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Traditional Values Topic Of Seminar At Mackinac

By Bill Church and Jeff Dickinson



A tree symbolizing the spirit of the seminar is planted on Mackinac Island by Laurie Gaskin (left), Bill Church, both from Sault Ste. Marie, Mich. and an unidentified participant. Below, a ceremonial dance is performed after seminar sessions.

During the weekend of October 8-10, 150 youth and adults took part in the third annual Traditional Values Seminar (T.V.S. III). The event was designed to relate information pertaining to indigenous thought and to provide a perspective of the philosophy of the Native American way of life.

Traditional teachings and knowledge of pertinent issues was related to the participants of the seminar.

This year Dan Pine, Joe and Lillian Megwanabe, Carol Mohawk, Butch Elliot, George Cornell, Bill Church, Arnie Parrish, Rose Gaskin, Hank Babbitt, Jeff Dickinson, and Pat LeBeau developed and initiated a cultural theme which emphasized the struggle for survival of Native people today.

This coalition of people came together on the sacred island known as Mackinaw or Turtle Island. This small piece of land in the straits of Mackinac has long held historic and spiritual significance to the Great Lakes Ojibway. It's natural and beautiful setting provided a special environment for the workshops aimed at the teachings of the creation.

This is the third year of the seminar on Mackinaw Island, in which many facets of indigenous life and culture have been presented by such esteemed individuals as Phillip Deer among others.

But prior to these seminars, developed out of Sault Ste. Marie, the sacred island now a state park was only remembered as a burial ground where one of the first feasts of the dead took place in the late 1800's and subsequently it was void of cultural gatherings or ceremonies for nearly a hundred years.

The reason for returning to Mackinaw Island stems from the fact that many Native people are returning to some of the values that have insured their survival as a people since the beginning. But many people today have lost those values and Mackinaw Island provided a special site so that Native youth could re-learn those values.

The event began by bringing the participants around a small tree which was planted beside the Indian Dormitory in 1980. Here elders Dan Pine, and Joe and Lillian Megwanabe shared their wisdom and knowledge. Their message was one of

respect for all things including ourselves.

They reflected on all of the gifts which the tree gives us, the foods and the medicines. In sharing many traditional teachings these persons exemplified the meaning of an elder and they related that the tree is also an elder because of the knowledge it provides us.

Along with the traditional teachings of the elders, many important issues which affect Native peoples today were examined. These issues made clear that the struggle for indigenous people is not over.

But along with the problems which Native people face today, there are many positive things happening in Indian communities, and although words like self-sufficiency and self-determination are very abstract to some people, there are those persons who are making these ideals become a reality.

One of these persons is Carol Mohawk, from the Akwesasne Notes, Six Nations. She was one of the presenters who came to share some practical ideas for the development and self-reliance of Native communities.

Six Nations traditional people are moving forward in the development of both self-sufficiency and self-determination. "It is not easy," she pointed out, "but the rewards to those who put forth the effort are immense."

Hank Babbitt, a long time newspaper editor and local spokesman for an increased awareness about P.B.B. shared some scary facts about the tragic reality of potentially dangerous chemical toxins within the Great Lakes food chain.

He and several others have long been fighting with the government in order to make them and large industry accountable for the poisoning of the earth. His along with other's stories are well documented, his personal story gives rise to a growing environmental concern: a concern which is often overlooked by much of the media.

George Cornell, one of the few Native people in the state to have earned a PhD, shared the results of his personnel research carried out over the last four years of another aspect of the environment, that of conservation, and the conservation ethic.

In his research Cornell has proven that Native people developed the principle of

conservation and it was the dominant society who adapted this principle and used it to manage the earth's resources. He also pointed out that it was not only teachings and principles which were borrowed, but also such things as medicinal and food technologies.

In these areas, at the time of first contact, Cornell pointed out that Native peoples were as advanced as European peoples in these areas, and probably more so.

Butch Elliot, a traditional originally from Garden River also shared his own life story: an account about how it really is to grow up "Indian." He shared about the difficulty in having to move and grow up in an urban environment and then having to make a transition from an urban based life to a traditional one. Although he told some very humorous accounts about living in a traditional community, he shared some provocative insights into the Native way of life.

Another one of the presenters was Arnie Parrish, a traditional fisherman from Bay Mills. He told the true to life story of an Indian fisherman, and pointed out that it is not the fun and games which many sportsfishing organization would have us believe.

Pointed out were the many misconceptions of Indian fishing; about the concept when you cannot move your fingers, because they are frozen to the net, about the times when sportsfishermen take shots at your boat and wreck your gear; about the times when the DNR harasses the fishermen; and about the times when you not only have trouble feeding your family but also yourself because you only get ten pounds of fish for 10 hours of work. As he pointed out one does not get rich from commercial fishing.

This was T.V.S. III: a year when a unique combination of elders and youth were brought together to share the Native way of life. As Phillip Deer said, when he participated in the seminar two years ago, "when we once again learn to how to be Indian, we'll know how to act."

This was the purpose of T.V.S. III: so that persons could gather together and teach each other; that is teach each other how to be Indian again.

Business Development Meet Set

The American Indian Business Development Conference will be held at the Dunes Hotel and Country Club, Las Vegas, Nevada. Registration for the Conference is \$125.00 if received prior to January 1, 1983, and \$150.00 thereafter. Special room rates of \$44.00 (single or double occupancy) has been obtained for Conference participants.

This years American Indian Business Development Conference has been slated to take place on February 10 and 11, 1983. Indian leadership, when queried about the importance of such events, have said: "...I am glad to see that these kinds of meetings and conferences are taking place. In the past, we have been through a lot of quick fixes on Indian reservations that

didn't fix anything. Now we need to be concerned about developing enterprises that make money rather than enterprises that use up money.

"We need jobs for tribal members on the reservations. But we have had enough make-work jobs to know that they don't really improve the economy. We need jobs that are productive—the kind that makes people feel useful, that gives them a sense of accomplishment as well as a paycheck.

"We need real jobs—in money making enterprises that support themselves—and possibly provide capital for development of other profitable ventures." Kenneth Smith, Assistant Secretary of Indian Affairs, U.S. Department of the Interior.

"I strongly support business development. The development of a sound reservation economic base, that is the development of industry and business enterprises, is extremely important.

Conferences and seminars on business and economic development are essential to educate tribal leaders and decision makers in tribal governments to effectively carry out their development ventures." Phillip Martin, Chief, Mississippi Band of Choctaw Indians.

"These types of business development sessions nudge Indian people into thinking about the future." A.T. Anderson, Executive Director, American Indian Science and Engineering Society.

"Business development conferences are important events for making the contacts necessary to be successful in selling to the government and prime contractors.

A combination of good business planning and marketing at such events will result in new business opportunities for those attending." Steve Jennings, Executive Director, United Indian Development Association.

"We need the new ideas that are presented at business development conferences. They are a good sorting experience—a place where Indian business people and entrepreneurs can separate the good from the bad." Elmer Savilla, Executive Director, National Tribal Chairmen's Association.

The Conference is a joint-venture of individual businesses, profit corporations and technical service groups. Conference host firms include: Absarokee Investments Denver, Colorado

American Indian Consultants Phoenix, Arizona

American Indian Technical Services Broomfield, Colorado

Former 'News' Staffer NMU Senior Accountant



SANDRA HAAVISTO

MARQUETTE — Sandra Haavisto of Negaunee has been named senior accountant in the Office of Business & Finance at Northern Michigan University.

A 1978 graduate of NMU with high honors, Haavisto received a bachelor of science degree in accounting, and is a certified public accountant. She is a former member of the Nishnawbe News staff.

Prior to coming to Northern, she was a senior accountant with Ernst & Whinney in Marquette, and most recently chief accountant for Simmons Airlines.

She is a member of several professional organizations, and the Negaunee Federated Women's Club.

A native of Grand Marais, Haavisto is a graduate of Burt Township High School. She and her husband, John, reside at 628 Everett, Negaunee.

Haavisto is the daughter of Earl and Lucy Eastman of Grand Marais.

(Cont'd On Page 8)

Court Rules Indian Claims Mishandled

WASHINGTON, D.C.: On November 17, 1982, the U.S. District Court in Washington, D.C. ruled that the federal government had failed to properly represent American Indians in a wide variety of legal damage claims.

Judge Howard Corcoran ordered the Department of Interior to submit legislation by December 15 of this year or file protective lawsuits to preserve thousands of Indian claims subject to a statutory deadline of December 31, 1982 for the government to file suit.

The decision was announced in a lawsuit filed by the Native American Rights Fund (NARF) on behalf of Indian tribes and individuals who claimed that the government had failed to evaluate, prosecute and resolve the majority of 17,000 claims identified to date arising from trespasses on Indian land, damages to Indian property, and other improper takings of Indian property or money before 1966.

The suit asserts that the Department of Interior had also ignored a Congressional mandate to submit proposals for legislative resolution of claims unsuitable for litigation.

Instead, the Administration planned to allow thousands of claims to die a quiet death with the running of the statute of limitations on December 31 without proper notice to potential Indian claimants, the majority of whom are without the resources to file claims on their own behalf.

In a strongly-worded ruling, Judge Corcoran wrote that the government's "wholesale disposition of thousands of claims...after more than 10 years and countless dollars...have been spent identifying and evaluating pre-1966 Indian claims does not comply with the (federal) statute" regarding Indian claims.

Native American Teaches Art



Betty and Charles Shltz near their home near Marquette. (See feature story and additional photos on p. 8)

The Nishnawbe News

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Editorial

FAS THREATENS INDIAN CHILDREN

By ANITA AUSTIN

We would like to share with you some information about a disastrous birth defect that threatens all future generations of Indian people. The birth defect is called Fetal Alcohol Syndrome (FAS). Although the physical and mental damage of FAS is irreversible; it is also 100 percent preventable!

We should all recognize that mothering begins before birth. Pregnant women or women who are planning to become pregnant need to be aware of the problems that may arise if they drink alcohol during their pregnancy.

Mothers who drink during pregnancy increase the chances of their offspring having physical, mental and/or behavioral problems. This pattern of deformities is known as Fetal Alcohol Syndrome (FAS). FAS is a birth defect and probably the number one cause of mental retardation. FAS is one hundred percent preventable! The only cause appears to be alcohol, and it is not caused by malnutrition.

Most women do not know that when they drink a cocktail, or a glass of wine or beer, their baby is drinking the alcohol, too. Alcohol is teratogenic, which means it crosses the placenta barrier and circulates in the blood stream of the fetus.

The fetus' blood alcohol level does reach that of the mother's. However, due to the small size and underdeveloped system, the baby cannot metabolize or expel the poison from its system as fast as the mother. So energy needed for cell and tissue growth is instead used to get rid of the alcohol poison.

The damage done by the exposure to alcohol in the womb is irreversible. The Fetal Alcohol Syndrome baby will never 'catch-up'. Both physical and mental damage is permanent.

