



# Now Hear This!

*Time Hasn't Blessed  
Indians Who Shared  
'First Thanksgiving'*

THE WALL STREET JOURNAL  
Wednesday, November 23, 1983

## Wampanoags, Few and Poor, Can't Even Convince Some That They're Still a Tribe

By STEPHEN P. MORIN

Staff Reporter of THE WALL STREET JOURNAL

PLIMOTH PLANTATION, Mass. — The honored guest at the feast we think of as the first Thanksgiving was Massasoit, the great Wampanoag chief who taught the Pilgrims how to survive in the new land.

These days, it is the Wampanoag tribe that is struggling to survive.

Here in Plimoth Plantation, a reconstruction of a Pilgrim village, an olive-skinned man who calls himself Nanepashemet is teaching his fellow Wampanoags about their past. It is a sign of the Wampanoag's troubled times, though, that Nanepashemet (who also answers to the name Tony Pollard) learned the tribal past from white men—historians and anthropologists, one of them even a Mayflower descendant.

This Thanksgiving, 363 years after the Pilgrims set foot in America, the Wampanoags say they have little to be thankful for. There are only about 2,500 of them, and many are poor, unemployed school dropouts. Some of the lucky ones hold jobs at Plimoth Plantation, where they are paid the minimum wage to act like Wampanoags for the tourists.

For years, the Wampanoags called themselves Negroes, or "colored." Nobody seems to remember how to speak the Wampanoag language. Partly because they don't live on a reservation, the Bureau of Indian Affairs doesn't recognize them. Webster's New World Dictionary defines Wampanoag in the past tense, as a tribe that lived at the time of the Pilgrims. And a federal court, rejecting a claim for ancestral lands, ruled recently that because of years of intermarriage and assimilation, the Wampanoags aren't really an Indian tribe.

### Hunting and Fishing

The Wampanoags disagree. They have chiefs, medicine men and powwows, but hardly anyone knows they are around. For years, that suited the Wampanoags just fine. "We tend to mind our own business, hunt and fish, go out for a few drinks and then go home," says Ellsworth Oakley. Mr. Oakley, who also uses the name Drifting Goose, is the Supreme Sachem—in a way, chairman of the board—of all the Wampanoags.

When cultural awareness became chic about a decade ago, many Wampanoags began boiling at suggestions they had disappeared into the melting pot. "I don't have to prove I'm here. I'm already here," says Anita Nielsen, who also goes by the name Silver Star.

Some Wampanoags became bitter. "If I was there (in 1620), the Pilgrims wouldn't have gotten off the boat," exclaims Daisy Moore, a Wampanoag who hasn't picked out an Indian name yet. She and some others plan to mark this Thanksgiving as a day of mourning at the statue of Massasoit near Plymouth Harbor. Erected by the Improved Order of Red Men—then a drinking club for white men—in 1921, three years before Indians could vote, the bronze statue looms over the little cracked boulder called Plymouth Rock.

But for most of history, it was the white man who loomed over the Wampanoags. At first, they and the Pilgrims lived in relative peace, bound together in a military alliance against the Narragansetts. But the cultures were worlds apart. Wampanoags smeared themselves with bear grease, strolled about half-naked and believed in shaving land. The Pilgrims hardly smelled better (frequent bathing was a sin), but they believed in lots of clothes and in property boundaries.

### Indian War

As more settlers arrived—by 1675, Plymouth Colony sprawled over 1,600 square miles and included 7,500 people—tensions grew. In 1675 war broke out. The Wampanoags, led by Massasoit's son, Metacom (the English called him King Phillip), were all but exterminated. Metacom was beheaded and his skull put on display for the next 25 years, not far from where his father had feasted with the Pilgrims.

About the only survivors were the so-called praying Indians, who retreated to coastal communities like Mashpee, a reservation of sorts 20 miles from Plymouth. But a century later, their young male descendants were all but wiped out fighting on the American side in the Revolutionary war.

Mashpee became a town in 1870 and was Wampanoag-run until the whites started moving in during the late 1960s. Now there are 4,000 people—14,000 in summer—but only 400 are Wampanoags, and they are generally at the bottom of Mashpee's economic ladder.

A tribal survey found that more than half of Wampanoag adults in Mashpee make less than \$6,000 a year, and about 40% don't have

a high-school degree. A Massachusetts study says the town suffers serious childhood malnutrition; Wampanoags themselves say alcoholism and teen-age pregnancy are major problems.

Wampanoags have been petitioning for land rights for 300 years—they sent an envoy to plead with King George III—and in the 1970s they petitioned for Mashpee itself. "We're looking for sovereignty," says John Peters, also known as Slow Turtle, who is the Wampanoags' supreme medicine man. "We don't want someone just off the boat telling us what to do."

The whites of Mashpee also had strong reactions. For years, as a result of the claims, residents couldn't get clear title to property. The result was a furor involving threats, vandalism and boycotts of Indian businesses.

One Indian suit was dismissed when the court ruled the Wampanoags weren't really a tribe. Though a second suit is on appeal, title insurance is available again. But Peter Lawrence, the leader of a white homeowners' group, says, "The feeling is so bad now that I can't watch TV programs with Indians. I don't do business with them, and I despise the very name Indian."

The bitterness is particularly troubling to Robert Allan Maxim, who says his father is Italian but his mother's ancestors include Massasoit himself. Mr. Maxim, 32, wants to be a corporate lawyer someday; now he is the chief of a small Wampanoag group that mostly includes his aunts, uncles and cousins. His main mission, he says, is to "rekindle that special love shared by Massasoit and the Pilgrims."

Chief Maxim takes a visit on a tour of the Indian community around Herring Pond. There is a stop by the grave of Chief White Feather, his grandfather, who achieved local renown as a duck and goose caller and who hunted with President Grover Cleveland. There is another stop by the clapboard Pondville Baptist Church, where the Wampanoags hold their tribal councils. "I get more spiritual comfort being a Wampanoag now," he says.

The last stop is to help his friends carve four deer they have shot a few days before. Chief Maxim takes a turn sawing a carcass while the others swig beer over by the woodpile.

At home, a modern house he bought at a foreclosure sale, Chief Maxim sets to skinning a raccoon in his weight-lifting room. Raccoon is a favorite Wampanoag meal. Maybe, he says, he will serve raccoon this Thanksgiving.



KALIHWI-SAKS  
P.O. BOX 365  
ONEIDA, WI 54155  
(414) 869-2083

12/02/83

## SECOND ANNUAL GRANDPARENTS' FEAST

On Tuesday, November 22, the Oneida Early Childhood/Headstart project held their Second Annual Grandparents' Feast at both the Oneida and Urban Centers.

The children prepared most of the traditional food that was served:

Sweet corn soup, corn soup, venison stew, boiled beans, jams and jellies, wild rice and rice pudding, cranberries, pumpkin and zucchini breads, pumpkin, apple, sweet potato pies, and fry bread.

The traditional strawberry drink was served. This drink is made from crushed strawberries and is to be served before any important feast.

Grandparents were sent a special golden invitation which admitted them to the feast. No parents or other relatives were permitted.

There were 85 honored grandparents at the Oneida Center and 35 at the Urban Center.

The oldest great grandfather was Henry Skenandore - 85 yrs. old. He is great grandfather of Philip King, Roland VandeHei, Jr., and Crystal Skenandore.

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**KALIHWI-SAKS**  
OFFICIAL NEWSLETTER  
OF  
THE ONEIDA TRIBE OF INDIANS OF WISCONSIN

The oldest great grandmother was Mrs. Mary Clark - 95 yrs. old. She is the great grandmother of Cheryl Skenandore.

The youngest grandmother was Mrs. Pat Stevens - 43 yrs. old. She is the step grandmother of Paul Stevens.

The grandparent who traveled the farthest to enjoy this great feast was Tony Webster. He came all the way from Milwaukee to be with his grandchild, Frank Webster.

This day was a very special day for both grandparents and children as shown by grandparents Carol & Ken Nystrom with this special thank you:

Dear Staff Members:

Please accept our gratitude for letting us share at the Grandparents' Day Feast yesterday.

We are proud to be part of our grandson's heritage and are grateful for your part in helping the children realize its importance.

Best wishes for your continued success in your endeavors.

Sincerely,  
Carol & Ken Nystrom  
(Frank Webster's natural grandparents)

Story and pictures by Kalihwisaks Staff.

\* \* \* \* TOO MANY MEDICINES? \* \* \* \*

Studies have shown that the typical elderly person uses FOUR different medicines on a regular basis. With admission to a nursing home or hospital, this number climbs to about EIGHT. Could it be that some Americans are taking TOO MANY MEDICINES?

