



# TREATY COUNCIL NEWS

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## Indians Prepare for Geneva

by Paul Smith

Over one thousand, five hundred Indian people from all parts of North America met for five days in June at Wakpala, South Dakota for the Third International Indian Treaty Conference. People from 67 different nations discussed the problems facing us today and the actions we can take in the world community to deal with them.

The United Nations Conference on American Indians in Geneva was an important topic, and much of the conference centered on what kind of presentation we should make in our first official contact with the U.N. Delegates were chosen to represent the Treaty Council on the last day of the conference [see article on p. 3]

A few Canadians from the U.S. and Canada, there were guests from Indian Nations in South America.

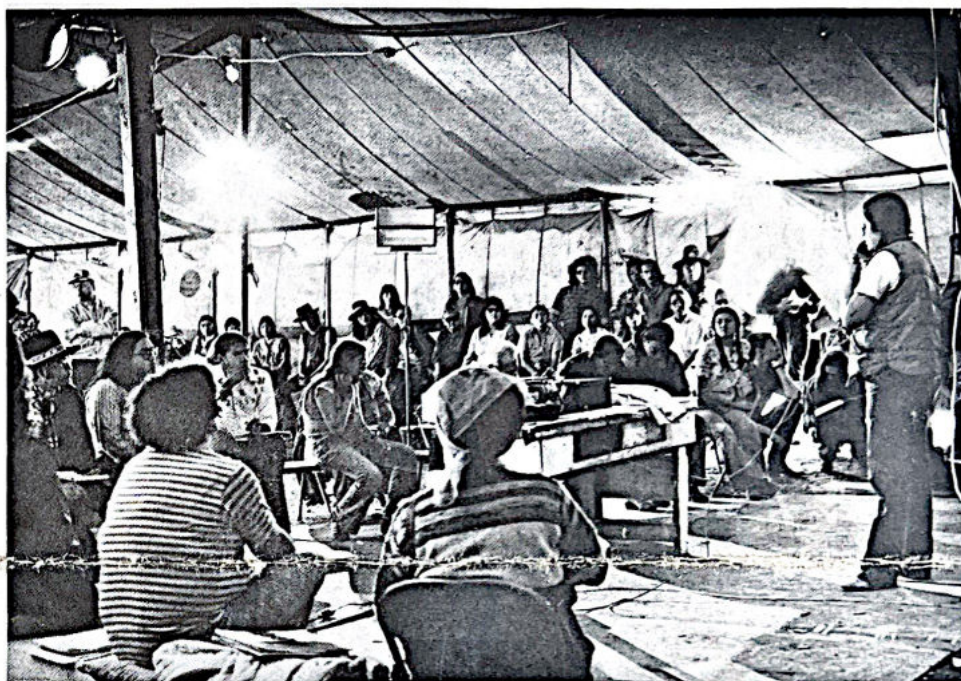
The Hunkpapa Treaty Council opened the conference June 16 with a statement on the sovereignty of their people and on the human rights issue (see article on p. 4). This conference, like the first Treaty Conference three years ago, was hosted by the Standing Rock Sioux Tribal Council.

The conference met both in general sessions and in workshops on specific subjects. There were workshops on colonialism and genocide, sovereignty, natural resources, and legal repression. Notes were taken at the workshops, and they were written up into reports that will be presented to the U.N. in September.

### NATURAL RESOURCES

In the resources workshop people discussed how the United States and large corporations are planning to exploit the lands of Indian reservations. Some delegates brought with them reports and studies from energy companies and federal agencies that gave timetables for the destruction of Indian lands. One example was the five state area of the Upper Missouri River Basin that includes North and South Dakota, Montana, Nebraska and Wyoming.

This land, most of it treaty land of the Sioux and Cheyenne people, is rich in coal, natural gas, uranium and taconite. We found out that energy companies have



*General assembly of the Third International Indian Treaty Conference at Wakpala, South Dakota, where people discussed sovereignty, colonialism and international relations.*

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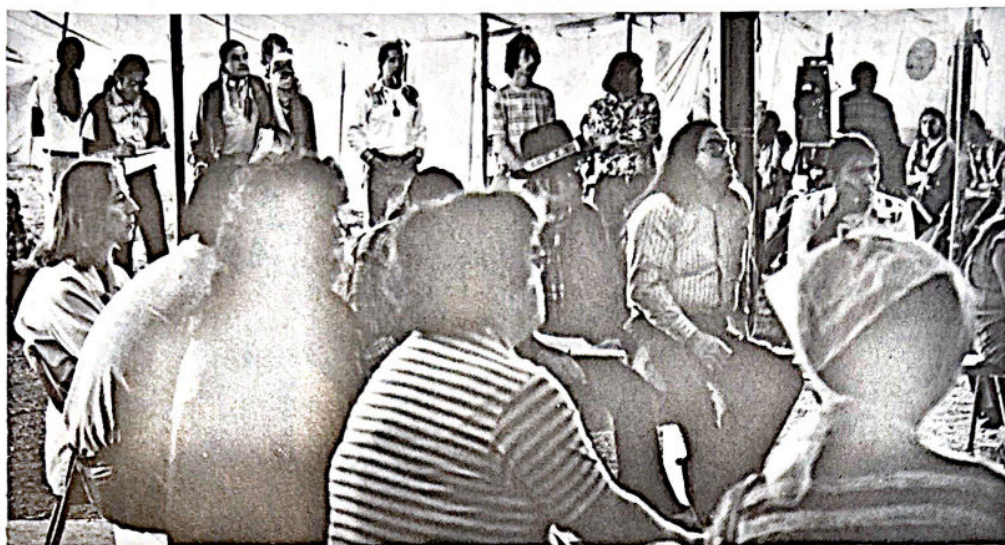
This September 20-23, there will be a conference on American Indians of the Western Hemisphere in the United Nations in Geneva, Switzerland. For the first time in the history of the U.N., Indian people will be speaking about their own affairs, to the U.N., in the U.N. Indian leaders from the United States, Canada, Bolivia, Nicaragua, Peru, Guatemala and other countries will speak before an audience of U.N. officials and representatives from other countries and international organizations. The conference is sponsored by the NGO Commission on Human Rights through its sub-committee on Racism and Decolonization. The International Indian Treaty Council is in charge of organizing documentation and delegates to present evidence of genocide, political repression, theft of land, resources, and denial of human rights of Indians.

