-aun          |         | Secretary.                    |
| Enewh wa-zhe-buh-mah-goo-jin |         | See!                          |
| Wag-wah-gel                  |         | Secret.                       |
| Kee-moo-de-ze-win            |         | Seed.                         |
| Me-ne-kaun                   |         | Seek.                         |
| Nun-doo-naw-waun             |         | Scare.                        |
| O-sa-geaun                   |         | Scatter.                      |
| O-su-swah-kuh-waun           |         | School.                       |
| Kek-eh-nuh-mah-ding          |         | Sold.                         |
| Nuh-nee-be-kinga             |         | Take off (like your clothes). |
| Kee-se-koo-nuh-i-jabe-naun   |         | Talk.                         |
| Kee-ke-do                    |         | Tall.                         |
| Kee-moo-ze                   |         | Tan.                          |
| Ub-saka                      |         | Tame.                         |
| Ah-wah-kaun                  |         | Tea.                          |
| Uh-nee-bish                  |         | Teach.                        |
| Kek-nuh-muh-ga               |         | Taste.                        |
| Meno-poo-gwud                |         | Tease.                        |
| O-me-goo-sh-kah-je-aun       |         | Proud.                        |
| Ish-pa-nim-de-zo             |         | Progress.                     |
| Ash-kum                      |         | Pronounce.                    |
| Meno-wa                      |         | Pie.                          |
| Ta-bah-ta                    |         | Sweatheart.                   |
| Wah-we-de-ga-me-goo-jin      |         | Sweetcorn.                    |
| Weesh-koo-be-nam             |         | Sweep.                        |
| Chee-guh-tuh-e-ga            |         | Swear (Curse).                |
| Muh-je-ke-do                 |         | Sweetmeat (Candy).            |
| Sesh-bah-kwu-dooms           |         | Swim.                         |
| Pe-mah-dah-gah               |         | Swing.                        |
| Wa-wa-be-so                  |         | Table.                        |
| Uh-doo-poo-win               |         | Tack.                         |
| Ah-zuh-we-be-yah-sin         |         | Tail.                         |
| Oo-zoowh                     |         | Take.                         |
| O-dah-pen-e-ga               |         | Squat.                        |
| Nee-me-sub-be                |         | Staring (bird).               |
| Ah-se-ge-nauk                |         | Start.                        |
| Kooh-koo-kah                 |         | Steal.                        |
| Kee-moo-de                   |         | Steam (Smoke).                |
| Pub-quana                    |         | Smile.                        |
| Pau-pe                       |         | Smoke.                        |
| Puh-quana                    |         | Snake.                        |
| Ke-na-big                    |         | Snore.                        |
| Mu-dwan-gwum                 |         | Snuff (Tobacco).              |
| Ah-ta-mah                    |         | Smoked fish.                  |
| Gua-ske-da keego             |         | Smoke tobacco.                |
| Suh-gus-wah                  |         |                               |

Recipes For The Family

Cactus Salad

(Southwestern Coast or Dessert)

1/2 pound cleaned cactus or 2 - 7/4 oz. tins of canned cactus packed in salt water. (Drain off water.)  
2 - 14 oz. cans pimento, drained

Place cactus leaves on a plate and cover evenly with pimento.

DRESSING:

6 tbsp. salad oil  
4 tbsp. vinegar  
2 scallions, minced  
2 garlic cloves, peeled and crushed  
1/4 tsp. pepper

Mix all items together. Pour over cactus and let stand in refrigerator for about 1 hour before serving.

Squash And Corn

1 1/2 tablespoons drippings or vegetable oil  
2 pounds crookneck or summer squash, cut in bite-size pieces  
1 small onion, chopped  
1 green pepper, chopped  
1 1/4 cups corn cut from cob or 1 can (12 oz. whole kernel corn)  
Salt and pepper

Heat drippings in large sauce pan or skillet. Add vegetables, and salt and pepper to taste. (Add no water.) Cover and cook stirring frequently to prevent burning, 20 to 25 minutes. Serves 6.