The larger the number of medicines that are taken, the greater are the chances of experiencing a significant adverse effect. But taking four, eight, twelve, or even more medicines does not - in itself - mean that too many medicines are being used. Indeed, many drug combinations IMPROVE overall therapy and prevent drug-related problems. Some people can be "counted among the living" due to the medicines that they are taking.

Yet some persons DO take unneeded medicines - be it one or several. Here are a few helpful questions to identify medicines that should not be used (answers to all questions SHOULD be yes):

Do I still have the same health problems as I did when I first used the medicine?

Was the medicine recommended to me by my physician, pharmacist, or other provider of care?

Do my physicians and pharmacist now know that I am currently using the medicine?

\*\* \*\* \* \* \* \* \* \* \* \* \* \* \*\*

PLEASE...notify the Reception Desk, Billing Department, or Pharmacy, if you carry "prescription" insurance coverage. They then can bill the Insurance company to return the prescription charges to the Health Center.

Thank you for your continued cooperation.

Oneida Health Center Pharmacy

RAFFLE

The Oneida Nursing Home is raffling off a ceramic punch bowl. On December 16, 1983 at 12 noon the winner will be announced. Come buy a ticket, 1 for 50¢ or 3 for \$1.00. Support your elder's activities.

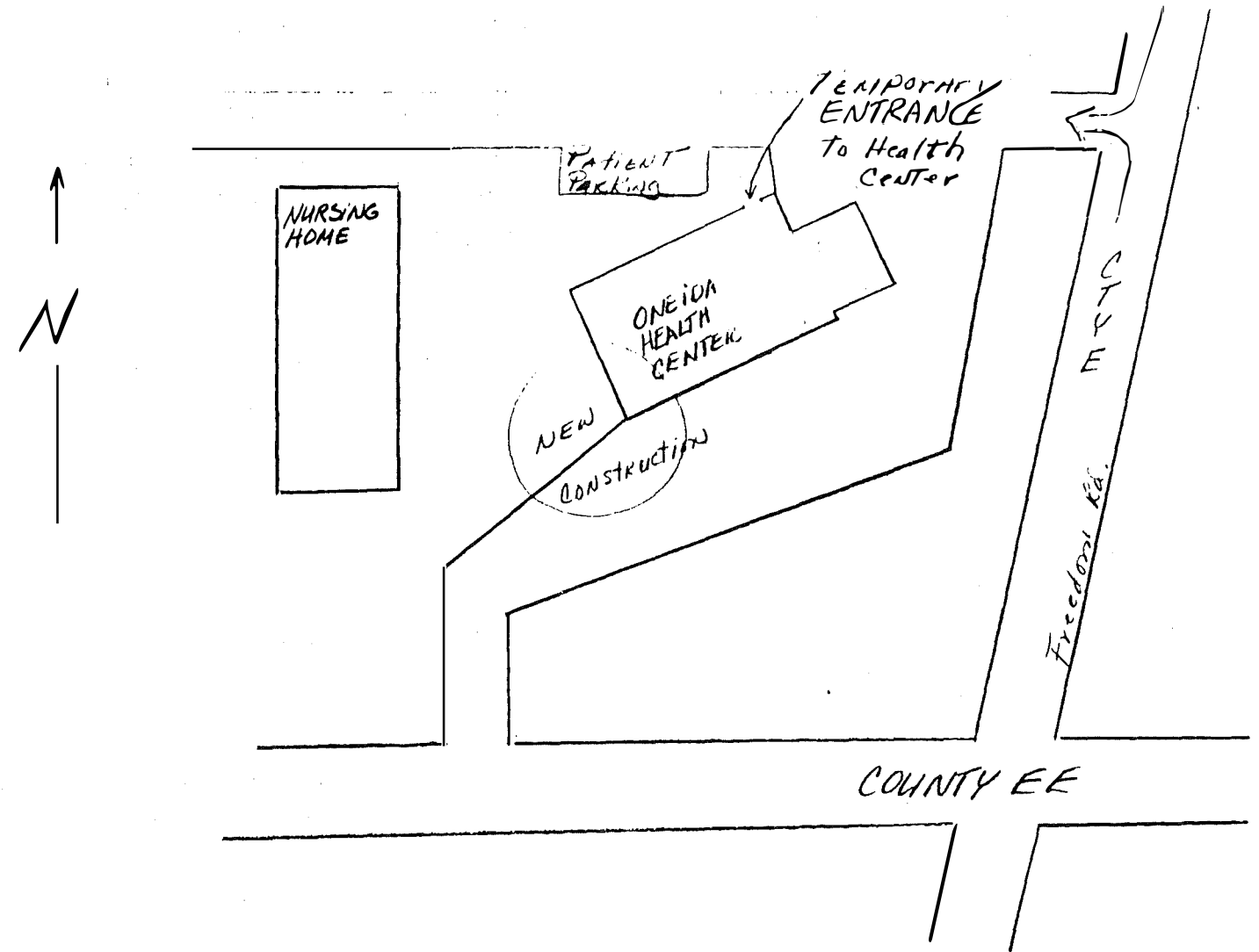
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Mr. Jerry Kurowski has been appointed as the Coordinator for the Home Improvement Program and the Well and Septic System Program. Jerry's office is located at the Tribal Building (phone 869-2752) and his office hours are from 8:00 am - 4:30 pm Monday through Friday.

Jerry brings 10 years of experience in the construction trades to the two Programs. He will be a valuable addition to the Tribal Staff.

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Beginning Thursday, November 17th, the Oneida Housing Authority will be selling refrigerators and gas ranges, as is. These appliances will be sold in phases as they become available. (There are only a limited supply of each that will be sold). Your name, address and telephone number should be submitted to the Oneida Housing Authority as soon as possible. Each item will be sold on a first come, first serve basis. As soon as your appliance becomes available, please make arrangements to have it picked up immediately or the next person on the list becomes eligible for that appliance. The cost of each appliance is \$25.00.



Dear Tribal Members:

The Oneida Community Health Center is currently going through some growing pains. We are asking that you have patience with us in the expansion of our facility.

The rear entrance to the building has been designated as a temporary entrance for our patients as well as the parking near that entrance. See the above map. Thank you for your help in our service to you.

Roberta Kinzhuma  
Asst. Administrator

The Oneida Tribal Food Pantry is now open to any person or families in the Oneida area. If you are experiencing economic hard times and can use help with meeting your food needs, come and see us here at the Tribal Building. We are open from 8:00 a.m. to 4:30 p.m. each Monday through Friday.

Eligibility for assistance is based on your immediate situation. If you can show a need for help and meet the income guidelines, you may be eligible.

\*SERVICES AVAILABLE\*

Counseling services in the area of family counseling, marriage counseling, and parent effectiveness training are available to all members of the community offered by the Oneida Family Services Department.

We are providing these services on the third Saturday of the month. Call 869-2711 (ext. 261) for an appointment.

Information regarding adoption, foster care, and termination of parental rights is available upon request. Call us, we are here to serve you.

Ken Ninham, Indian Child Welfare

ONEIDA DOMESTIC ABUSE PROGRAM  
OUTREACH OFFICE

As you know, we now have an Outreach Office at the Sacred Heart Center, Room 1318 (on the second floor near the chapel). We now also have a telephone, 869-1232. I will be at the Outreach Office every Tuesday from 8:30 to 5:00 p.m. Please feel free to "drop in" or give me a call at 869-1232.

Bob Arneson

President Reagan has signed into law a new job training bill called the Job Training Partnership Act, otherwise known as JTPA. JTPA will replace CETA effective October 1, 1983. As of this date, the CETA Office will hereby be known as the Oneida Career Development and Placement Office.

The Oneida Tribe Career Development and Placement Office's emphasis will be placed on preparation for placement in jobs in area businesses and industry according to Labor Market Information and future employment opportunities with the Oneida Tribe.

Other services provided are career exploration and planning, job-seeking skills training, classroom training, on-the-job-training and counseling. These services will assist individuals in maximizing employment opportunities which will eventually lead to long-term employment and job retention.

The Oneida Career Development and Placement Office is open to anyone interested in increasing their employment and career opportunities.

Further information on JTPA services may be obtained by calling either 869-2752 or 833-6841. You may also stop in to visit the office in the Oneida Tribal Building at 1288 Fish Creek Road.

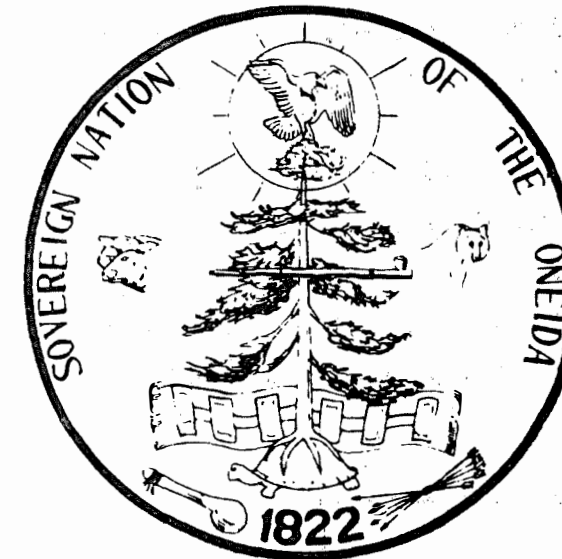
!!!!ATTENTION!!!!

