

# Treaty Violation Complaints Topic Of Swiss Meet

On September 15-18, 1981 the International United Nations Non-Government Organization (N.G.O.) Conference on Indigenous Peoples and the Land met in Geneva, Switzerland. The conference was called to review complaints of violations of treaties by indigenous peoples throughout the world. A delegation from the International Treaty Council with delegates from the Great Lakes Area attended. Also attending the conference was the World Council of Churches, the International Association of Democratic Jurists, the Indian Law Resource Center and other interested delegations from throughout the world.

The N.G.O. conference adopted resolutions concerning the ownership of land by

Indigenous peoples. The resolutions proclaim that the traditional patterns of land ownership must be respected. The report by the Indigenous Philosophy and Land Commission states "The attempt by various governments to force the Indian people to discontinue collective-Communal practices and to divide the land up into 'permanent' individually-owned parcels violates the religious beliefs of indigenous peoples." The resolution further recommended that indigenous people must be given control of their destinies.

The issues of self-determination and land cannot be separated. The rationale being that without control of sufficient land to support their spiritual and cultural traditions they cannot control their lives.

The N.G.O. conference adopted several plans of actions to help indigenous people meet these goals. The plan adopted by the Legal Commission contained these points: 1) The United Nations establish a working group on indigenous peoples to monitor the progress of indigenous people in gaining freedom and the recognition of human rights. 2) To encourage indigenous peoples to submit well-documented materials concerning violations of treaties and human rights. 3) To encourage world governments to recognize the laws of indigenous peoples as part of international law. 4) To open the Court of Justice to Indigenous peoples in desperate situations.

The Indigenous Philosophy and Land Commission adopted a plan of action

which includes: 1) recommending the United Nations condemn governments and companies which control indigenous people and practice genocide and colonialism. 2) Indigenous people be encouraged to build an indigenous controlled educational system. 3) The United Nations develop a program for the publication of materials written by indigenous peoples. 4) recommend that the United Nations condemn the destruction of Native burial ground and the buying and selling of burial remains.

Near the beginning of the conference a speech was given by Mr. Ramesh Chandra, president of the World Peace Council. He reminded the delegates that they represented Nations; nations that have a right to self-determination. Nations that deserve a

place in the international community. Mr. Chandra also reminded his audience that if indigenous people didn't have control of their land then self-determination isn't possible. Mr. Chandra said "This land is ours, we shall defend it, we shall stand on it, we shall live on it."

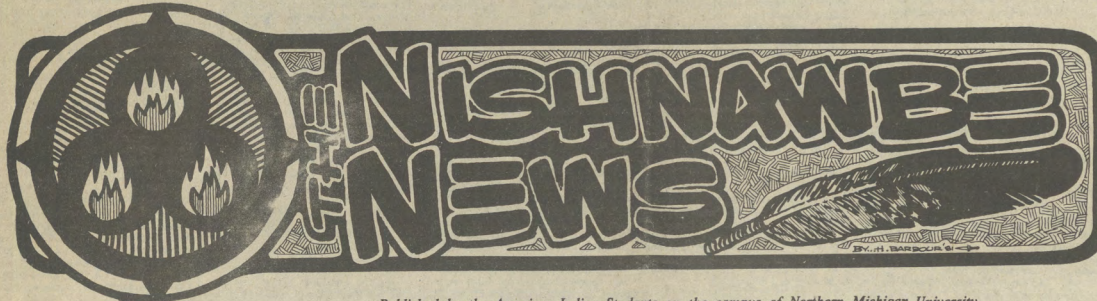
Concern was raised by several of the United Nations Commissions as well as by Mr. Chandra about the effects of policies of transnational companies on indigenous peoples. This was especially true in the area of natural resources. The concern is that transnationals are exploiting land, belonging to Native peoples, that contains uranium, natural gas, coal and other valuable minerals. One of the conferences goals was to encourage governments to

The Nuclear Arms Race and its effect on indigenous people was a major concern. The report from the Commission on the Impact of Nuclear Arms build up on the land and life of indigenous people stated "nuclear powers are vying for strategic positions throughout the World at the expense of indigenous people's basic human rights." The commission urged Native peoples to report all harmful effects of nuclear arms build-up near their land.

A recommendation that there be another conference on indigenous people and the issues which fact them be held was taken under serious consideration.

stop the type of mining which leaves the land unfit for any traditional use by the Native groups.

Photos on Page 7



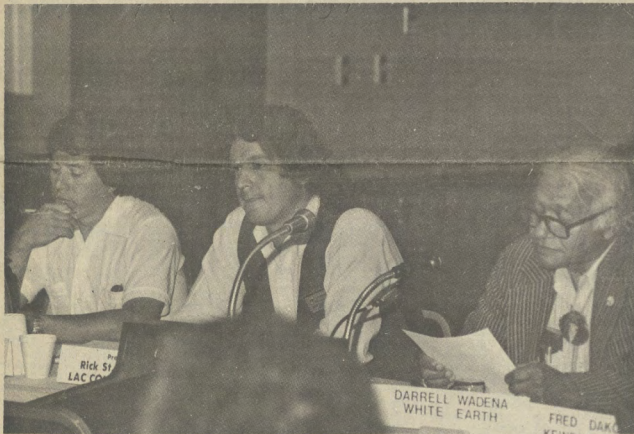
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JOSEPH LUMSDEN, chairman for South Star, Mackinac Island (left), Rick St. Germaine, president of Great Lakes Inter-

Tribal Council; and Norbert Hill, council member, Oneida, Wisconsin presiding

over the Four State Inter-Tribal Assembly during the resolutions discussion.



BOARD MEMBERS of the International Non-Government Organization (NGO)

Conference on Indigenous Peoples and the Land.

(More photos on page 7)

## Reagan Policies, Treaties Discussed By 4-State Inter-Tribal Assembly

On September 22 and 23, 1981, tribal leaders from Michigan, Minnesota, Wisconsin, and Iowa convened for a Four State Inter-Tribal Assembly at Marquette, Michigan. The third such meeting this year, there were presentations from the Bureau of Indian Affairs (BIA), the Indian Health Service (IHS), Department of Housing and Urban Development (HUD), National Tribal Chairmen's Association (NTCA) and the National Indian Health Board (NIHB).

With a theme of "Strength in Unity", the purpose of the Inter-Tribal Assembly was to 1. provide a locality at which the tribal leaders could meet to acquire an update of the action being taken in the Reagan Administration and the federal programs affecting Native Americans, and 2. to develop a unified response to common, ongoing issues.

In one of the presentations, Abe Zuni, acting regional director for the BIA, said that the Bureau is facing a severe reduction in funding that will cause cuts to the reservations in construction, housing, and economic development grants. Zuni also stated that as a result of the cuts to them (the BIA) there is a strong possibility that the smaller area offices will be consoli-

dated to serve a larger geographical area. Many of the smaller reservations were concerned about this and felt that they would lose some services to them.

With unemployment since the beginning of the Reagan Administration reaching 80 percent on some of the reservation the key word seems to be survival. There was a general feeling that "Reaganomics" might have worked if it had been introduced slowly into the system. However, as Dr. Rick Germaine, president of the Great Lakes Inter-Tribal Council said, "Reaganomics has one of the most destructive impacts that the tribes have ever faced." This seemed to be the feeling of many of the representatives at the Assembly.

Another concern of the tribes was the state block grant programs currently being discussed by the Congress. Several chairmen expressed the apprehension that there would be little or no safeguards to guarantee the tribes would receive any allocations of the state funds.

The effect of reductions in funding to the Indian Child Welfare Act was also voiced. There was a consensus of opinion among the tribal leaders that the lack of sufficient funding would have the effect of placing

more Indian children in non-Indian homes.

The chairmen said various times throughout the meeting that they felt the Congress was ignoring its special responsibilities to the Indian Nations. The tribes entered into solemn treaties with the United States government that are still valid and provide for services and protections in exchange for land and other valuables. Many of the people attending the conference felt that Congress was treating the Indians as if they were nothing more than another minority when the relationship should be between one sovereign government to another.

In an attempt to alleviate some of the problems facing the reservations and to show Congress and the various federal organizations their united concern over budget cuts and other issues facing them, the tribal leaders passed resolutions concerning: Congress' budget recommendations; proposed guidelines to the BIA and IHS to be used in the allocation of their reduced budgets; opposition to the budget cuts in Social Service, Johnson O'Malley, Head Start, Hot Lunch, and the Indian Child Welfare Act monies; urgings to States to meet with the tribes to coordinate

the use of Block Grant funds; the recommendation that Inter-Tribal groups be considered as State agencies by the federal government for the purpose of receiving funds under the block grant concept; and a request that the United States of America ratify the International Convention on Prevention and Punishment of the Crime of Genocide.

The last order of business was to appoint Donald LaPointe, of Keweenaw Bay, the delegate to the National Indian Health Board from the Great Lakes Area.

The next meeting of the chairmen from the four state area will be held in March 1982 in Wausau, Wisconsin.

## Emery Johnson, Health Service Director, Retires

Washington, D.C. - Dr. Emery A. Johnson, Assistant Surgeon General, has retired from his position as Director of the Indian Health Service (IHS), effective September 1, 1981.

Dr. Johnson, who was appointed to the post of IHS Director in 1969, cited personal reasons for his decision, noting that "twenty years as Director of the Indian Health Service is long enough for me personally and long enough for the program."

Dr. Edward N. Brandt, Jr., Assistant Secretary for Health, stated that he had regrettably accepted Dr. Johnson's request to retire from active duty. Brandt credited

Dr. Johnson with the significant improvement in the health status of Native Americans over the past decade, and said that Johnson "has left a legacy that we will be hard put to replace."

American Indian infant mortality rates and other health indicators have improved dramatically under Dr. Johnson's leadership of IHS, Brandt said.

Jake Whitcreek, Executive Director of the National Indian Health Board (NIHB)

Cont. on Page 8

## Dan George Dies at 82

It is with a heavy heart that we report the death of Chief Dan George. For many of us he represented the dignity, beauty, love, and wisdom of all Indians.

It is said that his spirit left this world peacefully in his sleep early on the morning of September 23, 1981 at a Vancouver, B.C. hospital.

known for his role in "Little Big Man", for which he received an Academy Award nomination. He also appeared in "The Outlaw Jose Wales", "Shadow of the Hawk", and numerous TV programs. He was 82 years old.

For those of us who were his fans he is gone, but will never be forgotten.



Chief Dan George

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LETTERS TO THE EDITOR AND GUEST EDITORIALS DO NOT REFLECT THE OPINION OF THE NISHNAWBE NEWS. ANYONE WHO WISHES TO MAY SUBMIT A LETTER TO THE EDITOR. ALL LETTERS MUST BE SIGNED WITH RETURN ADDRESSES. WE WILL HONOR REQUESTS TO REMAIN ANONYMOUS.

\*Editor's Note: Contrary to the rumors going around, the Nishnawbe News is not going to cease publication. As a result of budgetary cuts, we have faced a reduction in funding from our major source, Northern Michigan University, however, in an effort to alleviate this problem we have started an active search for advertising, requested a subscription from our readers, and are presently seeking other sources of funding.

Myself and the rest of the students on the news staff feel that as long as there is money available for printing the paper, we will volunteer our time to put it out. We appreciate all the support from our readers and ask that you tell your friends and families that the Nishnawbe News is still around and will be for quite a while yet.

Megwetch

## \*\*\* Letters To The Editor \*\*\*

To Whom It May Concern:

A few months back I first read a copy of your publication. I was impressed by it. Now I am more interested in it because I was recently appointed to a ministry to the Native Americans.

I trust that the rumor I heard is not true and, that is, that you ceased publication. However, if you are in the business of publishing the paper, please send me a subscription whether it is for one year or two. I would also be interested in copies of your paper for the years of 1980 and '81 if they are still available.

At any rate, please begin a subscription to me at the above address. Bill me at the same address.

Sincerely yours,  
 (Rev.) Andrew Buvala, O.F.M.

Dear Editor:

I'm a 27 year old Eastern Cherokee, and an Art teacher/artist. Presently, I'm living here on the Rosebud reservation, but am looking for teaching or art related work on another reservation or Indian community. I would like very much for anyone who'd be interested in writing to tell me about the schools in your area and maybe something about the cultural art programs going on.

Thank you,

Ms. Tala S. White Man  
 P.O. Box 26  
 Mission, South Dakota 57555

Greetings,

I discovered your paper, Nishnawbe News, at a friend's house and found it very good.

I could not find the subscription rate so, if possible, could you bill me for a year and send me the recent issue?

In The Spirit of Crazy Horse and Leonard Peitler!

Laurel Young  
 Dayton, OH 45420

At this time, we the members of the Spiritual/Cultural Council of Native Nations at Lewisburg would like to say "thank you" to our many friends, brothers and sisters outside the walls that have sent letters of strength to lift our spirits from the United States, Canada and around the world.

We would like to take time to say "hello" to our Council Chief Ted Ruark, Roman Barelo, who are at USP, Leavenworth, Kansas, Jay "Brown Bear" Mall-Oxford, Wisconsin, Veroncia "Black Eagle", Bowers, Lampoc, California, Land Water Good a/k/a James Romero, Memphis, Tennessee. The brothers that we have just mentioned have been sent out to other United States Penitentiaries for organizing our Council here at Lewisburg.

We send our strength to our brother Standing Deer a/k/a Robert Hugh Wilson, who is right here at Lewisburg in the segregation unit since his arrival from Springfield, Missouri. It is our hope that these words will reach our brothers in the other institutions and the "hole" here at Lewisburg.

Now to let you outside these walls know what is happening with our Council at Lewisburg. In October of 1980, the Chaplain, Bryan A. Carlson and Warden J.S. Petrovsky, put down guidelines for the Native American Spiritual Community, USP, Lewisburg. After looking over the guidelines, our Council Chief Ted Ruark and our sub-chief Blackwolf Thunder on December 1, 1980 wrote Objections to the Guidelines. They stated in the Objections and requested that a new set of guidelines be drafted with the aid and knowledge of an outside spiritual guidance counselor, spiritual persons and that a Holy Man be invited to provide input which to this date has been continually ignored. Within the guidelines that the Warden and Chaplain have handed down, it called for our Council to have our sacred objects - pipe, medicine bags, prayer feathers and other sacred things located in a locker in the Chapel. The brothers of our Council can only have our sacred objects Sunday and Wednesday

nights, which is the time for our meetings. All other times they must be locked up and we do not have access to them.

A traditional Indian leader, Robert Humphrey, coordinator for the Native American Inmate Support Project from the International Indian Treaty Council has requested on two occasions, by mail, to meet with the Administrative staff. Once in January of 1981 and just recently in April of 1981 and the Administrative staff has failed to make arrangements as of this date.

In the early stages of the formation of the Lewisburg's Spiritual/Cultural Council of Native Nations, our Council asked Warden J. S. Petrovsky to sit in on our Council meetings and hear our spiritual/cultural needs, which he did not do. Our Council thought at that time he would be willing to meet with us. Warden Petrovsky is the former Warden of FCI, Sandstone, Minnesota and has been made aware of Native American Spiritual/Cultural needs before coming to Lewisburg. Why does he fail to cooperate to see that our spiritual/cultural needs are met? The Warden has appointed Chaplain Bryan A. Carlson as the Council's inside sponsor. Almost immediately Chaplain Carlson set up a barrier between our Council brothers and himself. When our Council brothers speak of spiritual/cultural needs to him, he does not believe that we are speaking the truth.

At this time, our Council has stated the Request for Administrative Remedy Process which is known as the BP series, 9, 10 and 11, to get our spiritual/cultural needs met.

We have five proposals that we are requesting at this time:

- 1) The sweat lodge.
  - 2) Mother Earth ceremonial meeting site.
  - 3) The sacred pipe and bundle.
  - 4) Medication bag.
  - 5) A spiritual/cultural proposal.
- All five proposals have received letters of support from the Native American Church of North America, Native American Rights Fund, Native American Inmates Support Project, but the administrative

staff here at Lewisburg, Penn., and the U.S. Department of Justice, F.B.P., Northeast Regional Office, have not recognized our five proposals as requested. Within our Council's five proposals we are not asking for anything more than any other Native American Council has in other U.S. Penitentiaries. For our chosen pipe carrier to keep the pipe with him at all times; for our Council brothers to be able to wear their medicine bags at all times and to have our prayer feathers with us so we can use them whenever the time occurs, we have to pray and to have the sweat lodge to keep our traditional spiritual/cultural Indian ways of life alive inside the walls at Lewisburg like our brothers are doing at FCI Lampoc, California; Oxford, Wisconsin; El Reno, Okla., just to mention a few. Our Council has been struggling for our spiritual/cultural beliefs for two years.

We ask you at this time to write letters of pressure and make phone calls to the following people:

Warden J.S. Petrovsky  
 Chaplain Bryan A. Carlson  
 P.O. Box 1000  
 Lewisburg, Pennsylvania 17837  
 717-523-1251

United States Department of Justice  
 F.B.P.

Northeast Regional Director  
 Z.S. Grzegorek  
 Scott Plaza, 11 Industrial Highway  
 Philadelphia, Pennsylvania 19113  
 215-596-1871

Normal A. Carlson, Director  
 United States Bureau of Prisons  
 320 First Street, N.W.  
 Washington, D.C. 20534

You must let them know that the members of the spiritual/cultural council of native nations have the right to practice their spiritual/cultural beliefs under the law as directed by P.L. 95-341, The Freedom of Religion, exclusively for Native Americans, Act of August 11, 1978 by the First Amendment of the United States Constitution.

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# Youth And Law - A Conference Report

By Walt Bresette

Red Cliff, WI - "As I stand here today I see Indian people's most precious resource - that is, the youth," began Tribal Chairman Tom Gordon as he welcomed the participants to a youth and the law conference on the Red Cliff Reservation.

That sentiment was echoed throughout this mid-August youth gathering here in northern Wisconsin. It was attended by Potawatomi, Winnebago, and Lake Superior Ojibway youth (ages 13-15) from throughout Wisconsin.

The setting for the law conference was appropriately located on the Red Cliff Reservation. As members of the Lake Superior Band of the Ojibway have inherited and added to a rich and lengthy legal history. Located just a few miles from Madeline Island, the former spiritual and political center of this band, the reservation was personally selected by the Great Buffalo, the principle chief of the Lake Superior Band.

One presenter, in noting additional historical significance, said that while the Red Cliff Tribal Council (one of eleven tribal governments within Wisconsin) was the first to adopt a constitution under the 1934 Indian Reorganization Act, "your rights as an Indian, as an Ojibway, as Anishnabeg precedes IRA constitutional provisions...You have inherent sovereign powers which predate" most recent governmental formations. Red Cliff and other Lake Superior Ojibway signed treaties in 1825, 1837, 1842 and 1854.

It was a unique gathering at a unique site. While there were standard presentations, the highlights of this conference were three mock trials presented by teams from the Lac du Flambeau, St. Croix and Red Cliff Ojibway reservations. Each team had its own legal coaches but the entire proceedings were put together and acted out by youth members of the teams.

This involved writing scripts, developing evidence, preparing opening and closing statements, and selecting roles for participants for each trial team. These roles included a judge, a bailiff, prosecution and defense attorneys, defendants, victims and witnesses. Juries were selected for each trial from conference participants and, based on the testimony and evidence presented, they decided the outcome of each trial.

The teams were judged for their presentations and at the closing banquet ceremonies were given awards. Red Cliff was given a plaque for its first place finish with St. Croix second and Lac du Flambeau third.

The conference, sponsored by the Red Cliff Youth Services Team, hoped to acquaint the Indian youth with the legal system and the mock trials was one aspect of that attempt. "Looking up to youth is the theme of this gathering," explained Ken Defoe, conference coordinator. "We expect our youth to obey the law so we're trying to provide them with an accurate understanding."

"For many years we've expressed to young people, usually through law enforcement officers, that they are doing something wrong without saying much to help them understand what the legal system is supposed to be. Hopefully, through conferences like

this one at Red Cliff, some of our Indian youth will begin to view law enforcement and the laws as something more positive."

State Senator Dan Theno began that process by explaining how and why laws come about and called for the input of the youth. "You are the future of your tribes. And although you cannot have a direct input through voting, you can have input by talking to your elected leaders."

In responding to audience questions the senator admitted that not enough funding has been available for youth programs. He also said that often the schools fail to adequately address youth drug problems; and that if today's adults are not setting the best examples then the youth of today must take on the responsibility so that they become examples for the future.

Two presenters, both Red Cliff members, are worthy of special note. Henry Buffalo, Jr., the new Red Cliff attorney, is a descendant of Chief Buffalo. Ray DePerry, a law student at Antioch College in Washington, D.C. is doing his field work by assisting Red Cliff in the development of their new court system. Both represent a continuing trend of young Indian professionals who are returning to work for their tribes.

Buffalo outlined a number of key items contained in the Indian Child Welfare Act. Using a "street law" technique learned in his studies at UW-Madison he detailed both the congressional and tribal concerns which lead to the act's passage in 1978. He cited statistics which showed that while Indian youth comprised only .06 percent of the Wisconsin population, they totaled 21 percent of the foster or adoptive placements in non-Indian homes. With the act now in place he explained how Indian tribes and families can now intervene and impact these highly imbalanced placement figures.

"The importance of this conference is to provide you with a foundation; to provide you with a direction - a path," explained Ray DePerry in a deeply emotional appeal to the youth. "We don't want your path to be as rough as our path was. And I know you won't want the children who follow you to have a more difficult path than you will walk." He also gave a historical overview of children's codes in his presentation.