Vinegar Pie

(Or what to do with the last few pieces of dough)

1 pie shell, including the pieces that are cut from around the top of the shell.  
2 tbsp. white vinegar  
4 tbsp. water  
6 tbsp. sugar

Make shell and place left over strips in bottom of shell. Add vinegar, water, and sugar mixture. Bake in a 350 degree oven until crust is golden brown.

The pie will taste like lemon but vinegar. It may be served hot or cold, but it tastes better if it has been chilled.

Rhubarb and Strawberries

1/2 pound rhubarb  
2 pints strawberries, hulled  
Sugar

Wash rhubarb and peel if necessary. Cut in 1" pieces. Put in double boiler over boiling water. (Add no water.) Cover and cook 30 minutes, or until tender. Cool. Mash 1 pint strawberries and slice remainder. Add to rhubarb and sweeten to taste. Chill, if desired. Make 6 servings.

No Fail Pie Crust

5 to 7 cups flour  
1 pound shortening  
2 tsp. salt  
3 tsp. baking powder  
1 egg, beaten  
2 tbsp. vinegar, white  
Water

Combine flour, salt, and baking powder. Add shortening and "cut" in until dough appears like small pea size balls. In a 1 cup measuring cup place beaten egg and fill to one cup measure line with cold water. Add vinegar and stir. Add immediately to flour mixture and mix well. Let dough "rest" for 10 minutes. Dough can be made into pies right away, or it can be frozen for use at another time. This dough can be handled a lot and still give a tender, delicate crust. Bake at 350 until golden brown. Recipe makes about 6 crusts.

Maple Sugar Pie

1 cup Maple Sugar  
1 unbaked pie shell  
2 tbsp. flour  
1/2 cup whipped cream

Mix maple sugar and flour. Sprinkle evenly over pie shell. Pour cream over mixture and bake at 350 until pastry is golden brown. (About 30 minutes.) Serve warm.

Fish Pie

1 pound filleted fish (trout, whitefish, or salmon), cooked  
1 medium onion, chopped fine and sauteed in butter  
2 cups mashed potatoes  
1/4 tsp. garlic salt  
Salt and Pepper to taste  
1 double crust pie shell

Mash fish and add to prepared mashed potatoes. Add sauteed onion, garlic, and salt and pepper. Mix well. Put in bottom crust of pie shell and cover with top half. Bake at 350 degrees until crust is golden brown. Serve hot.

Venison Pie

2 pounds ground venison (1 pound each of ground beef and pork may be substituted)  
1 medium onion, ground  
1/2 tsp. each of all-spice and cinnamon  
Salt and pepper to taste  
1 cup unprepared instant mashed potatoes or 3 medium potatoes, ground.  
1 double crust pie shell

Put meat and onion in a "dutch oven" or large pot and cover with water. Boil for 1 1/2 hours over medium heat. Add spices and simmer for 5 minutes. Add potatoes to thicken mixture. Pour into bottom pie shell and add top shell. Leave a space or whole in middle of top crust. Bake at 350 till crust is golden brown. Serve hot.

Poetry

The following poems and stories were reprinted from *Our Voices*, a collection of creative writings by the students of the Indian Community School of Milwaukee, Wisconsin.

Nature And Its Beauty

Another spring with nature;  
The beauty of Mother Earth  
Here among the tall bark trees  
Wafts in by little breeze.  
The clouds grey indeed  
The sky dark blue  
The land pretty as new.

by Sandra Funmaker

On Conservation

Man's carelessness and thoughtlessness  
are why some wild things never live.  
Man only cares for himself.  
Wanting, Oh always wanting, furs,  
lumber, fuel, and barren land.  
All the animals want is  
to live and be free.

by Toni Brunk

How The Fish Got To Live In Water

Long, long ago there lived a fish that always complained about the way he lived. One day he started to complain when man said, "Why do you always complain over the way you live?"  
"I don't like it in the sun all the time," said the fish.