Have you been putting off going back to school to complete your high school education? Now is the time to act!

The Oneida GED classes will continue to operate even though they now have a new sponsor called the "Job Training Partnership Act" which became effective October 1, 1983.

For more information, call either 869-2752 or 833-6841 or stop by the Career Development and Placement Office (formerly CETA) located in the Tribal Building at 1288 Fish Creek Road.

**ONEIDA  
DOMESTIC ABUSE  
PROGRAM**



**Family Violence Victimized Everyone:  
Men, Women, and Children.  
Ask for Help.  
You're not alone.**

Oneida Community Health Center  
824 Double E Road  
De Pere, Wisconsin 54115

**869-2711**

**WHAT WE DO**

The Oneida Domestic Abuse Program is a division of the Family Service unit at the Oneida Community Health Center. The Program will offer the following services:

**Individual counseling:** for men, women and children.

**Group counseling:** for couples and families as well as support groups for men and women.

**Community Awareness:** we will speak before local community organizations, church groups, and schools on the issues of domestic violence, to increase public awareness of and sensitivity to the problems families face.

**Advocacy:** for victims of family violence to help them seek necessary legal, medical and social services.

**Helpline and Shelter:** The Oneida Program is affiliated with the Brown County Task Force Against Family Violence. If you are being beaten and need immediate shelter for yourself and your children, or if you simply need to talk to someone, call the: **24-Hour Helpline.**

If you need shelter or just need to talk with someone about your problems, call:

**24-Hour Helpline**

**432-4244**

You will be treated respectfully, you will not be treated judgementally, and your problems will be handled with complete confidentiality. For individual or group counseling, for information, or to get involved, call (between 8:30 a.m. and 5:00 p.m.).

**ONEIDA DOMESTIC  
ABUSE PROGRAM**  
824 EE Road  
De Pere, Wisconsin 54115

**869-2711**

\*\*\*\*\* PERTUSSIS ALERT \*\*\*\*\*

Since January 1983, 45 cases of Pertussis (Whooping Cough), have been confirmed in the State of Wisconsin. Fifteen of these cases occurred in nearby Winnebago County.

Pertussis is a serious disease of early childhood. Pertussis usually appears, first, as a cold with cough, sneezing, and fever. It usually progresses to a stage of rapid, short coughs, followed by a sudden inhalation of air, resulting in a high pitched "whoop". If left untreated, Pertussis can result in pneumonia, lung damage, hearing loss, convulsions, brain damage, or death.

Pertussis is easily preventable with a vaccine given in three (3) doses, at least a month apart, and boosters after that. Infants should be immunized as early as possible.

Immunizations are available at all WIC clinics and at the Oneida Health Center. Immunization against Pertussis is an important and necessary part of your child's health care.



**L**ittle Miss Muffet  
was not on her tuffet.  
Couldn't eat curds or whey.  
She wasn't protected,  
that's why she's infected.  
She's sick with Rubella  
today.

Children don't need to have rubella anymore. Or measles, mumps, polio, diphtheria, tetanus (lockjaw) or pertussis (whooping cough) for that matter. There are safe and effective vaccines to prevent these diseases.

By immunizing early and completing the schedule, you can protect your child from these diseases and their harmful side effects of deafness, blindness, mental retardation—and even death. Help is available from your doctor or local public health agency.

**The Best Whey.  
Immunize Now.**

ONEIDA'S EMERGENCY FOOD PROGRAM - 1983

THE TRIBE HAS BEEN AWARDED A GRANT BY THE STATE OF WISCONSIN TO HELP AID THE LONG TERMED UNEMPLOYED. THE PROGRAM IS DESIGNED TO PROVIDE EMERGENCY FOOD TO THOSE INDIVIDUALS AS WELL AS FAMILIES WHO MEET THE SET GUIDELINES. ALTHOUGH THE PROGRAM IS TARGETED FOR THE UNEMPLOYED WE WILL SERVE ANYBODY WHO IS DEEMED ELIGIBLE.

\*WHO IS ELIGIBLE?

Any individual or family that can meet the income criteria below.

HOUSEHOLD SIZE	INCOME LIMIT	
	ANNUAL	MONTHLY
1	7,290 -	608
2	9,816 -	818
3	12,330 -	1,028
4	14,850 -	1,238
5	17,360 -	1,448
6	19,890 -	1,658
7	22,410 -	1,868
8	24,930 -	2,078

EACH ADDITIONAL ADD \$2,520 per year or \$188 per month

\*WHAT TYPES OF SERVICES ARE AVAILABLE?

EMERGENCY FOOD - A food voucher system will be used in some cases. A food pantry will be available for individuals or families who need immediate help. Transportation to the store that the food voucher system is set up with.

For more information contact:

ONEIDA TRIBAL INCOME MAINTENANCE  
P.O. BOX 365  
ONEIDA, WI 54155

869-2752 or 833-6841

SEYMOUR PARENT MEETING

December 20

Special Xmas Luncheon: Several parents have gotten together and want to cook the Xmas meal so come prepared to enjoy.

We are asking the parents to bring a Xmas dessert that your family likes and we will share our desserts with each other.

**AGENDA:**

Meal begins at 5:30 p.m.  
Parents Meeting during the meal/  
Perfect Attendance Awards presented by Tribal Chairman  
Guest speaker - Richard Weideman - Principal - Importance of Attendance

Bob Lanz and friends from the Solid Rock Ministries who will do some sharing and singing and perhaps lead us in some carols. There will be some games played and prizes for the winners. Our meeting place will be at the Oneida Methodist Hall.

\*\*\*\*\*

More good news to report on the progress of Carmen Wagganer, daughter of Hurley and Mary Parkhurst and granddaughter of Hurley Parkhurst and Irene (Adams) Castillo. Carmen has been selected by Mademoiselle Claire West of Claire West Ballet to attend a special ballet workshop at Anchorage in early January, 1984. We don't have full details on this special event yet, but will keep Oneida advised as Carmen progresses in her rigorous training. She has been working hard and loves to dance, so we have high hopes for her.

Sincerely,  
  
Hurley Parkhurst

ATTENTION SEYMOUR PARENTS!!!!

Please return your Needs Assessment to school or Harriet Alicea immediately.

This survey is needed in order for Federal funds for Title IV to continue. Each family received one in the mail the week of November 14.

Please take ten minutes to voice your opinion on a program for your students.

Thank you!

ONEIDA RECREATION TURKEY THROW

On November 13, 1983, a dart was thrown on a square with twenty-five (25) names on it. Thirteen sheets were handed in and the following people won a free turkey: Vincent Cornelius, Mary Metoxen, Jane Socha, Bill Sauer, Connie Cornelius, Ted Van Schyndel, Geraldine Nicholas, Wenzel Bain, Cliff Webster, Lyle Hill, David Stevens, Robbie Webster, and Dorothy Skenandore.

A special thanks to those people who sold turkey sheets: Lesley Webster, Cathy King, Diana Denny, Debbie Reiter, Dawn Bain, Curt Danforth, Cliff Webster, and the Oneida One Stop. We also thank the Oneida One Stop for keeping the turkeys in their cooler.