There are certain characteristics common to Fetal Alcohol Syndrome babies. These characteristics remain through adulthood. People with Fetal Alcohol Syndrome are characterized by (1) growth deficiency, (2) a characteristic facial appearance, (3) some central nervous system

damage, and (4) often some other malformations including heart defects, kidney defects, genital abnormalities and mild mental problems.

Facial characteristics that are tell-tale signs of FAS are:

The central nervous system will exhibit itself in poor brain development. The FAS child will most often be mentally retarded, have poor coordination, show irritability in infancy and hyperactivity in childhood. The FAS child will be smaller than other children, both height and weight, with very little fat tissue. Their hearts are much smaller than normal because their skull stops growing when their brain does.

A woman does not have to be an alcoholic to have an FAS child. An example of this fact is a full blown FAS child born to a woman who only drank two drinks a day. That is the equivalent of two glasses of wine or two cocktails a day.

How much drinking is safe for a pregnant woman? Drinking alcohol is harmful all through pregnancy. Because of the uncertainty about how much alcohol is dangerous during pregnancy, it is important for a woman who is pregnant or planning to become pregnant to stop drinking immediately. Remember, one heavy day of drinking, one 'binge' may damage the baby permanently.

Researchers have also found that a drinking mother's milk contains the same level of alcohol as her blood, so it is not safe to resume drinking after delivery. If you breast-feed your baby don't drink.

Unfortunately, the fetus or newborn can't say 'no' when it has had enough. But the mother can. When you are pregnant or breast-feeding, the best drink is no drink at all. If you have a drinking problem, contact someone in your Community Health Program or Substance Abuse Program.

Tree Seeding Program Eyed By Bay Mills

BAY MILLS, MI. A quiet meeting at the Bay Mills tribal center Thursday is being eyed by a number of participants as opening up a new chapter in state Indian relations on economic development.

Tribal, state and federal Bureau of Indian Affairs officials met with county and private enterprise leaders to identify the problems, prospects and costs of setting up a greenhouse-energy research program to grow and market tree seedlings at the reservation or nearby.

The program is a long way from implementation, Bay Mills tribal planner-developer Barry Burt said, but the diverse agencies and interests represented establish a new and broader base for cooperation on economic goals.

Start-up costs for a small program to produce 2.5 million seedlings, with expansion capabilities, were estimated at \$250,000, he said, and the next step after the conference is for the BIA and state department of commerce, with the possible technical assistance of Michigan State University, to identify means of getting a formal feasibility study.

"Perhaps the biggest thing about the meeting," Burt said, "was the number and types of agencies involved and the enthusiasm they showed. I think it set a precedent in getting together groups with similar interests who have not worked together in the past."

He cited the agencies involved: Bill LeBlanc from the Michigan Commission on Indian Affairs who had started as long ago as last July talking with the office of minority business and enterprise development of the state department of commerce; Dr. Jim Hanover of MSU, Don Allen of

commerce, Bob Wohmhoff, president of the Coordinator Tree Farms Inc. in the Western U.P.; Roger Jewell, district manager for the Hawatha National Forest; John Lufkins of the BIA; officials from the Inter-Tribal Council and representatives of the Chippewa County Economic Development Corporation.

Funding sources have been discussed but not identified, he said, although there could be possibilities with the federal department of Housing and Urban Development or Economic Development Administration as well as BIA programs.

"The greenhouse-energy idea has possibilities for several reasons," he said. "The combination of the locally available wood heat and solar energy could meet energy research criteria, tree seedlings will be needed locally as well as nationally if local timbering plans develop, and on the plus side for the tribe the project would be extremely labor intensive."

Outside management help would be needed, he said, but another advantage could be possible sales to the federal reforestation program until private markets for Christmas tree seedlings could be developed.

"It's a long way off," he said, "but the program could develop even one-half as big as some of these people were predicting it could mean significant employment for the tribe and re-circulation of many dollars in the county."

By Jane Jarvis

Reprinted from the Evening News, Sault Ste. Marie, MI

'Project ELF A Threat'

By Anita Austin

It looks as though the Extremely Low Frequency (ELF) communications project that the Navy wants to build in the Upper Peninsula will be built. It will be built unless we the people can gather enough momentum and power to stop it. In a recent interview, Dan Helton spokesperson for the Stop ELF group, summarized the issues involved in ELF.

1) The major criticism is the failure of the Navy to recognize the democratic process. The citizens of the Upper Peninsula have voiced their opinions strongly against the installation of the system. Those voices have been ignored.

2) The navy refuses to do community or environmental studies so that the effects of ELF will be known and can be monitored.

3) It appears inevitable that the Navy will expand the now proposed 56 mile system. Their original request was for a 2,400 mile system. It seems likely that they will gradually strive for their original request.

There is presently an ELF system in operation in Wisconsin. It is the only such system in the United States. The Wisconsin system may show us the potential of such a system in the Upper Peninsula.

1) The 28 mile ELF system in Wisconsin was built for testing purposes only and the Navy promised to dismantle it when the testing was completed. The Navy agreed on that promise and has refused to dismantle the system.

2) In Wisconsin, the Navy did not testing to the population or the environment either before or after the installation of the system. So the effects of the system are totally unmonitored.

3) The system in Wisconsin carries 3 million watts of power along a 28 mile line. After a lot of rain the ground can become a conductor and carry the current into ungrounded homes.

The citizens organization, Stop Project ELF, has called for the resignation of Dr. William Cooper, chairperson of the Michigan Environmental Review Board (MERB). The MERB advises the Governor of Michigan on major issues affecting health and the environment, including the Navy's Project ELF.

Dr. Cooper is also head of the Zoology Department at Michigan State University who's department has received hundreds of thousands of dollars from the Navy to conduct the ELF environmental monitoring program.

In a statement delivered at a Navy sponsored symposium in Cable, WI, Stop Project ELF chairperson John Stauber charged that "This is a clear case of the fox being hired to watch the chicken coop."

Dr. Cooper's position at MSU is in an obvious conflict of interest with his position as chairman of the MERB. How can the people of Michigan believe that someone with such close financial ties with the Navy will objectively protect them from the potential environmental hazards of the Navy's own Project ELF?

- John D. Anawash 1925
- Lydia Baker 6-8-1951
- Martina Baker 12-15-1948
- Rose C. Baker 4-29-1947
- Anna Mae Biddish 9-14-1935
- Mary Juvet Brown 1885
- Wilson Burns 7-22-1919
- Leroy E. Cardinal 1947
- Fred Catfish 2-12-1912
- Allen W. Chapman 3-21-1944
- Alice Colberg 1914

- Chester Colberg 1907
- Henry Colberg 8-23-1904
- William Colberg 10-17-1898
- Victor Devine 10-20-1936
- LaVonne E. Diver 3-17-1959
- Michael J. Doud 9-16-1947
- Robert M. Doud 6-16-1946
- Ernest E. Edwards 5-5-1943
- Hannah Evers 896
- Gertrude P. Goodwin 8-10-1930
- Leslie Wayne Gray 11-26-1950
- Timothy J. Gray 19-19-1962
- Edward Harriman 1915

- Philemon Harriman 1910
- Daryl W. Holback 12-2-1957
- Gaye Ann Holback 4-22-1960
- Maggie Birbeck Johnson 1876
- John Juvet 1896
- William Juvet 1888
- Mark Keene 1916
- Ko-Kosh 1895
- Ma-Ki-Di-No-Sa 1880
- George Maloney 12-21-1938
- Helms Maynard 1917
- Mo-Sa-Kwe 1896
- Na-Was-So-No-Kwe 1896
- Susanne Parize 10-19-1933
- Sylvester F. Pine 2-28-1920
- Ernest E. Polar 4-29-1946
- Frances Poupart 12-19-1935
- Patricia Poupart 1937
- Mary E. Scott 1898
- Myrtle Scott 1890
- Richard Scott 1934
- Elsie Space 1892
- Forest Space 1901
- Harley Space 1897
- Sophia Stoddard 1922
- Nora Storm 1891
- Maria Wendorf 1919
- Paul J. Wesley 4-4-1918
- JoAnn Wesley 11-15-1962
- Milan R. Williams 1967
- Robert D. Williams 1944
- Dorothy F. Zeller 1904

4) Even without official testing problems have surfaced. People who live near the system have sometimes been severely shocked in their bathtubs. Power surges have caused interference and even electrical motor burn outs.

5) The biological and environmental problems have been totally ignored since the Navy has consistently refused to conduct such research.

It is extremely likely that the Navy will expand their now proposed 56 mile system. How much will they expand, is the only question. Will they eventually turn the Upper Peninsula into a vast military complex or just make us a prime target for attack?

In view of recent developments about the effects of radiation on people when exposed to fall out from government testing, to the frightening new data on the presence of toxaphene in our Great Lakes, we are constantly becoming more aware of the dangers and follies of many government experiments. We at the Nishnawbe News view Project ELF as another threat to our health, safety and environment. We urge everyone to become aware and make their voices heard.

People who would like more information or who would like to make their opinion about Project ELF known, have several options available to them. You can attend the weekly meetings of Residents Concerned About ELF. The meetings are held every Monday at 6:30 P.M. in the Superior Room of the University Center on the campus of Northern Michigan University. You can write to this organization at P.O. Box 285, Marquette, MI 49855. And you can also write your representatives and other government officials to make your opinion known.

Group Demands Cooper's Resignation

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Thorpe Medals Restored

House Concurrent Resolution 364, was passed by the House on September 28 and the Senate, October 1 -- just before Congress recessed for the fall election campaign. The resolution expressed Congressional support for the restoration of Jim Thorpe's Olympic records and Medals.

Thorpe won the decathlon and pentathlon events in the 1912 Olympics but was later stripped of his awards by the International Olympic Committee for being a professional athlete. He had accepted \$2 per day for playing baseball. The Congressional resolution asked the IOC to reinstate Thorpe's name and achievements to the official records and at the 1984 Olympics in Los Angeles to present duplicate medals to his family.

Tax Will Increase Reservation Road funds

The Reagan administration's proposed 5 cents a gallon gasoline tax increase to rebuild highways, bridges and transit systems throughout the country will include specific authorization of funds for Indian reservations.

It is expected that the authorization for Indian reservation roads and highways will be about \$75 million in 1983 and \$100 million for each of the years 1984 through 1988. Road construction funding in the BIA's budget in recent years has been generally between \$40-50 million.



SIPI Accepting Applications

The Southwestern Indian Polytechnic Institute (SIPI) in Albuquerque, New Mexico is currently accepting applications for the spring semester of classes which begins January 20th 1983.

The Bureau of Indian Affairs has announced that "the decision has been made to continue operation of SIPI through the 1982-83 school year."

SIPI President Bob Martin states: "We are continuing our mission of training Native Americans for the workforce, we encourage Indian people to take advantage of the educational opportunities we offer."

SIPI is the only all Indian post-secondary, technical-vocational school in the United States. Under the direction of an Indian Board of Regents, SIPI offers more than 48 different certificate programs in twelve high demand career fields.

