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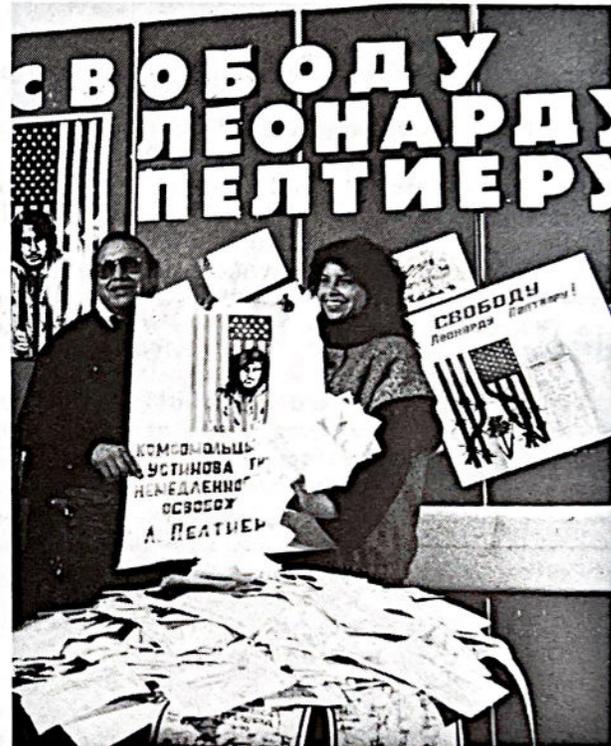
May 1986

CONGRESS VOTES TO STEAL MORE INDIAN LAND: WHITE EARTH BILL PASSED

At the Second Council at White Earth on July 18, 1889, Wob-On-Ah-Quod, of the Mississippi band of White Earth Anishnabe Nation "Mississippi" Chippewa, spoke about the treaty his nation had been coerced into signing in 1867, 22 years earlier, with the United States ... "The government of the United States has seen fit to open negotiations with its friends the Chippewas, and it always puts these things in writing, but we see that the United States government fails to put its promises into fulfillment" He went on to refer to the widespread graft and theft operating in the stripping of the timber from his people's land by the politicians and their cronies in the timber industry. "We cannot be blamed under these circumstances for the fear we entertain regarding any arrangement with the government, because after the government gets the money in its hands, all we know is that it is there, and we cannot help ourselves as the government will do as it pleases, and its debts to us are never paid according to the agreement."

Wob-On-Ah-Quod's statements could also be applied to the recent actions of the politicians from Minnesota and Arizona in regards to the "White Earth Reservation Land Settlement Act" passed by Congress in March of 1986. The signers of the 1867 Treaty made provisions for the sovereignty of the Anishnabe (Chippewa) Nation, the continued protection of their land and resources, and provisions for health, education, housing, and economic development. But subsequent decades of U.S. intervention resulted in destruction of the land base through illegal land forfeitures, mortgages, and a variety of other shady transfers and fraudulent transactions. An enormous amount of documentation exists relating to the history of land titles and transfers on the White Earth Reservation, from the Sheehan Investigation of 1887, the Rice Commission of 1889, the Hinton Blood Status Investigation of 1910, the Linnen and Morehead Investigation into Land Fraud on White Earth of 1911; the Graham Report of 1913, and the 2415 Land Claims Project of the Minnesota Chippewa Tribe. Most recently, Anishnabe

FREE LEONARD PELTIER



Bill Wahpepah, IITC Director of Information, and Stephanie Autumn Peltier, visited the Soviet Union in January, 1986 at the invitation of the Soviet Peace Committee. By the time their ten day tour was completed, Soviet citizens had sent 17,000,000 (that's right, seventeen million) registered letters to President Ronald Reagan demanding justice for Leonard Peltier. Please lend your support. Write to the three-judge panel, urging them to order a new fair trial for Leonard Peltier.

The Honorables: Donald Ross, John Gibson, Gerald Heaney.

Judges, 8th Circuit Court of Appeals, 1114 Market Street, St. Louis, MO 63101.



