



TREATY COUNCIL NEWS

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IN MEMORY OF BILL WAHPEPAH

Just before daylight on Friday, January 2, Billy Joe (Bill) Wahpepah, IITC Director of Information, left this world. Always strong in spirit, Bill stood for unity, both within the American Indian Movement and among the peoples of the world. In his concern for the issues affecting Native peoples, he traveled and spoke all over the world and was called Brother and Friend by people of many Nations. Through Bill's guidance and leadership in the field of international human rights barriers were broken and new directions set that will continue to benefit all Indigenous peoples.

But he never forgot his community at home, especially the young people and the elders. Busy as he was, Billy Joe always took the time to joke around, to visit and to remind us, in a good way, of our responsibilities to ourselves, to each other and to the Creator.

Bill never lost his famous sense of humor. He always had that special gift of making people laugh, even when he was telling them something they didn't want to hear. Bill Wahpepah spoke the truth and lived the truth. His life, his words and his example will live on in the hearts and work of all those he touched.

For those who want to offer support to Billy Joe's wife Carol and their two small sons please send contributions to the Bill Wahpepah Family Fund, c/o Vanguard Foundation, 14 Precita Avenue, San Francisco, CA 94110.



SAUK and FOX/KICKAPOO
Dec. 23, 1937-Jan. 2, 1987

Yellow Thunder Camp: A Victory For Religious Freedom

"Behold, my brothers, the spring has come; the earth has received the embraces of the sun and we shall soon see the results of that love!"

Every seed is awakened and so has all animal life. It is through this mysterious power that we too have our being and we therefore yield to our neighbors, even our animal neighbors, the same right as ourselves, to inhabit this land.

Yet, hear me, people, we have now to deal with another race - small and feeble when our fathers first met them but now great and overbearing. Strangely enough they have a mind to till the soil and the love of possession is a disease with them. These people have made many rules that the rich may break but the poor may not. They take tithes from the poor and weak to

support the rich who rule. They claim this mother of ours, the earth, for their own and fence their neighbors away; they deface her with their buildings and their refuse. That nation is like a spring freshet that overruns its banks and destroys all who are in its path.

We cannot dwell side by side. Only seven years ago we made a treaty by which we were assured that the buffalo country should be left to us forever. Now they threaten to take that away from us. My brothers, shall we submit or shall we say to them: "First kill me before you take possession of my Fatherland..."

-Tatanka Yotanka (Sitting Bull),
Hunkpapa Teton Lakota
at Powder River Council, 1877

On January 12, Federal Court Judge Donald O'Brian issued a decision ordering the U.S. Forest Service to grant a special use permit to Yellow Thunder Camp in the Black Hills -- the sacred Paha Sapa-- covering both occupancy and ceremonial use. Yellow Thunder Camp was established on April 4, 1981, by Lakota traditional leaders with the support of the American Indian Movement as an 800-acre spiritual and educational center for the peoples who have traditionally held the Paha Sapa sacred, including the Lakota, Dakota, Arapaho and Northern Cheyenne Nations. The land is currently recognized under United States "law" as the property of the U.S. Forest Service, in direct violation of the 1868 Ft. Laramie Treaty. Yellow Thunder Camp lies

David So Happy: "It Has Been A Long Struggle"

"God commanded that the lands and fisheries should be common to all who lived upon them; that they were never to be marked off or divided, but that the people should enjoy the fruits that God planted in the land, and the animals that lived upon it, and the fishes in the water. God said he was the father and the earth was the mother of mankind; that nature was the law; that the animals, and fish, and plants obeyed nature, and that man only was sinful.

This is the old law."

Smohalla

"I am a traditional Indian, and remain true to the tradition of the River People who believe that a natural law governs the conduct of their lives and the life of the salmon. I have exercised my rights to fish even though I have to go to jail, three or four times. I have been indicted, jailed, chained for fishing, but I still continue to live the way the Elders taught me. We must have salmon for our way of life; for ceremonies in the longhouse, for name-giving, memorials, first food, we must have salmon. That is the way I have been taught."

David Sohapp, Sr
International Indian Treaty
Conference, at Phillip Deere's

David Sohapp Sr., a Yakima Indian elder and Board Member of the International Indian Treaty Council, is one of seven Indian fishermen presently serving time (with two of those convicted still "at large") in federal prison. These Columbia River fishermen were convicted of "poaching" under the Lacey Act passed in 1981, in the so-called Salmon-scam federal sting operation, despite their treaty-guaranteed rights to fish as their ancestors did.

David Sohapp Sr., 61 years old, is a member of the Confederated Tribe and Band of the Yakima Indian Nation, Wanpum Band, a deeply religious and non-violent people who have lived along the Columbia river since time immemorial. The Sohapp family refused to participate in the War of 1855 against the United States government and were promised land at the family's traditional camp at Priest Rapids. In the 1870's David Sohapp's great-great-grandfather's cousin, Smohalla, was accused of leading an intertribal conspiracy to subvert the "christianization" and reservation policies of the federal government. This traditional leader was denounced as heathen because he insisted on the right to practice the Washat (Seven Drum) religion. David So happy has practiced this traditional religion

***** BULLETIN *****

Efforts of activists and supporters to have David So Happy Sr., David So Happy Jr., and Matt McConville returned to the jurisdiction of the Yakima Nation have succeeded. They arrived at the Yakima Tribal Jail around midnight on Saturday, February 14, transferred from U.S. Federal Prison in Sandstone, Minnesota. This represents a victory not only for these prisoners, who have returned home, but also for the sovereignty of all Indian Nations in their right to exert jurisdiction over their own tribal members.

They are expected to stand trial in Yakima Tribal Court later this spring. Whether they will remain in custody or will be released on bail pending trial is yet to be decided at this time, but family and friends are gratified that at least they are returned to their own land and will now have access to their own traditional foods.



and has been a traditional fisherman his entire life.

Below are excerpts from his own personal accounts of his life as an Indian fisherman:

"I was born at my mother's allotment on April 25, 1925. My grandmother on my father's side had a fish drying shed there, where we would be from about April until the fall around October. I used to go there until I was about six years old, and then went to live with my grandmother on my mother's side. That is where I learned our Indian language and religion. I remember going to the longhouse from way back then, as my parents were firm believers in the Seven Drum or Washat religion. I used to attend them every week. Every spring I'd accompany my grandmother to the mountains to dig roots. I'd go hunting for deer and grouse why my folks would get ready for the first food feast.

My grandmother's sister lived in what is now Drano Lake (Little White Salmon River,) until it got flooded out in 1938 by the Bonneville Dam. The Corps of Engineers promised the people that lived there the year around that they would replace the homes that were flooded out. To this day, they never did live up to their word. I used to visit my grandmother, and as far back as I can remember they had shacks and drying sheds there, where they cured salmon for our own use and for trade and barter. Forty to sixty sacks of salmon to live on. They would salt some and when the freeze came along they froze some. (They used a lot different methods to cure their salmon). As with all Indians

at this time, they gave lots to the longhouse, to elders, and to other people that needed fish. But, always whenever a ceremony came along there was always salmon donated for the ceremony to help feed the people that came. We always followed this custom and tradition, our heritage, until after 1958 when Celico Falls got flooded and the Dalles Dam stopped all fishing as we used to do. Then we were already using gillnets at Cooks Landing. Then others got into gillnetting back in the early 1960's and then the tribal council started setting seasons. I went to the big river in 1965, used to only go for fishing seasons until I lost my job. Since then I stayed and fished in the traditional ways. Myra, my wife, always had salmon drying on the racks all year long, because after we joined the Feather Religion, we had to have salmon to go along with other foods, as we were known as the salmon culture people. We have salmon in our meals, two or three times each day. We don't eat too much other food, but get some staples in trade from some other people, and also buy some of what we need, not too much. We have never asked for surplus food or butter and cheese and we never asked for welfare. We have just lived off the land, and my sons went hunting when we needed meat. We never took more than what we needed.