Completely funded and operated by the Bureau of Indian Affairs, SIPI serves Native Americans from over 400 federally recognized tribes.

Currently in its twelfth year of operation, SIPI's mission is to provide Native Americans with technical-vocational job skills. Today, unemployment among Indian people is reaching crisis proportions. Approximately 53 percent of all Indians nationally are out of work, with some tribes reporting rates as high as 75 percent.

Many new employment opportunities during the next twenty years will be in the technical-vocational sphere. In fact, the 1980's has been labeled "The Decade of the Technician." Albuquerque and the southwestern sunbelt is presently experiencing rapid industrial growth. Many firms locating in the region have stated their need for skilled employees. SIPI is playing a dynamic role in providing these companies with Indians trained for entry-level and mid-level positions.

With instruction based on a traditional semester system, SIPI offers education in a variety of careers.

Industrial training which provides students with marketable job skills includes: architectural and electronic drafting, surveying, offset printing, and a complete electronics program. Certificates may also be earned in telecommunications and optical technology.

SIPI's business school offers training in secretarial and clerical skills, accounting, data entry, and marketing.

Students entering SIPI's food preparation program may specialize in institutional cooking, chef's training, or fast food management.

An in-depth preparatory program is available for students who have deficiencies in reading, mathematics, and English. Proficiency in these basic skills is improved to meet the requirements of each student's occupational field.

SIPI is accredited by the North Central Association of Colleges and Schools, one of the most prestigious accrediting agencies. North Central endorsement ensures students of a quality education and the ability to transfer credits to other colleges and universities.

To enter SIPI a student must be one-quarter degree or more Indian blood from a federally recognized tribe, and a high school graduate or have received a GED equivalency certificate.

All tuition, books, and materials are supplied to qualified applicants. Students stay in comfortable co-ed dormitories, with all meals provided. SIPI also helps married students and single parents find suitable housing in the Albuquerque area.

An active student senate, a complete intramural program, various clubs, and recreation programs are available to students during their leisure hours.

To help full-time students secure financial aid, SIPI assists students in applying for tribal grants, BIA Employment Assistance money, FEEL Grants, New Mexico Student Incentive Grants, and the College Work Study Program.

To help students locate job vacancies, SIPI's placement office begins working with students as they near completion of their training. Upon graduation, students are given assistance in finding work in the Albuquerque area near their home reservations or at any other location in the country. Long-term follow-up services are provided to graduates who are actively seeking employment.

SIPI serves a bridging function for Indian people in making the transition from the rural reservation environment into the competitive world of today's business and industry. Students are given the skills they need to become productive members of society, within an Indian-oriented learning environment.

Students wishing to apply for admission should contact their agency or the SIPI Director of Admissions at P.O. Box 10146, 9196 Coors Road, N.W., Albuquerque, New Mexico, 87164 or call SIPI at (505) 766-3095.



Indian Ten Commandments

1. Thou shalt live the natural life in the Great-Out-Of-Doors, breathing deeply of pure air through thy nose, not through thy mouth; preserving simplicity and moderation in diet, exercising and bathing once or twice weekly; and communing always with nature, that thy body, thy mind, and thy soul may keep wholesome and pure.
2. Thou shalt do thy share of the world's work as it comes to thee, laboring with thy hands and thy head, honoring and rewarding even the commonest drudgery, for thou thence learnest that the great joy of life comes from work well done.
3. Gain wisdom by observing Nature, the Great Mystery; then thou shalt find in the birds of the air, the animals that roam the valleys, the rivers and the lakes, the trees and flowers of the forest, the sea, the wind, the stars, the sun...yea, even the soil from which life itself springs...Thou shalt stand revealed in the "Great Mystery."
4. Thou shalt open the doors of thy home even to strangers; for life is a stewardship and not an ownership.

5. Be kind and gentle even to dumb animals for all living creatures are children of Nature, thy creator.
6. Honor thy father and thy mother who gave thee life, and bear and rear thy children with which the Great Spirit blesses thee, giving them that heritage of health and strength which all-kind-Nature has vouchsafed to thee.
7. Thou shalt preserve the sanctity of thy body as well as of thy spirit.
8. Cultivate the spirit of frankness in thy life and in all thy dealings with thy fellow men.
9. Practice self-restraint and maintain that severity of mind which produces perfect equanimity and leads to absolute contentment.
10. Fear not death, for it is as natural as birth, and is but the beginning of new life into which thy soul passes in its journey from the Brotherhood of Man to the Fatherhood of Supreme Spirit.

-Reprinted from Wind River Journal, 4-17-81



Book Review

By Anita Austin

As natural as rain are the words and rhythms of Papago and Pima Indian poetry in a new book from the University of Arizona Press, "When It Rains."

In the book, universal experiences of everyday life are described with simplicity and sensitivity by a people to whom the mysteries of nature and the beauties of their desert home are an endless sense of wonder.

Like most Native Americans, the Pima and Papago have a long oral tradition of language. Not until recently, however, has a written tradition begun to develop. With the encouragement of modern linguists such as Ofelia Zepeda, a teacher of the Papago language at the University of Arizona and editor of "When It Rains", hopefully this new tradition will remain and grow stronger.

These ha-gecigtodag--literally "thoughts"--are especially meaningful, says the editor, because the words were first thought and written in Papago and Pima. Each selection in the book is presented in both English and the Indian language, and native alphabets and a pronunciation guide are included.

"Writing thoughts in our language gives us a new choice," says Zepeda in her introduction to the book. "It is thrilling to know that there is someone else out there who can read what we have put down on paper."

The two following poems are included in this volume.

PAPAGO MUSIC

Whenever I see and hear the Papago Music
and the violin is played so nicely
And the bow goes back and forth so slowly,
and it seems that the strings are singing to me
so sweetly,
And the hand moves back and forth so lightly,
and it seems as if the singing bow is speaking to me,
And it seems to cause my heart to beat with joy,
just like the saguaro's heart when the rain
finally comes.
Where ever the Papago Music goes,
I will follow it and listen to it and I will
always be a happy person.

Ken Hale

WHEN I WAS SMALL

When I was small I lived in Chui-chui.
When I was small I went to school.
When I was small I chewed on mesquite beans.
When I was small I picked dry sap.
When I was small I picked greasewood.
And now children don't do this anymore.

Nellie Miguel

"When It Rains" is a beautifully written and printed volume. The poetry is inspiring and soothing. It is a great joy to find such a book that has been written first in a native tongue. Hopefully this marks the beginning of a new trend in writing for Native Americans.

"When It Rains" is the seventh volume in the "Sun Tracks" American Indian Literary Series. It is the second consecutive volume co-published with the Press. The book, \$4.50 softbound and \$8.95 clothbound, is available at booksellers and from the University of Arizona Press, 1615 East Speedway, Tucson, Arizona, 85719.



Newberry Library Offers Fellowships

The Newberry Library Center for the History of the American Indian offers D'Arcy McNickle Memorial Fellowships and Frances C. Allen Fellowships for Indian people only. A man or woman who receives a McNickle award is supported by the stipend of \$300 a week, for a period of one to four weeks, plus transportation costs of a single round trip between the place of residence and The Newberry Library.

A woman who earns an Allen award is eligible for support for work in a graduate or professional academic program at any stage beyond the undergraduate degree. Allen Fellows are expected to spend a significant part of their fellowship term in residence at the Center. Applications for both fellowships are reviewed only on February 1 and August 1.

Since 1973, this Center has sponsored fellowships for Native American people who have wished to conduct research in tribal history or Indian culture. Since that time, approximately seventy people have come to The Newberry Library to use its collections, which contain some 130,000

books, articles, and manuscripts on Indian history and American frontier history. The Library houses no artifacts and few graphic arts works, but it preserves many historic photographs in books and articles that tribal historians have found very useful in their research.

Together, these two types of fellowships answer the needs of people from various walks of life: tribal historians, librarians,

archivists, interested adults with only short periods of time to give to research, and persons who wish to accomplish advanced study in humanities, social sciences or other disciplines. An enrolled applicant may wish to seek the recommendation of his or her tribal chairman or councilman, but tribal members as well as persons of Indian descent who are not enrolled in federated tribal governments.

Men and women who receive McNickle Fellowships need not have formal academic training, but they are expected to work extensively in research materials with minimal assistance. Staff members neither direct research nor edit and publish the end products of fellows' projects. Rather, they provide work space, assure opportunity for fellows to use the Library's massive collections, and supply limited guidance on request.

Women who receive Allen Fellowships must have undergraduate degrees and demonstrate the capacity to accomplish scholarly research as well as to complete the requirements of advanced degrees.

Persons interested, please write or call Kristine Jones, The Newberry Library Center for the History of the American Indian, 66 West Walton Street, Chicago, Illinois 60610; (312) 943-9090, ext. 267. Kindly supply a brief description of your research or professional goals. From this, staff members will be able to suggest which of the two fellowships will best meet your specific needs and provide some guidance for the completion of formal application.



Under The Turtle's Shell

The Iroquois people call North America the "Great Turtle Island" and continue to honor the earth symbol in a uniquely designed Native Art Center. Overlooking the brink of the Falls at Niagara, a mighty Turtle stands as a tribute to the continuing culture of the Iroquois people.

The turtle shaped cultural center, designed by Arapajoo Architect, Dennis Sun Rhodes, is a major multi-purpose facility housing the Native American Center for the Living Arts, an all Indian organization dedicated to the accurate presentation of native history and the promotion of the visual and performing arts of the native people of North America. The 63,000 square foot, three story structure includes a amphitheater-museum, art gallery, craftshop, library, archives, conservation laboratory, and restaurant.

The primary focus of the Turtle is the development and presentation of native art including traditional crafts, visual arts, audio-visual media and performing arts. Through the arts, the Center promotes our history, cultural retention, business development and aesthetic enrichment. For over 30,000 years, art has been an integral part of native culture and the Turtle hopes to present both the diversity and vitality of Indian and Eskimo Art. Both established and emerging artists are provided with public exposure and equal presentation.

The Turtle provides both permanent and changing exhibitions in native art, history and culture. The Grand Opening in May, 1981 attracted over 8,000 people who were presented with the most comprehensive overview of contemporary Indian art from the United States and Canada.

The opening exhibition, "American Indian Art in the 1980's," was curated by Lloyd New, Cherokee, former Director of the Institute of American Indian Arts in Santa Fe, New Mexico.

It is no coincidence that the building was designed by an Indian or the opening exhibition was organized by an Indian. The Board of Directors of the Turtle, all Iroquois Indians themselves, firmly believe that native people not only have a special talent and expertise, but also have a responsibility to contribute their skills to the benefit of their own people.

One goal of the Center is to have Indian people present their own perspective and interpretation of their culture and art. The Board of Directors include artists and cultural leaders from both sides of the Niagara River. Duffy Wilson from the Tuscarora reservation near Lewiston, New York is Executive Director and the prime mover behind the organization and the Turtle concept.

The new center was built with the U.S. Department of Commerce, Economic Development Administration. The site of the American Center for Living Arts moved there from New York City in 1975. There was also a need for a cultural center in the area.

