

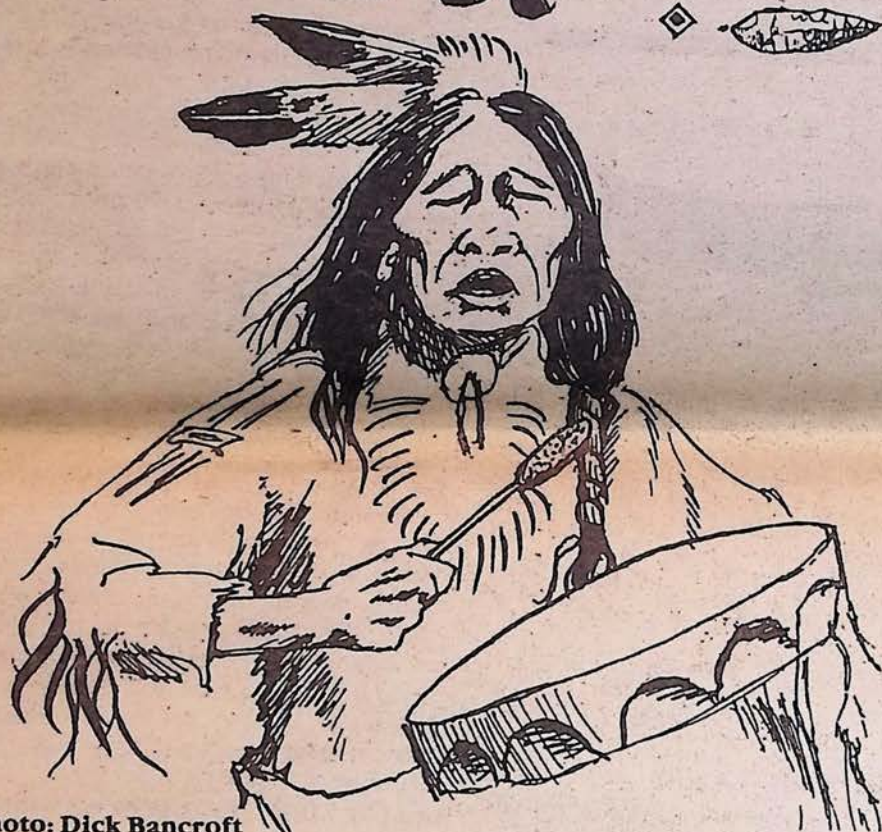
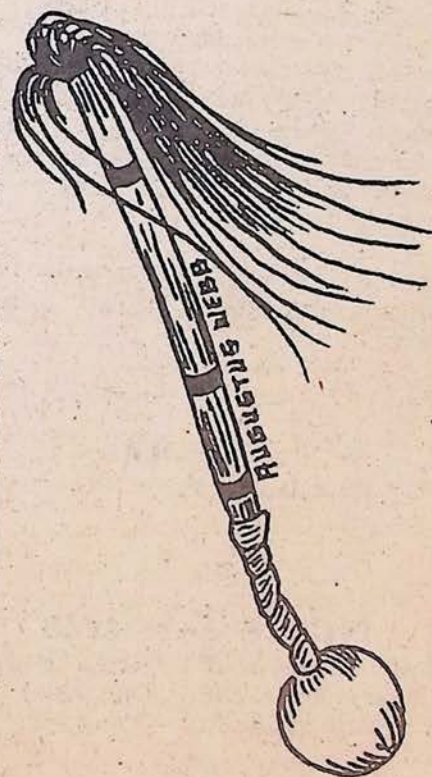


Photo: Dick Bancroft

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 RELIGIOUS FREEDOM



A.I.M. Singers at conclusion of International Indian Treaty Council.



**A JOURNAL FOR NATIVE
AND NATURAL PEOPLE**

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Sekon Daniel R. Bomberry,
Friend, we wish you a quick and good recovery from your illness.

We need people such as yourself and the important work you do.

Niawen,
Notes Staff

NOTES NEEDS

Articles on events of importance from your area, special honor stories-profiles of elders, leaders, groups, artists, families, children, or just individuals living the life the Creation meant for us all to live. A black & white photo should go with these. There has been no response so far, and we'd really like to do this kind of special in each issue of Notes, each time from a different area of this continent.

There hasn't been any response to our request for black & white drawings and short-short stories, either.

We need a person or group, perhaps working through a university, to index the 16 years of Akwesasne Notes. It is a task which will take previous knowledge of such, because it will of necessity involve cross indexing many times to cover the wide range of subjects included in Notes: ie: group, nation, name of, location, subjects dealing with (water rights, land claims, pollution, educations, elders, etc. etc.), not to mention indigenous peoples worldwide, authors, titles. I tried to index a single issue and quickly realized how much I lacked in knowing to even attempt it. The project will have to be done at home or in an appropriate space, working from microfilm.

An expert fund raiser/proposal writer is also desperately needed for Notes. As you know from every issue, we remain very low on funds, always struggling from one issue to the next. We are unable to proceed with the many new books, posters, records & cassetts of music and speakers we'd like to begin distributing. Also, we now have enough information coming in to begin printing Notes as a monthly news-journal. But that would mean adding to the staff and equipment, etc. and though it should be done, it must remain a dream because the few of us 'staff' keep busy doing what we do now.

All profits from Notes goes back into the next issue of Notes. We cannot even afford a good, working typewriter (just a moment ago I had to switch machines twice due to malfunction). We have a half dozen which are now beyond repair and our few tape recorders and camera are in much the same shape. Two good working electric typewriters would be like a drink of cool spring water to us, as would a 35mm Pentax camera, a Sony cassette recorder for conducting interviews, eye-tek reducing machine and microfilm viewer. Someone just sent us \$50. which is to go toward a tape recorder, so if anyone else out there is able to donate the items or donate for their purchase, it would be greatly appreciated. And if you do so, please specify which you are contributing to.

Other needed items are scissors, drafting ink pens, large garbage bags, layout equipment and office supplies of every kind.

This is probably the longest Notes Needs so far done, I meant it to be a sort of extension of HOW IT IS. In the meantime Notes is picking up new subscriptions very slowly. So the last item is to ask that you help the circulation of Notes by asking your local bookstores to carry it. Subscribe, and give a gift subscription, and don't forget our new calendar for 1985. It would make an ideal gift for the autumn harvest/equinox, and for the Winter Solstice.

Remember, Notes is your paper!

The Staff

— MICROFILM —

Akwesasne Notes is available on microfilm or microfiche from a number of sources:
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— A NEW WAY TO HELP NOTES —

Your contributions to AKWESASNE NOTES can now be tax-deductible. The Youth Project of Washington, D.C., a public foundation under 501 C-3 of the Internal Revenue Code has agreed to take NOTES under its wing as a research and educational project.

If you would like to support these efforts and receive the benefit of a tax-deductible contribution, your check should be made out to Akwesasne Notes/Youth Project, and sent to us here at Notes.

Please note the subscription fees are not tax-deductible.

Akwesasne Notes 1985 Calendar

With the help of the Onaway Trust of England, we celebrate our Sixteenth Anniversary as a journal for Native and Natural People with this calendar.

There are twelve, full-color plates by four well-known artists from different parts of this continent, each contributing three works of art. The calendar is meant to be kept as a folio after use, and we know you'll agree when you see it and the quality paper it is printed on.

The proceeds, after production costs and a 25% royalty to be shared equally by the artists, will go

into our newly established Akwesasne Notes Building Fund.

The artists, two men and two women are well-known in their respective fields and together continue to let it be known that Native American art is still doing well upon this turtle island. They are:

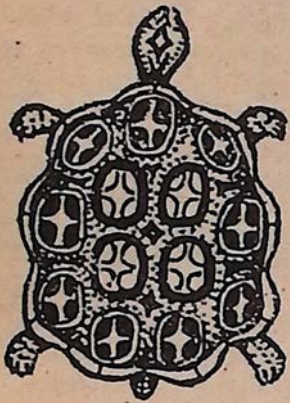
Linda Lomahastewa, Hopi Nation. Her paintings of acrylic on canvas are titled: Parrot And Sunset, New Mexico Sunset, and Night Parrot.

Kahionhes John Fadden, Mohawk Nation. His

paintings done in acrylic on canvas are titled: Circle Wampum, Untitled (of a soaring eagle), and Within The Rainbow.

Jaune Quick-to-see Smith, Flathead Nation. She works with paint and collage on paper. Her works include: Cheyenne Sea #55, #52, #63.

Harry Fonseca, Maidu Nation. His coyote paintings of acrylic with sometimes glitter sprinkled on are well-known. They include: When Coyote Leaves The Rez, Coyote Meets The Lone Ranger In The Painted Desert, and Coyote and Rose At Indian Market.



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HOW IT IS

Fields of tall green corn, bush and pole beans, fat squashes of many varieties, potatoes, plump tomatoes, and many other growing foods checker the landscape.

In sharp contrast, the yellow-brown haze of smoke from the many factories all around us. Ocean-going ships passing our doors. Now called the St. Lawrence Seaway, it is forgotten as one of the greatest rivers on the continent, carrying the waters of the Great Lakes from their sources of almost one fourth of the continent to the Atlantic Ocean.

It's a matter of words and labels, PhD's and McDonald's, Musak and Missiles in the minds of America, TV and news media. The engineers do the script of this temporary movie: How To Change A Great River Into A Liquid Freeway. Directed by \$\$\$, produced by the Dept. of Interior, reviewed by the U.S. Congress. Current rating: 6.2 on the Richter Scale. Final, manmade doom, anyone? Paranoia, etc? Just read Winona's article in this issue on Germany and see what could, and maybe, is happening right here.

Self-sufficiency is the goal of many individuals and nations such as the Mohawk. It is planning tomorrow for the unborn generations. Unfortunately it is not enough. The concept of self-sufficiency must include a mind at peace, a mind able to wholly concentrate on the projects at hand. This is hardly possible living within, surrounded by, a people who have elected a government to decide tomorrow for them who choose and proceed in the total lie that: Might Makes Right!

America, you people, your government, the above is addressed to you. You will elect new representatives of that government in the very near future. Will you continue the insane arms race, star wars plans, disruption of the countries of Central and South America via the greed of giant corporations working hand in hand with the C.I.A.?

Will you continue to commission studies on acid rain in order to compile greater stores of proof that something must be done immediately? Will you continue to meet and discuss the problems into many tomorrows while smoke pours from your factories to kill further forests, lakes, rivers, soils,

air and ourselves?

Remember the forests which once stretched from Maine to the Dakotas? The other that went from Mexico to Alaska? Remember the buffalo in Ohio, Pennsylvania and New York? When you could drink from any body of water without having to worry about whether the water was good or bad? When you could stand on any part of this continent on a clear day and see all the way to the horizon, and dream far beyond it?

Don't you know that you are still standing in those very forests, that the seedlings of yesterday are in your hands? If you would plan the future of your children and their children, then you must learn to love and respect the ground you are standing on. And when you learn to love that ground, then you will know that it is only a small part of the total of this turtle island planet swimming through the vast reaches of space. To even begin to perceive a good tomorrow you must be totally dedicated to today with a good working knowledge of yesterday.



NETWORKING: A Needed Resource

Let's say you're a student interested in the Peace Movement. You are in Maine, in a certain city in a certain county. Who do you contact for information?

The many sources of listings come to Notes by way of magazines, newspapers, journals, newsletters, stapled sheets, and urgent letters and press releases.

IPN (Indigenous Peoples Network) is a major source, at present establishing the means of gathering and storing information on computers. The result may be that a person can phone in and get a readout on the information they need, or send for a printout on resource lists of specific materials updated constantly.

Akwekon listings have appeared in Notes, as has lists from *Tranet*, *Connexions*, *CoEvolution Quarterly*, *Raise the Stakes* and many other sources.

What is desperately needed (and if it's already happening, please let us know) is a series of instant information centers, constantly gathering and storing information, indexed and cross-indexed on computers for printout/readouts. Beginning at county, to state (or Province), to combined state or bio-regions on the continent. These centers (and yes, you de-centralists, give me other/better ideas) should each be a part of several, in order for each to concentrate on a specific category: environmental, which would include acid rain, pollution of other kinds, forestry, etc. Legislation, agriculture, the Peace Movement, etc. etc. Where to put appropriate tech? After environmental? Or is it a political statement of sorts to aim toward self-sufficiency? See what I mean?

Help! Some one or some group out there must have a schematic of the perfect means of how it should be/could be done. I brought this up because I can become lost in our own Akwekon listings if it's not kept updated, alphabetically, zip code, subject? How to do it? All this while helping put out two newspapers.

Alcatraz Occupation by Indians of All Tribes

With the 15th Anniversary coming up in November, we'd like to do a few pages on the event. So how about it, you old Alcatraz hands, where are you? What are you doing now? What do you think of the occupation after all these years? Let's hear from you!

Akwesasne Emergency Team

Akwesasne Emergency Team (our A-Team) our own Mohawk volunteer ambulance and emergency team, working twenty-four hours a day can always use: a scanner, C.B.'s, blankets and all kinds of medical supplies. A few pounds of coffee would be nice, too.

International Indian Treaty Conference

Sisseton-Wahpeton Sioux Tribe hosts 10th Annual

By Mordecai Specktor
June 28-July 3

Sisseton-Wahpeton Dakota (Sioux) reservation (So. Dakota)—Robert Cruz travelled to the country of the Dakota people with friends and family from the O'tam land, the area of the southern Arizona called the Papago Indian reservation.

In his message to participants gathered for the 10th annual International Indian Treaty Council (IITC) conference, Cruz discussed the displacement of O'tam, who live in both the U.S. and Mexico, from their ancestral lands in Sonora, Mexico. Cruz stated, "They've burned some O'tam houses, they burned them to the ground," as part of a campaign by wealthy land owners to steal the good range land.

As Indian speaker after speaker recounted tragic stories of ongoing struggles with government bureaucracies and multinational corporations, one recalled Robert Cruz' statement that the 1980's is the decade of "Indian land frauds."

From Grassy Narrows, Ontario to Santa Cruz del Quiche, Guatemala, Indian activists told of the problems facing their people back home, and expressing their solidarity with other struggles. The IITC, which has been affiliated as a non-governmental organization with the United Nations since 1977, will bring Indian issues to the UN Working Group on Indigenous Populations, meeting July 30 to August 3 in Geneva, Switzerland.

Commissions met during the five day conference held on the tribal pow wow grounds to discuss political prisoners and missing persons, international law and the UN, treaty rights and land struggles, education and other issues.

Members of the Leonard Peltier Defense Committee discussed recent developments in the case of the AIM activist who has spent the past eight years in federal prison. The Soviet press agency Tass has recently raised the Peltier case as an example of human rights abuses by the U.S. Peltier was convicted for the shooting deaths of two F.B.I. agents on the Pine Ridge reservation in 1975.

Nilak Butler, who works with the Society of the People Struggling to Be Free in Vancouver, B.C., said they recognize that the Soviet Union has raised the Peltier case at a time when they are the target of a campaign on behalf of Andrei Sakharov. "Regardless of what their propaganda out of it is," Butler explained, "what's going on with Leonard is still wrong. The situation at Marion (federal prison) is still wrong." Prisoners at Marion in southern Illinois have been under a lockdown since last October, and many inmates have told of brutality by guards brought in from other prisons.

Calling the Soviet statements a "good break for Leonard," Butler recounted the various page one stories in newspapers, and asked, "When have we ever been able to get front page coverage on (Peltier's case)?" She said the defense committee would do follow-up work relative to the Soviet Union's expressed interest in the case.

Conference participants also learned about the role of Indians in the revolutionary struggle in Guatemala. Francisca Alvarez, a Maya woman from Santa Cruz del Quiche, outlined the recent history of Guatemala, and explained the nature of the current repression and resistance. Alvarez stated that the government massacres of Indian communities, such as those at Panzos and Nebaj, convinced the Maya that "This is it— we will respond in a way they understand," armed resistance. Alvarez said the "happy ending" of the Sandinista fight in Nicaragua in 1979 heartened the people in Guatemala, who realized they "could also win" in their battle for freedom.

Alvarez, who was active in Guatemala with the Committee for Peasant Unity (known by its Spanish



Commission on Land Struggle, I.I.T.C.

Photo: Dick Bancroft

initials, CUC), said that the Guatemalan government has set up concentration camps, called "model villages," to keep an eye on the Maya, and organized "civil patrols," an attempt to make the Indian campesinos fight against their brothers and sisters. Despite such agencies of repression, Alvarez said that "the people are cognizant that they must take power, take control of their own destinies...quite clear that the change must be total."

Going from Central America to the far north, the Treaty Conference learned about the attempts of the Ojibwa living at Grassy Narrows in northwest Ontario to gain compensation for their relocation, and contamination by mercury poisoning. Chief Arnold Pelly of the Grassy Narrows reserve discussed his people's efforts to negotiate a settlement with provincial and federal governments. Pelly said his band has been suffering ill-effects from mercury poisoning resulting from pollution at the Great Lakes Forest Products, Ltd. paper mill at Dryden. The band also seeks compensation for lands flooded by a dam project, but Pelly said, in regard to negotiations with the government, "They've been avoiding us lately. To me that's an indication they're not serious."

Other land rights issues brought to the conference concerned attempts by Anishinabe Akeeng, which means "the people's land" in Ojibway, to stop legislation in Congress to legitimize the theft of land allotted to the Indians on the White Earth reservation in northern Minnesota; efforts by the Maori of Aotearoa (New Zealand) to obtain justice under their 1840 treaty with Great Britain; and government moves to drive Indian fisherpeople from their traditional salmon gathering sites along the Columbia River in Washington state.

A delegation of Miskitu Indians from the Atlantic Coast of Nicaragua was denied visas to attend the conference near Sisseton. Bill Means, executive director of the IITC, remarked that the U.S. has issued visas to Roberto D'Aubuisson (linked to the death squads in El Salvador) and other "murderers," but will not allow Miskitu Indian leaders to come to the United States and speak with other Indians interested in their situation.

Janet McCloud, from the Tulalip Nation, (Yelm, Wash.), brought out the "evidence of ethnocide": alcoholism, wife battering and sexual abuse of children in Indian communities as the "very proof" of the destruction of Indian culture brought on by the dominant society. She called for "workable solutions," such as growing gardens, toward improving Indian people's health and the well-being of families.

During her impassioned, often humorous talk to conferees, McCloud discussed efforts underway to

remove traditional Indian fisherpeople from their sites along the Columbia River. "They want to destroy those people...they are being evicted by the B.I.A. (Bureau of Indian Affairs) and tribal officials," said McCloud, who represents the Northwest Indian Women's Circle. She mentioned the case of David Sohapp, a Yakima elder, who received a 5-year federal prison term for netting salmon.

McCloud stated that there is a need to "create opportunities for younger women" in leadership positions in Indian communities. "Indian women are the most oppressed and exploited people there, are in this land," she charged.

Bill Means, executive director of the IITC, challenged the non-Indian progressive community to develop "a real positive, solidarity-type of relationship" with the Indian movement.

"You have to look at your own backyard before you're running all over the world finding causes to defend, finding people to defend," Means stated. "We have forced relocation, for example, 10,000 to 12,000 Dine', Navajo, people. It's going to take place by 1986 (in what is called the Navajo-Hopi Joint Use Area, northern Ariz.) as mandated by Congress! This is not last century now! This is right now, here today."

It was decided that the 1985 IITC gathering will be held in Washington State.

Mordecai Specktor



INSIDE THE NEW GERMAN POLICE STATE:

If voting could change anything, it would be illegal.

German saying
-circa: 1970-80

"Take your scarf from around your face," said Geisala, our local host.

"Why?" I asked.

"Because," she replied, "it is illegal in Germany to hide your face during demonstrations."

It is also illegal to wear the "Hessen Button," a button displaying the image of a red crest of the state of Hessen—a Hessen lion wearing riot gear. Under recent legislation, designed to bring "order" to the FRG, the West German police can arrest—and detain for three days—anyone they deem able to commit a crime.

"Most of the 'crimes' where this is applied," Geisala observed, "concern dissent, demonstrations against government policies. The police, then, are theoretically protecting the German people from themselves."

Her view is borne out by no less than Dr. Ulrich Eichstadt, president of the Academy for Civil Defense, located in Bonn. He has said, "No country that is troubled with inner unrest, social struggles, revolutionary activities, terror and violent crimes has a solid basis for its security policy."

The FRG is very concerned with security against its own citizenry, primarily because it has become increasingly difficult to "sell" notions of the necessity of spiraling NATO defense measures and unchecked industrial growth during the post-Marshall Plan era. Four separate police/security agencies (aside from the military) employing well over 200,000 people are now charged exclusively with keeping Germans in line, at the national level alone.

"Prediction" is the main job of the Federal Border Police, 22,000 strong, not counting administrators and a network of international informers. Their job is to secure the "Model West Germany" from incursion by such terrorist types as readers of *Socialist Review* and *In These Times*. Oddly, or perhaps not, violence oriented—but ideologically right-wing—publications such as *Solier of Fortune* and *Gung Ho* do not appear on the list of "no-no" titles screened for in German customs stations.

Inside Germany itself, all citizens are required—under penalty of law—to carry at all times a code-numbered official identification card. The code numbers are entered into a central security computer net (with terminals in most local police stations), allowing the modern German security police a means of monitoring the population guaranteed to turn former *Gestapo* operatives green with envy.

The primary agency concerned with this monitoring is *Verfassungsschutz*, a term meaning "Department for the Protection of the Constitution." Under its 1972 charter legislation, the department is authorized to collect and distribute information concerning "efforts directed against the...stability and security of the nation." In addition to its computer net, *Verfassungsschutz* has compiled active "Special Circumstances Files" on an estimated 2.5 million people, or one of every 24 Germans.

Files on another 7.5 German "subversives," potential terrorists all, are maintained by the Federal Secret Service Agency (BND). In bringing the ante up to one in six Germans, the BND has experienced an approximate 1000% budget increase from 1970 through 1980. And, if this were not enough security to protect Germany from itself, the Border Police, *Verfassungsschutz* and BND are joined by the Federal Investigation Department

Notes From the 1983 Native American Delegation Tour of West Germany

By Winona LaDuke
©1984



Winona LaDuke & Steve Dodge holding Startbahn West Flag at Frankfurt Airport

Photo by: Dick Bancroft

(roughly the equivalent of the FBI) and an array of military intelligence services springing from the legacy of the Hitlerian *Abwehr*.

In the Land of Stool Pigeons

In addition to the more-or-less overt police and security organizations mentioned above, an estimated (minimum) of 30,000 individuals are retained on the federal payroll to infiltrate, monitor and otherwise inform on people and groups considered by the government to be engaging in actions "contrary to the state and economy." The incredible comprehensiveness of the overall intelligence effort directed by the West German government against its own constituents is revealed by the following highlights:

- The names of people who have borrowed "left-radical" books from the public libraries have been registered on microfilm for the *Verfassungsschutz*.
- In July of 1978, German daily newspapers disclosed that "general surveillance was being carried out by the *Verfassungsschutz* in elementary and high schools.
- Seven hundred residents of the town of Speyer were investigated by the *Verfassungsschutz* simply for signing a petition demanding that a "radical" art teacher be given a job at their local school.

West Germany's Social Democratic Party estimates that the security police have now collected some 200 pieces of "intelligence data" on every German citizen. Green Party estimates run even higher. The complexity of handling the sheer mass of such information has required that the federal government invest in one of the most advanced computer systems in the world.

Based to some extent upon pioneering designs developed for NASA in the United States, and akin to the sophisticated gadgetry employed by the National Security Agency in this country, the German answer is NADIS. The composite system, begun in 1972, now includes mobile units, direct monitor relays, and a national (coded) modum hook-up. It also tied directly into an international intelligence net including NSA, CIA, Interpol and the intelligence services of Britain, France, Italy and Japan (at the very least).

"With NADIS," says the German publication *Der Spiegel*, "the framework is perfect for the machinery which is technically suitable for the total political control of a population; all those who deviate could be stored on the one hand; on the other hand, every person could be examined an unlimited number of times to see if he deviates from the politically desired norm."

Indeed, NADIS has proven so effective that the Israelis are now deploying a variation of their own, and the IBM Corporation is hard at work assisting "crucial Third World Nations"—notably South Africa and Brazil—to build up comparable capabilities.

From this fantastic web of "prediction" capabilities, it is logical that the German security apparatus not ignore the next steps in social control: prevention and repression. In this regard, the superbly equipped 148,000 strong national *polizei* (police) is one end of the spectrum, an elite 160 member "super-SWAT" unit known as GSG-9 is the other. With an annual operations budget topping \$1 million, GSG-9 is considered the best single "anti-terrorist" unit in the world, its methods copied by other elites such as the British SAS and American "Blue Light Group."

As one Israeli expert in the field put it, "...they (the GSG-9) eat and sleep terrorism..." with the result, according to the US paramilitary magazine *Soldiers of Fortune*, that: "(the GSG-9) equipment and training to... (be) most complete, varied, sophisticated (force) in the world...(GSG-9 is) the envy of all other strike forces."

It is obvious that the German government's devotion to a build-up of internal security measures is no mere academic exercise. The application of their intelligence collection "in the real world" offers not only a tangible stifling of political opinion within the "West German Democracy," but some very harsh consequences in the most human terms.

Mobile Targets

Every morning at breakfast in Munich, we saw a black leather coat on the back of a kitchen chair. On the back was painted a large target captioned by

a date. The date commemorates the shooting death of a 12-year-old Berlin boy, erroneously accused of trespassing and gunned down by the police.

"I'm sure the conservatives felt much more 'secure' after the boy was murdered," said Reiner, owner of the jacket. "The situation in Germany now is rapidly becoming one where too many people are too afraid of the police to take action. Often they are too afraid even to speak up."

"The situation in Berlin is different," Reiner continued. "In Berlin, the people have come to understand that the police and the state have declared open war on the people. In Berlin, there is more remembrance of the meaning of the Third Reich, and the people know what must be done."

In trying to carry the message from Berlin to the rest of West Germany, Reiner has painted a legend under the target on his back. It reads: "SHOOT ME, AND I'LL SHOOT BACK." He has worn the jacket to a number of demonstrations and finds similar sentiments to be growing among many of the opposition.

We are ready, long since, to leave the oppressive greyness of German winter, concrete security walls and massed ranks of special police by the time the *Friedensreise* is over. At the airport, as border security person hover (much less politely than when we arrived), we discover an aspect of the link between the US and German establishments.

We have, after all, said some rather negative things about the Pershing II missile deployment, and both governments are less than pleased. The American Consulate, in fact, seems a bit hysterical. Seven North American Indians are preparing to enter the United States, traveling on Native American passports (mine is issued in the name of the Anishinabe Nation, for example), and the Chief Consul is suddenly doubtful as to the legality of this. How we left the US and cleared German immigration in the first place is deemed an "irrelevant" question.

More submachinegun carrying guards filter into the PANAM lobby where we are waiting. PANAM had just been informed that, if we are allowed on to their New York flight, the airline may be subject to

a \$7,000 fine (by whom, is never made clear). "You can't travel without passports," the woman at the ticket counter says.

"We have passports," I reply, See? Stamped and everything."

"But they're not US passports," she grimaces.

"I know," I say, "That's exactly why I travel on it."

"If you don't want American passports," she hisses, "why don't you and your friends just stay here?"

"Lady," I retort, "an import like you isn't really stupid enough to suggest a Native American should 'love it or leave it,' are you?"

Her blush and stammer are interrupted by a couple of guards edging closer. Figuring I'm now a certified terrorist for sure, I walk over and sit down next to Wallace Black Elk, who's giggling at the whole scene. "Now, we're the foreigners in America," he cackles.

Remembering Reiner's jacket, I'm less amused.

Finally, a telex arrives from the State Department "clarifying" that Native Americans can, of course travel on their own national passports, a matter clearly specified within both international law and the US Constitution. The PANAM lady plasters a smile to face as she checks our baggage and boards us. The guards look disappointed.

At JFK, US customs mechanically stamps our controversial passports and we are ushered back in to "the land of the free and home of the brave," which counts the new German police state as one of its staunchest allies.

In the airport lounge, I see Sylvester Stallone in a television premier, playing a tough New York cop abandoning every convention, both human and legal, in his quest to destroy a "terrorist group." Most patrons of the lounge seem to be enjoying his performance...and I feel the nausea returning. □

(This article was in layout process when Notes was visited by three young German women. After introductions, coffee and conversation in getting to know one another, one of them mentioned the previous article on Germany by Winona LaDuke.

She seemed uncomfortable about speaking of it. I then invited them to read the above second part of Winona's article and asked that we discuss it later.