If you have documentation that could be included in the conference, please send it to the Treaty Council U.N. office.

[Continued on p. 2]



# Workshops Organize Documents



*The Sovereignty workshop was the largest of the conference. Indian people from all parts of North America participated.*

## TREATY CONFERENCE . . .

drawn up plans for the complete extraction of these resources, through strip mining and coal gasification, to take place between 1994 and the year 2025. Rapid City will have a 900% increase in population, from out of state technicians, and is already starting to call itself the "Pittsburgh of the West". Air pollution from the coal gasification plants would average about the same as Los Angeles, but for ten to fifteen of those years, when all of the energy production would be going at once, it would be much worse. Eastern winds would carry ash from those plants as far east as Michigan and Wisconsin.

The reports say that it would be ten to thirty thousand years before the land would return to its natural state. The energy production would leave behind a desert, since the water from the Powder and Missouri Rivers and underground reservoirs would be greatly depleted.

Delegates from different places spoke of similar plans being made for their areas. A delegate from California spoke about how power plants are being planned that would flood Indian lands and communities. Larry Anderson, from the Navajo, talked about the effect that the sa power plant has had on the the southwest, and how it he land, air and water. A from Utah said that although the is rich in terms of the resources d, the people are very poor. Now at belong to the Ute people are erted by the state.

at this workshop also discussed se plans by the U.S. made it y for us to approach other coun- l the U.N. for support.

## IDE AND COLONIALISM

workshop heard testimony from and concluded that through the

United States Government's colonial policies, a policy of genocide is operating against Indian people. Reaching to the core of Indian social structure, the United States has attacked the Indian family through sterilization of women and men and removal of children to non Indian families and to U.S. and Christian boarding schools.

Marie Sanchez, a tribal judge on the Northern Cheyenne reservation, testified that Cheyenne population is less than 3500. She knows 56 Cheyenne women who have been sterilized by the Indian Health Service. Allene Goddard from Pine Ridge, presently a social worker in San Francisco, reported that adoptive agencies always choose non-Indian families to place Indian children.

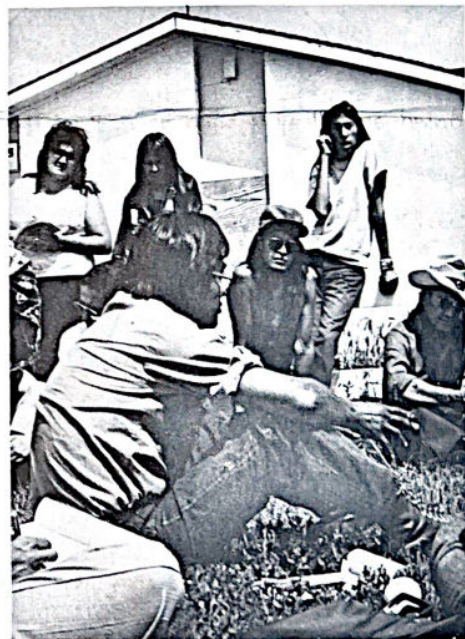
An official U.S. General Accounting Office Report was presented which documents that between 1973 and 1976 in 4 out of 12 Indian Health Service areas, 3406 Indian women were sterilized. About 24% of Indian women have been sterilized nationally, most of child bearing age. Up to 1965, the population of Indian people was increasing, and since then the rate has been steadily declining.

The workshop pointed to the U.N. Convention on Genocide of 1948 (which

the U.S. has yet to sign) which states that imposing measures to prevent births within a group of people and forcible transferring the children to another group are acts of genocide.

The workshop also brought forward other evidence of United States colonialism:

- 1) High rate of diseases endemic to colonial areas such as influenza, gastroenteritis, trachoma, middle ear infection. 38% of Indian children have serious hearing problems by age 4. The tuberculosis death rate of Indians is four times the national average.
- 2) The infant mortality rate 31% higher than the national average.
- 3) Life expectancy is 47 years for the American Indian compared to 70.8 for the general population.
- 4) Malnutrition related diseases affect 75% of all Indians.
- 5) Alcoholism. Cirrhosis due to alcoholism is one of the leading causes of death among Indians. 85% of Indian arrests are alcohol related.

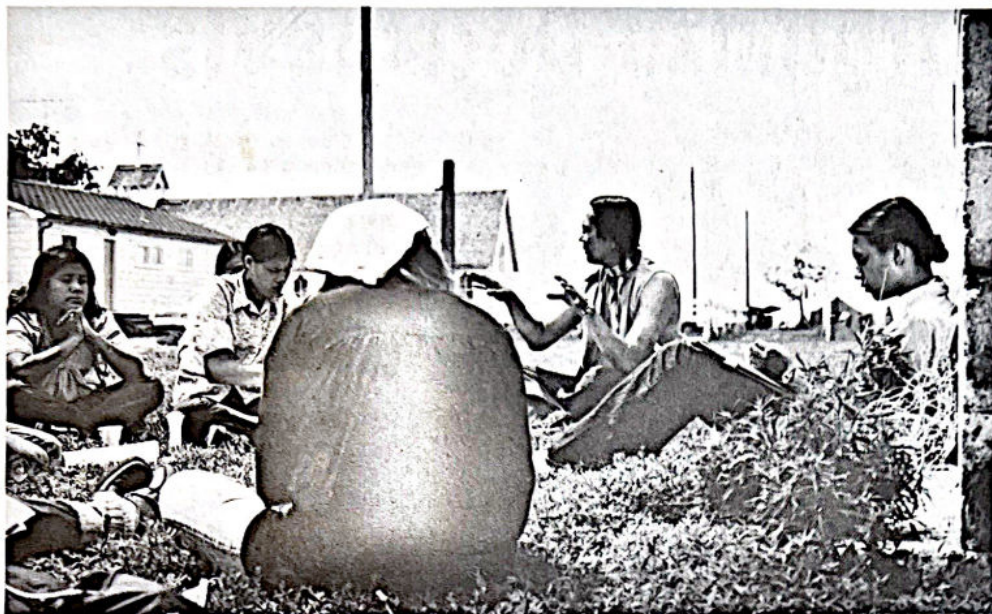


*Simon Ortiz, Acoma Pueblo, speaking in the Colonialism and Genocide workshop.*

**We are publishing a double issue in order to fully cover the Treaty Conference. Monthly publication will resume September 1. In the September issue, we will feature a history of the Treaty Council's international work.**