**SUPPORT THE NAVAJO
AND HOPI PEOPLES
OF BIG MOUNTAIN**

BIG MOUNTAIN UPDATE..... P. 2

TRADITIONALS SHUT OUT OF BIG MOUNTAIN HEARINGS

The House Interior Committee, chaired by Arizona Representative Morris Udall, has stepped back into the so-called "Navajo and Hopi land dispute." On May 8 he held hearings on a proposed "compromise bill," previously introduced by Udall on February 27. As a key mover behind the 1974 Relocation Act, Udall and other relocation advocates had been faced with overwhelming evidence of massive failure of the program to carry out the intent of the Act, as well as a growing public outcry against the forced relocation of the Traditional Dineh and Hopi peoples mandated by this law.

The Relocation Commission's own statistics show that it has moved at most 40% of those targeted for removal, and that of those, some 30-80% have become homeless refugees. In addition to the proven fraudulent practices which have occurred under the program, the relocations have been so poorly managed that the entire relocation program probably violates the Relocation Act itself.

Given that this mounting liability and embarrassment to the U.S. government, the "Udall-McCain" bill was unveiled as a more "workable" solution. The bill was developed over several months with the involvement of the Navajo and Hopi Tribal Governments, but with the complete exclusion of the traditional leadership of either the Navajo or Hopi people of the Black Mesa area, who are most directly affected.

On May 8 the Interior Committee took no action, which was seen as a victory by opponents of relocation, given this same committee's quick-axe job it performed on the White Earth Reservation early this year (see story elsewhere). The Udall bill has support, with qualifications, from the Navajo Tribal Council and, has been frequently reported in the press as having the support of the "Navajo people."

In sharp contrast to the Navajo Chairman's publicity campaign, however, the Navajo and Hopi traditional leadership came together at Big Mountain on April 26, 1986, denounced the Udall bill, proclaimed their united resistance to Navajo relocation, and continued to demand repeal of the Relocation Act, P.L. #93-531. The Navajo Chairman claims he received the endorsement of the Big Mountain community at a chapter meeting at Hard Rocks on February 15, 1986, ignoring the often-stated position of the people of Big Mountain that they are NOT represented in the chapter system. The Chairman has not gone to Big Mountain to discuss the bill.

What's Wrong With the Udall-McCain Bill:

The following are some of the issues surrounding the Udall bill which have been the cause of concern among the traditional peoples directly affected:

- The people most affected by the bill,

meaning the traditional Navajo and Hopi of the Black Mesa, were not consulted by those who drew up the bill.

- No right to return is provided for the thousands of "refugees" created by the past 11 years of implementation of the Act, and their disposition is left unresolved.

- The bill tries to force the Navajo Tribe to agree that the loss of land (and the removal) was just. These provisions may terminate all claims for damages under the past 12 years of U.S. miscarriage of the relocation program.

- Neither the Tribe nor the people would have to assume the financial responsibilities which belong to the U.S. government for providing relocation benefits and services; the bill requires the Tribe to fulfill those responsibilities with funds generated by mining its own lands, thereby desecrating its own culture.

- The bill still reduces the land occupied by the Navajo JUA residents by 550,000 acres.

- In order to pay the 300 million dollars the Navajo Tribe may be required to expand the Black Mesa mining operation. The current royalties and leases will not generate the money required in the bill. While Udall's office takes a legalistic position that the Tribe is not "required" to keep mining to pay the bill, it is true that the bill locks up the royalties until the \$300 million is paid.

- The bill also pressures the Navajo Tribe to proceed with the Bisti mining operation around the Paragon Ranch in New Mexico. If the Tribe abstains from the mining, then relocatees are deprived of the benefits they were entitled to (from the U.S.) under the original Act of 1974. The mine and its powerplant, located 12 miles from Chaco Canyon, have been widely opposed by environmentalists

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VOICES OF TRADITIONALS

These statements were presented by four of the Traditional Leaders of the Big Mountain Sovereign Diné Nation's resistance to forced relocation when they visited the San Francisco Bay Area in February, 1986.

Roberta Blackgoat

I am here to speak about laws that have been implemented against the earth and my views on that issue. The situation or our situation is that life was put on this earth a long time ago, and we as different people with different color skin and languages were set on different parts of the world. The Holy Maker left them his teachings and songs of the spiritual path.

We were put here like that with the essence of the 4 sacred mountains and the 2 guardian mountains as part of our sacred ceremonies. We treat these with care and great reverence. That is why we feel great reverence to the four sacred mountains. Because within these mountains is our home. It was never planned for us to mine the land now or in the future. Today whatever is inside, such as uranium, coal, oil and anything underneath the ground that was the life line of the earth is disrupted by mining.