They spent quite a while pouring over the article, and much German flowed between them. We sat to talk a bit later. They said that it was like a very fast trip through Germany, guided by those in opposition to all that present Germany represented, and showing all the bad things.

When I asked if they thought that things were actually better than recorded in the article, they said "No!" What disturbed them, they said, was that Winona had seen so much more than the average German citizen sees, or wants to see. I suggested that the same was true in most countries, including this one. They immediately began telling me of the Green Peace Party, how it has grown from a very small organization into an important voice of decision-making in Germany.

We went on to speak of acid rain, factories still pouring out their poisons, dead rivers, lakes and forests, and all the many problems facing the whole world. We agreed that it was the younger adults who must lead in the process of making a better world for the future. They must work with those few, but growing number of "older people" who realize that the nuclear arms race must end NOW!, and that every nation should join at once to save a dying planet.

It was good speaking with those young women, very good to know that the move toward Peace must and will include all of the children of Creation, from a grain of sand to a forested mountain and all the waters which sustain and nourish life. It made me proud to have met such people, and proud, too, knowing that many more are at work at this very moment throughout the world, dedicated to Peace and a new sense of harmony and balance with the Creation.

We invited them to submit articles with positive outlooks, ideas for a lasting Peace to Notes, saying that even a news journal needed a balance. And again, we invite you all to be the reporters and journalists which keeps Notes alive.

LEONARD PELTIER... Fast 'Ends'; Peltier Conducts Interviews With Press

Leonard Peltier, Standing Deer, and Rechaza/Albert Garza have voluntarily ended the fast, rather than be force-fed by guards. They are taking the nourishment under protest after Judge Beatty (US District Court, Alton, IL) ruled against the spiritual deathfast in late May. Beatty had previously ruled in their favor to continue the fast, after reviewing evidence that the men were in no immediate danger, and agreed that the action was spiritual in nature. He reversed his ruling a couple weeks later, after hearing 'evidence' from medical facility records that showed the men were taking nourishment, solid as well as liquid.

Beatty said he was "duped" by the men and their attorneys into believing that no nourishment was being taken. He then ruled that they could be force-fed because they were in imminent danger. He did not address the issue by defense that the men needed liquid nourishment to help with their defense, and it did not change the nature of the spiritual action to do so. (Also, if the men were taking food, how could they be in 'imminent danger'?).

Peltier was allowed to receive religious articles for prayer, but was denied to pray in a group. Peltier said he would continue the fast, rather than receive only partial religious freedom. No medicine men were to be allowed in, no personal contact. That was May 17, day 38 of the fast.

Rechaza/Garza was very ill, with reports of his imminent death appearing in alternative papers. Rechaza is Jewish and has been taking a beef food supplement to keep him alive. He also allows the nourishment, rather than be forcefed, and also knowing it is non-kosher, and against his religious beliefs. Garza cites the Marion penitentiary as being

very negative toward Jewish inmates and their religious rights. All three men were constantly coerced by guards to accept christianity during the fast, it is reported.

Standing Deer had temporary blindness due to the fast, but the nourishment being taken may have alleviated the condition. Standing Deer was in intense pain from a back problem at Marion, where medical services were practically non-existent for all inmates. He was allegedly beaten, and was taken into a courtroom on a stretcher at one point.

THE THREE TO STAY IN SPRINGFIELD INDEFINITELY

Warden Williford of Marion said the three men will stay in Springfield indefinitely. Williford has released press statements citing changes in conditions there as improving. The Marion Inmate committees say that changes are slight and conditions remain bad.

BENSON REFUSES TO STEP ASIDE

Judge Benson refused a recent defense motion for him to step aside after he spoke to a group of North Dakota lawyers and mentioned the Peltier case. He said that the rehabilitation process was inappropriate for Peltier, that Peltier was unrehabilitatable. Benson refused the motion, and Peltier's defense, William Kunstler, is appealing the motion to the Eighth Circuit Court of Appeals.

This is not the first time Benson has been called to step aside. A signed affidavit by an Indian woman charged that Benson made derogatory remarks about "Indians being in the courtroom".

Due to this motion and appeal, the evidentiary hearing will probably be postponed to well into the fall. The evidentiary hearing is based on new evidence concerning the prosecution's main evidence (the bullet casing) that was turned over to the defense under the Freedom of Information Act.

There are many more pages that may be made available under the FOIA, it is reported.

The good news is the international and national press attention that the Andrei Sakharov linkage has created. Reagan's attempt to press the Soviet Union on human rights, specifically on Sakharov, has returned to him through the Peltier case. TASS and Soviet papers have had Peltier as front-page news since May 1984. Soviet Nobel scientists have written Reagan. Committee for Concerned Scientists of New York City have further upped the stakes by asking that soviet press and scientists be allowed to interview Peltier and see the trial documentation. They say that this could be the start of a reciprocal arrangement for western press and doctors to see Sakharov in exile in Gorky.

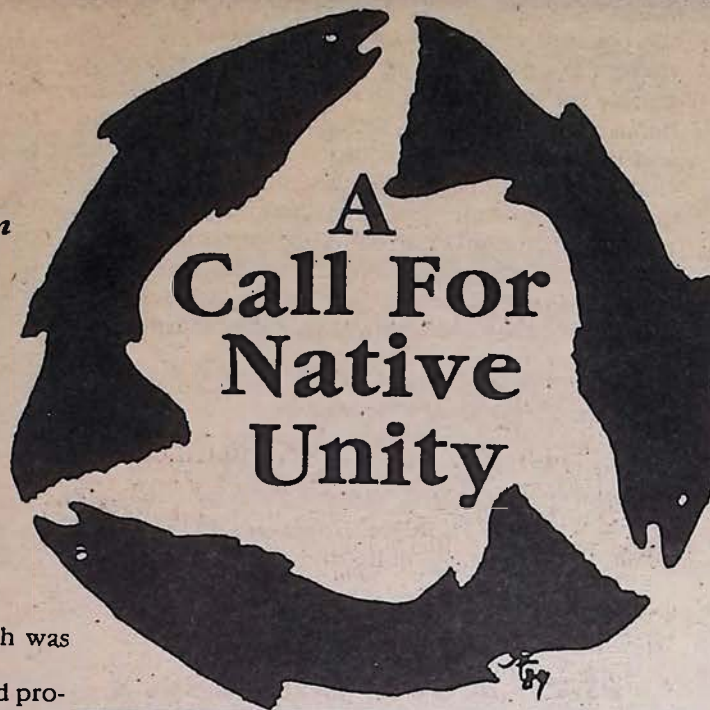
The bad news about this, is the linkage within an east-west scenario is politically sensitive, especially toward members of congress. It is unclear how the White House will respond to this linkage, yet they started the whole thing. It's up to Leonards supporters to seize the initiative and proceed. Letters to members of congress must continue and increase, financial support must be stepped up as well to the support committees.

The American press has finally started to come across with national attention, but still refuses to recognize the "political prisoner" issue in the United States. They allow every word from Sakharov and his family and supporters as gospel truth and fact, and as usual, cite as fiction all statements by the Soviet government. In the United States, they treat Peltier's defense statemen as fiction ("alleged") while citing government releases as fact and gospel truth.

Continued on page 28

Pit River Nation:

By Darryl Wilson



DURING THE FULL MOON OF OCTOBER, 1984, at Sam Wolfen Springs in Pit River California, there will be the continuation of the gathering of RED NATIONS. We have witnessed the Six Nations reach out with its confederacy and take other nations into its area of protection, and it is good, for we shall find protection in no other arena than within our communities — be they North or Central or South. America or the thousands of islands that were created for red people at the time earth was put into motion around brother sun.

Confirming our knowledge that we will find protection only within ourselves, is a history book as European intrusion that paints a vivid picture of the atrocious nature of the invaders — and their ability to have peace even among their families, showing a total lack of conformity to their own. We have witnessed their desire that peace find haven in this land, for their spirit must be of a fire of conflict which is happy only when there is confusion everywhere and their psyche must not be in "balance" when there is peace anywhere in the world.

Who are the Invaders

At the time of the invasion into the islands to the south by Columbus we learned of those events and began our categorization of those people — for we understood that they first destroyed some of our people and kidnapped others, taking them to a land beyond the eastern waters. We worried of the fate of our people, but thought that maybe somehow the wickedness of the invading people was satisfied, and that they would not return...

Then! we learned that more strange people from the east came and there was more destruction. We worried long on this. The elders held council, and it seemed that somehow the wickedness of the invading people must stop, because it simply could not possibly have the capacity to continue. Yet, we heard of destruction and wars and conflict, of murder, rape and pillage, of an army on the move driven by some madness that could not be measured. It moved at a frightening pace leaving destruction in its relentless wake.

We learned that the strangers fought over land that was created for the red nations, that they fought among themselves, and whenever it was possible, they took in all other people, persuading them to fight, saying that fighting was the only way to have this thing they called "peace". We wondered long — and still wonder — what it is that the invading people mean when they say "peace", for it has been proven by themselves, that each time their "world" leaders say "peace", then war is upon the horizon. That word "peace" from the mouth of the strange people takes on an ugliness that knows no boundary.

Peace Without Meaning

The destruction did not abate. The movement of the wild armies toward the western ocean continued. Any object standing in the path of the trickery of words: "Manifest Destiny", was destroyed! Any resistance to the imposition of the "American Dream" was annihilated. Any red people defying the intrusion of the Europeans were crushed. Any red nation that did not sign a "peace" treaty with the invading armies was erased — and many of those that did sign were erased also. Their (American) peace agreements had no meaning. They have no meaning to this day. In North America alone there are hundreds of "peace" treaties that have been made invalid by the hands that made them, for the Americans intended to (and

did) violate the sacredness of the papers at the time they suggested them.

Their (invading people) appetite for destruction knows no limitation. Today, after almost 500 years of invading and occupying the land of our ancestors and taking the resources to wage wars upon the world, they wage war in the skies — yet their hunger goes unsatisfied, for they create means to destroy the world and constantly threaten to use this mechanism — if they do not get whatever it is that will satisfy them...and they know not what it is.

Pit River Nation

The Pit River situation is not isolated. Rather, it is a mirror image of the remainder of this hemisphere, and it should be weighed in this light.

The ancestral domain of the Pit River Nation is 3,386,000 acres of mountain range in the northeastern corner of "California", lying approximately between Mt. Shasta, Mt. Lassen and a great part of the central valley and beyond. In its isolation and design and beauty, it is not safe from the influx of civilization. On the contrary, those qualities are its most attractive attributes. Irresistible to the encroaching mentality of the corporate-military structure driven by American law.

The Pit River is harnessed with dams for hydroelectric power that feeds the laziness of the multitudes of foreigners in huge American cities and makes comfort a thing to be worshipped — as though comfort were a God — perhaps it is for them. In exchange for comfort, the corporation reaps a staggering amount of profit, and the profit is not for the masses of people of the Democracy, it is for a select group. That same group that longs to rule the earth — and if they cannot rule the earth, they will destroy it!

A variety of railroad companies (Southern Pacific, principle) claim vast tracts of land in Pit River. The Los Angeles Times and the San Francisco Examiner claim huge land areas. 137 corporations, the counties of Shasta, Siskiyou, Lassen and Modoc, the State of California and the U.S. Government all claim ownership in the Pit River ancestral area — all these formal organizations are not able to show any legal proof that they have any right to occupy, much less rights to ownership of Pit River land — or any land in "California".

A fraudulent land claim settlement of 1964 and an illegal mail balloting of that same year are the banners they wave in the parade of American injustice as their proof to rights to occupy the lands of "California" — and they absolutely refuse to acknowledge the Traditional and Legitimate Tribal Council.

Treaties Never Ratified

During the early part of the 1850's there were treaty commissioners sent to "California" to negotiate agreements with the "Indians". In 1853 there were 18 treaties created whereby the native

people would surrender to America the greater part of the land mass in exchange for the promise that the Americans would no longer continue their policy of genocide upon our people. The surrender of 100 million acres of land under those treaties was not satisfactory for the people of the state of "California" nor the U.S. Government, for they thought at that time, and their thinking is manifest today, that "the land is too good for the Indians". Without much effort, the citizens of California were able to persuade the U.S. Congress not to ratify the treaties...and that other means of removal would be much more satisfactory, and they dreamed of "removing the Indians beyond the west" again. And they did.

Of the 18 treaties arranged in 1853 there was none with the Pit River Nation. There is none today. Being not ratified by the US Government, the 18 treaties are not valid. The red nations of "California" are not bound to America. Ignoring the Traditional Council of Pit River and other red nations, and instituting a "provisional" type shall find no satisfaction to the rules of law of international governments. Fraud is fraud. Cheating is cheating. Lying is lying. Wrong is wrong — in every language.

Our traditional leaders and our original council pursue the laws of America, pointing out the injustices and seeking redress. The court system proves to be a sponge that is insatiable in its ability to absorb time and energy through appeals and more appeals. The laws that have been violated by the Americans are unquestioned by the very people that should be concerned most by the violations — the individual American people themselves — for it is *their* government that stands in contempt of *their* law.

The U.S. Government claims that it's "trust" responsibilities and "obligations" towards the "Indians" is *unique* and *special*, so, in exchange for the treaties that were made and in exchange for the treaties that were not made, they created an Indian Bureau to be the *guardian* of the red people...then in 1789, placed that *unique* bureau within the Department of War!

That Bureau has now been changed from the Department of War to the Interior Department (1849) — which gives the American government the authority to view the red people as slightly more than beasts of the fields (a lead quickly followed by governments from the Bering Strait to the tip of South America). The Bureau mans their "Indian offices with red people whose thinking is of European design, and those red people manage the affairs of other red people — red people that do not agree with the lack of principles of the American mentality. In the confusion of taking the red people into the "mainstream of American life," they construct a fortress of humiliation with the intent of shaming their own people from standing together for that which is real and that which is true, from standing, united, in defiance of the policies of the American mentality.

The Allotment Act

The Allotment Act found red people with a near "ownership" capacity over land — except the U.S. government held the title "in trust" (using: non compos mentis as their weapon). The red people could not own the land, but *they could sell it — quickly*. (Or the government could give it away to satisfy some paltry debt — usually designed for this purpose). A staggering amount of land was tricked from red people as the Americans, again, used "words for bullets" (in the analysis of Raymond Lego of Pit River). The 1934 Indian Reorganization Act found the American government hand-picking tribal councils or creating an organization through some other design of Democracy whereby the needs and the wishes of the red people were not considered, rather, the needs and the desires of the American Government or the corporate-military-industrial-complex were. Those "puppet" governments and those people with like-thinking with Americanism, yet are the council for America — the vast majority of the red people who yet dream of

justice, remain ignored — and America pretends that all is well. Or, as in the instance of the Traditional and legitimate Council of the Pit River Nation — that it does not exist....

Any government and any law claiming its foundation upon God and its desire to have peace and freedom throughout the world ought not treat the Original Nations in this manner.

A Unity Awakening

It has been displayed for almost 500 years that the invading thought from Europe shall not bring peace and freedom to the home of the red people, for they came with unclean hands and *they came to take our homes*. Therefore, it is not only our right to unite in a huge confederacy to protect ourselves and our children, it is our duty.

When the dust of the many wars with the red people finally settles and there is a beginning unity upon the horizon of humanity, the immense strength of the red nations will finally be acknowledged, for in the face of overwhelming odds, we yet stand, a dignified power to be addressed *properly*.

In the words of Doc Jenkins of Pit River: "America always said that I was a beaten Indian...that I was defeated. But America cannot show me my terms of surrender."

With these words in mind and viewing the battles our people have encountered while seeking only peace and to be left alone in our intended creation, the elders of Pit River and the last of our Blood-Line Chiefs with the acknowledgement of

the Legitimate Council called for a continuation of the uniting of the red nations, for therein we see that by the gathering of all of the red nations of the hemisphere under one thought and of one mind and in Customs and Traditions and Language, we shall find protection from the continuation of aggression from American, Canadian, Mexican, Central American and South American governments — all of whom are governed by the intruders from the continent of Europe....down to the last delegate. From there they are convenient rolls of paper.

In 1970 Uncle Bud shot a deer here 6-9-84 on the way to the Bear Dance Janesville.

Prayer to be placed upon the winds of Akoo-yet (Mt. Shasta); *DURING THE FULL MOON OF OCTOBER, 1984 by Darryl Wilson* (Will be translated into one of the Pit River Languages by Grandpa Ramsey. His prayer will be there, also)

Write: Darryl Wilson, Pit River Nation, Box 2090, Burney CA 96013

The Courts Disposes Our People

Here in northeastern Shasta County, California, is the home of the aborigine Madesi band Pit River Indians. The United States Government has filed a motion for summary judgement, asking the Federal court to order the immediate removal of Melvin Elmore, his wife Beth and their three small children, from their home.

trade links acquired by its governments. Underlying the divisions carved out by the Europeans are the roots of Africa — a rich tribal heritage going back centuries and centuries with strong family ties, art forms, music, dances, religions, beliefs and values. These grew up over the ages in harmony with the African environment, but many are more foreign to each other than, say, the Russians and the Americans.

Yet tribes are divided among many nations, while nations are fragmented into tribes. The heritage of the Europeans turns out to be a crazy patchwork. Ghana, for example, had more than twenty different tribes, many speaking completely different languages and all owing allegiances that cross frontiers. The Somalis live in seven different countries: Ethiopia, Somalia, Eritrea, Kenya, Uganda, the Sudan and Zaire. In some, they rule and grant power to members of their family and tribe; in others, they are minorities suppressed by the tribe in control.

In *The Africans*, correspondent David Lamb paints a dark and bloody picture of these conflicts. He writes that more than one million people have died at the hands of their own national governments. In Burundi, the ruling Watutsi killed 200,000 Hutus; in Rwanda, ruling Hutus killed 100,000 Watutsi; tens of thousands of Ibos died in struggles with the Hausas for control of Nigeria; Life-President Macias Nguema Birubo of Equatorial Guinea had an estimated 50,000 members of the Bibi tribe murdered. There is no mechanism in Africa or in the world to solve tribal disputes or protect ethnic and cultural rights. There seems to be little hope that African nation-states can ever bring peace and prosperity to the masses of their people. They will only continue to make multimillionaires of the few black Africans who take power and then ship their money out of Africa to finance the capital development of the North.

Africa is but an extreme example. Similar tribal repressions can be seen in all parts of the world: the Tamils in Sri Lanka (victims of another colonial boundary), the Huks in the Philippines, the Jews in Russia, the Palestinians in the Middle East come to mind at once. But there is nothing permanent about the nation-state, the form of government that gives rise to such abuses of power. History shows that societies with the fewest bureaucratic and hierarchical structures have displayed the greatest stability over time. The precepts of these societies are much more in line with the emerging New Age than

The family has been harrassed, threatened with forcible removal and arrest. Now the Government says they will make an example case of this. The Government contends that the fraudulent proposed compromise offer of 1963, was 'settlement' for all ancestral land. The Pit River Indian tribe voted to reject that offer on September 28, 1963. The entire proposed compromise offer and absentee balloting was fraudulent. We have never agreed to the taking of all our land. We need a place to live, we need land in order to retain what little we have left of our culture, tribal identity, and heritage. The Elmore familys homeplace has never been used by anyone but Madesi band Pit River Indians.

Help is urgently needed. Our people are poor, we have no means of hiring an attorney. It will be a hardship for our people to travel to Sacramento, which is approximately two hundred miles away. **YOUR SUPPORT IS DESPERATELY NEEDED!**

The familys address is:

Mr. & Mrs. Melvin Elmore

P.O. Box 232

Montgomery Creek, CA 96065

or

Marie Lego, Councilmember, Madesi band

The legitimate Pit River Indian tribe

P.O. Box 52, Montgomery Creek,

CA 96065



those of nation-states.

The Native American System

Consider, for example, the native American system of governance. For native Americans the whole culture — religious, economic, social, technological and political — was based on the concept of a community of beings or, more correctly, community of Being. Each individual — human, animal, plant and even the forces of nature — was part of a single living cosmos. Each had its purpose and its proper niche as part of the whole. The individual was not bent on mastering nature, controlling others or competing to win respect for property. Instead, each strove to perfect his being in harmony with and as part of the whole. Human rights were not a matter of law bestowed by government but part of one's duty and his obligation to Being. Each being, human and non-human, was responsible for developing not only his own creative powers but those of all others in his universe. The natural political system was one of cooperation, consensus and confederation, not competition, confrontation and struggle for power.

It is tempting to dream of such a system as a bias for world governance in the New Age. The system must be holistic and multi-dimensional; it cannot be based on the narrow concepts of government through bureaucratic nation-state hierarchies. Native people have much to teach us about the many forces of human governance. A future world government can be envisioned as a multidimensional network — or networks — to give each individual a number of optional paths he can take to provide for his own welfare and participate in world affairs. A World council of Ethnic Groups could provide a channel to enable him to reach up from his local village to the highest echelons of world government. There could be world councils of craftsmen, communites, homeowners, religions, businesses and even nations, all providing other equal voices to express the needs of the grass roots. A Council of World Councils could coordinate, guarantee balanced representation and provide overall direction in world affairs.

To help promote such a network, we at TRANET are devoting our current pull-out directory to **NATIVE PEOPLES AND HUMAN RIGHTS**. It's a small step, but we think it is in the right direction. **Tranet, P.O. Box 567, Rangeley ME 04970**

(Continued on page 20)

NATIVE PEOPLES & WORLD GOVERNANCE

By Bill Ellis & Dan Behrman

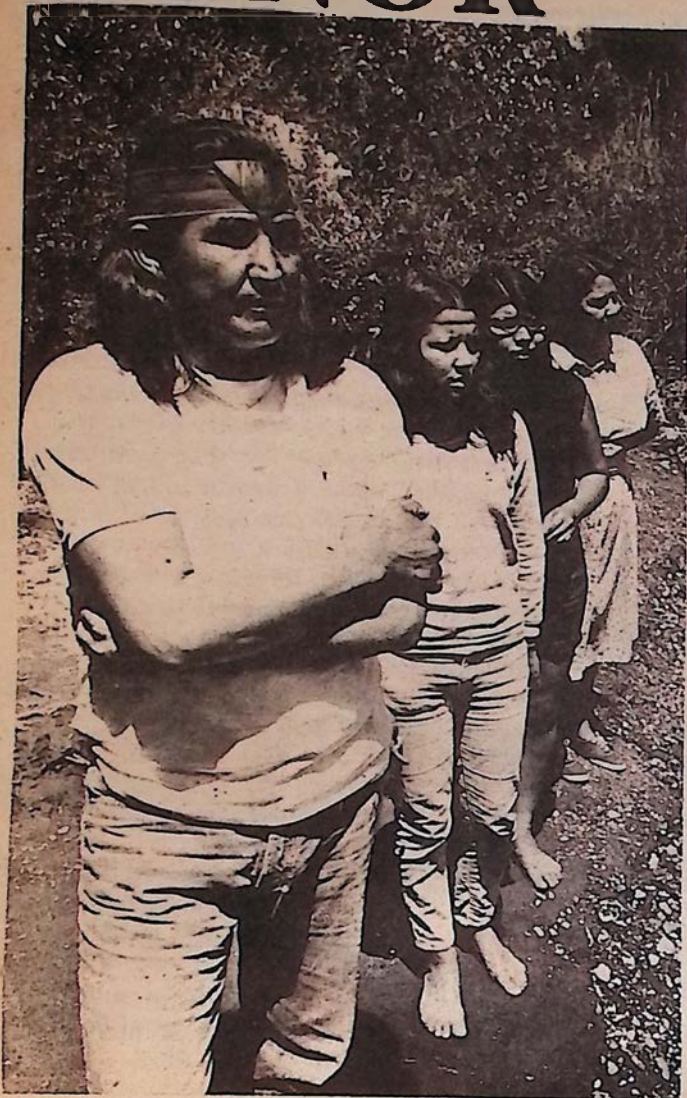
All too often and to all too many, the nation-state looms as an immutable fact of contemporary life, the wellspring of what passes for world order. Yet it amounts to no more than a short tick of the clock of human history. Look back 200 years and you'll find a world ruled by the divine right of kings, emperors or czars. Only with Napoleon did the modern nation-state come into being. When he took the crown of France from the hands of the Pope and placed it upon his own head, he moved the basis of government from the divine right of kings to the sovereignty of the nation-state. In both cases, government is above the individual. The nation-state became a counterfeit surrogate for monarchy, taking on the divinity and god-given rights once claimed by the king. New obediences and loyalties were demanded. In some countries, children were taught from their first school days to pledge allegiance to a national emblem. The state replaced church and family; it became all-powerful. At an international level, this led inevitably to conflict: the world wars of the past, the chilled relations of the present.

This system invented by a few European rulers was spread to the rest of the world by the force of arms, the dogma of a religion shaped to do its bidding, and an economic-industrial system that relied on it for control and protection. And woe to any native peoples unwise enough to stand in its way! Their freedom and human rights went by boards, even in liberal democracies. Within the boundaries of the nation-state, they could turn only to their persecutors to seek justice. Some of these wrongs are being corrected as native peoples awaken, others elsewhere are being exacerbated.

Africa is a tragic case in point. The situation there does not have the racial overtones one sees in North and South America, but it does stem from the white man's colonialism. Look at the map of Africa and the territorial boundaries of its nation-states. These boundaries were drawn arbitrarily by colonizing Europeans during the 19th Century with no concern for the peoples living within them. The new African nations, supposedly freed from colonialism, are trying to administer these territories. But, just for a moment, imagine an Africa without these political boundaries, without the bureaucracies, military forces, foreign loans and

HONOR

WILLIE FRANK SR. (1879-1983) and ALVIN BRIDGES (1922-1982)



Alvin Bridges and family

I first speak from a song borrowed from another tribe in the Land and Country of Semu Huaute where both Grampa Willie Frank and Al Bridges at different times found Respite, a Comfort and Peace, in the Travels of their Lives. They sing:

*"In the chipped and tattered
weaving of a weathered basket
the voice of an ancient age
sleeps dreaming of breath*

*My eyes have closed
and look forward to sleep
but over fields, trees, mountains
and clouds
I sail on an eagle's wing*

*From fresh currents of night air
above fir and cedars near the cemetery*

*the language of ancient lips
burns in our blood again"*

I thank their singers. Knowing something of the Image and Echo, Shadow and Soul, of Indian People, they have offered music to this moment.

Now I am on my own — and see no Eagles in the Sky to aid me. I am alone with the Sounds and Song of the Stream before me, The Nisqually, and am immediately reminded that I am not alone. This magnificent River still sparkles in the Spirit and with the Life it shared for so many years with Gramps and Angeline, and yet shares with their children and many grandchildren. Still, when its magic currents move in mood of melancholy, they express the gentle sadness of sometimes missing a special son a favorite fisherman who knew them and their best, Al Bridges — in the manner of missing someone properly gone but who was of particular good joy in company; or of missing that which passes to another age, closer to the ancestors and ancients, like the lines and swift spirits of the thousands of cedar canoes which caressed the waters of our history for thousands of years — then became few; rare; regretfully, perhaps, no more.

As guard against a lost world, however — I am sure — a special caring by that Glacial Woman who spoke, "Ta-coma," and with her Son, in the Great Mystery, created a great cradle of water — the Natural Blood of the Earth — at her footsteps before taking residence at the highest point overlooking this country, there to feed the springs, cascades and channels of the Nisqually River; her special caring nourished a unique like in the person of Willie Frank and embedded a Spiritual seed in the province of his home which would grow as "Franks Landing" to provide such a guard against loss — and a protection for a world which should not be lost.

I listened to Gramps yesterday, talking of his brothers, the deer, the nurturing grasses and roots of the prairies, and of his long life and loving the salmon — and what should be done for their future. If there is to be a future for our children — and there shall be — it is partly because — and I might say, the Wa-He-Lute School provides but one striking example — because Gramps, Willie Frank, made "the language of ancient lips" burn "in our blood again."

Also, it is partly because Al Bridges came to Franks Landing to marry and bring forth a family which realized the promise of its setting, the obligations of our Race and Heritage as Indian people, and who accepted the necessary labors of a responsibility to our future — which could not, and cannot, be denied. Previously I've spoken of what "this solitary man, this Fisherman Warrior," with Maiselle and their daughters, Suzette, Valerie and Alison, sought to do, and, in large measure, accomplished for the community of Indian and the sacred ideals of humankind.

And, as Al stood on these Riverbanks as a proud and uncompromising "Renegade" ten, twenty, and thirty years ago — renewing the integrity of the Indian Person in all respects, whether in the free flow of his unshorn, clean black hair; the force of hands committed to an ancient livelihood and the architecture of a people's future; and a heart sensitive to the slightest command of human needs — he stands yet as a symbol which inspires our Souls. Of course, he is still with us — "over fields, trees, mountains, clouds" and in the wind — I hear him say — "I sail on an Eagle's wing."