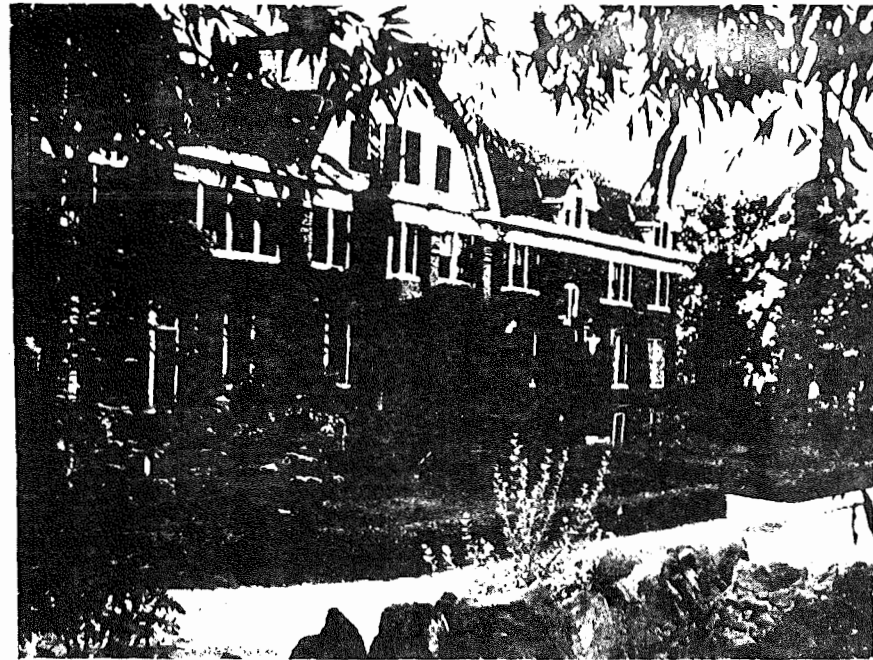
December 5, 1983

ONEIDA PUBLIC TRANSIT SYSTEM

869-2711  
BUS SCHEDULE

MONDAY through FRIDAY

TRIBAL BUILDING	6:55 a.m.	RANCH & MOORE ROADS	9:45 a.m.
CONVENIENCE CORNERS	7:00 A.M.	MOORE & 54	9:49 a.m.
SITE # 2	7:10 a.m.	54 & COOPER	9:52 a.m.
MOORE AND RANCH ROADS	7:14 a.m.	OLSON & COOPER	9:57 a.m.
54 & MOORE ROAD	7:17 a.m.	REFORMATORY & OLSON	10:01 a.m.
COOPER & 54	7:20 a.m.	COUNTY U & REFORMATORY	10:03 a.m.
4010 COOPER	7:24 a.m.	MULTI PURPOSE CENTER	10:08 a.m.
COOPER & COUNTY U	7:28 a.m.	CIVIC CENTER	10:20 a.m.
MULTI PURPOSE CENTER	7:32 a.m.	N.W.T.I.	10:30 a.m.
ONEIDA ONE STOP	7:35 a.m.	PINETREE & FLORIST	10:38 a.m.
CIVIC CENTER	7:38 a.m.	OVERLAND & FLORIST	10:40 a.m.
HIGH VIEW APARTMENTS	7:44 a.m.	ADAM & OVERLAND	10:42 a.m.
CORA HOUSE SITE	7:50 a.m.	CROOK & COUNTY U	10:46 a.m.
N.W.T.I.	8:00 a.m.	FREEDOM & ALPINE	10:50 a.m.
LADY OF CHARITY	8:06 a.m.	ONEIDA HEALTH CENTER	10:53 a.m.
3833 HILLCREST	8:13 a.m.	CORNER E & J	10:57 a.m.
PINETREE & FLORIST	8:20 a.m.	ADVENT & CREEK	10:59 a.m.
OVERLAND AND ADAM	8:22 a.m.	RAY & ADVENT	11:01 a.m.
CROOK & COUNTY U	8:24 a.m.	JOHNSON & RAY	11:03 a.m.
FREEDOM & ALPINE	8:27 a.m.	TIP & JOHNSON	11:05 a.m.
ONEIDA HEALTH CENTER	8:34 a.m.	HILLSIDE COURT	11:08 a.m.
CORNER E & J	8:38 a.m.	TIP & RAY	11:12 a.m.
CREEK & ADVENT	8:40 a.m.	GOOSETOWN ROAD	11:16 a.m.
ADVENT & RAY	8:42 a.m.	SAND HILL CIRCLE	11:20 a.m.
RAY & JOHNSON	8:44 a.m.	ONEIDA HEALTH CENTER	11:26 a.m.
JOHNSON & TIP	8:46 a.m.	CONVENIENCE CORNER	11:35 a.m.
HILLSIDE COURT	8:50 a.m.	ONEIDA ONE STOP	11:45 a.m.
TIP & RAY	8:54 a.m.	MULTI PURPOSE CENTER	11:50 a.m.
GOOSETOWN ROAD	8:57 a.m.	NURSING HOME	12:39 p.m.
SAND HILL CIRCLE	9:00 a.m.	N.W.T.I.	1:10 p.m.
HEALTH CENTER	9:08 a.m.	NURSING HOME	2:00 p.m.
CONVENIENCE CORNERS	9:30 a.m.	ONEIDA ONE STOP	2:15 p.m.
TRIBAL BUILDING	9:35 a.m.	N.W.T.I	2:27 p.m.
SITE # 2	9:41 a.m.	GARAGE	3:00 p.m.



*The Indian School from the old stone steps.*

## **Winnebago Indian School Reunion**

**Fri., Sat., Sun., July 13, 14, 15, 1984**

### **Snyder Park**

6 miles from School on Hwy. 10 West of Neillsville

Registration Fees: Adults - \$3.00 Children 1 - 12 - \$1.50

1. Camping Available
2. Swimming - Playground
3. Bring Costumes
4. Bring own Craft Stands - No Food Stands allowed
5. Meals will be provided
6. 3 Big Calendar Day Events
7. Open to the Public - School Tours

#### **— ITEMS NEEDED —**

- \* DONATIONS
- \* SIGN MAKER
- \* COOKS
- \* PHOTOGRAPHERS
- \* SPONSORS

Please send registration fees and donations to

**First National Bank**

450 Hewett Street - NEILLSVILLE, WI 54456

ACCT. NO. 5012-9320 **(Make sure Acct. No. is on Letters)**

**NO ALCOHOLIC BEVERAGES ON GROUNDS - AREA POLICED**

For further information contact

PEARL STORM

120 East 6th Street - Neillsville, WI 54456

Phone 715-743-6289

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### NOTICE

ONEIDA UTILITY CUSTOMERS

THERE HAS BEEN A CHANGE IN THE AFTER HOURS TELEPHONE NUMBERS FOR THE ONEIDA WATER AND SEWER UTILITY. THE NEW NUMBERS ARE:

432-4206

788-5947

IF YOU ARE A UTILITY CUSTOMER AND HAVE AN AFTER HOUR EMERGENCY, SUCH AS NO WATER, CALL EITHER OF THE ABOVE NUMBERS. OR TO REPORT A PROBLEM DURING NORMAL WORKING HOURS CALL;

869-2711 8-4:30

788-6692 MONDAY-FRIDAY

THANKS FOR YOUR COOPERATION.

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From the Antonian Monastery:

In the interest of sharing truth, our Prior, Father Christopher, asked me to relate the findings of the 2 or 3 Menominee historians regarding the origins of our Thanksgiving Day as reported during a short interview on WPNE-FM radio. Thorough research has not turned up any evidence of an early Plymouth colony-type celebration as has come to be so familiar to us -- the Indians and colonists sharing a feast, the recognition of the Native Americans' aid in helping the colonists survive a bitter winter, etc. The only recorded "Thanksgiving" comes much later in Plymouth history as a feast of white colonists celebrating the successful massacre of 600 Indians. The story of a communal meal we have taken for granted as truth was actually propaganda sent back England in an effort to advertise the amenable living circumstances in the New World -- so as to encourage more settlers to come over.

Though our children, Rachel and Rebecca, have been told the traditionally accepted story, we do not send this letter as a complaint. We understand the complications of following pre-set curriculum requirements, etc. However, we hope we may be of aid in sending information you may well want to incorporate in the interest of respecting truth. We are aware that your teachers are decent and good people and we know that they do not intend to falsify history -- yet many or most would not be aware of these findings. We wish to recommend that a Menominee historian be invited to the Pulaski schools for further discussion.

If this sounds like a complaint, let it be accepted as a complaint against all that is not true, and we want to defend our children's right to hear the truth, for the truth makes one free. There is further evidence of the need for much more of the Native American's point of view when I see the 4th Grade Social Studies book on Wisconsin which only lightly

touches upon the white settlers cruelty so well documented in Bury My Heart At Wounded Knee. We write this for every Indian child who still suffers under this mentality.

We hope this letter is seen as respect for the rights of Rachel and Rebecca and all children who deserve truth as opposed to the herd mentality. To those of you we know personally, we send our very real respect, and to all a Blessed Thanksgiving in its truest sense.

THE ANTONIAN MONASTIC CHAPTER

by Clare Farrell, OM

\*\*\*\*\*

TRUTH

". . . the Word was made flesh . . full of grace and truth." John 1:14.

On the cover of your Bible and my Bible appear the words "Holy Bible." Do you know why the Bible is called holy? Why should it be called holy when so much lust and hate and greed and war are found in it? I can tell you why. It is because the Bible tells the truth. It tells the truth about God, about man, and about the devil. The Bible teaches that we exchange the truth of God for the devil's lie about sex, for example, and drugs, and alcohol, and religious hypocrisy. Jesus Christ is the ultimate truth. Furthermore, he told the truth. Jesus said that he was the truth, and that the truth would make us free.

Almighty God, I thank you for the truth which you have given me through your beloved Son, Jesus Christ.