But on top the most destruction is to our way of life. The government sees the riches within and greed motivates them to take over the land.

All that the Maker has put on the land will be removed, that is how they see it. They plan to make money off of what is inside, uranium, coal and to make money, they have to remove the humans. And then they also want to remove the animals, the mountains, the trees, all the things that make the land beautiful. The clear streams that come out of the ground made life healthy for the people will be mixed with toxic elements. The radiation from these toxic materials were planned to infiltrate the body and causing death.

We do not like this plan and the law is responsible for this. We want it repealed. We want our physical health and our psychological health back. We want to see the many birds return to live here again. We want to hear the return of the animals that we depend on for food. Also for it to rain non-toxic rain, to see rainbows move about and to hear a non-threatening thunder around us. We want a fertile rain to rain where we live because that is how our sacred way of life was put here. It was put inside of us that way and we are still guided by it into old age. We want to see people live by it in the future. We want it known and publicized the importance of our struggle to regain our way of life. We



Diné and O'odham Elders at Big Mountain Unity Gathering, 1981.

want our prayers answered and plea from the heart for our cause.

Our loved ones and relatives write endless letters to win our cause. We are here in accordance with our prayers and pleading for our cause. That is all I am going to say and it encourages me to go on with strength. Our people will help with the translation on paper. Most of all we want it clearly stated that we want a repeal of the law and to put pressure on the government to repeal the law.

That is all. Thank you.

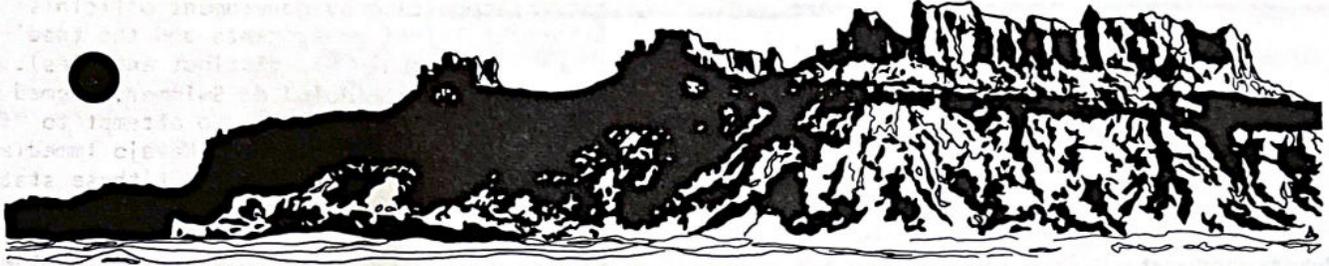
Violet Ashkie

This earth that we live on, we call our mother, and in our Navajo mythology we characterize the earth as a woman, our mother. We live on her and that is why we mention her as our mother in our prayers. Just as children crawl around their mother, sitting in her lap or climbing on her, she takes care of their needs anyway she can keeping them warm, nurturing, feeding them, breastfeeding or just looking out for them. She watches for any difficulties that might obstruct them, or cause hardships such as personal illnesses or diseases. As such our mother, the earth takes care of us and watches out for us.

Therefore this dispute has put us in an unbalanced situation. The weather has changed; we have very little rainfall now and it hardly snowed during the past winter. The vegetation at our elevation does not grow as well anymore. Our food chain has been disrupted by chemicals in our water cycle. Even if the rainfall is low, there is something in the water that cause our gardens not to grow such as corn and different vine plants (melons, squash, etc.). Therefore we have difficulty with our crops. We cannot drink water from our water reservoir on the land. Our livestock are lean from lack of vegetation on the land. There is something in our environment that has unbalanced it.

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11TH ANNUAL INTERNATIONAL INDIAN TREATY CONFERENCE



HOSTED BY THE BIG MOUNTAIN SOVEREIGN DINEH NATION

The eleventh Annual International Indian Treaty Conference, hosted by the Big Mountain Sovereign Dineh Nation, will be held at Big Mountain, Arizona, from June 2-8, 1986. The annual Treaty Conferences provide an essential opportunity for representatives of Indigenous Nations from all over the world to gather together, build unity, share information, present documentation, discuss issues of common concern, and have input into the priorities and direction of the International Indian Treaty Council. It is at this time that documentation and testimony is gathered for the formulation of interventions to be submitted to the United Nations Commission on Human Rights and the Working Group on Indigenous Populations, which IITC delegates attend each year.