While I mentioned Gramp's and Al's "travels in life," I would note also the Spiritual Bonds with the many Indian people who traveled here to commune their knowledge and strength from their Directions. David, Jack, and Thomas from among the Hopi; Mad Bear and the Clan Mothers, Chiefs and Messengers from the Six Nations; Native sisters and Brothers from Canada and Alaska and the "Los Centros" of two continents, La Raza; among many more — multitudes. However, it is often the close and near who must sustain friends most dearly, whether knowing or not knowing their fortunes or needs.

In this regard, I want to make special mention of Al Bridges' partner, friend, companion and sustaining strength on the River for many years, Ronnie Wells.

Also, I want to express a special appreciation to Lonnie Healy, who first came to Franks Landing in 1964 the first year I did, and who has been a constant friend to Maiselle, Al, and All of us, while remaining a reassuring symbol of the Good which may generate from Conscience and Caring.

Finally, I see it fitting that we should remember Gramps and Al together. One born of the last century, the other of this: both will be remembered as special Indians of the century, The Twentieth — memorialized by History into the next — in this State and Nation — for Indians and for others.

Hank Adams

June 16, 1984

By the Nisqually River
and Wa-He-Lute School.



Willie & Angeline Frank at 100 and 50th anniversary 1979.
Credit: The Olympian



Gregory J. Markopoulos, 1962. The Blade (Toledo) photo.

The Golden Indian

by Hank Adams
© July 1984

"His films," *Newsweek* declared in February 1967, "have a beauty and complexity that puts to shame most of the commercial cinema." Particular note was made of "his film, *Psyche*, made in 1947 when he was 18," featuring a character who "seems to carry all the baffled hopes of a lost generation."

Today, that creator of complex characters is frequently touted as "the foremost authority on Indian culture of his generation." According to lavish testimonials printed in promotional materials for his hyperactive lecture circuit, he is "ideally suited to be a spokesman for Native Americans."

The celebrity is *Jamake Highwater*, the famed and prolific "Blackfoot writer," who more recently has found a home in public television. He has written in his *Who's Who in America* and in the *World* listings that his books and talks "focus on neglected intellectual and spiritual values of Native American mentality and dispel long-standing stereotypes of Indians."

An admirable undertaking. In works undeniably rife with cliché? One might accept, naturally, a necessary reliance upon stereotypes for mounting an effective assault on stereotypes. Contradictions can be forgiven — especially since he is still putting Hollywood "to shame." His father, it seems, "was killed hundreds of times by John Wayne in the movies," or, so he has said — hundreds of times.

Perhaps a designed humor takes the edge off a bitterness which otherwise often accentuates his messages. One should not be surprised, however, should some future listener to his discourse on mentalities show the insightful temerity of responding, "It's all Greek to me."

That remark could reflect a studied knowledge, rather than its opposite. As an evaluation of content — or of an underlying message — it is close to the mark.

The truth, it develops, is that Jamake Highwater is the film-maker of 1967 and 1947, whom *Newsweek* had identified by his proper name, *Gregory Markopoulos* — a son of American Greek immigrants.

Although having been "conceived," Highwater had not yet been "born" from the mind and body of Gregory J. Markopoulos in 1967. However, he had undergone a lengthy "embryonic" stage — during which he had lived under the name of J

Marks. That had been the first "Change of order" in a life dual identities for Gregory Markopoulos, a native of Toledo, Ohio. Highwater simply was a later one.

In each of his identities, Markopoulos achieved a relative measure of "fame."

Within five years of emerging publicly as "the Indian" Jamake Highwater in 1972, he was serving with a *President's Commission on Mental Health*. In the same time frame, he had become the second "imposter" to dupe Marquis' *Who's Who* into publishing a phony biography. In a history dating from 1899, only Philip Musica, a con man also from Ohio, previously had "crashed" the publication's pages — in its 1938-39 edition.

In his incarnation as J Marks, Markopoulos had founded the *Cotemporary Dancers Company* of San Francisco. Celebrated for his innovations as choreographer-dancer and director with his modern dance troupe, Marks was less successful in effecting other aims of a "master plan" he had initiated in 1954. Additional to a dance theatre, it had envisioned "experimental film" production and a "world university," including an elaborate "library of the arts" and a publishing house.

When Marks abandoned San Francisco for New York City in 1967, he carried the "advanced educational degrees" produced by his "master plan." Subsequently he would use them as "Jamake Highwater" — all products of his own institutions and his own imagination.



J. Marks (Gregory Markopoulos) May 31, 1961. The Chronicle Photo (San Francisco)

He had begun life as *George John Markopulos*, born March 12, 1928, at Women's and Children's Hospital in Toledo. He was the first child of *John Markopulos*, 38, and his wife, Maria (Para Kavopulu), 30. Both had come from the Peloponnese peninsula of southern Greece; the mother, Maria, from its central town of Tripolis, and the father from the mountain village, Lyssaraia of Arcadia.

Only after entering grade school did Markopoulos begin learning English. He showed a quick intelligence, and in high school was a class officer, honor student, and chorus member. Graduating in three years, he left Toledo for Los Angeles to enter the University of Southern California in the fall of 1945 at age 17. He majored in cinema.

His early films would have a connection with his later life, and frequently forecast its pattern or rendered biographical statements. He began a film trilogy, *Du Sang de la Volupté et de la Mort* ("From Blood of Pleasure and of Death"), with a first segment, *Psyche*, before dropping out of USC in

1947, having posted no degrees.

He returned to Toledo — where his family had changed its surname to *Marks* — to film the second part, *Lysis*. He described part three, *Char-mides*, as portraying "an American college student beyond the decadent and unhealthy confines of the institution" who "creates his own graduation: *summa cum laude*" — or, "with highest honors."

Markopoulos characterized *Lysis* as the "poetry of a lost, wandering, homosexual soul", experiencing "reincarnations of one soul into a still greater soul, until...the soul of immortality or of UNDERSTANDING is given to the wanderer." Variations on this theme would pervade his works, writings and life, for the next thirty-five years.

Two aspects of his first film prove revealing. *Psyche* begins with a statue image of a "messenger of the gods." Secondly, its "point of inspiration" was a work by a minor French sensualist poet, *Pierre Louys*, remembered mainly for effecting one of the most successful literary hoaxes of the 19th century. Fooling impressed scholars, *Louys* passed off a volume of poems as the discovered works of an unknown contemporary of the Greek poetess *Sappho* (c. 610-580 B.C.).

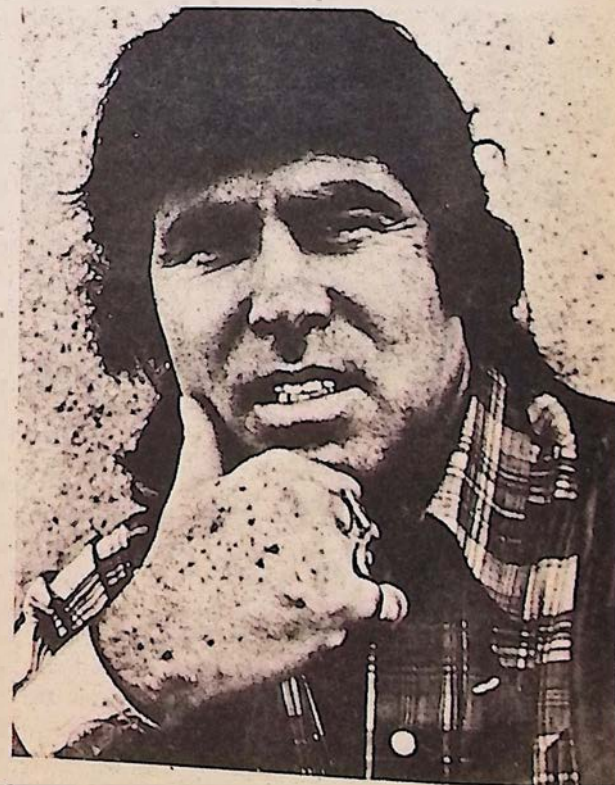
Very early, Markopoulos began adopting and copying such literary models. More significantly, he would soon emulate, or incorporate into his life, the heroes, gods and goddesses from Greek and Oriental mythologies. In 1964, he would tell an interviewer that "twenty years from now they won't refer to it as Greek mythology, but rather as my American mythology." In a draft for a 1980 anthology, he would write of this "power of transformation" as a "new person" — Jamake Highwater.

"We become different beings, masked figures who impersonate deities," Highwater declared.

By then, he had "Americanized" his favored Greek mythological archetypes in several "historical novels" ostensibly depicting "Indian civilizations."

Moreover, from Blood Indians of Canada, he had secured the name, *Piitai Sabkomaapii*, which he said means, "Eagle Son: He soars highest and catches many truths, which he carries to many lands." He was a New World equivalent to Zeus' *Eagle* or of *Hermes*, Greek "messenger of the gods."

Markopoulos' central model for effecting life changes was *Hippolytus*, a manifestation from the "myths of Adonis." One myth called for living in the "underworld" half the year; in the main world, the other. The *Hippolytus* given "modern" adaptation in his 1963 film, *Twice A Man*, mythologically was killed on the curse of his father.



Gregory Markopoulos as Jamake Highwater. Hohan Elbers photo. (1978)

Theseus. "Breathed" back to life by the physician *Aesculapius* in the sacred forest or grove of the moon goddess *Artemis* (Diana), the Adonic hero — "reborn" — lives in disguises of age.

Markopoulos devised his elaborate disguise in the fall of 1954 under claim of departing to Greece for a major film project. Instead, he emerged as the very public J Marks, dancer-choreographer in San Francisco. However, he cultivated an image of mystery. A 1956 photograph from *The Examiner* shows a disguised aging in his silver-touched hair — and Marks poses before a plaster-cast bust of *Adonis*.

Shortly before J Marks moved to San Francisco, the family in Toledo reverted to use of their original surname, Markopoulos. When Maria Markopoulos died in 1966, her obituary carried the Marks name in parentheses. The father, John Markopoulos, died in Toledo in 1982 at age 92. Today, their oldest son is 56.

As recently as April 23, 1984, however, he placed his "age at around 40" for the *Los Angeles Times*. Photos from *The Chronicle* of San Francisco depict his affecting a look of 40 or more, with gray-dyed hair, on May 31, 1961 — 23 years ago. A film-maker who knew Markopoulos in New York in the mid-1960's identified the J Marks *Chronicle* photos as Gregory Markopoulos.

Similarly, publicity photos furnished *The Blade* of Toledo by Markopoulos during his 1962 filming of "*Twice A Man*" were identified this year by San Francisco residents as "almost certainly" the dancer J Marks they knew from the several preceding years. The 1962 photos have Highwaterite black hair.

When Markopoulos "disappeared" a second time into European exile in 1971 — to hide his identity as Highwater — he left a "final" accounting of Markopoulos' life's work" in *Who's Who in America*; *The Oxford Companion to the Film*; and *The World Encyclopedia's* 1972 and 1977 editions was already 22 years old when published. It was taken when Markopoulos was 22 and filming his mythopoeic, "*Swain*," in Toledo in 1950.

The composers whose music he used in that period on soundtracks for his films, he used later in major dance productions. "*Lysis*" had been "set to Honegger and Claudel's oratorio, *Dance of Death*," which later served for Mark's "*A Season in Hell*," fashioned after the provocative literary work of French Symbolist *Arthur Rimbaud*. *Darius Milhaud* had appeared personally for Marks' premiere of Milhaud's "*Man and His Desire*," having earlier composed music which accompanied the fantasy education in "*Charmides*."

Music by *Heitor Villa-Lobos* underscored "*Swain's* mythic *Hyacinthus* 'hero-against-society' representation; then was highlight to a blind boy's "intense challenge to the authority" of a sensual goddess in Mark's dance-poem, *The Tree of Night*. His autobiographical dance drama, "*The Night Is A Sorceress*," used *George Auric* music. This was an expression of personal intimacy with the *Auric* score to "*The Blood of A Poet*," the classic film of *Jean Cocteau*, French idol to the American *avant garde* and correspondent to Markopoulos-Marks.

Preparing for his dance productions, like prior, and later preparations for his films, formed the pattern for his self-education. He would closet himself in libraries, researching particular aspects of certain subjects and making exhaustive character studies for the figures to be used in his productions. The study for his "doctoral thesis," "*A Pictorial History of The Dance*" (1961), provided content for an ancillary product, "*Quest for Serenity*" by Gregory J. Markopoulos.

A telltale thought appeared in an undated "*Quest*" entry, stating: "I do not believe I ever went to Greece." The monograph published after September 1962 and subtitled, "*Journal of a Film-Maker*," purported to chronicle Markopoulos' life from October 1954 onward. In it, significantly, he

used Indian references regarding his mother and cited Indian readings.

After September 1960, he began to divide his time between "the dance" as J Marks and his return to film-making as Gregory Markopoulos. Extended absences from San Francisco were explained by announced tours for the dance company. Some national and international tours were made; others were wholly fictional.

With a growth of interest and participation in *avant garde*, "underground" or "experimental," film-making in the 1950's, Markopoulos' reputation as a "film poet," renowned for his images and use of color in his early films, steadily grew in his absence. Even his harshest critic, who had cited his films as exemplifying a lack of moral value or stance, plus an incomprehensible shallowness, rallied in support of his return to film-making.

Markopoulos' return creation, *Twice A Man*, seemed to justify everyone's faith in his early promise as an artist and film-maker. Filmed in New York City in 1962, it was awarded a major prize at the Third International Experimental Film Competition at Knokke-Le Zoute, Belgium, in 1964.

The same year, he began filming what he would regard as his cinematic "masterpiece": *Prometheus Bound: The Illiac Passion*. This film's exclusion from competition and judging in 1967 would provide the putative cause for the Markopoulos' "exile to Europe" and his "disassociation" from other film-makers. That personal affront had followed the death of his mother in early 1966. A permanent estrangement from the other members of his family followed shortly afterward, and continues to the present date.

On the dance front, tours alternated between glowing success and abject failure in the several years before the Company fell apart altogether with the 1966 fall season in San Francisco. A local columnist then had attacked Marks for his "fantasies," "fraudulent" misrepresentations, and "compelling self-promotion." The following April, Marks announced that The Contemporary Dancers were quitting the city permanently and moving to New York City.

In the spring of 1966, Markopoulos had accepted a faculty position as "visiting professor" with *The School of the Arts Institute of Chicago*. However, in the fall, he repeatedly delayed his arrival date. There were conflicts with the dance schedule in San Francisco. Never quite settled in Chicago, the abrupt resignation by mail from Markopoulos followed Marks' April announcement only by days. Markopoulos chose the same time to "move" to Europe.

A frequent contributor to *avant garde* cinema periodicals, Markopoulos' writing abruptly stopped 1972, as had his film-making. Final articles in *Film Culture* magazine chided persons who had disbelieved accounts of his activities. There was basis for question. The record of his relationship to the *Chicago Art Institute* contradicted published claims and datings in several articles.

With his move to New York, J Marks appeared intent upon adopting the attributes of another favored French author, *Stendhal*, creator of *The Red and The Black*. Noted for his essays on motivational egotism, *Stendhal* had lived under scores of false identities in France and Italy. Publishing a spate of travelogues, biographies, and books on art and music, he barely disguised his plagiarism. He developed a loyal following in *cafe societe* with public and private flatteries — and, to associate himself more strongly to art traditions and intuitive artistry, he repositioned "the ancestry" of his mother.

In a *Columbia Records* biographic of September 1970, J Marks himself changed his birthdate to February 14, 1942, and his birthsign from *Pisces* to *Aquarius*. He named his father as "*Alexandre Markopolous*," a circus clown, and his mother as "*Marcia Highwater*," whom Alexandre carried away from Oklahoma City as "a 15-year old

Cherokee Indian girl." On paper, "the Indian, *Jamake Highwater*" was "being born" in the commercial machinery of public relations.

Meanwhile Marks was forming an association with travel guide magnate *Eugene Fodor* which would take him to Europe as "youth editor" of *fodor's Europe Under 25* (1975), and lead to the first *Jamake Highwater* book, *fodor's Indian America* (1975).

Earlier Marks had announced a European tour for his 3-night concert, "*MEMISIS*," for 1968 and beyond. That schedule placed Markopoulos at a *London* theatre festival, then at a *Bavarian Opera* season in *Munich*. Another identity, composer *Yannis (John) Markopoulos* would materialize in the 1977 *International Who's who in Music* listing the identical years and events in his biography. The Marks-Markopolite themes were evident in his titles as well.

In the separate identities, there have been relatively few modifications in viewpoint over the decades, or from one identity to another. Virtually nothing is ever abandoned in point of experience, reference, influence, or association; although sometimes these have been disguised.

In his book, *Visionary Film* (Oxford University Press, 1974), Princeton Professor *P. Adams Sitney*, a former confidante, wrote that "the ultimate aspiration of Markopoulos' form has been the *mimesis* of the human mind", a "study of how the mind thinks", and "the investigation of memory, personal and archetypal." That aspiration produced *Highwater's The Primal Mind: Vision and Reality in Indian America* (Harper & Row, 1981).

In part, it has been simply a process of repackaging and winning the audience. In two books and a national television broadcast, *Highwater* has repeated his yarn about "Mama" asking, "What have they done with the trees?" When *Highwater* responds that they are "all in Central Park; 'his Mama' snorts: 'So they put the trees on reservations too!'"

A Markopoulos, the lectures and writings used Central Park and the Botanical Gardens in the Bronx as points for relating hilarious accounts of the hazards he faced when filming his fleet-footed nudes. Gardeners, police, and electricians in the "Con Edison sewer works," all seemed joined in conspiracy against the filming and exposure of art beneath the streets and among the trees of New York City. Plus, he found the "palm trees, all judiciously labeled."

The degree of change, and the nature of packaging, is shown in another *Highwater* treatment. In one of his earliest "Indian" writings for *Stereo Review* (March 1973), *Highwater* wrote: "An ear of corn, our forefathers told us, is very complicated. But for the corn-plant, it is easy." By time of *The Primal Mind* in 1981, it had become: "Perhaps an Indian holy person said it better: 'The apple is a very complicated thing...but for the apple tree it is easy.'" (P. 65.) Then, before "a capacity forum audience" at *Brigham Young University* toward the end of 1983, it was reported: "Highwater related a saying that his mother told him as a child. 'An apple is a very, very complicated thing but for an apple tree it's easy.'" (*Eagle's Eye*, Dec. 1983; p. 8.)

Such minor changes are less significant for their "message" than for their illustration of devices and method used in the perpetration of a fraud — a fraud which has victimized American Indians, tribal communities and individuals.

Sophistry itself, and stereotypes, have aided in making Gregory Markopoulos the principal representative for Indians, Indian culture and Indian mentalities, to millions of Americans — Indian and non-Indians alike. Also, considered a "representative work of American Indians," his text, *The Primal Mind: Vision and Reality in Indian America* (1981), has been distributed by the U.S. State Department to Third World countries overseas in several languages.

Following broadcast of his federally-funded "Primal Mind" television program by the *Public*

Golden Indian Continued

Broadcasting Service in April — production costs alone running to a near-quarter million dollars — there was a minor run on university book stores in college communities for the Markopoulos' Highwater books. An already short supply could be explained by the countless course programs in Indian and Ethnic Studies, History, Anthropology, Philosophy, among others, which have made the "Highwater" writings "required reading."

This has been only the beginning. The Corporation for Public Broadcasting, which funded production of "The Primal Mind" in 1983, in 1984 has contracted for a new six-program Highwater series, "The Native Land," relating to "Indians of North, Central, and South America." The initial \$600,000.00 challenge grant, according to a CPB program officer, requires that it shall become a multi-million dollar project — with committed, prime, broadcast air time.

Unquestionably, Gregory Markopoulos was "reborn" into money, giving a new symbolism to his "green," "silver," and "gold." In a 1983 Gannett newspaper interview, Highwater cryptically referred to his "rebirth" process as "re-inventing tradition" in order that you may "reinvent yourself".

Earlier, on November 2, 1969, as a feature writer for *The New York Times*, he had declared authoritatively that, "The myth is as old as man... simply Adonis in modern dress." The article had been recommending, however, the ritual to Paul McCartney in print, saying that: "The death and resurrection of heroes appears to be as important to the generation that worships rock as it is to the tribes that celebrate the demise and return of various vegetable gods."

Evidence, in fact, indicates that Markopoulos derived his "Highwater" name from mythological constructs relating to just such gods and counterpart twin goddesses. His selection of claimed tribal affiliations with "The Blood" and "The Blackfeet" was similarly derived.

The "blood of Adonis" made the waters run high and red, far into the sea, at his death. Elsewhere, at the death of Osiris, the tears of his wife and twin, Isis, caused the Nile to overflow, washing forth the pieces of his body; which enabled Isis to bring about his resurrection and return. Isis is also considered counterpart to Kali, a goddess of blood.

In the book, *The Primal Mind*, the goddess Isis is accorded a deliberate special mention, and special indexing. The peculiar J Marks title, MEMISIS, had been a fusion of Memory, Mother of the Muse, and the goddess Isis. It was also a play on a favorite term used to describe Markopoulos' "ultimate aspiration": "mimesis of the human mind." Isis had been cast in "The Illiac Passion;" as had Adonis.

In the *Metamorphosis* or *The Golden Ass* by the writer Apuleius, second century philosopher, it is Isis who intervenes to restore "the author" to his original form, after he has been mistakenly transformed into a wandering ass, observing the vices and follies of men. That satire's Cupid and Psyche allegory has enhanced its reputation in literature.

Markopoulos' fixation on "transformation" and "rebirth" dates back to his USC days when he was devising his own "Psyche." Two decades later, he would refer still to his viewing a film, "Renaissance." Also, several young Los Angeles film experimentalists became involved with the "black majick" and occult philosophies of Aleister Crowley, who had propounded "changes of order" in life, soul, name and personality.

Ultimately, contemporary film-maker Maya Deren proved a major influence. Under tutelage of anthropologist Margaret Mead and famed mythologist Joseph Campbell, Deren undertook, then abandoned, a project for filming native dance rituals in Haiti. She became fascinated with Haitian mythology — and possessed by Voodoo gods — publishing her studies, beliefs and experiences, in

The Divine Horsemen: The Living Gods of Haiti (1952). In sense, she took "possession," for the rest of her life, of the principal Voodoo god, Ghede, whom she believed to be aboriginally "Indian."

Following her 1961 death, Markopoulos memorialized Deren as the "Daughter of the Pleiades." It became an apotheosis in Highwater's *The Sun, He Dies* (1980). Where in the Aztec sky: "the Pleiades in the heavens...glimmers beside the great river of light called the Milky Way." Below, the Highwater hero is "transformed." In "Twice A Man," the hero's "rebirth" had been symbolized in imagery occurring in *The Milky Way*.

In Greek mythology, the Pleiades daughter Maia (Maya) and Zeus are parents to Hermes, messenger of the gods." In voodoo, as in Egyptian belief, an invocation of name or identity may keep a person, hero or god, alive and render immortality to an identified mortal, even in disguise. The Dionysiac Jamake Highwater performs that service, not only to his truly magnificent mother — Maria Markopoulos, who remained strongly committed to her Greek heritage and language throughout her life — but to Maya Deren and Joseph Campbell, as well.

Markopoulos has found permission for disguising mother and son in his own birthsign and mythology favoring the "Disguises of Aphrodite and Eros." His Aquarian disguise as Highwater couples him with the water bearer Ganymede, cupbearer to the gods. Hephaestus (Vulcan) was the model for his Aztec hero, "The Ugly One," cast out by his father; but then transformed. And, for "blood, beauty and youth," in combination, he draws from Adonis, Phaon, Narcissus, Endymion, Hyacinthus and Ganymede. The goddess Isis has been good to him.

How serious is this to be taken? How serious does one take a subculture which may envision an atomic bomb as the ultimate in "surrealistic art?" The heat-flash photography of its hydrogen, plutonium, or cobalt successors might be considered but an improvement in camera or imagist form. It may be serious; and it may not.

In the case of Gregory Markopoulos, it is serious. And, one may note, he is succeeding by the measure and method of what he set out to do. First, he is "Americanizing" his Greek mythology with federal funding — having "re-invented" himself as "Jamake Highwater" to do so. He is distorting and displacing aspects of American Indian culture in the process.

In a "farewell," Markopoulos had lamented that "the people around the globe have lost their souls, their emotions" to "a false and insensate desire of Equality." Highwater has continued that idiom; however, he adds "democracy," "democratic process," and "democratic idealism" to the vice of "equality."

A problem perceived by Markopoulos was that "the state of film as film" was inadequate to his needs — and to the world's own salvation. To truly be the "Master Film-maker" of his own perception, Markopoulos reasoned — very publicly, actually — he would need to make the whole of "white Western mentality" his "screen" — and himself "The Projector; The Film; The light".

He thought it necessary to be "an outsider," but from the New World; thus, an American Indian. Whether he manipulated his "screen," or "the screen" took charge — having never relinquished its regular form and mode — predictably, the Western Mentality transformed him into its celebrated Golden Indian, following after *The Golden Ass* of *Metamorphosis*.

"Actually, the Western way of thinking is over," Markopoulos told the *Los Angeles Times* in April 1984. "The counterculture has moved into the main culture."

One could surmise that all thinking stopped, perhaps fifty years ago, the way the press has treated its Golden Indian. Perhaps America was willing to have Markopoulos be its Conscience — the moment he indicated in *The Primal Mind* that he had "no conscience to square."

"We live in a democracy, and democracies fear anarchy," Markopoulos commented last year for the *Gannett Westchester Newspapers*. Completing the message for which he is being rewarded, he added that "where the exceptional is considered marvelous, anarchists are revered."

What is his vision? His "perfect world" lies fairly close to the animistic anarchy near *The Greek Dawn* — far before the "European (Judaic) patriarchal mentality" scorned in *The Primal Mind*. It falls just after the Golden Age — when: "There were no arts, no crafts; the earth brought forth everything needed. There were no wives, no daughters, no women!" — in the "pre-Socratic cosmos of goddesses."

"The real achievers invent and reinvent themselves at an enormous cost," Markopoulos confided to Gannett and the world on July 31, 1983.

He is right, of course; and the cost is falling upon the American Indian race. Costs are growing more enormous while more Indians are content to act *The Golden Ass* to this Golden Indian.

Indian vision and beliefs are being sacrificed to the goddess Isis of Gregory J. Markopoulos, and even Isis has been given a voodooic bent.

In an earlier day, Markopoulos wrote that even his "uncompromising eagle sent by Zeus" possessed "a cry oddly American; a cry containing the elements of the wronged." His own voice screamed out, "I am wronged."

Now he has taken away the Indian vision for seeing what he is doing; the Indian voice for even making that simple utterance. And he has taken away America's ears for hearing.

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Hank Adams
Assiniboine-Sioux
July 1984

THE MULTI-MILLION DOLLAR FRAUD

To: U.S. Attorney/District of Columbia and Assistant Attorney General of U.S., Dept of Justice.

In little more, if not less, than a year's time during 1982 and 1983 "Jamake Highwater" has received more than \$825,000 in grants and grant offers to his **Primal Mind Foundation** from the **Corporation for Public Broadcasting** for the production of television programs and broadcast by the **Public Broadcasting Service**. The \$600,000 & CPB grant offer made in the early days of the current fiscal year, conditions the federal funding on acquisition of a multiple amount from other sources, public and private. The effect, in this case, is to guarantee that an already intolerable fraud shall assume multi-million dollar dimensions!

I am referred to you...after advisement...that it is a federal offense to "misrepresent any material fact in applying for federal grant" funds. "Jamake Highwater" has secured his CPB federal grants on the basis of his FALSE CLAIM that he is (1) he is an "American Indian" (Blackfeet & Cherokee), and (2) he is--by personal experience and advanced educational study--an "expert" on Native American cultures.

Mr. Highwater's major writing, a book titled **The Primal Mind: Vision & Reality in Indian America** (Harper & Row, 1981), became a subject for funding by CPB (\$225,000) as a television production, which is completed and scheduled for broadcast via PBS on April 14, 1984, under **The Primal Mind** title.

On January 13, 1984, Mr. Ron Hull, Director, CPB Program Fund, responded to an acknowledged "challenge to Jamake Highwater's background with a CPB letter, stating:

"Mr. Highwater has submitted to us a legal affidavit concerning this background that bears out his statements concerning his Indian heritage.

