



TREATY COUNCIL NEWS

1259 FOLSOM, SAN FRANCISCO, CA 94103

Vol. 8, No.1
June, 1988

SOHAPPYS RELEASED FROM PRISON; Columbia River Fishing Rights Struggle Continues

"I want to go back to my home at Cook's Landing on the Columbia River to live with my wife Myra and our children and grandchildren. If the government wants me out, let them give me a place for the home of my family flooded by the Booneville Dam. Or let them clean up the pollution and nuclear waste around the Sophappy camp at White Bluff and I will live there. I and my wife do not want to be put on the Reservation. I am a Wanapum, a River Person, and I belong on the banks of the Che Wana. If I can honor the Salmon in our traditional manner the Creator has promised to return it a thousand-fold. The Non-Indian regulations have failed, why should they still keep telling me not to fish? My life is for the Salmon, after my work is done, I will move on. That is all I have to say for now."

—David Sohappy, Sr., outside the gates of Gieger Field Prison after his release May 17, 1988

On May 17, 1988 Yakima Indian elder David Sohappy, Sr. was released from federal custody after serving 20 months of a 5-year sentence. The following morning, his son David Jr. was also set free. The combined prison time of 40 months served by father and son resulted from their conviction under the Lacey Act Amendments of 1981. They were charged with selling 345 Salmon to a federal undercover "sting" operation that took place at Celilo Village, Oregon in April, 1982. The controversial oper-

ation, known as "Salmonscam" resulted in the conviction of 13 Columbia River Indians. The operation continues to draw criticism and attention a full six years after the Sohappys were arrested in a pre-dawn paramilitary raid on their driftwood cabin at Cook's Landing, Washington.

Of the nine Columbia River Indians whose convictions resulted in jail time, Leroy Yocash and Wilbur Slockish, Jr. continue to be held in federal prison.

Over the 20 months of his incar-

ceration, David Sohappy became a political pawn in a jurisdictional struggle between the U.S. Government and the Yakima Indian Nation. The case received national and international attention. The eventual reduction of their sentences (David Sr. had been given a 30 month minimum and his son a 24 month minimum term by federal prison officials) came after personal intervention by Senator Daniel Inouye, Chairman of the U.S. Senate Committee on Indian Affairs.

A 63-year-old leader of the traditional Feather Religion, David Sohappy, Sr. suffered a dramatic decline in his physical health during his imprisonment. He was moved to five different federal prisons across the country, including the high-security Leavenworth facility, denied ceremonial prayer objects, and prevented from receiving traditional food (including salmon, medicines and healing ceremonies). As a result of these abuses and denials, David Sohappy suffered a stroke in August, 1987.

Despite extensive support for a presidential commutation of the Sohappy's grossly disproportionate sentences, White House and Justice Department officials ignored the pleas of political and religious leaders, as well as supporters from across the coun-

continued on page 2

Brazilian Indians Massacred as Timber Companies and Miners Invade Their Lands

On March 28, 1988 14 Tikuna Indians from the state of Amazonas, on the Brazilian-Peruvian border were massacred by machine guns. More than 20 more were injured. Women and children were among the dead and wounded.

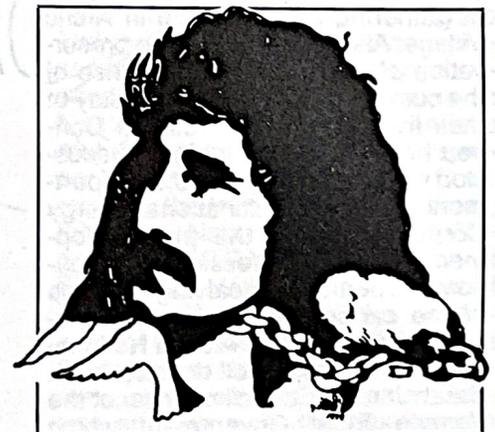
According to survivors, the massacre was ordered by Oscar Castelo, a timber merchant and the brother of the Chief of Police in the nearby town of Tabatinga. The massacre was carried out by lumbermen conducting timbering operations in the area. Those responsible were arrested by local police, but in spite of many eye witnesses, they were soon released.