"Well, why don't you go to the pond and wet your feet?", said the man.  
"All right," said the fish in a happy voice.

The fish went to the pond and stuck in his feet in the water. Then... a crab grabbed his feet and him into the water. And that is why fish live in the water today.

by Kristine Skendore

Respect

Respect is something you give...  
Respect is something you need...  
Respect is something nice...

Everybody needs respect,  
For it is the Indian Way.

by Darin Wynos

The Spirits Among The Eagles

Far away there are spirits among the Eagles.  
They are the highest aspirations.  
I may not reach them,  
I may not reach them,  
But I can look up.

See their beauty,  
Believe in them  
AND TRY.

by Mike Edwards

The Golden Tree

Once there was a little tree that was born in the forest. His parents were cut down and used for firewood. This made the little tree cry and cry. All his tears dropped on his roots and made him bigger and stronger. He kept on growing until he reached the moon. When his leaves touched the moon, they instantly turned to gold.

In the forest there lived some little people. They had lived in the forest most of their lives in a small, shabby shack. A long time ago, they lived in a village with other little people. They had stolen some things from the village chief and the people of their hut. Then the people of the village banished them to the forest for the rest of their lives.

The little people were running through the woods when, suddenly, one of them ran into the little tree which was now quite tall. They looked up and up and saw the gold of its leaves. They became furious and wanted to find out if the leaves were really gold. One of them tried

to climb the tree several times, but he always fell back down. The truck was too hard and straight. Finally they saw a spider and hopped on its back and rode all the way to the top of the tree.

When they left off the spiders back, they landed with a thud on a gold leaf. Instantly, the leaf disappeared. The little people grabbed for another, but it disappeared, too. One by one, they all disappeared as they grabbed for them. The little people became very angry that they could not take away any of the gold.

They saw one last leaf, but as they reached for it, they slipped off the branch and fell all the way down to the earth. After this, they were never seen again. Slowly the tree began to die. The gold had been its life, but the gold was no more. The moon shone down with pity on the sad-looking tree.

"Don't be sad, tree," said the moon. "From this day on, you will lose your beautiful colored leaves the fat as you have today. But, after a long winter, your branches will bloom with new leaves again."

And so it is and so it always has been.

by Chris Sader

Freedom

Freedom is the quality of being free,  
Liberation from slavery,  
Freedom is not to be controlled...  
By anyone but yourself.

by Shelley Ford

Our Land

This is our land,  
So let us care for it.  
Let us treasure it.  
The animals in the dark green woods are  
Respected by us  
They respect us in return  
For we are brothers.  
The land is our Sacred Mother  
So, let us live with Pride and Peace.

by Candy Steffen

Night In The Forest

The night is clear  
The sky is a midnight blue  
The stars shine bright  
and the moon is full  
A soft warm breeze  
gently floats in the moonlight  
A nice warm night...  
owl hooting as he hunts for food  
Bat screeching around the night  
Snake slithering around on the ground  
Bear sleeping in his cave  
Wolf crying mournfully  
Lynx crying like a baby  
The leaves dusting the floor of the earth  
I am at peace.

by Pamela Prince

How The Moose Got His Antlers

Once upon a time, the moose was standing under a tree. A bird had some plant seeds. The bird flew away while dropping some of the seeds on the moose's head. The moose didn't feel them drop on his head. The next day it rained and the antlers started growing and growing. The moose's antlers were like a big tree branch. And that is how the moose got his antlers.

by Tracey Tronnes

# The Back Page

## Metis Criticize Canada Energy Exploration Policy

OTTAWA - The Federal government has been charged with "an attempt to lock up northern resources and throw away the key" by two Native groups.

At the root of the issue is the Federal government's recent decision to give Petro-Canada—a Crown-owned energy company—exploration rights on millions of acres of northern frontier not being used by other oil companies.