Lac Courte Oreille attorney Duane Slayton, prior to his seminar on tribal rights, engaged in a brief discussion with Larry LaGrew, the defendant on Red Cliff's mock trial team. He asked LaGrew if due process had occurred following his arrest and after this discussion said that he probably violated his right to remain silent. Using this discussion as an example he cautioned the participants to know their rights. "I re-read federal Indian policy and see that the written policy had very little to do with the actual policy," implying

that until relatively recently many tribal rights were often violated.

"The first right that you have as tribal members is the right to be very, very proud," he told the inter-tribal audience. "You are a very select group amidst the numerically larger population within the United States."

"As Indian people you inherit rights as exemplified in treaties, tribal constitutions and other laws passed for your benefit. As United States citizens you have rights which are protected in the U.S. constitution and all other laws which spring from that. And another set of rights you have come out of centuries of court decisions." However, he went on to caution the youth that if they didn't exercise these rights, they would lose them.

Some of the participants also got a firsthand experience in dealing with stress. LaVonne Goslin, Red Cliff mental health social worker, noted that those involved in the mock trial were exhibiting symptoms of stress. Also, Lori and Mike Couture, both from the Mad River Reservation, volunteered to take a stress test. After a series of questions they both experienced very few symptoms and she told them that they'd both make good public speakers.

In her workshop Goslin handed out a stress booklet in which the relationship of stress to mental health was explained. Each of the participants were asked to answer three questions: "Do you feel comfortable about yourself?" "Do you feel right about other people?" "Are you able to meet the demands of life?" Each then scored their answers and were able to determine the degree of stress in their lives and how it may be impacting their health.

As the conference came to a close each of the participants received a merit award for their involvement. Patricia DePerry, Red Cliff vice-chairman, gave the closing keynote address, calling for the renewed strengthening of Indian families. She called for both youth and adults to use love and caring to help rebuild the Indian communities and to counteract the ongoing forces which seek to undermine this effort.

"We need to work to maintain the strength and direction of the strong Indian family. In some ways it's harder now than it ever has been. We're a long way from those evening campfires and winter longhouse meetings where fundamental Indian values were born, discussed, analyzed and passed on."

"You can lead your peers in a recognition as first-class contributing members of this society. Or you can lead them into a life of lawlessness," she warned. "If it's not your nature to lead, you then have an obligation to choose your leaders wisely. Don't follow anyone blindly."

Also at the banquet Chairman Gordon hinted, based on the apparent success of this conference, that the gathering could become an annual event. As the youth gave testimonials to themselves and the organizers they reflected agreement and enthusiasm that the gathering was worthwhile.



CAMP ACTION: Dawn Rospart (with camera) interviews Red Cliff camp counselor Walter (Sam) Newage, Sr., at the Raspberry campgrounds. The lac du Flambeau representatives, lead by Albert LaBarge and Floeste Allen, video-taped the

entire conference. PREPARING FOR TRIAL: Bill DePerry, Red Cliff, explains the facts to be presented for the mock trial. At far left is

Judge Karen Gurnoo; sitting at table (left to right) is prosecutor Laura Gurnoo, defense counsel Bob Boyd, and defendant Larry LaGrew. The jury selected from youth conference participants, acquitted the defendant.



ROGER JOURDAINE, chairman of Red Lake, Minnesota (left) talking to Marvin Edevald, Indian Health Service; Michael

Pariah, Attorney; and George Bennett, Housing and Urban Development during a

break at the Four State Inter-Tribal Assembly.

## Papago Program Serves Youths, Elders

Papago Reserve, AZ. - When the Papago elders developed a project to teach the youth their traditional desert foods, they managed to benefit their elderly nutrition project at the same time.

That's because all the foods prepared in the program are served at the congregated meal sites.

The program, which began in 1978, was designed to teach Papago teenagers how to gather and prepare the desert foods that traditionally had been used by the tribe, as well as materials for traditional Papago basketry. The elders show the young people where and how to gather foods such as wild spinach, acorns, and the buds of the saguaro and cholla cactus. The elders then teach the teenagers to prepare these and other foods such as roasted corn, venison, and other game.

The foods are served in the elderly nutrition program, where the elders appreciate the taste of their native foods.

Papago has never experienced any objections by the state office on aging to the serving of these native foods in the Title III program.

Originally the project was funded by the Community Services Administration (CSA) through a grant that included the purchase of one van to transport the elders and youth to harvest the desert plants. When the CSA grant expired, the elderly teachers were hired through CETA. Currently, no funds are available to pay the elders, but a measure of the project's success is that they have chosen to continue the project full-scale on a voluntary basis.

The elders in the project say they appreciate this opportunity to contribute to the learning of the youth. As one elder said, "It is good to give to live."

The youth, as well, have enjoyed the chance to learn more about their native culture. Aging program director Alice Norris believes that as a result of the

project, the young people also develop a more positive attitude toward older people, an improvement which is noticeable at the end of each year when the young people evaluate the program. In fact, one of the young participants in the project became so interested in the elderly that she is now working on a degree in the field of Aging.

For more information, contact Alice Norris, Director, Wise Ones Program, Papago Tribe, P.O. Box 837, Sells, AZ 85634, (602) 383-2221.



MEMBERS OF THE Four State Inter-Tribal Assembly board William Wildent, Sr., chairman, Lac Du Flambeau, Wisconsin (left); James Schlender, representative,

Lac Courte Oreilles, Wisconsin; Eugene Taylor, chairman, St. Croix, Wisconsin; Lucille Chapman, chairwoman, Menominee Tribe, Wisconsin; James Thunder,

chairman, Forest County Potawatomi, Wisconsin; and Sam Livingston, chairman, Bad River, Wisconsin.



Participants at the Four State Inter-Tribal Assembly.

## Tribunal To Be Held In Rotterdam

The Fourth Russell Tribunal on the rights of the Indians of the Americas, will be held in Rotterdam, Holland from November 24th to 30th, 1981, in the congresscentrum 'De Doelen'. During this week a number of cultural and educational events will be organized.

The tribunal is to be a platform where the Indian people; nations, communities, organizations and individuals can express their opinion against repressions, genocide, and ethnocide. The tribunal is meant to show the world the kind of violations that take place and the situation in which the Indians find themselves.

A jury will be formed consisting of approximately fifteen prominent people who have been known to advocate human rights. The jury will be assisted by an international advisory council. The tribunal will not only consist of jury, witnesses, and advisors, but also representatives of several other native peoples.

The ultimate object of the Tribunal is two-fold:

1. To achieve recognition of the legitimate claims of the Indian population of the Americas such as their right to self-determination.
2. To bring to the attention of the notice of the non-Indian world, both to official bodies-regional, national, and international, and to the general public, in order that moral and material support will be offered and a change of mentality will set in.

Until now, more than 30 charges are lodged by or on behalf of the Indian people, ranging from fishing rights in Ontario, to genocide in Peru. The selection of about ten cases is needed because of limited time. To investigate the cases selected, the jury will call witnesses, and give the accused parties the right to defend themselves.

The way in which the Indians in North, Central and South America are struggling or should struggle against injustice is not the subject or the object of the tribunal. The Work Group Indian Project, therefore, doesn't want to interfere in the discussions about the strategy of the Indian movements, but wants to give all groups, with sometimes unattractively different opinions, the opportunity to put their charges before the world.

## Native Leaders Meet With Administration Officials

Washington, D.C.-Indian leaders, meeting at the White House June 24 with Administration officials, were told by Presidential Assistant Morton Blackwell that a Reagan policy statement on Indian affairs was being developed and would probably be issued later this summer.

Topics discussed at the five-hour meeting, arranged at the request of Peter MacDonald, chairman of the Navajo Tribe and the American Indian Leaders Advisory Council, were Indian resource development, education, health and housing. Brief presentations by involved officials were followed by comments and questions from the Indians.

The discussion of block grants by Bob Carleson, Special Assistant to the President for Policy Development, brought some strong comments from the Indians. Frank Tenorio of the All Indian Pueblo Council of New Mexico, said that when the tribes have to go to the states for the share of block grant funding, the state wants control and concessions by the tribes

on water and other issues. Carleson said the Administration wanted to balance protective safeguards against abuse with freedom from excessive Federal control. He urged the Indian leaders to write to him at the White House. "Perhaps we need to make some of the block grants directly to Indian Tribes," he said.

Ken Smith, Assistant Secretary for Indian Affairs, was lead-off speaker in the discussions on resource development and education. He said that Federal budget limitations make it necessary to pay more attention to the states' responsibilities to provide quality education programs for Indian people.

Indians participating in the meeting were: MacDonald and Tenorio, Ed Driving Hawk, president, National Congress of American Indians; Ned Anderson, Chairman, Arizona Inter-Tribal Council; John Slost, Vice President, United Tribes of Western Oklahoma and Kansas; Nelson

Angapak, Chairman and John Hope, Alaska Federation of Natives; Dale Ridding, President, California Inter-Tribal Council; R. Perry Wheeler, Deputy Principal Chief, Cherokee Nation of Oklahoma; Buffalo Tiger, Chairman, Micoosakee Business Committee; and Frank Lawrence, Chairman, Standing Rock Sioux Tribe.

Administration participants included John McClaughey, Senior Policy Advisor, White House Office of Policy Development; Don Crabill, Deputy Associate Director, Natural Resources Division; Office of Management and Budget and representatives from the Energy Department, Administration for Native Americans, Labor, Education Department, Indian Health Service and Housing and Urban Development.

Blackwell, who chaired the sessions, said other White House meetings with Indian representatives would be scheduled. This was "only the first meeting."

## Assistance Offered To Law Students

Albuquerque, New Mexico - The American Indian Law Students Association is offering assistance to all Indian persons interested in applying to law school for the school year beginning in Fall of 1982. The deadline for application to many schools is quickly approaching and it is important that Indian applicants begin the process immediately.

Although the number of Indian lawyers is growing, Indian people remain under-represented on a nationwide level. Intelligent, dedicated and hardworking Indian people are needed to bolster the ranks of Indian lawyers who are assisting their tribes or other Indian people to achieve adequate legal representation.

Indian people interested in law school should immediately contact AILSA and the American Indian Law Center in Albuquerque. The Law Center sponsors the Scholarship Program in Law for American Indians. The Program provides Indian law students with a stipend for living expenses while they are in law school. The fate of the Scholarship Program is as yet undecided in the wake of present budget cutting.

However for further information about the program itself and its continuance, contact the American Indian Law Center.

AILSA has 6 regional coordinators at various law schools around the country. These people can assist prospective law school applicants with their applications and the procedures for application. However, as all applicants are working with time restraints, and in some (if not many) cases, communication will be through the mail, we urge applicants to begin application procedures now before the deadlines are upon us. Interested applicants should contact AILSA at the University of New Mexico and we will forward your information to the appropriate regional coordinator. Please include current mailing address and phone and school(s) you are applying to.

Further inquiries should be addressed to the American Indian Law Students Association, American Indian Law Center, 1117 Stanford, NE, Albuquerque, New Mexico, 87131. Prospective applicants may also call Thomasine Ross, Director of the Scholarship Program, at (505) 277-5462.

## Lawyers Awarded \$10.6 Million

Washington, D.C.-Three Washington Lawyers were awarded by the Court of Claims a record fee of \$10.6 million for their work on behalf of eight Sioux Indian tribes in obtaining a judgment of \$106 million from the United States in settlement for the taking of some 7 million acres of land in the Black Hills of South Dakota. The fees were awarded to Arthur Lazarus, Jr., on behalf of his law firm, and to Marvin J. Sonosky and William H. Payne.

Mr. Lazarus told the New York Times that he did not have "the slightest idea" of how many hours of work he and the other lawyers had done since they started representing the tribes on a contingency basis almost 25 years ago. Lazarus said the "bulk of the work" had been done by

himself, his partner Richard Schiffer and Sonosky.

Chief Justice Daniel M. Friedman of the Court of Claims said that although the award to the lawyers was "more than twice the previous highest award" of attorneys' fees in an Indian claims case, it was "fully justified" and "necessary to compensate the attorneys adequately for their services." The court noted that when the three attorneys took over the case in 1956, the Sioux had already lost their case twice in court.

Payne, who told the Daily Oklahoman that his share of the fees would be about \$1.5 million, said: "I'll tell you this about Indian cases. You have to be a young man to take 'em. I wouldn't take another Indian case now."

## Native Leaders Meet With Administration Officials

Washington, D.C.-Indian leaders, meeting at the White House June 24 with Administration officials, were told by Presidential Assistant Morton Blackwell that a Reagan policy statement on Indian affairs was being developed and would probably be issued later this summer.

Topics discussed at the five-hour meeting, arranged at the request of Peter MacDonald, chairman of the Navajo Tribe and the American Indian Leaders Advisory Council, were Indian resource development, education, health and housing. Brief presentations by involved officials were followed by comments and questions from the Indians.

The discussion of block grants by Bob Carleson, Special Assistant to the President for Policy Development, brought some strong comments from the Indians. Frank Tenorio of the All Indian Pueblo Council of New Mexico, said that when the tribes have to go to the states for the share of block grant funding, the state wants control and concessions by the tribes

on water and other issues. Carleson said the Administration wanted to balance protective safeguards against abuse with freedom from excessive Federal control. He urged the Indian leaders to write to him at the White House. "Perhaps we need to make some of the block grants directly to Indian Tribes," he said.

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Blackwell, who chaired the sessions, said other White House meetings with Indian representatives would be scheduled. This was "only the first meeting."

## American Indian Physicians To Hold Workshop

Many Indian students have expressed an interest in the Health Career pathway. They want to know and understand the "system" of becoming a health professional. The Association of American Indian Physicians (AAIP) will be holding a Pre-Admission Workshop answering the questions: How to select a professional school; What tests you will be required to take; When to take the tests and test taking tips; How and when to complete a professional school application and make it strong for consideration; The admissions process, including the professional school admissions interview (including a mock interview for each participant); Common problems faced by Indian students; Financial aids; and other such topics that Indian students should know when pursuing a health profession.

TO QUALIFY, YOU MUST BE INDIAN (SUBMIT A CERTIFICATE DEGREE OF INDIAN BLOOD, AND/OR A LETTER FROM YOUR TRIBE CERTIFYING YOU TO BE A TRIBAL MEMBER) AND CURRENTLY ENROLLED IN AN UNDERGRADUATE PRE-PROFESSIONAL EDUCATIONAL COURSE THAT WILL TAKE YOU INTO ONE OF THE FOLLOWING FIELDS: MEDICINE, OSTEOPATHY, DENTISTRY, VETERINARY MEDICINE, OPTOMETRY, PODIATRY, OR PHARMACY. ALSO, PLEASE INCLUDE A COPY OF YOUR MOST CURRENT TRANSCRIPT.

Students will be selected on the basis of Grade Point Average (GPA) and year in school.

If selected, you will receive round-trip air fare to and from the workshop site plus \$20.00 per day to cover room and board, a wealth of information from the workshop. (26 of 80 participants are currently in a health professional school with others scheduled to enter a professional school at a later date.)

If interested in attending the AAIP workshop, please complete this application immediately and return to:

Association of American Indian Physicians  
6805 South Western, Suite 504  
Oklahoma City, OK 73139

If you have further questions, you may call collect, station call, (405) 631-0447. The workshop is tentatively scheduled for November 14-15, 1981, and will be held at a site central to the participants. You will be notified later of the exact location.

PRE-ADMISSION WORKSHOP APPLICATION FORM

ASSOCIATION OF AMERICAN INDIAN PHYSICIANS  
6805 S. Western, Suite 504  
Oklahoma City, OK 73139

1) Name: \_\_\_\_\_ Male: \_\_\_\_\_ Female: \_\_\_\_\_ Date of Birth: \_\_\_\_\_

2) Current Address: \_\_\_\_\_  
(Number & Street)

\_\_\_\_\_(City & State) \_\_\_\_\_(Zip Code) \_\_\_\_\_(A.C.) \_\_\_\_\_(Telephone Number)

3) Tribal Membership: \_\_\_\_\_ Blood Quantum: \_\_\_\_\_

4) School Attending: \_\_\_\_\_ Present Classification: \_\_\_\_\_  
(Fresh., Soph., Jr., Sr.)

5) Expected Date of College Graduation: \_\_\_\_\_

6) Present Academic Grade Point Average (GPA): \_\_\_\_\_

7) Expected College Major: (check one)

Pre-Medical  Osteopathy  Pre-Dental  Pre-Veterinary  
 Optometry  Podiatry  Pharmacy  Other (Fill in)

8) Professional school you plan to attend: (a) \_\_\_\_\_  
(Name & location)

(b)  I have not yet selected a school

9) List science and math courses taken/or are presently taking for college credit:  
\_\_\_\_\_  
\_\_\_\_\_

10) Attach two written recommendations (high school counselor, agency counselor, college counselor, science instructor, etc.)

11) State in your own words your background, the reason you have chosen your field of endeavor, what you hope to accomplish (goals), where you plan to serve upon completion of your training and how you plan to complete your training.  
(Use reverse side or attach extra sheets)

# Sixth Circuit Court Upholds Fishing Rights

On July 10, 1981 the Sixth Circuit Court of Appeals upheld the Indian fishing rights in Michigan.

Section (1) of the Order states:

1. The treaty-guaranteed fishing rights preserved to the Indians in the 1836 Treaty, including the aboriginal rights to engage in gill net fishing, continue to present day as federally created and federally protected rights. The protection of those rights is the solemn obligation of the federal government, and no principle of federalism requires the federal government to defer to the states in connection with the protection of those rights. The responsibility of the federal government to protect Indian treaty rights from encroachment by state and local governments is an ancient and well-established responsibility of the national government.

2. The right of the Indians to engage in gill net fishing is not absolute, however. It is subject to rule of reason. In the absence of federal regulation, the right is subject to the type of state regulation outlined by the Michigan Supreme Court in *People v. LeBlanc*, 248 N.W. 2d 199 (1976), a decision which we believe accurately states the rule of reason and the principles of federal law applicable to this case. As provided in *LeBlanc*, any such state regulations restricting Indian fishing rights under the 1836 treaty, including gill net fishing, (a) must be a necessary conservation measure, (b) must be the least restrictive alternative method available for preserving fisheries in the Great Lakes from irreparable harm and (c) must not discriminatorily harm Indian fishing or favor other classes of fishermen.

According to a report in the *Detroit Free Press*, tribal attorney Bruce Green of the Native American Rights Fund (NARF) said the ruling went even further than the Indians had requested. "In restating the tribal fishing rules, the judges have said that the tribes are capable of self-regulation and that the burden is on the State to show that they are not."

The court ruled that if Indian fishing is not likely to cause irreparable harm, the state may not regulate it. The state bears the burden to show evidence of irreparable harm and in the absence of clear evidence,

the state may not restrict Indian treaty fishing, including gill net fishing. State emergency biologists have claimed that the Ojibwa from both the Bay Mills and Sault Ste. Marie reserves have drastically reduced lake trout and white fish stocks in the Great Lakes since Superior, Michigan, and Huron with gill nets.

The Appeals Court also declined to approve the states emergency regulations. Self-regulation will be enforced by the tribes following the comprehensive rules regarding gill net fishing previously enacted by the Secretary of the Interior.

# Davis Fears Showdown Over Fishing Rights

Editor's Note: The following is an excerpt from Northern Michigan's Congressman Bob Davis' DIRECT LINE - A Weekly Congressional Column, dated August 20, 1981.

With the ruling by the Sixth Circuit Court of Appeals that the State of Michigan cannot regulate Indian fishing, it looks like a solution to the problem of gill net fishing in the Great Lakes is still a long way from being resolved.

Although the court ruled that the right of gill net fishing by Indians was not absolute, it did not find that Michigan had proven a severe depletion of its fishery resource. Therefore, the court ordered tribal self-regulation under federal guidelines.

Many Michigan people, including me,

are concerned that this ruling will only fuel the flames and increase tension between sport fishermen and Indian commercial fishermen.

Meanwhile, federal, state and tribal officials are contending with a series of meetings designed to negotiate some kind of solution, and reports say some progress is being made.

During my first term of Congress, I introduced legislation aimed at controlling the Indian fishing problem. I have not reintroduced those bills, and am awaiting a recommendation from the negotiating team. The State of Michigan appears to want to pursue its negotiations, and I have informed them that I am willing to assist in any way possible. I plan to watch carefully any developments, and will take an active role in any legislative effort which may be launched.

# St. Regis Band Is Tested

St. Regis, Can. - Some 2,500 Iroquois of St. Regis band members and other Indians from the U.S. St. Regis Indian reservation are being given exhaustive testing by medical people for the possible effects of industrial air pollution. The testing is being carried out by some 50 medical doctors and technicians July 11 to 19 and August 15 to 23 in a special clinic set up at the St. Regis Indian federal school.

The medical people are from the Mount Sinai School of Medicine, City University of New York, who are geared up to handle 125 people each day, including blood and urine testing, taking samples of hair, and finger nails, complete physical testing and going over the medical history of each individual.

In addition to looking for adverse effects of fluoride from industrial air pollution, the medical people will be looking for traces of mirex, mercury, PCB's and reasons for the high rate of diabetes among the Indian residents.

The testing and research are funded by money from a \$1.6 million Canadian government grant and test results are being sent to Ottawa for analysis.