The International Indian Treaty Conferences are hosted by a different Indian Nation each year. This year Big Mountain, Arizona, was chosen as the site, in order to bring international attention and support to the 10,000 traditional Hopi and Navajo (Dineh) people, who are faced with forced relocation at the hands of the United States government and the energy corporations, under the provisions of Public Law #93-531, by July, 1986. Traditional elders from both the Hopi and Dineh Nations, as well as representatives of both Tribal Councils, will participate in the conference, and we are hopeful that the process of reconciliation can be initiated at this time as a step towards bringing a peaceful and just solution to this critical issue.

Another important issue to be discussed this year, which has been the subject of recent controversy, is the situation of the indigenous peoples of Nicaragua and the autonomy process presently under negotiation. Representatives of the Miskitu people of Nicaragua will be participating in the conference and presenting testimony on the current situation there.

In addition, Commissions will be established for discussion of the following issues: Political Prisoners and Missing Persons; Land and Water Rights; Refugees and Migrant Workers; Religious Freedom; Alternative Economic Development; Indian Youth; Indian Children's Rights; Health Issues; Tribal and Self-government.

Representatives of other Indigenous Struggles, such as the Maoris, Native Hawaiians, Canadian Indians, and the people of Ireland are planning to attend. We wish to invite representatives of Indigenous Nations who have been,

or wish to become, members of the International Indian Treaty Council or need access to International forums such as the United Nations to present issues of concern to the survival of their people. For more information, contact the IITC information Office, 1259 Folsom St., San Francisco, CA 94103, (415) 863-7733; in Arizona call (602) 729-5104 or 774-5233. Please plan to come self-sufficient. Security will enforce no drugs, alcohol, or weapons.

SOLIDARITY WITH THE MAORI PEOPLE OF AOTEAROA

Aotearoa (New Zealand) is located in the South Pacific, 1200 miles S.E. of Australia, and is the homeland of the Maori people. In the 1700's, British colonizers invaded the country, taking the land and imposing their culture upon the island people.

In 1840 the Treaty of Waitangi was put forward by the British, guaranteeing the Maori the "full exclusive and undisturbed possession of their lands, estates, forests and fisheries."

But by 1985:

- 3 million acres of Maori land had been confiscated;
- 60 million acres of communally controlled land had been transformed into individual titles;
- traditional fishing rights had been exploited by commercial fisheries and harbor boards;
- less than 3% of Aotearoa remained Maori land.

Since 1844, when Maori warrior Hone Heke cut down the British flagpole in response to the white exploitation of Maori resources and disregard for the treaty, Maori people have banded together in a strong and effective movement to regain Maori Sovereignty, self-determination and the return of their lands.

Delegates representing this movement for Maori Sovereignty will be attending the Treaty Conference this June in Big Mountain. From there they will conduct a West Coast speaking tour from Los Angeles to Seattle, Washington, presenting issues relating to the Human Rights situation in Aotearoa and the survival of their people. For information on the Maori tour, call (415) 863-7733.

Big Mountain Hearings Continued from page 2

and Indian traditionals. The 1974 Act and its amendments have exempted all aspects of the program (all "actions taken pursuant to, in furtherance of, this Act") from the National Environmental Policy Act (NEPA). Joint use and governance of the JUA lands is still denied the people, even though the Healing-Jones Supreme Court decision (1963) expressly suggested joint control. The Navajo and Hopi traditionals, the main occupiers and involved parties of the JUA, are not allowed control over the lands.

- Livestock reduction provisions of the Relocation Act are not relieved: Traditional grazing rights will still not be allowed on either side of the new partition line. Those living on the new "allotment" certainly could not maintain the usual winter and summer homes.

- Rights of the 60 families gaining "allotments" of "Hopi lands" are unclear, whether they are subject to Hopi jurisdiction, Navajo tribal protection, chapter membership and so on. If they waiver at all from the terms of their allotments, lands may "revert" to Hopi or even to private ownership. Historically all Indian allotment programs have resulted in Indian lands being converted to private non-Indian ownership, and termination of the Indians.

- Few people believe there are really only 60 families left on the "Hopi" partitioned lands. Under direction from the House Appropriations Committee, the B.I.A. is conducting a study which will not be complete for some time.