LOREN

\*FOR SALE\*

Cross Country Skis  
Used only one year  
Skis, shoes & bindings  
Asking \$60  
Call 869-1174

8-point star quilt - homemade  
Blue & white stars on white background  
Call 1-414-829-5445

1976 Chevy Van  
Best offer  
Call between 8:00 - 4:30 at 869-2771  
and ask for Rose  
Will stop taking offers on Nov. 28

AM/FM Multiplex 8-track recorder  
with earphones - two 12 x 23 speakers  
Lloyd's (new needle)  
Excellent condition  
Asking \$100.00 or best offer  
Call between 1-5 at 869-2500

White Corn  
Call Henry Skenandore  
Phone: 833-2411  
County Trunk H 2112  
\$1.00/quart



1973 Chevy Impala Station Wagon  
Rusty, but runs good.  
Asking \$300  
Call 869-2171

Mixed Hardwoods  
4' x 8' x 16" Face cord \$35.00  
Delivered  
Call 869-2674

LOST & FOUND

A watch was found under the bleachers after the "O.T.S. Mens Open BB Tourn." Make your claim to Dan Ninham at the Oneida Tribal School.

WANTED

Garage to rent for body shop. Call Carlton John at 869-2826.

BABYSITTER WANTED

Rolling Hills area  
Call 869-2653 after 5:00

WANTED

Two cribs for family with newborn twins. Clothing or furniture would also be greatly appreciated.

Call 869-2711, Ext. 214 or 234

TO GIVE AWAY

To give to GOOD home only, 6-week old pups. Two females, one male. Mother - German Shepard  
Father - Mutt  
Call 869-1023 after 5:00

\*\*\*\*\*

Parents, have Santa visit your children this year at your home, parties, school, etc. For more information, call 869-2578 and ask for Don.

\*\*\*\*\*

FOR RENT

2-bedroom house for rent  
Location: 1010 Pearl St. - Tribal Owned Property  
Available: December 15, 1983  
Closing Date: December 12, 1983

For more information, contact Chris Doxtator at (414) 869-2707 or 833-6841 or apply at Oneida Land Office 1288 Fish Creek Road.

INTERESTED IN CERAMICS?!!!!

WHEN: Mon. - Fri. 12:00 - 1:00 pm  
Tues. - Wed. - Thur. 1:00 - 4:00 pm  
Tues. - Wed. - Thur. (evenings) 7:00 - 9:00 pm  
Sat. (children) 10:00 am - 12:00 pm  
Sat. (adults) 12:30 - 2:30 pm

WHERE: Sacred Heart Center

PRICE: You pay for the supplies you use.

CLASSES GIVEN BY: Judy Inman

Something fun for the whole family!!!

**\*\*PERSONNEL\*\***

POSITION: Museum Assistant  
LOCATION: Oneida Nation Museum  
SALARY: Grade 6, \$4.54/hr.  
CLOSING DATE: Dec. 7, 1983

POSITION: Van Driver/Supervisor  
(Part-time 20 hrs./wk.; mostly pm)  
LOCATION: Oneida Recreation  
SALARY: Grade 7, \$4.77/hr.  
CLOSING DATE: Dec. 7, 1983

POSITION: Inventory Supply Dis-  
patcher  
LOCATION: Tribal Garage  
SALARY: Grade 10, \$5.54/hr. (Mini-  
mum)  
CLOSING DATE: Dec. 7, 1983

POSITION: Business Manager  
LOCATION: Oneida Nation Memorial  
Building  
SALARY: Grade 23 (\$22,150 - 23,934)  
CLOSING DATE: Dec. 7, 1983

POSITION: Economic Development  
Specialist  
LOCATION: Economic Development  
Office  
SALARY: Grade 21, \$20,000 - \$27,000  
(Negotiable)  
CLOSING DATE: Dec. 7, 1983

POSITION: Family Services Director  
LOCATION: Oneida Community Health  
Director  
SALARY: Grade 19, \$8.71/hr.  
(Negotiable)  
CLOSING DATE: Dec. 14, 1983

Applications shall be submitted to:

Mr. Dale P. Wheelock, Personnel  
Director  
Oneida Tribe of Indians of WI  
P. O. Box 365  
Oneida, WI 54155

POSITION AVAILABLE

Position available to serve as a  
member of the Nursing Home Com-  
mission of the Oneida Tribe of  
Indians of Wisconsin.

The primary purpose of the Oneida  
Nursing Home Commission is to act

as the Governing Body of the Oneida  
Nursing Home operating within the  
guidelines and policies of the Tri-  
bal Business Committee of the Oneida  
Tribe of Indians of Wisconsin, and  
within the rules and policies of the  
State and Federal governments.

The secondary purpose of the Nursing  
Home Commission is to ensure that  
the facility is equipped and staffed  
in a manner that will provide the  
best services and care for the  
residents in the home with Indian  
preference for residents and employ-  
ment.

Interested applicants may contact  
Gordon McLester at the Civic Center  
in Oneida.

WORK FOR MARQUETTE

POSITION: Counselor, Pre-College  
Program  
LOCATION: Marquette University  
SALARY: \$17,500 - \$19,500 depending  
on education and experience  
POSITION AVAILABLE: Immediately;  
starting date negotiable  
APPLICATION DEADLINE: Dec. 15, 1983

Interested applicants should send a  
resume, three-page statement of  
educational philosophy and three  
letters of recommendation to:

Christine J. Faltz, Director  
Upward Bound Program  
Marquette University  
1217 W. Wisconsin Ave.  
Milwaukee, WI 53233

JOB ANNOUNCEMENT

POSITION: Counselor  
WHERE: Red Star Mothers  
2741 Columbus Ave. S.  
Minneapolis, MN 55407  
SALARY: \$14,000  
CLOSING DATE: Open until filled

Send resume to:

Cheryl Byers, Executive Director  
Na-way-ee  
2421 Bloomington Ave. S.  
Minneapolis, MN 55404

Madalyn Murray O'Hair, an atheist, whose efforts successfully eliminated the  
use of bible reading and prayer from all public schools five years ago, has  
been granted a federal hearing in Washington D.C. on the subject of Religion  
and the airways, by the Federal Communications Commission (FCC). The petition  
(R.M. 2493) would ultimately pave the way to stop the reading of the bible  
on the airways of America. She took her petition with 27,000 signatures to  
back her stand.

If her attempt is successful, all Sunday worship services being broad-  
cast either by radio or television will stop. Many elderly people and shut-  
ins as well as those recuperating from hospitalization or illness, depend  
on the radio and television to fulfill their worship needs every week.

O'Hair is also campaigning to remove all Christmas programs and all  
Christmas Songs and Carols from public schools.

A number of organizations are working to generate one million signed  
letters to respond to this. This effort should defeat Mrs. O'Hair and show  
that there are still many Christians alive and well and concerned in our  
country. This petition is no. 2493. Be sure to put the petition number  
on the lower left hand outside corner of the envelope when mailing your  
letter.

Sign, cut out and mail the form below, Please do not sign Mr. and  
Mrs. Let each adult sign one separately and mail it.

Make ten (or have printed) copies and send to friends and relatives  
who feel like you do.

Date \_\_\_\_\_

Federal Communications Commission  
1919 "M" Street  
Washington, D.C. 20054

Gentlemen:

I am an American and proud of my heritage. I am also very much aware  
of the place religious faith has played in the freedom we, as Americans,  
now enjoy.

Therefore, I protest any effort to remove from radio or television any  
programs designed to show faith in God or a Supreme Being.

Sincerely,

\_\_\_\_\_  
Name

\_\_\_\_\_  
Address

\_\_\_\_\_  
City State Zip



497-9112  
Green Bay  
Steve

Now's the time to have your Chimney cleaned for Next Year. We'll clean it, check it and let you know if anything else needs fixin.

(REMEMBER PROTECT YOUR YOUR LARGEST INVESTMENT "YOUR HOME")

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JOIN THE FUN AT:

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SPECIAL! \$2.00 Pitchers,  
Tuesday & Thursday nights  
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OPEN TUESDAY - SUNDAY  
CLOSED MONDAYS

HALL FOR RENT: CALL 869-2974.

Floyd & Loretta Metoxen  
Proprietors.

### ONEIDA INDIAN SONG FESTIVAL

The practice sessions each Saturday have not gone well. There have been many funerals and other activities which have taken priority. The idea of an Oneida Indian Song Festival is still a good one, but I don't know how I should proceed. If you have any suggestions or comments, please contact me at 414-869-2771 or write P. O. Box 365, Oneida, WI, 54155.

Thanks for your cooperation in this matter.

### ONEIDA HISTORY CLASS

There will be a class on Oneida History taught by Jerry L. Hill at the Sacred Heart Center in Room 4330 - every Wednesday from 6:00 p.m. - 7:00 p.m. starting November 2, 1983.