George Erasmus, president of the Dene Nation, and Bob Stevenson, Vice-president of the Metis Association of the Northwest Territories, in a joint statement, said the government was merely paying lip service to Native rights.

Other charges were to the effect that: northern political jurisdictions would never receive any meaningful authority over resources; the Federal government is approaching aboriginal rights negotiations as a public relations stunt; the government, while claiming Native rights

as a priority issue, is eroding the ability of Native groups to negotiate those rights by federal energy developments.

The conditions are: (a) Cabinet must state issues to Petro-Canada would not affect land claims negotiations; (b) Bill C-18 must not affect those negotiations; (c) That cabinet reject the energy board's Norman Wells-Mackenzie Valley pipeline decision; (d) The government reorganize its structure so the authority of the energy minister could not supersede that of the Minister of Indian and Northern Affairs; and (e) That the deputy minister of Indian Affairs of Petro-Canada be removed from the board of Petro-Canada because of a possible conflict of interest.

The Native leaders said that it is quite frightening to realize that we are being governed by people, who as a matter of routine, issue motherly policy statements to distract attention from what they're really doing.

Reprinted from Tekawennake.



RUSS DEES (right) assists an unidentified fled student in making a drum.

## Drum-making A Traditional Art

By Russ Dees

It has long been recognized that one of the highest forms of art for the American Indian is his dancing. The American public has long sought the basket, beading, and blankets of Native Americans, but it is the drum which fulfills the greatest importance for his community and its various social functions.

The rhythmic beating of the drums and the accompanied dancing develop a unity, or "esprit de corps" among people. (Even to this day, marching bands play vigorous military marches prior to going to war.)

In this sense, the rhythm of the beating drum is a type of medicine which developed good feelings, harmony, and high regard for all others in the group as well as an elation or joy and, sometimes, reckless abandon among warriors. It has been said that the medicine of the drum is the medicine of play, of dancing, of elation, of art, of spirituality, of philosophy, and of life.

To Native Americans these things are intertwined and really one. It is easy to understand from these facts then, why the council ring or dancing area plays such a great part in the various Indian villages, especially among the North Woodland Tribes. The central object of all these villages is always the large dancing drum. This large drum is, in a lay sense, the heartbeat of the people. There are many types of Native American drums. This article will attempt to explain how the small hand drum is made. It is known by some as the tom-tom.

A previous edition of the Nishnawbe News explained how to make rawhide. It is one of the chief materials for making any drum. The most difficult part of making the drum, is the frame. Once the rawhide and frame are made, it is a simple task to assemble them.

The Northern Woodland Indians are very fortunate in living in an area where white cedar is so plentiful. White cedar will make a better drum than any other kind of wood because of its bending capability, its light weight, and its grain (straightness). Other woods are used when white cedar is not available and will produce a good drum, but they do not equal the quality of resonance of those made from white cedar. There are other methods for making drums. "Found artifacts" such as wooden nail kegs, hollow legs, wooden cheese boxes, fiber containers, etc. can be used, but for authenticity and resonance, those produced from a strip of white cedar are hard to surpass.

A stand of cedar located in a cedar swamp often will produce a straight, round tree that is relatively free from branches. Cut out of this straight tree a section long enough for a drum. An ideal size to begin with is about twelve inches in diameter. For this size drum, a section about three feet long would have to cut. A tree about eight inches in diameter is ideal. The log should then be split in half, lengthwise, and quartered. Each quarter will provide a board that will be bent into a frame.

After quartering this section of the log, the shape at the top of the log should resemble a piece of pie. The board is then cut crosswise to the "piece of pie", or parallel to the outside of the bark edge. White cedar splits very easily when wet and therefore, it is important not to let the log dry out. The sections will come off smoothly and are usually straight. The sapwood, or lighter wood (the outside), will produce a better board than the darker, drier heart wood which is located in the center of the tree.