Back in 1968 I was arrested by the state fishing agents, that's when Sohapp vs. Smith started. I wouldn't compromise with the states on a lot of the issues, so the intervenor tribes got tired of me and ruled out of Sohapp vs. Smith, and the intervening tribes took over. After the tribes took over,

then they formed the 5 year compact, ten years ago, where our tribal councilmen signed a new agreement with the states of Oregon and Washington without the consent of our General Council. All these laws and regulations have been passed without the approval of people, as all rules and regulations are to be approved by the people before they are valid. In 1968 the case of Sohappy vs. Smith was on regulations that were imposed on Indians which were unfair. We were supposed to get fair treatment from the states of Washington and Oregon. They did enact some regulations but always with wording working the non-Indians way, not even fair to Indians.

Back when settlers came to the Northwest, they asked the Chiefs if they could catch a few salmon to feed their starving families. So the Chiefs said "allright you can catch a few salmon". The settlers got a privilege to catch a few fish to feed their families. So all they got is a privilege to the salmon, not a right, as a privilege can be regulated and a right cannot be regulated. The Indians have been living along the river for thousands of years. When my father and I went to the civil rights hearing in Seattle in 1978, he testified that what "in common with" meant to the Indians was "in common with" each other of the Indians at the time of the treaties of 1855. The four tribes of Nez Perce, Umatilla, Warm Springs and the Yakimas, not in common with the multinationals or the non-Indians. That's the way they understood it. And, they said the law is supposed to be interpreted the way the Indians understood it, not the way the learned people understood it. The old people can interpret the treaty in Indian language, and it comes out different when interpreted by Indians. Lots of meanings are to be understood by Indians like they would interpret it, not the way non-Indians understand it, even though not written in law books. Another thing understood by Indians is that if a treaty is broken, then the land comes back to them as the original owners. They say that a treaty is like a contract; when broken or abrogated then it is like when it was originally, all rights go back to the original status, and we would be reimbursed for the use of our land.

It has been a long struggle in the Northwest for fishing rights." (From an interview with David Sohappy, Toppenish, Washington, September, 1986).

"My Elders say, "You will see nature take a hand in getting your rights paid for". It has been

prophesied that there would be a change made in our Indian policy many years back. That things would work out for the best interest of Indian People. Who knows if true or not??? She said that the destiny would be changed by a couple for the better for the Indian People all over, not just around here in the Columbia River. That too long we have been in a bind, not being able to practice our own way of life, always being by the multinational laws, that the unwritten laws of the Creator, when understood and obeyed, can be relied upon to heal all human ills."

(From a letter to IITC from David Sohappy)
(Toppenish, Washington, September 1986).

On the Columbia River, David Sohappy has become a symbol of resistance and a rallying point for the people fighting to preserve the old ways.

Marylin James, a Colville Indian from northern Washington says "There has been a major push against traditional people whose ties to the old way and the land are strong. Once they break the Indians' ties with the land, they have broken the culture."

David Sohappy's family has always been in the forefront of resistance against forced relocation, cultural destruction, and the erosion of Indian fishing rights. Many people feel that this is why the Sohappy family have been and are being persecuted by the federal government. For the past 40 years, after returning from Army service in World War II, David Sohappy has insisted on what he considers his traditional and legal right to fish for salmon without interference from governments, whether tribal, state or federal. Believing the fish were there for the Indians, David Sohappy had never bothered about regulations, said his wife, Myra. "He just fished like an aboriginal," she said.

Authorities have confiscated his boat and nets on numerous occasions. He has had to replace miles of nets, according to Myra Sohappy. With David Sohappy and one son, David Jr., in federal prison in Sandstone, Minnesota, unused nets are draped from rafters in the family's plywood home on three acres of land at Cooks landing, a gravel spit on the north shore of the Columbia River.

From his prison cell, David Sohappy, Sr. prays for the day when the truth will set him free to once again live and work along the banks of the big river, honoring the resource in the Wanapum way, free from the harassment and



intimidation of those who would harness the river, pollute the streams, and destroy the natural salmon runs in the name of "progress."

Myra Sohappy and other representatives of the Columbia River fishing struggle will be joining the IITC delegation the 43rd session of the United Nations Commission on Human Rights, in Geneva, Switzerland, during February and March, 1987, to present testimony in behalf of David Sohappy and the other defendants persecuted by the United States in violation of both treaty and international laws. We pray for the welfare of our Elder, for justice for all Indian Nations, and the safe and speedy return of our Indian People to their homelands.

Supporters are asked to respond to the following urgent calls for action by writing letters and telegrams to elected officials and other appropriate bodies:

- 1) calling for an oversight hearing into the implementation of the Lacey Act and its effect on Indian fishing rights by congressional committees, such as the House Committee on Merchants and Fisheries, the Senate Judiciary Committee and the Senate Select Committee on Indian Affairs;
- 2) calling for an investigation by Secretary of the Interior Donald Hodel into the evictions from Cooks landing and other "in lieu" lands along the Columbia River, as well as violations of treaty rights and other government agreements with these Indian Nations;

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Big Mountain Update

The BIA's official story on Big Mountain this year is that the relocation is essentially completed, the "New Lands" are available, housing is being completed and the remaining "250 families" are being "counseled" on their impending move.

The myth of "new lands" is the lynch pin to the government's tactics. The reality is that much of the so-called New Lands, which are actually 365,000 acres of abandoned ranchlands south of the reservation, have been permanently polluted with radioactive contaminants from the Rio Puerco which runs through them. In July, 1979, the Rico Puerco (near the Arizona/New Mexico border) was poisoned by the largest radioactive spill in U.S. history when a dam at a United Nuclear uranium milling facility broke. Tons of radioactive sludge, debris and water poured into the Rio Puerco, spreading "extremely high levels of radiation" and contaminating land water within a 75-mile radius and up to 200 miles away. (No fines were levied against United Nuclear and they were allowed to re-open shortly afterward.)

While the Relocation Act (P.L. 93-531) requires that relocatees be provided "safe and sanitary" home sites, the BIA, the EPA and the Relocation Commission have all avoided responsibility for demonstrating the inhabitability of the "New Lands." Worse, in the summer of 1986, BIA Commissioner Ross Swimmer tried to pass the responsibility off on the Navajo Tribal Chairman by simply sending him a letter advising that persons living near the Rio Puerco should avoid raising crops or livestock on the lands because of the possible contamination.

The BIA's scheme is apparently to build several relocatee ghettos on the contaminated lands, proclaim the relocation "completed," move several cattle herds belonging to Hopi ranchers into resistance areas such as Big Mountain and rely on the resulting pressures to drive the remaining resisters off. In the meantime another 6,000 Navajo refugees remain homeless off-reservation as a result of 13 years of such harassment. This situation is a direct violation of the Relocation Act itself.