*The International Indian Treaty Council was founded at the First International Indian Treaty Conference on the Standing Rock Sioux Reservation, co-sponsored by the Standing Rock Tribal Council and the American Indian Movement in June 1974. Four thousand delegates from 97 nations directed the Treaty Council to work for international recognition of the sovereignty of Indian Nations. The International Indian Treaty Council has consultative status in the United Nations with offices at 777 United Nations Plaza, New York, N.Y. 10017. Telephone [212] 986-6000. The Treaty Council News is the official bulletin of the International Indian Treaty Council and is published by the American Indian Treaty Council Information Center, 870 Market St., San Francisco, California 94102. Telephone [415] 434-4917. Staff for the Treaty Council News is Roxanne Dunbar Ortiz, Jimmie Durham, Simon J. Ortiz, and Paul Smith.*





*Russell Means, Oglala Lakota, leads the workshop on Natural Resources.*

6) Mercury poisoning is prevalent on many reservations where factories dump their waste in the waters used by Indian people.

Documentation of theft of Indian land and resources occurring today was presented in detail. The various means used, state jurisdiction, lease agreements not approved by the people, and political and economic control by the BIA were discussed, and all were seen as part of the system of genocide the United States uses against Indians.

#### SOVEREIGNTY

The sovereignty workshop was the largest workshop of the conference. Delegates from dozens of nations expressed unanimous concurrence on the necessity of self determination for Indian peoples. The workshop pointed out that the struggles of Indian people for sovereignty and self-determination is the fight for control over the land and resources and self government over that land, with an economic base that is consistent with

Indian values, cooperative and collective.

#### LEGAL REPRESSION

This workshop heard many examples of the racism of the U.S. and Canadian systems of justice. Students from the We Will Remember Survival School presented a paper to the workshop that documented the racism of South Dakota's legal system. Indians are 4% of the population in Rapid City but 30% of the people in court are Indian. A man from British Columbia in Canada said that over 40% of the people in prison there are Indians.

The FBI were seen as the 7th Cavalry of today, and the workshop concluded that we should not ever expect the U.S. courts to be fair in dealing with Indian people.

Just a handful of people who were at this conference will actually be at the United Nations in Geneva in September, but through the testimony and research that many Indians participated in, the People will be in Geneva, in full force, and in unity. □

## U.N. Conference Delegates

During the closing day of the Third International Indian Treaty Conference at Wakpala, the general assembly of delegates heard nominations of individuals and groups to make presentations at the United Nations Conference in Geneva.

Those proposed were:

**Russell Means**, Spokesperson for the International Indian Treaty Council.

**Madonna Gilbert**, We Will Remember Survival School, Rapid city.

**Phillip Deere**, American Indian Movement.

**Marie Sanchez**, Tribal Judge, North-

ern Cheyenne Reservation.

**Joe Lafferty**, student, Heart of the Earth Survival School, Minneapolis.

**Patricia Ballenger**, Heart of the Earth Survival School.

**Larry Red Shirt**, Lakota Treaty Council.

Also the general meeting delegated the following groups to select representatives:

**Hunkpapa Treaty Council**

**Lakota Treaty Council of the Oglalas**

**Ganienkeh**

**Six Nations Confederacy**

**Hopi Nation**

**Navajo Nation**

# Warriors in Prison Express Greetings To Treaty Conference

June 15, 1977

Peace!

I extend my greetings to all of you and I pray that you will find the wisdom and knowledge that is needed in our quest for sovereignty.

It is with great feeling that I write to you because I was part of the first conference that was held at the Great Standing Rock Reservation in 1974.

However last year and this year, I have been temporarily detained here at the South Dakota State Penitentiary as a political prisoner. But I know there are many of you there that I have known over the past years and have stood with in many a battle in many places, and there are those that aren't there because they paid the supreme sacrifice in the giving of their lives so that we may continue on in our struggle for the recognition of the sovereignty of our Nations.

It makes me feel good to know that this conference is going on right this minute, for I know the sacrifices of many have not been in vain for the ultimate goal of the American Indian Movement has always been sovereignty. What you do today will have direct bearing on our children's future and the children of our children. Just as our Grandfathers laid the trail for us, so must we do the same and the circle of life will continue.

It is with renewed spirit that those of us in prison look to all of you people with hope for a better tomorrow for our children. It will be through your dedication and commitment and all of our prayers that justice will someday come.

**Sovereignty, Justice, and Freedom** for without sovereignty there can be no justice and without justice there can be no freedom, how well we all know!

Our prayers are with you as you council with one another and we know that the Grandfathers will guide you for our cause is a just cause.

Your Brother

Herb Powless  
American Indian Movement  
1969

Donald Hill  
Kenneth Cane  
Mark Powless  
Tom LaBlanc-Wandi Ta-o-ki-ya



# What is 'Human Rights?'

by Roxanne Dunbar Ortiz

We hear Carter speak of "human rights" violations in other countries. Surely we may wonder at the hypocrisy of Carter's moralism about human rights, given the situation of Indian people in the U.S.

Carter mouths rhetoric about human rights while endorsing the neutron bomb which kills people and does not destroy property. He further proposes a Department of Energy which would more effectively allow the corporations to steal Indian resources under the guise of "national necessity."

The "human rights" focus of the Carter administration has a purpose: To support certain foreign and tribal governments and their links with the U.S., while at the same time influencing changes in their methods of control internally. The excesses of the regimes supported by the U.S. is embarrassing to a government which claims to be democratic and humane.

The U.S. government cannot go much further in making real changes in terms of redistribution of wealth, political reform, and self-determination for Indian people without opening itself to destruction. The only change that is possible is ideological, that is, to brainwash the American public and the world. The U.S. has lost a lot of legitimacy with the Watergate scandal

and the defeat in Vietnam and now the worsening economic situation.

The U.S. needs a new image. The method of acquiring the new image is to condemn "human rights" violations in other countries, threatening to withdraw foreign aid. A good example of the two-faced nature of this rhetoric is Zaire, which has a U.S.-backed puppet regime. Foreign aid shipments to Zaire were announced on the same date that human rights violations in Zaire were documented in a State Department publication.

Some of us were hopeful when a black man, a former civil rights leader, was appointed U.S. ambassador to the U.N. But we are beginning to see that Andrew Young's condemnations of the Southern African regimes is also rhetoric. Behind the condemnations is a policy of continued economic control in Africa, whether through black or white regimes. Just as our reservations have Indian governments, under U.S. political and economic domination, so too can African countries. We should not be deceived by the color of a U.S. official, but look at the actual programs and policies at work.