Together, with Dennis Rhodes, Arapajoo, from the Wind River Reservation in Wyoming, of the Hodne-Staeger Partners of Minneapolis, the challenge was to design a unique space to accommodate the diverse programming needs of the Center.

Foremost was to design a building that was both functional and symbolic, that would be a respectful home for Indian culture and an important addition to the urban landscape of downtown Niagara Falls.

Slowly the design evolved to incorporate traditional native symbols. The turtle itself is symbolic of the earth. The circular body is symbolic of the sacred circles of Indian philosophy.

The dome roof represents the Iroquois Sky Dome, from which human life is descended. In the dome of the Turtle, is a skylight in the shape of an eagle, flying east to west. To the Iroquois, the eagle is the Protector of Peace and the Messenger of the Creator. In the wood massic floor is the four-pointed star, honoring the four sacred directions and the four winds.

The central space is a 10,000 square foot exhibition hall that serves conferences, banquets and craft festivals. It opens up to a 250 seat amphitheater. In the legs of the turtle are the galleries and the craftshop. In the three-story tower of the Turtle is the restaurant, administrative office and artist studio.

A unique feature of the Turtle is the open storage of the museum's collection of prehistoric, historic and contemporary art. Over 3,000 items are on display and available to the public, scholars, artists and school children. The collections of the Center have been largely donated by private collectors who want to see Indians enjoy the works of their ancestors.

Current exhibits of the Turtle include "At The Edge of The Woods - Contemporary Woodland Indian Art"; "Voices From Turtle Island"; an intertribal look at cultural symbols; "Photographs by Simon Brascoupe" (Algonkian/Mohawk); and "Navajo Rugs from the permanent collection."

Upcoming exhibits will include "Shining Symbols-Contemporary Iroquois Indian Silvermiths" and "Inua Art" from the collection of the Department of Northern Affairs.

The performing arts also have an important role in the Turtle's future. Under the direction of Bruce King (Oneida/Chippewa), playwright and Theatre Manager, The Turtle hosted a Native Theatre Festival last October. The festival featured Indian Theatre groups and performers from New York and Montana.

The Turtle is now performing a Resident Theatre Company. Rehearsals are also in progress for an upcoming production of the Wounded Knee occupation, in South Dakota.

The Center publishes a quarterly newspaper called "Turtle," which presents articles on native art, culture and history, as well as current resources, projects, exhibits and events of interest. The "Turtle" has an international distribution, and has been well received.

The future of the Turtle is dependent on many factors. The severe economic times and federal funding cutbacks are not making things easier. But the Turtle hopes to continue to address the need for a strong voice for Indian art and culture. With community support, skillful management and dedication the prospects look good.

Future projects include an artist-in-residence schedule, educational conferences, technical assistance to artists and tribal communities, international art marketing and major travelling exhibits. There is also an addition to the building in the planning stage. The addition will provide artist studios, classrooms, collection storage and several storefronts.

The Turtle is just beginning to emerge as a symbol of the viability of native culture to survive, to adapt and to evolve. Art is the lifeblood of the Turtle. Indian people are the children of the Turtle.

OTTAWA
CHIPPEWA
POTAWATOMI

**Light Of
The North**

Know Your Language

By JAKE OSAWFAWNEMEKE

Ojibwa - Ottawa	English
Nah-mid	Dancer.
Ne-mee-de-win	Dance.
Nah-tie-sab-ne-ze-win!	Danger!
Me-sah-buh-wa	Damp.
Noo-ke-wa	Dainty.
Amik O-qua min	Beaver Dam.
Am-tasso-ke-zhe-guk	Daily.
Bu-kwu-du-kum-mig	Desert.
O-de-bah-je-maan	Describe.
O-pe-ode-sau	Come to.
Pih-de-ga	Come in.
Pe-sah-guh-um	Come out.
O-pe-ge-sin-um	Come with.
Swaun-ge-dash-gad	Comforter.
Wee-je-wah-gun	Companion.
Soon-gan-du-noo-win	Constancy.
Uh-pu-na or, Noon-zhug	Constantly.
Kee-zhe-che-gun	Construction.
CHIE-hah-que	Cook.
Muh-mee-dah-we-je	Contipated.
Puh-pee-se-kuh-wah-gun	Coat.
Uh-ku-kum-zhee-wassin	Coal.
Chesah-tah-neah-yah	Gold. (He or she is cold.)
Pe-nah-kwun	Comb.
Wah-be-gun	Clay.
Ooosh-kun-zheen	Claw.
Wah-yah-we-yae-yaug	Circle.
Muh-ne-doo-wa-gin	Cloth.
Pe-daw-so	Bring.
Shin-goo-bau-bo-ka	Brew.
Dyah-wa-ko-dag	Crust.
Gwaush-kwan-da-doon	Crutch.
Tsh-quun-je-gun	Crumb.
O-gah-pe-naun	Crumble.
Noo-je-moe-wa	Cure.
Bau-be-se-gih-de-ba	Curl. (Hair)
Me-sh-je-min	Current. (Berry)
Kishk	Cut.
Koo-tau-meg-wa-ne-mo	Arrogant.
Pin-gwe	Ashes.
Ka-ta	Ancient.
Pausk-ke-se-ga-win	Amputation.
Keche-moo-ko-maan	American (Big long knife.)
Gah-mid	Outlaw.
Muh-zen-u-he-ga	Owe.
Bah-bah	Papa.
Zhee-she-ga	Piss.
Mun-je-go-da	Particor
Chee-bug	Particor
Kee-chee nay-yaush	Particor
Muh-ze-naw-zoo-win	Particor
Shing-wauk	Particor
Uh-de-ta	Particor
Quih-yuk, or Wa-wa-ne	Particor
Ke-se-koon-uh-ya	Particor
Ne-se-doo-tum	Particor
Wah-waush-ka-she-we-we-yaush.	Particor
Mah-noo-aa	Particor
Ke-gauw-goo-qua	Particor
Mah-nah-duh-pena	Particor
Naw-zhah-bee-gun	Particor
Naw-noo-aa	Particor
Ke-zhe-so	Particor



Articles Sought On Indian Women

Slender Wisdom will be producing an issue on North American Indian women. The editor will be Mohawk writer Beth Brant (DeGonawaditi), who will have sole responsibility for this project.

They are looking for all forms of expression: short stories, graphics, essays, poetry, letters to and from women, photographs, excerpts from diaries, reviews of books, translations, oral histories and narrations, legends, and myths, just to name a few examples. The compilation of our words and pictures into a single issue will reflect our many diversities, such as: our differing lifestyles; our age spectrum; how we feel about the issues of health; traditional images of Indian women; our class divisions (urban Indians vs. reservation Indians); our varied and multiple bloods, Indian/Black, Indian/Asian, Indian/Latina; the blending of the spiritual with our physical daily lives; our concern for our children, our grandchildren, our Elders; how our activism is reflected in our communities; the fun and strength we get from our traditions (Pow Wows, Midwinters, dances, etc.).

All Indian women are encouraged to participate in this project. The number of educational degrees, or lack of them, is immaterial. We are looking for words and pictures from the heart; from our experience as Indian women.

Please type manuscripts double-spaced, and send with a stamped and self-addressed envelope. Send all submissions by January 15, 1983, to:

Beth Brant
18890 Reed
Melvindale, MI 48122

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the Ontario Indian

Untold Story Of Indian Education in Michigan

By Jerry Wagner

Editor's Note: The Nishnabwe News and its staff prints this editorial but does not necessarily agree with or uphold any statements held within.

The goal of the United States government in the 19th century was to assimilate Michigan Indians into white society. Education, through special schools to be established throughout the territory, would be the program to reach this goal. As early as 1823, Lewis Cass, who signed a staggering nineteen treaties with the Indians, advocated Indian schools in the two peninsulas.

The Christian missions, already doing the penitentials, by their very presence governed the direction of events. Because of their availability, the church automatically became the vehicle to carry the government's Indian education program along.

But events did not go well. From the onset, these mission schools, often set up in the church itself, spawned bitter controversy.

As would be expected, mission teachers viewed the role of education in the spiritual sense, with belief and love of God as the highest objective. The government objected to this approach.

To the government, education was but one small part of assimilation. The primary objective was to destroy beliefs of Indian children in their native culture. To do this the best course of action was to eliminate Indian language in the classroom.

The priests and preachers of the mission schools vigorously opposed such a plan. They wished Indian children to retain their language and their identity. They welcomed textbooks and Bibles translated into Indian language.



Furthermore, not only from a moral but also from a legal standpoint, the mission teachers could not at all understand the government's position.

Article Four, Section Two of the Treaty of Washington - 1836 - promised the Ottawa and Chippewa nations of the soon to be state of Michigan, five thousand dollars annually for twenty years "for the purpose of teachers, school houses and books in their own language."

As bitter as this language elimination issue was, it was rather mild compared to the other disputes between church and government at this crucial time in our history.

The church was intent, almost exclusively, in developing character through moral training. The government, on the other hand, strongly advocated job skills to be taught in conjunction with reading, writing and arithmetic. The clash was pronounced and the struggle to control the direction of Indian education prompted harsh, often cruel methods of exerting authority in the classroom. The program had to work and show results, no matter what the human cost.

First off, conformity to white standards in school was demanded and achieved often by severely beating the Indian children. Every child was given a "white" name, almost always Biblical. Considered teachers and difficult to pronounce, both government and missionary teachers were in agreement on the name changes.

The new "white" names gave a sort of spiritual dignity to the young "heathens" about to emerge into the civilized world as far as the church was concerned. For the government, the name changes for the Indian children were highly effective in breaking up Indian families. Parents quickly lost the traditional family bond once so strong among Indian peoples. Now they could not even name their own children.

Directory Lists Indian Groups

A 336-page directory published by the National Native American Cooperative of San Carlos, Ari on contains information on an extensive number of Indian and Alaska Native organizations in North America.

It includes listings of tribal offices, urban Indian centers, Indian organizations, museums, craft guilds, cooperatives and shops, newspapers and other media for schools and state commissions on Indian affairs. It also includes listings of Indian events in various areas—pow-wows, rodeos, arts and crafts shows and ceremonies.

Nevertheless, Indian education moved forward with bureaucratic passion. Mixed bloods were the first enrolled. Run by the Office of Indian Affairs from the Mackinac Agency, the program was lauded and much publicized. Newspapers of the time expressed how the system would make Indians "Men of Knowledge" with teachers publicly stating, "Our work is to unlearn. And of all lessons that of unlearning is the most difficult."

Very soon the language problem raised its ugly head again. The problem was not just confined to Indian people. Catholic priests in Michigan during the 19th century were almost entirely foreign born. Unable to speak English well themselves, it was extremely difficult for them to teach the Indian children, who now were forbidden to speak in their own language.

Learning anything, if it was accomplished at all, became a frustrating and anguishing experience for the child. Not only the fact of speaking English poorly, teachers had a difficult time writing it.