Last year such harassment by the BIA resulted in several violent confrontations on the land, aimed apparently (according to resistance and support workers) at providing an excuse for a large-scale intrusion by BIA, FBI and other special forces in order to "pacify" the area. There have also been a number of reported instances of provocation attempting to disrupt

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White Earth: Fight For "The People's Land" Continues

Despite the passage of the "White Earth Land Settlement Act" (PL99-264) in March, 1986, the heirs and descendants of the original Chippewa (Anishinabe) land owners refuse to give up the fight for their land rights. "The people of White Earth say the land is not for sale at any price, so they can keep their money," says Marvin Manypenny, representing Anishinabe Akeeng (The People's Land), an organization formed in 1984 by a group of heirs who had been researching the history of transfers on their traditional lands. The White Earth Land Settlement Act cleared title to 200,000 acres of land on the White Earth Reservation, which, like 94% of White Earth land, had passed from Indian to non-Indian "ownership" since allotted in 1889 (Nelson Act). Anishinabe Akeeng's research had determined that title to this land was "clouded" or had, in other words, been taken from their Indian ancestors in dubious or outright fraudulent transactions.

The White Earth Act "settles" the heirs' claims by returning only 10,000 acres of contested land to the Chippewa Tribe, thereby clearing title to the remaining 190,000 acres now in the hands of private non-Indian landowners, corporate interests, and the state of Minnesota and the federal government.

Passage of PL99-264 outraged Indians across the United States because of the dangerous precedent it sets for "settling" title disputes on Indian lands. The Act means that the heirs of those Indians swindled out of their White Earth allotted lands are no longer able to challenge the titles of these lands through the courts. October 1986 was the deadline provided in the Act for any such challenges. The Act also provides

for a "financial settlement," including \$6.6 million to the Chippewa Tribal Council for economic development projects and \$10.4 million as compensation to the Indian heirs. Nevertheless, the tribal members, as well as the Tribal Council, overwhelmingly opposed it's passage.

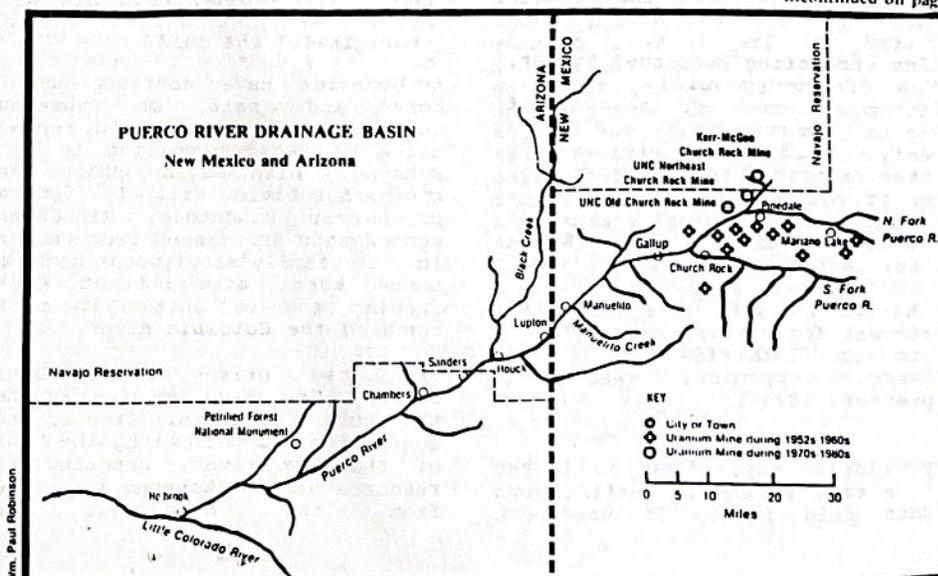
Anishinabe Akeeng is presently pursuing a double strategy, which includes legal attempts to block implementation of the Act through the courts as well as continued efforts to inform and mobilize White Earth residents and heirs.

On October 3, 1986 a "quit title" lawsuit was filed by several Indian heirs on behalf of themselves and all other heirs, challenging the title to virtually all non-Indian owned lands on the 800,000 acre reservation, which was guaranteed to the tribe under the 1867 Treaty.

The suit is intended as a "class action" and covers lands which were taken in a number of fraudulent or illegal ways from Indian landholders, including tax foreclosures, blood roll discrepancies, and sale by minors. It also accuses the BIA of failing its legal trust responsibility to protect the rights of Indian peoples, because it neither defended the rights of the White Earth Tribe, nor informed the people of their rights. The suit charges that the BIA also failed to share the most basic records dealing with White Earth lands, including the boundaries of the original allotments, or even who the heirs are today. Thus, asserts the lawsuit, the people were not only defrauded, but were denied due process.

The second lawsuit will be filed later this spring by the Center for Constitutional Rights in New York and will seek to get the White Earth Land Settlement Act declared

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Nicaragua Update: Autonomy Process Moving Forward

Report by Executive Director Bill Means

During the past seven years, the International Indian Treaty Council has worked with the Indian people of the Atlantic Coast of Nicaragua in the development of self-determination and autonomy. We have also developed a strong relationship with the Garifuna and Creole communities during this time. Because of this work we were asked to be part of the Thanksgiving Peace Ship delegation which traveled to Nicaragua in November of 1986 and returned in December. Our delegation, which included five North American Indians, was to announce the arrival of 3 to 350 tons of material aid at Puerto Cabezas by ship, sometime in February, and to determine some of the basic needs of the people in the region before the ship left from New Brunswick, Canada.

The delegation consisted of activists, scholars, journalists and an Indian spiritual leader from the Sequamish Nation of Washington state. After arriving in Managua, we met with several different groups and organizations, including the Autonomy Commission Office, headed by Mr. Ray Hooker. Mr. Hooker is from Bluefields and had been previously captured and wounded by Contra forces in 1985. Ray Hooker is also an elected representative of the National Assembly from Bluefields. A very open and frank discussion took place between our delegation, Mr. Hooker, and staff members of the Autonomy Commission. We talked about human rights, the autonomy process, various documents relating to these issues and many other questions related to the participation of Indian people in the autonomy process. Generally, our questions were answered in an honest and open manner, but as Minverva Wilson said, "Ask these same questions out on the Atlantic Coast if you are not satisfied".

After traveling to the Atlantic Coast, we met several of our old friends and were also introduced to many community leaders. We realized that many new leaders have emerged among the Atlantic Coast peoples. These are people that have struggled within the revolutionary process for almost 8 years. They have become leaders because of their dedicated hard work out in the communities and within the various institutions throughout the region which are trying to change the conditions under which the people live.

Our delegation also witnessed a tremendous change in attitude among the Atlantic Coast people. This change was obvious in many areas,

but was most profound in the determination and commitment of the people to defend Nicaragua. Because of the Contra war with the killings, kidnappings and destruction of hospitals and schools, the people of the Atlantic Coast now recognize the true enemy of the people to be United States policy in the region.

There is much more participation in the autonomy process from our grassroots people. This participation was obvious in talking to community leaders in Puerto Cabezas, Waspam and Yulu. Indian people are not endorsing any political ideology in this process but are participating in order to create social change, exercise self-determinating and making their desires known to the Sandinista leadership in a positive and clear manner.