The trick for the Carter administration is to relegitimize the U.S. government and its links without changing policies, programs, or relationships. Proclaiming "human rights" is the tool.

In a statement from the Hunkpapa Treaty Council before the Third Inter-

national Treaty Conference at Wakpala in June, the human rights issue was clarified regarding Indian people.

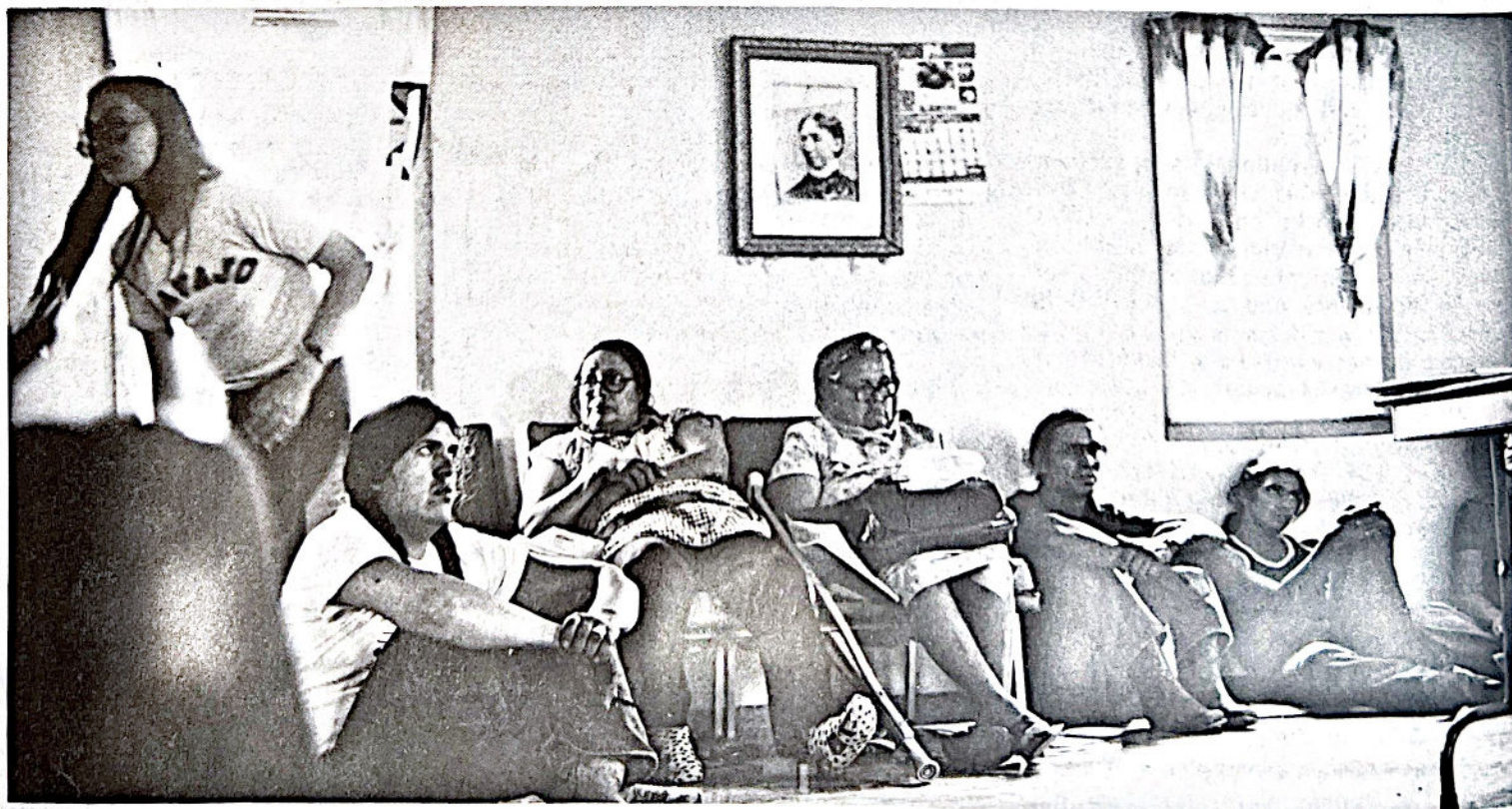
The Hunkpapa Treaty Council points out that the Helsinki Agreement of August 1, 1975 reaffirmed adherence to the purposes and principles of the Charter of the United Nations. The United States signed the Helsinki Agreement. However, the United States has violated the following principles in regard to Indian peoples:

Principle 7: Respect for Human Rights and Fundamental Freedoms, including the Freedom of Thought, Conscience, Religion or Belief.

Principle 10: Fulfillment in good faith of obligations under International Law.

Regarding Principle 7, the Hunkpapa observe that for the past 100 years the U.S. has suppressed the practice of Indian religion and has suppressed the effective exercise of traditional Indian political, economic, social and cultural freedoms which the Helsinki Accord states are "derived from the inherent dignity of the human person and are essential for his free and full development."

Further, the Hunkpapa cite Principle 7 which stipulates that the U.S. will act in conformity with the principles established in the Universal Declaration of Human Rights and the International Covenants of Human Rights. Article 1 of the Covenants



Evelyn Gabe of the Hunkpapa Treaty Council [center] in the Sovereignty workshop.



states: "All peoples have the right of self-determination. By virtue of their right they freely determine their political status and freely pursue their economic, social and cultural development."

As for Principle 10 of the Helsinki Accord, the Hunkpapa point to the consistent U.S. violations of international treaty agreements with American Indian Nations. Principle 10 states: "The participating states will fulfill in good faith those obligations . . . arising from treaties or other agreements, in conformity with International Law, to which they are parties."

The Hunkpapa Treaty Council statement concludes that we must also consider the United Nations Convention on Genocide, aimed at preventing destruction of ethnic groups and punishing those responsible. The Hunkpapa state that during the past 100 years and continuing today, the U.S. has violated all five acts representing the crime of genocide, which are:

- A. Killing members of the group;
- B. Causing serious bodily or mental harm to the group;
- C. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- D. Imposing measures intended to prevent births within the group;
- E. Forcibly transferring children of the group to another group.