Everyone is welcome to attend.

### PERSONNEL SELECTION COMMITTEE OPENINGS

The Personnel Selection Committee presently has six (6) openings on its committee. The committee's roles involve:

- Interview applicants and recommend qualified applicants to the supervisor for employment.
- Review personnel grievances and make recommendations to the Business Committee regarding these matters.

Those interested in serving on the Personnel Selection Committee must submit a letter of application which lists all previous experience in interviewing individuals for employment.

Send information to:

Dale Wheelock, Personnel Director  
Oneida Tribe of Indians of WI  
P. O. Box 365  
Oneida, WI 54155

When: November 1 through December 21.

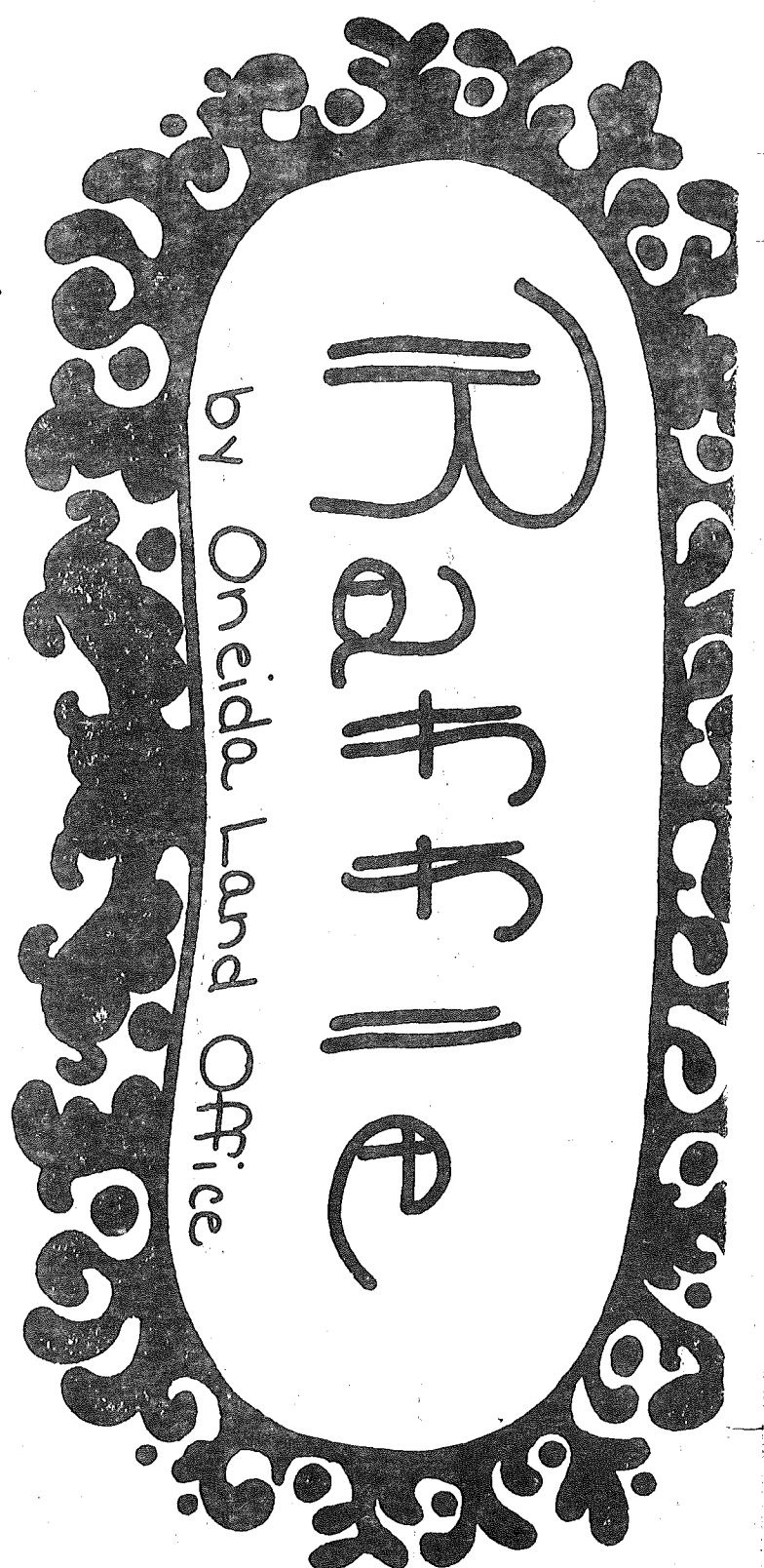
Where: Will be announcing winners at the Commission - on-Aging Building.

Why: To support the Emergency Food Program.

1st Prize: Touch-Tone Lamp.

2nd Prize: God's Eye

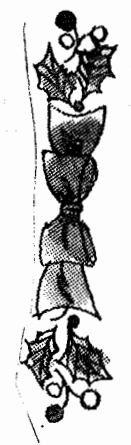
\*Tickets can be purchased at the Land Office or Commission-on-Aging Building



25	18	11	4	Su
26	19	12	5	M
27	20	13	6	T
28	21	14	7	W
29	22	15	8	Th
30	23	16	9	F
31	24	17	10	Sa



DECEMBER 1983



"EARN EXTRA MONEY AT HOME" IN YOUR SPARE TIME

D & D Tackle is looking for persons, young and old, who would be interested in learning how to tie fishing lures in your spare time for profit.

NO RISK, CAPITAL OR EXPERIENCE NEEDED. You will be taught how to tie, materials will be provided, and what you make will be cash on a piece-rate basis.

All interested people are welcome to attend a meeting to learn more about what is involved in lure typing. The meeting will be held at the Irene Moore Activity Center (Bingo Building) on November 14, 1983 at 10:30 a.m.

If there are any questions or concerns, call the Career Development & Placement Office (formerly CETA, now JTPA) at either 869-2752 or 833-6841.

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OPEN DAILY 10 A.M. - 8 P.M.  
OPEN 7 DAYS A WEEK

ANN FEATURES A COMPLETE LINE OF TURQUOISE, PENDLETON BLANKETS, BASKETS, DOLLS, LEATHER GOODS, INDIAN GREETING CARDS, RUGS, NOVELTY ITEMS, AND MUCH MORE.

1/2 PRICE SALE - DEC. 12-13

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SENIOR CITIZENS CHARGE IT !!!  
10% DISCOUNT LAY - ALWAYS!!!

*Ann Skenandore*

\*ANN IS BUYING\*

Oneida made baskets and some bead work See me on Mondays. Hwy 29 4 miles West of St. Marys Hospital.  
WATCH FOR TEEPEE FRAME.





\*PHOTOGRAPHY\*

Weddings - Anniversary - Family portraits - Graduation pictures  
 Contact: Mike King  
 832 15th Ave.  
 Green Bay, WI  
 498-0120  
 VERY REASONABLE!!!!!!!!!!

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Cecil Jordan, Bruce Jordan, Ray Jordan  
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 V8 350 - \$300.00

RUTH SKENANDORE  
 869-2171

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 PLUMBING LEROY KING  
 869-2426 or 869-2670  
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 Seymour, WI 54156

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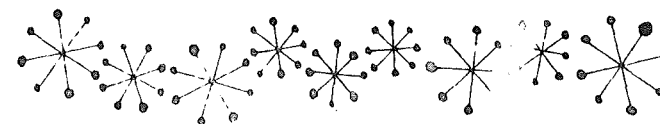
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## ONEIDA TRIBAL COURT SYSTEM

On the referendum held on July 30, 1983, the General Tribal Council voted 283 to 222 against establishing an Oneida tribal court. After that date the Business Committee directed that the documents developed for the tribal court be indexed and prepared for storage. The Business Committee also directed that other work regarding standardization of tribal ordinances be continued. Finally, the Business Committee directed that an analysis be made of the reasons for the rejection of the tribal court by the referendum.

The first directive has been accomplished. The second is being completed and prepared for consideration of the Business Committee and the Oneida General Tribal Council. The third directive will be published in this and succeeding issues of the Kalihwi·saks so that the matter may be raised again at the annual General Tribal Council meeting in January, 1984.

On July 9, 1983, the General Tribal Council directed that a substantial percentage be established to insure that the tribal court as an institution of the tribal government would have support sufficient to preclude frivolous and technical attacks on its creation. This was established at 66% of the persons casting their votes on July 30th. The vote shows that more than 500 votes were cast and of these 44% voted in favor of establishing a tribal court. While this is far less than was necessary to adopt the Oneida tribal court system, the vote showed substantial support among the Oneida electorate. Thus, it is not a waste of energy to raise this up for reconsideration in view of the deliberate misinformation that was circulated about the tribal court just before the referendum on July 30.