Being next to the Lawrence River and downwind from industrial plants producing aluminum, the Indian people of Cornwall Island and Alwasanne have been expressing increasing concern over the past few years about how fluoride in the air and chemicals in the water may be having bad effects on their health, affecting cattle on the Cornwall Island reserve as well.

Main manager of the band's environmental studies and testing of local residents is Henry Lickers Jr., a Six Nations Indian from the reserve near Brantford, Ontario. Reprinted from Tewksanwake

# LCO Chairman Demands Action

Reserve, Wis. - Charges that the Hayward City Council and Police Department have violated the civil rights of Lac Courte Oreilles Tribal members were presented to Hayward City officials on August 10th at a city council meeting and an investigation is now being conducted.

LCO Tribal Chairman, Gordon Thayer presented the City Council with several demands that the Tribe expected action on soon or Tribal officials would pursue more extreme tactics. Said Thayer, "we intend to follow through on this matter until we see a remedy," adding that almost one year to the date Tribal officials had brought similar charges in the form of signed affidavits before members of the city council with no apparent action or follow-up investigation.

The most recent charges stem from a July 25th incident when Tribal member, David Thayer was assaulted by several individuals near a downtown Hayward bar and later hospitalized. In the ensuing chain of events, no persons were taken into custody or arrested.

During the same incident, LCO tribal member Selma Corbine filed a complaint against city police officer Donald Platte alleging that he pulled her hair and pushed her in the face. According to one official initially involved in a preliminary fact finding investigation Platte admitted to authorities that he may have struck Corbine as he attempted to extract a ring on his hand that was stuck in her hair.

Officer Platte presently faces a petition drive and other allegations that he has used derogatory language and over-zealous police tactics against non-Indians in Hayward.

An independent investigation into the tribal complaints will be undertaken by at least one representative from both the City of Hayward and the Lac Courte Oreilles Tribe.

# Eagle Feathers Seized In Canada

British Columbia, Can. - Conservation officers have seized 300 eagle feathers destined to sell on the black market at prices ranging from \$1 to \$25 each.

Charges under the Wildlife Protection Act are pending against one person, following the seizure at a storage locker in this municipality east of Vancouver, said Wayne Furness, a conservation officer with the B.C. government.

The raid followed the arrests in Washington and Idaho of 22 persons, charged with conspiracy to kill and traffic in protected birds, including eagles, hawks and owls, and possession of parts of protected birds.

Some of the 75 U.S. fish and wildlife special agents involved in the arrests came across what they called the "Canadian Connection" and tipped off British Columbia officials.

But conservation officers on both sides of the border believe the illegal trade with its high profits will continue, costing the lives of hundreds of endangered birds.

Agent Frank Simms, in Canada to compare evidence with Canadian officers,

said there were two separate organizations with common links operating in Canada and the U.S.

He said the feathers are used for decorative and ceremonial purposes.

"We have seen full-length Indian head-dresses, made with eagle feathers, sell for as much as \$10,000," Simms said.

He said 100 to 200 eagles have been captured and killed in Washington state during the last year, causing a drastic drop in the eagle population. The eagles are classed in Washington state as a threatened species.

A Canadian officer said trapping of eagles in B.C. is increasing because those involved with the trade are finding it is becoming too dangerous to operate in Washington.

# Court Says 'No' To White Earth Chippewa

White Earth, MN.-A U.S. District Court judge ruled June 25 that the White Earth Chippewa Indians do not have the authority to arrest and prosecute non-Indians who violate game or fish laws on the reservation.

Judge Edward Devitt rejected the Band's claim of authority even when the non-Indians are hunting and fishing on Indian-owned land. He said that the band has the right to issue licenses to non-Indians who want to hunt, fish or gather wild rice on Indian-owned property and to evict from the Indian owned land those who do not have such licenses.

The judge said that state conservation laws apply to non-Indians hunting and fishing on Indian land - except when the tribal rules are more restrictive than the state's.

Devitt reaffirmed that the state has no right to enforce its law on members of the band hunting and fishing on their reservation.

Chip Wadena, chairman of the White Earth Band, told the Minneapolis Tribune he was "disappointed but not surprised" by the ruling "because of the Montana case."

Wadena was referring to a recent Supreme Court decision on the authority of the Crow Tribe to regulate hunting and fishing on the Big Horn River in the reservation.

"We have a larger mating group in B.C. and our eagle population is probably higher to begin with," said Jim Blasing. Simms said prices vary from \$1 to \$5 for small down feathers, while a single untreated, undressed feather can cost up to \$25. A complete set of an eagle's 10 to 12 tail feathers can sell for \$400 to \$450.

Among those charged in the U.S. were 12 members of the Lummi Indian band near Bellingham, Wash., who claimed they have a right to use the feathers in religious ceremonies.

But Simms said they are alleged to have sold them to undercover government agents who had no religious use for the feathers.

Those charged in the United States with conspiracy face a possible maximum sentence of a fine of \$10,000 and five years in prison. Reprinted from The Native People

# CWA Affects Indian Elders

One federal initiative which is expected to have a significant impact on the Indian elderly is the Indian Child Welfare Act. Passed in 1978 and currently being implemented, this act will likely increase the already high percentage of Indian elders who care for foster children and grandchildren. (More than one-fourth of the elders sampled in NICOA's recently-completed national research study reported that they are now raising foster or grandchildren.)

The Indian Child Welfare Act was developed in response to rising concern within the Indian community at the number of Indian children who were being raised in non-Indian foster homes - as many as 21 percent of all Indian foster children.

The philosophy behind the law is that the Indian extended family and the tribal community are the best environments for Indian children.

Basically, the law gives the tribal government total jurisdiction over the placement of any Indian child who lives on the reservation. For Indian children living off-reservation, the State is now required to notify both the tribe and the child's parents of intent to place a child. The Act also requires the State to attempt to place the child within his or her extended family. If that is not possible, the State must seek placement for the child in an Indian home on the reservation, or in an Indian home acceptable to the child's tribe.

As more tribal courts achieve the capacity to implement the Indian Child Welfare Act, it is almost certain that the number of Indian elders who are raising children will increase substantially - resulting in an exceptionally high proportion of older people in the Indian community with child care responsibilities.

Reprinted from NICOA Quarterly.

# Lualhati Gets Fellowship

Diana Lualhati, a Native American woman, has been awarded the American Planning Association Fellowship for 1981-1982. The \$4,000 award will pay for tuition, books, and other educational expenses. The Fellowship is awarded to four racial minority students in the United States and Puerto Rico each year who have shown excellence in their undergraduate work and show professional promise in their post-graduate work.

Ms. Lualhati is working on a Master's Degree in Urban Planning at Michigan State University. She recently completed a double Pre-law B.A. in Community Development and Public Policy Analysis with a minor in the Legal Rights of Women and Racial Minorities at the College of Urban Development at MSU. Ms. Lualhati was named to the list of Outstanding Minority Community College Graduates for 1978 after concluding studies in Communications with emphasis in Journalism at Lansing Community College.

Ms. Lualhati was born and raised in the Brighton section of Detroit, Michigan. Her father, the late Claude Coy (Apache/French) served in the U.S. Navy during WW II and was known in Detroit for his work in the AFL/CIO and Alcoholics Anonymous. Her mother, Neama (Irish/Choctaw), lives in Los Angeles, California.

Ms. Lualhati is on the staff of State Representative Joseph H. Young, Jr. (15th District-Detroit) and works in his Lansing Office.

Reprinted from OHYOY.

# Rainy River Sends Royal Couple Gift

Ontario, Can.-The three hundred residents of the tiny community of Rainy River, Ontario, have sent a truly Canadian gift to Prince Charles and Lady Diana. It consists of a 100 pound bag of wild rice and a post containing Indian tobacco, was flown to England.

Members of the Indian band gathered the wild rice and packed it along with the tobacco pouch in a birchbark basket covered with deer skin. On the covering the 300 band members wrote their signatures and well wishes, along with those of the Chiefs of three neighbouring bands.

Mr. Trudeau agreed to take the last-minute gift to London after the chief of the band, Delbert Horton, asked him to help deliver the gift.

A letter accompanying the gift told the royal couple that Indians from five special occasions and that it represents good health, wellbeing and is also a symbol of good luck, especially at this time of the year when Indians are preparing for the harvest.

The Rainy River Indian band is one of the largest wild rice harvesters in Northern Ontario. Wild rice sells for 10-12 dollars per pound in retail specialty stores. Reprinted from Tewksanwake

# Lac Courte Oreilles Band Opens Commercial Center

Lac Courte Oreilles, WI.-The Lac Courte Oreilles Band of Lake Superior Chippewa held grand opening ceremonies on August 1st for the tribes \$1.2 million dollar Commercial Center.

The LCO Commercial Center houses the tribes grocery store; LCO Fairway Foods, a variety store and the Little Kitchen Cafe restaurant. Plans to establish a full service gas station, auto parts center and fire station on the same location have been drawn.

The opening of the Commercial Center marks the end of one of the tribe's most controversial economic projects. Local business opposition to the store, voiced by a negative response to a planned Economic Development Agency (EDA) grant of \$500,000 and by local Democratic Party political resolutions moved tribal members into decisive action last year.

At that time, in a coordinated recruitment effort by local democrats supporting the tribe and by tribal members, over 200 new Sawyer County Democratic members joined the party to overturn previous resolutions and to pass ones supportive of the project.

The Chairman of the Democratic Party at that time was Tom Poss, owner of Little Bit O Swedens grocery store located three miles east of the present Commercial Center site. Poss estimated then that over

85 percent of his business was dependent on tribal members. After spearheading a drive in opposition to the tribe's plans, Sweden's lost most of its customers to an informal tribal boycott.

Little Bit O Swedens went out of business about two months before the Commercial Center opened and said Poss earlier this year concerning the chain of events, "I've always said politics is the name of the game." Poss said the real job now left was to oppose local republicans.

But the Commercial Center serves the entire community, crossing political affiliations and tribal faction. The center has put over a dozen tribal members to work and saved a 30 to 50 mile round trip to nearby Hayward for residents and tourists staying on the reservation.

According to LCO Tribal Chairman, Gordon Thayer, at the grand opening, "We've had local critics, who have criticized the tribe for trying to become self-sufficient, but the Commercial Center is just the cornerstone of that development."

The Lac Courte Oreilles Tribe presently operates several other small business operations including a construction firm, cranberry marsh and print shop. According to tribal planners it is estimated that nearly all of the more than 11 million in tribal cash flow moves off of the reservation immediately and into nearby non-Indian communities.

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\$20.00 for each Packet - 25 games will be played  
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# Ho Chunkgra Days

As you approached the gates you could see the tops of tips in the background, lighted concession stands and rows of tents under the large oak trees that sectioned off the camping area. The license plates told yet another story of distant travel across the continent: from California and Washington, from Oklahoma and New Mexico, Saskatchewan and Ontario. You could feel the anticipation hanging in the air for an event that would break champion records, and also break the spirit of a well known pow wow circuit advocate.

The people came from across North America to partake in activities scheduled as the 1st Annual Ho Chunkgra Indian Days, National International Singing and Dancing Championship Pow wow. The events were held from June 18th through the 21st in the city of Tomah, Wisconsin, a city named after the Winnebago Chief Tomah who according to legends, erected a council house near the location of the present city as a meeting center for the Winnebago and Menominee people.

Billed and promoted as offering the largest contest purse ever put together, (\$65,000) the pow wow had every indication that it would live up to those expectations as the largest and best contest pow wow ever offered to Indian Country.

In Indian Country, contest pow wows where skill and quality go into both the costume and dance style, events such as these have become a professional lifestyle to many people. Through years of trial and error the contest pow wow circuit has greatly improved in judging fairness and opportunity. These were only two of many objectives that were set as goals by pow wow coordinator Boye Ladd, Winnebago and well known circuit professional himself.

A lot of planning went into the making of this pow wow with sincere goals that could be used to improve upon the pow wow activities said Ladd. "The pow wow profession is certainly a lifestyle for many Indians." "We see the white community paying their professional athletes thousands, millions of dollars to hit a small ball with a stick," explained Ladd. "Why can't we have our own professionals making a living, supporting their families that way instead of having to rush back to a job each week?"

The pow wow circuit plays many roles for Indians on this continent; from providing a social setting for inter-tribal contact to a sincere sense of spirituality that comes from sharing, singing and dancing together and to the wisdom and advice that comes from participating elders. The pow wow circuit in a certain sense has been a religion to many people.

"Maybe some little boy or girl out there sees a champion dancer," instead of our young turning to alcohol and drugs or drugs the champion dancer and singer can serve as one role model said Ladd.

The use of alcohol and drugs while participating or attending a pow wow is strongly looked down upon.

A large number of events took place during the National International Pow wow including a race to make a quality piece of fried bread. Amelia Colwash of Warm Springs, Oregon took the honor of first place in the fry bread contest.

A colorful parade, described as the largest parade the city of Tomah has ever seen was

held, a princess was crowned, a marathon and other sporting events took place in the mornings and each evening there was a special presentation by the Arctez of Taucuba Mexico City, Mexico.

One of the largest gatherings to occur in the Great Lakes area took place nightly with up to six drums, singing northern and southern style songs in an open field among with the pow wow grounds.

In the most colorful and aggressive activity of Ho Chunkgra Indian Days, champion singers and dancers competed against each other in a four day judging contest.

Drum Contest: Red Earth Singers, lead singer Wayne Puskhetonequa from Tama, Iowa; MENS NORTHERN TRADITIONAL: Peter Moore of Fewnes, Oklahoma; MENS SOUTHERN TRADITIONAL: E. J. Kashiway, from Salt Lake City, Utah; MENS FANCY: Norman Road of Rapid City, South Dakota; MENS GRASS DANCE: Wade Baker of Mandaree, North Dakota; WOMENS NORTHERN TRADITIONAL: Gina Puskhetonequa of Tama, Iowa; WOMENS SOUTHERN TRADITIONAL: Clarisse Satepashoode of Hominy, Oklahoma; WOMENS FANCY SHAWL: Kathy Freeholder of Manderson, South Dakota; JUNIOR BOYS TRADITIONAL: Jon Thander of St. Paul, Minnesota; JUNIOR BOYS FANCY: Luke DeBruy of Allen, South Dakota; JUNIOR GIRLS TRADITIONAL: Masami Donzuka of Warm Springs, Oregon; JUNIOR GIRLS FANCY: Danell Macy of Warm Springs, Oregon; BOYS TOT: Eric George of Goldendale, Washington; GIRLS TOT: Ayanma Totus of Yakima, Washington.

Previous to the awarding of prizes to contestants, the reality of sponsoring such a large gathering faced the pow wow committee and an emotional Ladd made the announcement that projected attendance, weather conditions and other unforeseen circumstances would prevent the committee from awarding the amounts promised. Obvious to those in attendance was that Ladd was being on cases from some of his previous hours. Said Ladd, "I put my name and those amounts down with sincerity, but I have failed to come through. The pow wow circuit is through with me."

A scheduled giveaway was made later that evening in honor of Ladd. A horse was given to Master of Ceremonies Hammond Mathe, and to the peoples choice, grass dancer Dean P. Fox of Mandaree, North Dakota; giveaway bundles were presented to families from across the country and a drum was given to both Southern Medicine Drum Head Singer, Tony Garcia and Star School Head Singer, Pat Kennedy.

A dream had been fulfilled and broken in the estimation of many. "We are evaluating what happened," said Ladd in an interview a week later. His twelve years of pow wow experience and management formulas shattered, while many participants tried to assure him that Ho Chunkgra Indian Days had still been one of the greatest Indian events held. Wallace Coffey, Comanche from Lincoln Nebraska commented that he thought the event was well put together with the M.C., Hans with the M.C., doing an excellent job in keeping things exciting. "He sure didn't have to beg the people to participate in any of the dancing events," said Coffey. "The event provided the opportunity for the exchange of good will between Indians of the North, South, East and West, that was enough to make it worthwhile." According to one traditional dancer, "many Indians try not to emphasize the money thing, but some are going to gripe about it." "But outside of the financial problems Boye Ladd has managed to put together one of the most exciting pow wows I've ever seen on the circuit," he added.

According to Ladd the event was looking at a deficit that was reaching \$20,000. "I spun my own web and got caught in it," said Ladd.

Tomah Mayor James F. Ebert said that the business community had benefited from the event held in the city despite the fact that none had contributed directly to the event. The city's Chamber of Commerce had assisted in promotional activities and would have received a percentage of the profits. "The concept was ideal," said Ebert. "I think the business community could support another such event despite early fears that there was going to be an Indian uprising in town."

Bob Shutter a local retail grocer with one store near the grounds and one several miles away noted that sales were up in both stores during Ho Chunkgra Days. "We did real well," said Shutter. The local Holiday Gas Station sold out of two items by Saturday; cassette tapes and lantern gas, according to the clerk.

But back at the local Chamber of Commerce office area Indians were discussing if another Ho Chunkgra Indian Days was possible. One circuit supporter had already donated a new car to raffale. Others were assisting in selling off a stock of left over T-shirts and programs to help pay off bills.

"I don't know what I'll be doing in the future said Ladd. "I know my name will be whitewashed on the pow wow circuit for awhile." "Maybe someone will take over from where my attempt left off," he said. According to Ladd, he may be able to help with the experience of this event behind him.

But for right now Ladd was headed home for a while to Black River Falls for a rest, to cleanse himself of recent events and to search for those answers that had gone wrong and brought an unwelcome shame.



HO CHUNGKGRA Days Grand Entry

## AIHCA Conference Focuses On Reagan Cuts

Washington, D.C. The impact of proposed Reagan Administration budget cuts on the future of this country's 41 urban Indian health projects was the primary focus of participants at the Fifth National American Indian Health Care Association (AIHCA) Conference here June 2-5.

According to AIHCA, the Administration's combined reductions in health programs "serve to place urban Indian health organizations and their clientele in a most precarious position. The cumulative effect of these cuts may be crippling and would reverse the substantial gains made in the last four years." It is estimated that approximately one-half of the American Indian population resides in urban areas.

Under the Administration's budget proposal, Indian Health Service (IHS) funding for urban Indian health projects, which is

authorized by the Indian Health Care Improvement Act (P.L. 96-537), would be reduced 50 percent in FY 1982 and eliminated entirely in FY 1983.

Funding for the projects would be further reduced by the Administration's proposals to block grant programs in the areas of mental health, alcohol and drug abuse, Community Health Centers, family planning, and maternal and child health care; and to cut back programs for community food and nutrition, CEFA, WIC, Medicaid, and the National Health Service Corps.

Addressing the issue of the Administration's budget cuts, Congressman James Jones (D-Ola.), Chairman of the House Budget Committee, said that Indian programs are taking a disproportionate share

of the cuts. "The Indian population, which is less than one percent of the national population, is being asked to absorb roughly two and one-half percent of the total cuts in the Reagan Administration's budget," he said.

This appears to contradict the Administration's promise to protect the "truly needy," he continued. "I've had a hard time figuring out who the Administration would consider in that 'truly needy' category if not the Indian people of the United States."

Jones said that evidence of the need of Indian people is detailed in report by the Senate Select Committee on Indian Affairs, which shows that American Indians have a lower life expectancy than the rest of the population, and experience higher rates of suicide, diabetes, alcoholism, nutritional deficiencies, and mental health problems. Because of his home district includes the city of Tulsa, Okla., which has a successful Indian health care project, Jones said he is "well aware of the unique problems of urban Indians and the genuine need for the continuation of these health services."

"In spite of the theoretical availability of other health services, urban Indians simply were not receiving adequate health care prior to the establishment of urban Indian health projects," he said.

Despite Administration efforts to phase out these programs, there is still an opportunity to have Congress provide support to those programs most in need, Jones said. He urged conference participants to work together to educate congressional policymakers about the health care needs of Indian people. "If you do that, I think you will find a number of House and Senate members who are very sympathetic to what you are trying to achieve," he said. The need for Indian people to work together to try and minimize the impact of budget cuts on Indian health programs was also emphasized by Navajo Tribal Chair-

man Peter McDonald.

In his keynote address to the AIHCA conference, McDonald cited the need for unity and cooperation between tribes and urban Indians. "We must not let intertribal differences affect our efforts toward improving the level of health care for our people," McDonald said. "I think if we all unite - reservation Indians and urban Indians - and begin to address the total health need of Native Americans we will be able to speak with one voice and be effective," McDonald said.

The chairman of the nation's largest Indian tribe criticized the Administration's proposed cuts in urban Indian programs and said it was unrealistic to assume that urban Indians could receive adequate health care from other sources, as proposed by some Administration officials.

"It's a false assumption that just because Indians relocated to urban areas that they are somehow welcomed into the arms of the town, county, and state in which they live - it just doesn't happen," he said.

McDonald commended the work of AIHCA conference participants in providing adequate health care services to Indians in urban areas, and he urged them to continue their efforts. "Good health care really is fundamental to the survival of our culture, our religion, our tradition, and our very way of life," McDonald said.

If the Administration's budget cuts are implemented, the loss of health services to urban Indians will be devastating, according to AIHCA President William Membro. He said the resultant cut in services at the Michigan Urban Indian Health Council facility, of which he is director, would probably lead to increased illness and loss of life among the Indian population in Detroit, Mich.

Membro also noted that existing Indian health projects have fully demonstrated their competence in delivering health care services, and said that several studies have shown the projects to be highly cost effective.