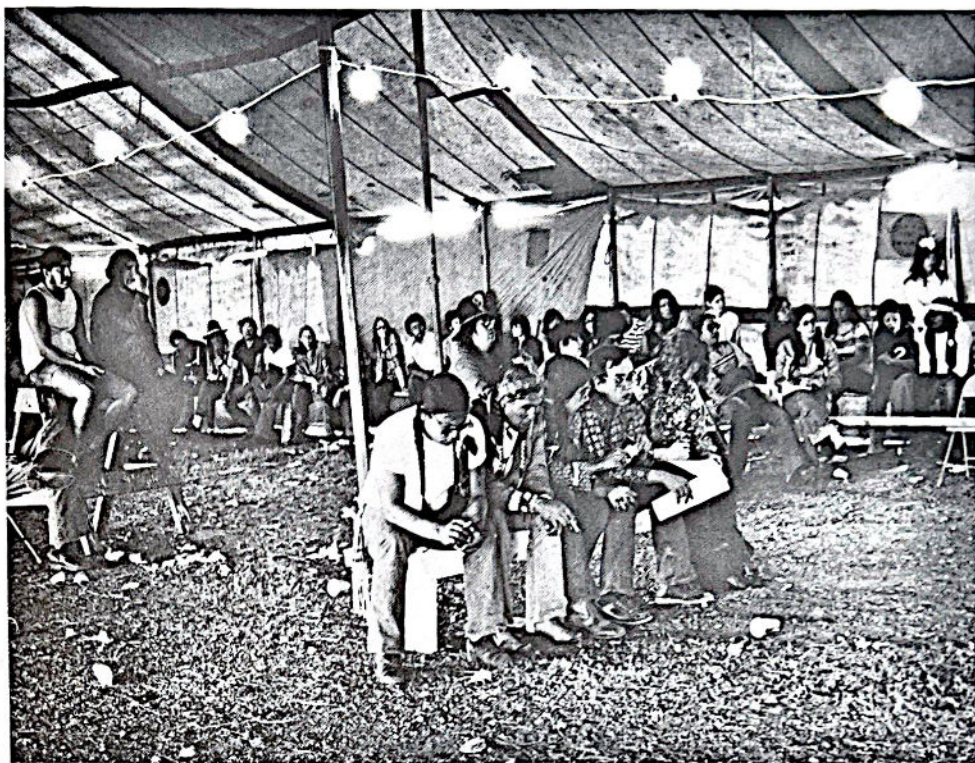
In every respect the United States has violated the human rights of Indian peoples.

At Geneva, we will present evidence of these violations — not just what happened in the past, but what is happening today, right now, and government programs planned for the future.

We seek international support and support within the U.S. to stop U.S. government attacks on Indian peoples. But only we ourselves can build our liberation movement so that we can assert our independence and take our rightful place in the world community alongside other countries which have forged themselves in the resistance to colonialism.

We do not expect the U.S. to change its policy toward Indians. Nor will it change its moralistic rhetoric which we keep hoping is sincere. The only thing which will bring real change for Indian people is world wide pressure and change within the United States system. That will have to come from the American people, who must come to support our movement for self-determination, as well as recognizing their own oppression under United States authority as it now exists. □

A copy of the Hunkpapa Treaty Council Statement may be obtained from our office.



*Messages of unity from South America were heard by conference participants in general assembly.*

## Hemispheric Solidarity

The unity of a hemispheric Indian struggle was strongly expressed at the Third International Indian Treaty Conference. Though few Indian delegates from the South could travel to South Dakota for the conference, strong bonds exist.

Inez Gomez, representing the Chilean Refugees of the San Francisco Bay Area, delivered a message of solidarity from the refugees. She also informed the general meeting of the situation of the Mapuchi Indians in Chile. During the democratic Allende regime, the Mapuchi were able to win back their land base and were developing a strong nation. However, after the CIA-instigated overthrow of the Allende government and the installation of a military junta, up to 20,000 Mapuchi were exterminated, and their lands were confiscated.

Professor Gomez also presented startling information concerning the emigration of 150,000 wealthy white settler Rhodesians to Bolivia. In addition, another plan is to relocate Bolivian Indians to various other Latin American countries. Presently, 85% of the population of Bolivia is Indian. The plans for diminishing potential Indian power in Bolivia are underway.

A solidarity statement from Constantino Lima, Indian from Bolivia who is in exile in Canada, was read by Vernon Bellecourt to the general assembly. Lima offered revolutionary greetings to the Indian people of the north and expressed the unity of our struggles, that will continue "until victory

or death."

Indian organizations from Central and South America will send representatives to the United Nations conference in Geneva to present documentation of colonialism, genocide, and other human rights violations. □

The United Nations Conference in Geneva is one of the most important events of this century for Indian people. We do not expect the system's media to give it much publicity. The U.S. government is embarrassed by the conference.

Somehow we must publicize this event to Indians and non-Indians. In particular, we should try to get endorsements from Indian and non-Indian organizations for the Geneva conference.

In San Francisco, we are planning an event for the evening of August 27 (8 P.M. 450 Church Street). We are asking that other organizations make solidarity statements and cultural presentations. We also hope to raise money at the event which will help with expenses required for the Geneva conference.

Many benefits all over the country before September 20 could do much to publicize the Geneva conference and Indian issues and help build our ties with other movements. □



# Paiute Activist Harassed

by Josephine Charlie

Ray Hoferer is my cousin. He is 21 and a graduate of UC Davis. Ray has a history of resistance to violations of Indian rights. Like the rest of our family, he is active on the Walker River Paiute Reservation in Nevada.

When Ray was in high school he led a movement among Indian young people to get an Ethnic Studies Program in the school. When he graduated, he was refused his diploma for wearing his hair in traditional Paiute manner, in braids. Only by taking a suit against the principal and the school system was he able to obtain his high school diploma. That was 1973.

During the summer of 1976, Ray worked as an advocate for Paiutes at Walker River in their cases in Tribal Court. He initiated a petition for removing one of the tribal judges who sentenced a 14 year old to hard labor. The petition was successful.