On our visit to Waspam, we immediately witnessed the poverty and poor conditions of people moving back to the area of the Rio Coco. This once thriving village or small town is now trying to rebuild a future out of the remnants of war. Even though their living conditions were so poor, the people were very glad to be back to the river.

Dr. Myrna Cunningham, the highest elected official of the region, accompanied us to Waspam. She grew up in this community and was immediately met by many of her relatives and friends. This initial meeting of relatives soon turned into a sometimes heated discussion on the needs of the people and the community. Things that we take for granted, such as fish hooks, lines, nails, hammers and saws dominated the meeting. While Dr. Cunningham continued to answer questions and talked to the people, the obvious love and respect that the people of Waspam showed for Myrna Cunningham has totally destroyed the argument that Myrna is a "government Indian" who only promotes the Sandinista point of view.

At Yulu, which is a special project of the Autonomy Commission, we met with many fighters or Indian warriors who had fought against the Sandinista soldiers for two to four years. When I asked Reynaldo Reyes why he came back to Yulu after fighting the Sandinistas, he said, "we came back because we realized that we were not fighting our own war but a war for the United States administration." He also said that in the two and a half years that he fought the Sandinistas, he lost 278 men. Many of them died in his arms and they never even knew the color

of a dollar bill. Talking with other Indian leaders at Yulu, they said they were tired of war and wanted to give the autonomy process a chance. We spoke to many people who told us of the terrible conditions in the refugee camps in Honduras, and they must now stay and defend their homes here in Nicaragua.

After leaving the Indian communities, we again spoke to the Sandinista leadership in the region and again told them of our concerns, not on the basis of representing or speaking for the Indian people, but on the basis of our experiences and our conversations with the Indian people of the region. Almost all of the Indian people we talked to did not view the autonomy process as a final solution but as an on-going process which will take much consultation and deliberate, calculated development.

Once we returned to Managua, we were able to speak directly to Tomas Borge, the Minister of Interior, about our concerns, and he stated, "Although this process of autonomy will take time, we believe that the only thing that is not negotiable are foreign relations and national defense." We are confident as an international human rights organization that the Indian leadership and the Sandinistas are dealing in good faith and are quite capable of negotiating their differences, for the defense and wellbeing of all of Nicaragua".

Because of the history of relations between national governments and Indian peoples in this hemisphere, we view this autonomy project as a revolutionary step towards creating an honorable relationship between Indian people and a national government. This autonomy process, which is progressing and developing in spite of U.S. policy and the Contra war, should be supported by all progressive people as a way to change the history of exploitation and rape of natural resources on Indian land.

Since our return from Nicaragua, the Peace Ship was loaded and sailed to Nicaragua, arriving on February 8, 1987, in Puerto Caveza. The International Indian Treaty Council was instrumental in securing a portable sawmill for Yulu as well as other goods for Waspam and other Indian communities. It is our hope that this support will continue to build so that Nicaragua may live. The International Peace Ship is a coalition effort of over 12 different organizations and

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Guatemala

Rigoberta Menchú On Her People's Struggle



Guatemala has been, for many years, the focal point of international condemnation for blatant abuses of human rights by the various military regimes that have been in power since 1954, when the CIA backed a military overthrow of a democratically elected, civilian president. During the most overtly repressive period, between 1978 and 1983, thousands of Indians were openly massacred, and many villages were totally destroyed or abandoned. Since the election of another civilian president last year, the world has been watching to see if the human rights situation would actually improve, and if the military oppression of the population would be lifted.

But presently, more than a million Guatemalans, mostly Indians, remain under direct military control through institutions known as "model villages", "development polls" and "civilian self-defense patrols" which are, in reality, concentration camps and forced labor brigades. Under these military institutions, Indians, who comprise more than 65% of the population of Guatemala, are denied the right to move from place to place, to return to their homelands, wear their traditional clothing, plant their corn, speak their languages, or practice their culture and religion.

The following is a translation of a December 19, 1986 radio interview with Rigoberta Menchú, during her latest visit to the San Francisco Bay Area. Rigoberta Menchú is a Mayan Quiché Indian from Guatemala. She is an international representative and leader of the Comité de Unidad Campesina (CUC), a member of the Board of Directors of the International Indian Treaty Council, the author of an autobio-

graphy, "I, Rigoberta," and the narrator of a movie about the oppression of Guatemalan Indians, "When the Mountains Tremble." She is an internationally known spokesperson for the rights of Guatemalan Indian people at the United Nations and other international forums. Her personal story, which includes the assassination of her parents and brothers by the military forces of Guatemala, has come to represent to people around the world the suffering, the courage, and the resistance of the Mayan Indian people of Guatemala.

Q: What is the situation in Guatemala today?

RM: Maybe many of our listeners know that, after 33 years of military governments in which generals were in power in Guatemala, at the beginning of this year (1986) there were elections in Venicio Cerezo, a member of the Christian Democratic Party, came to power.

Before the elections, the Guatemalan people had great hopes of obtaining concrete responses to their most deeply felt demands. Without a doubt, the militarization of Guatemala is one of the factors that most seriously affect the cultural roots of our people. It results in a lack of freedom, of organization and of mobilization among the people. As a result, one of our greatest hopes and expectations was that this militarization be lifted. Nevertheless, after 8 months of the civilian government being in power, the situation continues to be more and more complicated. In the first place, the killing, kidnappings and

disappearances have not stopped in Guatemala. But if we look only at numbers -- at statistics on the number of deaths and massacres--it may not be at same level now. But the fact that the human rights of the people are still being abused remains our principal consideration.

The people of Guatemala are now living in more profound misery than at any time in our history. This is a result of the massacres that were carried out by the army on our lands. This situation has made the need for agrarian reform very great for the thousands of people who have been displaced inside Guatemala, and who need to survive off the land, because the roots of our culture are based on the corn and the beans, in other words, the land.

But the most important thing to point out here is that none of the most heartfelt demands of the people have yet received any concrete response. The fate of the disappeared, which total more than 36,000 people in Guatemala, has not been clarified. Much less has it been determined who are those responsible, nor have those responsible for these disappearances been punished. In general, there has been no response to the Guatemalan people's economic, social or political demands. Nevertheless, the Guatemalan government's main intent seems to be the restoration of its international image.

There is no doubt that Guatemala is part of Central America, and that many of Guatemala's problems are also shared by the rest of Central America. There is a very great frustration among the people, because hunger and misery are still very much a reality. The reasons for the struggle of the people of Guatemala have remained the same for the past twenty years. We believe that, while hunger and misery continue, and while there continues to be no concrete response or solution, the struggle of our people will continue. Much blood has been spilled--sad to say, this is the cost of freeing a people. We know that liberation for a people has never come about without very great cost, as the Guatemalan people are now experiencing.

So we understand very well the cause of our Indian brothers and sisters in this country, and also the Indians of other continents.

And we believe that the poor people have a great historical responsibility to unite their forces into one great road of struggle so that one day our future generations will be able to live in peace.

The world today is so full of misery, of wars and threats, that no one can remain silent or untouched. So we can say to the North American people that you also have a responsibility in our struggle, because much of your salaries go towards financing the wars our people are faced with.