- The Navajo should not have to pay for their ancestral lands. The traditional leadership maintains that these lands cannot be bought or sold, let alone partitioned, divided, or mined, and that any compensation due to Hopis is owed by the U.S. Federal Government. Overall, the thrust of the bill expedite coal mining, and in the process destroy the land, culture, and religious freedom of the people. As one resident of Big Mountain recently put it, "In the Udall-McCain Bill, the Hopis lose, the Navajos lose, and the energy companies win."

Prior to May 8, the nationwide Big Mountain support system was mobilized. Hundreds of people sent telegrams to Congress to press for the right of the traditional Navajo and Hopi, who attended this hearing along with their attorneys, to testify at any Congressional hearings of the Udall-McCain bill. Udall restricted testimony to the two Tribal Chairmen and Ross Swimmer, the newly appointed head of the B.I.A. Although the traditionals were not allowed to testify at the hearing, no vote was taken on Udall's bill, and the procedures for further hearings remain indefinite.

There were several encouraging signs during the hearing on May 8. Three Congressmen challenged the Chairmen, asking whether they

were accurately representing the concerns of the Traditional people of either tribe (a rare recognition by government officials that the Tribal governments and the traditional leadership are distinct entities).

All parties, including Swimmer, seemed to agree that there would be no attempt to "forcibly remove" the remaining Navajo immediately after the July 7 deadline. But these statements are viewed with extreme caution by observers, who note that the BIA's credibility should not be the basis for strategic planning. For now, the Relocation Act (P.L. #93-531) is still a law, and under it either the BIA or the "Hopi Tribe" can claim any number of causes, excuses or provocations to justify forcible intervention in the Joint Use Area after July 7.

In light of the rapid developments in the Big Mountain situation, those interested in
Continued on back page.

Traditional Voices Continued from page 3

In our way of life we plant corn of many colors. The white and yellow corn we use in our daily lives. The white corn meal we use with our prayers at dawn. The yellow corn meal we use with our prayers after the sun sets. During the day we use the many colored corn meal with our prayers because of the many interaction of things that occur during the day. We use other parts of the corn in our prayers or in combination with offerings to the holy people near a spring. The corn pollen we carry with us all the time and never leave home without it. We collect the pollen from the corn.

The earth our mother has been abused by mining and plowing. We are making people aware by speaking out against the abuse of our mother. We plea her case by speaking at different places. The government does not care about it, all they want is the money. They do not have any sympathy for our cause or acknowledge us even though they make money off our mother. They spend the money before our eyes or send it off somewhere across the sea. The only reason they spend money is for the bloodletting of the people. They spend it overseas saying it's for the war or they send it into space.

These are some of the ways our mother is abused and we are very concerned about it. Also they drill for the water in her depths suctioning it out on top. Then they mine deep inside the earth blasting it and causing the underground water streams to be contaminated. Therefore we are afraid to drink the water anywhere. That is how our situation is now.

Mae Tso

One morning there were government vehicles in the area. I was told by mid-morning (when it got warm) that horses or livestock police from the government were rounding up

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Traditional Voices

horses. Then everyone left but they came back later saying that "they were catching the horses over there." We got in our vehicle to go there and when we got there they had already taken the horses. Then we took off after them and caught up with them some distance away. We stopped them by blocking the road with our vehicle. At first we passed them and tried to stop them by slowing down in front of them but they didn't stop. So I got up on their truck bumper and opened the vehicle hood, and they finally stopped.

The reason why I did that was because they didn't tell me and secretly took my horses. That is why I tried to ask them about it but they did not tell me anything. That was why we had the violent confrontation with the police. I tried asking them but there was no interpreter, and we started fighting. I was severely injured. Before then I was physically very healthy, but since then I have been in bad health. I was physically strained; they twisted my arm, then very roughly forced me to kneel and they handcuffed my hands back. I was barely conscious when they handcuffed me. Then they took me to jail and then there they treated me rough. They talked to me in anger and I was not treated well. They did not consider my plea for understanding or the physical strain I went through. I thought about the elders that do not want to move out, that have livestock and still own livestock without a permit. I was overwhelmed just thinking about them and my heart ached for us. Because of the severe mental and physical trauma my heart stopped and I was taken to the hospital. I did not regain consciousness until the next day. They injected me with medications and they said it was sedatives. The medicine made me numb and I could not hear well. The police came for me and they took me to the courthouse for arraignment.

At the arraignment, Percy Deal spoke for me because I was under sedatives and was still numb. I could only see their lips moving and if I rest in a comfortable sitting position I would fall asleep.