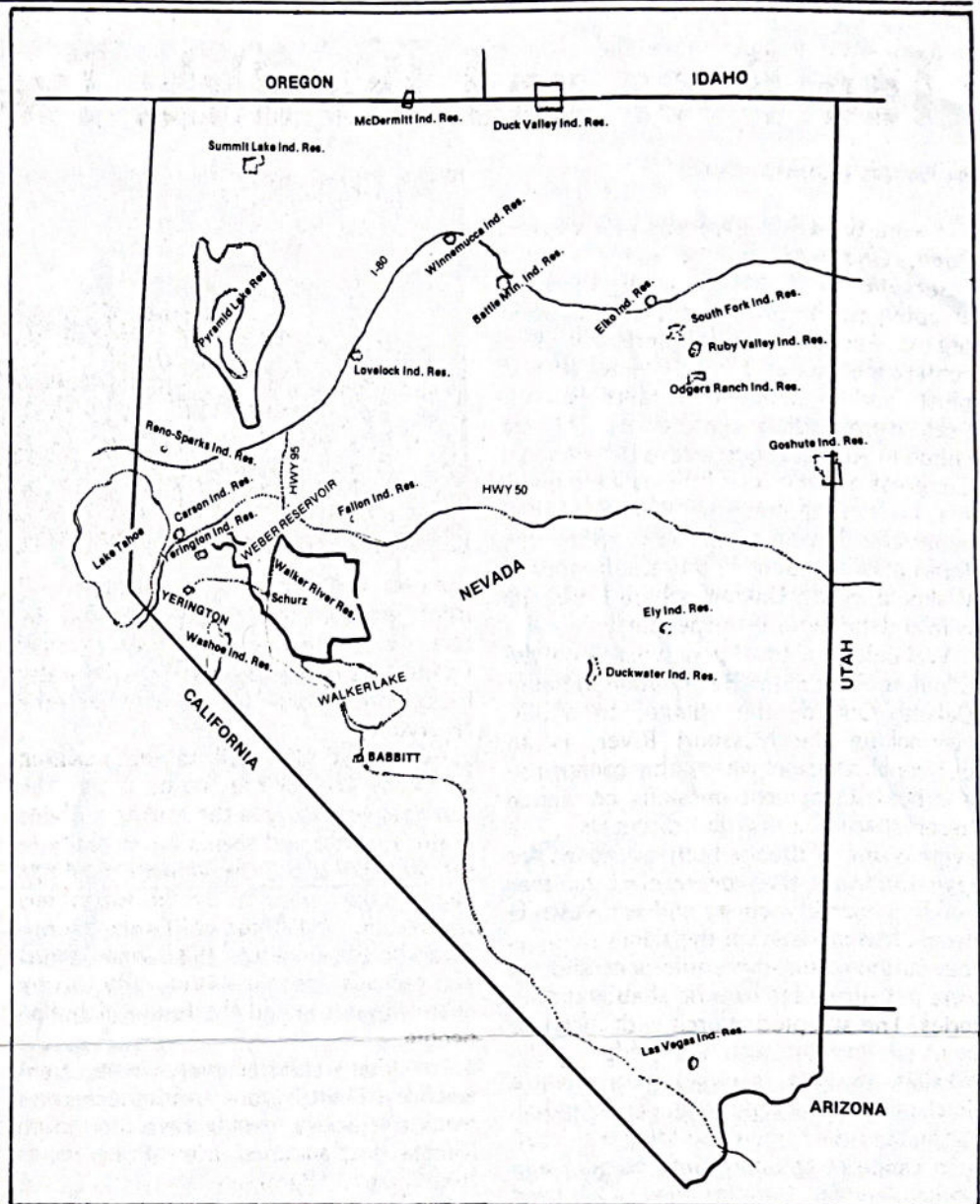
When Ray applied for a position as Program Director of a Title IV Cultural Enrichment Program, he did not get the job. A non-Indian was hired. And the former tribal judge he had helped remove from office was made assistant director. This person's brother is a tribal policeman.

At Walker River Reservation, the U.S. government has the same control as on other reservations with tribal officials cooperating. In addition, about half the employable Paiute people work at the U.S. Army Ammunition Depot at Babbitt, Nevada which is 30 miles from Schurz, the main township on the reservation. A few people work in the Anaconda copper mines at Yerington, 25 miles from Schurz. Others are farm laborers or casino workers. Due to the extreme racism in Nevada, jobs off the reservation are hard to get, and there is little security or advancement.

Ray questions the conditions of our people. He challenges the tribal government to serve the people. This month, a series of incidents of harassment have occurred which are probably designed to drive Ray off the reservation, or neutralize his efforts in some way.

On July 7, Ray and some friends were at the Weber Reservoir on the reservation swimming and target practicing with .22 rifles. An argument with some non-Indians who were there led to Ray and his friends telling the non-Indians they should leave, that they did not have any right to be on the reservation. One man did leave and notified the tribal police.

Soon Ray and his friends were surrounded by police with shotguns. The head of the Tribal Police, Randy Varain, seeing that one of the party had a .45 pistol in a holster, loosened his own. After



*The land of the Paiute and Shoshone people once included all of Nevada. Their struggles against colonialism are important for all Indian people.*

taking Ray's .22 (none of the other weapons were taken), the police left telling Ray and his friends to stay put. But they left to return home. Ray went to his grandmother's house where he lives, about five miles from the reservoir.

After talking with his grandmother about the incident, they decided to go to Schurz to the tribal police office and get the rifle back. They were stopped on Highway 95 by the Tribal police, Lyon County Sheriff's Department Deputies, and Nevada Highway Patrol. Ray and his 77 year old grandmother were surrounded by eight men with riot shotguns. They were forced to step out of the car and were searched. Ray's grandmother began questioning the police who seemed startled by her questions. The police let them go, and they returned home.

Some fifteen minutes after arriving home, their house was surrounded by tribal police, Sheriff's Department and Highway Patrol apparently prepared to storm the house. One of the tribal police, an Indian, and the tribal chairman, Johnathan Hicks, persuaded the police to leave. They slowly dispersed after an hour.

But the harassment continued. That

same night, around 10:30, Ray and a young woman were stopped by Lyon County Sheriff's Department deputies. They took Ray's revolver and threatened to arrest him for curfew violation. Again he was released.

During the next two days, the Head of the tribal police, Irwin Miller, from the Agency at Stewart, Nevada, toured the reservation with three FBI agents. Remarks were heard on CB radios: "That's a radical family," and "Watch out for the grandmother, she's mean."