Reprinted from NIBH Health Reporter

## J. Cook Elected To St. Regis Council

St. Regis, N.Y.-Although traditionalists of the St. Regis Mohawk tribe in New York do not usually participate in elections, they turned out June 6 in sufficient numbers to elect J. Cook as one of the three tribal chiefs or council members.

Others elected were Solomon Cook; and Leonard Garrow, who was aligned with the previous "elective" administration.

A report in the Watertown Daily News said: "The council should take a new direction in tribal government, judging from the fact that a majority opposed to the previous administration." The tribe has suffered internal dissensions because the traditionalists have not accepted the elected government as their government.

In his pre-election platform statement, traditionalist Cook said: "For the past several years, our community has been faced with intense divisions. Mohawk rights to land, jurisdiction, residency and services are being sold out, manipulated at will."

## Tunica-Biloxi Become Tribe

Washington, D.C.-The Tunica-Biloxi Indians of Mansura, Louisiana has been formally acknowledged by the Assistant Secretary for Indian Affairs, Department of Interior, to be an Indian tribe.

According to a notice being published in the Federal Register, the Tunica-Biloxi tribe "is the successor of the historical Tunica, Ofo and Avoey tribes and part of the Biloxi tribe. These have a documented existence back to 1698." The component tribes were allied in the 18th century and became amalgamated into one in the 19th century.

Almost all of the tribe's 200 members could prove descent from lists of Tunica and Biloxi Indians prepared in the late 1800's and early 1900's.

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## Indian Businesses Receive Grant

The Commerce Department's Minority Business Development Agency (MBDA) announced approval of \$135,000 in federal aid to help establish an institute to strengthen American Indian businesses.

The grant was awarded to the American Indian Development Corp. of Albuquerque, N.M. to establish the American Indian Development Finance Institute under an interagency agreement between MBDA and the Administration for Native Americans in the U.S. Department of Health and Human Services.

"The development of new and expanding American Indian businesses in this country is a high priority of this agency," MBDA Director Victor M. Rivers said. "Our assistance in the establishment of the American Indian Development Finance Institute is a major step in this direction and will serve as a catalyst for future efforts."

The American Indian Development Corp., a non-profit organization formed in 1978 to help establish southern American Indian businesses, will use the grant to develop plans for the institute.

"There is good reason for implementing a national Indian finance institute," MBDA's national Indian program coordinator, Joseph C. Vasquez, said. "Most newly-started Indian businesses are small and equity capital is scarce, not to mention the high interest rates, making it almost impossible for the average American Indian to start a new business."

"The American Indian Development Finance Institute will help eradicate some of these negative conditions," Vasquez said.

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# Womens Group Voices Disapproval Of Budget Slashes



**NAIWA WORKSHOP PANELISTS:** (from left to right), Gay Lawrence (Cheyenne River Sioux), President to NIAEA; Loreta Metzko (Wisconsin Ojibwa)

Vice Chairman of the American Indian Language and Culture Board; Omie Brown (Navajo) University of Wisconsin Councilor and Carmaleta Montleth (Eastern Cherokee) newly elected NAIWA President, discuss higher education.

and Carmaleta Montleth (Eastern Cherokee) newly elected NAIWA President, discuss higher education.



**NEWLY ELECTED NAIWA OFFICERS:** (from left to right), Bette Crouse Mele (Seneca) of New Jersey, historians Marcella LaBean (Cheyenne/River Sioux) of

South Dakota, treasurer; Martina Thraasher (Culivie) of Washington State, secretary; Susie McNeal (Seminole/Creek) of Arizona, second vice-president; Delphine

Rhoad (Ponca) of Oklahoma, first vice-president; and Carmaleta Montleth (Eastern Cherokee) of North Carolina, president.

## Reconciliation Act Offsets Budget Cuts

by Kathy Gramp

Washington-Recent congressional action on the federal budget this July August has dramatically improved the outlook for Indian programs in fiscal year 1982.

Taken together, the Omnibus Reconciliation Act and the appropriations bills may restore over one-half the funding that was cut from Indian programs last spring by Reagan administration proposals. These gains could be in jeopardy, however, if the Reagan administration seeks more cuts to offset an unexpected rise in the federal deficit.

The Reconciliation Act signed into law on Aug. 13, rewrote the authorizing legislation for many federal programs to bring spending in line with the budget totals in the first concurrent resolution passed last May.

The act forces a reduction of at least \$35.2 billion in outlays for FY '82, and White House sources estimate it will curtail federal spending by \$131 billion over fiscal years 1982-1984. Changes in entitlement programs- food stamps, aid to families with dependent children, medical, unemployment insurance, and social security-account for over one-third of this total, or \$1.4 billion, in FY '82. Congress cut the remaining sums by consolidating social, health and education programs into block grants to states, and by lowering the spending ceilings of other domestic programs.

The thirteen appropriations committees now have less than one month to work out the details of the federal budget. Their bills, and a second concurrent resolution on the budget, must be completed before the new fiscal year begins on Oct. 1.

Indian programs gained momentum when Congress chose not to impose spending ceilings on either the Bureau of Indian Affairs (BIA) or the Indian Health Service (IHS) under the Reconciliation Act. This left the decisions on those budgets up to the respective House and Senate appropriations committees on the Department of the Interior and related agencies. Both the Senate and House have passed bills covering the BIA and IHS budgets, and are expected to resolve their differences after Congress reconvenes on Sept. 9.

Another major component of the Indian budget-the Department of Housing and Urban Development's (HUD) new housing construction program for reservations-was

left unscathed by the Reconciliation Act, and is moving toward a House-Senate compromise. Appropriations for education and employment programs are still pending before both houses, but observers expect the committees to recommend the maximum amounts allowable under the Reconciliation Act. Economic development and energy bills will have been reported by the House committees, and will go to mark-up when the Senate returns.

The only two Indian programs still in legislative limbo are the Administration for Native Americans (ANA) and the Legal Services Corp. (LSC). Congress must enact specific authorizing legislation for these two agencies before the appropriations can be made.

So far, Congress has refused to accept the severe cuts in Indian programs proposed by the Reagan administration. A preliminary tally indicates that, if Congress upholds the spending levels in the Reconciliation Act and in the current appropriation bills, it will restore between \$570-\$695 million of the more than \$1 billion the administration proposed to cut from Indian programs. This would bring the reduction in Indian programs down from the 34 percent overall cut proposed by the President to the 13-17 percent range.

Here is a quick look at the status of Indian programs under the various Congressional proposals:

**PHES Block Grants:** Congress has consolidated over 26 of the social and health services programs under the Department of Health and Human Services (HHS), into seven block grants to states. The Reconciliation Act requires that the House act on the various Congressional proposals:

**PHES Block Grants:** Congress has consolidated over 26 of the social and health services programs under the Department of Health and Human Services (HHS), into seven block grants to states. The Reconciliation Act requires that the House act on the various Congressional proposals:

Under the act, tribal government may apply to the Secretary of HHS to obtain direct funding. The amount of money reserved for the tribes generally would come from the state-wide allocation. Two other block grants-grants for social services and for maternal and child health services-do not address the question of administration on Indian lands. Provisions for direct tribal implementation will be included in a package of amendments to be offered next February, according to tribal lobbyist Karl Funke.

offered next February, according to tribal lobbyist Karl Funke.

**BIA Block Grants:** Both the House and Senate appropriations committees rejected the BIA's proposal to merge 10 tribal programs into a single "Consolidated Tribal Government Program" (CTGP) system. Both committees insisted on seeing full tribal support and detailed analyses before moving ahead with the proposal, but left the door open for reconsideration of the concept for FY '83 if the BIA provides the necessary documentation and consultation before the committees hold hearings on the FY '83 budget. The Senate gave its consent for a "pilot demonstration...using up to four willing tribes" to test the idea this year. The issue will be decided in conference.

**Economic Development:** Congress refused to go along with the Reagan administration's proposal to terminate federal economic development programs. The Reconciliation Act continues funding by 57 percent, planning by 24 percent and technical assistance by 70 percent. The act requires EDA to give higher priority to projects for which applications were authorized by Aug. 13, 1981, and second priority to those for which pre-applications or project profiles were authorized by that date. The act further states that no new projects can be approved unless they can be completed with funds obligated in FY '82.

The House appropriations bill did not

Cont. on Page 12

## CERT Gets BIA Contract

Washington, D.C.-The Bureau of Indian Affairs has contracted with the Council of Energy Resource Tribes (CERT) to provide technical assistance related to energy resource management for CERT's 27 member tribes.

The \$1 million contract was signed by Interior Assistant Secretary Ken Smith June 15. The funds are to be used for specific projects requested by the tribes through a tribal resolution.

About 60 percent of the funds are expected to be used on some 45 projects already identified and requested by tribes

An echo deploring "more than our fair share of budget cuts" was voiced by North American Indian Women's Association at its 11th annual national meeting in Madison, Wis., June 21-24.

Some 200 NAIWA members from Alaska to Florida passed a strong resolution-similar to stances adopted by other national Indian organizations-calling upon the Reagan Administration to adjust proposals for budget reductions to "reflect a just and equitable share" to be borne by Indian people.

The assembly of American Indian-Alaska Native women elected six new officers, adopted procedures for establishment of a national central office and decisively voted down a proposal to admit male membership by a 9-12 vote.

Carmaleta Littlejohn Montleth (Eastern Cherokee) was elected without opposition to a two-year term as president of the organization which has members from all parts of the country. The 46-year old Atlanta, Ga., high school teacher, currently working on her doctorate degree, was born in Cherokee, N.C., and has previously served as NAIWA membership director.

Honoring its outgoing president, Mary White Eagle Natan (Winnebago), the organization set up an annual scholarship named in her honor to be awarded to Miss Teen NAIWA.

Natan announced a grant award in the amount of \$25,000 has been received for establishment of a central office, projected to be in Washington, D.C. The grant came from a Church Women United group in Germany. A committee of six, including Annie Hampton (Choctaw) of Oklahoma; Vickie Santana (Blackfeet) of Montana and Dorothy Davis (Stockbridge-Munsee) of Wisconsin, will implement office establishment.

Keynote speaker Lenore Sweet (Winnebago) set the tone for the meeting which has as its theme "American Indian/Alaska Native Women and the Economy: Strategies for the '80's." Sweet, who is a member of Winnebago tribal governing board and president of Native American Center at University of Wisconsin, stressed education as a key factor in the lives of all Indian people.

## IAIA To Be Moved To College Of Santa Fe

Washington, D.C.-Interior Secretary James Watt announced that the Institute of American Indian Arts (IAIA) at Santa Fe, New Mexico will be moved for the 1981-82 school year to the nearby campus of the College of Santa Fe.

Watt said he approved a one-year Bureau of Indian Affairs contract with the College of Santa Fe to allow IAIA to use facilities on the campus of the 1,200-student college.

IAIA will retain its own staff, programs and academic identity. Under the contract, it will have its own dormitory, classroom and administrative facilities and will share other College of Santa Fe facilities, such as the gym, cafeteria and library. There will also be a special section of the library building provided for the IAIA library collection.

Ken Smith, Interior Assistant Secretary for Indian Affairs, said he was pleased with the agreement worked out with the College

"It seems that this country had its origins when the American revolution was over... and that Indian people were non-existent-before or after. No mention in history, law, literature, social studies, medicine, ecology... is made of Indians. The only time we are mentioned relates to primitive arts, or as savages who hinder the settlers."

"Factual history is not recorded and used in books in public schools. Where will our children learn the facts? How will they know 3,400 Indians were sterilized in 1976 and paid for by Indian Health Service. Percentage-wise, this is comparable to sterilization of 85 percent of the White child bearing age population in the entire United States."

Lucille Echo Hawk (Ponca) in a panel on "Indian Resources" spoke on recent unified efforts among national Indian organizations and tribes to turn back an avalanche of disproportionate budget cuts in Indian programs.

"We must continue working together," she stressed, "to move toward self-sufficiency."

More than 150 tribal delegations met in Washington in early May to express their opposition to the proposed budget cuts in housing, education, economic development, legal services, health services and CETA. Indian programs are scheduled for \$1 billion cut, or by over one-third. Indian leadership have denounced the cuts as disproportionate, and several tribal chairmen have called for the resignation of Interior Secretary James Watt.

The NAIWA meeting offered more than a dozen workshops with topics ranging from tribal economic development to Small Business Administration and featured more than three dozen leadership Indian women. A workshop on Indian Women in Federal Employment featured Patricia Collins (Standing Rock Sioux), Federal Women's Program Manager for BIA, and IHS Training Officer Sophie Sencio (Santo Domingo Pueblo). The two agencies they represented are the largest employers of Indian women.

Banquet speaker was Constance Deer, the first Menominee woman lawyer. The 32-year old staff attorney for Legal Action

of Santa Fe. He said that the move from "shining a lamp with high school students at its present location to a college campus should provide a more suitable academic atmosphere for the IAIA students." Smith added that he planned to seek the advice of knowledgeable artists, education administrators, tribal leaders and others to determine the long-term future of the school.

IAIA was founded in 1962 as a high school with a special emphasis on the fine arts, including a post-secondary art program. The high school program, however, was phased out in the mid-1970s and efforts made to gain college accreditation. In 1979, when the IAIA enrollment was less than half capacity, the senior high programs (10th, 11th, and 12th grades) of the Albuquerque Indian School were transferred to the IAIA campus in Santa Fe.

The College of Santa Fe is an independent, four-year college founded in 1947 by the Christian Brothers, a Catholic Church religious-educational community. The Board of Trustees of the college announced its approval of the IAIA agreement last week.

## Court Upholds Land Sales

Washington, D.C.-With only one Justice dissenting, the Supreme Court on June 22 upheld a ruling that the 1790 federal law upheld Congressional approval of Indian land cessions applied to all parts of the United States and not just to "Indian Country."

In the case before the court, the State of Connecticut argued that the Indian Non-Interference Act applied only to "Indian Country" - either land west of the Mississippi or east of the river but not located in a state.

The Mohegan Indians brought the original suit to seek to regain some 2,500 acres of land in Montville, Connecticut. The tribe argued that the state entered into treaties with and purchased the land from the Indians - but did not have the necessary approval of Congress.

The Supreme Court is expected to have a bearing on about a dozen similar claims by eastern Indian groups.

Justice William Rehnquist was the court's dissenter. He said "There can be little doubt that the court's precedents...unprecedented holding makes millions of acres in the Eastern United States vulnerable to Indian land-claim suits." He argued that "for that reason alone" the court should have heard the case.

## "Wounded Knee" To Be TV Mini-Series

Seattle, WA-September 9, 1981-Production of the television mini-series "Bury My Heart at Wounded Knee" is one major step closer to reality today.

Evergreen Foundation Films, Inc., (EFFI), based in Seattle, Washington, has won a favorable court ruling, upholding the company's claim to the television rights to the literary work *Bury My Heart at Wounded Knee*, written by Dee Brown. The book, which the author describes as a "history of the American West from the viewpoint of the American Indian," was a best seller in 1971.

EFFI's claim had been challenged by the original owner of those rights. However, EFFI contended those rights legally reverted back to Brown at the end of five years, and that Brown's subsequent sale of television rights to EFFI in 1978 was legal and proper. The court ruled in favor of EFFI.

Last Wednesday, September 2, 1981, U.S. District Court Judge Stanley Weigel, presiding in the Northern District of California in San Francisco, ruled: "Evergreen Foundation Films, Inc. owns and enjoys television rights in and to the literary work *Bury My Heart at Wounded Knee*."

Those rights, said Weigel, include the right to produce, distribute and broadcast a television mini-series based on that literary work.

That's exactly what EFFI will do, beginning next fall. The first order of business will be a treatment or "bible," according to Jim Thebaud, president of EFFI and project producer, who is "stunned by the year-long delay on the project." Thebaud is now looking forward to

of Wisconsin, shared her experience in pioneering a profession.

In addition to a general budget statement, NAIWA adopted resolutions calling for restoration of higher education funding and recommended an alternative system for block granting which would include Indian tribes on certain social, health and education funds slated to be block granted to states.

Other resolutions adopted included support for the Crow tribe in its Big Horn River case, adoption of volunteer service certification, and return of Olympic medals won by the famed Sam and Fox athlete, Jim Thorpe.

Other officers elected to serve with Montleth are Delphine Rhoad (Ponca) of Oklahoma, first vice president; Susie McNeal (Seminole/Creek) of Arizona, second vice president; Martina Thraasher (Culivie) of Washington, secretary; Marcella LaBean (Cheyenne River Sioux) of South Dakota as treasurer, and Bette Crouse Mele (Seneca) of New Jersey as historian.

The new NAIWA president views membership growth as a priority, stressing need for regional state and local chapter activity. She stressed that emphasis will be toward the field of education with a goal for establishment of several scholarship programs.

"As federal support systems slip away, it is inevitable that we must assume more and more responsibility for educating our youth," she said. "Self-sufficiency must be attained."

Reprinted from OHIOO

## BIA Awards Contracts For Training

Washington, D.C.-The Bureau of Indian Affairs awarded contracts recently to two Indian organizations for the training of tribal court personnel.

A contract was awarded to the American Indian Lawyers Training Program (AILTP) of Oakland, California for training Indian paralegals and tribal court advocates to practice competently before tribal courts. AILTP has agreed to develop a comprehensive curriculum reflecting the "values, cultural heritage and customary laws of tribal government" for this training. AILTP will also schedule and conduct a series of training sessions for paralegals.

The BIA also contracted this week with the National American Indian Court Judges Association (NAICJA) of Washington, D.C. to develop a comprehensive curriculum and to provide basic, advanced and "refresher" training to Indian court judges, tribal court clerks and court administrators. NAICJA will recruit and enroll court personnel with training needs, and award certificates to those completing the training.

Both contracts are to be completed by September of 1982.

According to Ralph Gonzalez, BIA director of the office of judicial services, there is a continuing flow of new tribal court personnel needing training in the fundamentals of their jobs. At the same time, he said, the demands on Indian court personnel - both new and experienced - are becoming increasingly complex and diverse.

lots of hard work that will ultimately result in a truly rewarding mini-series for television viewers around the world.

"For the first time, the true history of the American West will be presented in a very honest, comprehensive manner," Thebaud said. "I think one of the most significant reasons that this project can do so much good is that until a country deals with its past, it can't really come to grips with its future."

The point is not to make people feel guilty, according to Author Brown. But, the real reason for telling the story to a mass television audience is "so we don't do it again," he said.

The sensitive, important nature of the subject matter of "Wounded Knee" has attracted interest in the project among some of the biggest names in Hollywood. For the first time in their acting careers, the Fonda family-Henry, Jane and Peter-will participate in the same film production. And Thebaud has received commitments from many other top actors, including Burt Reynolds, Marlon Brando and Will Sampson. Most major roles in what is planned to be a five-part mini-series will be filled by American Indians. In fact, Thebaud said, "only American Indians will play American Indians."

"Wounded Knee" is the first of several projects planned by the company which is currently being reorganized into a larger multi-faceted motion picture production company, Evergreen International, Ltd. (EIL). The goal of EIL is to become the first major motion picture company to be situated within the Seattle-Vancouver, B.C. market place.

# I.I.T.C. Held At White Earth Reserve

By Paul DeMain and Janice Comman, Great Lakes Bureau and contributions by Scott Raymond of the Minnesota Daily

White Earth, MN. - The International Indian Treaty Conference (IITC) was held early this summer from June 4th through the 11th on the White Earth Ojibwa Indian reservation in northern Minnesota. Almost 2,000 indigenous people from across the continent and world gathered there to discuss many problems of mutual concern.

The conference endorsed in resolution by the White Earth Ojibwa Nation and co-sponsored by both the International Indian Treaty Council of New York and the American Indian Movement, had as its primary objective the development of "The Great International Indian Treaty of Friendship and Cooperation for the Survival of Indian Peoples of the Western Hemisphere." The conference was the seventh to be sponsored on Indian reservations in North America.

Delegates first met in 1974 near the Chief Gill Inn on the standing Rock Sioux Indian reservation. Over 3,000 participants in one of the largest Native gatherings ever held, met and formed the Treaty Council and a working paper entitled "The Declaration of Continuing Independence." The Treaty Council reports and the Declaration represented the work of over 98 traditional Indian governments in attendance from North and South America.

Two years later in 1976 on the Yankton Sioux Indian reservation, IITC participants mandated the Council to seek admission to several world organizations. A major success of those efforts came in the recognition of the Treaty Council by the United Nations as an official "Non-Governmental Organization" (NGO) in early 1977. Later that year another historic first occurred when world audiences heard for the first time, presentations by Council delegates at the International NGO Conference on Discrimination Against Indigenous Populations in the Americas. The conference was held in the Palais de Nations, Geneva, Switzerland and was sponsored by the Sub-Committee on Racism, Racial Discrimination, Apartheid, and Decolonization of the Special Committee on Human Rights. The sub-committee is a part of the Economic and Social Council of the United Nations.

In a continuing effort to build dialogue and strengthen the position of the IITC, this year's conference was held at the Many Points Boy Scout Reserve, located on the White Earth reservation with a schedule that included some eight mission workshops. Those workshops ranged from Nuclear Disarmament to International Treaties-Agreements, Political Prisoners and Missing Persons. Throughout these workshops the IITC has labored to bring a renewed understanding to the significance of Indian Treaties, the rights and status of Indigenous Nations and their citizens, to conference participants and to the conscience of the world.