All of this plus the fact they were not even trained in the basics to teach, gave birth to an educational nightmare. The nightmare haunts Indian people yet today. Ironic also was the fact, of few teachers of the time who were Indians, none were allowed to teach in their own language.

But seemingly no matter the moral or legal obstacles, the educational monster lumbered on with Michigan a testing ground for the day school program in the United States. Of the forty-seven day schools run by the federal government at the time, thirty were in Michigan. But the bureaucratic battles that had raged for years were coming to a head.

By 1850 the Indian Department was so dissatisfied with the whole operation that a stepped-up campaign to get rid of the missionary teachers once and for all became an obsession. No longer could facts be suppressed or altered. No longer could issues be avoided to keep a disastrous program alive and looking healthy.

From the very beginning, reports by the scattered government Indian agents throughout Michigan had gone against the effectiveness of the mission teachers. They viewed the situation at the mission schools was far from the reality of the glowing reports the mission leaders were submitting.

Indians also had complained, often openly and bitterly. Their objections centered mainly on the fact that funds were never disbursed through the Indian Agency which was set up under the signed agreements in the treaties for that very function. Instead, the money went directly and totally to the church with Indians never informed how their money was spent.

But that was not all. The most serious accusation levied against the mission schools by Indian people was that their money was used to educate white children, not Indians.

Ottawa and Chippewa leaders both claimed "Not one Indian child had been educated as the treaties stipulated and as had been reported in the missionaries' annual statements." Such was the extent of the cultural destruction it is now known that only the few Indians allowed to attend white schools received a proper education.

With no changes apparent, and with their accusations ignored, Ottawa and Chippewa leaders became so outraged they invited officials in Washington to come to Michigan to see if "Any truths in the school reports could be discovered."

Andrew J. Blackbird, prominent Ottawa leader, requested flatly that the government cease direct payments to the churches and to permit either the Indians or the agent to hire teachers and administer the schools.

The program was disastrous to say the least, but stopping it was out of the question, even when it became glaringly obvious that it was a mistake of the magnitude. The wheels of change began turning more rapidly, however, and with



Conditions were harsh for both students and teacher alike. But pay for the teacher was deemed ample for the sacrifice and hardships involved. In fact, the highest paid teachers were the teachers at the Indian schools. Government teachers, male or female, were paid four hundred dollars a year from 1860 onward. Public school teachers in Michigan at the time received much lower yearly salaries. Payment for these teachers was only two hundred and fifty-four dollars for male teachers and one hundred sixty-four dollars for females.

With the mission teachers finally out of the picture, Indian schools gained in quality and following the Civil War outstripped the public schools in quality education. So much so that for several years, many whites sent their children to these schools on the Indian Reservations or at the various settlements and Indian villages.

A near complete list of these quaint and picturesque Indian schools of the time include: Eagleton, Pine River, Grove Hill, Bear River, Middle Village, Cross Village, Cheboygan, Ironquoin Point, Sugar Island, Garden Island, Little Traverse and schools in Isabella, Mason and Oceana Counties. An interesting point is that sixty-three percent of all teachers hired in these schools by the Mackinac Agency were women.



much bureaucratic coniving and subtle juggling of people, facts and records by 1856, the government got back full control of the Michigan Indian Educational system.

At long last the Indian Department Agents were in full charge with power now to even rehire the fired missionary teachers provided they agree to abide by strict government requirements. Moving swiftly, the Mackinac Agency had closed all church operated schools in Michigan by 1857.

Not surprisingly, Indians were content with the new program, feeling that things couldn't be any worse. Obviously, they viewed any change as welcome. So once again the problem of coercively educating the Indians of Michigan was underway.

Actual schools, hewed out of logs from the surrounding woods, were not built. Single story frame dwellings, these schools were approximately 20 feet by 30 feet with an adjoining building about the same size for residence of the teacher. Some schools, such as those at Little Traverse and Saginaw were of hewed and squared timbers with dove-tailed corners and clapboard on the outside. Inside, the walls were lathed and painted. Most Indian schools, however, were poorly built at the lowest possible cost.

Candles and, later, kerosene made up the school lighting. Light of day was the best light, however. Indian children sat at hand-made wooden tables and benches. A flag and at least two patriotic pictures were hung on the wall. In later schools, after 1870, world globes could be seen. A map, alphabet and spelling chart also hung on the wall, usually directly behind the teacher's desk. A centrally located wood stove heated the school. The bathrooms and manual water pump were outside.

About forty children was maximum capacity for these wilderness and semi-wilderness schools. Books, charts, and various other teaching aids were constantly needed. The Indian Bureau always cited "financial distress" as reason proper learning aids could not be acquired and the buildings upgraded.

Conditions were harsh for both students and teacher alike. But pay for the teacher was deemed ample for the sacrifice and hardships involved. In fact, the highest paid teachers were the teachers at the Indian schools. Government teachers, male or female, were paid four hundred dollars a year from 1860 onward. Public school teachers in Michigan at the time received much lower yearly salaries. Payment for these teachers was only two hundred and fifty-four dollars for male teachers and one hundred sixty-four dollars for females.

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Though the most obvious by-product of the program was to pit the government against the church's way of teaching children, there also was much bitterness within the church itself. An example through clever governmental manipulation the governing board that selected the Indian agents was made up almost entirely of Methodists. This left the Catholic Church, officially uninvolved, completely out of the Indian Educational Program. It was a

tremendous blow to Catholic leaders, but a victory for the government and the Indian education battle. Consequently, Catholic control of Indian education was reduced within a short span of time to insignificance, though this act brought about a few privately funded Catholic Indian Schools, all other day schools for Indians of Michigan were financed entirely by the federal government with teachers appointed by the Commissioner of Indian Affairs upon recommendation of the Methodist selected Indian agent.

The Indian education program, from the beginning, was a power struggle between whites with the Indian as usual, caught in the middle. Few today would deny this. Yet, Indians at the time knew that some degree of education was vital. It was crucial to their very survival in a life system they no longer controlled. Deeds, abstracts, newspapers, advertisements, had to be read so their land couldn't continue to be stolen. Understanding and speaking English was extremely necessary to prevent being cheated in everyday transactions. The white run grocery stores and other business places.

The problem was, however, Indians wished only to learn enough to survive in the white world. They did not want to become part of it. As but one example, by 1880, nearly all adults and children were bilingual, yet in their homes only Indian languages were spoken. "We don't want to become 'White Indians,'" they claimed at the time. The white leaders could not understand this attitude. He cannot understand, even now, many Indians today claim.

With the drastic changes placed in effect, the Michigan Indian education system tumbled along comparatively well for several years. Then in the early 1880's the government started the Indian world by concluding that the Indian day schools were a failure.

With much bureaucratic infatuation, problems developed immediately. Brought up in a climate of white superiority, white children ridiculed and abused the Indian children. Indian reaction was immediate. Resenting the treatment of their children, both by the white children and the teachers themselves, Indian parents withdrew their children from the white-dominated, white-run schools. Some even established private Indian schools for their children with Indian teachers, saying all their children learned from whites was foul language.

Never administered properly, the Michigan Indian education system was now in more of a shambles than ever. Virtually on the verge of collapse, government officials decided finally that the integration concept itself was a failure. A new Indian education program was immediately drafted. Manual labor boarding schools would solve the problem once and for all.

Began in 1887 and run by the Mackinac Agency, manual labor schools would "civilize Indians and make them productive members of society," claimed men such as Mark Stevens, who was appointed Michigan Indian Agent in 1885. General Lewis Cass had recommended the same program some sixty years before.

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According to the Indians, even these schools were a failure. They claimed the schools were more like correctional institutions than places to learn. Prisons was the most common name given to these schools by the Indian students. Harsh punishment and beatings were part of the teaching technique. The children marched in twos and threes everywhere. Boundary lines marked restricted zones even on the playgrounds. Indian parents said there was no need for such schools, claiming white leaders were interested more in culture destruction than in education.

But as bad as the 19th century Indian educational system was, the white society the "educated" Indian was supposed to enter was far worse. Racial discrimination was a way of life. Indians doing the same work as white people, whether they had an education or not, received far less pay.

The Indian wasn't even remotely thought of as an equal. Indian mill workers and lumberjacks received only half the pay of their white co-workers. Indians were given the most dirtiest, the most difficult and most dangerous jobs. Indian mortality in the work force was nine times greater than that of non-Indians.

Hundreds of company and government records, many we find in this century, shockingly bare these injustices out. In 1870, as but one example, Indian stevedores unloaded one barges for twenty-five cents a day, while whites, working right beside them, were paid one dollar a day more.

Because of these injustices, there was no incentive for Indians to acquire an education beyond the fundamentals. It would do them no good in the white world. This alone was a tremendous force in shaping the 19th century attitude toward learning. The Indian education system obviously had built in failures right from the very beginning.

In conclusion, one can find many faults with the Indian education program in Michigan. It affected thousands of lives adversely, with Indians and Indian communities still bearing the scars.

Information for this article was gathered from many sources. The annual reports by the Commissioner of Indian Affairs have been invaluable. Other relevant sources include:

- Who Were the Lumberjacks? Michigan History paper, September 1948.
- The Potawatomi Indians of Southwestern Michigan by Everett Claspay.
- Our Public Schools Yesterday and Today, Michigan History.
- Petsesky and Bayview in U Olden Days by C.E. Garvin.
- History of The Grand Traverse Region, Michigan Pioneer and Historical Collections.
- To Destroy a Culture: Indian Education in Michigan 1855-1900 by Bruce Rubenstein.
- Our Indian Schools, Christian Advocate 1885.

Much important information was acquired also from the writings of Simon Pokagon and Andrew J. Blackbird, the letters of James Nauk-che-ke-mu to officials, beginning in the early 1870's have been of immense help in determining the official Indian position on education at the time.

Also the outstanding information gathered during the March 7, 1973 interview with Lovell King Bailey has been of tremendous value. Mrs. Bailey, an Ottawa, attended the Mount Pleasant Industrial School as did her two sisters and a brother. Last but not least, interviews by the author with Saginaw and Swan Creek Chippewa descendants of parents who went to the Indian day and boarding schools, have produced priceless information and given human insights into the 19th century Indian education system that could not have been gotten elsewhere.

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'Running Brave'

In the 1964 Tokyo Olympics Billy Mills, a Sioux Indian from Pine Ridge, South Dakota won the Gold Medal for the 10,000 meter run. He is still the only American to win this Olympic event.

Today, 18 years later, a film to be titled "Running Brave" will be a motion picture release based on the life of Mills.

"Running Brave" is the first theatrical feature about an Indian that is fully financed by Indians. The Erminekin Indian Bank, an Alberta, Canada tribe, will be the ones financing the eight million dollar project.

Actor Robby Benson was selected to play Mills after an extensive casting search. A choice that has caused feelings of animosity among Indian members of the Screen Actors Guild (SAG).

Mills, who is satisfied that Benson will be portraying him in "Running Brave" had his own honest and candid opinion. "I view 'Running Brave' not as an Indian movie or an athlete's movie, but a story of an individual and his struggles between two worlds with a tenacious competitiveness to succeed in the goal."