We wonder if the FBI is behind the harassment. Ray's only crime is that he helps and supports his people against injustice. These situations go on in Indian country all the time, and are rarely publicized. Leaders like Ray are set up and charged with felonies. Many times they are just murdered. The harassment of Ray Hoferer at least seems to be calculated to scare him and his family, so that he will either leave the reservation or no longer help the people. □

*Josephine Charlie is Paiute from Walker River Reservation in Nevada. She is presently a student at California State University, Hayward.*



# The Poor and the Rich: Two Conferences

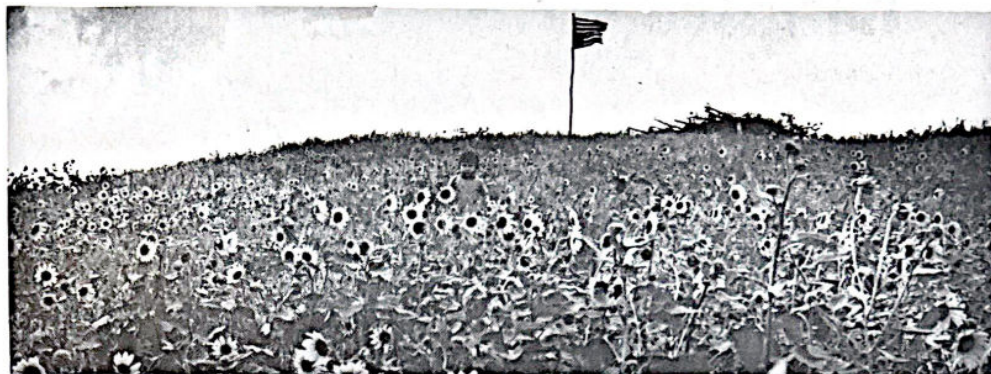
by Roxanne Dunbar Ortiz

I went to two conferences in a week in June. One was an encampment on a reservation with people living in tents, sleeping on the ground, meeting under a big top. Poor people were there. The other conference was at a Hilton Hotel. It was plush, and the people there were well off. Both were Indian conferences. At the Hilton in Albuquerque where the National Congress of American Indians were meeting, I felt out of place and uncomfortable, especially having just come from the International Indian Treaty Conference in Wapala, South Dakota, where I was one with and the same as the people there.

Wapala is a tiny, poor village on the Standing Rock Sioux Reservation in South Dakota. Outside the village, on a hill, overlooking the Missouri River, is an Episcopal Mission where the conference was held. Like most missions on Indian Reservations, it is in disrepair. The gymnasium, a dreary hull, was used for registration at the conference. Another building housed security and press. Some people had to sleep on the floors there as they had no camping equipment and we were not allowed to use the shabby dormitories. The steeped church with its white paint peeling, sitting on the edge of the mission grounds, seemed to symbolize much of the misery of Indian people today.

The basement of one building was used as a cafeteria at dinnertime when Sioux women served buffalo stew and fried bread to the patient folk who waited in line for an hour or more. Our other meals were cooked in our camps. Every morning security delivered rations of bacon, flour, coffee, bread and sugar to our campsites.

My husband and I made our camp with friends from California. By the third day, there were about twenty of us. Nearby, the Oakland Survival School and the Rapid City Survival School were camped. On the other side, a delegation from Canada



camped. We carried our water and wood from the common supply provided by security. Wood and water were scarce. Despite the wide Missouri, even the water is colonized and undrinkable on the reservation.

At sunrise, the call to the morning ceremony and for the sweats came. The sun rises very early in the Northern Plains in the summer and seems never really to set. At 9:00 a.m., the general meetings began daily, followed by the workshops which continued all day with a short lunch break. In the evenings, there were drums and dancing, people visiting and talking about the issues and the future of Indian people.

There were children everywhere, bright and alive—the future. And there were many old people. People were there from everywhere, some 67 tribes, as well as from Chile and Paraguay.

We became one people there at Wapala, a community in struggle with the United States government, with the corporations who are stealing our resources, with many tribal and BIA officials who cooperate with those exploitative forces. The people at Wapala were poor, but strong and united. We planned our strategy for developing bonds internationally. We planned our United Nations conference in Geneva in September.

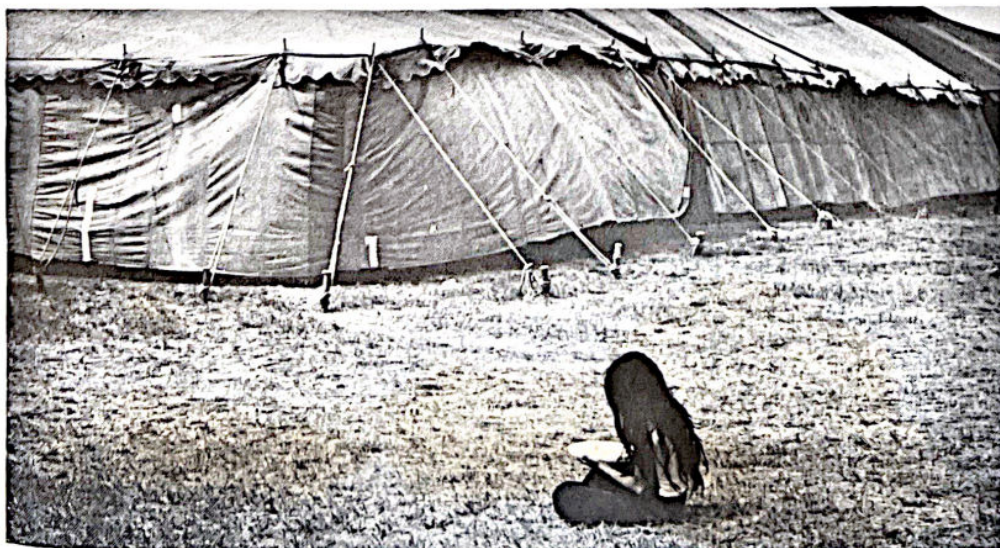
We left Wapala with sadness leaving old friends and newly made friends. But we left with renewed determination.

Since we were going to New Mexico to visit our family, we decided to stop off in Albuquerque to attend the NCAI conference which was being held at the Hilton Hotel. Wapala was more than just a thousand miles away from the Albuquerque Hilton. They were two different worlds. Both were Indian conferences, but with a difference.