The board must then be cut down to proper thickness. Proper thickness varies with the size of the drum being produced. A small drum would require a thinner board than a larger drum. Because white cedar is a soft wood and has such straight grain, this board can usually be whittled with a knife. If a thickness planer is available, it can be planed to a uniform thickness. Often, one side is smoothed or flattened with a knife. A crooked knife, jack knife, draw knife, or hatchet can be used for this task, depending upon the woodworking skill of the individual. Care should be taken to make the board uniform as possible, because a board not uniform in thickness, will be lopsided rather than round. Once the board is reduced to its desired thickness, it must be cut to its desired width. As a general rule, the narrower the drum, the better the drum, and the rawhide is less inclined to wrinkle once the drum is finished.

After the board is cut to its width, thickness, and length, it will be ready to bend. It is important not to let the board dry out as it will break while bending if it is dry. If it cannot be bent immediately, it should be completely immersed in a stream of a bucket of water.

Before making a complete bend with the board, it should be placed over the knee and bent slightly then moved along about six inches. This bending process should be continued throughout the length of the board. It should then have a curved or banded shape. It is important to keep the outside of the tree on the outside of the drum frame, as this is the natural way for the tree to bend. It will soon be possible to bend the board into a complete circle, thus producing the drum frame. A frame need not be perfectly round and a slightly lop-sided one adds to its appeal. If a perfectly round frame is desired, it can be bent over a circular object secured and allowed to dry for a couple of days. After drying, the frame is then overlapped and tied with rawhide.

After the frame is bent, dried, tied together, and rawhide is obtained, the drum can be made.

The rawhide should be soaked in cold water until it is pliable. The hair side of the hide should be on the outside of the drum. The rawhide is then placed over the frame (both ends) and secured or tied with strips of rawhide. The hide should be cut slightly larger than the frame so as to allow for holes to be made along its edges. It is important not to stretch the hide too much. There is a tendency in beginners to stretch the hide extensively. The wet rawhide on the drum should vibrate when thumped with the fingers.

The drum, if it is to be decorated or painted, should be painted while the rawhide is still damp. Various paints can be used, but ordinary tempera paints mixed with white glue is ideal.

A handle can be made of leather or rawhide. An ideal handle is made by braiding strips of hide and securing it to the side of the drum.

After lacing the frame, decorating, and drying for a couple of days, the drum is complete.

## Book Reviews

By Victoria Johnson

**HOLY WIND IN NAVAJO PHILOSOPHY** by James Kale McNeely is a group of legends and stories told to, compiled, and analyzed by Mr. McNeely to give the populace a clear meaning of the theory and philosophy of the Navajo spiritualism.

If he wrote this work for the common man on the street, he missed his mark. The book reads almost like a textbook with words that are highly technical. The stories and legends are easy to read and the section in the back of the book that has these in both English and Navajo is of some interest. However, it seems to me that the only people who would get any enjoyment out of this text are those who would wish to use it as a reference book or perhaps as required reading material for a high school or college class dealing with history of the Navajo people.

For this reason, I would recommend it to college professors, theologians, and other teachers. If you're looking for a good book to read as you curl up in front of the fire on a rainy night, pass this one up. It will either frustrate you or put you to sleep.

Published by the University of Arizona Press and sells for \$6.95.

**THE SWEET GRASS LIVES ON** by James Highwater is a composite portfolio of fifty Native American contemporary artists. It is also one of the most important, interesting, and near perfect works on Indian achievement that I've read.

Mr. Highwater has taken a primary research and education aide and turned it into a book that would not only be an asset to any school library, but also a wonderful addition to any private one.

I got the feeling I was walking through an art show by Indian artists of North America. There were delicate, moving works by Oscar Howe and Willard Stone, vibrant color and detail by Henry Gobin and G. Peter Jemison; Dawakema's "Emergence," a 48" x 84" mural, is an interesting impression of the Hopi legend of how man first came to the surface of the earth.

Being a traditionalist, I was most impressed by Carl Dawboy. The realism and perfection of technique in his man are phenomenal. I was also impressed with the obvious pride that Alfred Young Man has for his people. It shows in his art.