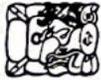
I want to thank you for this opportunity that you have given to us. Even though we only had this short time to converse with you, the great task remains before you--to take a part in this history, in these moments of history, in which we are now living.

Q: Rigoberta, do you see hope for the future?

RM: Of course there is! We are not always able to take the time to go into detail about all the different expressions of struggle our people are now undertaking. Or maybe it is impossible to express in words all the efforts that the children of Guatemala are now taking to bring about a better world.

One fact, one example I will give, is that 65% of the people of Guatemala are Indians. We have been able to survive oppression for almost 500 years. But at this time our history is different, because we are participating, through our blood and through our struggle, in the political process of our country, and also in the political processes in our region. So the hopes of our people are not only being expressed in words, but we are in a long struggle, which can be compared to the corn. First you cultivate the land, then you look for the seed, then you take care of it so that it bears fruit. So our struggle is step by step. But our hope lies in concrete actions.

(Special thanks to the South and Central American Indian Information Center, and to "Living on Indian Time", KPFA)



"Gather in your grain and seeds and collect the young shoots, because times of drought and hunger are approaching. Sharpen your weapons because it will not be long before enemies, hidden behind mountains and hills, will spy with greed the expanse and richness of these lands."

-Popul Vuh

"We are the avengers of death. Our race will never be extinguished while there is light in the morning star."

-Popul Vuh

Anniversary Of The Massacre At The Spanish Embassy



January 31, 1987, marks seven years since the infamous massacre of 39 civilians by the Guatemalan government at the Spanish Embassy in Guatemala City. Those massacred included the leadership of Comite de Unidad Campesina, mainly Indians, supporters of CUC from the worker and student communities, and employees of the Embassy where the CUC representatives had sought sanctuary. In violation of all international standards the Guatemalan military forces ordered the Embassy firebombed. All inside were burned alive except for the Spanish Ambassador who escaped and one CUC representative who later was kidnapped from his hospital bed and found dead.

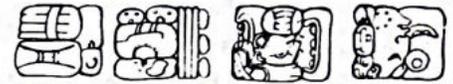
CUC asks the international community to remember this day with indignation and outrage as those known to be responsible for this atrocity have still not been brought to justice;... and the violation of human rights in Guatemala continues.

In a recent bulletin CUC states, "On the seventh anniversary of the massacre at the Spanish Embassy we continue to struggle with the same combative spirit, carrying out each and every one of our duties in the midst of military repression and holding in our minds and our hearts the example of resolve and strength of our companions who were massacred the 31st of January, 1980, along with all those who have fallen in these years of our struggle".

"We have always lived here: we have the right to go on living where we are happy and where we want to die. Only here can we feel whole; nowhere else would we ever feel complete and our pain would be eternal."

-Popul Vuh

From a translation of the Popul Vuh, the ancient sacred teachings of the Mayans.



Excerpts From "I, Rigoberta"

Then, afterwards, I had the opportunity of being with one of my little sisters. She told me that she was stronger than I was and had faced situations better, because there was one point when I was losing hope. I asked her: 'How is it possible for our parents to be no longer with us? They never killed any one, they never stole from their neighbours. And yet, this could happen to them.' Thinking about this made my life very difficult and I couldn't believe it or stand it. I even wished that I had some vices. I said; 'If I had some vices, perhaps I could lose myself in depravity, so I didn't have to think or bear life.' Well, the meeting with my little sister was lovely. She was twelve years old. She said: 'What has happened is a sign of victory. It gives us reason for fighting. We must behave like revolutionary women.' 'A revolutionary isn't born out of something good,' said my sister, 'he is born out of wretchedness and bitterness, This just gives us one more reason. We have to fight without measuring our suffering, or what we experience, or thinking about the monstrous things we must bear in life.' And she made me renew my commitment completely and showed me how cowardly I'd been in not accepting all this. This encouraged me a great deal.

'My father said: "Some have to give their blood and some have to give their strength; so while we can, we'll give our strength"'.

'My commitment to our struggle recognizes neither boundaries nor limits: only those of us who carry our cause in our hearts are willing to run the risks.'

Nicaragua- continued from page 5

involving, on this particular shipload of supplies, over 20 different organizations from three different countries. So you can see that the support of the people of Nicaragua continues to build and we hope that many organizations and people will become involved in this important issue so that this revolution will reach its final goals and objectives; to bring peace, self determination, sovereignty and freedom to all of Nicaragua and, indeed, the Indian people.

Sally Bell Redwoods Saved

security on the land. Further, while nearly all relocations thus far have been threatened and/or coerced, the possibility of overtly forced removal of individual elders and their families is imminent upon "availability" of any of the new housing on the New Lands. A 3-month construction blitz has been scheduled by the BIA to commence as soon as weather permits this winter.

In order to address this situation, the IITC and several dozen other organizations participated in a 3-day Strategy Conference on December 6-8 in San Francisco.

The key note talk on the history of Indian removals was delivered by Bill Wahpepah and the conference was grounded by the participation of 6 traditional Dineh and Hopi. Also participating were coordinators of the Big Mountain Support Group network, and members of the Flagstaff Big Mountain Legal Office. As a result of the conference, a national network of task forces (including direct action, legislative, media and international) and an interim coordinating committee were established with the goals of supporting the resistance efforts, stopping the removal and defending the sovereignty and religious freedom of the people on the land.

PLEASE CONTINUE TO WRITE YOUR ELECTED REPRESENTATIVES CALLING FOR THE REPEAL OF PL 93-531!



"When the time comes, we will stay. And my children have decided to stay. So if they want to remove us, they'll have to remove us by force. But we will still come back and stay. The only way that they will remove us is by killing us. But then our spirits will continue to live on, here."

Mae Tso, Big Mountain elder

"The land dispute has been made up by people who know nothing about our lives."

Marilyn Harris, traditional Hopi

"Our way of life is our religion, and our teaching. If we are relocated by force, we will all die slowly. The people would not be in balance with Mother Earth and Father Sky and the spiritual people. In every way, here we are connected to the land. We belong here."

Mary T Begay, Navajo elder



unconstitutional. According to CRR attorney Michael Ratner, the Act denies the Anishinabe people their constitutional right to equal protection under the law, because it treats them differently than "non-Indians" in other "clouded title" situations. In addition, this suit also charges that the Indians were denied due process, because they were not informed of their rights by the BIA. In addition, since the Indians had no funds or attorney fees to contest the title transfers, the BIA also had the legal trust responsibility to represent their interests in the courts which, "of course it failed to do. A third point raised by this suit is that the heirs are denied their right to just compensation by the Act, since the proposed compensation to the heirs is set at 1910 land prices, but title cleared in 1986. Ratner himself believes that, "not only is the White Earth Act unconstitutional, but it is one of the most blatantly unfair acts I have ever read. It basically continues the unfair treatment of Indians which has gone on since the Pilgrims, and is something all Americans should be ashamed of."

The historical unfairness of the White Earth Land Settlement Act is not lost on the residents of White Earth Reservation either. "This Act" says Marvin Manypenny, "tries to take all the bad history here on the reservation, sweep it under the rug, and get off as cheaply as they can." But, for the Anishinabe of White Earth, mobilizing against this Act is only one more phase in the fight to protect the land they hold sacred, a fight they plan to continue until it is won.