With high expectations, the conference opened on June 4th with predictions that up to 8,000 people might attend. According to Vernon Bellecourt, White Earth Tribal Council member and one of several conference coordinators, "We expected more than the 2,000

participants that attended this years conference, but realize that with program cuts at the tribal level and the difficulty of long distance travel many people were unable to attend. "Irregardless," said Bellecourt "We still had a very good international agenda with representatives from Guatemala, Peru, Canada and Hawaiian Native organizations.

Some of those international delegates included Nilo Cayuqueo, who represented 30 million Native people as a delegate for the Indian Council of South America. He described open extermination, forced removals and cultural suppression of Native people by brutal South American regimes. Because many of these countries are predominantly Native, socialists and Marxists groups have continually tried to recruit Native support. Cayuqueo says that Indians are confronting these groups with their own philosophies and national identity as they make alliances.

"They don't take into consideration that we as human beings developed with special relationships to a natural order," said Cayuqueo. "Respect for life and love for our people, the youth and elders, that is the evolution of our people..." Alexander Bandana, Nicaragua's Deputy Ambassador to the United Nations found himself in the awkward position of clarifying the resistance of a Native tribe to joining the new Nicaragua Revolution Government. "We are determined to be rid of the legacy of colonialism even if it means getting rid of certain pseudo-colonialist indigenous leaders," said Bandana.

After the revolution several hundred Mikitko, spurred on by Christian missionaries and "Voice of America" propaganda, fled to Honduras according to Bandana. Those who remain mistrust the Sandanista revolution in spite of living improvements implemented by the new government and a seat set aside in the Council of State.

"We are not afraid to share this information; we feel an obligation to tell it because it may be used by the counter-revolution," said Bandana. The Mikitko and other tribes occupy an isolated area that comprises over half of Nicaragua's land mass, yet which only represents 10 percent of the population.

Sharon Venne, a lawyer for the Indian Association of Alberta, Canada which is petitioning the British High Court to honor treaties negotiated between Great Britain and Native nations spoke about the 1867 British North American Act. The 1867 British North American Act delegated the administration of treaties to the Canadian Federal Government. Ever since the Trudeau government proposed a "Patriation" plan to permanently cut the cord with Britain, the future of Native treaties has been uncertain. "There are no legal or political avenues left in Canada, so we are going international," says Venne. The initiation of legal efforts in Britain was originally delegated to the National Indian Brotherhood (NIB). Venne claims that the NIB "failed to pursue the mandate" and for that reason the Native Association of Alberta and British Columbia withdrew their membership in the NIB and filed action in Britain on their own.

Daily ceremonies were held as the conference continued with assistance from Muskegoe Creek elder and medicine man Phillip Deere. Deere has followed and led the IITC and has been well known for his strong, but softspoken guidance on many subject matters. Said Deere, "One of the questions asked most often of Indian conference leaders by Indian and non-Indians alike is 'what can I do to help.'" There is

no instant answer, like instant cereal or potatoes" according to Deere. "If one wants to help, one will find a way." "Better ask yourself, what can I do?"

Many taking his advice both before and after worked intently on making statements, formulating position papers and participating in the dialogue of each commission.

According to Bellecourt, "In addition to drafting a report on the commission proceedings, which will be available to all participants, we have developed a working paper, that will be circulated to all Indigenous Nations for additional input and review." The document proposed in draft form entitled "The Declaration of Principles for the Defense of the Indigenous Nations and Peoples of the Western Hemisphere" will be worked into treaty form for acceptance by IITC delegates in the future.

"The treaty making process is a long process, and it takes much involvement by all organizations concerned here, not just individuals," IITC Director Bill Means emphasized.

A major concern of North American Indians and something that delegates agreed to in principle was that multinational corporations would have to be dealt with in the proposed Treaty of Friendship and Cooperation according to Bellecourt. "The buzzards have come home to roost," said Bellecourt "and they have their eye on Indian land because Indian land has the resources that they can no longer exploit from nations like Iran, and in Latin American countries." It is estimated by several Indian organizations such as the Council of Energy Resource Tribes (CERT) that Indian lands and tribes hold between 55 to 90 percent of energy resources left in the United States.

The absence of tribal government representatives from the United States was apparent at the conference and Bellecourt had at least one explanation. According to him, most contemporary Indian tribal governments, mainly formed under the 1934 Indian Reorganization Act have been consistent in the position that they are the only source for answers to local problems. Most have not participated in the events of the IITC in the past. Said Bellecourt, "It will become necessary and critical for the tribes to develop a position that addresses the activities of these corporations, of Exxon and similar corporations and the manner in which they have exploited Native people in the past to get to these resources." "The tribes need to unify around national and international forums to face these issues because of a lack of action or concern by the U.S. government."

Just the same, many issues facing the tribes were aired at the conference with presentations from the Big Mountain people on the Navajo/Hopi land dispute, commonly known as the Joint Use Area; by Indians of the Northwest concerning over legislation that would limit their treaty fishing rights; and by activists concerned over the growing number of Indian political prisoners held throughout North America. Treaty Council delegates chosen at the gathering are preparing for a 1981 conference sponsored by the NGO Committee on Civil Rights later this year. The agenda topic will be "Indigenous People and Their Land." Native people are once again meeting at the Palais de Nations in Geneva, Switzerland in September to present documents to world representatives because as many have stated "we cannot find justice in our own country, in the courts, or in the government" on the issues of sovereignty and self-determination for our own people.

## Great Lakes Council Convenes At Cross Village

On July 24-26 delegates from Canada, Minnesota, Wisconsin and Michigan gathered at Wy Camp Lake near Cross Village, Michigan, for the Great Lakes Indian Treaty Council. Cross Village was chosen because of the significance of "Tchigab-Ahny" Council Bluffs. According to legend, in the 1500's five tribes met at Council Bluffs and founded Indian law. The Ottawas were appointed peace-keepers and the pipes of all tribes were given into their care.

The conference met to review documents compiled at the 7th International Indian Treaty Conference held in early June. The delegates reviewed and recommended changes in these documents.

Clyde Bellecourt, founder of the American Indian Movement (AIM), was the principle speaker stating, "We must erase the boundaries called states which have divided us, our families and our thinking." Treaties were formed on the basis of international law and it is foolish to expect the courts to treat us fairly, he continued. Along with Clyde Bellecourt the other speakers included Anthony Chingman, Owen Davis, Eddie Benton, Barbara Shomin and Christa-Maria.

All the speakers agreed that local tribes must speak out against the "Massacres of the Indians in Central and South America or we are lost."

They also urged support of the "occupations" in the Black Hills. Speakers again and again emphasized that Native Americans must stand together if we are to survive.

Bill LeBlanc, a conference speaker reminded the tribes that the State of Michigan would not exist without Indian treaties. The tribes were before the state and as the state is the "major beneficiary, we must take violations of the treaties out of Michigan State Supreme Court, and because they were based on international law, documented violations must be taken beyond the Supreme Court.

Taking their grievances beyond the Supreme Court is exactly what the tribes are planning to do. In September 1981 the 7th International Indian Treaty Council will take its case to the United Nations Non-Government Organizations Conference on Indigenous Peoples in Geneva, Switzerland.

One of the goals of the Treaty Conference was to further recognition of the place of Indian Tribes among the Nations of the Earth. Along with this the conference hopes within the next two years to present a new international treaty of cooperation and Friendship incorporating basic solutions to issues of survival and sovereignty. The conference welcomes recommendations and feedback on this important document.

The delegates for the Geneva Conference for the Great Lakes Area are Vernon Bellecourt (Ojibwa) and Patricia Bellanger (Ojibwa).

On October 9-12 there will be a Great Lakes Indian Treaty Conference to finalize development of the conference and to receive reports on developments from the Geneva Conference. This conference will be held at Bad River, Wisconsin.

For more information please contact:

Great Lakes Indian Treaty Council  
P.O. Box 2145  
Petoskey, MI 49770  
(616) 347-5392

### Who Are We?

Odell Osawawemecke  
The whites talk endlessly of trading or buying the land from us. What right have they to buy the land? What right have we to sell? From whom did we buy it? How little those whites know about life. What man can say that he owns the land, lake and streams or the hills and mountains; or rivers that come rushing down the gorges and the rain that falls; or the thunder and lightning and the rainbows; or the moon and stars?

These are sacred objects beyond possessing. Both we and the sacred animals that live here may rest for a while beside the majestic magic lakes, observing our reflected images. Seeds flow from our veins bringing forth new human beings, animals, trees, and grass as we ourselves grow old. When winter comes we will fall like the needles from the pine.

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# All God's Critters Got Rights

By Victoria Johnson

Some weeks ago I turned on the radio and heard an announcer introducing a story about one of the endangered species of whales. It was entitled, "All God's Critters Got A Right To Sing In His Choir." It made me smile because the story was about one of the varieties that makes a high pitched whine that sounds like music. That same evening I had a conversation with a friend about the rights of single parent children, especially the ones that white society has so delicately dubbed "bastards." This is the story of one such child and her mother (me) who learned through the Indian Way, to have dignity, pride, and a sense of worth in spite of the prejudices of the white man's world in which we live.

In June of 1970, I gave birth to a beautiful little girl of Ojibwa and French descent that I fondly dubbed Little Bear, my blonde, blue eyed Indian. Now at that particular time my being single and opting to keep my baby was still considered scandalous, and in my family I was the first to choose this option, so it was a double "no-no."

I'd like to make a point here about something that was and has remained a sore spot with me ever since Little Bear's birth. To most of my white family and some of my friends, she was shunned and looked on as less than other children because she was illegitimate. In other words, she was punished for something that was not her choosing. She did not ask to be born and was not responsible for her conception and birth; I was. Some people will never be able to look at her, or any other child like her without seeing the word bastard branded on their forehead. To these people I can only feel pity. They will never know the beauty, warmth, and love these children have to give.

I was lucky enough to grow up in a family that was heavy on tradition and passing ways of life from one generation to the next. Like the "Ole African" in Roots, I started teaching Little Bear who she was and from whence she came from the first day she was born. I taught her to respect the land and to look on the animals of the forest as friends to be honored rather than abused.

She was 3 1/2 the first time she came home and asked me what the word bastard meant. I gave her Webster's definition of the word in terms she could understand. I can still remember the look of shock when she said "Mama, I'm one of THOSE!" It was a long time before I made her understand that it was just a word. She was convinced that she didn't have a father, and that she was different from other kids. She has never seen her father and it took a long lesson in biology, (i.e., "You have to have a mommie and a daddy to make a baby.") and some old pictures I had of her dad that I had put away for when she was older, to convince her that she was indeed a human being just like everybody else.

## Federal Judge Rules For Oneida Bingo

Oneida, WI-Federal District Judge Barbara Crabb ruled on July 27, 1981 that the State of Wisconsin Bingo Laws cannot be enforced on the Oneida Reservation. The Public Law 280, in keeping with present federal policy encouraging tribal self-government, the Tribe had argued that enforcement of the State Bingo Laws on the Oneida Reservation would be a infringement on the right of the Oneida Tribe to make their own laws and be ruled by them. The State of Wisconsin argued that the State Bingo Laws were enforceable on the Oneida Indian Reservation under Public Law 280 because they were criminal prohibitory in nature rather than civil regulatory in nature.

Under Public Law 280 state jurisdiction can be extended into Indian Country by criminal cases only. The Oneida Tribe made the following allegations: It conducts Bingo Games pursuant to a tribal ordinance adopted by the Oneida Tribe; games are conducted solely by tribal members on tribal property at the Oneida Civic Center located on the Oneida Indian Reservation; the proceeds of the bingo operations are appropriated solely for the purposes of promoting the health, education and

welfare of the members of the Oneida Tribe and the Oneida community; proceeds from the games are distributed to the Oneida Community Nursing Home, Oneida Community Health Center, Oneida Tribal School, Oneida Youth Programs, and other such services; and proceeds from the bingo operations contribute a vital share of the revenue of the tribe.

On January 29, 1980 Attorney General Bronson C. LaFollette issued an opinion stating that the Oneida Bingo operations were subject to the provisions of Wisconsin Chapter 163, and that compliance with the statutes was required.

The tribe through its attorneys, had filed the case January 22, 1981 in response to a letter from Brown County Sheriff Norbert R. Froelich which stated that enforcement actions would be taken unless the games closed. Froelich was acting on a formal opinion of Attorney General Bronson C. LaFollette which declared that the Oneida Tribe was required to obtain a state bingo license and that failure to do so would be in violation of the state criminal statutes. Judge Crabb's decision would overrule the LaFollette decision.

## Court Give Rights To Indian Water

Washington, D.C.-The Ninth Circuit Court of Appeals on June 1 withdrew an opinion issued last August in Colville Confederated Tribes v. Walton and United States v. Walton and replaced it with a new opinion.

In the new ruling, the court said that Walton, a non-Indian fee owner of formerly allotted land has a right to share in the water reserved when the Colville Reservation was created.

The trial court was directed on remand to determine the nature of the acreage Walton owns and the amount of water he appropriated with reasonable diligence in order to determine the extent of his right to share in the tribe's reserved water.

The court also ruled that the tribe has a reserved right to water for their fishery, as well as for irrigation and that the state has no power to regulate water within the

reservation. This last point was based on the principle that a "tribe retains the inherent power to exercise civil authority over the conduct of non-Indians on fee land within its reservation, even if that conduct threatens or has some direct effect on the health and welfare of the tribe." (In the Crow Big Horn River case, the court held that there was not a direct impact on the tribe.)

In an unusual footnote to the Walton opinion, the Ninth Circuit Court of Appeals urged the Supreme Court to use the Walton case as the "appropriate vehicle to give guidance and stability to an area of great unrest and uncertainty in Western water and land law."

The Colville Tribes are expected to file an appeal to the Supreme Court in the finding that Walton can share in the tribe's water's Doctrine reserved waters.

## Letter

From Page 2

We, the members of the spiritual/cultural council of native nations ask our brothers and sisters that are inside the prisons here in our land, that are being held captive by the oppressor, to join with us in solidarity and support the People's Run that will take place first week of September - 710 mile run across the six nations territory, which is a right to share in the New York State. Our Council's staff will be carried in the People's Run. Our staff has been put together here at Lewisburg by the hands of the Seneca, our Council has been carried 222 miles here inside the walls in our support to save the Black Hills on behalf of the 1980 International Survival Gathering last July. We would like to see runs to support the People's Run through the Federal and State prisons. Write letters to the sponsor of the People's Run, L.P.S.G., John Soto, P.O. Box 176 Molegan Lake, New York. If you like to come in and help to see that our spiritual needs are met at Lewisburg Federal Penitentiary, call or write Chaplain Bryan A. Carlson, P.O. Box 1000, Lewisburg, Pennsylvania 17837, phone 717-523-1251. Also call or write Art Woolsey, Outside Sponsor, 7845 Fishing Creek Valley Road, Harrisburg, Pennsylvania 17112, phone 717-469-0035. The U.S. Penitentiary must have a two week advance notice.

Thank you for taking time to read the words from the Lewisburg S/CCONN'S. With this we leave you in the spirit of Crazy Horse.

Members of S/CCONN'S  
P.O. Box 1000  
Lewisburg, Pennsylvania 17837

It was about that time that I started taking her to visit my Indian family (my dad was Chippewa) and also telling her about her father's side of the family. He is also Chippewa. It seemed to give her an anchor or roots from which to grow. She began to see, through her Indian family that she had a right to be proud of where she came from. I saw the beginning of dignity and self-worth start to grow, but she realized that among our people she was just another person regardless of the marital status of her parents.

It was when she started school that I realized that she and children like her should be put on the endangered species list.

It surprised me that her teachers were shocked everytime one of them found out she was from a single parent family. They would say things like "...but she's so stable and such a good student!" In an effort to try and understand why this seemed so unusual, I started working as a volunteer with the Social Services Department in my home town, working with single parent women and their little ones. I found that the endangered part was not that they were becoming extinct, (Lord, knows there are plenty of us) but that the mothers and their children were considered outcasts of society and therefore felt no pride or self-worth. They were told repeatedly that they were drunken whores and that their children were (here's that word again) bastards with no right to feel pride, dignity, honor, or any other related emotion afforded other human beings. The Indian women living in

white communities were considered even lower.

Most of these young women gave up trying to teach children any of the before mentioned principles of a white because they were constantly reminded of their "place" in society and literally began believing it.

The children grew up with deep emotional problems and an understandable frustration that got them into trouble. Some even resented their mothers for having them in the first place and frankly, they can't be blamed for this. In the last few years, and with the women's movement in this country, there is a slow awakening of a few people that are beginning to realize a fact Indians have known all along. Children are children. It doesn't matter what color or creed or marital status of the parents. Like our elders, they deserve our respect, our love, and our understanding. They will be our leaders one day and it is our responsibility to teach them what is right and good.

I ask my Sisters, the mothers of our children, to stand with me in our fight for our children's rights. Whatever little bit of pride and sense of worth you have, cuddle and nurture it. Plant it in your children so it will grow with them. Hang in there and remember: ALL God's Critters Got Right's!

## House Appropriations Committee Recommends Increase For Indian Health Monies

Washington, D.C.-The House Committee on Appropriations, in completing markup on its FY 1982 appropriations bill here June 25, has recommended that next

year's Indian Health Service (IHS) budget be increased \$41.3 million over the level requested by President Reagan earlier this year.

The House bill represents the first round of congressional action in the appropriations process. The Senate Appropriations Committee will make its own recommendations later and the differences between the two bills will be resolved in a House-Senate conference.

Increased funding levels are recommended by the House for several IHS programs the Reorganization Administration proposed to cut. Two of the more significant programs, which the Administration recommended phasing out entirely over the next few years, are urban Indian health care and Indian health manpower.

The urban Indian health program, which provides support for 41 urban Indian health projects across the country, would be funded at a level of \$9.79 million under the House bill, compared to the Administration's \$4.45 million request. The Indian health manpower program, which provides scholarship assistance to Indian students training to be health professionals, was compared by the House to \$7.3 million, increased to the Administration's \$3.8 million figure.

The House bill also provides for increases in hospital and health clinic programs (\$7 million); dental health (\$500,000); mental health (\$1.8 million); and sanitation services (\$500,000).

## Tribes Accept Pipeline Offer

By Annette Traversie Bagley

Washington-A new and active American Indian Leaders Advisory Council (ALAC), formed in February, has emerged as a primary link between the Reagan administration and tribal governments.

As an informal coalition of three major national organizations—National Congress of American Indians, National Tribal Chairmen's Association and Council of Indian Resource Tribes—the group represents more than 90 percent of the total U.S. Indian population. ALAC was instrumental in the organization of the June 24 White House briefing for Indian leaders.

For NCAC Executive Director Ronald Andrade, ALAC "represents an effort to insure necessary consultation by developing a method for the Reagan administration to deal with tribes in drafting administration policy."

Caleb Roanhorse, executive assistant to CERT's chairman, Peter MacDonald, emphasized the importance of working together on short-term issues. "While we can work toward the formalized consultation process as a goal," he stated, "we

must also be concerned with the fact that whether or not we have that mechanism, policy decisions are being made. We must work together now to affect those policy decisions."

ALAC first met in Phoenix, Ariz. last February at the invitation of MacDonald, who is also Chairman of the Navajo Nation. It was the group's intent to address "matters of national interest to the American Indian constituency in the hope that the Reagan administration will use the advice and consultation offered by these and other tribal leaders concerned with the welfare of their people and the development of a self-sufficient American economy," according to a press release generated after the first meeting. The group met again in Washington, D.C. on Feb. 24 to develop a position statement that would outline the consultation process and address budget cutoff concerns.

At the end of April, the group presented "Initial Report of the American Indian Leaders Advisory Council" to Morton Blackwell, White House Public Liaison for Indian Affairs. Blackwell characterized the document as "well thought out and constructive." The paper was also distributed



## ALAC Link Between Tribes, Reagan

to participants of the National Tribal Governments Conference held May 4-6. The paper outlined several major issues areas of common concern to all tribes: (1) government-to-government communications; (2) development of Indian water rights; (3) federal budget changes that affect the American Indian; (4) preservation, protection and qualification of inherent and reserved Indian water rights; (5) reservation of treaty obligations; (6) respect for tribal sovereignty; and (7) active enforcement of federal trust responsibilities.

According to the report, "almost all major Indian problems can be discussed within the context of these seven categories." The June 24 White House meeting focused on some of these issues and, according to ALAC spokesmen, the meetings will continue until policy options are thoroughly discussed with the Reagan administration. The group said it was hopeful that the discussions will lead to a meeting with President Reagan and the issuing of a formal statement on the administration's policy for American Indians.

Reprinted from the CERT Report.

## Probation For Oil Theft

Wind River Reserve, WY-A rural Wyoming man has been given 18 months probation after pleading guilty to stealing oil from the Wind River reservation in Wyoming.

James Chalcraft admitted stealing 4,800 barrels of oil from the Shoshone and Arapaho tribes between May 1977 and June 1979. He was placed on probation after cooperating with authorities and appearing as a witness in the trial of another defendant, Howard Smith, charged with similar thefts from the reservation.

Chalcraft admitted his guilt May 8 to two counts of 19-count federal grand jury indictment charging him Smith and Smith's Oil Processing Company with the thefts.

The maximum punishment for the crime could have been 10 years in federal prison and fines up to \$15,000.

Smith awaits sentencing and faces a maximum of five years in prison and a \$10,000 fine for each of the two counts.

## South Dakota Contests Ruling

Washington, D.C.-South Dakota attorney general Mark Meleherbery has asked the 8th U.S. Circuit Court of Appeals to overturn a ruling which he says will create "dozens and dozens" of new Indian reservations.