After that they took me out of the courthouse but I never really understood what they said to me. They took me home and it was some time before the drugs wore off. After the drugs wore off I noticed my wrist was dislocated, my neck and backbones were hurting. Since then I have not been healthy but am in a lot of pain.

Thank you for listening.

Katherine Smith

Yes, once at Big Mountain I had a confrontation with the government because of Public Law 93-531. That is a law they made for us and I want to oppose this law. They made this law against us and they used it to steal our livestock. That is also how they stole our land because they never informed us about making the law, instead they made it themselves.

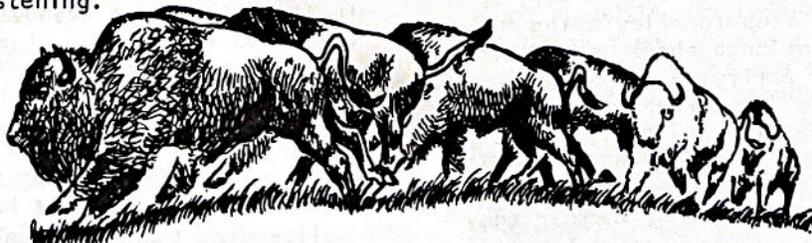
I shot over their heads when they started putting up fences and that's why I was arrested. I said, "I do not want to go to a Navajo jail, a Hopi jail, or any other jail. The government made the law and I will not acknowledge its existence." They threatened to take me to an outside prison. So I entered without handcuffs, but they took me to a Navajo jail. I was released, but the Hopi protested and said I should be charged. So I was transferred to a Hopi jail, and they did not do as I said.

The government made the law and I will not live by it. I live according to our sacred ways, my prayers and the six sacred mountains. That is how the Navajos and their children live, according to our sacred ways, also our livestock and our few acres of vegetable garden. That is how we stand in prayer and the government has nothing to do with our ceremonies.

There is a conflict there that cannot be resolved and four Navajo women were incarcerated because of it. That is why I went three times to fight the law that was made by white people. To this day we still think and feel this way. We are not white and did not come from a foreign country with laws. We were put here by the holy ones and we still live according to the sacred ways.

They told us this land and the laws made in reference to it was not ours. This affected our school children, our elders who upon hearing about it returned to the earth. They are not living anymore. The young people, who should have held a steady job, are now turning to alcohol. That is how it affected us. And the women, our hair turned gray but we are still here speaking out against this injustice. They took our children and led them the wrong way. Then they focus their attention on our mother the earth and us. The negative effects of this attention has caused us to expend our energies in resistance.

Thank you, that is all.



furthering our inalienable rights, but for the purpose of denying us our self-determination and stealing our lands under the guise of domestic law.

In the intervention made by the United States yesterday, one could conclude their concern for the native people of Afghanistan, Cambodia, and Vietnam. We would like to remind them of the situation of the Indigenous Peoples in their own states.

Indian unemployment stands at nearly 80% on most reservations. The infant mortality rate on our reservations ranges from double to ten times that of the United States. Indian people suffer the highest rates of cancer, diabetes, heart and liver disease, and 60% of Indian housing is sub-standard. Suicide rates among Indian people are rising with suicide epidemics being reported in this past year.

ITEM No. 10: QUESTION OF THE HUMAN RIGHTS OF ALL PERSONS SUBJUGATED TO ANY FORM OF DETENTION OR IMPRISONMENT.

(Oral Statement)

During the United States right to reply under agenda item 12, they stated, "Leonard Peltier was found guilty beyond a reasonable doubt." I would like to remind the United States delegation that 55 members of the United States Congress felt there was a reasonable doubt; they signed and submitted an Amicus Brief to the Eighth Circuit Court of Appeals requesting a new fair trial; 46 religious leaders, among them Bishop Desmond Tutu, the 1986 Nobel Peace Prize winner, felt there was a reasonable doubt, as they signed an Amicus Brief to the Eighth Circuit Court of Appeals also.

ITEM No. 14: MEASURES TO IMPROVE THE SITUATION AND ENSURE THE HUMAN RIGHTS AND DIGNITY OF ALL MIGRANT WORKERS.