"We have reviewed all of the material that Mr. Highwater and the Primal Mind Foundation have submitted to us in support of the proposal, and have no reason to believe that he misrepresented himself in any way to the Corporation for Public Broadcasting."

(To be continued in next issue)

The Best of Notes

Philosophy of Akwesasne Notes (Vol. 11 #, Winter 1979)

AKWESASNE NOTES is more than a newspaper of Native affairs. It is an effort to call to the attention of people all over the world the problems which are faced by human beings everywhere. It is also an attempt to draw the attention of people to some of the possible answers to these problems.

To these ends, we are dedicated to a program to alert people to the social injustices suffered by the Native peoples of the Western Hemisphere. We think our work is unique because we do not view the Native people as simply another minority group which is having problems assimilating into the mainstream.

We believe that the Native people are representatives of the Natural World. They are the human representatives of the Natural World in ways that some people have difficulty understanding. They represent a unique vestige of human life. Some people would say that they are the survivors of the Pleistocene, the period of time when the foundations of human cultures were formed. That vestige of human life is in great danger in these times, and the process of understanding the nature of that danger should be of primary importance to all peoples.

The Natives cultures represent the evolution of the human species. This is a profound statement, and one which needs considerable explanation, but we feel it is an important concept. The Native cultures represent the evolution of Mankind because they represent what remains of the longest period of cultural development in human history. All else is relatively new — tracing its history no further, in any real sense, than 10,000 years. But the Native cultures are very ancient, and they contain all the skills of survival that humans have been able to accumulate over eons of time.

We have a very complex message that we are trying to impart to the world. Some people see our work as a new kind of romantic ecology, while others would like to see our work as simply the statements of an oppressed minority. But we don't see our work in either of these terms. The concerns that we express are concerns which should be of paramount importance to all peoples, Native and non-Native alike. The message which we try to impart involves not only a cultural perspective, but also one which will begin to impart concepts which will help people to gain some sense of a solution to the problems of our species.

Humankind has been inhabiting this planet for a very long time. Homo sapiens has evolved differently from other species which inhabit the earth. We are all aware of this, and yet Western culture often seems to obscure that fact. Homo sapiens is the only species on this planet which has failed utterly to physiologically adapt to the environments in which he lives. Other creatures, be they bears or birds, have adapted physiologically to their environment, or they have become migratory, leaving hostile climates during certain periods of the year. But Man has had to learn to survive virtually completely on the basis of culture. Culture is a learned means of survival. Where the bear grows a fur coat, Man must learn to make warm clothing. Where the woodchuck hibernates in a den, Man must learn to build a warm shelter. In fact, all of the potential for survival involves learning to survive.

Our species has not learned those skills perfectly, however. Beginning with the close of the last great Ice Age, humans have experienced several great revolutions in culture. These cultural revolutions have included agriculture, animal domestication, metallurgy, the dynamo, and others. These technologies have greatly altered human life. Western society has seen changes, from cultures of hunters and gatherers (the forefathers of us all), to tribal agriculturalists and eventually, to the enormously sophisticated civilizations of today. People in the West have long been taught that these have all been progressive, positive changes which have and will continue to benefit Mankind.

Many of these changes, however, have wrought profoundly negative effects. As different cultures came to master new technologies, ranging from smelting of metals to the utilization of the atom, it began to appear to many people that new dangers have had risen. Thousands of years ago, human problems could be expressed in terms of survival — how to get enough food to eat, how to keep warm, where to find water, and so forth. Human cultures evolved around exactly those questions. It is arguable that all human cultures are complex systems of learned survival techniques.



But today, following several thousands of years of Western development of technology, the questions are changing somewhat. We have developed ways of procuring food, but the food we have available to us is sometimes laden with dangerous chemicals and is often lacking in the nutrients which were to be found in foods which occur in Nature. We have ready access to water, but the water we can get is often less than pure, and there is a question about whether there is enough water in the world for the kinds of technologies we are now using. We can keep warm, but there is a question about how we will continue to keep warm in northern climates when the fossil fuels we use become too scarce and too difficult to obtain.

There are many other problems. Now that nuclear technology has been developed which might provide some energy, what is to be done with the deadly wastes which that technology produces? Now that food production has been mechanized from the seed to the table, how can people insure themselves that they are really getting an adequate diet? And do we now deal with the social injustices which the worldwide spread of new technologies has brought? When people in New York drink their morning coffee, they are supporting a system which uses land needed for food for production in Latin America, and the people there go hungry. When a person in Los Angeles turns on a light switch, he's using electricity produced from coal and water taken from Native lands in Arizona. For each "advance" in technology, there has been a correlating social injustice perpetrated on a people somewhere, so it seems.

Native people are, of course, the victims of most of the advances in technology. That statement is true whether we are speaking of physical destruction or cultural destruction. The fact of the matter is that technologies and social systems (and the two are inseparable), have combined to threaten existence of many peoples and cultures throughout the world. While the West is only beginning to wake up to the problems which it has failed to solve in terms of the potential survival of peoples in even the industrialized countries, it continues to destroy Native peoples all over the world, bringing them "progress" in the form of dams, coffee plantations, banana plantations, access roads, mercury pollution, and the mass destruction of many species of fish and animal life through chemical contamination or simple avarice.

But if Native people are victims, they are also, perhaps, the hope. The Native cultures still practice forms of conservation which are sorely needed, and the respect for Nature which defines Native cultural practices has attracted many non-Native people. The Native practices of social organization may, in the long run, prove to be the most significant process which those cultures have to teach other peoples — how to survive as social groups seems to be the most needed skill in these times. Native peoples possess some elements of that skill.

AKWESASNE NOTES supports the efforts of people to reinvestigate their own processes of survival — their culture. We are advocates of social justice processes which focus on reuniting people with their community and their land base, and which attempts to resist the exploitation of land, animal, water, and human beings. We try to encourage people to develop appropriate technologies — to rediscover the traditional ways of doing things which work and which do not destroy the earth or its people, and to create new technologies which will support the survival of peoples in the shadow of the tremendously destructive technologies. We encourage other people and peoples to become involved in this work. This is our sense of what is needed in these times.

(This is the second in our BEST OF NOTES series. We will reprint what we consider to be the most important words of our people which have appeared since our 1968 beginning as a journal for native and natural people. We will also include events of importance. We plan on publishing "The Best of Notes" as a book in the future).



REFUGEE UPDATES



Papua: Refugee's Situation Remains Critical

THOUSANDS OF REFUGEES CONTINUE TO POUR INTO PAPUA NEW GUINEA, FOLLOWING AN ESCALATION OF THE CONFLICT BETWEEN NATIONALIST PAPUANS AND THE INDONESIAN ARMED FORCES. THE SITUATION OF THE REFUGEES REMAINS CRITICAL AND MANY ARE APPARENTLY NOT EVEN RECEIVING ECONOMIC ASSISTANCE. IN TALKS CONCERNING THE REPATRIATION, SCANT ATTENTION IS BEING PAID TO THE DEMANDS OF THE REFUGEES THEMSELVES, WHO FEAR FOR THEIR LIVES IF RETURNED TO WEST PAPUA.

(Editor's Note: As reported in Notes (Vol. 15, No. 4)

—East Timor & West Papua—this situation has been created by Indonesian militarism and territorial expansion and resistance by some elements of the native population to the Indonesian armed forces. This started with a U.N. resolution in 1963 forced through by the U.S. against the wishes of the Papuan people. The U.S.A. continues to back Indonesia, as does Canada, Australia and the U.K., all for the benefit of oil companies and logging businesses and Javanese expansion.)

Continuing Flight

Following the issue of URGENT ACTION BULLETIN/PAP/1/MAY/1984 in May, we have continued to monitor the situation of the refugees that have fled Indonesian repression in West Papua and sought refuge in Papua New Guinea (PNG). News continues to mount up of fresh arrivals in PNG and it now seems that between at least 10,000 and 12,000 refugees are currently in PNG. Most of these refugees are tribal villagers who appear to have fled Indonesian military operations along the entire border area from north to south. Some have fled by walking for five or six days through the hills and forests to reach safety; many others have escaped along the coasts in small boats. Indonesian reports indicate that, at least in some areas, between a half and two-thirds of the indigenous population have abandoned their traditional lands.

Corpses

Not all those who have fled their homelands have managed to find sanctuary. Gruesome evidence of the continuing persecution of the West Papuans has come to light. The United Nations High Commission for Refugees in London has reported that 209 corpses of presumed refugees were recently uncovered near Saku on the PNG border in the south of the island. Other reports indicate that, since February, some 294 bodies have been washed ashore in the PNG, allegedly of escaping refugees gunned down by Indonesian patrol boats as they attempted to sail to safety. Some reports

Guatemala: Elections Held, Killings Decrease, Refugees to be Relocated

The Guatemalan military government has held elections recently. Most political parties involved were rightist to central. The left groups did not, or were not allowed to participate. There have been reports that the disappearances and killings have abated somewhat. Observers feel this is in response to U.S. pressure that human rights violations must decrease dramatically before U.S. aid will be forthcoming. The recent elections were also felt to be a reason for decreased violence, as well as improving relations with the U.S. Congress.

Indians have formed their own party and at least one Indian was elected as a representative. Other Indians were included in centralist parties and elected into the parliament. Indians deep inside say, that while these elections are a step in the right direction, and they are grateful for a respite, they also feel it is premature for many people to associate themselves with political parties. They feel this has happened historically in Guatemala, that people in opposition surface to participate in

elections and the democratic process, only to be identified and watched by the military. They say that once objectives are secured (stable elections, nominal democratic government, resumption of U.S. aid) such people who are thus exposed may face repression later.

Whether or not this is the case, it is up to North America and international observers to note such representatives and their parties, make contact and insure that nothing happens to these people in the future. The current government, as well as the newly elected parliament, must consider it to their benefit to have some Indians represented. A few such Indians hardly represent the majority of the population (sources cite Indians as being 60-70 percent), and whether they can do anything about legislation and policy that will help their people remains to be seen. Whatever protection is afforded them in participating in "Reagan's elections" and the democratic process (controlled by the military), must be enforced by international contacts and scrutiny.

Reagan has sent a 'message' to Guatemala at election-time, with his appointment of a Cuban-exile, a rightist, as U.S. ambassador. No word yet on whether this appointment has been confirmed, or if there is time to mount a stop.

continued on page 28.

suggest that hundreds, perhaps thousands, of refugees never succeeded in reaching PNG. In the interior to the south, near the Catholic mission of Bosset, a further 14 bodies were recently found near the border.

Contradictory Reports

Whereas reports continue to be received of further refugees arriving in PNG, contradictory sources also mention that a number of the refugees have begun to return to their homes. On the 19th of June, the Deputy Governor of 'Irian Jaya', Briggen Sugiono, an Indonesian, claimed that 'border-crossers' from three separate districts all along the border from Jayapura in the north to Merauke in the south had returned from PNG and were being assisted by Indonesian welfare services. More recent claims alleged that 'thousands' of villagers had returned and photographs have been published showing Indonesians providing aid to those who have returned. Both the Dutch and BBC World Services have confirmed that at least some refugees have returned, but there have been no statements made as to their reasons.

Hunger

One reason why the refugees have been forced to return to West Papua may be hunger. The UNHCR has so far not been allowed to bring economic assistance to the refugees and are still limited to having only two staff in the whole country. Their activities have been limited to contacting the 650 or so urban Papuans from Jayapura currently held in Blackwater Camp in Vanimo. The only organizations carrying out any actual relief work on behalf of the refugees are the Lutheran and Catholic missionary organizations who have been bringing limited assistance to those refugees in the missions in the northern area. The plight of the refugees in the interior is largely unreported and may be critical.

Political Obstacles

The UNHCR has been impeded from carrying out its protective and assistance functions because the PNG government has so far not granted it permission to do so. Indonesian pressure on PNG to repatriate the refugees has intensified and Indonesia has refused to grant the 'border-crossers' refugee status or allow the UNHCR to intervene. However, while insisting on the repatriation of the majority of the refugees they have also created difficulties by demanding the PNG furnish them with a list of 'about 60' names of the more prominent refugees in the Vanimo camps. They have used the reluctance of the PNG authorities to comply with these demands as an excuse not to visit PNG for talks.

Officials in PNG have consistently made clear that they wish to repatriate the majority of the refugees except for leading OPM (Free Papua Movement) people who will be encouraged to seek asylum outside PNG and other OPM sympathizers who may be allowed to remain and become PNG citizens. They are however, not prepared to repatriate the refugees without receiving assurances from the Indonesians of their safe treatment. They have also demanded that they be allowed to place observers in West Papua to ensure proper care is provided and have insisted that the onus is on the Indonesians to persuade the refugees that it will be safe for them to return. The Indonesians have however, dismissed these demands while issuing a sinister statement that 'of course, those involved in criminal acts must take responsibility for their deeds.'

Vulnerable

PNG's reluctance to allow the UNHCR access to the refugees is a direct expression of the vulnerability of PNG feels to Indonesian pressure. The lack of an effective international response to the Indonesian invasion of East Timor and the general unconcern for the situation in West Papua fully justifies their sense of political isolation. On 31st June there were further reports of Indonesian incursions into PNG territory, including the burning of the village Sowamapar. Although PNG only gained independence from Australia in 1975, it has received no official assistance or backing from Australia over the refugee issue. During mid-June the opposition spokesman on immigration of the Australian Parliament, Michael Hodgman, visited the camps in Vanimo and has insisted that Australia can no longer turn a blind eye to the situation. The Hawks Government has however failed to take effective action.

Refugees' Demands

What remains lamentably absent from all the discussions surrounding the fate of the refugees is a consideration of the needs and demands of the refugees themselves. When Hodgman visited the camps in Vanimo he did not find a single person who wanted to go back to West Papua. On the contrary, hundreds of people indicated that they feared they would be shot if they were returned to Indonesian occupied territory.

Those receiving this bulletin who have not already written to the Prime Minister of PNG* are encouraged to do so. British members should also lobby their local M.P. to sign the early day motion in the House of Commons urging PNG not to repatriate the refugees and to allow the UNHCR access.

* (Michael Somare, Esq., The Prime Minister, Government of PNG, Port Moresby, PNG).
From SURVIVAL INTERNATIONAL, For the Rights of Threatened Tribal Peoples, 29 Church Street, London, WC2N 5SA, England)



Graphic by Wendy Rose

AKWEKON

**We are pleased to announce
the premier issue of AKWEKON
...for November 1984**

Submissions for AKWEKON #1 should be sent
S.A.S.E. by September 30, 1984 to:

**AKWEKON Literary Journal
P.O. Box 196
Mohawk Nation
via Roosevelttown, NY 13683**

Any submissions beyond that date will be considered for AKWEKON #2. The following categories for submissions are as follows:

1. poetry
2. short stories (no longer than 3 double-spaced typewritten pages)
3. interviews with Native writers or artists (b/w photo(s) may accompany text)
4. reviews of books, films and media that concern Native People and cultures
5. humour-comix
6. graphics and artwork in black & white only
7. we will have a color cover each issue, artists send only color slides-duplicates-for our consideration, and slides must be of good quality to ensure exact reproduction.

Format: 8 1/2 X 11 inches-inside margin-7 3/4 X 10; @68 pages; listings, classified and paid advertising will be accepted under the following rates:

- | | |
|----------------------------------|----------------------------------|
| 1. full page: \$225 (7 3/4 X 10) | 3. quarter page: \$65 (4 X 5) |
| 2. half page: \$125 (7 3/4 X 5) | 4. eighth page: \$35 (2 1/2 X 5) |
- Listings or Classified Ads: \$5-\$20, depending on column inches. There will be free listings available to Native groups and individuals, but letter stating group intent and contact must accompany request.

**AKWEKON IS A RECIPIENT OF A
SEED GRANT FROM CCLM
(Coordinating Council of
Literary Magazines) FOR 1984.**

AKWEKON A National Native American Literary Journal

The first issues will start with the Northeast of Turtle Island, but as a national journal for the arts as well as literature, we will seek out and publish quality work of all Native writers and artists in North America-Turtle Island. We can not stop there, in time we will publish Indigenous and folk writers from the international world. First we must cover all regions of 'Indian Country' and request that regional groups start to consider future guest-editor arrangements with AKWEKON so we can feature their works and make this a truly national journal.

"The AKWEKON Philosophy"

Write a philosophy, I was told. Perhaps it is also a Manifesto, a statement of principles and intent. The Basic Notes Philosophy and the Great Law are the roots of all our work. **AKWEKON** builds upon these roots and becomes branches upon the Tree of Peace. It also becomes the beings that live within the branches and sings old songs, new songs for the people.

AKWEKON means...**"ALL OF US"**...or more succinctly, **EVERYONE...EVERYTHING IN CREATION**...not just what we perceive to be alive, it means all parts of Creation, it means we are all related.

While we ran around with various titles in english, understanding that 'American' people just can't pronounce 'Native' names, it becomes obvious that many, many 'American' names are 'Native' anyway.

One of the titles considered was **"Taking It Back"**. We will use that as a sub-title, but the phrase also connotes the 'political realities' of modern life. We can not take back what is ours without understanding the implications of this action. We can not be, or act sovereign and independent when we are dependent on the goodwill of another power to **ALLOW THIS TO HAPPEN**. That is politics. Recognition of authority, acceptance and participation. We could not readily call our journal **"Taking It Back"** without admitting an essential powerlessness to act in this way. We do not agree we are powerless, we do have the power and we must act in that way. We can not take back all that has been stolen and tampered with and subverted, without also taking back the infections and lies that created the bloody original sins. We CAN take back control of our destiny and cultures by acting on our own behalf, by demonstrating our continuous link with the past and the future of the unborn.

We can no longer cry foul and point accusing fingers at those who exploit us so they can turn a profit and fill inventories with generic Indian titles to satisfy pop-culture needs and mass-media trends. We must act.

We must also face the enormity of such a task and it's responsibilities. We must become our own advocates without becoming elitist...we must not replace cultural-colonizers with Native managers that act on their own, without basis other than ego or profit, to help perpetuate the pre-conceptions, stereotypes and worldview of those who took and never gave back.

This place of culture is neither black nor white. All publishers and art agencies can not be lumped together as villains, anymore than all Native people can be termed noble savages or angels. The publishers and agents could not continue without some measure of co-operation from the people whose culture and vision they need. But by dealing solely with individuals (creating experts or superstars) they undercut the cultural aspect they purport to advocate. But they do not advocate, the current art term is 'document', and they document for posterity while advocating dollars and cents.

The grassroots people never receive what is due them, those who are closest to the traditions admired in art and literature. They end up with side-lights, media exposure that comes and goes with the tides, and interferes with their lives without covering the true depths of our troubles or pride or cultural wealth. We can act grateful, we can speak good english, learn marketing, manipulate the media that is there to be manipulated...no matter how "objective" they say they are...that is all that will be left us, unless we act.

We have no quarrel with our many good friends in the publishing world who have taken it upon themselves to uncover, publish and promote Native American writers and artists. We understand that many people will not read Native American literature or attempt to understand our Art unless it is packaged under "Special Issues" or "Indian Art". They constantly need these outside imposed-frameworks to place us and judge us, and try to understand us.

All we are now saying is move over and make some room for us. We will stand in Reagan's free market-place to make it or not make it. We also may have our "special issues" when we find writers and poets whose work and philosophy coincides, supports, or enhances our own philosophy. Perhaps in this way, we can better demonstrate that our Native Oral Literature and cultures have had more impact on American and Western values than has been shown before.

AKWEKON will also investigate the meanings of pop culture and mass-media as it pertains to "Indian" people, just as that very word has entered the collective consciousness with all it's symbology, history, respect and guilt, it also is argued over at most "Indian" conferences. We can detail some of these "reservation realities" through poetry, short stories (which we feel to be the looming power in Native literature), artwork and photographs. There will be coyote stories and tricksters, conference and corporate Indians, grassroots Traditionals and Indians drinking "in the ditch" (to those who know). The meanings of culture, tradition, relations. These stories will be there, but they will not be sensationalized or exploited, they will narrate with images and feelings we all can understand. They can fill in missing pieces in American history and the affairs between our peoples. You will understand what "Third World" or "Fourth World" will mean from our own perspectives.

We will be able to honor those who came before us, and to those who carry on. We will publish the well-known with the unknown, as long as it is quality and not propaganda. But also realize that our "truth" has never been the truth of normal, everyday America. We are advocates for our ways, because you will never hear our side in the mainstream media that must kow-tow to their literary truth or journalistic "objectivity". Every piece of media from America distorts our truth for their own, rationalizes their destiny away from our history and cultures. **WE WILL BE PUTTING THE "REAL AMERICA" BACK INTO AMERICAN LITERATURE.**

It will be a gamble, this national-international journal on the arts. It will be pan-Indian, but may expose those "Indians" who exploit their cultures. It will speak of brotherhood, but may criticize those "experts" who are perceived to be our friends. It will be in english, but it's traditions go back a long ways to the wampum (messages and symbols to be carried for the unborn), the trade-routes over which our people travelled and bartered, the story-telling that taught all people Natural Law and the meaning of creation, and the humour, please let us not forget the humour.

While **AKWEKON** will attempt all of this, and more, we feel the need to extend our greetings and friendship to those who came before us. To those who covered similar ground and prepared the way for Native American Literature and Art, we are grateful for all your efforts. To the Native American people, we want this to be a voice for you, and a place you can feel welcome, at home. To our literary friends, we think we will bring quality work and images, in return for those gifts you have given us, the best of western civilization-it's conscience and empathy. We do not want or expect to be the only place for Native American writers to be found, we do expect that you will find some of the best North American writers around, and that they happen to be descendants of the original peoples of this land.

Wendy Rose

Winter Morning Northern Nevada

Inlaid fragile on my bones
morning dips and shines
like a celestial snake sliding
place to place
in the fluid security
of falling.
I have counted the voices
in my fingertips, throwing off
the twin sounds
of emotion and thought.
Hammering on my skull
like an ancient smith
those old ways win my mouth
til I chew them empty
suck them clean
of anatomy
give them the failure of flight
and listen to the snow finches
pipe, anticipate afternoon
in the narrow valley
tiny tumbleweeds



Corn-grinding Song to Send Me Home Hanover, New Hampshire

Comparing kinds of desert:
birch and snow bump on the eyes
like drumbeats, shake me down
into my shoes like joshua trees
and dunes never did.
The mountains of the east
are softened and calmed by snow,
not angered or chastized
like the temper in the Sierras.
Rock is made invisible and weak
letting weasels be tracked
by the warmth of their scat,
slips of steam
as evening comes on.

I am trying this new song
with open mouth yet it catches
against my teeth
for something here is different,
is trying to change me
into a shadow disguised
behind closed swollen eyes
and biding beyond
the black hair and distorted lips
of a False-face mask.

My hands are still Hopi, will keep me home,
moving back and forth, palms down,
and fingers curled on cool stone,
dreaming the metate
and maize within.



False-face mask: Iroquois ceremonial mask depicting a Spirit being;
metate: flat rock on which maize & other grains
ground

Hopi/Miwok

Indian 39,000 Feet Up

Below me
the boulders
are ticking like time bombs.
Finally
a review
of this year:
a bend
in the backbone,
a break
in the rib,
a buckle
of the knee.

There's plenty of time
to run home now if
the steps are placed
consistently apart,
the route
well-planned.



What Falls From The Airplane

Words
that struggle
toward memory
potentially
ancient
as they sharpen
on snow-piled plains
far below.

These southern hills
are razor strap and talc
to the changes
in my voice.

I imagine
songs flying out
like fingernail parings
to enter tornadoes
through Oklahoma
in a fast 49.

I was almost with you
— all you southern drummers! —
but settled for dipping my wings
silently over this land
cut by canyons
that keep us home.

Wendy Rose is the author of *Hopi Roadrunner Dancing* (1973), *Long Division: A Tribal History* (1976, reprint 1981), *Academic Squaw* (1977), *Builder Kachina: A Going Home Cycle* (1979), and her collected works *Lost Copper* (1980).

She has recently taught at University of California at Berkeley, where she edited *The American Indian Quarterly*. Wendy is also a recipient of a 1982 NEA Fellowship, she is presently teaching at Fresno, California.

AKWEKON is proud to announce she will be included in the premier issue, due in November 1984.

49: a type of Indian social dance-song

Poetry by Wendy Rose, Hopi/Miwok
What Happened When The Hopi Hit New York
Contact II, Box 451, Bowling Green Station,
New York, N.Y. 10004

Coyote's Discourse on Power, Medicine, and Would-be Shamans



Good evening, friends. You notice this long, straight branch I'm carrying? It's called a ten foot pole. It's best used to approach certain subjects which don't like to be approached. Then, if the subject snaps at you to bite your head off, or your heart out, with a bit of luck it'll bite the pole first and you can run away.

You see this old hat I'm wearing? It smells kind of funky, but it keeps the sun out of my eyes and the rain out of my hair. It also holds my head together, my brains stay intact, and you'll also, I hope, notice the holes in my hat from which my ears protrude? These ears, of course, are my sensors, used to detect sounds which immediately are fed to my brain for diagnostic purposes, for clarification, if you will. You will also note that my mouth is situated slightly below my ears and brain; and the other object of interest, my heart, is even further removed from the others. When functioning. The progression is from ear to mind to heart, then back to mind to be either stored away for later reference, or from mind to mouth to express an opinion on the information received.

Of course this isn't to say that the other parts of the body are not also vital, for they are, each necessary to the other. Like all things within the Creation, the loss of one causes an imbalance within the whole.

Take an asshole, for instance, that puckered, smirking thing we coyotes refer to as "the other mouth." The upper mouth takes in nourishment and also spew-out words, often incomprehensible. But the lower one knows enough to do only its job, which is getting rid of waste material, or compost, to put it better.

Speaking of assholes, I knew a young fellow once, about one-tenth as smart as he claimed to be. Lost his asshole one time because he forgot to listen. He was out gathering mushrooms when one of them spoke to him and said, "Don't pick me. I am a medicine!" He immediately plucked the mushroom from the ground and popped it into his mouth: figured, hell, if this is medicine maybe it'll do something wonderful and strange for me. (For of course this young fellow was never happy or

healthy, being always too busy telling others how to live to take the time to take care of himself). Well, he got really sick. Vomited, farted and shit all over himself. Shit so much, in fact, that his asshole fell off without him even knowing it. Probably still running around looking for it. Yes, he's the first person I ever met with a detachable asshole.

Anyway, I'm here tonight to speak of medicine and those some call shamans. I need the money you're paying to hear about these subjects. So, okay, I just mentioned both in one sentence and that's probably a beginning.

And now I want to tell you about a young woman I met on a famous university campus. Met her at a party. She walked right up to me and started looking at me thru a crystal. She looked and looked, then told me very seriously: "I'm a medicine woman, you know. You must come and see me." I kept a very serious look on my own face and told her solemnly, "Yes, I will come to see you. What is your name and address?" "Oh," she said, hesitating momentarily, "Shamaness Fast-Walker. Meet me by that big oak up the hill. Right after the party." Then she walked away to crystal a few others.

She was pretty good-looking, so I went and met her later. Asked her to put her pouch of crystals behind the oak, then we got down to the business of the two-backed dance and other forms of strenuous frivolity. After our final performance, which was a take-off on aerial acrobatics done hanging from an oak branch, she retrieved her crystals and proceeded to "do me," as she called it. It was a full moon night. The stars glittered and danced within the crystal.

I'd learned very young to counteract powers I had not requested. I stared back at her through the crystal. She began fading. I could see the moon thru her body. Her eyes dimmed and her mouth opened to plead with me. But it was too late. I couldn't stop myself. She faded completely away, not even leaving the trace of a shadow.

Someday I'll bring her back. She did know some good tricks, though they had more to do with body magic.

I went to another party on the same campus, given to celebrate the arrival of a well-known poet. His fame was based on the fact that he was, quote: "A Shaman Poet!" unquote. Now, that's really heavy, I thought, settling down with the others to hear his poems. He began chanting his poems in a deep, slow voice. Every other line spoke of his powers to understand all things within the Creation. His choruses called on his powers to hear him, to reaffirm these powers.

He was beautiful, his long hair swaying in rhythm to his body movements, his white-streaked beard jutting-out in profound wisdom. I was very impressed. I looked around at the others and saw that they were as if in a trance. His words and motions had acted to put everyone under his spell. Oh, he had power all right, real magnetism.

I reached for him with my mind, to share some of that strength. I touched a shell and put my ear to it. I heard the echoes of his own words bouncing back

and forth within a hollow shell. Then I probed his mind. I went inside of it to find a tight bundle of self, a bursting ball of energy looking out of eyes which were intent only on seducing his audience.

I felt sad. I withdrew and sat with the others. I'd stopped listening, for I was depressed. Here is no shaman, I thought, here is a powerful mind centered on self.