According to one Tikuna survivor, about 120 Tikuna men, women and children were engaged in communal work when 20 white men armed with automatic weapons, open fired. Indian witnesses attest that the Tikunas

offered no provocation.

Following the massacre, the Brazilian government instilled fear in the inhabitants of Tabatinga, warning them about an imminent "Indian uprising." In fear of another massacre by the armed townspeople, the surviving Tikunas were afraid to leave their community for two days. After that, five Indian leaders, accompanied by the coordinator of the Union of Indigenous Nations of Brazil (UNI) traveled to the state and national capitals, to demand that justice be carried out against those responsible for the massacre, and that the government protect the Indian communities of the area from violence and intrusion into their lands by timber and other "development" interests. So far, the government has done nothing to respond to these demands.

continued on page 16



**Inside Interview
with Gilberto Lima Makuxi,
Makuxi Nation, Brazil page 7**

David Sohappy

Continued from page 1

try and around the world. Although the matter was discussed in the White House in late December with Chief of Staff Howard Baker and Attorney General Ed Meese, President Reagan remained oblivious to this major domestic human rights violation.

"It was David Sohappy's unfortunate fate to be harassed, prosecuted and imprisoned by an administration that has a clear double standard in the area of human rights," said his attorney Thomas P. Keefe, Jr. "If this had happened in the Soviet Union, Ronald Reagan would never have let their leaders forget it.

"After the December White House meeting, David Sohappy, Sr. refused a Justice Department offer to let him leave prison in return for an "apology," which would have violated his religious beliefs as well as his life-long struggle for Indian fishing rights.

The Reagan Administration's contempt for the sovereignty and jurisdiction of the Yakima Indian Nation was demonstrated by its insistence on further prison time even after the acquittal of the Sohappys and three other tribal members in tribal court on April 29, 1988. A recent oversight hearing into the use of the Lacey Act Amendments of 1981 revealed that Washington state law enforcement of-

ficials schemed with agents of the federal National Marine Fisheries Service to "sting" David Sohappy a full seven months before passage of the Lacey Act.

Under the terms of their release, the government has ordered the Sohappys to refrain from the free exercise of their religion and right to fish the Columbia River in their traditional manner, by ordering them to follow state laws that are in violation of Indian religious, Treaty and subsistence rights. Because of the blatantly unconstitutional dimension of these conditions, the Sohappy's attorney expects further litigation. The federal government's continuing efforts to evict the Sohappys from their home at Cook's Landing (brought at the request of former Senator Slade Gorton of Washington) is now before the Ninth Circuit Court of Appeals.

David Sohappy's lifelong struggle for Indian fishing rights in the Pacific Northwest is far from over, and his recent suffering has drawn unprecedented attention to the cause. Professor Charles Wilkerson, one of the country's leading scholars in the field of Indian law, recently called David Sohappy "a hero," pointing to the landmark federal lawsuit Sohappy brought in 1968 that led to a U.S. Supreme Court ruling upholding the right of Indian people to be subject to tribal regulation.

This case also initiated the State of Washington's crusade to put David Sohappy in prison, which culminated in his Lacey Act prosecution.

Presently, government persecution of Indian fishing rights using the Lacey Act is not confined to the Columbia River. This spring several Haida Indians in Alaska were arrested under the Lacey Act, and are presently facing federal prison sentences for transporting herring roe (eggs), a basis of their traditional diet and subsistence. Meanwhile, on the Columbia River, government persecution of the Sohappy family continues. State law enforcement officials continue to confiscate the family's fishing nets, and to drive through their camp late at night, shining lights in the windows of their cabin. And in August, 1988, David Sohappy's son Andy, who represented the family as an IITC delegate to the U.N. Commission on Human Rights this year, is scheduled for trial in Tacoma, Washington. He is charged with a felony—fishing for salmon to feed his wife and children.