For more information please contact:

ANISHINABE AKEENG (THE PEOPLE'S LAND)
P.O. Box 356
White Earth, MN 56591
(218) 983-3143

The 11-year struggle to protect California coastal "old growth" redwoods, the Sally Bell grove, from Georgia-Pacific Timber company's clear-cutting plans, has been won. While the Indians and environmentalists who waged the struggle consider this a clear victory, they believe that their work will not be completed until the continued protection of these sacred areas is guaranteed to the Northern California Indian people.

The Sally Bell Grove has redwood trees that range from 2,000 to 3,000 years old. This grove lies within the Sinkyone Wilderness Area, located in the northwest corner of Mendocino County, and it was so named in honor of one of the last remaining descendants of Sinkyone, who witnessed the mass slaughter of her people. The Sinkyone People had occupied this wilderness area for many thousand years before the white settlers decided they wanted this land. Burial sites are located in this sacred area, an ancient village site has been discovered, and it still remains a natural area used for gathering as well as for ceremonial purposes for the remaining descendants. Nonetheless, the California Department of Forestry (CDF) approved G-P's clear-cut Timber Harvesting Plan (THP), and publicly claimed that "this was not a Native American issue."

But this time, years of organizing efforts to save the Sally Bell grove resulted in settlement talks addressing the acquisition of 7,000 acres of wilderness lands by conservation groups such as the Trust for Public Land.

In order to insure that this land will continue to be protected and preserved, the IITC supported the recent organizing of an Inter-Tribal Sinkyone Wilderness Council, made up of representatives of several Northern California Indian communities. This Inter-Tribal Sinkyone Wilderness Council will involve themselves directly in how this sacred land will be used and preserved in order to protect it for future generations. Current plans include the restoration of stream beds, reforestation of the cut-over areas and many other tasks to heal this once totally forested land so it may be used to teach the young people and preserve the native cultures of the area.



Uranium Processing Contaminating Cherokee Land

Kerr-McGee is one of seven firms which controls the Uranium mining, milling, and processing industries in the U.S. It owns one of two existing facilities where uranium yellow-cake is refined into uranium hexafluoride gas, one step before the finished product used in nuclear weapons and power plants. This facility, called the Kerr-McGee Sequoyah Uranium Hexafluoride Production Plant, sits on the lands of the Cherokee Indian Nation, alongside the Arkansas River between the communities of Gore and Vian, Oklahoma. The facility has been a target of protest since November, 1984, when residents --mostly Cherokees from the Vian community--organized Native Americans for a Clean Environment in response to news that Kerr-McGee had applied for a permit to dispose of radioactive wastes by injecting it into the ground, only 10 feet from the water tables. NACE's efforts resulted in the denial of Kerr-McGee's permit.

According to Jessie Deer In Water, a founder and current chairperson of NACE, once they started to investigate operation of the facility, open since 1970, a multitude of facts came to light that shocked and outraged the communities living nearby. "We didn't know until we got involved in this in 1984 that Kerr-McGee had been regularly dumping radioactive wastes into the Arkansas river," she reported in a recent interview. In fact, the facility (a word that Deer In Water prefers to 'plant' "because plant sounds like life, and this is definitely anti-life--facility sounds more like a toilet") has a deplorable record of leaks, unauthorized radioactive releases, dumpings, accidents, contamination of workers, and other assorted "contamination incidents." Obtaining this data (see insert) was not easy for NACE, however, as both Kerr-McGee and the Nuclear Regulatory Commission (NRC) have been far from forthcoming about such incidents, and in many cases, have attempted to cover them up, according to Deer In Water.

Deer In Water says that NACE now has 240 members. The Steering Committee is all Indian, but general membership is open to everyone, she says, "because we're all affected by this." But Deer in Water points out that Indian peoples are especially affected by the nuclear industry as a whole, and that much of the uranium processed at the Gore facility is mined in Canada or near Big Mountain, Arizona, resulting in contamination of the lands and waters of those Indian Peoples as well.

NACE's current goals are to



continue informing local communities about the dangers to the land, water and future generations posed by the Kerr-McGee facility in Gore, Oklahoma, and to force it to operate in a manner which will present no health or environmental threats.

"It seems", says Jessie Deer In Water, reflecting on her involvement in NACE, "like we're at a time when we can either stand up now, or it'll be too late."

For more information and to find out what you can do, contact:

Native Americans for a Clean Environment
Route 2, Box 51-B
Vian, Oklahoma 74962
(918) 773-8184

Uranium Mining In Saskatchewan, Canada

Saskatchewan remains the western world's leading exporter of uranium. Sid Dutchak, Provincial Minister in charge of both Native and Indian Affairs, and the management of Saskatchewan Mining and Development Corporation (SMDC), predicts that the province will maintain its present uranium trade position well into the year 2000 because (1) the province contains the world's highest known grade of uranium ore and (2) its mining operation is "cost effective" (approximately 50% of similar type operations in the U.S.). Most of the energy development projects in Canada are in the Northern areas, where Indian and Native communities are concentrated. At the present time, Saskatchewan uranium export to the U.S. equals 25% of the province's \$600 million industry (i.e., \$150 million). Saskatchewan sends 400,000 pounds of uranium by truck each year to the Kerr-McGee Sequoyah uranium processing plant at Gore, Oklahoma, land of the Cherokee Nation (see story this issue).

Since the historic Anti-Death Rock demonstration and road blockade of June, 1985, the provincial and federal governments and the Federation of Saskatchewan Indians have been lobbying and pressuring the Wollaston Post community, which has been protesting uranium mining

activities in the area since 1973. Thus far, they have succeeded in discouraging similar mass mobilization by the Lac La Hache Band of Cree, Chipewyan, and Metis living mainly on hunting and gathering subsistence economy in the lake area.

The Canadian government continues to ignore or downplay the environmental effects of uranium mining as well as its effects on surrounding Native communities. In 1986, the federal government funded 'research' by a University of Saskatchewan scientist to verify that the lichen in Northern Saskatchewan has always contained high levels of radioactivity because of the existence of rich uranium ore near the earth's surface, and not because of uranium mining. The Native peoples of Northern Canada are dependent upon caribou for subsistence which in turn feed primarily on lichen, which readily absorbs radioactivity.

In fact, in 1986, when the provincial and federal governments proposed the installation of a mini-nuclear reactor at Wollaston Post in order to provide "low cost energy" for the Band community, the governments presented the reactor as being safe and non-contaminating as the prototype mini-nuclear reactor used for research at the University of Saskatchewan.

However, Indian communities in the Wollaston Lake area remain skeptical about such government assurances in light of growing evidence of contamination of their traditional lands and waters. The Inter-Church Uranium Committee (a Canadian anti-nuclear proliferation consortium formed by 5 churches in 1979) recently reported data unearthed from a 1984 governmental study which indicates that the level of Radium 226 contamination in the Wollaston area was 237 times the legal limit. Radium 226, a long-lived radio-isotope which causes bone cancer, had been detected by investigators employed by Eldorado, a corporation owned by the Canadian government. Radium 226 was found in drainage ditches between Wollaston Lake and old Rabbit Lake uranium mine, 3 kilometers away. (The Rabbit Lake facility was mined out in 1985 and later that year the mill was refurbished by Eldorado in order to process uranium ore extracted from under Wollaston Lake at the Collins Bay B-Zone site.)