Being a creature native to this continent, I'm often accused of siding with my indigenous relatives. I deny this and will state at this time that power and wisdom are universal. No one center of this earth possesses the allness of power. I would also like to say at this time that phonies, too, are universal. But then perhaps, like decay, the phonies are necessary compost to the growth of real power. But who can know?

Take a drum and a rattle. Take a people sitting in a circle around a fire, singing songs of the Creation. The very same songs their ancestors sang.

Now take the same people and let a flea of dissatisfaction bite one of them. A young man (let's pick on him) takes the drum passed to him by an elder. Even before he consents to begin drumming, he must first change the painted designs on the drum. Then he removes the feathers and replaces them with bells. Now he's ready. He begins the ancient beat, then hesitates. It is too slow. So he speeds up the beat to satisfy and keep pace with his quick mind. The song is new. The people listen respectfully, seeking to share a newness. But the young man is still not satisfied, and before the people can begin to comprehend his song, he has begun another. Then quickly he does variations on the theme until the theme itself has been lost, swallowed-up in his frenzy. Even he has forgotten the original theme. "Well," he says, in explanation, "that's progress!"

Sort of reminds me of a pup when it's agitated for some reason and begins chasing and biting at its own tail. That's what's called "a tight circle of concentration."

Where was I? Seems like I'm going in circles myself, don't it? Do I seem bitter or anything? I hope not, after all, I want you to invite me back.

Yes, well, the first time it happened was so long ago that even I barely remember. It was a girl child out walking thru the forest alone. But not alone, because the little people were curious and followed her. She was out walking because she felt bad. Her father had been hurt while hunting. He'd cut open his leg on a branch sticking from a tree at ground level. He'd been too eager, he admitted to his family. Game was scarce and he was trying too hard and had forgotten caution. It was his own fault, he insisted. And now the cut was swollen with puss and would not heal.

And so the little girl was walking, trying to keep herself from crying. Tears were not much of a cure for physical pain, she knew. The little people sensed her great sorrow and decided to let her see them. They wanted to know why she was feeling such sorrow.

Continued on page 31

Coyote, Coyote, Please Tell Me

What is a shaman?

A shaman I don't know
anything about.
I'm a doctor, myself.
When I use medicine,
it's between me,
my patient,
and the Creation.

Coyote, Coyote, Please tell me
What is power?

It is said that power
is the ability to start
your chainsaw
with one pull.

Coyote, Coyote, Please tell me
What is magic?

Magic is the first taste
of ripe strawberries, and
magic is a child dancing
in a summer's rain.

Coyote, Coyote, Please tell me
Why is Creation?

Creation is because I
went to sleep last night
with a full stomach,
and when I woke up
this morning,
everything was here.

Coyote, Coyote, Please tell me
Who you belong to?

According to the latest
survey, there are certain
persons who, in poetic
or scholarly guise,
have claimed me like
a conqueror's prize.

Let me just say
once and for all,
just to be done:
Coyote,
he belongs to none.
—Aroniawenrate

THE TERRIBLE TIME OF DAY

Permaculture:

by Bill Mollison

Part II — Continued from Vol. 16, No. 3
Multi-National Seed Companies

I don't think there are very many seed companies left in the world that don't belong to a consortium of not more than ten companies. It is certainly true in Australia. The seed is now being grown for and distributed by the multi-nationals. Can you buy a non-hybrid corn in the United States? Here and there. In Australia, we can't. But we do have one seed company. It is called the Self-Reliance Seed Company and is run by an Australian group in Stanley, Tasmania. Maybe we have two. I think there is one other one.

The next move of the large seed-growing consortiums was to have been seed-patenting legislation. At this point a lot of people started to get a bit suspicious. The patenting of biological materials was a slightly suspicious move. Then the World Council of Churches looked into the situation, and produced that book called *Seeds of the Earth*, and the cat was out of the bag. So there has been a general ground level revolt against the take-over of a basic resource (seed). This revolt may, however, have arrived too late to save the 85% of genetic resources lost to Europe as some seeds were made illegal.

But one thing this might have taught is that you can't run away from systems. Holing up in two acres, out in the New England forests, isn't going to get you out of the system, unless you are into a full-on seed growing operation and know exactly what you're doing, which most people do not. If you are training yourself to be a good gardener, there are still certain areas you just haven't got into, and seed growing is one of them. In one valley in Tasmania, among a group of hippies living there, you might find fifty PhD's. Most of them are sitting home knitting, or weaving, or running around getting blackberries, just leaving it to the really ruthless people to get on with what they are doing. We must involve *all* our skills, to organize life forces, not just a few.

In the permaculture garden we must deal with the question of ways in which elements are to be placed. Some of these elements are manurial or energy-turnover systems to other elements; others are defensive elements that protect other plants in a whole set of ways; and some act as trellis systems for others, or provide shade. So there are physical relationships involved and there are whole sets of rules that govern why certain elements are put together. And we understand some of these rules. A lot of them are quite obvious.

Diversity really isn't involved so much with the number of elements in a system, as it is with the number of functional connections between these elements. Diversity is not the number of things, but the number of ways in which things work. This is really the direction in which permaculture thinking is headed. I was sitting up one evening, studying, how many connections are made by just putting two elements together. I think I came up with one hundred twenty-nine sorts of beneficial connections. So what we are really talking about is not some grandiose complication of three hundred species on a site.

It would be nice to make three thousand connections between thirty species or thirty elements, with those connections defined as being beneficial or non-beneficial. Diversity, obviously, is not necessarily beneficial. You can see hundreds of examples, particularly in social groups, where diverse interests are not necessarily beneficial. Diversity of itself doesn't give you any stability or any advantage.



So what we are setting up is a sort of *guild* of things that work harmoniously together. There are rules to follow on placement within the area. There are rules that have to do with orientation, with zonation, and with the interactions. There are whole sets of principle which govern why we put things together and why things work.

The agriculture departments have defined agricultural land. What they mean is land which can be tilled. But I don't see any landscape as being non-agricultural. There is a whole hierarchy of productivity in landscape, and it all can be used for production. So there are really two strategies for our consideration in agriculture. One is to find to what minimum level we can reduce agricultural practice, and how to go about that. Another is, to find to what level we can increase the use of land termed non-agricultural for agricultural products. There are all sorts of new games to be played. I am literally amazed how little these forests in America are used for sustained productive purposes, as forests.

Let us look at the sets of principles that govern these systems. It is time somebody put them all together. Axioms are established principles or self-evident truths. A principle is a basic truth, a rule of conduct, a way to proceed. A law is a statement of fact backed up by a set of hypotheses which have proved to be correct or tenable. Theses and hypotheses are ideas offered up for proof or discussion. There are also rules and laws laid down which are neither rules nor laws. They do not pay much attention to defining how they get there. Now I have evolved a set of directives which say, "Here is a good way to proceed." It doesn't have anything to do with laws or rules, just principles.

We deal with the earth, which has a fairly constant energy input from other parts of the universe. We are really dealing with energy which has a renewable source, that only becomes unusable at the sink; and between the source and the sink is where we intervene. The more useful storages to which we can direct energy between the source and the sink, the better we are as designers. So what we are up to is making an efficient set of storages that are useful to man. Some of these storages may be useful to other storages between the source and the sink. The amount of complexity we can build into that flow, the amount of it that we can direct to usable storages, in order to hold them up until we start to run them down again—that's where the skill of the designer lies. Furthermore, a lot of energies unusable in a mechanical sense are usable in the biological sense. So we have a lot of biological as well as mechanical storages.

Energy can be transferred from one form to another, but it cannot disappear or be destroyed, or created. So we have a choice in the type of flow, the type and amount and volume that we allow to flow through the system. We can determine whether it is stored or whether we let it leave.

That is the choice we have with water, with rainfall. We can store it, or we can let it leave; and if we let it leave, it becomes unavailable to us. Or, if we

would recover it, there is a lot of work to making it available again. Engineers come to landscape. They go down to the valley, because everybody can see there is water down in the valley. So they put a block in the valley and the water backs up behind it and you have water, a big lake down in the valley, where it is least useful. Where it came from was up there, and had they stored it where it came from, then they could have run it through all sorts of systems before they let it escape into the valley. The closer to the source that we can intervene, the greater the complexity of the network we can set up. So we edge up close to that source to start to intervene in the flow. It's not the amount of rainfall that counts, it is the number of duties we induce that water to perform that count.

Not all energy that goes into the system is ever really "efficient." Whenever we change the line of energy we lose a little. No matter how well we design, we must always lose a bit.

A lot depends on the maintenance of the global biological-chemical cycle — the essential elements — and particularly carbon, nitrogen, oxygen, sulphur and phosphorus. We have to pay attention to how these things are cycling, and we are worried about some of these cycles.

The probability of the extinction of a population of a species is greatest when the density is very high or very low, so there is a density dependence. You can see how high density is easily a dangerous thing for species because of the very rapid transmission of plague, resulting from the exhaustion of critical elements upon which the species depends. It is more difficult to see how very low densities are also critical situations. The factor of number is a factor ignored by most communes or communities. I don't think we know of any society of man, whose continuance depends on their own genetic health, that can exist below three hundred in number, and not even at that number without very rigorous genetic control. We are breeding for extinction in several areas. High density populations often also start to include an enormous range of genetic disasters or mutations.

It is possible to make small changes in a general system to bring about a higher chance of survival of the elements of the system, or high yield within the system. There is a horrific statement called the over-run thesis which says, "Our ability to change the face of the earth increases at a faster rate than our ability to foresee the consequences of that change."

And there is the life-ethic thesis, which says that living organisms and living systems are not only *means* but *ends*. In addition to their value to man, or their instrumental value to human beings, they have an intrinsic worth which we don't often give them. That a tree is something of value *in itself*, even if it has not value to us, is a pretty foreign sort of thought to us. That it is alive and functioning is what is important.

Resources

Resources are something you can feed into a system and increase its productivity, or its yield, or its number of useful storages. But if you continue beyond that point of productivity, then the system itself collapses. And that comes down to the statement that any integrated system can only accept that amount of energy that it can productively use. So you can over-manure anything, over-heat anything; you can over-plow anything. Whether we are talking about money or manure, you can put too much of it in; and what happens first of all is you start to get less and less increase in yield and more and more increase in a disordered factor. And, if you are wise, cut off input, and things start to level out. Then you must try to think of another way to increase yield. You can't continue pouring in more of the same thing and get an increase in yield.

Permaculture to be continued in next issue of Notes (Vol. 16, No. 5)

C. Wright Mills in *The Sociological Imagination* (1959: 8-9) explains that the ability for social scientists to grasp the relationship between "the personal troubles of milieu" and "the public issues of social structure" is an essential tool of the sociological imagination. The same might be said for anthropological imagination. A trouble is a private matter and occurs "within the character of the individual and within the range of his immediate relations with others." An issue, however, is a public matter. It "often involves a crisis in institutional arrangements, and often too it involves what Marxists call 'contradictions' or 'antagonisms.'" For centuries Native Americans have been prosecuted for exercising their traditional religious beliefs. It is a public issue because the denial of traditional religious freedom transcends biography (the personal troubles of individual Indians) and has a structural basis in U.S. Indian policy and the history of dispossession, exploitation, and inequality which it represents. Furthermore, the denial of Indian religious freedom poses an ideological contradiction of major proportions for all Americans in a society where government was founded on the First Amendment to the constitution which guarantees freedom of religion.

Applied anthropology arose at the behest of, and serves the corporate-governmental and military complex in its need for practical information in order to keep the system functioning. It is conservative as a paradigm and has not generated meaningful social theory. Action anthropology by definition contains the promise of unifying theory and practice, thereby joining scientific and humanistic concerns. It implies the possibility of "studying up" rather than down the class or colonial structure (Nader 1974: 285). This is the orientation of the present study.

Traditional Indian Religion

The traditional religious aspect of the "new Indian" movement has been largely ignored by most writers on the subject. A popular text on U.S. ethnic groups (Dinnerstein et al 1979: 305), for example, fails to mention either religion or the traditional Indian movement, although it credits the American Indian Movement (AIM) for organizing Native Americans. Social scientists have failed to note the influence of traditionalism on the ideology of the contemporary Indian movement. Yet traditionalism, which embodies the struggle for the ethnic rights of American Indians, is the spiritual force behind the political movement.

Fortunately, there are a handful of scholars who are an exception to this assertion. These include Deloria in *God Is Red* (1973), Clemmer in his work (1974) on the relationship of revitalization to resistance for the Hopi, and Jorgensen in his classic volume on the Sun Dance (1972) and the role of religion in Great Basin societies (1981). The subtitle of Jorgensen's work on the Sun Dance religion, we should recall, is "power for the powerless." Elsewhere (1981:3) he notes that "rebellions [among Native Americans], and even the pursuit of justice through the courts, are almost always preceded, accompanied, or surely followed by religious movements." He states further that "religion has become central to the new understanding and to the new opposition," and hypothesizes that the reformers are adherents of traditional religious practices, while those Indians on the government's side are members of established Christian religions (ibid.:7). It is hardly surprising, therefore, to find that the issue of traditional religious freedom has become the linchpin of the contemporary struggle.

Native American religions—those of the various Indian, Eskimo, Aleut, Hawaiian and Pacific island peoples under U.S. domination, several million altogether—very in form but their philosophical assumptions about the world and functions within indigenous society are strikingly similar. In the first place, religious practices and beliefs are integrated into social and political life. Secondly, these religious are "continuing" rather than "commemorative" in that their origins are not traced to a founding or founder as in the world religions (Andrus 1979:8). Traditional religions regard the world as a continual process, and their chief function is to maintain the balance of nature, and the harmony of

Desecration and American Indian Religious Freedom

by Steve Talbot

humanity with nature. Deloria (1973: Chpt. 5) also contrasts the temporal nature of world religions, the world view which sees time as proceeding in a linear fashion, with the spatial emphasis found in Native American religions. Shrines and holy places rather than religious history, practice rather than theology, are the concerns of Indian religions.

Traditional religions in the United States were suppressed in the past, their adherents victimized. Until 1934, courts of Indian offenses, with the reservation Indian Agent acting as prosecutor, judge and jury, made it a crime, punishable by fines or imprisonment, for Native Americans to practice traditional religion. A policy of cultural genocide was followed by government officials, Christian missionaries and educators in their relations with indigenous peoples. Anthropologists, while not necessarily promoting this policy, nevertheless benefited greatly through government and foundation-supported "salvage" ethnography, leading to the skeletal and museum collections we see today. To attack traditions and religion was to undermine indigenous society and thereby facilitated the Indians' land dispossession and exploitation under capitalist relations.

Today, spiritual life remains the cornerstone of the current Indian resistance, and we therefore still find traditional religions discouraged, subtly sabotaged, if not directly interfered with by the authorities. The difference between the contemporary situation and that of the past reflects a shift from the colonial to the neo-colonial phase in U.S. Indian relations. But in the late 1970s the question of traditional religious freedom emerged as a social issue of considerable proportions, even recognized by the government in important legislation.

The American Indian Religious Freedom Act

Traditional Indians have been waging a battle for religious freedom many years. Why, then, has the issue only emerged to public view quite recently? There are several reasons. One is the interventionization of the American Indian question, principally through indigenous people organizing international conferences and lobbying at the United Nations.

The National Indian Brotherhood of Canada was granted UN status in 1974. This was followed by the World Council of Indigenous Peoples and the International Indian Treaty Council, and more recently, the Indian Law Resource Center, which hold status as non-governmental organizations in consultation with United Nation bodies. Of these, the International Indian Treaty Council (IITC) is the most active. It was founded in 1974 following the events at Wounded Knee, the 72-day civil rights protest by the Lakota Sioux in South Dakota (see Talbot 1979). The IITC represents those Native American peoples have chosen to assert their sovereignty under historic treaty rights rather than live under the oppressive neo-colonial apparatus of the U.S. government and the "tribal council" system. At the core of its membership are those known as traditionalists (followers of the traditions). Religious leaders and elders play a key role in the guidance of the IITC. In 1977 the Treaty Council, in cooperation with the NGO structure of the United Nations, held an inter-national conference on racism and the Indians of the Americas. This was a "first" for an international conference dealing with indigenous peoples at the United Nations. Again, in 1981 another conference was held in Geneva at the European UN headquarters

through the organizational work of the IITC and the non-governmental organizations. Chiefly through the lobbying of IITC the indigenous rights question is currently on the agenda of the United Nations' Human Rights Commission.

A second session is the continuing work of traditionalists in the United States. The Ho-de-no-sau-nee (Six Nations or Iroquois) continue to press for traditional self-government and publish the influential newspaper, *Akwesasne Notes*. Another group, newly formed, is American Indians Against Desecration (AID). It is affiliated with IITC and has concentrated its attention on the return of sacred human remains and associated objects "that are presently in storage, on display, or otherwise being disrespectfully treated...to Mother Earth" (AID brochure). It has called for a moratorium on grave excavations and the adoption of protective legislation. A number of archaeologists and concerned social scientists are cooperating with AID.

A third important reason for the emergence of traditional religious rights as a public issue is the passage in 1978 of the American Indian Religious Freedom Act (AIRFA). The history of the law includes the important work done by the Indian legal support organization, Native American Rights Fund (NARF), and Indian scholars and activists in California, which had earlier passed an Indian Heritage Act. It was Senator James Abourezk and his staff who initiated the important legislation.

The Act, Public Law 95-341, is less than two pages in length, but its potential impact on federal policies and regulations, if honestly and logically applied, could be considerable. Passed August 11, 1978, its *Section 1* states that it will henceforth be United States policy to protect the traditional religions of the "American Indian, Eskimo, Aleut and Native Hawaiians" in several areas, "including but not limited to access to sites, use and possession of sacred objects, and the freedom to worship through ceremonies and traditional rites. *Section 2* directs the executive branch to overhaul its federal policies and procedures in consultation with traditional Indian people, and report back to Congress in one year. In August, 1979, the Secretary of the Interior, Acting for the President, did so in a Federal Agencies Task Force Report (Andrus 1979).

The Task Force Report consists of several hundred pages and contains recommendations to the various federal agencies on land, cemeteries, sacred objects (including those concerned in border crossings and in federal museums), ceremonies and traditional rites with reference to implementing the Act. Ten consultations with Native Americans were conducted by the Task Force in various regions of the country; over 90 federal agencies either participated or answered the Task Force's inquiries. The Task Force then made its recommendations for a *uniform federal administrative procedure* and future legislative action. The Reagan administration, taking office in 1980, has not acted on these, and according to a spokesperson in the Bureau of Indian Affairs, the Act has been all but ignored at the federal agency level. Suzan Harjo of NARF testified in 1982 before the Congressional committee that "today, nearly three years after [the Task Force] study's completion, not one recommendation for legislative action has been advanced, and few regulatory or procedural changes have been made" (Harzu 1982-4).

Defining the Problem

Besides the Task Force Report, a second documentary source of the Act's *raison d'être* are the hearings conducted by the Senate Select Committee on Indian Affairs under the chairmanship of Senator Abourezk (U.S. Senate, 1978). Both an introductory knowledge of the issue as well as an appreciation for the limitations of the Act can be gained by an analysis of these documents. We will take the Hearings as an example.

The Senate Select Committee found violations by federal agencies in three areas: 1) access to religious sites, 2) use and possession of sacred objects, and 3) freedom to worship through traditional practices

and ceremonies.

An example of the first area is that outlined by Frank Tenorio of the All-Indian Pueblo Council: the U.S. Forest Service and the Bureau of Land Management had denied the Pueblo Indians the use of traditional religious sites in New Mexico. The military, also, was a violator in their bombing practice of Kahoolawe Island in Hawaii, where sacred sites are located, and in the denial to the Paiutes of access to Coso Hot Springs on the China Lake Military Reserve, a sacred site used for many generations.

Violations of access were not confined to federal agencies, however. The Committee learned that the Northern Cheyenne and Oglala Sioux were experiencing serious problems in using and protecting their sacred site at Bear Butte. It lays outside federal jurisdiction and within the South Dakota Park System.

The second major area of Committee concern was addressed by Truman Daily (Otoe) regarding the "feather laws." Administered by Fish and Wildlife, federal laws such as the Bald Eagle Protection Act of 1940, and the Endangered Species Act of 1973, have victimized traditional Indians who possess feathers used in sacred ceremonies. A Customs Service official testified to a similar problem caused by the actions of Federal border agency employees leading to "insensitive handling or treatment...of objects or articles considered sacred by Indians" (U.S. Senate 1978:139).

Illustrative of the third area was the testimony of NARF attorney, Kurt Blue Dog. Traditional Indians have been denied the right to practice traditional

religion in federal prisons, such as at Lompoc, California. The denial of the Indian inmates' request to build a sweat lodge for religious purposes led to NARF filing a law suit, *Bear Ribs v. Grossman*. Again, there was the problem of state jurisdiction in a related case at Oklahoma State Penitentiary.

To leave the delineation of the issue solely to those documents is insufficient, however. Since the issue arises mainly from the Indian masses who are not adequately represented at the level of tribal and federal government, the parameters of the religious freedom question are not fully reflected in official testimony. One must instead consult traditional leaders, or attend the traditional conferences and Indian movement activities in order to obtain a deeper understanding of the issue. This point can be illustrated by turning to the "grass roots" testimony of a different kind of hearings, the Commission on Desecration meeting at the White Earth Nation (Chippewa), Minnesota, in June, 1981, during the 7th International Indian Treaty Council Conference.

To the traditional Indians meeting at the 7th IITC conference at White Earth, the lack of religious freedom is not merely the absence of the freedom, a void; it is rather the assertion under oppression of its opposite—desecration. Desecration is defined by Funk and Wagnells Dictionary, 1963, as meaning "to divert from a sacred to a common use; give up to sacrilege; profane; as to *desecrate* a shrine or holy vessels." The term is derived from "consecrate," which comes from the Hebrew, meaning "holy." Desecration in the Native American con-

(To be continued in next issue).

text refers to the destruction, appropriation, or violation of graves, sacred objects, and holy lands. Desecration strikes at the heart of traditional religion and is inextricably related to indigenous land.

The Commission on Desecration found that not only federal and state agencies, but "pot hunters" (private enterprise archaeology), the academic community (anthropologists and museums), and strip mining corporations are among the agents of desecration. Some of these agents, it was found, are funded by "big money," such as the corporations and foundations that underwrite Harvard University's Peabody Museum (LaDuke 1981). The passage in 1979 of the Archaeological Resource Protection Act (ARPA), in conjunction with the rapid "development" of the American West that is chewing up the land (much of it reservation or treaty land) for defense or energy, presages the increasing importance of contract archaeology and therefore the danger of desecration to the traditional Indian community.

Several current cases, of great concern to traditional people, will serve to illustrate these findings of the White Earth Commission on Desecration. They serve, too, to identify the various agents of desecration, and the underlying importance of the land question.

(Steve Talbot, Associate Professor, University of the District of Columbia. 1. German language edition to be published in Schlesier, Karl H. (ed.), *Action Anthropology: Eine Kulturanthropologie für die Zukunft* (Frankfurt: Syndikat Publishers. In Press-1984); English, *The Journal of Ethnic Studies*, forthcoming.

Anishinabe Land Claims

An Open Letter—Appropriations Committee—U.S. Senate—Washington, D.C.

Dear Sir:

July 1984

We have just recently become aware of S. 2177 and HR 5733, two bills which allocate money for the payment of Dockets 18 S and 18 U of the Indian Claims Commission. As you are aware, these lands in question are Chippewa (Anishinabe) land areas defined in the treaties of 1843 and 1854. The lands in question surround the southern and north western shore of Lake Superior.

As representatives of the traditional communities of the Mississippi and Lake Superior bands of the Anishinabe nation, we must oppose this legislation, as it is not for the benefit of our people, nor for the seven generations to come. The traditional interests have intervened at this late date, primarily because we were not aware of the process, and have had no participation in this process—culminating in S. 2177 and HR 5733 to this date. As a result our interests have not been protected.

These treaties were and are a contract between two distinct sovereign nations, and are recognized as such under international law. One nation, namely the United States, historically and to this date has not abided by the contractual agreement which it signed. It has, to the contrary facilitated in presenting coercive elements in these treaties, which contrary to the wishes and understanding of the Anishinabe have facilitated the manipulation of populations and the confiscation of lands. We do not consider a further conveyance of this process, namely a coercive payment against the wishes of the traditional people, to be in the interests of the people of the United States nor this Congress.

Traditional people of the Anishinabe nation do not recognize title to these lands as vested in the United States, nor in any successive interests. Nor will traditional people ever recognize this interest, especially when it is "claimed" in a dishonourable manner. As a result, we cannot conscientiously accept a "payment" under a false pretext and understanding, and at the expense of the seven generations to come.

The traditional people of the Anishinabe nations

are pledged to this position by the words of our elders and ancestors. Keeshkemun, Head Chief of the Anishinabe nation explained this position to the Europeans in 1787 when he said, "...Englishman, although you have conquered the French you have not yet conquered us. We are not your slaves. These lakes and woods and mountains were left to us by our ancestors. They are our inheritance and we will part with them to no one..." That is our understanding of our relationship to these lands.

Having discussed this matter with regard to our inalienable rights, and our rights of treaty, we feel it is incumbent upon us to explain our position in relationship to constitutional rights. Not only have our treaty rights been disregarded, but in designating the Anishinabe as citizens (1924) of the United States, subsequent legal actions have been a dire violation of our constitutional rights.

First, and most important in this vein, the Indian Claims Commission was an administrative agency restricted to monetary judgements and not the return of lands to the Indian people. In that context, the Anishinabe nation and bands of the Anishinabe nation did not have the possibility to receive full constitutional protection of our rights. The Indian Claims Commission and subsequent processes were not and are not a constitutional mechanism for dealing with our legal rights.

In addition, since traditional segments and sentiments in the Anishinabe community have not been aware of the prosecution of these claims, nor of the award process, there has been no due process for termination of our property rights. We therefore, again, cannot recognize title claims by the United States, when they are made in a dishonourable manner.

Second, if we were to reconsider our position, and look towards monetary amounts commensurate with approximately 16 million acres of prime resort, timber, agricultural, and mineral lands, we would have to recognize that there has been no due compensation proposed or presented for these lands. It is our contention that there was an intentional devaluation of our lands during the treaty making period, to the unfair advantage of mining and other interests within the United States. We have noted with great interest the substantial mineral resources removed from our lands, including; almost 50 years of providing 100% of all U.S. copper production; and another 50 years of

providing three-fourths of all U.S. iron ore production. Again, since there has never been damages, nor compensation for these mineral resources—we recognize that our past dealings with the United States government, and subsequent decisions by the Indian Claims Commission administrative agency, do not reflect anywhere near the actual value of the land and resources therefrom. To consider the beginning of an honourable relationship between the United States and the Anishinabe nation, we must begin with payment for these resources, as they were removed from our land.

In addition, Dockets 18S and 18U, and subsequently S. 2177, do not provide any semblance of due compensation for the lands (even without the resources) that are in question. To be specific, under Docket 18S of the Indian Claims Commission, the Anishinabe nation was awarded some \$8,862,818.00 as "fair payment" for some 10,538,000 acres of land. This amount, of course represents some 8.3¢ per acre. This does not reflect accurately the value of the land at the time the contract was written (1843), nor at the time of the taking, which according to several government administrative bodies, is NOW. Equally, the status of lands of the treaty of 1854, or Docket 18U are similarly dubious—where some 5,867,435.81 acres are considered to be purchased for a fair market value at some \$3,250,000.00.

Under the United States constitution, we understand these proposed acts as a wrongful fifth amendment taking, and a denial of our constitutional rights. We see this as a further disregard of our legal rights under national and international law.

To allocate payment under S. 2177 of this award (plus some interest) is to promulgate an unjust settlement and a dishonourable process. Simply stated, we would rather have and retain our land rights than take your money. Again, your money could be much better spent.

Respectfully,
signed: Vernon Bellecourt — Winona LaDuke
on behalf of members of the Mississippi and Lake Superior bands of the Anishinabe nation.



An Appeal From Poland

Appeal of the States Parties to the Warsaw Treaty to the Member States of the North Atlantic Treaty Organization to Conclude a Treaty on the Mutual Renunciation of the Use of Military Force and on the Maintenance of Peaceful Relations

In the present-day complex international situation as tensions between States, notably in Europe, continue to increase and the danger of war is mounting, the member States of the Warsaw Treaty of Friendship, Cooperation and Mutual Assistance—the People's Republic of Bulgaria, the Hungarian People's Republic, the German Democratic Republic, the Polish People's Republic, the Socialist Republic of Romania, the Union of Soviet Socialist Republics and the Czechoslovak Socialist Republic—call upon all member States of the North Atlantic Treaty Organization to engage in joint efforts with a view to achieving a reduction of tensions, a more healthy political atmosphere in the conduct of mutual relations, and a reinforcement of confidence and peace for the benefit of all peoples.