FOR FURTHER INFORMATION on this case, please contact the Columbia River Defense Project
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Gwich'in Niinstsyaa in Arctic Village, Alaska: PORCUPINE CARIBOU CALVING GROUNDS THREATENED BY OIL DEVELOPMENT

"Aside from all this, to us this is not an energy issue nor an environmental issue. It is an issue of human survival." —Chief Lincoln Tritt, Arctic Traditional Council, Testimony Before the Senate Energy and Natural Resources Committee

From June 4th-10th, the Gwich'in Athabascans held a Niinstsyaa (a gathering of the bands) in Arctic Village, Alaska to discuss the preservation of their culture in the face of the current attack on the mainstay of their livelihood, the Porcupine Caribou herd. The main topic of discussion was the plan by the U.S. Department of Interior, Multinational Energy Corporations and the pro-development Alaska Congressional Delegation to open up the calving grounds of the caribou herd, currently protected as part of the Alaska National Wildlife Refuge, for oil development. Sarah James, Council member of the Venetie Tribal Government which governs the Venetie Reserve where Arctic Village is located, recently explained the significance of the caribou to her people at a Congressional hearing on the issue:

"....that Caribou Herd is part of our

existence, part of everyday life. That herd is not just our main source of food. We also do caribou dance, caribou song, wear the hide, use bone for tools, tell stories about it in Gwich'in language based on our caribou existence."

Living at the base of the Alaska National Wildlife Refuge (ANWR), the Athabaskan People of the Venetie Indian Reserve successfully resisted the Alaska Native Claims Settlement Act (ANCSA), passed in 1971. They were not placed in a regional corporation created by ANCSA, and are not affected by the "1991" amendments to ANCSA recently passed by Congress. However, the current attempts to promote oil development in ANWR are strongly supported by these so-called "Native Corporations" which have lobbied Congress to vote in favor of opening up ANWR for development. Several of the regional and village ANCSA-created corporations have plans to swap traditional homelands of Native peoples in other parts of Alaska for oil-rich land in ANWR, despite the objections raised by the Native peoples living in these areas. ANWR was set aside by the U.S. Government as a wildlife refuge in

1960, and expanded to 19 million acres in 1968, the same year that major oil fields were discovered at Prudoe Bay, 75 miles to the west. ANWR is said to be among the last complete and unspoiled ecosystems in North America, and one of the most fragile. It contains the last 10% of Arctic coastline in the U.S. that is not available for oil development. The coastal areas of ANWR, along the Beaufort Sea, are home to whales, seals and walrus, while the inland tundra supports arctic foxes, wolves, grizzly and polar bears, ground squirrels, wolverines, musk oxen, Dall's sheep and the caribou. The coastal plain of ANWR, "Section 1002" is the most biologically productive part of ANWR, yet this is the section targeted by the Department of the Interior for development. Oil and gas development at Prudoe Bay has confined the caribou calving ground to ANWR's coastal plain. The Gwich'in Athabascans maintain that further disruption of the caribou's calving areas will affect not only their own villages which are located nearby, but native communities hundreds of miles to the south who depend on

continued on page 10

Human Rights Delegates Detained in Guatemala

"We come on a mission of peace. We do not come seeking to provoke anyone. We have come to see the changes that have taken place, and we seek a dialogue with the grass roots organizations and working people. We come to hear from them about the changes taking place in Guatemala. We work in the area of human rights on an international level, so we have come to listen, exchange ideas and offer any support we can where ever it is needed."