Mills said he would liked to have had an Indian play the part but the actors he came across with the ability were too old. "When I met Robby Benson I could see the same shyness and introversion in him yet also that tenacious competitiveness I had as a young man. He had a lot of strength as an actor and an individual. Even his looks are similar to mine when I was his age," said Mills.

The movie is currently being filmed in Canada and scheduled to be released sometime in the late summer of 1983.

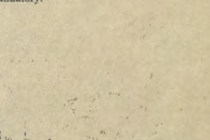
Reprinted from Talking Leaf, September 1982

BIA Uses Timber Fees For Tribes

Interior Secretary James Watt received a September 27 letter from the Comptroller General of the United States, Charles A. Bowsher. The letter read as follows: "We recently received a congressional request for an opinion from this Office on the legality of procedures used by the Bureau of Indian Affairs in connection with the sale of timber from Indian lands. Under those procedures, funds that would otherwise be collected as administrative fees and deposited into the Treasury as miscellaneous receipts are made directly available to the tribes for use in timber management activities."

In a May 5, 1982 opinion, the Solicitor of the Department of the Interior stated his view that the Bureau's procedures are illegal. Enclosed is a copy of our decision on the matter. After examining the Bureau's procedures in light of the statutory provision under which they were promulgated, we conclude that they are fully consistent with the broad discretion granted to the Secretary of the Interior by that provision.

We note in our decision that, while you have the discretion under the statute to amend prospectively the Bureau's procedures to achieve the result advocated by the Solicitor, such an action is by no means mandatory."



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In Harmony With The Earth



Indian portrait by Lyle Shipman of Marquette, 1982.

Story and photos by Anita Austin

In *In Harmony With The Earth*-a visual documentary of Upper Michigan Chippewa/Potawatomi arts and crafts, past and present aptly describes the exhibit's contents as these photographs may well show. The Nishnawbe News announced the opening of the exhibit at the Marquette County Historical Society in its last issue. The exhibit ran from September 1 to November 30, 1982. For those of you who missed the exhibit or who would like to remember part of it, these photographs may help.

In the brochure that describes the exhibit, the foreword by Earl Nyholm viewed the exhibition as outstanding because it represents both historical and contemporary art. Nyholm says "Indian art is a continual evolving art form incorporating old ideas with the new. The exhibit helps reveal that since the fusion of Indian and European culture in the New World-the Indian has always adapted to using new materials, so the end product is still Indian whether traditional or new in art form."



"Red Cloud" pencil drawing by Lyle Shipman of Marquette, 1980.



Various beaded articles including beaded necklaces by Evelyn Benter of Stambaugh, 1982; several beaded items by Betty Shirtz of Marquette and a feather and bead medallion by Mary Schofflet of Marquette, 1980.



Beaded moccasins.



Birch bark canoe made by the Ojibwe bark canoe made at the Hamaville Heritage Council, Iron River, 1982; Elm Reservation in 1980 and other birch bark canoes.



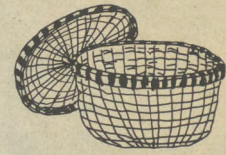
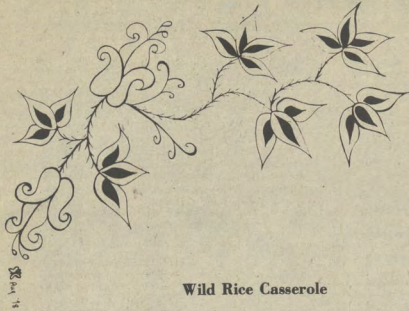
Birch bark and quill baskets by Mary Jane Trudeau of Sault Ste. Marie; quill baskets by Betty Shirtz and other birch bark baskets.



Beaded vest c. 1870.



Quillwork on birch bark by Angelina Gabow of Sault Ste. Marie, 1982 and other birch bark baskets by Bernadette Azavedo of Sault Ste. Marie, 1982 and other birch bark works.



Native American Cooking

Wild Rice Casserole

1½ c. wild rice (Ratio 1:4 w/water)
1 tsp. salt
¼ lb. bacon or ham

1 med. onion, chopped
1 stick celery
1 sm. c. mushrooms, drained

Boil rice in 2 sets of water. One unseasoned, one seasoned with salt. Cook until tender. Brown meat. If using left over meat, use a little butter for browning. Add onion, celery and mushrooms. Add meat mixture to wild rice. Mix well and put in casserole dish. Bake at 350 F for 30 minutes.

Fried Wild Rice

2 c. brown or wild rice
2 tbsp. butter

1 whole onion, diced
2 cloves

Carrots, corn, green beans, turnips, whatever fresh vegetables are desired.

Boil rice in 2½ c. of water until tender. Fry vegetables with butter in iron skillet (this type of skillet will provide a much needed supplement on your diet). When vegetables are not quite tender enough to be eaten, add the drained rice and continue to fry until vegetables are well done. Cheese may be melted over the top for a little added flavor and protein.

Venison Pot Roast

3-4 lb. venison roast
Salt
Pepper
Flour

¼ c. beef broth

1 med. onion sliced
1 diced carrot
Mushrooms

Place pot roast in a casserole or Dutch oven. Salt and pepper the meat to taste. Sprinkle with flour. Add ¼ c. beef broth, one sliced onion, one diced carrot and a few mushrooms. Cover and cook in a med. oven (350 F) under tender, adding more beef broth as needed.

Turkey and Wild Rice

½ c. chopped onion
¼ c. butter
¼ c. light cream
1 - 6 oz. c. sliced mushrooms
2 c. cut-up turkey or chicken

1 c. uncooked wild rice
1 - 12 oz. jar pimento, drained and chopped
2 tbsp. parsley flakes
1½ tsp. salt
¼ tsp. pepper
½ c. silvered almonds

Cook onions in butter over low heat; keep stirring until mixture is bubbly. Remove from heat; stir in broth and light cream. Heat to boiling, stirring constantly for 1 minute. Add mushrooms, turkey, rice, pimento, parsley, salt and pepper. Pour into 2 qt. casserole. Cover and bake for 1 hour. Uncover, sprinkle with almonds. Bake 15 minutes longer or until rice is tender. Serves 8.

Corn Bread Stuffing

8 c. crumbled corn bread
1 c. chopped celery
1 tsp. poultry seasoning
1 tsp. salt

½ c. butter
¾ c. chopped onion
½ c. sunflower seeds
1 c. giblet broth

Crumble corn bread in a large mixing bowl. Melt butter in a skillet. Add celery and onion and saute till tender. Stir in seasonings, seeds, salt and broth. Add to crumbs. Stuff a 12-14 lb. turkey.

Wild Rice Johnny Cake

1 c. rice, washed in cold water
3 c. water
1 tsp. salt

3 tbsp. white corn meal
Bacon drippings

Place rice, water and salt in a large saucepan and bring to a boil. Boil gently for about 35 minutes until rice is tender but not mushy. Stir in corn meal, a tablespoon at a time. Let mixture cool until it can be shaped with the hands. Shape into flat cakes (2½ to 3 inches in diameter). Brown well on both sides in bacon drippings. Drain on paper towel. Serve hot or cold. Serves 6.

Corn Soup

½ lb. salt pork
5 med. potatoes, chopped
¼ c. celery

2 c. whole kernel corn
1 sm. onion, chopped
4 c. water

Boil pork in water for 1 hour. Remove meat and chop it up. Leave a little fat on meat. Put meat back in water and add onion, potatoes and celery. Season with pepper to taste. Do not add more salt. Add corn and boil for 20 minutes. Serve with fry bread and maple syrup.

Baked Wild Rice and Carrots

1½ c. wild rice, washed in cold water
2½ c. water
2½ tsp. salt
1 onion, peeled and chopped

4 mushrooms, wiped and chopped
1 c. finely grated carrots
4 slices bacon, cut in strips
1½ c. light cream
1 egg

Place rice, water and salt in a large saucepan and bring to boil. Let boil vigorously for 10 minutes. Turn off the heat and cover and let stand for 20 minutes. Brown bacon, remove from drippings and drain on a paper towel. Saute onions and mushrooms until the onion is brown and transparent. Mix rice, carrots, onion, mushrooms, and bacon together. Beat egg and cream together and add to rice mixture. Mix well. Bake covered in a buttered 1½ quart casserole dish at 325 F for 30 minutes. Remove cover, mix with a fork and bake for 15 minutes at the same temperature. Stir and bake 15 minutes more. Serves six.

Roast Rabbit

1 rabbit
Salt and pepper to taste
Chicken fat

Current jelly
Stuffing

Wash and dry rabbit, season with salt and pepper and stuff. Roast in 350 F oven for 3 or 4 hours, basting occasionally with chicken fat. Serve on a warm platter with current jelly.

Stewed Rabbit

1 rabbit (5 lbs.), dressed and cut for stewing

1½ c. flour
¾ c. cooking oil
2 qts. water

12 small onions
8 large carrots, cut in half
4 tsp. salt
Pepper to taste

Sprinkle pepper on rabbit and coat with flour. Heat oil in large, deep kettle and brown rabbit sections. Drain off oil and put water and rabbit in kettle and simmer for 2 hours. Add carrots and onion and simmer for another 1½ hours. Add salt and serve. Serves 8 to 10.

Fried Rabbit

1 - 4 lb. rabbit
2 tbsp. flour
2 tsp. salt

1 c. thin cream
½ lb. bacon, diced
½ tsp. pepper

Wash rabbit thoroughly and cut in serving pieces. Mix dry ingredients in paper bag, a few at a time, coat meat with the mixture. Brown the rabbit in bacon fat, and arrange the bacon pieces around the rabbit. Add cream, cover and simmer until meat is done (about 1 hr.).

Indian Bread Pudding

3 c. flour
1 ¾ c. corn meal
1 tsp. salt
¼ tsp. nutmeg

1 tsp. soda
3 ½ c. milk
1 c. molasses

Sift dry ingredients together. Combine milk and molasses. Add dry ingredients to wet and beat with a rotary beater until smooth. Pour into a well greased 2 qt. steam mold, cover and place on a rack in a deep kettle with a close fitting lid. Pour enough water into the kettle to come about half way up the mold. Cover the kettle and steam for 3 hours. Remove the mold from the kettle and let stand for 20 minutes. Remove the cover and let stand for 10 more minutes. Loosen the edges of the mold with a spatula and invert on a plate. Let stand until pudding unmolds. Serve with lots of butter. Serves 10 to 12.



Popped Wild Rice

Put a small amount of unwashed top quality wild rice in a sieve. Place in a deep pan of hot (400 F) fat or oil until rice pops. Drain on a paper towel and serve like popcorn. Goes good with cold fruit or tomato juice.