The member States of the Warsaw Treaty hold that joint consideration of the proposal to conclude a treaty on the mutual renunciation of the use of military force and on the maintenance of peaceful relations, as submitted in the Prague Political Declaration of 5 January 1983, would serve this purpose.

The meaning of the proposal is obvious. The member States of the Warsaw Treaty propose to the member States of NATO to assume a mutual treaty obligation not to be the first to use nuclear or conventional weapons against one another and, consequently, not to be the first to resort to any military force against another. This obligation would cover the territory of all parties to the treaty as well as their military and civilian personnel, ships, aircraft, spacecraft or any other objects belonging to them, wherever they may be located.

It seems possible to include in the treaty a similar provision obligating the member States of either alliance to use no force against third countries, no matter whether the latter maintain bilateral alliance relations with them or are non-aligned or neutral. An essential part of the treaty could be an obligation for its parties not to threaten the security of the international sea, air and space communications across areas outside any national jurisdiction.

The treaty could embody an obligation of its parties to work towards the cessation of the arms race, towards the limitation and reduction of armaments, and towards disarmament. This should apply both

to nuclear and conventional arms. The treaty could also provide for an obligation for joint discussion of practical measures to avert the risk of surprise attack. It would be expedient to record in the treaty a willingness to cooperate in the enhancement of the effectiveness of the United Nations on the basis of its Charter.

The treaty on the mutual renunciation of the use of military force and on the maintenance of peaceful relations would not, of course, restrict the inalienable right of its parties to individual and collective self-defense pursuant to Article 51 of the Charter of the United Nations.

The treaty would from the outset be open to all other States wishing to become a party.

These and other issues related to the proposed treaty have been a major subject of recent bilateral consultations between the Warsaw Treaty States and a large number of NATO members as well as some other States.

The consultations have helped to achieve a better understanding of the proposal submitted by the States parties to the Warsaw Treaty. They realize, however, that diverse views are held on the proposal and its individual elements, which would merit serious examination. All this attests to the need for an intensified dialogue on the proposal to conclude a treaty on the mutual renunciation of the use of military force and on the maintenance of peaceful relations. The States parties to the Warsaw Treaty are prepared to engage in such an effort.

They call for a new move in the discussion of the proposed—to enter into multilateral consultations. They are convinced that a multilateral forum would be particularly suited to a more detailed examination of the views of all participants and the joint consideration of all positions in regard to the concept of the treaty as well as its individual parts. Already today, experience gathered at many multilateral for examining intricate problems in Europe security proves the correctness of the approach.

Participants in such consultations could be the States parties to the Warsaw Treaty and the member countries of NATO as well as all the other interested European countries. The consultations could deal both with the concept and the main elements of the treaty.

The consultations could address such issues as the contents and scope of possible treaty obligations, their status in relation to the obligations under the United Nations Charter, the Helsinki Final Act and other bilateral and multilateral treaties and agreements, as well as cooperation in ensuring compliance with the treaty obligations.

The multilateral consultations, in the view of the States parties to the Warsaw Treaty, could either start directly with a discussion of the essential issues or, should the member countries of NATO prefer a phased approach, with a discussion on the framework for and the order of the subsequent consideration of these questions.

The States parties to the Warsaw Treaty hold that there would be no difficulty in reaching agreement on procedural aspects of the multilateral consultations, including the designation of a venue.

The States parties to the Warsaw Treaty are, of course, prepared to continue the exchange of views on their proposal at the Stockholm Conference on Confidence and Security building Measures and Disarmament in Europe and also on a bilateral level with all interested States.

What the peoples of Europe and the world at large expect are real actions to promote peace and security and to starve off the danger of a nuclear holocaust. It is in precisely this spirit that the States parties to the Warsaw Treaty direct this appeal to the member countries of NATO and hope for a positive response.

Peace: The Only Path To Tomorrow

"In the Past, the horror of thermonuclear warfare for most has been the prospect that almost half of humanity would be killed or seriously injured within a few hours. Now, there is growing realization that this would be only the beginning and that a much worse fate would lie in store for people and other living beings on our planet. Human survivors of World War III could find themselves in the clutches of a "nuclear winter," freezing and choking in a smoggy darkness, exposed to extremely high levels of radiation, hungry, thirsty, and without hope of succor. After a large-scale war, civilization in the Northern Hemisphere almost certainly would be doomed, and millions of species of plants and animals would become extinct. If the impacts of the war were severe in the Southern Hemisphere, the very survival of the human species would be at stake."

So begins an important article by Paul R. Ehrlich titled: **NUCLEAR WINTER, The Inside Story**. First printed in The Amicus Journal, Winter 1984, and reprinted in CoEvolution Quarterly, Summer 1984. We recommend that this article be read by everyone concerned with the arms race and threat of nuclear holocaust.

It describes in detail what would happen if a thermonuclear war occurs, of humanity all but wiped out along with countless other species of animals and plants. The resulting cloud of soot and ashes would cover the northern hemisphere and change temperatures enough to cause biological disaster.

That scientists and environmentalists are concerned enough to publish their results and demand that something be done immediately is in itself a warning we should all listen to and act upon. At the end of the CoEvolution article is a: Nuclear Winter Update. Again I urge you to read these.

Much of our mail concerns the Peace movement and the many groups joining one another to do something NOW! As we said in NOTES, such things as self-sufficiency are no longer enough. To ensure that there will be a future for our children, of humanity, must be our prime goal. From all the materials received, I will type out the contact sources and the goals and then work with scissors and paste to try for some kind of order. You might keep the suggestion for needed Network in mind as you read the listings.

And again, as I was typing the above there came in the mail: THE DISARMAMENT DIRECTORY: A Guide the Movement Against Nuclear Weapons and War in Central and Northern California. A 146 page directory, I'm sure that it must include all the information from that area. Write: The Resource Center for Nonviolence, Box 2324, Santa Cruz, CA 95063. AMNESTY INTERNATIONAL U.S.A. 304 West 58th Street, NY NY 10019. This respected organization fighting for human rights certainly is a leader in the Peace Movement.

BKOMEDIA BULLETIN, Box 152 60,104 65 Stockholm, Sweden. Peace, acidrain, women's issues, alternatives are in this newsletter.

BITING THE BULLET: Hunger, intervention and the Threat of Nuclear War. Institute for Food and Development Policy, 1885 Mission St. San Francisco CA 94103.

BUDGET BULLETIN. Coalition For a New Foreign And Military Policy. 120 Maryland Ave. N.E. Wash DC 20002. The MX, Star Wars, Chemical Weapons Production, Euromissiles, Other First Strike Weapons, "Quick Freeze" Legislative Strategy, etc.

CAMPAIGN AGAINST U.S. INTERVENTION. Coalition for a New Foreign and Military Policy. 120 Maryland Ave. NE Wash DC 20002. Legislative Updates.

CATHOLIC AGITATOR. 632 North Britannia St. Los Angeles CA 90033. The White Train and other Peace issues.

COALITION CLOSE-UP. Newsletter of the Coalition for a New Foreign and Military Policy. 120 Maryland Ave. NE, Wash DC 20002. Legislation and more.



CONNEXIONS. 427 Bloor St. West, Toronto Ontario M5S 1X7. We carried a few of their listings in a recent issue of NOTES. They are a very important source, including and sub-titled: A Digest of Resources and Groups For Social Change.

COUNCIL FOR A LIVABLE WORLD National Office; 11 Beacon Street, Boston MA 02108. Nuclear Arms control legislation and more.

DISARMAMENT FORUM. Published by the World Peace Council. Lonnrotinkatu 25 A 6 krs., 00180 Helsinki 18. Very Good magazine covering world events.

DNA: DISARM NOW ACTION GROUP. 407 South Dearborn 370 Chicago IL 60605. Bulletins and press releases.

FCNL FRIENDS COMMITTEE LEGISLATION. 245 Second St. NE Wash DC 20002. War Buildup In Central America, Congressional Response, Three Efforts To Revise Reagan Policy, The Soviet-Cuban-Nicaraguan "Threat", Costa Rica, Nonviolence Lives in Central America, and much much more in this monthly newsletter.

Action Alert

July 9, 1984

On September 12, 1984, millions of concerned citizens will have the chance personally to help prevent nuclear war. Americans are being asked to speak on that day to friends, neighbors, relatives, classmates, and co-workers, urging those who support a U.S.-Soviet nuclear freeze to register and vote for survival.

This citizen canvass is linked to the NATIONAL WOMEN'S CONFERENCE TO PREVENT NUCLEAR WAR on September 12th in Washington, DC. The canvass is being sponsored by a growing coalition of peace, women's environmental, educational, and religious groups.

To participate, please do one or more of the following:

- Announce this canvass to your membership or readership.
- Distribute the one-page flyer of instructions for citizen participants to your local chapters.
- Use the "Vote for Survival" slogan, and synchronize any related September activities on the 12th, if possible.

For more information, call Andrea Elukovich at (202) 767-4609.

ALSO: Please support and publicize the ongoing Freeze Voter '84 canvass and two collaborative voter registration days on October 1st and 4th (watch for details).

GREENHAM WOMEN AGAINST CRUISE. 5 Leonard Street, London EC2, ENGLAND.

GRIFFISS ACTION COALITION. c/o 821 Euclid Ave., Syracuse NY 13210. The theme is Peace and Disarmament.

HUMANITAS INTERNATIONAL Human Rights Committee, P.O. Box 818, Menlo Park CA 94026. Newsletter. Disarmament, amnesty issues. Peace.

INFORMATION. Published by the Peace Council of the German Democratic Republic. GDR Peace Council 1086 Berlin, GDR, Clara-Zetkin-Strasse 103, PSF 1364. 35 years of unswerving commitment to peace. There is no first strike. This newsletter is monthly, in German, English, French, Spanish, and Italian.

INUIT ARCTIC POLICY REVIEW. North Slope Borough, Anchorage Liaison Office, 3201 "C" Street No. 602, Anchorage, AK 99503. Far North concerns, including the Cruise Missiles, Mercury and Other Pollutants Buried at Thule Air Base.

MOBILIZATION FOR SURVIVAL. A project of Survival Education Fund, Inc. A coalition of Peace, Environmental, Religious, Women's Labor, and Community Groups Working for the Goals: ZERO NUCLEAR WEAPONS. BAN NUCLEAR POWER. REVERSE THE ARMS RACE. MEET HUMAN NEEDS. Recently responding to the rapidly escalating crisis in Central America and the Caribbean. MFS, 853 Broadway, Room 2109, New York NY 10003.

THE NEW ABOLITIONIST Newsletter of Nuclear Free America, 2521 Guilford Ave. Baltimore MD 21218. Packed with world and U.S. news, with

listings of Nuclear Free Zones. 887,820 Americans in 57 Nuclear Free Zones.

NIPPONZAN MYOHJI, 100 Cavehill Rd. Leverett MA 01054. A summer work camp to construct A PEACE PAGODA DEDICATED TO WORLD PEACE.

NO NUKES NEWS JAPAN HANGENPATSU NEWS. Jishu-Koza, 1-3-7, Mukogaoka, Bunkyo-ku, Tokyo, Japan 113. A Newsletter of importance.

NORTH COUNTRY ANVIL Box 37, Millville MN 55957. A magazine covering many issues including Peace.

NORTHERN NEIGHBORS Peace, Work, Freedom, Equality, Friendship, Health & Happiness for all People. Northern Book House, Box 1000, Gravenhurst, Ontario, Canada POC 1G0, 28 pages of good info.

NUCLEAR FREE ZONES IN THE RELIGIOUS COMMUNITY. Write: Religious Task Force/FFS, 85 So. Oxford St. Brooklyn NY 11217. Newsletter and listings of religious groups in cooperation.

THE OTHER SIDE 300 A. Apsley St. Phila. PA 19144. "A magazine for Christians who care about peace and justice"

THE PEACE CENTER NEWSLETTER P.O. Box 975, Brunswick ME 04011.

DISARMAMENT DIRECTORY: A Guide to the Movement Against Nuclear Weapons & War. P.O. Box 2324, Santa Cruz, CA 95063.

PEACE & JUSTICE COALITION. 1022 W. 6th, Austin TX 78703. A network of 27 organizations working toward the goals of reducing nuclear weapons, stopping military intervention and redirecting military spending to meet human needs.

PEACE NEWSLETTER Syracuse Peace Council, 924 Burnet Ave. Syracuse NY 13203. Many issues handled.



PEACE NEWS FOR NONVIOLENT REVOLUTION. Write Peace News Ltd. 5 Caledonian Road, London N1, England. A small magazine, with much information worldwide. With emphasis on the ways of assuring Peace.

PEACE PETITION CARAVAN CAMPAIGN. 600 Bank St. Ottawa K1S 3T6 Canada.

PEACE RESOURCE PROJECT. Catalog and information: P.O. Box 8547, Santa Cruz CA 95061.

PEACE WORK. A New England Peace & Social Justice Newsletter. American Friends Service committee, 2161 Massachusetts Ave. Cambridge MA 02140. The Friends have always been friends of ours.

PROJECT DISARM: Peace, Jobs, Justice. P.O. Box 3813, Davenport, IA 52802. Would like to also hear from Native Americans. Let The Tools Of Life Eclipse The Weapons of Death. 2000 Center St. Berkeley CA 94704. Exalt tools of harvest and life.

SOJOURNERS Tracks Link Christians on Peace Pentecost. P.O. Box 29272, Wash. DC 20017.

U.S.A. AND SOVIET ARMS RACE. A concerned representative of the people. Write Congressman George E. Brown Jr. in Washington DC.

U.S. NUCLEAR FREE AND INDEPENDENT PACIFIC NETWORK UPDATE. 942 Market St. San Francisco CA 94102. Newsletter on world events.

WIDER CITY PARISH Peace Education & Action Center, 64 Edgewood Ave. New Haven CT 06511. A newsletter of events, actions, educational programs, etc.

AN WOMEN'S ENCAMPMENT FOR A FUTURE OF PEACE AND JUSTICE. 5440 Route 96, Romulus NY 14541. A lot happening. Send for bulletins.

THE WORKBOOK. Southwest Research and Information Center, P.O. Box 4524, Albuquerque NM 87106. An environmental 85 page booklet, this is the latest issue titled: Green Alert! Environmentalists-Let's Get Political!

U.S. Nuclear-Free and Independent Pacific Network Update

942 Market St. Rm. 711, San Francisco CA 94102

Mobilization For Survival

853 Broadway Rm. 2109, New York NY 10003.

Rain

NW Irving, Portland OR. 97210.

A Walk of the People/A Pilgrimage For Life

From Pt. Conception Calif. to Washington DC, The United Nations, Dublin, London, Paris, Berlin, Warsaw and Moscow. Write: A Walk of the People, c/o D23 Golden Estates North, Douglasville GA 30134.

Dene Leadership Oppose Nuclear Arms

The Dene Nation has announced to the world that we oppose the nuclear arms build-up by any and all nations throughout the world. In a resolution at the meeting in Fort Franklin the leaders stated that the mining of uranium poses deadly health and environmental problems and contributes to the nuclear arms build-up and that there are already enough nuclear arms to destroy the world several times over. "The Dene refuse to contribute to the destruction of the world," the resolution stated. The Dene also opposed any uranium development in Denendeh or anywhere else in Canada.

No Nuclear Power Plants

The Dene leadership also noted in a resolution that there is some possibility that nuclear power plants could be used for generating electricity in the north and that these plants have numerous life threatening, environmental and health problems. The resolution adamantly opposed any building of any form of nuclear power plants in the North or in Canada, and that the Government of the NWT support the Dene in this matter.

The Dene are willing to consider various other means of alternative energy that would ensure the protection of Dene land and its people.

Dene Nation Newsletter, Native Press, Box 1919, Yellowknife NWT X1A 2P4

Never Again

...I can still most vividly recall that moment when the bomb exploded over Nagasaki. At that moment I was about 3.4 kilometres from the spot, where a hill about 300 metres broke the force of the blast, and so I was saved.

But on the other side of the hill, hell itself was let loose before our eyes, a scene that cannot even be imagined by the rest of the world. I recall the appalling spectacle. But no words can describe it.

Everything was totally destroyed; factories, hospitals, schools, houses, bridges, and all facilities for survival, electricity, gas, water, communications, transportation. It took the precious lives of 74,000 people in a flash, and injured another 75,000, and imprinted the seal of death by radioactivity on every cell of the human body. It is this that has brought suffering to so many victims, still enduring the after-effects of radioactivity, fearful at the shadow of death hanging over them, ready to strike at any moment. The memories of this awful tragedy can never be erased from the minds of those who experienced it, no matter how they try, a tragedy so unusual that it can not be readily understood by anyone who never experienced it.

This is especially true now, because more than half of the people now living did not experience war.

Lord Mayor of Nagasaki
Morotani Yoshitake

From: Rebel Youth, 24 Cecil St. Toronto Ontario Canada M5T 1N2

Just Bury It and Forget It and Maybe It'll Go Away

From the UPI Service in Washington comes this story:

Feds want to bury, not move, Shiprock's uranium mill tailings

WASHINGTON (UPI)—The federal government plans to cover, rather than move, 72 acres of radioactive uranium mill tailings on the Navajo Indian Reservation in northwestern New Mexico.

In a notice in this week's Federal Register, the Department of Energy said it studied alternatives for relocating the wastes, but would prefer to pile rocks and other materials atop the 2.8 million cubic yards of radioactive tailings on a 144-acre abandoned uranium milling site one mile south of Shiprock.

Officials said the department has set an Aug. 9 deadline for comments on its initial finding and then will decide whether to prepare an environmental impact statement. Under a previous agreement, the Navajo Tribe must concur with the government's cleanup plan.

"The proposed action for the Shiprock tailings pile is stabilization in place," officials said. "A 7-foot-thick cover would be constructed over the pile to inhibit radon emanation and water infiltration to assure compliance with EPA standards.

"A layer of pit-run rock, 1-to-1.5-feet thick, would be added to protect the site from erosional forces, penetration by plants and animals, and inadvertent human intrusion," they said.

Under the proposal:

- Tailings would be relocated 300 feet away from the edge of a 70-foot-high escapement overlooking the San Juan River.
- Contaminated material from around the pile would be moved into the pile.
- Nearby contaminated buildings would be decontaminated.
- Surface-runoff diversion ditches would be constructed.

The tailings piles contain about 1.9 million cubic yards of tailings and contaminated materials. There are another 900,000 cubic yards of contaminated soils and materials under the piles and in 18 nearby locations.

The Energy Development said it analyzed several alternatives, including decontamination at the site and then relocating the wastes to different proposed sites.

Kerr-McGee Oil Industries operated the Navajo Mill at the Shiprock site between 1954 and 1963, while Vandadium Corp. of American and successor Foote Mineral Co. operated it between 1963 and 1968.

Before and during the milling, the site was leased from the Tribe. When the Foote lease expired in 1973, full control reverted to the Navajos.

Project Kaho'olawe'Ohana

Protests in Hawaii are mounting against the bombardment of a major Hawaiian island by Canadian Naval Forces. Canada is scheduled to shell Kaho'olawe island as part of its participation in the five native RIMPAC military exercises. RIMPAC, sponsored by the United States, includes the allied maritime forces of Japan, Australia, New Zealand and Canada. Already, the governments of Japan, Australia and New Zealand have all publicly declined to shell Kaho'olawe. Australia and Japan declined in deference to the islands recognized cultural and historical significance as well as local public protest. Thus, Canada is the only remaining foreign power still planning to shell the sacred island along with the United States.

Public sentiment against the use of the 45 square mile island as a RIMPAC target has been formally expressed in official statements.

The entire island of Kaho'olawe has been listed on the United States Register of Historic Places, reflecting its abundance of archaeological resources and its cultural and religious significance to the native Hawaiian population. Thus, it has the dubious distinction of being the only nationally registered historic bombing target in the United

Short Notes

States.

In 1941, the United States Navy evicted the local residents and seized control of Kaho'olawe to use as a military training complex and bombing target. Since 1976, however, the local Hawaiian organization called the Protect Kaho'olawe'Ohana ('Ohana is the Hawaiian word meaning "extended family") has led a widely supported movement in Hawaii intent on ending the military use of the island and returning Kaho'olawe to the people of Hawaii for peaceful civilian purposes.

Hawaiians believe the 'aina (land) is a gift from the Akua (god) and is therefore sacred. The 'aina and all it bounty is the source of life, nurturing our bodies and spirits. The Hawaiian expression for this spiritual and life-sustaining relationship to the land of Aloha 'Aina (love for the land). Within the concept of aloha are the related ideals of care, respect, protection, sacrifice, patience, life, love, Akua. Aloha embodies the life in spirit of Hawaii and its people. To love the land therefore is not an empty directive, especially when one considers the importance of the 'aina (land). It is within this spiritual/philosophical context that we approach you and ask that your country respect our cultural concerns by not participating in the part of RIMPAC which involves shelling Kaho'olawe.

Contact:

Dr. Emmett Aluli
Protect Kaho'olawe'Ohana
P.O. Box H
Kaunakakai, Hawaii 96748
(808) 558-8291 or 553-5286

The Fortress of the Bears: Admiralty Island National Monument

The Native Tlingit Indians call Admiralty Island Kootznoowoo — "The Fortress of Bears." The name is appropriate. It is home to an estimated 1,400 Alaskan brown bears, or "grizzlies," and has more nesting bald eagles per square mile than any other location in North America.

Its rugged, snow-capped peaks rise nearly 5,000 feet above majestic forests, delicate tundra meadows, and pristine waters. It is one of the few totally natural island ecosystems in existence.

Until recently, Admiralty Island stood virtually undisturbed since the end of the last Ice Age. But, if a logging firm is not stopped, and stopped soon, a large portion of Admiralty Island will be lost.

Over 23,000 acres of virgin timber are slated for clear cutting by the Sitka-based Shee Atika Corporation. To build a log transfer facility, Shee Atika plans to clear the shores of Cube Cove on western Admiralty Island. They expect to blast 30,000 tons of rocks from the beach to make a breakwater and then use the Cove as a log dump.

For the Tlingit Indians, the loss of the Cove and the surrounding hunting grounds will be disastrous. In fact, one anthropologist has testified that this is "the final stronghold of the Tlingit culture and the loss of Cube Cove could very well be the last straw that could destroy the Tlingit lifestyle."

The Sierra Club Legal Defense Fund immediately filed an action to contest the logging operation and to ensure enforcement of the strict land management requirements of the Alaska Lands Act.

In March 1983, the federal government agreed to suspend the federal permit for the log transfer facility and to prepare a full environmental impact statement.

But, before the environmental impact statement was completed, even in draft, the logging company jumped the gun. It started blasting rock, building roads, and clear cutting at Cube Cove.

The SCLDF went to court again and on March 28, 1984 the federal court granted our motion to halt all activity at Cube Cove. The court specifically found that the operation threatened the subsistence culture of the tiny village of Angoon, the only settlement on Admiralty.

The value of Angoon's subsistence culture and the natural resources it depends upon is inestimable. We must do everything we can to keep it as it has been for 10,000 years—Kootznoowoo, "The Fortress of the Bears."

To find out what you can do to help, write: Sierra Club Legal Defense, 530 Bush St. San Francisco, CA 94108.

Durwood J. Zaelke
Attorney at Law

Has Our Land Been Contaminated? Still No Answers from the Government

Contamination from the abandoned uranium mines at Port Radium and Rae Rock in the NWT has been a serious worry to Dene for over ten years. The most recent study done by the government at the Rae Rock mine has still not been released to the public but the preliminary report that the Dene Nation has seen indicates that the situation is serious and people should not use the immediate area around the abandoned mine. And still the government has no plans to clean up the mine site.

The government did a preliminary study into the Rae Rock site in 1979 but it was not considered intensive enough to justify any further action except to do another study. This second study was not very intensive either and only looked at limited samples of fish and surface water in Sherman Lake and the Marian River. No ground water, vegetation, or animal samples were taken. The Dene believe that they can no longer trust the government to treat this matter seriously.

Independent Study

The Dene Nation has approached the Department of Indian Affairs and Northern Development for funding to prepare a proposal for an independent study. This study would have environmental experts thoroughly analyze the areas around Rae Rock mine and the site at Port Radium. Medical experts would be employed to look into the health hazards, both past and present, to the people who use these areas. The Dene Nation also wants to coordinate a socio-economic study so that the Fort Rae and Fort Franklin Dene Bands can document band members' past and present use of the mine areas and their economic importance to the people.

So far the federal government has said it will not fund the Dene Nation's work on preparing a proposal for the independent study. Bill Stephen of the Department of Indian Affairs and Northern Development felt that no funding should be made available until the government's final 1983 study has been released.

Dene Nation Newsletter, Yellowknife, NWT

July 3, 1984

The Honorable William French Smith
Attorney General

Washington, D.C. 20530

Dear Mr. Attorney General:

On behalf of the Committee of Concerned Scientists, a 4,000 member organization of American scientists dedicated to the protection and advancement of the human rights of colleagues, we are writing to urge our Government to respond to an initiative by Soviet scientists on behalf of American Indian, Leonard Peltier.

We refer to an appeal from Soviet Nobel laureates to President Reagan on June 25 (as reported in *The New York Times*, June 27) to "show the humaneness that you want to see in others" in the case of Mr. Peltier. The wording of their appeal deliberately harked back to the presi-

dent's earlier statement on behalf of Soviet Nobel Peace Prize winner Andrei Sakharov and his wife, calling on Soviet authorities to "do the humane thing" and let Mrs. Sakharov go abroad for medical treatment.

As you know Mr. Peltier is now at a medical center of the Federal Bureau of Prisons in Springfield, Missouri, and has vowed to resume his hunger strike if he is returned to the Federal prison at Marion, Illinois, where he was serving two concurrent life sentences for murder. He is reportedly intent on fasting to protest restrictions placed on his practice of religion there.

We strongly recommend that our Government invite Soviet Nobel laureates, Pavel A. Cherenkov, Nikolai G. Basov, Aleksandr M. Prokhorov, and Leonid V. Kantorovich, to visit the prisoner, examine the trial records, and speak to his attorney. By facilitating such a visit the United States Government would demonstrate its dedication to human rights and encourage the Soviets to allow foreigners to see Dr. Sakharov.

Mark Kac Joel L. Lebowitz Paul H. Plotz
Cochairmen, Committee of Concerned Scientists, Inc.

330 Seventh Ave., Suite 608
New York, NY 10001
Tel. (212) 695-2560

Reagan OKs 30-Year Lease for Arts School

President Reagan signed legislation Thursday authorizing a 30-year lease for the Institute of American Indian Arts with the College of Santa Fe.

The Institute, which is the only federal Indian art college in the country, has shared the campus for the past five years, since it was removed from its former home on Cerillos Road to make way for the Sante Fe Indian School.

Rep. Bill Richardson, D.N.M.—advised that the art school was in danger of being closed this year—introduced House legislation to extend its lease with the College of Santa Fe.

Together they constitute an amendment to the 1984 National Foundation for the Arts and Humanities Act.

Students at IAIA and members of the Southwest Indian Student Coalition, however, had anticipated that the House and Senate bills would be sent to a conference committee, providing an opportunity for them to express their opinions.

In a series of meetings this year, the students have discussed a desire for a separate art campus and a separate governing board for their school. Last week, they expressed their wishes in a letter to key congressmen.

(The Calument)

(When Notes visited with the students in March, the students expressed concern of being "devoured by College of Santa Fe." They spoke of building their own school, possibly on government land close to their present location. They said they needed and wanted an Indian Art School, run by Indians, for Indians.

Sounded like a good idea. How about you "old grads" and others interested in Indian Art getting together with the students? Write: Laura Fraqua, I.A.I.A. CSF Campus, St. Michael's Dr. Santa Fe, NM 87501.)