(Written Statement)

Another clear example of abuse and of exposure to insecticides by migrant workers is the case and death of Juan Chabolla Casillas. On August 5, 1985, just 8 hours after a tomato farmer in Jamul, San Diego, California sprayed his field, Juan was severely sick, but instead of receiving immediate medical treatment, Juan was transported across the border to a Tijuana clinic where he was pronounced dead. Juan Chabolla Casillas leaves a widow and four children now to fend for themselves, outside of Ensenada, Mexico.

Because there are now 161 ILO conventions and the United States has not signed any, we feel that as a first step to alleviating migrant problems as mentioned above, the United States must consider ratifying the Freedom of the Right to Organize Convention, 1948 (No. 87); the Right to Organize and Collective Bargaining Convention, 1949 (No. 98), and the Rural Workers' Organizations Convention, 1975 (No. 141).

ITEM No. 19: REPORT OF THE SUBCOMMISSION ON THE PREVENTION OF DISCRIMINATION AND THE PROTECTION OF MINORITIES. (Oral Statement)

For 40 years, the Commission has struggled with the question of defining minority populations that are entitled to international protection. We note with some satisfaction the near unanimous consensus that indigenous peoples ought not to be properly considered as falling within the definition of minority populations. One of the consistent principles advanced and recognized in Reports of the Working Group is that indigenous peoples know who they are and no state must define who indigenous peoples are. The Government of Canada has last year through Bill C-31, An Act to Amend the Indian Act, attempted to define indigenous identity, and has proposed to the Sub-Commission that the "beneficiaries" of any internationally recognized rights in and of indigenous peoples ought to be defined. Our delegation is concerned that states, like Canada and the United States, which also have legislated such a definition, will attempt to control the definition of indigenous and use such control to limit the rights and freedoms of persons deemed by domestic law as indigenous.

ITEM No. 23: IMPLEMENTATION OF THE DECLARATION ON THE ELIMINATION OF ALL FORMS OF INTOLERANCE AND OF DISCRIMINATION BASED ON RELIGION OR BELIEF. (Oral Statement)

The traditional religious beliefs of the Hopi and Dineh are thousands of years old and hold more credence than any document that the United States can manufacture and produce to legitimize the forced relocation of the Dineh people. If the planned relocation of the remaining 10,000 Dineh people is completed the United States will once again perpetrate the crime of suppressing the religious practices of Indigenous Peoples. The forced relocation also allows the transnationals an unrestricted access to the Big Mountain and surrounding areas and would then be in the position to expropriate the vast amounts of coal, uranium, gas and oil for the large profits at the expense and the very spiritual existence of the traditional Hopi and Dineh People.

The time is long overdue for the Governments of the United States and Canada to break from the policies of the past that have denied Indigenous Peoples free exercise of our right to our spiritual beliefs. And these respective governments must not forget that it was the original peoples of the western hemisphere who extended our hand in friendship and gave their great, great grandparents sanctuary when they were fleeing spiritual, cultural, economic and political persecution in their own countries.

A final report, containing all Interventions made at the 1986 Commission on Human Rights will be available through the San Francisco Information Office in the near future.

supporting the resistance of the Traditionals should keep well informed. Supporters are encouraged to contact the Big Mountain Legal Offense/Defense Committee Office, 2501 N. 4th Street, Flagstaff, AZ 86001, or the International, Indian Treaty Council (1259 Folsom Street, San Francisco, CA 94103, (415) 863-7733) for information and clarifications about the positions taken by the elders as situations develop.

It must be stressed that the Big Mountain Elders do not want people to plan to come to Big Mountain in July. This was emphasized at the April Survival Gathering. Please respect their wishes. Instead, supporters are encouraged to work with local support groups to protest and educate within their own communities.

Also continue to write your congressmen to demand that P.L. #93-531 be repealed, and that hearings for any and all bills affecting the peoples of Big Mountain and Black Mesa be held on the land, and that the Traditionals be allowed to testify on their own behalf.



*I am the Indian Voice
I long to be heard across the land
I have been a prisoner of war for more than 200 years
On my very own soil...
I am the Indian Voice
I shall be heard
And my people shall see
The coming of a new day
—Leonard Peltier*



Please write to the three judge panel, urging them to order a new fair trial for LEONARD PELTIER

The Honorables:

Donald Ross
John Gibson
Gerald Heaney

Judges, 8th Circuit Court
of Appeals
1114 Market St.
St. Louis, MO 63101

**WRITE: Leonard Peltier, POW 89637-132
P.O. Box 1000
Leavenworth, Kansas 66048**

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