But despite the evidence of Radium 226 contamination in this area which supports commercial fishing as well as hunting and gathering Native economies, such as the Lac La Hache Band, Eldorado has spent \$100 million to develop the Collins Bay B-Zone facility and furthermore plans to develop 4 other uranium mines on the shores of Wollaston Lake. The Collins Bay B-Zone has

...continued on page 11

Alaska: Land Rights, Human Rights, And Genocide

Since time immemorial the Native peoples of Alaska ("the Great Land") have lived according to their traditional way of life, one with the land and sea. Today, the BIA recognizes approximately 80,000 Alaska Native people. Even this conservative estimate, seen as invalid by many Native people because it includes no children born after 1971, means that Alaska Natives comprise nearly 20% of the entire population of the state of Alaska. The Native peoples of Alaska are:

| | |
|-------------|------------|
| -Inupiat | -Haida |
| -Yupitt | -Aleut |
| -Athabascan | -Tsimshian |
| -Tlingit | |

These Indigenous Nations are made up of villages or "tribes", each having their traditional form of self-government based on the leadership of traditional elders.

LAND RIGHTS IN ALASKA

- (1) The majority of Native Peoples of Alaska were never informed or consulted about the laws passed affecting their land rights and never gave their consent to such laws, including the Treaty of Cession of 1867, the Indian Allotment Act (1906), the Alaska Statehood Act (1958), and the Alaska Native Claims Settlement Act (1971). Lack of consent by traditional Native peoples invalidates every one of these laws and acts.
- (2) Alaskan Native peoples have never made any treaty or other agreement with the United States government ceding any of their traditional land rights.
- (3) In the Treaty of Cession (signed by the United States and Russia in 1867) the United States purchased only trading rights in Alaska, not Alaska itself, since Russia never owned it in the first place.
- (4) The Native peoples of Alaska therefore continue to have legal right and jurisdiction to all the land and resources of Alaska and continue to assert their right and duty to protect this land for future generations.

EXPLOITATION OF NATURAL RESOURCES

The first non-Natives who came to Alaska were Russian trappers, attracted by the fur trade. Then Americans came in search of gold. Alaska has a vast abundance of natural resources, including coal, oil, natural gas, timber, fish,

silver, diamonds, platinum, water and many more. Multinational energy interests have become deeply involved in the exploitation of coal, oil and natural gas in Alaska in recent years. The Red Dog Coal Field alone (Northwestern Alaska) is estimated to be worth 80 trillion dollars. Oil fields on Alaska's north slope are the richest ever found on lands claimed by the United States.

WHAT IS ANCSA?

The Alaska Native Claims Settlement Act (ANCSA) was passed in December, 1971, through the efforts of multinational oil interests as a purported means of justly settling Native peoples' demands for the protection of their land, water, hunting and fishing rights from further encroachment. But while it was presented to Alaska Natives as a means to 'protect their rights, ANCSA in reality contains provisions which attempt to strip Native peoples of their sovereignty, land rights, way of life and continued existence:

- 1) it appropriates 331,000,000 (three hundred thirty-one million) acres of Native peoples' land, plus 200 miles out to sea, recognizing only 44,000,000 acres as Native Land;
- 2) it terminates (does not recognize as Native) all children born after 1971, thereby excluding future generations of Native Alaskans from any land rights;
- 3) It imposes so-called "Native" state-chartered corporations (13 regional and 250 village) to manage and administer the economic development and exploitation of natural resources on the remaining 44 million acres of recognized Native land. Some, but not all, members of the tribes and villages were allotted shares of stock in "their" village and regional corporations as a "replacement" for their traditional land rights.
- 4) it recognizes these "Native" corporations as the legal, legitimate representatives of the Native people of Alaska, rather than the traditional tribal governments;
- 5) it extinguishes traditional indigenous hunting, fishing and water rights and places such rights under the jurisdiction of the state of Alaska; and
- 6) it authorizes, starting in 1991, the "Native"



corporations' stock-holders to sell their shares to non-Native individuals or corporations, thereby permanently extinguishing remaining Native land rights.

THE EFFECTS OF ANCSA

Genocide is defined by the United Nations as "an intent to destroy, in whole or in part, a national, ethnical, racial or religious group." The provisions of ANCSA amount to genocide against the Native peoples of Alaska. This genocide is carried out through the outright appropriation of millions of acres of Native land; through the termination of Native children; through reduction of remaining traditional land rights to "stock" in corporations which can be taxed, bought or sold; through extinction of hunting and fishing rights; and by the imposition of "corporate", pro-development structures on Native peoples, which deny them their right to sovereignty and self-government, as well as their ability to protect their land from destruction and exploitation. Genocide is illegal, not only under international law, but under United States federal law, since the International Convention of the Prevention and Punishment of the Crime of Genocide was ratified by the United States Congress in February, 1986.

The effect of ANCSA on Native peoples has been to divide families and tribes, since not all members were allotted "shares" in the corporations. Although the Native and non-Native officials who run these "Native" corporations, as well as the oil and coal interests, have profited from ANCSA, the vast majority of the Native peoples of Alaska continue to be the poorest communities, affected by many negative results of the continued encroachment and resource development on their lands, including alcoholism, malnutrition, high crime rates, cultural destruction and growing dependency on government assistance.

These "Native" corporations' promotion of economic and resource development by coal, oil, gas and other mineral interests not only

...continued on page 11

within the boundaries of the traditional and treaty-designated lands of the Lakota Nation. The establishment and continued occupation of Yellow Thunder Camp has therefore been considered an assertion of both religious freedom and treaty rights, guaranteed but not adhered to, by the U.S. Government.

According to Bruce Ellison, an attorney for Yellow Thunder Camp, this decision is important because it recognizes more strongly than any previous court decision the religious significance to Indian people of an entire geographical area--in this case the Paha Sapa. In a previous decision, known as the G.-O. Road case, Indians in Northern California asserted their right to preserve a mountain area for traditional use. But the Yellow Thunder Camp decision, although it does not formally return the land to the Lakota Nation, recognizes its rights to both occupancy and undisturbed religious use of the land. Ellison believes that, since the ruling recognizes the entire Paha Sapa as sacred and essential to the religious practices of the Lakota and other Nations, it will open the door for the protection of the rest of the Black Hills.

This is precisely what worries the U.S. Forest Service, and why they will appeal this decision, according to Ellison. "Using this decision as a precedent, Indian peoples could interfere with the Forest Service's plans to continue leasing large portions of the Black Hills to mining, cattle and timber interests." In addition, Ellison believes that this case sets an important precedent for pending lawsuits by Indian Nations in other areas, such as the one soon to be filed on behalf of the traditional Dineh and Hopi peoples facing forced relocation in Big Mountain, Arizona. This suit, asserting religious freedom as guaranteed under both the U.S. Constitution and the Indian Freedom of Religion Act, is also based on the concept that this entire area is sacred to the Indian peoples who live there, making both its preservation and their continued occupancy essential to the practice of their traditional religion.

Meanwhile, the special use permit mandated by this decision is temporary and will be reviewed again within a year. But to those who have struggled for the existence of Yellow Thunder Camp in the face of continuous and sometimes violent, opposition by government officials, this decision marks a clear and important victory. It means that the Lakota and other Indian Nations will once again be able to practice their religion without harassment or arrest in the sacred Paha Sapa.

estimated reserves of 12,000 tons of uranium ore; the Rabbit Lake processing plant is scheduled to process 2,000 tons of the ore per year. In addition, there is an

estimated 40,000 tons of high grade uranium ore in the adjacent areas.