There was a feeling of great respect and devotion by the author to the late T.C. Cannon. After seeing some of Mr. Cannon's work and reading his works, I share Jamake's respect. As long as God keeps sending us people like this, we will always have dignity and pride.

The book starts out with a brief history of art in North America, and what, in the opinion of the author, art is. The sections on the artists all start with a short biography of the person and then display several examples of their work. The only mistake I found with the book was the fact that Samuel Ash was born in SAULT LOOKOUT (like in the French word for rapids), not STOUT (as in the tribe).

The work is published by Lippincott & Crowell of New York, and retails for \$35.00.

Larry Evers (ed.) **THE SOUTH CORNER OF TIME** published by Sun Tracks Press, 1980. Clothbound \$35.00; Paperback \$14.95.

**THE SOUTH CORNER OF TIME** is a volume originally published by Sun Tracks which is an American Indian literary series sponsored by the American Indian Studies Program and the Department of English at the University of Arizona. The volume deals with the literature of four Arizona tribes: Hopi, Navajo, Papago, and Yaqui.

It was the editor's objective to produce a book which would show the "rich, full range of human experience that is contemporary Indian life." Here he is a complete success. Using historic, contemporary, written and oral literature he presents a beautiful view of Indian life. Of special note is the fact that there are bilingual renderings of the literature in the appropriate Indian language and English. The numerous photographs greatly enhance the work.

The book was a beautiful experience to read and should be a part of everyone's library.

**UPSIDE DOWN AND SIDEWAYS**, a group of essays by students at the Little Wound School in Kyle, South Dakota, on the Pine Ridge Reservation, is one of those books that you wouldn't pick just because it looked interesting. I was not impressed with the cover or the obvious lack of professional journalism techniques by the typist and editor. It wasn't until I began reading the essays that I realized that this was indeed a book worth reading.

In the editors notes, she says that there are heroes and heroines and rebels without causes. What she didn't note was the fact that most of these young people have a tremendous sense of duty, respect and insight.

I was particularly impressed with Gus Yellow Hair's, **MAKE WAR ON THE SILENT ENEMY**, in the section on drinking. He delivers a convincing speech on the fact that unless his people get rid of the alcoholic influences, there will be no dignity, no honor, and no future for his people. He also contributed an essay on Religion that was most impressive. He speaks of the pride of his people, Lakota, gives a brief history of their traditional religious beliefs, and Lakota women, which he says are the best in the world. There is an obvious pride and sense of duty in this young man that commands respect.

I was terrorized and yet had to laugh at the antics of Maria Provost's, **BEING EIGHTH GRADERS WAS FUN**. She's a teacher's nightmare. She and her friends actually hang a kid by the name of Robin out of a school window and start to sing "Fly, Robin, fly!" Her later essay on giving and love shows a more delicate, sensitive, and mature young woman. I found myself wondering if this was the same Maria Provost that, with the help of a friend, brought a broom up sharply between a male teacher's legs.

Then there's Daryl James. His essays reflect a kind of funny, sarcastic, and direct logic that is hard to keep from at least smiling at. **WAIT FOR PAYDAY** is about borrowing money. He says he's got tired of the old line: "Wait for payday and I'll pay you back." Often times, payday comes and goes and he's not paid what is owed him. He says he's not anything preachers in a very direct and hilarious fashion.

Elgin Red Blanket and David McBride selected a few of their souls, rather than rebels. Red Blanket's essay on religion reflects a lack to see into the future on his part. He says he doesn't believe in religion and that after death he'll go into another black world. Somehow I didn't think he really believed what he was writing. It seems more to be a plea for someone to say he's wrong and to give him the right answer. David McBride tries to be shocking and sarcastic, but there is an underlying current of fear in his works. His essay on Murder and Accidents describes how the combination of booze, a few mischance words, and a fight lead to a murder that he witnesses. He seems to question the court verdict of self-defense on the murderer, though he doesn't come right out and ask.