The state is contesting a ruling which said that a 20-acre Indian housing project in Rapid City, South Dakota, is "Indian Country," and thus beyond the reach of state law enforcement officials.

The housing project was built with government money on a piece of land donated by a church. The Sisleton-Walpole Sioux Tribe formed the housing corporation that operates the project. U.S. District Judge Richard Porter held that the housing project has the same status as a reservation or a "dependent Indian community" and thus is entitled to full federal protection.

"If that theory is true, then we are going to create Indian reservations every time we build a housing unit," Meleherbery told the court.

## Traverse Band Gets Fishing Funds

Dr. Johnson joined the Indian Health Service as a medical officer in 1955, and served in several medical and administrative capacities before being appointed IHS Tribal Chairman's Association, All Indian Public Council, United South and Eastern Tribes, Affiliated Tribes of Northwest Indiana, Aberdeen Inter-Tribal Council and representatives of several individual tribes. There were also witnesses speaking for the National Urban Indian Council, the Boston Indian Council and the North

## Native Groups Support Bill

Washington, D.C.-Reserve and urban Indian groups, alike, gave strong support for S. 1088, a bill which would authorize funding of \$28 million for additional funding for both ANA and the special CETA-type program proposed in Section 7.

Testifying before the Senate Select Committee on Indian Affairs, June 10, were representatives of the National Congress of American Indians, National Tribal Chairmen's Association, All Indian Public Council, United South and Eastern Tribes, Affiliated Tribes of Northwest Indiana, Aberdeen Inter-Tribal Council and representatives of several individual tribes. There were also witnesses speaking for the National Urban Indian Council, the Boston Indian Council and the North

Carolina Commission of Indian Affairs. Some of the witnesses asked that ANA programs be limited to federally recognized Indian groups and some asked for additional funding for both ANA and the special CETA-type program proposed in Section 7.

Some witnesses said that the Section 7 proposal would be an improvement over the past CETA programs because it provided greater flexibility and is designed specifically to fish reservation needs.

Committee Chairman, Senator William Cohen asked the witnesses to submit recommendations on a formula approach to distributing the Section 7 funds and information on the effectiveness and impact of past CETA programs in Indian communities.

"We are pleased we could make these funds available through Interior's Fish and Wildlife Service," Watt said. "With the cooperation of the Grand Traverse Band, we are taking a major step in protecting the Indians' treaty fishing rights and the Grand Traverse Lakes fishery. We think this is the kind of investment in America that the Interior Department can and should make."

The tribe plans to begin the demonstration project as soon as a tug and other necessary gear can be purchased.



# Single Indian Parents



**Traditional Law**  
*As wild things walk in beauty on the earth, let us walk trails of faith and brotherhood with nature heart by heart.*

## Navajo Chairman Offers Reduced Price For Hopi Land

Navajo Tribal Chairman Peter MacDonald has renewed his offer to purchase the Hopi portion of the former Joint Use Area, but at a sharply reduced figure from his original offering.

MacDonald offered to purchase the Hopi lands for \$186 million. That offer was swiftly and harshly rejected by the Hopis.

"I don't think there is enough money in the world to purchase the birthright of the Hopi people," Hopi Tribal Chairman Abbot Sekaquaptewa told the committee in response to MacDonald's offer. "They have taken our blood, what do they want, our souls?"

The Hopis have proposed a land exchange which would give the Big Mountain area to the Navajos in exchange for 16 small parcels of Navajo land, and Sen.

Barry Goldwater, Ariz., said Tuesday that he will introduce legislation in Congress forcing the Navajo tribe to accept that proposal.

At issue is the forced relocation of both Navajos and Hopis under the 1974 Navajo-Hopi Restatement Act, which Goldwater sponsored.

That act evenly divided 1.8 million acres of land in north central Arizona which had previously been set aside for the joint use of the two tribes.

Under its provisions, Navajos living on land awarded to Hopis and Hopis living on land awarded to Navajos must relocate. About 6,000 Navajos and also about 100 Hopis are effected by the relocation, which is to be completed by July 1986.

The newest round of offers and counter-

offers on disputed lands came as the Bureau of Indian Affairs announced its intention to resume impounding unauthorized Navajo livestock grazing on Hopi lands.

According to regulations developed under the Restatement Act, Navajo families with livestock must file for permits allowing the numbers of animals which will be permitted to graze on Hopi land. The stock is considered to be grazing illegally if owners have not applied for a permit or if more stock is grazing than is allowed under a permit.

The BIA has been impounding Navajo livestock this spring, but halted such action on May 11, temporarily defusing a potentially violent situation that began when it

Factors creating a single parent situation are more commonly divorce and death. Historically the single parent has primarily been female, but more and more divorced fathers are asking for and legally receiving custody of their children. Many unmarried mothers are electing to keep their child, whereas, in the past, they felt they had no other alternative. The actual number of single Indian parents is difficult to obtain, but those who work within the Indian community agree the number is rapidly growing. This growth may be attributed to

the fact that parents are choosing to no longer remain in an abusive marriage. Rather than remain in an unhealthy family situation, they are finding the confidence and courage to leave and try life on their own. Some of the factors which create marital problems in the Indian family are the economic situations, alcohol abuse, immaturity, and a disillusionment about married life. To some of the young people, marriage turns out to be not as they thought it would be. There are many single parents in the urban areas, according to records from urban Indian Organizations.

Again, the actual number is not available. Some of the factors which create marital problems for Indians in the urban area may be the cultural shock that comes from being in a totally unfamiliar place, economic difficulties that come with being relocated, and the ease with which alcohol becomes a way to escape. Following are the stories of two single Indian parents with their reasons for becoming single parents, the problems encountered, methods of child-rearing, and their particular ways of adapting to the single parent lifestyle.

## Single Father

**SINGLE INDIAN FATHER:** (2 sons, ages 16 and 12)

I wanted to provide my sons with a good educational background in private schools, so that was the primary reason I asked for their custody.

For me the most difficult obstacle in being single was cooking. My ex-wife, plus my mom and my sisters always did my cooking. I've been ironing since 5th grade and my mom taught me to sort clothes for laundry, so no problem there. The three of us share in the managing of the household.

Although I've had various courses in college re: Psychology, sociology, etc., I don't follow a particular pattern in child-rearing. I rely on what my mom and dad taught my sisters and I. Lines of commun-

ication are open - we talk about situations which affect us. I try not to "Ground" them. Why make a home a jail? I'm not real strict, but they know right from wrong. We experience the normal aggravations, i.e., coming home tired, arguing about chores, etc.

My boys are old enough to understand about a lot of things, and because of their age, it hasn't really affected my social life. However, I try to set a good example by not "carousing" or drinking, smoking dope, and because they're both involved in sports at school, I don't even smoke plain cigarettes. I don't bring girl-friends home with me. (That doesn't mean I don't have any, just don't flaunt them unnecessarily.) I try to expose my sons to as much as

possible; trips, conferences, camping at Pow-Wows, music lessons, art lessons, sports, sports camps during summer, summer college programs, my work, etc. I keep them aware of traditional ways which I know about. They have a good mix at school social events and Indian events. I make the attempt to attend all their functions, ball games, recitals, school functions when at all possible.

I tell my sons they need to have spiritual beliefs, and that it can be Indian and non-Indian at the same time. All of us were baptized a year ago on Father's Day. They are also exposed to my cultural religious beliefs, because that is a very important part of my life.

## Single Mother

worry about them.

Being single, all problems that come up, whether they are social, economic, personal, or whatever, seem to be bigger than they actually are because I face them alone. I experience a wide range of emotions when faced with a problem. Some of these are: ANGER (at the world, myself, at ex-dad, who never seems to have problems), GUILT (at becoming angry), INADEQUACY, (I ask myself Why can't I handle this?), WORRY, (about the solution to the problem) SELF-PITY, (when I reach this point, my cultural strength will usually take over, and I am able to find a solution to the problem just by relying on myself and my abilities.)

My child-rearing methods are much the same as was used by my parents. We share lots of love and praise. There is no spanking or physical punishment, we do yell quite a bit and have a healthy show of emotions to relieve the frustrations. We are not, by any means, a model single parent family, because each new day brings something we have not seen before and we are constantly working together to stay together. We do have open, honest communication, and by working together to solve problems we are helping each other grow as human beings. There are some things I do not discuss with my children, very few in fact, such as the loss of a job, major problems that if they knew about would worry them. I think this is one area that each parent should be a little discreet about. Children seem to think about the NOW and should not be allowed to have to worry about the future.

Negative feelings have a way of creeping on the scene and wanting to take over, and these are times when my cultural and

religious strengths are so heavily leaned on.

My children are exposed to both the Indian and non-Indian world. We attend and participate in our tribal ceremonies and we attend an Indian church where our tribal language is used. I have taught them what I could of our language. I did not take time to learn another language because it was spoken in our home when I was a child. I think it is very important for them to be aware of and proud of our heritage.

Socially, I tend to think more of the girls than myself. If the money is available, which is not too often, I try to let them be exposed to such things as ballet class, little league, whatever they take an interest in. This is one area in the single parent's life that is awfully hard because it sometimes is so easy to give in to using money that isn't there to satisfy these wants. I have learned to take extra care with handling money, but I went through several traumatic experiences first.

I think if I was in a position to be able to ask for specific services to fill my needs as a single parent it would be the following:

1. Parenting skills, discipline, development, etc.
2. Home Management skills - small repairs, budgeting, etc.
3. Personal development - coping with stress, weight beauty tips, etc.
4. Family support services - day care, group meeting with other single parents, etc.
5. Encouragement.

Reprinted from National Child Neglect and Abuse Resource Center NEWSLETTER

# Origins of The Grand River Band of Ottawas

By Gordon L. Olson

When Robert Cavalier, Sieur de La Salle crossed Michigan's lower peninsula from the St. Joseph River to the area that is now Detroit, he described the region drained by the Grand River as a place "where the Indians did not hunt, because it lies between five or six tribes which were at war with one another, and they never entered it without taking great precautions, in order to surprise and kill some enemy." Three years later he reported that the area was largely vacant because of fear of the mighty Iroquois nation.

Accounts by the traders and explorers who followed LaSalle into the region over the next century and a half tell of the steady efforts of the Ottawa from northern Michigan to establish dominance. Raiding parties were followed by winter hunting camps, until by about 1775, permanent villages had been established. Ottawa from the Straits region began to assert their interest in the area further south early in the 18th century. In 1706, an Ottawa party attacked the Miami on the St. Joseph River and Fr. Joseph J. Marett, a Jesuit missionary at Michilimackinac, wrote that if it were not for the presence of Jesuit priests, the Ottawa claim "that they would take so many men with them against the Miami that, in a short time, they would drive them out of this beautiful country." A year later many of the Miami left the area and moved closer to Detroit.

Despite the Jesuit efforts, Ottawa groups continued to visit the Grand River area. One band is reported to have wintered on the Grand in 1707-08, and in 1712, an Ottawa chief named Sagunia led an attack against the Mascoutins of southwestern Michigan and then returned to Michilimackinac.

This pattern persisted for several decades. By 1735, however, there were indications that some Ottawa were thinking of moving to the area permanently. Joseph Sieur de Coloron, Commandant at Michilimackinac reported in that year that the Ottawa of his area were moving to the Muskegon River area and planned to stay there. Coloron managed to dissuade them by arguing that "frequent maladies prevail at that place" that might destroy them and that their winter hunting would be adversely affected by their maintaining a village in the same locale. "They continued to winter in the southern river valleys, bringing their fur harvest to Michilimackinac in the Spring. Because they went to the same locality each winter, some of these Indians became known as the Grand River Ottawa. In the late 1740's, Mechookima, an Ottawa chief, was reported to have arrived in Montreal "with 34 warriors from Grand River." The British and French were engaged in a dispute known as King George's War during these years (1744-1749), and the Indians were present to aid their French allies.

The century-long contest between Britain and France for North America came to an end in 1763 by the Treaty of Paris that established British hegemony over the eastern half of the continent. Several diaries, reports and

memoirs written during the remaining years of the 18th century and the early years of the 19th century leave little doubt that the Ottawa moved into the Grand River Valley as year-round residents.

Frederick Hamburg, a trader, reported in his journal in 1763 that the Ottawa had a summer village at L'Arbre Croche (one account states that it was first occupied in 1742), where "they live partly upon fish which are very good and plenty at this place and in the Winter their chief hunting place is about the great river (Grand River)..." An anonymous source dated 1771 reported that Ottawa had a village of eight large cabins at the confluence of the Grand River and Thornapple River. The source does not indicate if this was a permanent settlement or a winter camp, although the use of the term "village" suggests the former.

After 1776, British agents attempted to secure Indian allies in their battle with the rebellious colonists. When Andreu Schuyler de Peyster, Commander of Fort Mackinac, approached chiefs Short Ears and Gasteaux of the Grand River, they refused to leave their families, further suggesting the permanence of their settlements. It should be noted that since about 1750 the fur trader and adventurer Charles Langlade had operated a fur post at the mouth of the Grand River. This may explain the establishment of permanent Ottawa villages in the region—they no longer found it necessary to go to the Straits to market their furs.

Other British reports offer additional proof that a large number of Ottawa now regarded the Grand River as their permanent home base. In 1779, the sloop *Felicity* under the command of Samuel Robertson was sent to the Grand River to seize or destroy "all the grain grass and provisions that country" so that Americans led by George Rogers Clark could not get them. Robertson sent an interpreter to a village 10 miles from the mouth of the Grand, and in his report mentioned the presence of a Black trader known as Black Peter as well as a Frenchman, Hippolite Chaboly and a Mr. Legons. He did not find the cache of grain that he sought. However, the existence of this grain is further proof that the Ottawa were dwelling in the area during the summer growing season as well as in the winter.

Three years later, John Coste, a clerk for the Indian Department, filed an enumeration of the Indians who came to Michilimackinac to trade. According to his estimate there were as many as 500 families or 1200 to 1500 people living on the "Grand River and Banks of Lake Michigan."

A 1786 document describes the Ottawa as living "along the south and east side of Lake Michigan, beginning at the distance of eight leagues (20 miles) from Michilimackinac and extending nearly to the River St. Joseph." The document goes on to say that these Ottawas are "the small remains of a numerous people" who can no longer hunt because "no more animals remain to call us out to the woods."

After 1783, the area was officially controlled by the new government of the victorious American revolutionaries. However, it was not until 1820 that Americans began to exercise actual control. In the intervening years, the accounts of traders in the area make it clear that the Ottawa occupied several villages along the river, although they still made regular journeys to the north.

Given the vagaries of these early efforts to estimate population, it is reasonable to conclude that there were at least 750 to 1000 Ottawa living along the lower Grand River when Joseph La Framboise and his wife Marie, and later Rix Robinson and Louis Campau, along with missionaries like Isaac McCoy, Leonard Slater and Fr. Frederic Baraga arrived in the vanguard of permanent white settlers. With their arrival, Indian occupation of the area entered a new stage. That unhappy story is all too well known. Treaties in 1821 and 1836 extinguished Indian title to the land, and the "removal" policy of the United States government attempted to place woodland dwellers on the high- and dry-places of Kansas and Oklahoma. The Ottawa resisted with any means available to them. The result was a dispersal that today finds some of their number living in Kansas, others living in northern Michigan, and still others remaining near the Grand River. The final irony is that over 40 years later, American courts are still attempting to define the meaning of the treaties and determine just compensation to the Ottawa for their land.

In 1790, Hugh Howard of the American Fur Company, kept a journal of a trip he made down the Grand River on his way from Detroit to the Illinois country. He arrived at the rapids of the Grand late in April and found a village at the head of the rapids, where a trader named Alexander McKenzie resided. An hour further down the river (probably in the area of present Grandville), he found a second village. The next day, at the mouth of the river, he arrived at another village and the fur trading post of Charles Langlade.

Two later reports bear further testimony to the separation of the Grand River Ottawa from their brethren to the north. An 1805 message from the "Ottawa of the South" to L'Arbre Croche states "We were originally of one fire, and we wish to come back again to you, that we may all derive heat from the same fire." The response suggests that the separation had become full and complete.

"You took a coal..." responded the people at L'Arbre Croche, "now remain by your own coal." Seven years later John Hays prepared a report Governor of Illinois territory on the Indian villages of the region. Although he did not give their locations, he reported four villages with a total of 200 men on the Grand River. When one considers that each of these men represented a family, the total Ottawa population of the area may have been three or four times larger.

Reprint From: "Turtle Talk"

# A Quest For Survival



*Editor's note: The following is a summary of INDIAN TRIBES: A QUEST FOR SURVIVAL, a report of the U.S. Commission on Civil Rights, released June 11, 1981. To obtain a copy of the full report write the USCCP Publications Warehouse, 621 North Payne St., Alexandria, Virginia 22314.*

Conflicts between Indians and non-Indians can be traced in part to the fact that most Americans understand very little about Indian history and Federal Indian law. Legal decisions or other governmental actions that are consistent with a century of precedent seem unusual or even objectionable to the uninformed. In addition, conflicts exist because Indians still retain power and resources that are periodically coveted by others. Moreover, racial stereotypes persist, compounding the emotional elements in conflicts.

Throughout history there have been periods of tribal activism. The 1950s and 1960s, however, were periods of dormancy, as Indians were occupied with adjusting to Federal policies of termination, relocation, and jurisdictional transfer. Attempting to "get out of the Indian business," the Federal Government was terminating tribes as entities, removing their assets from trust protection status, giving States more power and jurisdiction in reservation areas, and encouraging Indians to move to urban areas for job training and employment that did not exist.

In the late 1960s, activist Indians began occupying symbolic sites such as Alcatraz, Wounded Knee, and the Bureau of Indian Affairs headquarters. National organizations were created or expanded to actively promote Indian interests. In response, the executive branch abandoned the termination policy in favor of a policy of self-determination, providing Indian control over decisionmaking and promoting of tribal interests. Congress enacted legislation favorable to Indians, and the tribes

won significant legal victories in court. In reaction to Indian legal victories and real or threatened exercises of tribal power, non-Indians on and near reservations organized locally and nationally in the mid-1970s. These organizations, which received widespread publicity as evidence of an anti-Indian backlash, advocated terminating reservations, ending the trust status of tribes, and abrogating Federal

tribal government powers, the limitations of State power within Indian reservations, and the plenary power of Congress over Indian affairs.

Other minorities are not political entities-governments-and their primary goal has been to make the existing system include them and work for them. Indians, on the other hand, are political entities whose primary objectives has been to preserve their own institutions and value systems.

In some instances Indians can be defined as a racial minority, and in other settings they are considered a political grouping. It is not, therefore, unconstitutional racial discrimination to provide an Indian preference employment policy within Federal agencies that serve tribes. If, however, a local or state agency outside of the special "trust" relationship excludes Indians from voting, such actions are viewed as unconstitutional racial discrimination.

Today, conflicts between tribes and neighboring non-Indian governments span the range of civil jurisdiction, frequently involving the power to tax, competition for funding, and the use of scarce resources. The Indians exchanged lands and friendship for protection against local non-Indian citizens. Early in American history, the Indians exchanged lands and friendship for protection against local non-Indians, and authority was centralized in the Federal Government in part because the Colonies were unable to control violations against Indian territories and rights guaranteed by the Articles of Confederation. Despite its responsibility, however, the Federal Government increased the potential for conflict between states and tribes. When, for example, Federal policy cut tribal lands into parcels and opened the "surplus" for homesteading by non-Indians, the reservations became jurisdictional checkerboards with significant non-Indian populations.

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governments has long been an adversarial one. Indeed, the Federal role in Indian affairs essentially has been to protect tribes against the states and their non-Indian citizens. Early in American history, the Indians exchanged lands and friendship for protection against local non-Indians, and authority was centralized in the Federal Government in part because the Colonies were unable to control violations against Indian territories and rights guaranteed by the Articles of Confederation. Despite its responsibility, however, the Federal Government increased the potential for conflict between states and tribes. When, for example, Federal policy cut tribal lands into parcels and opened the "surplus" for homesteading by non-Indians, the reservations became jurisdictional checkerboards with significant non-Indian populations.

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1970, when it successfully sued the State in Federal district court. The Indian victory shocked non-Indians because Indian fishing rights had been ignored for so long few believed they actually existed. The court order was widely disobeyed, and a task force established to resolve the crisis made proposals that undercut treaty rights. The issues ultimately reached the U.S. Supreme Court, which rejected the non-Indian arguments and vindicated Indian rights in 1979.

The second example concerns land claims, including those by the Passamaquoddy and Penobscot Tribes in Maine.

"Congress and the U.S. Supreme Court have limited the power of Indians to deal with serious crimes committed on reservations."

the Oneidas in New York, the Mashpees in Massachusetts, the Schaghticoke Tribe and Western Pequots in Connecticut, the Atlatapas in South Carolina, and the Narragansets in Rhode Island. The basic claim is that transfers of Indian lands to non-Indians in States formerly constituting the original Thirteen Colonies were invalid because the Federal Government did not supervise or approve the transactions even though it had pledged by statute to do so. Only the Narragansets claim was settled quickly. Tribes generally have favored negotiating these claims, but the process

had been complicated because the Federal Government had no settled policy for handling claims, and the States have resisted negotiation.