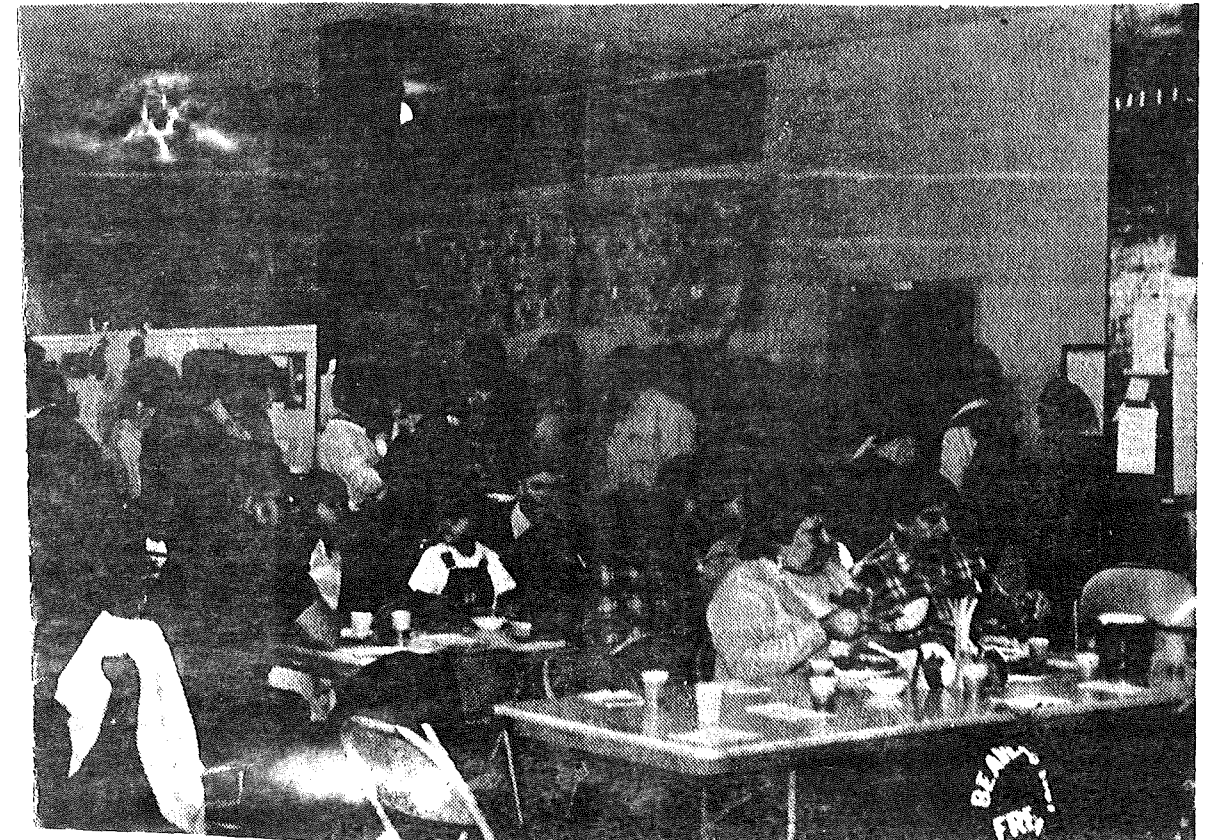
Much of this information was published anonymously in a newsletter called the Ridge Runner, which wrongly suggested that the tribe would be supported by the imposition of tribal taxes against its members. It was also wrongly suggested that various individuals would have undue influence

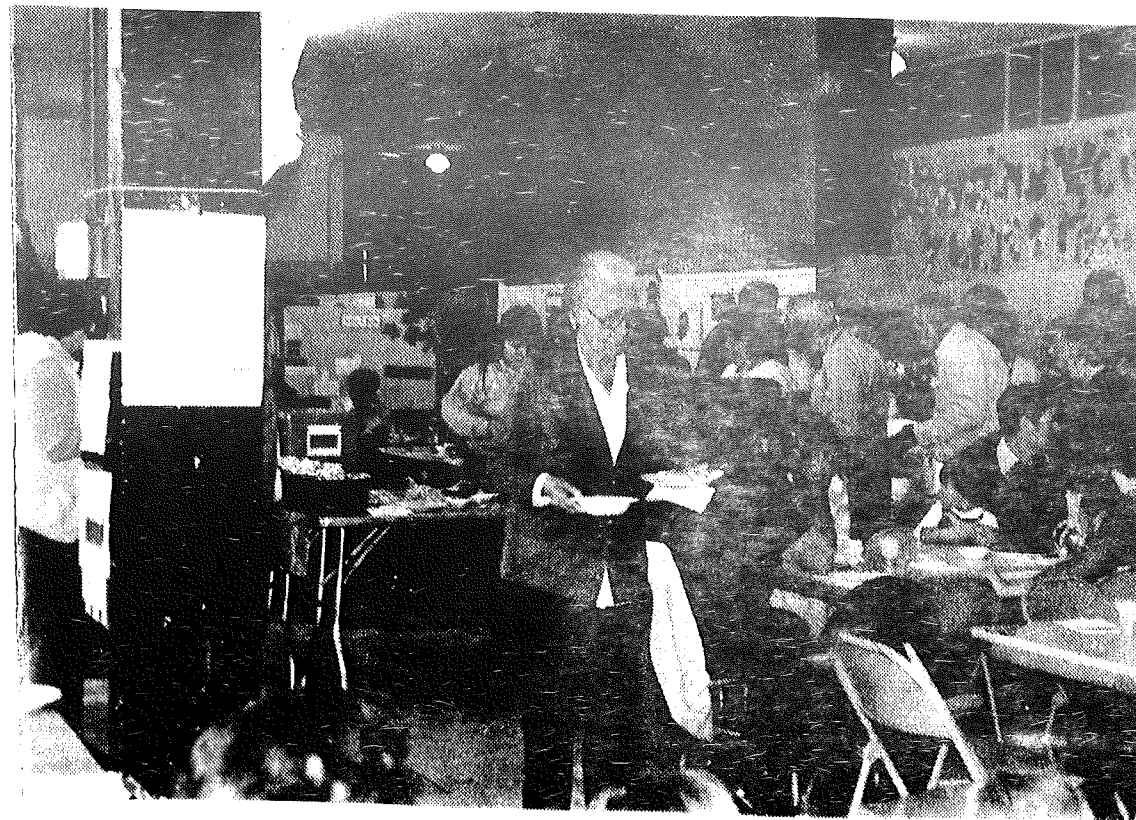
over the judge and other court personnel. It also was wrongly suggested that the tribal court would be an arm of the state government. Another misstatement was made that only tribal members on the reservation would be affected by the court. These and other deliberately erroneous statements are grossly inaccurate and contribute much to the ignorance about the tribal court system.

Although hearings were scheduled for the General Tribal Council to raise their criticisms, objections, and comments, if any, the meetings were very poorly attended. Furthermore, many articles were written in the Kalihwi·saks asking for support and suggestions as well as questions so that the widest distribution of information could be presented to the Oneida General Tribal Council. The lack of adequate response to these hearings and requests indicates some apathy and lack of interest and when taken together with the misleading statements, it is easy to see how confusion was compounded by the deliberately inaccurate and misleading statements.

The need for a tribal court has been manifest through out the last several years as issues have been raised which have had to be decided by the Oneida General Tribal Council. This method of final decision making is unwieldy and lends itself to confusion and inefficiency as well. The General Tribal Council has had to decide election disputes, recall of tribal officers, interpretation of management agreements, garnishments, and other issues requiring adjudication. The tribal court was proposed to make the tribal government more efficient and responsive to administrative needs of the tribe and interpretation of the Oneida Tribal Constitution and other tribal laws.

Almost every other tribe in Wisconsin has a tribal court similar to what was proposed here. Tribal court officials from those other courts were consulted for the purpose of insuring that we would not repeat their mis-





takes and so that we could benefit from their experience. Most other tribes of our size and larger maintain very substantial court systems including criminal jurisdiction over their members. Even much smaller tribes have created tribal courts along the lines of the proposed Oneida tribal court. These are a few examples of hundreds of tribal courts existing throughout the United States. It has been restated many times that Indian tribal governments have inherent rights of self-government including the right to create a government of its own form and choosing.

The Oneida tribal court, as proposed, is not inconsistent with the Oneida tribal constitution, nor is it an arm of the state government. It's financial maintenance will not be dependent on any form of tribal taxes, but will become part of the tribal plan of self-determination and upon adoption, the Tribe would be eligible to seek federal funds specifically set aside for maintaining Indian tribal court systems. The next several issues of the Kalihwi-saks before the General Tribal Council meeting in January, 1984, will provide further information which will address more specifically the deliberate misstatements about the court as well as attempting to address legitimate concerns that should be answered before an Oneida tribal court is adopted. These will include selection of judges, financial support, and scope of jurisdiction.