It is obvious by my comments that I grew very fond of these kids in the few short hours I was lucky to read the book. My heart went out to Bernie Rosane, who's two essays on accidents and murder seemed to cry out "WHY????". Bernie sees usefulness in destruction all around, and is trying to understand it.

This is an excellent book for those who have never lived on a reservation. It gives insight to the living conditions and people who live there. It is a good book to read and the fact that several of the pages are hard to read because of faded mimeographing, this work would be flawless. However, ever with the flaws, I heartily recommend it to anyone who wants a little insight into today's Native American youth.

The book is published at the Teacher's Center at Little Wound School, Pine Ridge Reservation, South Dakota, and retails for about \$12.95.

**EARTHDIVERS** by Gerald Vizenor is, at first glance, a conglomeration of mixed up, sarcastic, and almost irrational thoughts. It's not until you start the section on Sang Creek Survivors that it all starts to fit together.

Only Metis (mixed bloods) like myself can truly understand the biting sarcasm and hidden meanings of this work. In several places of the text, he finds himself in a whiteman's world or in the Indian world. He is never really comfortable in either and it is like he feels he can't live up to the standards of neither. The section entitled Blue Moon Ceremonial, is a case in point. He's asked to a "tribal scholar" seminar and finds himself very uncomfortable, wondering if his definition of the word "tribe" is the same as his full blood Indian brethren.

**EARTHDIVERS** is not for all, though all should read it. It will be controversial and condemned by some, but in my opinion, it is a very good piece of literature.

**EARTHDIVERS** is published by the University of Minnesota Press and sells for \$14.95.

## Payton Given New Duties In Bureau

Washington D.C. Ken Payton, who has been functioning as the operational head of the Bureau of Indian Affairs with the title of Acting Deputy Commissioner, has been designated to serve as Acting Deputy Assistant Secretary - Indian Affairs (Operations).

According to a memorandum issued May 15, by Assistant Secretary Ken Smith, Payton will assume, in his new capacity, all of the duties, authorities and responsibilities previously assigned to the Commissioner of Indian Affairs position.

One addition to his authorities will be

that the Director of Indian Education Programs will now report to the Deputy Assistant Secretary.

Payton, the BIA's Deputy Area Director in Albuquerque, was detailed to Washington April 20 to serve as the Acting Deputy Commissioner for not more than 120 days. His designation as Acting Deputy Assistant Secretary was effective May 18 and "until further notice."

Smith informed BIA Area Directors May 19 that he intended to operate "for the time being" with one deputy for operations and another for policy.

## Tuition Waiver

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the issues, such as the tuition waiver, with the forethought that they once had. If there was one thing that was lacking at the May 7th, teaching it, was the participation of student organizations. As one person put it, "It's a shame that there aren't more students present, after all it's their future."

There were many good aspects that came out of the May 7th event: The Michigan Indian Tuition Waiver has been saved for at least one year and Governor Milliken and legislators have heard some of the problems that Michigan Indians have been concerned about. More importantly, though, Indian people were able to come together to meet with their elected representatives.

The Reagan administration has instituted massive budget cuts, and the proposal of the block grants, which will give the states lump sums of money to distribute as they see fit, will have a detrimental affect on native people

seeking education benefits, and health and welfare benefits. Those reasons are why youth, elders, reservation and off-reservation people must have some sort of coalition; otherwise the future of Indian programs within the state are in serious question.

"This is just the beginning," says a Bill Church—Director of Indian Education in Sault Ste. Marie, Church, who coordinated the event, said that, "If there's one thing that Indian youth can look at in E.A.G.L.E., it would be the spirit of unity and cooperation."

There are many pressing issues that need to be addressed. These issues are the reason that Indian students at the high school and college level must unify. The uncertainty of the tuition waiver, the idea of maintaining self identity, and the need to have more young people able to speak out for Indian rights.

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