Wild Rice Salad

2 c. cooked wild rice
4 hard cooked eggs cut in wedges
½ c. chopped celery
Slice green stuffed olives
2 tbsp. mustard

¼ c. chopped gr. pepper
3 tbsp. minced onion
Salt and pepper to taste
1 c. mayonnaise
2 tbsp. pickle juice

Combine rice and vegetables. Mix together mayonnaise, pickle juice and mustard. Add to salad. Refrigerate for several hours. Serves 6.

Hannahville Wild Rice Harvest



Parching rice.



Jiggling on the rice

Wild rice or Manomin was the staple food for many Anishnabe people throughout the Great Lakes. Today it is still widely used in Minnesota, Wisconsin and part of Ontario. So important is this food, it is regarded as sacred, and never to be wasted or exploited.

Manomin grows in marshland areas, plentiful in these woodland states. The long days of summer are the growing time as the wild rice spreads over the water. The seed heads turn a delicate purple color as the rice ripens inside. By Fall the stalks reach high above the water with each head containing several dozen small brown rice kernels.

To harvest the rice it is necessary to use a canoe because of its structure. Rice fields are dense and the pointed ends are pushed easily with a pole through the long stalks. Two small wooden sticks are used to knock the rice kernels out of the seed heads on to the bottom of the boat. This is done by bringing the rice heads over the canoe and striking a quick but gentle blow. If careful, only the ripened rice will fall from the head, the green rice remaining for a later harvest. In a few days the same area will be covered again as more of the grain ripens.

Although 30-40 pounds of rice can be collected in a short time, processing is still necessary before it is ready to eat. The first step in processing is drying the rice in the sun for 1 to 2 days. It is turned occasionally to insure even drying, and as many weeds as possible are picked out.

Among the Anishnabe, women process the rice. The soft rice kernels are parched in a cast iron pot, stirring it frequently so it doesn't scorch. This dries the rice kernels further and softens the husks. When it turns brown and starts to crackle it is removed from the heat.

The rice is still imbedded in the husk and must be removed. This important step is called jiggling or threshing. Small quantities of rice are put in a wooden barrel, the jigger climbs in and dances on the rice. The rice is rotated with the feet while the jigger holds himself up on two poles so as to not crush the kernels. The friction caused by circulating the rice turns the brittle husks to a fine powder, finally exposing the rice kernel.

The final step in this process is fanning the rice to separate it from the dust. Small quantities of rice are placed in a shallow basket and tossed gently in the air. The wind blows the dust away and only the rice falls back in the basket. Caution must be taken to prevent the dust from getting in the eyes or imbedded in the skin since it can cause rashes or severe infections.

When the rice is thoroughly fanned and picked clean of weeds it is washed and ready to be cooked.

Since the rice is seen as still an important food staple by many Anishnabes it is customary to hold a feast. The purpose is to give thanks to the Creator for the harvest which will see the people through the long winter months.



Dry green rice and picking our weeds.



Music to do our work by.



Fanning the rice.

Public Health Program Seeks Indian Applicants

The School of Public Health at the University of North Carolina at Chapel Hill is actively seeking qualified American Indians who are interested in graduate studies in public health.

The School of Public Health was established as a separate school within the University of North Carolina at Chapel Hill in 1939 and was the third school of public health in the nation and the first within a state university.

The mission of the school is to advance and apply knowledge drawn from all sciences to the understanding and promotion of the health of human population and to assist people in translating this knowledge into reality in their own lives whatever their culture or living condition.

The School of Public Health is one of twenty-two such schools in the United States accredited by the Council on Education for Public Health.

The School of Public Health offers graduate degree programs in nine academic departments: Biostatistics, Environmental Sciences and Engineering, Epidemiology, Health Policy and Administration, Health Education, Maternal and Child Health, Nutrition, Parasitology and Laboratory Practice, and Public Health Nursing. Some of the degree programs are broken down into sub-areas for greater specialization.

For more information on graduate programs in public health for American Indians at the University of North Carolina at Chapel Hill contact:

Mr. Richard Crowe, Director
The American Indian Recruitment Program
University of North Carolina at Chapel Hill
School of Public Health
Chapel Hill, NC 27514
919 966-4152



Indian Stories And Tales Wanted For Publication

In an effort to recognize the strong oral tradition of the central plains and the midwestern Indian people, Harper & Row Publishers have approved a book project. The project will collect translations of stories (folktales or legends) from the midwestern region with publication scheduled for Winter 1983.

Among the tribes being asked for submissions are the Omaha, Winnebago, Chippewa, Ojibwa, Menominee, Kickapoo, Sauk & Fox, Potawatomi, Sioux and Ojibway people.

Contributors should possess a thorough working knowledge of the languages and cultures they will be translating from. In most cases, the contributor will serve as an intermediary/translator for a principle storyteller whose knowledge may be limited, but that shouldn't diminish its overall importance.

In reality, one cannot do without the other. Moreover, this project which offers

an opportunity for Indians to speak for themselves should demonstrate the will, singleness of the old and new generations to share and preserve their tribal history and culture.

Fifty to seventy-five stories from one to ten pages in length are being sought. These stories should offer a message relative to man and his place in land, nature and universe. There is a small permission fee of ten to fifteen dollars for each story accepted.

If you are interested, please send a letter of introduction and story samples (along with a self-addressed envelope) to the project's editor:

Ray A. Young Bear
Mesquakie Tribal Settlement
R.R. #2, Box 100-C
Tama, Iowa 52339



Preparing for the feast, to give thanks for the rice harvest

Dene Nation Has Victory

Georges Erasmus, president of the Dene Nation, announced today that a major victory for all native people has been won. At the Assembly of First Nations Confederacy Meeting which took place this week in Vancouver, he said the Dene Nation's resolution advocating unity amongst all major native organizations was passed by consensus.

For the past eight years, the Dene Nation has been working to unite all major native organizations in Canada and spearheading a collective approach toward breaking down the government-established barriers that have kept our people divided.

The Assembly of First Nations (formerly National Indian Brotherhood), represents all treaty Indians; the Native Council of Canada represents the metis and non-status Indians;

The Inuit Committee on National Issues represents the Inuit people; and the Native Women's Association of Canada represents native women, both treaty and non-treaty.

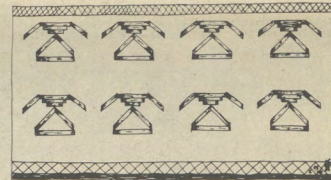
For the first time these organizations, representing jointly all native people in Canada, will come together next week in a historic gathering in Winnipeg.

Mr. Erasmus, an active participant in this process for a number of years, says that the foundation has now been laid for strong action amongst native people working together in unity on a national level.

He says that "In the past year especially, there has been a lot of growth among our organizations and recognition that the situation facing our people right now demands that we come together."

The purpose of this meeting on November 24th and 25th will be to develop a joint strategy for presentation to the conference on section 38 of Canadian constitution next Spring and to work out a common approach toward the recognition of aboriginal rights.

The Assembly of First Nation gave its unanimous support that Yellowknife be the place where the upcoming constitutional conference take place.



Native Communicators Devise Policy

WINNIPEG -- Over the past ten years Native Communications groups have been meeting to discuss communications concerns. While this has provided an opportunity to air concerns, these meetings have not resulted in any concrete policy, particularly a national Native communications policy.

Consequently, Henry Wilson, general manager of Native Communications Incorporated (NCI) of Manitoba, organized a meeting for western communications societies or incorporations to try and initiate action towards developing such a policy.

The purpose of the meeting was to design a format by which all 13 Native communications societies could possibly have direct input into the long-range planning for a Native communications policy.

It was also agreed that this meeting would serve as a catalyst in formulating a comprehensive regional/provincial Native communications package in their respective region or province.

At this meeting, communication repre-

sentatives also agreed that the 13 Native communication societies, collectively and conclusively, design a detailed Native communications policy.

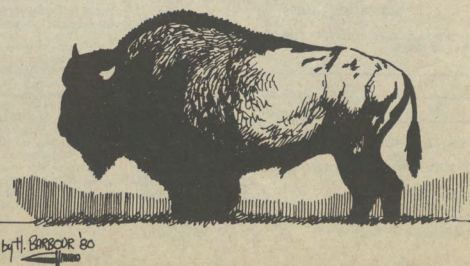
Also, that the 13 Native communications societies have direct input into the drafting of a "Communications Policy" to be presented at the Section 37 First Minister's Conference on aboriginal rights.

Seven principles were drafted towards a national policy which all Native communications societies or incorporations would comment on and contribute towards.

The drafted "principles" include: 1) cultural identity and preservation of Indianness; 2) Indian jurisdiction; 3) Indian control; 4) Indian Legislation; 5) Indian constitution; 6) federal and provincial funding; 7) recognition of Metis and non-Status in retrospect to existing provincial and federal socio-economic programs.

It was also concluded that a national meeting of all Native communications societies be held two days prior to the next Secretary of State liaison meeting.

--From the Native People



by H. BARBOUR '80



Shirtz displays some of her basket collection in her living room.



Betty with Marlene Campbell and son Charles pose on balcony of Shirtz home.

Betty Shirtz: A Woman Of Art

Story and photos by Marlene Gauthier Campbell

Four miles South of Marquette, Michigan, nestled between Northern Hardwoods and Paper Birch lies a uniquely created dwelling. Overlooking the hillside your view descends to the Cherry Creek below. The location and colors of the home blend beautifully with the natural influences that surrounds; it draws an awe in its simplistic style. Here lives the designer and her husband of 37 years, Betty and Chuck Shirtz. The home reflects her many talents and interests. Art has had an influence in Betty's life. The many facets of exploration have interwoven with Shirtz's involvements so closely, quite simply stated, she is "a woman of art".

Betty's artistic interests have always been stimulated by life's daily routines, as in the raising of her family and general family interactions. Her two sons took interests in scouting when young. Here the couples natural abilities blossomed. Betty of course made the arts and crafts projects stimulating...a perfect "Den Mother". During these years she spent much time on projects with her own mother, after whom she is named.

Their efforts include hand-made Christmas ornaments and creative baking. During these times many family tales were handed down. It has only been a generation ago that black ash basket weaving and salt pork cooking flourished.

With encouragement from her husband and her insatiable urge to keep busy, Betty enrolled at Northern Michigan University at Marquette. Here started a formal training period that organized her talents and inclinations to a level of sophistication where viewer appreciation is immediate. It is no wonder her chosen major was Arts & Crafts, in a teaching curriculum.

Northern's facilities gave Shirtz exposure to the techniques of ceramics, weaving, painting, metalcrafts and drawing. If this was not enough, Shirtz continued studies in the Industrial Arts Department, where additional knowledge was gained in the technical skills of woodworking, copper enameling, graphics and drafting. She thus graduated with a teaching certification in Art and a Bachelor of Arts degree, a Visual Arts major, with a minor in Industrial Arts.

During her college experiences painting became Shirtz's first love. Her acrylics on canvas explore the gradient and brightness effects of a predominant hue. The effect is

visually soothing. While no pattern is evident the sensation of depth is real. To know the artist one can identify her painting method to the ease to which one can communicate with Shirtz; to speak with, or to view her art, one feels great comfort.