Select Committee on Indian Affairs

The Select Committee on Indian Affairs was made a permanent committee of the Senate on June 6 when the Senate passed S.RES.127 by unanimous consent. S.RES.127 is strongly supported by the Indian and Alaskan Native governments and people. NCAI Director Suzann Shown Harjo wrote in a letter to each Senator that "federal Indian policy contemplates that American Indian people and governments are a permanent part of American society. Making the Indian Affairs committee a permanent part of the Senate would send an important symbolic message to Indian people and would serve the practical interests of public policy development. S.RES.127 would continue the Senate's orderly process of examining and resolving com-

plex issues which cannot be resolved successfully on an ad hoc, part-time basis."
(from BIA Indian News Notes)

Alabama-Coushatta Indian Tribe of Texas Goes to Court

Boulder Co: The Alabama-Coushatta Indian Tribe of Texas has sued the Attorney General of Texas. *Alabama Coushatta Indian Tribe v. Mattox* was filed in the United States District Court for the Western District of Texas on July 13, 1984. The suit challenges a recent opinion by Texas Attorney General Jim Mattox holding that, as a result of a 1954 Act of Congress which terminated federal supervision of the Tribe and transferred the federal trust responsibilities to the state of Texas, the Alabama-Coushatta Tribe no longer exists and its lands no longer constitute an Indian Reservation. In addition, the opinion held that the trust responsibility Texas has assumed from Congress under the 1954 Act violated the Equal Rights Amendment to the Texas Constitution. As a result of the opinion, other Texas agencies have begun to impose state taxes on Reservation oil and gas development.

The Tribe, which resides on a 4,300 acre reservation 90 miles northeast of Houston, is particularly concerned that the opinion will be used to remove restrictions from the Reservation land itself, which date from an 1854 Act of the Texas Legislature. Noting that the members of the Tribe are all full-blood Indians who speak, as their first language, the Alabama and Coushatta dialects of the Creek language, Attorney Don Miller of the Native American Rights Fund stated: "Mattox's opinion is particularly offensive because it renounces solemn obligations made by Texas to the Tribe in 1854 and reaffirmed by Texas to both the Tribe and Congress in 1954."

Contact: Don Miller, Staff Attorney for Native American Rights Fund, 1506 Broadway, Boulder, CO 80302.)

Columbia River Fishing Defense Project

The Columbia River Indian community has successfully beaten back the federal and state governments, for the time being. The federal appeals of the criminal trial convictions have been filed with the Ninth Circuit; oral arguments are expected in August, in Seattle. Only two Oregon state prosecutions remain: David Franklin, a Umatilla, in Hood River, and James Wolfe, Warm Springs, in the Dalles. The fishermen have overwhelmingly defeated the 25 Oregon state cases stemming from the undercover operation by the National Marine Fisheries Service of the U.S. Commerce Department. We will begin the 25 Washington State prosecutions soon, with trials throughout the summer. They will be held in Skamania and Klickitat Counties. The Seattle and Cowlitz County cases have all been beaten.

On the eviction front, the Interior and Commerce Departments are pursuing their immoral and outrageous attempt to finally rid the Columbia River area of all Indian communities. The Indian community on the River, with the support of the Yakima Tribe and our Project, have held off the evictions while appeals are taken within the Bureau of Indian Affairs. The Project has requested negotiations with the B.I.A., in order to avert a bloody confrontation on the river; the government has accepted the offer.

From NATIONAL LAWYERS GUILD, Committee on Native American Struggles, 853 Broadway, Room 1705, New York, NY 10003. Local address: Box 13033 Portland, Oregon 97214



Central America Update

From REPORT ON THE AMERICAS, NACLA, Vol. XVII, #3, 151 West 19th St., N.Y., N.Y. 10011

We cannot keep up with all literature on Central America, but every observer should be updated on new books. NACLA's May/June issue contains reviews of such new books, as well as "ENDGAME" a special report on U.S. military strategy in Central America by Allan Nairn. Nairn has written controversial articles on Central America, causing ripples in Washington since 1980 when he published a detailed expose on ties between the Reagan Administration and Guatemala's far right. A New York based journalist, he has written for *The New York Times*, *Washington Post*, *The New Republic* and *The Progressive*.

Current Books:

Witness to War: An American Doctor in El Salvador by Charles Clements, M.D. Bantam Books.

Weakness and Deceit: U.S. Policy and El Salvador by Raymond Bonner, Times Books.

Fear and Hope: Toward Political Democracy in Central America by Penny Leroux for the Field Foundation (no charge on individual orders). **The Nation Thief** by Robert Houston, Pantheon Books (a little known event of U.S.-Nicaragua intervention from 1850).

The Rich and the Poor: Development, Negotiations and Cooperation—an Assessment edited by Altaf Guahar. The Third World Foundation for Social and Economic Studies.

Option for the Poor: A Hundred Years of Vatican Social Teaching by Donald Orr, Orbis Books.

Women in the Global Factory by Annette Fuentes and Barbara Ehrenreich, Institute for New Communications/South End Press (modern technology and Third World Women).

Days of the Jungle: The Testimony of a Guatemalan Guerrillero, 1976-1976 by Mario Payeras

Crisis in the Caribbean edited by Fitzroy ambursley and Robin Cohen.

The Politics of Intervention: The U.S. in Central America edited by Roger Burbach and Patricia Flynn, these three titles from *Monthly Review Press*, New York City.

NACLA (May/June) also has articles on "Crackdown on Sanctuary—The Underground Railroad Surfaces", "Belize—Still Struggling for Independence", "Multi-National Subcontracting in the Caribbean Basin."

Central American Refugee Defense Fund (CARDF) 558 Capp St., San Francisco, CA 94110 (415) 285-8040.



Corporate Profits

Statistics Canada reported this past May that corporate profits increased 36.2% for the first three months of 1983.

"Ford Motor Co. made \$211 million (U.S.) in the first quarter, bringing Big Three profits for the period to \$1.04 billion (U.S.), the automaker's highest quarterly earnings in nearly four years."

"Bell Canada, the giant telephone company and Canada's most profitable private company had a net profit of \$184 million in the first quarter."

"Exxon Corporation, the largest U.S. oil company, said its first quarter profits rose from 26.3% from a year earlier to \$1.06 billion (U.S.)."

From NETWORK/444 Cambridge St./Ottawa, Ontario/K1S 4H7

The consumers of the U.S. and Canada wish the corporations a "healthy recovery."

SUPPORT WOUNDED KNEE

While Peter will be working on the Alcatraz article, let us also remember another important event in the contemporary Native America history. Wounded Knee became a rallying point for Native people in North America and around the world in March 1973. That AIM broke through the media blockade to protest the conditions of the Lakota people at Pine Ridge under Tribal Chairman Dick Wilson and garnered support from most Native Americans, is only part of the story. That events led to the tragic deaths of Lakota people in the insuring violence coordinated by the U.S. government, and has only recently been revealing in books like *The Life and Death of Anna Mae Aquash* and *In The Spirit of Crazy Horse*, is again only part of the story. The story remains in Wounded Knee, as told by the residents of the Wounded Knee sub-community in NOTES 16/3. The people there have been forgotten by their representative Tribal government (as they tell us, the Tribal Council has their side as well) and by the people who supported what happened at their community in 1973.

They have formed the Wounded Knee Wacipi Committee and in co-operation with Tiyoaspaye Crisis Center in Denver, Colorado, are attempting to produce a community spirit and cooperative efforts to reach self-sufficiency. They need all kinds of agricultural help with seeds, both hybrid and native plants that will do well in their region. They have many projects underway for crops, livestock, rototilling, housing, tools needed for all the above, transportation for community people to meet and work together. They also need expert advice on things such as greenhouses. They also invite people who donate material and funds to come check them out and give moral support.

Please support Wounded Knee and don't leave them in the past. Contact:

Wounded Knee Wacipi Committee
General Delivery

Wounded Knee, S.D. 57794

Also, donations (which can be tax-deductible) can be sent to:

Tiyoaspaye Crisis Center
4031 Osage Street
Denver, CO 80211

Grassy Narrows receives settlement offer for mercury contamination, a reported \$4.4 million toward community recovery funding announced by John Munro, former Minister of Indian Affairs.

Sami Fugitive Adopted By Bella Coola/Nuxalk Nils Somby, a Sami (Laplander) activist, has been adopted by the Nuxalk Nation and granted sanctuary by them in 1982.

ONE SKY (address in this issue) Audio-visuals, press reports, include: Racism & Economic Power; Guatemala: The People United (with NACLA's "The minority that is a majority-Guatemala's Indians); Native Women-doubly denied; Brazil-Indian genocide; Dene Nation; corporations-labor-occupational health-uranium-women in work force-microship imperialism.

REFUGEES IN CENTRAL AMERICA: Crisis & Context-in depth report by the Latin American Working Group which examines the root causes of the refugee flight & the conditions they face, especially in Honduras, LAWG, Box 2207, Station P, Toronto, Ontario M5S 2T2.

Oyate Wicaho—AIM Newsletter

Dear Readers: Due to financial problems we have been unable to print Oyate Wicaho since Jan. 84. We hope to have another issue out within the next 12 weeks. Thank you for your patience and understanding in this matter. Ted Means, Editor. Box 99, Porcupine, SD 57772. (To keep them going, how about sending a few dollars their way. The Notes Editors).

Announcements

International Sun Dance, 14th Annual, August 23-26, 1984 at Green Grass, 14 miles north of Eagle Butte, South Dakota.

1984 Kentucky Permaculture Design Course, August 27-September 15, 1984. Edmon-ton, Kentucky. For more information write: New Age Community Land Trust, Rte. 1, Box 145, Milltown, KY 42761.

A book in honor of Leonard Peltier. Seeking submissions. Write: Laurie Vesich, Leonard Peltier Support Group, 5970 Fillmore Place, Merrillville, IN 46410.

The Native American Center for the Living Arts, 25 Rainbow Mall, Niagara Falls, NY 14303 will be presenting "Firelife And Legends" to be performed by Indian Time Theatre, August 16, 17 & 19 and 23, 24 & 26, 1984.

Women's Encampment for a Future of Peace and Justice, 5440 Route 96, Romulus, NY 14541. Write for the many summer programs offered.

Emergency National Conference Against U.S. Military Intervention in Central America and the Caribbean. September 14-16, 1984. P.O. Box 21672, Cleveland, OH 44121.

The "Red People's Spiritual/Educational Long Walk" will continue on to Ottawa, Canada from August 6th at the Red Pheasant Reserve in Saskatchewan to October 12th in Ottawa in honor of International Day of Solidarity with the Indigenous People of the Western Hemisphere. Write: c/o A.I.M. Survival Group, P.O. Box 8536, Saskatoon, Sask. Canada

Inter-Tribal Pow-Wow 1984, Labor Day, August 31, September 1-3, Reno, Nevada.

Canada's Peoples Cultural Contributions: Fourth Annual Conference Location: Edmund- ston, New Brunswick, October 9-13, 1984. For further information: Mrs. L. Gladstone, Chairper- son, Special and General Interest, Mohawk Col- lege, P.O. Box 2034, Hamilton, Ontario L8N 3T2 Canada.

The Metis People Commemorate The Centenary of the Northwest Resistance: 1885-1985. Write: The Batoche Centenary Corp. #5, 501-45th Street, West, Saskatoon, Saskat- chewan S7L 5Z9.

Third Annual Iroquois Indian Festival, Labor Day Weekend, Sept. 1-2 at SUNY Campus, Cobleskill, NY. Write: Schoharie Museum of the Iroquois Indians, Box 158, Schoharie, NY 12157. **American Indian Quarterly** is interested in ar- ticles, etc. seeking to create a national forum for exploration of knowledge and Ideas Related to American Indian Studies, NAS 3415 Dwinelle Hall, University of California at Berkeley, CA 94720.

Midwives Alliance of North America Con- vention '84 "Creating Unity". November 1, 1984 Toronto, Ontario. Write: Carol Leonard, Concord Midwifery Service, 30 S. Main St. Con- cord, N.H. 03301.

Seminar on the Situation of Black, Chicano, Caribbean, Asian and Native American Com- munities in the United States organized by the Centro de Estudios sobre America and Casa de las Americas, will be held in Havana during the first week of December, 1984. The seminar will ad- dress the main aspects of the current economic, social and cultural situations of these com- munities in the United States. For more informa- tion contact: Embassy of the Czechoslovak Socialist Republic, Cuban Interest Section, 2630 N.W. 16 Street, Washington, D.C. 20009.

The Maliseet Nation is constructing a house especially for guests who wish to visit with them. A traditional encampment now welcomes workers for the project. Materials of many kinds are needed for this self-sufficiency endeavor. Write: Maliseet Nation House, c/o Gerald Bear or Juanita Perley, Maliseet, Victoria County, New Brunswick, Canada E0J 1V0.

A North American Conference titled: Toward Native Self-Reliance: Renewal and Development will be held August 19-23, 1984 in Vancouver, British Columbia. Many topics will be discussed. Write: Chris Schoenbaechler, Fraser Valley College, West Campus, 33844 King Road, R.R. #2, Abbotsford, BC Canada V2S 4N2. **The Native Law Centre**, 20 Education Bldg. Univ. of Saskatchewan, Saskatoon S7N 0W0, is undertaking a two year research program on In- ternational Law and the rights of indigenous peo- ple of the world.

The Assembly of First Nations Education Council, 222 Queen St. Suite 500, Capitol Square Bldg. Ottawa, Ontario K1P 5V9 is conducting research on First Nations Control of education, management systems in First Nations education, quality of education, and resourcing of First Na- tions education.

Aboriginal Trappers Federation of Canada started in June to affair the traditional and legal rights of aboriginal people to harvest animals for food and fur, and crucial to their economy. Much information available: Native Council of Canada, 450 Rideau St., 4th Floor, Ottawa, Ontario K1N 5Z4.

Tenth Annual "Parks in the West and American Culture" will focus on the human values expressed in the reservation of lands and interest in lands. Institute of the American West, P.O. Box 656, Sun Valley, ID 83353.

Human Relations Journal, Univ. Oklahoma, 900 Asp Ave. Room 350, Norman OK 73019, ex- amines dramatic increase in the number of people identifying themselves as Indians in the 1980 cen- sus and the consequences, discussed by Vine Deloria, Jr. "The Popularity of Being Indian: A New Trend in Contemporary Society." Includes other articles of interest.

National Indian Justice Center, Indian Valley Colleges, 1800 Ignacio Blvd. Novato CA 94947. Announcing services and training in all legal mat- ters.

Nipmuck Indian Council of Chaubunagungamaugg presents 4th Annual PowWow, Sept. 8 & 9, 1984, N. Oxford, Mass. Rte. 12.

Anthropology Resource Center As of August 15, 1984 the new mailing address of ARC will be: P.O. Box 15266, Washington, D.C. 20002-0266. (Old address: 59 Temple Place, Suite 444, Boston, MA 02111)

Native Peoples & World Governance—Continued from page 8

(Again, this is presented for a response from our readers. Is it Utopian, simplistic, thought- provoking? In the first paragraph we find "a world ruled..." etc. Does that mean in essence that the world even back then included only Europe and its close neighbors?

In the second paragraph is the phrase "as native people awaken". What, exactly does that mean? Have I been asleep along with the rest of In- digenous people the world over? I wonder how a Hopi might answer?

Read on the The Native American System and count the word "was". How often it appears, sort of telling the reader that We-once-were-but-are-no- longer. There are still many traditional peoples in the world carrying on their lives as the Creation meant. Again the Hopi, the Iroquois Confederacy, the Ainu of northern Japan, the many tribes and nations of the Taiga of Russia-Mongolia, the worldwide practitioners of Buddhism.

Then at the end, as a tentative solution is sug- gested, the system most important to so many tribes and nations is not mentioned: The Clan System wherein the women are the strength behind the men, seeing to it that the men act only for the welfare of the future unborn.

This is not meant as a put-down of the authors, but to the contrary, we are pleased to print their article in the hopes that it may lead to a dialogue be- tween our readers. We await your own comments and ideas. EDITOR)

Book Review

Songs of Gods, Songs of Humans: The Epic Tradition of the Ainu. Translated by Donald L. Philippi, with a Foreword by Gary Snyder. North Point Press, San Francisco, 1982. Pp. 416 paperback, about \$20.00

An eighty year old blind Ainu woman from the Mombetsu Nursing Home in Northern Hokkaido stands by the Sea of Okhotsk. She holds in her cupped hands rounded pebbles from the beach and shakes them up and down, listens and smiles and faintly sings a song of her people to the sound of stones.

An old Ainu couple sitting on the floor of their Japanese style home listen to tapes from eighty year old wax cylinder recordings of Sakhalion Ainu singing the epic poetry of their people. They recognize the imitated voices of honking swans as part of the song and they turn to each other, hands to their mouths, and begin honking with the voice of swans.

On a cold day in February along the Saru river in Hokkaido, an Ainu grandmother sits beside the fire in a re-built Ainu thatched house and sings the haunting refrain, or burden, to an epic tale passed down down from her mother and her mother's mother. Her voice rises and falls with the music of rivers, birds and a crackling fire: "A permeru A permeru Koyan Koyan-mat, Koyan Koyan-mat." This is the song of the fire goddess.¹

These are some of the Ainu songs of gods and humans as heard today. These once strong voices were a sinew binding the past to the present and humans to nature in Ainu culture. They are now held up as relics by the Japanese who dominate the Ainu. It is sad that only now, after more than a century of forced assimilation and discrimination carried out against the Ainu, the Japanese begin to take an interest in an ancient tradition of the Ainu and move their television cameras among the old and dying remnants of a people.

The Ainu living today are often trying to forget their past in a Japanese world that refuses to accept differences. And the Ainu language is now only spoken by a handful of elders. But these songs of gods and humans still live in the minds of the many people of Ainu ancestry in Hokkaido. The songs teach truths and tales of living on the land in harmony with the Earth. As Gary Snyder writes in the Foreword to Don Philippi's book, "We now see the Ainu not as a fading remnant, but as elders and teachers whose playful sense of their own bioregion points a way to see and live on our planet as a whole." (p.ix.)

Donald Philippi's book, *Songs of Gods, Songs of Humans* is a tribute to the Ainu and a valuable translation of Ainu poetry recorded in writing mostly by Japanese scholars after the turn of the century.

Philippi makes the songs live in a clear poetic English that reflects the real music of the Ainu oral tradition. The poetry is a gift of translation; these are poems meant to be read aloud. Many Ainu tales have been translated to Japanese, but very few have been translated from Ainu directly to English.

The selections Philippi has chosen are incredibly varied and rich. As Gary Snyder writes in the Foreword, "It's all here: the plant-wide themes; the great adventures of love, sorcery, and battle...; and the almost uniquely Ainu telling of tales direct from non-human entities, a mode of 'inter-species communication.'" Also, for poets interested in a long tradition of women's as well as men's epic poetry, these long poems translated by Philippi were mostly sung by women. Ainu women had a rich culture distinct from Ainu men and traced their female lineage separately. It is thanks mostly to Ainu women that these songs of gods and humans survived into our century at all.

As well as the translations, Philippi has written an excellent fifty page general introduction to put the

poetry in a cultural and historical context. Each section of the book also has an introduction: "The World of God's," "The World of Gods and Humans," "The Culture Hero and His Work," and "Songs of Humans." Ainu means "human being."

The songs themselves are unhurried. They reflect a time when life went, "on and on, uneventfully," interspersed with the flashes of action that are the poems of this book. During the actual singing of the songs, a separate burden was sung, usually after every line of the poem, that emphasized an unhurried telling of the tale. These refrains connected the whole poem and lengthened the epic, included the listeners in the process of singing, and punctuated the plot with the quiet, repetitive life of the present. Carving and stitching is the life these tales return to after the battles and adventures: "eyes focused/on a single spot/this is the way/we live/on and on/uneventfully." (p.299)

The book begins with several playful but pointed songs of gods and only later moves to complex scenes of loves and battles. One of the gods is an elderly eagle. "Having lice/and lonely as well," sings the elderly eagle, "I was sorely distressed/and lived on./On and on/I lived/uneventfully." (p.133) This simple "Song of an Elderly Eagle" tells of two women who pass by and are told to pick out the lice from the eagle's head. They refuse and run the other way. The elderly eagle gives one woman a crow for a husband and one woman a rat for a husband. Two other women then walk upstream to cut firewood and meet the lonely elderly eagle. The eagle continues:

I told them
to pick out my lice,
and they put down
the axes they were carrying
and walked up beside me.
Then
they picked out my lice;
turning my little head
this way and that way,
they picked out my lice.
To thank them for it,
I spoke and
said these things:

"One of the women
will have a killer whale
for a husband;
one of the women
will have a bear
for a husband."

The women soon receive husbands and, in thanks, they bring gifts to the elderly eagle and, "until they grew old/those women—/one of the women/would come bearing blubber/and one of the women/would come bearing/bear's meat/until they grew old./They took turns/doing it until:

Now finally
I have grown old
and I am now
ascending to
the heavenly skies. So
said
an elderly eagle.

There is, in all the human and animal relationships in this book, a sense of giving and receiving. As Philippi quotes from Watanabe's *The Ainu Ecosystem*, each species, including man, is for the Ainu interdependent and a part of, "the system of social solidarity between man and nature." (p.60) It is this idea of an interpenetrating world of sharing which surfaces throughout this book and throughout Ainu culture.

In one of the early songs, "Song of an Old Boat Goddess," the boat goddess tells her story, first as a tree above the Soratki river waterfall and later, the story having come full circle, as a spirit ascending from the same tree stump. On her journey she expresses the importance of a sharing relationship with humans and a surprise at her own aging which leaves our backbone feeling cracked with hers. As a tree, having repelled many unworthy hatchets, she listens to Okikurmi, the culture hero, and allows him to make her into a boat. Says Okikurmi while respectfully chopping her down:



"Greetings
o Goddess Ruling the Earth
Listen to
what I have to say!
I will make you into a boat.
Then I will take you
with me
on a trading expedition,
and I will decorate
your bosom beautifully..."

And the boat goddess:

After this,
since he was intending
to make me into a boat,
I hid on the inside
my hard flesh,
and I exposed on the outside
my soft flesh. (p.177)

When both man and boat have served each other well, the aging boat goddess finds herself riding the wild waves of a storm:

When I had mounted
the crest of the billows
near the shore,
something happened
which I would never
have expected to happen.
My backbone
broke with a crack
and I lost all consciousness
of what was happening. (p.182)

These songs are interwoven as dreams within dreams and songs within songs. They are like the levels of life we humans and plants and animals live, unrecorded, each day.

The book also has songs from the human trickster, Aeoia-kamui—here creating the rich herds of game:

I went upstream
along the Shishirmuka river
until I arrived
atop the peak,
the mighty mountain peak
at its headwaters.

At that time
I went walking about
here and there on the mountain slopes
in this way;
I jumped from one end
of the mountain peak
to the other end,
sliding along
on silver snowshoes.
As I did this,
from the tips of my snowshoes
small lumps of snow
went flying up
over the mountain slopes.
I kicked them with my snowshoes,
and the lumps of snow
fell scattered here and there
over the mountain slopes.
As they fell,
those lumps of snow
on the mountain slopes
were transformed
into herds of small deer
and into herds of large deer
and went skipping and jumping together
over the mountain slopes. (p.200)

In a subtle way these songs are political statements. They were remembered by women who knew the old ways and anguished over the destruction of their people. Though Ainu religious rituals like the bear ceremony were forbidden by the Japanese, these women strove to remember these songs and heal Ainu culture. And though the herds of deer have shrunk and the wolves of Hokkaido are extinct, the summer thunder still returns to the land of the Ainu and the mountains and rivers remain. Hokkaido, despite its industrial development, is the Ainu homeland and its songs of gods and songs of humans remain to be shared.

Tom Van de Water
Piratori, Hokkaido

¹ The first two scenes are from a recent Japanese NHK TV documentary on Pilsudski's newly discovered Jakhallion tapes, 6/84. The last scene is from Nibutani, on the Saru River, this past winter.

Mexico to Relocate Refugees to Campeche

Campeche is over 200 miles from Chiapas and the Guatemalan border. It is considered inhospitable. The government is saying that jobs can be provided in Campeche state for the refugees. The refugees in turn worry that the Campeche residents may be disturbed at the influx of Mayans, who would take scarce land and jobs. These jobs may also mean that the Mayas will become cheap labor for large land-owners.

Repatriation to Guatemala

The Mexican government is also considering repatriating some refugees to Guatemala, after such requests from that government. The refugees are very disturbed, saying many of them will be killed, as they are considered "subversives" and supporters of the guerillas. The refugees have been vulnerable to cross-border attacks and many of their settlements were located too close to the border. The U.N. High Commission for Refugees (UNHCR) has stated that their policy is to locate refugees at least 50 kilometres from the border. Campeche is over 320 kilometres from the border.

According to Mgr Samuel Ruiz, Catholic Bishop of San Cristobal de las Casas, 5000 refugees from the Puerto Rico camp, fearing relocation or repatriation by Mexican authorities, have fled into the surrounding Lacandon forest. The army has reportedly destroyed the camp, all remaining food stocks, the tools and boats abandoned by the refugees. They are now encircled by the Mexican army. Guatemalan soldiers have been reportedly identified alongside their Mexican counterparts.

Culturally, the relocation would have a devastating effect on the refugees and their ethnic identity, undermining their communal social and economic structures. The alternative to both policies is for refugees to be allowed to remain close to their homeland, 50 kilometres from the border, and close to their Mexican friends in Chiapas. This should make their camps secure, would enforce the temporary situation, allowing the to return to their homeland when changes occur. Providing the refugees with low-paying jobs and scarce land would not enforce the temporary situation. Jobs or land should be given to those refugees who knowingly request them. Those who do not should continue to receive the care and assistance of the UN and other international agencies, under supervision of the Mexican government.

SEND LETTERS TO: Pierre Michelis, ACNUR Mexico (UNHCR), c/o UNDT, A.P. 6-719, 06600 Mexico D.F.

Also to your representatives in Congress and to Mexican representatives in your country.

Your Excellency, President Miguel de la Madrid Hurtado, Palacio Nacional, Col. Centro del Cuauhtemoc-06067, Mexico D.F.

Ambassador Jorge Espinosa, Mexican Embassy, 2829 16th St NW, Washington DC 20009. ● PEACE FOR GUATEMALA, Box 81, Cardinal Station, Washington DC 20064 (202-636-4288).

Please send copies of your letters to: Survival International, 29 Craven St., London WC2N 5NT, England, U.K.

NICARAGUA—The War and the Miskito Indians

ONE SKY REPORT (July 1984)

Saskatchewan Cross-Cultural Centre, Inc. 134 Avenue F South Saskatoon, SASK (Canada) S7M 1S8 (306) 652-1571

Recommended for observers of the Indian situation in Nicaragua. *Heartland Journal* of Chicago, IL also had a recent article on Miskito history and culture. *Sojourners Magazine*, 1321 Otis St NE, Washington DC 20017 (202)636-3637. has a point by point refutation of allegations made by Reagan Administration and right wing elements of the Nicaragua revolution.

Native American Press Association

In late June, 30 Native American journalists met at Penn State, PA for a conference to lay the groundwork for a new national press association. Penn State Journalism Department and the Gannet Foundation sponsored the conference.

Native American organizers were: Tim Giago and Adrian Louis of *The Lakota Times*, Mary Polanco of *Jicarilla Chieftan*, Loren Tapahe of *Navajo Times*, Richard LaCourse of *Indian Finance Digest*. Participants and representatives were from: Native American Rights Fund, CO.; Indian Studies-Cornell Univ, Ithaca, NY.; Spilyay Tymoo-Warm Springs, OR.; Choctaw Nation Press, OK.; Los Angeles Indian Centers, Inc, CA.; Wotanin Wowapi, MT.; Sweetgrass Arts Publishing/Magazine, Toronto, Canada; Indian Health Service, Wash DC.; Pueblo News, NM.; Indian Time/Akwesasne Notes; Hopi, AZ; Council for American Indian Ministry, MN.; Migizi Communications, MN.; White Earth, MN.; Citizen Band Potawatomi, OK.; and non-native journalists writing for mainstream and alternative press.

The primary goals of the participants settled down on two points: to improve the quality of Native American journalism, and to work for better coverage of Native Americans by the mass-market media. These goals could be broken down and accomplished by creating conditions and exchanging info, toward: 1. honest reflections of Native peoples, 2. education of general circulation media on Indian issues, 3. encourage and foster freedom of expression, 4. reinforce Native cultures, 5. combat stereotypes.

Structural rules, code of ethics, membership and dues were all discussed, as well as policy toward future conferences and awards for journalism and production work.

There were further discussions on info exchanging, computer links, data sharing, wire services, Indian apprenticeships for journalism, workshops on editing-writing-production-business-circulation, legal assistance, technological updates for members.

There were also debates on sidelights, such as Indian advocacy, objectivity in Indian journalism, inclusion of international Native groups. It was agreed that non-USA Native Press groups can be admitted as associate members. Further debate on international issues must wait until official formation and policy. Some feel that international membership may result in a federal backlash, especially those Native Press dependent on federal funds. Still, NAPA agrees in principle to co-operate with any international Native press groups (similar to NAPA) that are presently formed, or may so form in the future.