Class. Money. That was the difference. At Wapala, the people were the poor, the grass roots, lean and struggling for liberation, for the future of Indian people, willing to die for that cause. At the Hilton, the delegates were well-off, well fed, well dressed. If they were struggling it was not apparent. Content they were. Yes, there were the complaints against U.S. bad faith, corporate exploitation, and growing vigilantism. There was the demand for Indian rights. But somehow the voices did not ring clear and true there in the Hilton. There was a speech by Joe de la Cruz, president of the National Tribal Chairman's Association, saying we must "buy brains." Buy brains. What an idea. As if we do not have brains. As if big brains, the corporate brains, rather than the struggles of the people, will win us our freedom.

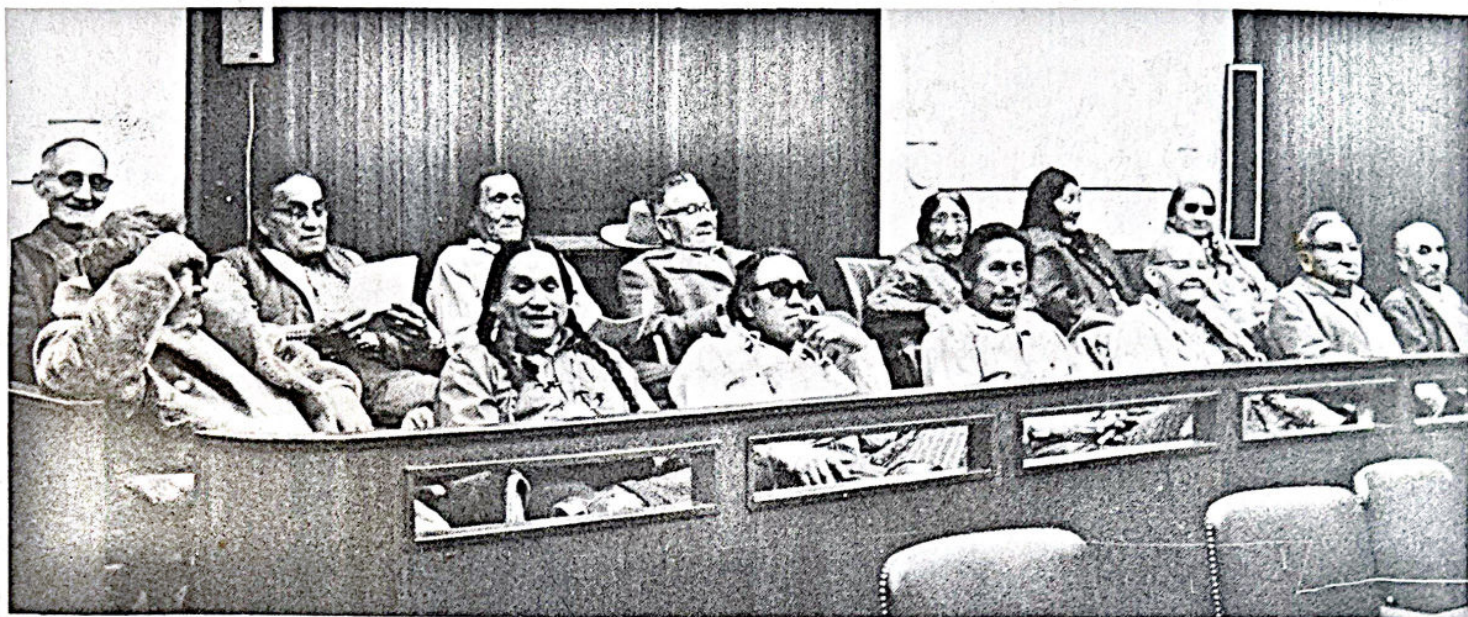
There was no community at the Hilton NCAI conference. There were no children (except for my husband's). The delegates slept in plush hotel rooms, and socialized in the bar. Sincere Indian people were there, too, many local Pueblo leaders, some seeming as uncomfortable as ourselves in that atmosphere. What we heard was rhetoric instantly contradicted by that atmosphere. We heard proposals for dead end, fatal programs of assimilation and accommodation: "Make U.S. legislation work for the tribes" was the theme. With those programs, a few individuals get rich, but the people are worse off with each new government program.

We left the NCAI Hilton conference even more aware than before that only through the struggles of our people in resistance will we gain liberation for all Indian people. □





## The Great Sioux Nation Sitting in Judgment on America



*Traditional people at the Sioux Treaty Hearing held in Lincoln, Neb. in December 1974. Their testimony presented the oral history of Indian sovereignty.*

The American Indian Treaty Council Information Center has published its first book: *The Great Sioux Nation: Sitting in Judgment on America*.

The book is based on and includes testimony given by Indian people and expert witnesses at the Sioux Treaty Hearing held in Federal Court, Lincoln, Nebraska, during December, 1974. The author, Roxanne Dunbar Ortiz, served at the hearing as an expert witness. She is an historian and Professor of Native American Studies at California State University, Hayward.

At Lincoln, approximately 65 defendants, charged with criminal acts allegedly done on the Pine Ridge Sioux Reservation during the Wounded Knee siege of early 1973, moved for dismissal. The defendants claimed lack of U.S. jurisdiction on Sioux land under the Fort Laramie Treaty of 1868 between the Sioux Nation and the U.S.

Documenting the facts of Indian sovereignty over their homelands, 49 witnesses testified for the defense. This book includes most of the testimony of every defense witness, edited and rearranged topically. Most of the witnesses were Sioux traditional people. Also included is expert witness testimony by Wilbur Jacobs; Vine Deloria, Jr.; Alvin Josephy, Jr.; Kirk Kicking Bird; and other noted scholars. Contained in this compilation is probably the most complete history and analysis of Sioux culture and of Sioux Nation-United States relations ever made available. Most importantly, the Sioux perspective through Sioux oral history forms the basis of the Hearing and of the book.

In his introduction to the book, Vine Deloria, Jr. states: "This book records what the Sioux people, the scholars and the attorneys for the Sioux attempted to bring to the attention of the federal courts, the administration of that year, and the American people concerning the nature and status of the Sioux Nation. Sovereignty exists as much in the hearts of people as in the ability of a political group to use military force to maintain itself. If the Sioux people have been the first victims of the American oligarchy of wealth and privilege, the average citizen will be the last and most oppressed victims of this group. Thus, if reading this book produces only sentimentality and sympathy the presentation will not have done its job for in a real sense everyone is a member of the Sioux Nation, a victim rather than an oppressor."

*The Great Sioux Nation* is the first publication of books and pamphlets planned by the Treaty Council.

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