The third example concerns law enforcement on Indian reservations. Congress and the U.S. Supreme Court have limited the power of Indians to deal with serious crimes committed on reservations. Consequently, the Federal Government bears the primary law enforcement responsibility. This responsibility is not being met adequately for several reasons, including delays caused by the FBI duplicating the efforts of tribal police and BIA police, the ineffectiveness of FBI agents due to their physical and cultural separation from reservations; and the low rate of prosecutions by U.S. Attorneys.

Measures recommended to aid the first Americans in their continuing quest for cultural and political survival include (1) recognition by Congress of Indian tribes on the same basis as it recognizes States and their subdivisions for purposes of general funding; (2) creation of a joint Congressional Oversight Committee on Indian Affairs to review Indian trust impact statements to be submitted whenever action contemplated by the executive branch could significantly affect protected Indian rights; and (3) permitting tribes, at their option, to assume criminal jurisdiction over all persons on the reservation; giving the Bureau of Indian Affairs and tribal investigators, rather than the FBI, primary responsibility for investigating major crimes on reservations.

## U. S. Supreme Court Denies Rehearing Of Riverbed Issue

Washington, D.C.-The U.S. Supreme Court denied June 1 a petition from the Crow Indian Tribe to rehear the issue of ownership of the bed of the Big Horn River as it flows through the Crow Reservation. The court also declined a request by the United States, initiated by Interior Secretary James Watt, to review and modify its March 24 ruling that the ownership of the riverbed passed to Montana when it became a state.

Henry Real Bird, tribe vice chairman,

told the *Billings Gazette* that the petition was a "long shot but it was something we had to do." He added "We feel that we never gave up the bed of the Big Horn. That's where we stand."

He said the tribe plans to call both the state Department of Fish, Wildlife and Parks and Governor Ted Schwinden to set up meetings to discuss both state plans and tribal plans for the riverbed.

An attorney for the state told the *Gazette*

that "reports that the state owns the water (in the Big Horn) are incorrect." He said the court decided the ownership of the bed and the banks of the river but did not talk about the use of the water. "What they decided was that it was not trespass by a state fisherman with a state license on the Big Horn River."

The court's denial of the Crow petition included no explanation.



## Crows Continue Fight Over Big Horn River Ownership

Washington, D.C.-The Crow Tribe of Indians has gained the support of major civil rights and labor leaders in their fight to reclaim ownership of the Big Horn River.

The recent Supreme Court ruling transferring title to the river's bed and banks from the Crow Nation to the State of Montana has been the target of sharp and emotional criticism from both of those sectors.

Sam Church, President of United Mine Workers of America, in a quote in the 3rd edition of *UMW's JOURNAL* challenging federal policy toward Native-Americans. Church stated that "the government's record of treatment of Indian nations is shameful, dishonest, and a part of history that the United States can draw no pride from."

Sam Church is the first white organized-labor leader to join black and hispanic civil-rights and labor leaders in endorsing the Crow's fight for the Big Horn.

Congressman Walter E. Fauntroy (D-D.C.), Chairman of the Congressional

Black Caucus, stated in a letter to the Crow Tribal Council that "Black-Americans share with the first-Americans the anguish and frustration foisted upon them by the efforts to reclaim title to the bed and banks of the Big Horn River."

Fauntroy also stated that he is "supportive" of the efforts by native-Americans to establish a coalition of all American minorities.

Congressman Fauntroy accompanies Julian Bond, Georgia State Senator and quintessential civil-rights activist; John Lewis, former Director of the Voter Registration Project; Dr. Joseph Lowery, Chairman of the Southern Christian Leadership Conference; Cassius Chavez, President of United Farm Workers; Raul Azaguirre, Executive Director of the National Council of LaRaza; Frank Castellanos, Executive Director of the National Association of Farmworker Organizations; Tony Bonilla, President of the League of United Latin American Citizens; Willie Valdezquez, Executive Director of the Southwest Voter Education and Registration Project; Pablo

Sedillo, Director of Secretariat for Hispanic Affairs at the U.S. Catholic Conference; and many other minority leaders and activists endorsing the Crow Nation's efforts to reclaim title to the bed and banks of the Big Horn River.

Donald Stewart, Sr., Chairman of the Crow Tribal Council, says that "The Crows are not limiting their battle-alliances to any particular individuals, organizations, or groups...we are encouraging every citizen of this Great Nation to join with the American Indians in their continuing struggle for dignity and the preservation of their human rights."

Bob Kelly, Crow tribal member and coordinator of the "National Solidarity Celebration," says he "firmly believes" that the majority of the people of Montana "feel that the Supreme Court decision regarding the Big Horn River is morally wrong." Kelly also believes that "The Crow Nation can win the battle of the Big Horn through peaceful, constructive means."

## BIA Consultation Policy Draft Eyed

Washington, D.C.-Interior Assistant Secretary Ken Smith has announced that a draft BIA consultation policy will be ready for review and comments by Indian tribes and organizations December 1, 1981.

In an August 4 memorandum to BIA line officials, Smith said that a task force he has appointed is currently interviewing people and collecting data that will serve as the basis for the preparation of a report and a draft policy statement.

The need to develop an overall consultation policy is one of the objectives Smith has included in his management plans for the BIA. He told the BIA officials in his memo, "I am sure you will agree that we cannot afford to continue consultation practices that may be incomplete, inconsistent or inappropriate."

He said that he expects the eventual consultation policy to be flexible enough to meet different requirements and situa-

tions; to reaffirm the government-to-government relationship to the tribes with the U.S.; and to retain the BIA management decision-making responsibility.

The draft policy statement is to be reviewed in December and January, 1982. The target date for completion of a final policy statement, Smith said, is February 28, 1982.

Wind River Reserve, WY.-The Amoco Production Company paid the Shoshone and Arapahoe Indians of the Wind River Reservation in Wyoming \$763,605 as payment with interest for thousands of barrels of oil produced from reservation wells as early as 1972.

The payment by Amoco makes it the third firm to discover accounting errors in the amounts owed to the tribes. Earlier this year Gulf Oil Corporation paid the tribes \$244,693 and Conoco repaid the tribes \$235,000 for taxes it incorrectly

withheld from royalty payments.

An article in the *Denver Post* reported that the tribes were "not satisfied" with Amoco's repayment plan and might pursue repayment in crude oil instead of money.

At \$35 a barrel, about the average price for domestic oil, the \$8,512 barrels would be worth \$2,047,920 -- more than three times the amount being offered by Amoco.

Amoco said that they paid royalties on the wells involved but to the wrong owners, overpaying some private lease owners of portions of the field.

President Reagan can claim among his many firm credits a 1940 movie titled *The Santa Fe Trail*. He played an army lieutenant destined to become an infamous general named George Armstrong Custer.

## Montana Tribes On Lookout For Oil Thefts

Fort Peck, MT-The Assiniboine and Sioux Tribes of the Fort Peck, Montana Indian reservation are not waiting for outsiders to look for oil thefts or fraud on their reservation.

Alerted to the danger by the discovery of the crimes on the Wind River Reservation in neighboring Wyoming, the tribes are beginning their own investigations. Carl Fourstar, tribal research director, said his office, funded under a \$102,000 contract with the Bureau of Indian Affairs, is going into the oil and gas monitoring business. Fourstar told the *Billings Gazette*, "We're strictly compliance oriented now. Our contract is to monitor seismic activity and to provide a means for gauging trust wells."

The reservation's BIA agency superintendent, Dorrance Steele, added, "We're going to be more involved in oil lease compliance than we have ever been in the past."

Fourstar said the contract will provide for four field workers who will be setting up a system to gauge the oil wells so the office can maintain records of production and production costs.

Tribal Chairman Normal Hollow said the United States Geological Survey, which has been monitoring oil production on the reservation on trust lands, has been too slow. "They do not have sufficient staff to do this. So it forces us to do it ourselves."

## NW Indians Want Fish, Not Money

Seattle, WA-Hundreds of Indians and sport fishermen jammed the Federal Building auditorium in Seattle June 29 for a Congressional hearing on a bill to prohibit industrial commercial fishing of steelhead trout. The Indians are permitted to gill net the steelhead under Indian treaty rights; non-Indians are already forbidden to fish commercially for steelhead.

Two Washington congressmen, Senator Slade Gorton and Representative Don Bonker, introduced the legislation (S. 874 and H.R. 2978). The bill would compensate the Indians for their loss of steelhead, but they did not want the money, they wanted the fish.

Two Seattle Post-Intelligencer reporters that among the groups testifying for the bill were the Washington State Department of Game, the National Steelhead Trout Committee, the Northwest Steelhead and Salmon Council, the Washington State Sportsmen's Council and the Steelhead Trout Club of Washington.

Those testifying against the bill included the Northwest Indian Fishing Commission, the Columbia River Inter-Tribal Fish Commission, the Sierra Club, the Washington Conservation Council, the American Church of Greater Seattle and the Church Friends Service Committee.

## New Tax Status Is Sought For Tribes

Washington, D.C.-Legislation which would grant tribal governments many of the same tax-related powers and privileges that state, county and municipal governments now enjoy, was introduced June 2 in both the House and Senate.

The measure, called the Indian Tribal Governmental Tax Status Act, was introduced in the House (as H.R. 3760) by Rep. James R. Jones (D-OK) and in the Senate (as S. 1298) by Sen. Malcolm Wallop (R-WY). Wallop called the bill "of vital importance to American Indians," claiming its passage "would impose no significant tax burden on our citizens, but rather would enhance the ability and opportunity of recognized Indian tribal governments to provide better, more efficient and economical services to their constituent members at a time when such governmental services are greatly needed."

The act would amend the Internal Revenue Code to grant tribal governments a package of tax exemptions similar to those applicable to the activities of states, counties and municipalities. Specifically, the act would exempt from federal taxation:

The sale of any liquid fuels to, or for use by, a tribal government.

The sale of any liquid fuels to, or for use by, a tribal government.

The sale of any liquid fuels to, or for use by, a tribal government.

The sale of any liquid fuels to, or for use by, a tribal government.

Highway motor vehicles used by a tribal government.

The interest earned by holders of industrial development bonds and certain other obligations issued by tribal governments.

Pensions to retiring tribal members under age 65 covered by a state or local qualified "pension or retirement system." Also created would be a system of special tax shelters for tribal employees similar to those now authorized for state, county and local public employees.

Scholarships or fellowships provided by a tribal government to individuals at educational institutions.

No hearings have yet been scheduled before either committee.

Additionally, the act would make deductible from the tribal government's taxable income: (1) tribal taxes on property, income or sales; (2) contributions to a tribal political party or campaign; or (3) charitable contributions to tribal governments, provided the funds are used for "exclusively public purposes."

Jones told colleagues that passage of the legislation "would nominally affect the federal budget," estimating it would cost the U.S. Treasury about \$5 million annually. "These days, that is a bargain, and I urge my colleagues to swiftly approve this legislation," Jones said.

Similar measures have been introduced in the last several sessions of Congress, with main backers including House Interior Committee Chairman Mansueti I. Udall (D-AZ) and former Ways and Means Committee Chairman Al Ulman (D-OR). The Ways and Means panel held hearings and approved a measure in 1976, and again in early 1978. Ulman and Udall introduced a bill again in the last Congress, but it was not acted upon during the session.

Ulman is now in the House co-sponsors is Ways and Means Committee Ranking Republican Barber B. Conable, Jr. (R-NY). "It's necessary to do something like this," Conable told the CERT report, calling the act "an attempt to rationalize the tax laws because of the uncertainty of the status of Indian tribes in regard to local governments."

Jones and co-sponsors Bill Frenzel (R-MN) and Robert Matsui (D-CA) also serve on the Ways and Means Committee. The other House co-sponsors are Morris Udall (D-AZ); Don Clausen (R-CO); Don Young (R-AL); Douglas Bereuter (R-NE); Stephen Solarz (D-NY); and Michael Lowery (D-WA).

Co-sponsoring the Wallop bill in the Senate were two Democrats, Max Baucus of Montana and Bill Bradley of New Jersey, and Republican Mark Hatfield and Robert Packwood, both of Oregon. All except Hatfield sit on the Senate Finance Committee, to which the bill was referred.

No hearings have yet been scheduled before either committee.

Reprinted from The CERT Report.

## Revenue-Producing Tribes Fund Cut Proposed By BIA

Washington, D.C.-In a recent, far-ranging interview with a Gannett News Service reporter, Interior Assistant Secretary for Indian Affairs Ken Smith said that Indian tribes with revenue-generating resources should not receive federal funding on an equal basis with tribes that do not have such resources.

Smith said he would not want to penalize tribes who are making efforts to develop resources, but added that it did not seem fair or equitable for a tribe distributing \$10-15 million in tribal revenues to members to receive equal federal funding with a tribe that had no revenues. Smith said tribes with successful enterprises need to contribute, as they ease to the funding of other tribal developments.

He added that Indian self-determination could not be a reality when a tribe was getting three-fourths of its funding from the Federal Government. Smith said that some tribes could now be almost self-sufficient.

Some of Smith's comments on other topics were:

1) On block grants: Some states work well with the tribes; others do not. We have brought this problem to the Administration's attention, but the tribes must also do their lobbying.

2) Coordination of Federal Indian programs: To get the interagency coordination that is needed, a Presidential directive is needed. I think the Secretary of the Interior should be given the lead in this process. We will have a very difficult time being effective without this coordination.

3) Indian Policy statement: It will happen. I would like to see it - perhaps in the next couple of months.

4) Economic development: There are some very sophisticated tribes that are ready to move. Many, though, are not ready. Our job is to help them. Whatever is done will be because of the tribal government. We can't do it for tribes; tribal governments can and must.

OTTAWA • CHIPPEWA • POTAWATOMI



Light Of The North



## Know Your Language

By JAKE OSAWAWNEMEKE

Ojibwa - Ottawa	English
Tahquemomen	Our woman
Te-bah-je-moowin	Report
Od-nun-je-toon	Renew
Uh-wee-waw-win	Rent
Od-ekoo-naun	Remove
O-buh-ge-de-naun	Resign
Nuh-nah-que	Resist
Chuh-chun-gah-koosh-kah-mau-de-win	See Saw
Wee-kah	Seldom
Uh-dah-wa	Sell
Ne-zhe-da-wan-e-moo	Selfish
Nuh-nah-que-win	Self-defense
O-kee-zhah-koonaan	Sentence. (Time)
Od-zhee-nase-zhah-waun	Send
Tuh-koo-ne-ga	Seize
Me-je-dwa	Send word
O-sau-man-du-moos-ke	Sensual
O-nah-ah-we-naun	Separate
O-ge-mah-boom-e-yah	Tax
Pub-kah-huh-doo-so	Thin
Uh-yeens	Thing
En-aud-un	Think
O-muh-ku-kee	Toad
Noon-goom	Today
In-wa-win	Tone
Kuh-ya	Too
Da-wah-be-da	Tooth-ache
Uh-ne-we-sa-muh-goo	Too much
O saun wee-kah	Too late
Uh-noo-kau-soo-win	Tool
Shee-we-be	Tipisy
Chee-se-gah-buh-we	Tipote
Uh-ya-koo-ze	Tire (from work)
Be-bah-gesha	Tingle
Ah-neen-a-peech-ke-zhe-guk?	Time of day? (Like what time is it?)
Wah-bung	Tomorrow
Noon-goon	Today
Wah-gah-kwad-doons	Tomahawk
O-saun	Too much
Od-ab-buh-haun	Unpack
Pee-nish	Until
Ah-bis-koo-be-so	Untie
Uh-gwah-nau-so	Unload
Od-uh-ban-be-ku-haun	Unlock
Ah-muh-wa-wee-zhah-ke	Unlucky
Kah-ween-enau-dun-se	Unwillingly
Ahuuh-wan-dag-go-ze	Unworthy
Emih-o-ji-uh-vee	Upon
Ne-nuh-wind	Us
O-duh-waun	Use
Nin-good-anah-buh-de-ze-sig	Useless (person)
Gush-yuk	Upright (straight)
Shoo-ne-yah	Money
Uh-zhe-gun	Sock (Poke or bop)
Poo-je-de-yaw-win	Sodomy
Muh-ku-daw-ween-gway-wauso	Sunburnt
Shau-bo-ne-gun	Needle
Ke-ge-zhah	Morning
Wah-buh-nung	Morning Star
Wah-we-nah-ka	Archer
O-tuh-koo-naun	Arrest
Puh-se-gween	Arise
Muh-ne-doom-e-nan-sug	Beads
Ke-lah-quah-uh-nuh-mea-guk	Monday
Ne-zh-krub-e-gud	Tuesday
Ah-be-too-sa	Wednesday
Neo-ke-zhe-gaud	Thursday
Nah-no-ke-zhe-gud	Friday
Nin-god-wai-so-ke-zhe-gud	Saturday
Uh-nuh-mea-ke-zhe-gud	Sunday



### Venison And Wild Rice

2 pounds venison, cut as for stew  
2 tablespoons vinegar or lemon juice  
3 tablespoons flour  
1 bay leaf  
2 teaspoons salt  
4 ounces (3/4 cup) wild rice

Mix venison and vinegar and let stand overnight in refrigerator. Next day, drain and dredge with flour. Brown on all sides in kettle. Add 2 cups water, the bay leaf and salt. Bring to boil, cover and simmer 2 hours, or until tender. Meanwhile, wash rice in cold water and drain. Put in pan and cover with boiling water to come 1" over top of rice. Let stand until cool. Repeat process two more times. When meat is almost tender add rice and simmer, covered about 15 minutes.

### Pork Chops And Wild Rice

3/4 cups uncooked wild rice  
6 thick pork chops  
flour  
salt and pepper to taste  
6 slices onions  
3 tomatoes, halved cross-wise  
6 rings green pepper

(Wash rice), (flour chops, mixed with salt and pepper). Brown chops on both sides in fry pan. Place chops in roasting pan with cover. On each chop place onions, half a tomato and a ring of green pepper. Cover with drained wild rice and sprinkle with salt and pepper. Add 1/2 cup warm water. Cover and bake in moderate oven (350) for 1 1/2-2 hours. Add liquid if necessary to keep moist.

### Venison Wild Rice Stew

6 lbs. venison shoulder (about)  
4 onions or more or less  
1/2 tsp. pepper  
4 qts. water  
3 tsp. salt  
3 cups wild rice

Place venison, water and onions in large pan and simmer for 3 hours. Mix salt, pepper and wild rice. Cover and simmer for 1/2 hour. Stir mixture and simmer for 20-30 minutes more or until mixture is thick.

### Wild Rice Hot Dish

1 cup rice (wild)  
1 medium onion  
2 stalks celery  
1 can mushrooms (drained)  
2 cans cream mushroom soup  
2 tbsp. soy sauce to taste  
Add salt and pepper

Step 1. (Wash rice, simmer). Fry hamburger, onions, and celery until done. Add mushroom bits, add 2 cans mushroom soup and add soy sauce, salt and pepper.  
Step 2. Pour over rice and bake 1/2 hour. (Can use 1/2 cup Wild rice with 1/2 can white).

### Indian Cake

Mix together and boil for 3 minutes: 1 cup brown sugar, 1 1/2 cups water, 1/2 cup shortening, 2 cups raisins, 1/2 tsp. nutmeg, 2 tsp. cinnamon, 1/2 tsp. cloves. Then cool. Add 1 tsp. salt, 1 tsp. soda in 2 tsp. water. Blend in 2 cups flour, 1 tsp. baking soda. Pour into 6" square baking pan that has been greased and floured. Bake for 45 minutes at 350.



### Porcupine

Soak well, clean porcupine in salt water over night. Rinse and boil 20 minutes in water with 1 teaspoon soda added to it. Drain and put in fresh water. Add onion, boil 10 minutes. Remove kettle. Porcupine can now be cut up to be fried or roasted in oven with strips of bacon and onions. Add a little water to keep from drying out. Keep well covered and roast until brown and tender. About 550.

### Indian Hamburger Hot Dish

Lean beef roast  
Salt Pork  
Pecans

Season roast with salt and bake in moderate 350 oven until done. Cut away fat when cooled to room temperature. Cut meat into small pieces and put through grinders with pecans. (Maple Sugar or walnuts can be used). Grind meat to a fine texture.

## Poetry

### I'd Like To Open A Zoo

I'd like to open up a zoo,  
For Children of all ages,  
Release my finned/furred/feathered  
brothers,  
Put some adults in cages.  
Here we find the wild consumer,  
His habit is to waste.  
And here's the nowhere-gor,  
Running circles in great haste.  
And here we find the sportsman,  
He kills because it's fun-  
Please don't feed the animals,  
Or give them loaded guns.  
And here's the wily politician,  
See how his tongue is split,  
So many crazy animals,  
See them hiss and spit.  
You'd almost think they're human,  
But don't judge by looks alone,  
They could kill you in a minute,  
With a pistol, knife, or bomb.  
The Eagle, Wolf, Coyote,  
Would never make such claims-  
The wrong ones are out running free!  
The wrong ones are in chains.

Bob Bacon

### In God We Trust

I was on my vision quest,  
I was on my search,  
When you said "Give up your pagan ways  
And get yourself to church."  
You got me into gospel songs,  
And reading from your book,  
But then I found I didn't fit  
And took another look.  
Stained glass and robes of satin,  
I feel I don't belong.  
With those who pray in Latin,  
But think Navajo is wrong.  
And so again I love me,  
Again I feel so lost,  
Baptist, Catholic, Lutheran  
Orthodox and Pentecost,  
Quaker, Mormon, Methodist,  
Episcopal, Church of God-  
So many breeds of Christian  
For just one breed of God,  
Don't you think it's strange,  
Don't you think it's funny,  
Their only point in common,  
Is that they all need money?  
I'll leave you to your fight,  
And mutual distrust,  
I have faith in your Great Spirit,  
It's your churches I don't trust.