It was agreed to focus on primary goals and structure, before any policy can be initiated. As we go to press, representatives of a new steering committee are meeting in Tuskahoma, OK.

The Penn State School of Journalism is serving as interim clearinghouse for NAPA. Contact: Dr. Wm. Dulaney, School of Journalism, Carnegie Building, Penn State University, University Park, PA 16802 (804) 865-1503.

NAPA is not the first such organization. Members have the experience of the American Indian Press Association to draw from, and have a good chance to start a lasting association by learning from AIPA's mistakes.

A pro-Sandinista Miskito organization has been formed to represent Indians of the Atlantic region in Managua and internationally. The Nicaraguan regional director has been replaced by Dr. Myrna Cunningham, an internationally respected Miskito. Still, out of an estimated 80,000 Miskitos, 18,000 have relocated to Honduras. Who speaks for them?

Peltier says of the press, "If they think we are lying, let them see the 6000 pages of FBI documents and the Grand Jury transcripts". That Peltier faced a racist jury can hardly be denied, with no Indians on the jury at all.

In a further international development, the Grenoble Section of the League of the Rights of Man have written to Judge Benson asking that he turn over the case to another judge, in the interest of fair play and justice. Response in France has been very positive toward the Peltier case.

PHONE CALLS STOPPED

The latest news is that Leonard has had his phonecalls limited to one a month. Leonard and his support group have been conducting numerous interviews, since the media has picked up on the Sakharov link. He still can conduct interviews we assume. Dr. Hilligoss of the Springfield support group has also conducted numerous interviews for the media about the fast and the case and latest developments. That group is very short of funds at this point, we were told.

SEND SUPPORT TO: Native American Network, 2101 Pickett St., Springfield, IL. 62703. (217) 529-6962 or 786-6789. Dr. David Hilligoss.

AND: Leonard Peltier Defense Committee, 2524-16th Ave South, Seattle, WA. 98144. (206) 322-6261 or 322-6262.

SEEDS

Seed Savers Exchange Kent Whealy, Director, 203 Rural Avenue, Decorah, Iowa 52101.

IGRP REPORT International Genetic Resources Programme, Vol 1, No.1, published by Rural Advancement Fund International, RR 1 (Beresford), Brandon, Manitoba R7A 5Y1 Canada, and, POB 1029, Pittsboro, NC 27312 USA. They include important info on Patent Legislation of seeds and germ plasm internationally.

SEEDS: "Seeds of the Earth" A Public or Private Resource? by Pat Ray Mooney FOOD FIRST/International Coalition for Developmental Action. 1979, reprint/revisions/english 1980. Pat R. Mooney, RR 1 Brandon, Manitoba, CANADA. Institute for Food & Developmental Policy, 1885 Mission, San Francisco, CA 94103; copies of French or Spanish-Canadian Council for International Co-operation, 321 Chapel, Ottawa, ONT K1N 7Z2; or the International Coalition for Developmental Action, Bedford Chambers, Covent Garden, London W.C. 2. U.K.

AN IMPORTANT BOOK ON SEEDS AS RESOURCES, how they are being controlled by multinational corporations, mainly a few oil and pharmaceutical companies. How people can start to understand the deteriorating situation and gain control of the future of agriculture. Detailed statistics on how the THIRD WORLD's seeds and germ-plasm are being stolen, refined and sold back to them in hybrids needing fertilizer, chemicals and optimum conditions for growth. The failure of the "Green Revolution" backed by the internationalist foundations and multinational chemical companies.

SEED BANKS: You can start simply by joining and finding out more about grassroots Seed Bank groups. **SEED SAVERS EXCHANGE/GROWERS NETWORK** The exchange publishes over 700 pages of seeds available from all over North America. The Growers Network is active in saving the gene pools represented in these seed exchanges by growing out new, fresh seeds from existing stocks. Membership and contributions entitle you to access to exchange and catalogue. Seed Savers Exchange/Growers Network, RR 2, Princeton, MO 64673. (Raise the Stakes/Planet Drum Foundation). **Start of 'Iroquois Seed Exchange':** as reported in Notes 16/3, Mohawk man willing to exchange with Iroquois farmers. Kateronton Steve McComber, Box 851, Kahnawake P.Q., JOL 1B0.

Letters to the Editors

Dear Sisters and brothers

I have just read, for about the third or fourth time, The Sacred Pipe—Black Elk's account of the Seven Rites of the Oglala Sioux. This time I am moved enough to write to you in the hope that I may be put in touch with a similar family to my own, in the hope of a better future for the planet, brought about by communication between different cultures, and religions.

The time is right, many people over here are becoming aware of the need to nurture our environment and membership of Greenpeace, Friends of the Earth and C.N.D. (Campaign for Nuclear Disarmament) is growing all the time. There seems to be an air of hope and change about, not seen for about twenty years.

My family consists of my husband and 3 boys. We do not attend churches and would not call ourselves Christian now, although try to live by many of the faith's concepts, eg. love thy neighbor, and believe there is one Great Spirit behind everything.

In C.N.D. to which I belong we have been urged to get in touch with like-minded people throughout the world in order to make the peace movement truly connected and international. Would it be possible therefore to put me in touch with a family or tribe interested in protecting the world's ecology, connected with horses (I am a groom, part time, my husband a saddler, hoping to start a business when he leaves college next month) who would like to understand more about the world? We are pretty poor, by the way, classed in the lowest socio-economic or one of the lowest socio-economic groups by the Registrar General, live in a council house can't afford to get the car on the road, etc. but are quite well educated and know a bit about struggle.

Yours sincerely,
Barbara Thurston (Ms)
7, Pixot Hill
Brenchley Tonbridge
Kent, England



Dear Brothers & Sisters:

Akwesasne Notes is always a fine paper but lately it seems even better. Perhaps it's because you have shortened the articles. This enables you to include more stuff and gives us time to finish an article before rushing out somewhere. And please always do have letters to the editors and poems.

My solidarity dollar is again cheerfully & very gladly enclosed.

In solidarity & much love.

Jerry
Tucson, AZ

Dear Notes—

Today I picked up your paper and I got a lot of feelings about it in your "How it is with us" column. You stated that you would like a meeting of the minds, an exchange of ideas re: what is happening in the world.

I am a native woman and have met your "Voices from the Earth" a few years ago. In that meeting I found encouragement, positive thinking and what I felt; inspiration. We are all human beings, I feel we all have to look at ourselves and feel good about what we see, encouragement, support of one another.

It is good to look at the world as it truly is because only then can we act in the best way possible to whatever the situation might be. Love and forgiveness I feel is the only way we will see clear of adversity not only of others, but most importantly ourselves. Learning from our pain. Knowing what we can change and what we can't.

Looking to the future—keeping our heads and our hearts high to the face of the Creator; being thankful for what we do have, not mourn for what we don't. Having faith in the Creator that its His will not ours that makes the difference; knowing too that even pain can be turned into something beautiful and being thankful for that opportunity to reach that much higher. These things we can strive for and receive only if we reach for it.

Those are some of the feelings I felt important enough to share with you.

Someone told me that it takes work to be a happy person but it takes even more to be an unhappy one.

So dear friends, I've expressed what is in my heart in hopes that you may feel the same.

Most respectfully,
JR
Sacramento, CA

O Si Ya, tsosadany and tsosdasii.

I have some news about my people in Qualla (Cherokee Reservation).

A federal court has ruled that the State of N.C. courts have no jurisdiction over the Cherokee Reservation in N.C. because "a federal law states that states don't have legal jurisdiction over the tribal territory within their boundaries without permission from that tribe to have such jurisdiction but the tribal courts within the Cherokee Reservation took that jurisdiction away from N.C. legal system-states and local." N.C. never asked for that permission. That was a news report on WRAL-5 Raleigh T.V. station.

I thought you would like to know that news. That decision came down this week was on the news on Wednesday, 20, 1984. Thank you for your time.

Your Brother,
Ta Mi Waya Ra Tsi
P.O. Box 142
Selma, N.C. 27576

Dear Editor:

Have read with much interest your Spring 1984 issue, especially the article by Bill Mollison, THE TERRIBLE TIME OF DAY. In general I accept his estimate of the situation. Quote, (p.12, Col.3) "In general, even in the best managed forests, we have a constant (annual) loss of 4%, giving 25 more years to go." Also, (p.13, Col.1) "At the rate we are losing soils, we don't see that we will have agricultural soils within a decade." Then he sums up with (p.13, Col.2) "I think we can say with confidence that we don't have a sustainable agriculture anywhere in the world, or a sustainable forestry."

But, then, after sawing off the limb he is sitting on, he says that the solution to all our problems is going back to gardening on lots between one acre and one quarter acre in size! On poisoned soil? Without water? Wotinell is he giving us? I hate these guys who show us we are in one hellava mess, and then turn around and pull a simple solution out of a hat!

Also, I think you are falling down on your job as editor when you fail to make some editorial comment on such an obvious contradiction!

Otherwise, this was a superb issue! I read every word! Grandfathers guide and guard you!

Your friend and brother
Charley Colcord
Penobscot Metis

(Thank you for your letter. We printed the permaculture article as a thought-provoking item, hoping for response like yours. Let's get a dialogue going. Ideas, anyone?)

Dear Editor,

We are most interested in getting information on how we may submit articles into various Indian newspapers.

Our people are having a very difficult time getting past the White News media in this state.

We have struggled for years only to find our protests are being censored by higher ups who are preventing our voices from leaving the State of Utah.

The State of Utah is now trying to take this reservation from what is left of the Uintah Band and other Ute Indians who live here.

Sincerely,
We remain
Uintah Ute Terminated
Sub-Committee
P.O. Box 306
LaPoint, Utah 84039

Dear Friends, Dear Notes,

Thank you very much for "Akwesasne Notes." We have got the new information about Indians resistance in America. Now, we are trying to send our support for Amuesha to Peru.

Month ago, we organized the scientific session about Native People of America at the university of Warsaw. The experts and the people from the Polish Movement of Indians Friends were discussing the contemporary situation and the history of the Indians in North and Latin America. Akwesasne Notes was the source of most important information for us.

Our Movement can't help the Indians enough. It is a result, that we depend on you for so much information. But if one stops to consider it, we can believe in a good Destiny.

Please, give our regards to all the Friends.

In the Spirit of Anna Mae
Aquash
Witold Jacorzynski
and other Polish
Indians friends
Warsaw, Poland

Dear Reader:

I am writing this letter on behalf of no one but myself and yet, I think, perhaps on behalf of everyone.

I work for a small business in Washington D.C. and part of my work entails that I work in co-operation with a network group called MONITOR. It is a consortium of environmental groups such as Greenpeace, Audubon, the Humane Society, and other national and international organizations. They see far and wide the absolute necessity to take care of the global environment—to spread the news and rally the public at large to take a side on these problems that threaten the Earth.

In order to keep this letter brief and to the point I shall say that I think the single important element is that they are a network and their many voices are made one and it is strong and clear.

I believe the time has long since come to put our planet on the endangered list and address the issue of nuclear arms and energy as the most serious environmental problem the world has to deal with. I know that I am not alone in this and I know that there are many people in all walks of life who are plagued with this thought at some time and who are frustrated by the rejoining voice which says "You don't know enough, what can you do?" But how much do I have to know to know that Life is in danger?

One of the publications I receive each week as a member of MONITOR is a list of Federal Register notices which essentially enable us to monitor the activities of zoos, universities, and other groups and individuals around the world as they interact with the natural world. Many a time a permit has been put on hold until an environmental impact statement or some other test has been applied to determine long term effects of some action.

I think, if it isn't already policy, that there should be a similar document regarding the number and whereabouts of weapons, nuclear energy sites, dumping sites, and test sites. I realize that there are all sorts of obstacles before this kind of lobby, such as the interests of national security, but I also believe that if all interested groups would get behind it the issue might get the recognition it deserves. We need a large network organization. We need it in order to support the warnings of people like Carl Sagan or the ideas of people like Mike Gravel of Alaska (his bill to create an Energy-Environment Commission). I am standing up to be counted but one voice alone is not loud enough and many will give credibility to the ideas of a Pentagon of Peace.

As you are reading this letter please be aware that it is being read by many other organizations too. I don't know which direction to go from here but I hope that if you think this proposal has even the inkling of a chance to make even the tiniest ripple in our society, then you will respond. Perhaps if enough of you do answer me then we can begin here, in the nation's capital.

Maybe you feel I am clutching at an idea—but if there is no place for ideas anymore then we really are in trouble. I thank you for your time and I await your reply.

How shall we begin a beginning?

Sincerely,
Eileen McVitty
Silver Spring, M.D.

Aloha Akwesasne

We are representing Native Americans in a Hawaiian Native Lands claim. We are Living Earth Awareness Farms, an evolving system of living in Peace & Harmony with all life on this beautiful planet. We believe the Great Spirit is in control of the land and we are stewards. We seek small individual pieces of land for food and shelter in exchange for becoming independent of governmental support. We envision a rainbow family evolving to be unifying all peoples and living simply with the land. We are combining our system of living and communicating with a half-bred Hawaiian man named Al Grace who claims and has records and proof of family of royal Hawaiian heritage. He is claiming 6,000 acres on the big Island of Hawaii for exemplifying the Hawaiian lifestyle in harmony with the land. Our L.E.A.F. project is an attempt to unify all cultures in peaceful means of living simply in harmony with each other and the earth. We invite the support in return to us all our God given right to enough land to grow food and shelter. How can we better serve each other in the spirit of Peace?

Aloha
Fores
Box 1636
Kealahou, HI 96750

P.S.—Any other native american concerned organization addresses would be helpful

Published 6 times a year Allow 6-8 weeks for 2nd class

Yes, I would like a subscription to Akwesasne Notes.

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☐ Renewal

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Continued from page 18

Coyote's Discourse on Power, Medicine, and Would-be Shamans

They let themselves be seen by her. She'd always known they lived in these woods, but this was the first time she'd seen them. They were all very formal as they introduced themselves. They liked her very much and felt a deep respect for her sorrow.

Asking politely the source of her sorrow, after they got to know her, she told them all. The little people sat with her in silence for a long time. Finally, one of them spoke softly, telling the girl to continue her walk, and to pay close attention to everything she passed.

The girl continued on into the forest, watching and listening. In a clearing, as she stepped across a small brook, she heard a tiny, polite cough. She looked all around, but couldn't find the source. Then the cough was repeated and she looked down. There, right next to her, a small green plant was nodding and moving its leaves. There being no breeze and it being the only thing around in motion, the child knelt to study the plant.

It spoke to her then, apologizing for coughing and interrupting her walk. The plant explained that the little people had asked it to help her. It then told her that it possessed a power of curing. It would teach the girl its powers if she would take the time to learn how to use it properly. The process was involved, but was soon learned by the girl

It included a cleansing, a chant, a song, a slow process of preparation, a further singing to be shared by the person being cured, and this was to be followed by a thank-you feast for the Creation. The plant emphasized that the thank-you not be made to the plant itself, but to all things within the Creation.

The child picked the plant and some of its relatives as instructed and returned home. She told her family of the gift she'd been given, and then prepared the cure. Her father was cured so quickly that he was able to go out and hunt the very food which was used for the thank-you feast.

The girl child grew to maturity and became known as a curing person. She always followed the first instructions given by the plant, step by step slowly, so that she made no mistake. As she grew in mind and body, so too grew her knowledge of medicine, for the little people never ceased to talk to her even in her old age. And as time passed, she was given to know many other curing plants, one by one as they were needed.

She shared her knowledge with a few others, so that it would stay alive within her tribe. Not everyone is given the patience to learn the curing arts. Many other skills are needed within a tribe to assure survival. Usually, as a person grows, their own particular skills will manifest themselves. As with everything else, when all the arts and skills are combined, a strong unity exists within the tribe.

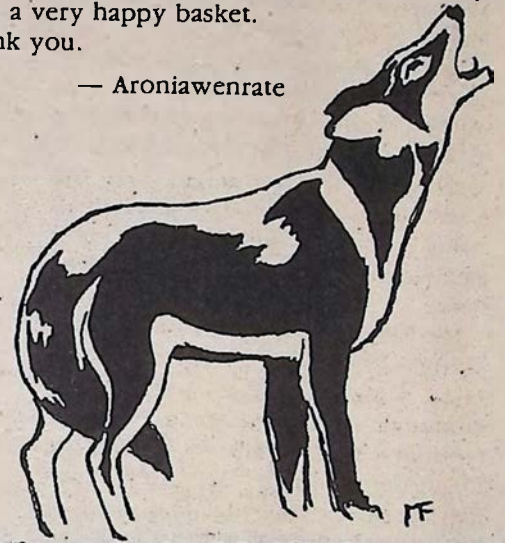
And with all this I'd like to add that I've never yet met a person of power (except myself of course) who gives themselves titles such as medicine person, power person, or shaman. Even within a tribe or nation, the people know who to see for their particular needs, so why give them titles?

When porcupine goes night walking, he doesn't look behind himself and say, "Ah, yes, I got my quills with me." He knows what he's got.

Well, my friends, that's about it for this time. As you leave you may notice a little basket sitting by the door. It's called a hunger basket, and if you would be kind enough to feed it a little money, it will be a very happy basket.

Thank you.

— Aroniawenrate



Dear Indian Friends,

We have sent the enclosed letter to Pres. Reagan. We hope that by doing that, we can help you in your struggle for better living conditions.

Sincerely,
Die Klasse 5b
der Brinker Schule

TO THE PRESIDENT OF THE UNITED STATES OF AMERICA-Mr. Ronald Reagan-White House, Washington USA

Dear Mr. President,

We are a fifth form of a German school. During several weeks we were talking in our lessons about the destiny of the Indians in North America.

We cannot understand that you as the President of one of the richest and most powerful states in the world permit that the Indians have to live under such bad conditions.

—Why don't they get any good land suitable for farming?

—Why must they live in poverty?

—Why don't they get any damages for what they had to suffer in the past?

So we ask you

—that the Indian children should get better chances at school.

—that the Indians should get better jobs.

—that the Indian leaders who are in prison will be released.

Please consider that the Indians are human beings like the whites and that the land once belonged to them.

We would be glad if you could answer and tell us your point of view of the problems mentioned above.

Sincerely,
Die Klasse 5b
der Brinker Schule

Sandra Helmcke - Kathrin Brost - Nicola Welp - Triv Bohme - Cornelia Schmidt - Andreas Oubiel - Elmar Schmidt - Kenye Moldenhauer - Oliver Aibel - Wiebke Ehler - Lilke Hechenroth - Edda Kack - Wolfgang Tame - Jan Sandleber - Sandra Landvoos - Stephan Labotha - S. Staud

Dear Friends,

At this very moment, somewhere in this nation, citizens are organizing another protest against the insanity of the nuclear arms race.

And every day, countless Americans write their Members of Congress imploring them to do something about the ominous threat of a nuclear holocaust.

I, too, share the fear that comes from knowing the gruesome, awful toll that humanity might have to pay.

But...as someone who has witnessed the ways of Washington politics firsthand, I must add that while these activities are crucial, they are simply not enough.

What is also needed—and needed right now—is a massive citizens' lobbying effort that will bring sustained and intensive political pressure to bear on this issue.

I am writing personally to ask you to join with us in the Common Cause Campaign To End The Nuclear Arms Race.

You can take the first step in helping us with this critical effort by signing up to become a member of the Common Cause Nuclear Arms Alert Network.

We don't have a minute to lose. We must act immediately.

Just recently we succeeded in a massive lobbying campaign to block funding of additional MX missiles by the U.S. House of Representatives. The debate now moves to the Senate, where we must be prepared to do the same. AND...we must continue to be prepared to lobby against renewed efforts by the President and the defense contractors to keep bringing the MX up over and over again.

That's why your help is so critical. Not only must we continue to battle the MX, but we must mount new efforts to block the Reagan Administration's "Star Wars" program. A frightening proposal which, if passed, will carry the nuclear arms race beyond the earth and into outer space.

These are other dangerous initiatives are coming at a time when, for the first time in 14 years, there are no formal arms control negotiations taking place between the United States and the Soviet Union!

We know that the Soviet Union bears its share of the responsibility for the breakdown in relations between the two superpowers. But it is also true that despite our ideological differences and tensions over the conduct of international affairs, five previous administrations—two Republican, three Democratic—have succeeded in negotiating with the Soviets. The Reagan Administration's arms control policies are in a shambles.

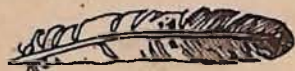
That's why it's so critically important for concerned citizens like yourself to join with other citizens in lobbying Congress and the Reagan Administration to change the deadly course we're on.

More than three years ago, the beginnings of the nuclear arms control movement in this country took root in town meetings in New England.

Today, tens of thousands of citizens have become involved in the effort to curb the dangerous path we're on. And the politicians are listening!

But if we are to succeed, hundreds of thousands of citizens must become involved in this critical effort to end the nuclear arms race... You must become involved.

Fred Wertheimer
Common Cause
2030 M Street N.W.
Washington, D.C. 20036



Greetings My Good Brothers & Sisters,

I would like to thank you on behalf of the Lewisburg Spiritual and Cultural Council of Native Nations for the outstanding publication you put out reporting and depicting the struggles our people are engaged in. It is strong and beautiful and concerned brothers and sisters like yourselves that give us in the "Iron Houses" strength, courage and determination to fight for our spiritual and cultural beliefs, customs and traditions of our fathers' and grandfathers, our mothers and grandmothers, for all those who have shed their precious blood in our struggle. Our Council here at Lewisburg has been truly blessed and looked upon by Grandfather the Great Spirit. We have our Initi Ceremony once a month. We meet twice a week for our spiritual ceremonies, we have our sacred pipe, sage, cedar and sweetgrass. We have just recently formed and established a Native American Cultural Class.

I send to you on behalf of the Lewisburg Spiritual and Cultural Council our deepest regards, respect and love and may Grandfather the Great Spirit watch over each of you.

In the Spirit
of Crazy Horse
Pes'la aka Terry L. Rosse
08723
P.O. Box 1000
Lewisburg, PA 17837

To Whom It May Concern,

I wrote to you earlier about Vernon Louie #116939 who is in a prison in Walla Walla, Washington. The reason I am writing now is that Vernon has asked me to send to other Native American papers, letters and articles he would like to see printed that would help him and his brothers establish their spiritual rights in prison. I just moved to southern California and I have not had any luck in finding any organizations which would help address this problem. If it would be possible could you send me some addresses of local and national organizations which could lend some assistance. I would greatly appreciate any help you could lend me in this matter.

Thank you very much for everything.

Regard,
Linda Rudderforth
535 North Parker
Orange, CA 92668

Have received many letters from prisoners asking for help and for communication from outside of prison. Please read the contacts listed below and help in any way you can. Write to these people who are in prison and let them know that we have not forgotten them.

—Lewis A. Woodliff #126130, 954 Forrest St. Baltimore, MD 21202

—Native American Council of Tribes, c/o Gabriel White Bull, P.O. Box 911, Sioux Falls, SD 57117.

—Cultural Brotherhood Council of Native Brothers, c/o Gene Cole Red Hawk, F-8869, Drawer R, Huntingdon, PA 16652.

—The Brothers of the Tribe of Five Feathers. Jim Sims #22035, 'D' Unit, 3901 Klein Blvd. Lompoc, CA 93436

Communications received from Lewisburg, PA regarding Melak-Lutak (Steve J. Layton) is an important document on the miscarriage of justice. Send for this document entitled: *Free Our Soldiers* and act upon it in whatever way you can. Write: Steve J. Layton, 80663-011-ADDT Unit, P.O. Box 1000, Lewisburg, PA 17837.

For Those in Search

We here at Notes receive many letters asking to help track down someone's ancestry. We do not have the means to conduct such a search, nor can we reprint all such letters. We can understand the need, especially for Native Americans who were "adopted" by non-Indians as children.

If there is such an organization out there which can help handle such problems, perhaps soon they'll let us know.

Other letters we get almost daily are from non-Indians who are looking for direction. Some want to talk with a medicine person. Others ask that we here at Notes tell them what they should do to become a "tribal person."

Again, we are a news journal based upon the philosophy of the Great Law of Peace. We can recommend that they read back issues of Notes in which many of our elders and leaders from all directions speak. For the Mohawk Nation, our very first treaty, The Two Row Wampum, was made so that the Dutch would understand that each of our nations had its own way of life, but that it was possible for two separate nations to journey side by side. Recognition and respect for one another's way was the key.

There are so many approaches to the basic Native American philosophy, which is the love and respect of all of Creation. To live all of our lives to assure that the future is good for our unborn children and grandchildren.

To live the best lives we can. We were all tribal people to begin with. Perhaps a few years ago when certain people concerned with environmental problems decided to adopt plants and animals to be guardians of, that was a good beginning.

The many forms of insanity, like the arms race, the oil race, the race to cut down all the forests and pollute the whole planet: these are the issues we each should be dealing with. The basics are there and always have been. The only need is to do!

Live for the future children. Live to begin the process of renewal, of greening the earth again with mantles of green jungle and forests, with herds of free creatures. If it turned out that you found this a good path for yourself, perhaps you would be in the process of becoming your own medicine and recognize that the word "tribal" is only meant to define your place within the Creation.

Akwesasne's Oldest Basketweaver Nears 97

**Takawerente—Tom Ransom,
Wolf Clan**

The Akwesasne community, and indeed the entire Mohawk people, are privileged to have the long life experiences of Takawerente, Tom Ransom, Wolf Clan, now 96 years of age and on February will be 97.

Mr. Ransom was born at Akwesasne in 1888, when the community was smaller, more secure and according to Tom remarkably self-sufficient in feeding itself. Tom noted that the reservation contained many small farms with pigs and chickens sufficient to supply meat for the families here.

Mr. Ransom has worked mainly as a lumberjack in the Adirondacks. He began working at 12 years of age after completing the third grade, when attending school at all was a privilege for those who didn't have to work to live. Tom recalled that like most of his generation he was forced to quit school when it interfered with his work.

Tom labored for 12 hours a day for \$1.00 per day. He remembered working for close to a hundred days in order to build a frame house that cost \$100.00 for materials delivered from Malone. Within his home, he and his wife, Theresa Brown Ransom, raised

three daughters. Tom's family has been a tribute to his care and concern for his children, and has grown to include five generations of 48 grandchildren, 32 great grandchildren and 29 great, great grandchildren.

Tom's wife, Theresa, died in 1951, but was once a student at the Carysle School in Pennsylvania and knew Jim Thorpe. Since her passing, Tom has remained busy and still can be heard pounding logs for basket splints. He makes comb baskets for his great, great grandchildren.

Tom has travelled, enjoying his work in New York. He travelled to Switzerland to attend a gathering of all nations in 1978. He noted that he was an original Teamster having had control over horse drawn wagons in the lumber camps. He also helped build the Massena Memorial Hospital.

Tom enjoys good health, having come from a family that has traditionally been long lived. He attends the ceremonies at the Longhouse and continually looks forward to Mid-winter ceremonies which begin about two days before his birthday. We are positive we are speaking for the entire Akwesasne community in wishing Takawerente continued good health with many more years to come.



Photo Courtesy of Akwesasne Museum

Wenniseriosta

(she makes a nice day)



Photo by: Minnie Garrow

Mary Tebo

Mary Wenniseriosta Tebo was born in 1906 next February she will be 79 years old. Wenniseriosta grew up and spent her entire life at Akwesasne. She is the daughter of Minnie Katsitsiennenta Papineau and John Anonsokta Thompson. Wenniseriosta has one son Joseph, five daughters, 33 grandchildren and 36 great grandchildren.

Wenniseriosta has made baskets all her life. She learned to make baskets by helping others at a young age. She has in turn passed on the art form to her children, grandchildren and even the great grandchildren are taught to pound the logs and to make baskets.

Wenniseriosta has fought for native rights and continues to carry out her duties as a traditional person. In 1958 she was put in Franklin County jail for contempt of court. She was served with an eviction notice to move from the American portion of Akwesasne to the Canadian side, because she wouldn't allow New York State to mandate where she would live. Wenniseriosta served 90 days the first time and served 90 days again. She was a test case for 74 families who were facing the same eviction. Wenniseriosta maintains that as long as you follow the constitution of the Hodennoosoni you have all your rights. She is a firm believer of standing up for your Indian rights.

Wenniseriosta has travelled all over and is well known for her basket works. She has a permanent basket display in the museum of the American Indian in New York City and is featured in the Akwesasne Museum's publication of *TEIONKWAHONTASEN: Basketmakers of Akwesasne*. Her baskets have been sent around the world. She has been featured in countless art shows and has done many interviews. She has received many honors for her works of art.

Wenniseriosta is a fine example of how active and inspiring our elders are to the younger generation.