Marquette is located on the shore of Gitche-Gumee or more commonly known in English, Lake Superior. The scenery produced in this area is one of the most breathtaking of any on Earth. Artists have sought to capture that beauty. Rarely do we see these settings abstracted from, it would be a shame to change such perfection. Betty too illustrates the natural beauty so abundant in her environment. Having gained control over the medium of watercolor painting, she markets her works locally at various art fairs.

Teaching the past 15 years in the Marquette Schools has left Shirtz a veteran teacher-artist. In response to her many faceted out-looks and involvements evident in her art works, she cites teaching as the main influence. "I think to be an artist one must show a willingness to adapt to one's environment, mine is teaching." Although she does admit to daily fatigue after teaching, the accomplishments continue to accumulate.

Her involvement locally in the Organization of Native Americans of the Marquette Area (ONAMA) also spans 15 years. Being instrumental in the organizational birth of ONAMA, Betty was the first parent-teacher member. It was a natural link for her to work in favor of the Title IV programs when introduced into the Marquette Public School system 6 years ago.

Native students participate in her Indian Art classes with great enthusiasm. The class has incorporated guest artists from the area for workshops; guided nature hikes, basketweavers and moose skin makers featuring the woodland "pucker'd up" method of construction have been presented. Student field trips are gaining great popularity and show great potential for student input. Leatherwork, quill embroidery, beadwork methods, woodcarving, birch container construction, shield making, drum fabrication and weaving just mention a few of the projects that have been covered in the class. Video tapes are also available on some of the workshops. Many of the Indian students enroll in the ceramics area of the general art classes; of which Shirtz also teaches.

The introduction of Title IV has renewed the concept for Native Art in Betty's work. Her

jewelry designs reflect a rugged quality with her direct usage of tools and materials. Keeping traditional for the greater part, Shirtz creates Indian jewelry, adding to the preservation and promoting a heritage of Native art.

The Title IV arts class has recently extended itself to a 3 day summer camp. Here students spend the time devoted to learning traditional methods of living. Native art is so linked to these days as to be inseparable as in the past.

The 80's renaissance of Indian art has inspired Shirtz, the students, and the larger community. In response and appreciation to Indian artists work are currently on exhibition at the Marquette County Historical Society, Marquette, Michigan through November. The display shows traditional to contemporary works, including such medias as acrylic painting and printmaking. Among the artifacts are many examples of Shirtz's beaded jewelry and basketry. Creating and collecting Indian art satisfy Betty's interest in her heritage and keeps record of technique and pattern for teaching and sharing ideas to those so seeking.

Shirtz is currently chairperson for the Title IV Parent-Teacher Committee, treasurer for the Lake Superior Art Association, and is currently involved in setting up a marketing outlet for Native artists. She has participated in exhibits at Channel 6, WLUC-TV in Marquette and the annual Art On The Rocks fair for many years. This is a juried event. In addition Shirtz belongs to the Upper Peninsula Art Teachers Association and has participated in regional shows.

Betty Shirtz, a personality which displays a humility, indicative of a personal outlook. In all her talents the curse of vanity never trends, thus keeping in perspective, herself, her art, and her environment. When asked how she has accomplished so much in her life thus far, as well as day to day she states, "I happen to have a very understanding husband, who gives me lots of encouragement." Indeed they make a very special team.



Sunset Point in Marquette, Mich. Lake Superior offers Betty inspiration for many paintings.



Woodland scene done by Betty in watercolor.

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Business Development Conference

FROM PAGE ONE

Native American Consultants
Washington, D.C.

National Urban Indian Council
Denver, Colorado

United Indian Development Association
Los Angeles, California

The American Indian Business Development Conference will be two days in length, and will consist of a series of up to twelve technical workshops, all designed by Indian business people and corporate leaders, to provide honest and tangible assistance to participants.

Conference planners anticipate that over 500 Indian business persons and leaders will be in attendance.

Additional information concerning the conference may be obtained by contacting: CONFERENCE COORDINATOR American Indian Business Development Conference Denver Technological Center 7901 East Bellevue Avenue, Suite 3 Englewood, Colorado 80111 (303) 756-3642

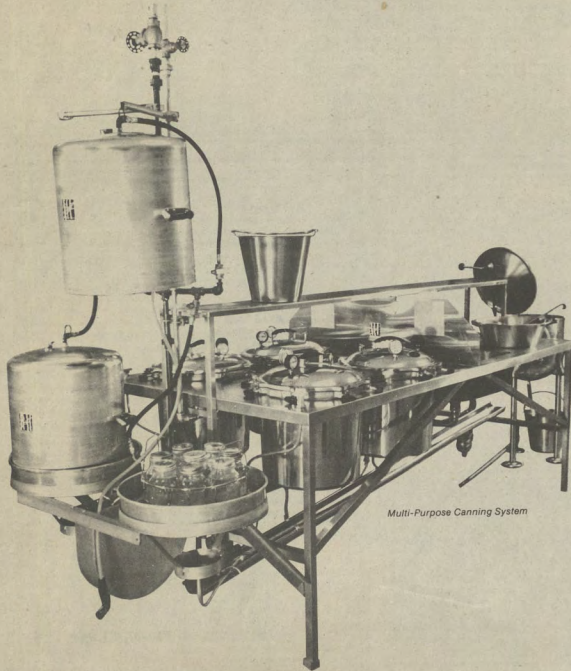


LOUIS

Although I never knew him I am told when my great-great-grandfather signed away miles of home and bush the campfires then hugged Lake Biscotating like moons in treaty, with the Government of Canada represented by official men in their official black suits it is a special day he pronounced looking stern and proud this is clear from this photograph shot in front of the Hudson's Bay Company store and he knew also the momentous day meant change change comes, yes, like the seasons he knew that the faces in the background looking bewildered, looked on... and standing like the trunk of a tree, dressed in leather and balancing his rifle I am told he said slowly in grave concern looking beyond the heads of all to me, now, squarely, in this yellow 4x4 some will learn and speak....

+++

CANNING CENTERS.



Multi-Purpose Canning System



Where your community works together.

Preserve your community food supply and build community spirit with your own community canning center.

We supply a complete system that includes everything from a spray cooler to a juicer, to safety-proven pressure cookers. The basic system costs about \$25,000.

We will provide a start-up inspection of your equipment installation. And we offer training courses for your canning center supervisors. Everyone from teens to seniors will quickly learn to use your system.

'Our community canning center will bring people together, save us money, and help us teach food preservation.' ---Nebraska Indian Community

◆ *'Dollar for dollar, it's the most effective program we have.'* ---Florida Community Action Program.

◆ *'Our canning center will stretch food stamp dollars. People can buy fresh food at summer prices and preserve it for the winter.'* ---Denver Community Center



Food Preservation Systems

Assure *your* community a sufficient food supply. Use your organization's letterhead to ask us for more information. Write to:

Dean Gray
Food Preservation Systems
Suite 501-A
500 Main Street
New Windsor, MD 21776
(301) 635-6464

A Program of
the Church of the Brethren

The Back Page

Poetry

A Single Tear

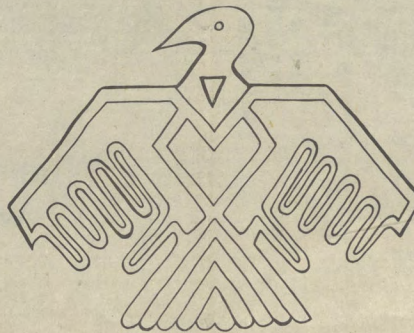
I cried a single tear
as you said the final goodbye
We embraced, afraid to let go
not wanting this moment to die
My heart was breaking
I felt empty inside
but to show my true feelings-
No, only the single tear I cried
The weeks have passed
often times I thought of you
I wish I had been honest
the single tear was all you knew.
--Pauline F. Knapp

Resolutions-Life

Before you speak, LISTEN
Before you write, THINK
Before you spend, EARN
Before you invest, INVESTIGATE
Before you criticize, WAIT
Before you pray, FORGIVE
Before you quit, TRY
Before you retire, SAVE
Before you die, GIVE
--from Indian Grapevine

Autumn Serenity

The orange sunset
reflects upon the waters
of Lake Superior
and the waves gently
ripple over the rocks
The air smells clean
as the breeze caresses
my face
Surrounded by Autumn colors,
I realize I found what
I was searching for
Thank you, Great Spirit,
for this serene moment
I am no longer restless.
--Pauline F. Knapp



The Trail

We walked along the trail
two close friends, yet strangers
Sharing the rough times
enjoying the good
You saw me falling into a life of chance,
one of unknown origin
Catching me, you pulled me up
back onto our trail
We battled the fierce rains
crawled up rugged hills
Walked hand in hand together
along the flatlands and fields
Oh! The beautiful meadow!
I scampered down the hill
to reach for it
I turned, but only to find you
gruelling up the stoney mountainside
"Our trail" I cried
"It is time...good luck" he said
Nodding, I ran toward the meadow
blazing a trail of my own.
--Pauline F. Knapp

Family Talk

This family speaks of spirit-walk
as we sit around the kitchen
table in the afternoon.
Grey light from the window
corners with woodstove
red. The tea pot boils.

It comes to us sooner or later.
She agreeing goes on at length, how
the tiny bird flew into the home
circled twice and vanished
from a closed room. Must have been
death's hand or at least a forewarning.
They agree.

This is no joking it is Sunday talk.
The tea is strong, the fire hot. To me
they say do not touch.
I am the youngest
the one who feeds birds, letting them
land on me like whispers.
I feel without a thought of what lies on.
I am all ears.

By: ARMAND RUFFO

The Old Gent

He had years like cross-ties
in that flat land, laying rail,
section hand on a northern line.
The smell of summer was creosote,
sweat, and wild dill in the ditches.
Winter was steam, wet wool,
cladders and smoke.
He'd come whistling home
to that gaunt house
a stone's throw from his river
of steel. Fifty years old
and who was to know what dreams
he bartered for bread and shoes?
I watch his grandchild walk the tracks
and listen for a far-off sound.
Old freight trains echo
my father's song.

By: ELVA RIVER
Courtesy of BLUE CLOUD QUARTERLY

What Do People Do With Money?

Presidents cheat you out of it!
People work to earn it.
Big spenders burn it.
Bankers lend it.
Taxes take it.
The dying leave it.
Errors receive it.
The thrifty save it.
Misers crave it.
Robbers seize it.
The rich increase it.
Gamblers lose it.
I could use it!

--By Glenn Iverson
Age 14
from Indian Grapevine



Electronic Voices

I salute man, master
Of the dazzling light
And song of the sunrise to come.

Champion of life -
Bare your electronic marvel
Strike key by key, fortissimo,
Let the bone faced men wince
At the lullabies sung
To tickety children
By starving mothers.
Cry out the anguish of my brothers,
Mangled for bread -
And the moaning of my comrades
Strewn of fields of death.

Let the sound of their malediction
Be like a thunderclap
Heard half across the world.
--Henri Percikow
Brooklyn, NY