Bob Bacon

### Grandma

Sitting on a faded blanket,  
Underneath a shading tree,  
Silvered strips of ash beside her,  
And a log of ash beyond her,  
Stripping years of ash from off it,  
To weave Winnebago winters,  
To weave springs and falls and summer,  
Lovingly into a basket.  
Weaving love into a basket,  
Weaving rainbows round the rim,  
Having dreams enough to fill it,  
And to overflow the rim.  
There are stories woven in it-  
Gods and ghosts of Winnebagos,  
And a history of the people,  
And the legends of the land.  
This is not a common basket,  
She is not a common person,  
And although you know the pricetag,  
You may never know the value.  
For unless you know the weaver,  
You will never know the worth,  
Of a basket that looks empty,  
But holds sky, and dreams, and earth.

Bob Bacon

### Elder's Plea To The Young

Don't sell me down the river  
Don't leave me up the creek  
Don't sell my sacred bundle  
As a "Valuable antique."  
Don't give my treaty rights  
To some third world movement group.  
Don't give them the Mide Drum.  
Don't give them the sacred hoop.  
Don't use me in your crowd scenes  
As a spokesman for my age  
Then put me back in mothballs  
When I do not show your rage.  
Don't preach against the White ways.  
Then beat your kids and wife.  
Don't be Indian by convenience  
While it is my way of life.

Bob Bacon

### Awake Young Brave

I awake to the sound of birds, singing their greetings of a new day.  
I stroll to the river, I dip into the cool, refreshing waters.  
I thank the sun, the giver of life, for being so kind.  
Keen are my senses, as I smell the cedars along the pathway.  
I hunt for my family, I give meat to make them strong.  
The choice cuts, I give to the elderly and sick.  
I feed upon their wisdom, I listen with my heart.  
I am the brother to the Eagle, where has he gone.  
I give thanks to Mother Earth, that I may walk straight.  
I am like the whispering pines, reaching up with my limbs  
offering prayer, not knowing my fate.  
I am content with life, like the small that clings to sweet grass.  
I hear the songs of the frog, to let on the night.  
As the giver of life, fades with it's glowing light.

As I lay in my blanket, I ask, did I help my friends,  
I gaze upon the star, the guardian of the dark.  
I pray that I may listen to another mourning song,  
Yes, all is well, as another day ends.

By Nicholas B. Wilson

# Reconciliation Act Outlined

From Page 6

specify amounts for Indian public works or technical assistance programs, but did explicitly allocate \$3 million for tribal planning.

Congress complied with the Reagan administration's request to terminate the Community Services Administration (CSA). Congress kept CSA's functions intact, however, by re-assigning them as a new block grant to be administered by HHS. The Reconciliation Act created this block grant with an authorization of \$389 million, only 28 percent less than CSA's original FY '82 budget request. Appropriations for the block grant still are pending before the House and Senate.

Both appropriations committees eliminated the technical assistance component of the BIA's enterprise development program. This action merely accelerates the Reagan proposal to terminate the program by FY '83. Under the House bill, funding for the program's remaining functions would be restored to the level BIA requested in January; the Senate would add another \$1.4 million for those functions.

**Employment and Training:** As expected, the Reconciliation Act officially ended the Public Sector Employment (PSE) program under the Comprehensive Employment and Training Act (CETA). This represents a direct cutback of funds to Indian tribes. According to the Indian and Native American CETA Coalition, the Indian Title III program will increase by approximately \$1.4 million due to a change in the funding formula. This would bring the Indian Title III money up to \$79.3 million in FY '82. The coalition's analysis also indicates that \$115.5 million would be authorized for special youth programs; \$14 million for summer youth programs, and \$5.2 million for private sector initiatives (Title IV).

Both appropriations committees have proposed changes in the BIA's employment and training programs. The Senate wants to end the Indian Action Team program, and to redistribute the money to seven functional areas: housing, employment assistance, road maintenance, business enterprise development, agriculture, water resources, and wildlife and parks. The House bill keeps the program at the level requested in January. In the area of employment assistance, the House recommends cutting BIA's program by over \$4 million, while the Senate suggests increasing its funding by over \$4.6 million.

**Housing:** Congress refused to curtail Indian housing programs as requested by

the Reagan administration. The Reconciliation Act's authorization for HUD calls for a minimum of 2,500 new units for Indian reservations in FY '82. The House would appropriate \$527.4 million for 3,000 units, and the Senate would appropriate \$703 million for 4,000 units. Likewise, the House bill restores funding for the BIA's Housing Improvement Program (HIP) to the level BIA requested in January. The Senate would add another \$4.6 million for HIP using funds from the Indian Action Team program.

Money also will be available for IHS to provide sanitation and water facilities for units presently under construction. Using the assumption that 6,900 units will need facilities in FY '82, the House bill appropriates \$28.6 million. The Senate proposal is lower, corresponding to an assumption that IHS will need to support only 4,000 units in FY '82.

**Health Services and Facilities:** Many of the administration's proposed cuts in the IHS budget may be sustained by the Congress for FY '82. In the area of health services, the House and Senate took opposing sides on urban health and manpower programs. The House would restore funds for both, while the Senate would terminate urban programs completely and keep manpower programs at half the original level.

Both committees would increase spending on health facilities, however. The appropriations bills recommend funds at Sacaton, Ariz., and Rosebud, S.D., and Huerfano, N.M., and Tsalie, Ariz. The Senate also provides money to begin planning and design work for new hospitals at Sacaton, Ariz., and Rosebud, S.D., and for personnel quarters at the Chinle Hospital in Arizona. Funds for planning hospitals at Crowpoint, N.M., Kana-kanak, Alaska, and Browning, Mont., had been eliminated by the administration, but Congress restored these amounts in the FY '81 supplemental appropriation.

**Education:** Indian education programs retained their independent authorization and were not included in the education block grant. Spending ceilings for Indian education programs were revised downward in the Reconciliation Act. Congress limited the BIA's FY '82 budget to \$262 million, 7 percent less than the agency's initial request. In keeping with the President's recommendation, Department of Education (DOE) functions under the Indian Education Act ("Title IV" program) were cut by 20 percent. Indian vocational education programs under DOE were maintained at their FY '81

level of \$650,000.

In a related move, Congress scaled back education assistance to communities "impacted" by federal installations, such as Indian reservations. While the effect of this change is unknown at this time, bill staffers speculate that the Indian monies will be continued insofar as most Indian students are classified as "A" (highest priority) students. The final decisions on the distribution of funds will be made by the appropriations committees.

The main uncertainty now facing congressional budget planners is the size of the federal deficit in FY '82. New estimates indicate that the deficit could be \$15 to \$20 billion higher than the Reagan administration projected last March. A disparity attributable to a variety of factors, including higher interest rates, higher unemployment, and lower tax revenues than were anticipated, HUD aides hinted that the administration and the Congress may seek additional cuts in FY '82 spending to make up the difference.

This adjustment could be handled in the FY '82 appropriations bills, in the second concurrent resolution for FY '82, and/or through another reconciliation package for FY '82 when Congress takes up the FY '83 budget next March.

Reprinted from THE CERT REPORT

"First of all want you white people to get angry at these jokes about you because first of all I'm surrounded by Indians and second, I happen to be part non-Indian myself...on the bottom of my hands and feet."

# Navajo-Hopi In Disagreement

stepped up its enforcement of the grazing regulations. However, the BIA announced Monday that it would resume "comprehensive stock reduction efforts including impoundment when necessary."

The BIA since has declined to give a starting date for the resumption of impoundment, however.

In reflecting MacDonald's land purchase ideas, Goldwater said the Hopi land exchange proposal would require the relocation of a minimal number of Navajo while giving the Hopi possession of land the Navajo do not need or use.

Hopi leaders believe their solution is equitable, but MacDonald said it is unacceptable because "it will disrupt the economies of those Navajo families that use the parcels as grazing land."

As for the role of the federal government in solving the land dispute, he said: "The Relocation Commission has their heads buried in the sand."

The Relocation Commission was set up in 1975 to help smooth the transfer of Indians from the Joint Use Area to alternative housing.

1980 law guarantees that 400,000 acres currently under the direction of the Bureau of Land Management will be transferred to the Navajos as soon as tribal leaders select the lands they want.

Reprinted from HOPI TRIBAL NEWS

By Chukgra M.C., Hammond Matha

# PBS Airls 'Pueblo Presence'

The cultural heritage of the Pueblo Indians of the Southwest United States is portrayed in THE PUEBLO PRESENCE, an hour-long documentary airing over the Public Broadcasting Service (PBS) Sunday, October 4 at 5 p.m. ET.

The Pueblo civilization has survived centuries of conquest by the Spanish and others. Through its art, music, ceremonies and oral history, the film allows viewers to witness a lifestyle a thousand years old.

Narrated by actor Fritz Weaver, the film records the Indian experience in the Southwest, a timeless region offering a panorama of past and present human life through the story of the Pueblo Indians.

Many of the Pueblo's religious beliefs, their origins, the bonds they share with the geography of the region -- the canyons, mountains, rivers -- and their customs are all detailed in the film.

John Collier, U.S. Commissioner of Indian Affairs during the 1930's, describing the phenomenon of the Pueblo culture, stated: "The Pueblos of the Southwestern United States are the most representative survivors of pre-Columbian Indian civilization. They are such through the complexity of their life, its many-sidedness and the extraordinary endurance of its religious fundity, its man-made world view, and its weight and radiance of symbolism. None other of the complex Indian civilizations of the Americas has lasted more than a few centuries after White conquest. The Pueblos held their own."

According to filmmakers Hugh and Suzanne Johnston, THE PUEBLO PRESENCE is not an archeologically-oriented or problem-oriented film. It is a cultural tableau of the Pueblo Indians, Native Americans who never surrendered their

cultural identity, who are aware of their past and who still practice their ancient ceremonies.

The Pueblo Indians of the Santa Clara, Zuni and Hopi tribes are represented in the film. A ceremonial dance of the Santa Clara, pottery of the Zunis and a special visit to an ancestral home of the Hopi tribe are included -- demonstrating important facets of their common culture.

The film makes available, for the first time, a record of an actual ceremonial dance -- the Great Corn Dance performed in the Santa Clara Pueblo. Daisy Hooe Nampeyo, a Zuni potter, demonstrates her art which interprets many of the Zuni religious concepts and expresses the depth of her religious feelings. Indian historian Andrew Napetha talks about his involvement in the Kiva, a sacred chamber for rituals and prayer.

Also included is a special pilgrimage to the Zuni Sacred Salt Lake, juxtaposing a visit filmed in 1923 with rare footage from the Museum of the American Indian which a pilgrimage arranged by Governor Robert E. Lewis who leads the Zuni Pueblo population.

Eugene Sekaquetewa, a Hopi leader, shares the rare experience of a visit to an ancestral home of the Hopi tribe abandoned during the eleven century.

THE PUEBLO PRESENCE is a presentation of WNET/THIRTEEN, New York. Producers are Hugh and Suzanne Johnston. WNET Executive Producers are George Page and Virginia Kassel. The program was made possible by grants from the C.S. May Family Trust and the Arthur Vining Davis Foundations.

Check local listings for correct air date and time.

By Benjamin Ramirez-shwegnabi  
The American Indian: Prehistory to the Present. By Arrell Morgan Gibson, D.C. Heath and Company, Lexington, Massachusetts, Toronto, 1980. 618 pp. \$15.95

Arrell Morgan Gibson states that his rationale for writing *The American Indian: Prehistory to the Present* is to provide a "resource for courses and studies in American Indian History and to provide timely information and useful interpretation to the general public." With this general audience and objective in mind, Professor Gibson presents pages of facts and theories about Native Americans and their relationships with Euro-Americans, in twenty-two short chapters. Such a concentration of ideas and material about Native Americans exemplifies the almost impossible task of writing a general accounting of Native peoples in one book. In this review essay I want to pay special attention to the method used to write such a history. Despite his scholarly achievement, Professor Gibson's conventional approach is exemplary in its weaknesses. It shows the ways conventional treatments of Native American history fail to provide an "objective" Indian history.

Professor Gibson begins with a brief discussion of the period he calls "Plagues in American Wilderness" (50,000-25,000 B.C.). Then he sketches the world of native peoples through the "Prelude to Imperialism" (1500 A.D.). Mentions are here, but without much specific interest in any of them, are such ancient peoples as the Adena, Hopewell, Mississippian, and Anasazi.

In the first four chapters, Professor Gibson shows that he has little respect for divergent views. Indeed, the major weakness in his treatment is his indifference to Native peoples' views on the important topic of Indian origins. Professor Gibson relies completely upon traditional archeological and anthropological evidence to provide ideas and theories about Native peoples' views on the important topic of Indian origin. With respect to native origins he writes:

Evidence presently available indicates that most ancestors of American Indians migrated to the American continent from northeastern Asia during the prehistoric age. At no time, however, was there a large-scale or sustained migration. For the most part the pioneer settlers of the New World came in small groups, families, and bands of hunting people.

While this quote implies that all Indian people may not have migrated across the Bering Straits, Professor Gibson devotes the bulk of his text to the sifting of academic evidence. At this point we have a right to ask whether a "true" or "effective" Indian history can be written solely by references to archeological and anthropological materials.

It is this reviewer's contention that writing an Indian history must involve a methodology which respects the divergent views of Native Americans. It is probably true that many Native peoples migrated to this continent. But most Indians reject the general application to all the peoples found here by white settlers. Aside from the questions of the truth of this theory, we cannot simply ignore the fact that Native people tend to resent the presumptions of someone outside their world defining them by the rest of the Anglo world. The history of this definition has not been pleasant. In fact Professor Gibson devotes only five paragraphs to the Indian viewpoint of native peoples themselves. Of course, the native makes it virtually impossible for the reader to acquire a true understanding of Indian peoples. One would expect that anyone writing an account of Native American history, however general, should include some Indian sources--perhaps a Native

# Book Reviews

origin story at length--if only to "decorate" the work. As it stands, the few brief references to Native American sources scarcely acknowledge that Indian people had a belief system at all, much less that it deserves respect.

In Chapters 5-11, Professor Gibson presents a list of the major European relations of Spanish, French, and American relations with Indians prepares the reader for a description of the specific historical events which shaped Indian and white relations. From the beginning of these relations, Professor Gibson shows that obtaining Indian land and resources, usually through force, was the main objective of the invading powers. Furthermore, the lengths to which those early European empires were willing to go to secure Indian lands is made plain. Throughout this section Professor Gibson focuses on historical documents and attitudes about Native Americans held by different European nations. Using the Spanish as an example, he cites the "Requerimiento" and the "Encomienda" system as devices to convert Indians to civilization. But while Professor Gibson discusses the historical dates, policies, and institutions of European cultures, the reality of Indian life, cultural activities and experiences is distant. For example, later in the book Professor Gibson describes the "Origins of Termination":

What Termination-bent congressmen were seeking to accomplish was to conclude federal responsibility for Native Americans; and federal treaty obligations to the Native Americans, usually through the claims of the tribes against the United States, conclude all treaty-assigned special concessions to the Native Americans. It is a pity that the Ghost Dance religion was merely a reflection of "dejection and disillusionment in defeat" obscures the depth of the trauma experienced when one culture is succeeded by another.

The final chapters address contemporary Native peoples (from 1900 to present). Anglo attitudes, the continued loss of property by Native peoples' subjugation to state and federal laws, and political exploitation are all summarily treated. Nevertheless, it is clear that the Indians of the twentieth century faced obstacles almost as formidable as their ancestors. Indeed, in his final chapter Professor Gibson writes:

Bureaucratic inertia and hostility toward reforms by entrenched federal employees who had direct contact with Indians on the western reservations and who were responsible for carrying out the statute's transforming provisions managed to reduce its potential impact.

The weakness of this section is its brevity. Contemporary Indian history deserves more attention than a single chapter. The reader cannot feel that the Indian experiences of the twentieth-century have been glossed over, given the fact that one entry into the country is required to begin to understand the complexities of impasse: the depth of frustration, the helplessness before the land grabbing rapacity of industry and government alike, the immense damage of racism, the political deceptions and embroilments, and the endless struggle to reaffirm Native integrity through ancient traditions.

The "bureaucratic inertia" and "entrenched federal employees" mentioned in the above passage appear to refer to institutions like the Bureau of Indian Affairs. Why does Professor Gibson offer so little information about the history of this agency? His history presents that the Bureau's control over Indian lives in this century was not a terribly significant fact. What about the political control over Native Americans by the Bureau? Clearly,

book lacks any serious discussion of the "ingredients" within an Indian culture.

Professor Gibson faces the same problem methodologically as other non-Indian historians: how to attempt to write an American Indian history. How does one go about interpreting and writing a history of the American Indian people without being a part of the history of the Indian world? Can it be done? If it is attempted, how accurate will the writing be? The Indian world, for the most part, is an unknown world of shamanism. The reader must do his best to "cross over" and translate as much of this foreign world as possible.

Furthermore, what is needed methodologically here (especially in chapter 12 through 20) is an understanding of the criteria for evaluation of phenomena within Indian cultures. Consider Professor Gibson's description of the Ghost Dance religion. Does this general history of the American Indians, give the reader any informed sense of the despair that these people were feeling? Professor Gibson writes:

Dejected and disillusioned in defeat, and threatened by the Americanization program, Native Americans were desperate for solace and hope. The Ghost Dance religion promised to provide both.

This approach to writing about Indians differs significantly from Gibson's method. Professor Spicer compares the cultural evolution of different Indian groups. Thus, in *Cycles of Conquest* the reader is not only given a Euro-American and Indian history, but often learns about the relationships between neighboring Indian peoples. Shifting the focus of his study to the Spaniards at least for part of his story, Spicer makes it clear that relationships between different Indian peoples had to play an important part in Indian history. It is a pity this kind of sophistication and responsibility is so rare.

A Native viewpoint would see political matters differently. Professor Spicer's bibliography cites Edward H. Spicer, *Cycles of Conquest*. In fact, Spicer, an anthropologist, approaches the study of Indian people in a manner which is far more reliable than Professor Gibson's. Professor Spicer's work provides an accounting in which the focus is on dates, policies, and non-Indian institutions--which is the nature of a "standard textbook" character. In *Cycles of Conquest*, Spicer uses historical evidence to interpret complex cultural processes. As Spicer himself writes:

Despite the fact that there were reasonably good descriptions of almost every Indian culture in New Mexico, Arizona, Chihuahua, and Sonora, and adequate accounts of most of the important events affecting Indian-White relations from the time of the entrance of the Spaniards, there was almost nothing which attempted to interpret these facts and events in terms of the culture of the people whose response in terms of cultural processes or the response of one people to the culture of another.

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By Victoria Johnrow

**The Medicine Call** by Bill Hothchiss. W.W. Norton Company, 500 Fifth Avenue, New York, N.Y. 1981. 409pp. \$13.95

The story of the life and times of Jim Beckwith by Bill Hothchiss is the best book I've read in years. It is entitled *The Medicine Call* and covers Beckwith's travels, adventures, and exploits from 1824 to 1836.

There are several other people in this work that were worth reading about. There's Cahana Smith; he and Beckwith hunt, trap, ward off attacks from the Blackfeet together and even do a little friendly combat between each other to see who's the "Big Man" of the mountains.

The most distasteful character in the book was Red Beard Miller. He's disgustingly bigoted, and in an all round rotten guy who gets his come-uppance at the hands of Beckwith.

The two characters that I liked best, next to Jim, of course, were a mischievous, old French man by the name of Le Bloux that loved his life, women, and song. He becomes a life long friend of Beckwith's and eventually his brother-in-law. The other person who became very fond of was a girl the Sparrow Hawks called "Warrior Woman." Her real name was Pine Leaf and she later became one of Medicine Call's (Beckwith's) many wives. She also becomes one of the most respected warriors of the Crow people.

If you have any work to do, do it before you pick up this book. If you have no love of adventure history, you will not be able to put this work down. It is exciting, What's more, the political control over Native Americans by the Bureau? Clearly,

# Administration Opposes CETA Amendment

Washington, D.C.--At a Senate Indian Affairs Committee hearing June 23 on S. 1088, the bill which would authorize \$28 million in funding for the Administration for Native Americans and, in a special amendment, \$50 million for a program to replace the CETA job program on Indian reservations, David Lester, ANA Commissioner, voiced the Administration's official opposition to the CETA-substitute amendment.

He said, "It is our understanding that within the Executive Branch a careful study of this issue will be initiated in order to define the extent and nature of any unemployment and tribal government operating problems that may occur on reservations as a direct result of the CETA reduction. To the extent that specific assistance is shown to be necessary, the Administration will propose that it be

designed to ensure that the actual problems identified are properly addressed." Roy Sampel, Interior Deputy Assistant Secretary for Indian Affairs, said that BIA could complete such a study by "early September." A Labor Department spokesman said that Indian tribes could use Section 302 CETA funds for public service jobs and keep the administration of the program in the Labor Department.

In other budget activities, a House sub-committee for HUD appropriation agreed, in its mark up to provide funds for 4,000 Indian housing units, and the House Education and Labor Committee reversed an earlier stand that would have totally eliminated Impact Aid Funds. The Committee's new position would give 80 percent of 1981 funding to Indian "a" students and 65 percent to Indian "b" students.

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