At the nearby Cigar Lake site, yet to be developed robotic technology is being planned to facilitate the extraction the world's richest uranium ore. Dutchak believes that this area alone ensures Canada's position as world supplier of uranium well beyond the year 2,000.

The neighboring Fond du Lac Band recently recovered 12,000 hectares (approximately 30,000 acres) of their ancestral lands from the Canadian federal government. However, both Department of Indian Affairs Federal Minister David Crombie and Dutchak have noted that this land has potential from mineral development and the geologic surveys have identified large gold and uranium deposits. Federal and provincial representatives have negotiated with Eldor Resources, a subsidiary of Eldorado Resources for mining rights on 9,052 hectares of the Band's lands. The mineral lease includes parcels of returned and pre-existing Band lands. In return, the Band "will receive \$100,000 bonus and other considerations." Part of the new lands adjoin Lake Athabasca. Earlier uranium mining activity at Uranium City and other nearby sites have already contaminated Lake Athabasca, with devastating consequences for the lives and future generations of Native peoples and wildlife in the area.

For more information, contact:

Jay Mason
Canadians in Solidarity with Native Peoples
16 Spadina Road
Toronto, Ontario M5R-2S7
CANADA
(416) 964-0169

Alaska- continued from page 10

destroys the natural environment for Native peoples, but for wildlife such as caribou and salmon, which Native people depend on for their subsistence.

In addition, loss of the gas helium through oil and gas drilling is of particular concern to traditional Native elders, who tell us that the continued depletion of this natural coolant, which insulates the earth's crust, will cause the earth's climate to grow too hot and eventually become uninhabitable within a few decades.

FOR MORE INFORMATION, OR TO FIND OUT HOW YOU CAN HELP, CONTACT:

- 3) calling for full pardon and clemency for all "Salmon Scam" defendants (though this does not imply any admission of guilt);
- 4) calling for all those responsible for the persecution of David Sohappy and the other defendants to be investigated and held accountable for their actions; and

For further information about how you can help to free David Sohappy and the other Columbia River fishermen, and stop the evictions from the Columbia River "in lieu" sites, please contact:

Sohappy Support Group
2524 16th Avenue so.
Seattle, WA 98144
(206) 329-6306

Myra Sohappy
Cooks Landing
Highway 14
Cook, WA 98605

The David Sohappy Support Group has requested that, in addition to your own elected representatives, letters be addressed to the following:

Senator Inouye
(Hawaii)
Senate Select Committee on Indian Affairs
U.S. Senate
Washington, D.C. 20510

Congressman Jerry Stocks
Chairman of the House Subcommittee on Fish & Wildlife
U.S. House of Representatives
Washington, D.C. 20515



United Tribes of Alaska
P.O. Box 201991
Anchorage, Alaska 99520-1991

Alaska Rights Consultants Tribal Organization
P.O. Box 1105
Chickaloon Village, Alaska 99674
(907) 745-7184

Sovereign Indigenous Women of the Arctic
P.O. Box 100540
Anchorage, Alaska 99520-0540

Inuit Circumpolar Conference
P.O. Box 204, D.K. 3900
Nuuk, Greenland

Leonard Recognized Internationally-But Denied Justice At Home

On December 10, 1986, the Human Rights Commission of Spain named Leonard Peltier as the recipient of their 1986 International Human Rights Award. Leonard Peltier was selected "because he was defending the historical and cultural rights of his people against the genocide of his race," according to Commission President Jose Antonio Pallin. Leonard was nominated for this award by the members of CORPI (Regional Coordination of Indian Peoples of Central America and Mexico) in a demonstration of the international solidarity and unity that continues to grow between the Indian Peoples of this hemisphere.

But here at home, Leonard was again turned down the chance for a fair trial. On December 30, 1986, the 8th Circuit Court of Appeals denied Leonard's motion for a new trial.

This February marks the beginning of twelve years that Leonard Peltier has been incarcerated and seeking justice with no results; but a consistent pattern continues of gross violations of natural, human, constitutional and civil rights against Leonard. The final legal remedy available is to go before the Supreme Court with a "Petition for Writ of Certiorari," whereby the Supreme Court would review and conduct an inquiry into the lower court decisions. The petition will be filed this spring.

If the Supreme Court allows the lower courts' decisions to stand, the concerns expressed by Amnesty International in 1981 will be confirmed. At that time Amnesty International using Leonard's case as an example, called for an independent inquiry into the use of

the criminal justice system in the United States for political purposes by the FBI and other intelligence agencies.

It is and has been obvious that freedom and justice for Leonard will finally be obtained, not through the judicial system, but will be secured through the People. People throughout the world recognize the heinous atrocities which have been committed against Indigenous Peoples, and that Leonard Peltier is a symbol of the struggle to stop the destruction of Mother Earth and the Life Circle.

Meanwhile, prison officials continue to deny Leonard's right to both religious freedom and independent medical care. Leonard has been diagnosed as suffering from a blood clot behind his left eye by prison doctors. Despite many letters of support calling for his right, delineated the U.N. Universal Declaration of Human Rights, to independent medical care, officials, including Director of Prisons Norman Carlson and Leavenworth warden Jerry O'Brien have stated that they have "no intention" of allowing him to be treated by outside physicians.

On February 14, a healing ceremony led by traditional Indian religious leaders was scheduled for Leavenworth Prison, but was cancelled by prison officials at the last moment for "security reasons". Thus Leonard and the other Indian prisoners in Leavenworth are being denied their right to religious freedom, supposedly guaranteed by the U.S. Constitution, the Indian Freedom of Religion Act and International Law.

Please write letters, telegrams and mailgrams to the following

officials and include a copy to your U.S. representatives and senators, calling for religious freedom and independent medical care for Leonard Peltier and all Indian prisoners:

Warden Jerry O'Brien
Leavenworth Federal Penitentiary
Box 1000
Leavenworth, Kansas 66040

Director Norman Carlson
U.S. Federal Bureau of Prisons
320 1st ST. N.W.
Washington, D.C. 20534

For more information please contact:

Leonard Peltier Defense Committee
P O Box 6455
Kansas City, KS 66106
(816) 531-5774



Treaty Conference in Canada

The 12th Annual International Indian Treaty Conference is scheduled for June 23-28, 1987. It will be held at the Saddle Lake Reserve, Alberta, Canada, and will be hosted by the Saddle Lake Band of the Cree Nation. We thank the Saddle Lake Band for their invitation and we are looking forward to building strength and unity through the participation of many indigenous nations.

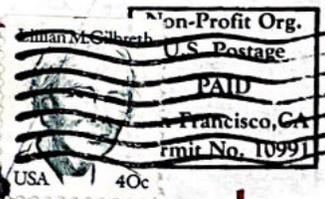
There will be more details in our next issue of Treaty Council News. For information about Treaty Conference, call Alex Redcrow, Saddle Lake Band, at (403) 726-3829, or the IITC San Francisco Office.

The Treaty Council News is the official bulletin of the International Indian Treaty Council and is published by the International Indian Treaty Council Information Office.

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Cabrera

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