Comments, criticisms, and suggestions may be communicated to the Oneida Law Department at 869-2345.

Respectfully submitted,

Jerry Hill  
Tribal Attorney

B	Y	I	X	C	S	A	L	E	S	S	R	Y	Q
A	O	G	D	D	B	L	S	W	A	R	E	S	R
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# Now Hear This!

*Time Hasn't Blessed  
Indians Who Shared  
'First Thanksgiving'*

THE WALL STREET JOURNAL  
Wednesday, November 23, 1983

## Wampanoags, Few and Poor, Can't Even Convince Some That They're Still a Tribe

By STEPHEN P. MORIN

Staff Reporter of THE WALL STREET JOURNAL

PLIMOTH PLANTATION, Mass. — The honored guest at the feast we think of as the first Thanksgiving was Massasoit, the great Wampanoag chief who taught the Pilgrims how to survive in the new land.

These days, it is the Wampanoag tribe that is struggling to survive.

Here in Plimoth Plantation, a reconstruction of a Pilgrim village, an olive-skinned man who calls himself Nanepashemet is teaching his fellow Wampanoags about their past. It is a sign of the Wampanoag's troubled times, though, that Nanepashemet (who also answers to the name Tony Polard) learned the tribal past from white men—historians and anthropologists, one of them even a Mayflower descendant.

This Thanksgiving, 363 years after the Pilgrims set foot in America, the Wampanoags say they have little to be thankful for. There are only about 2,500 of them, and many are poor, unemployed school dropouts. Some of the lucky ones hold jobs at Plimoth Plantation, where they are paid the minimum wage to act like Wampanoags for the tourists.

For years, the Wampanoags called themselves Negroes, or "colored." Nobody seems to remember how to speak the Wampanoag language. Partly because they don't live on a reservation, the Bureau of Indian Affairs doesn't recognize them. Webster's New World Dictionary defines Wampanoag in the past tense, as a tribe that lived at the time of the Pilgrims. And a federal court, rejecting a claim for ancestral lands, ruled recently that because of years of intermarriage and assimilation, the Wampanoags aren't really an Indian tribe.

### Hunting and Fishing

The Wampanoags disagree. They have chiefs, medicine men and powwows, but hardly anyone knows they are around. For years, that suited the Wampanoags just fine. "We tend to mind our own business, hunt and fish, go out for a few drinks and then go home," says Ellsworth Oakley. Mr. Oakley, who also uses the name Drifting Goose, is the Supreme Sachem—in a way, chairman of the board—of all the Wampanoags.

When cultural awareness became chic about a decade ago, many Wampanoags began boiling at suggestions they had disappeared into the melting pot. "I don't have to prove I'm here. I'm already here," says Anita Nielsen, who also goes by the name Silver Star.

Some Wampanoags became bitter. "If I was there (in 1620), the Pilgrims wouldn't have gotten off the boat," exclaims Daisy Moore, a Wampanoag who hasn't picked out an Indian name yet. She and some others plan to mark this Thanksgiving as a day of mourning at the statue of Massasoit near Plymouth Harbor. Erected by the Improved Order of Red Men—then a drinking club for white men—in 1921, three years before Indians could vote, the bronze statue looms over the little cracked boulder called Plymouth Rock.

But for most of history, it was the white man who loomed over the Wampanoags. At first, they and the Pilgrims lived in relative peace, bound together in a military alliance against the Narragansetts. But the cultures were worlds apart. Wampanoags smeared themselves with bear grease, strolled about half-naked and believed in sharing land. The Pilgrims hardly smelled better (frequent bathing was a sin), but they believed in lots of clothes and in property boundaries.

### Indian War

As more settlers arrived—by 1675, Plymouth Colony sprawled over 1,600 square miles and included 7,500 people—tensions grew. In 1675 war broke out. The Wampanoags, led by Massasoit's son, Metacom (the English called him King Phillip), were all but exterminated. Metacom was beheaded and his skull put on display for the next 25 years, not far from where his father had feasted with the Pilgrims.

About the only survivors were the so-called praying Indians, who retreated to coastal communities like Mashpee, a reservation of sorts 20 miles from Plymouth. But a century later, their young male descendants were all but wiped out fighting on the American side in the Revolutionary war.

Mashpee became a town in 1870 and was Wampanoag-run until the whites started moving in during the late 1960s. Now there are 4,000 people—14,000 in summer—but only 400 are Wampanoags, and they are generally at the bottom of Mashpee's economic ladder.

A tribal survey found that more than half of Wampanoag adults in Mashpee make less than \$6,000 a year, and about 40% don't have

a high-school degree. A Massachusetts study says the town suffers serious childhood malnutrition; Wampanoags themselves say alcoholism and teen-age pregnancy are major problems.

Wampanoags have been petitioning for land rights for 300 years—they sent an envoy to plead with King George III—and in the 1970s they petitioned for Mashpee itself. "We're looking for sovereignty," says John Peters, also known as Slow Turtle, who is the Wampanoags' supreme medicine man. "We don't want someone just off the boat telling us what to do."

The whites of Mashpee also had strong reactions. For years, as a result of the claims, residents couldn't get clear title to property. The result was a furor involving threats, vandalism and boycotts of Indian businesses.

One Indian suit was dismissed when the court ruled the Wampanoags weren't really a tribe. Though a second suit is on appeal, title insurance is available again. But Peter Lawrence, the leader of a white homeowners' group, says, "The feeling is so bad now that I can't watch TV programs with Indians. I don't do business with them, and I despise the very name Indian."

The bitterness is particularly troubling to Robert Allan Maxim, who says his father is Italian but his mother's ancestors include Massasoit himself. Mr. Maxim, 32, wants to be a corporate lawyer someday; now he is the chief of a small Wampanoag group that mostly includes his aunts, uncles and cousins. His main mission, he says, is to "rekindle that special love shared by Massasoit and the Pilgrims."

Chief Maxim takes a visit on a tour of the Indian community around Herring Pond. There is a stop by the grave of Chief Wite Feather, his grandfather, who achieved local renown as a duck and goose caller, and who hunted with President Grover Cleveland. There is another stop by the clapboard Pondville Baptist Church, where the Wampanoags hold their tribal councils. "I get more spiritual comfort being a Wampanoag now," he says.

The last stop is to help his friends carve four deer they have shot a few days before. Chief Maxim takes a turn sawing a carcass while the others swig beer over by the woodpile.

At home, a modern house he bought at a foreclosure sale, Chief Maxim sets to skinning a raccoon in his weight-lifting room. Raccoon is a favorite Wampanoag meal. Maybe, he says, he will serve raccoon this Thanksgiving.



KALIHWI-SAKS  
P.O. BOX 365  
ONEIDA, WI 54155  
(414) 869-2083

12/02/83

## SECOND ANNUAL GRANDPARENTS' FEAST

On Tuesday, November 22, the Oneida Early Childhood/Headstart project held their Second Annual Grandparents' Feast at both the Oneida and Urban Centers.

The children prepared most of the traditional food that was served:

Sweet corn soup, corn soup, venison stew, boiled beans, jams and jellies, wild rice and rice pudding, cranberries, pumpkin and zucchini breads, pumpkin, apple, sweet potato pies, and fry bread.

The traditional strawberry drink was served. This drink is made from crushed strawberries and is to be served before any important feast.

Grandparents were sent a special golden invitation which admitted them to the feast. No parents or other relatives were permitted.

There were 85 honored grandparents at the Oneida Center and 35 at the Urban Center.

The oldest great grandfather was Henry Skenandore - 85 yrs. old. He is great grandfather of Philip King, Roland VandeHei, Jr., and Crystal Skenandore.

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**KALIHWI-SAKS**  
OFFICIAL NEWSLETTER  
OF  
THE ONEIDA TRIBE OF INDIANS OF WISCONSIN

The oldest great grandmother was Mrs. Mary Clark - 95 yrs. old. She is the great grandmother of Cheryl Skenandore.

The youngest grandmother was Mrs. Pat Stevens - 43 yrs. old. She is the step grandmother of Paul Stevens.

The grandparent who traveled the farthest to enjoy this great feast was Tony Webster. He came all the way from Milwaukee to be with his grandchild, Frank Webster.

This day was a very special day for both grandparents and children as shown by grandparents Carol & Ken Nystrom with this special thank you:

Dear Staff Members:

Please accept our gratitude for letting us share at the Grandparents' Day Feast yesterday.

We are proud to be part of our grandson's heritage and are grateful for your part in helping the children realize its importance.

Best wishes for your continued success in your endeavors.

Sincerely,  
Carol & Ken Nystrom  
(Frank Webster's natural grandparents)

Story and pictures by Kalihwisaks Staff.