—statement to the Guatemalan press made by the RUOG delegation

From April 18-22, 1988 four representatives of the Representacion Unitaria de la Oposicion Guatemalteca (Unified Representatives of the Guatemalan Opposition—RUOG—returned to their homeland after many years of exile. The four delegates were Frank La Rue, an attorney who represented Guatemalan labor unions; Marta Gloria del Torres, also an attorney; Dr. Rolando Montalvo de Castillo, former Dean of the School of Medicine at San Carlos University; and Rigoberta Menchu-Tum, international representative of Comite Unidad Campesina (CUC) and Board Member of the International Indian Treaty Council. All of these delegates had left Guatemala under threat of death in the previous years because of their activism and advocacy on behalf of sectors of the Guatemalan population suffering brutal repression at the hands of the military regimes which controlled Guatemala for many years. RUOG was formed by these exiled activists in 1982, in order to advocate internationally for the people of Guatemala, and to bring the continuing violations of human rights experienced by students, workers, and Indians to the world community. (Human rights organizations estimate that more than 50,000 Guatemalans have been killed in the past 12 years. They decided to return, despite continued threats to their lives made by the death squads operating in their country, in order to view for themselves the current human rights situation in Guatemala, and assess any changes which may have occurred since the coming to power of civilian President Venicio Cerezo in 1985. The Guatemalan government claims that the human rights situation has improved, but major violations continue to be documented, especially against the Indian Peoples living in the countryside where military control of the population is well established. The visit, which was well-publicized in advance, was made as a response to an invitation by the Guatemalan Ambassador to the U.N., after a presentation to the

EXCERPT FROM I.T.T.C. INTERVENTION "QUESTION OF VIOLATIONS IN ANY PART OF THE WORLD" Made at the U.N. Commission on Human Rights, February, 1988.

Our organization has carefully followed the situation of human rights in Guatemala. Two years after Mr. Cerezo became president, we lament and condemn the continued repression of the Guatemalan people, especially the ongoing practices of "disappearances," assassinations, leaving cadavers in public places with clear evidence of torture and the constant threats against the organizations that try to organize to claim their just demands.

We are particularly distressed by the repression and violence carried out in the rural areas where the majority of our Indian brothers and sisters live. In those areas the Guatemalan army is militarizing the communities and using terror and threats. We give just a few examples of the many we have documented:

1. On April 10, 1987, the military forces of Xecnup, Joyabaj assassinated 12 peasants under order of the lieutenant in command. These peasants had returned to their villages after five years of internal displacement to work on their lands again.
2. Between July 25 and August 25, 10 peasants who had refused to join government-formed civil defense patrols, disappeared. Some of their bodies subsequently were found with clear marks of torture.
3. In the same period, in Chupol El Quiche, the army forced peasants to participate in an anniversary

celebration of the hated civil patrols, and ordered them to make monetary contributions or face 15 days of forced labor.

4. Between September 22 and October 18, 1987, 13 peasants from Xejalvinte and two from Vitzach were assassinated, and a 1-year-old child was thrown in the Sumal River. Also 12 peasants from Nebaj were wounded by soldiers from the La Perla command post.

We implore the Commission to condemn the civil defense patrols, the "model villages" policy and the rural militarization in general that has so destroyed our Indian people. Our affiliate, El Comite de Unidad Campesina, made a public appeal to President Cerezo which was at first rejected by the military command and then by the President himself. The Committee members were threatened with arrest and trial. The International Indian Treaty Council will condemn these threats and will accuse Guatemalan authorities as long as any member of our affiliate is threatened, detained, tortured, disappeared or assassinated. Amnesty laws in Guatemala as in El Salvador, only serve to shield from prosecution people who massacre Indian people and must be soundly condemned as incompatible with elementary considerations of justice binding all Indian Nations.

U.N. Commission on Human Rights in February, 1988 by Rigoberta Menchu (see report on this page). The four RUOG delegates were accompanied by several international observers, including church, diplomatic and human rights representatives, in order to insure their safety. Nevertheless, upon their arrival in Guatemala City, Ms. Menchu and Dr. Montalvo were detained by government forces and charged with violations "against the security of the state" and "associating with guerillas," a term used by the government to signify anyone in opposition to government policies. The other delegates held an immediate press conference, and a fifth RUOG delegate, Raul Molina, who had remained in Costa Rica, assisted in getting word of the detentions out to international supporters. Calls were made around the world, and demonstrations were immediately held in front of Guatemalan embassies and consulates in Paris, Toronto, Washington, D.C., New York and San Francisco. Telegrams came from all over

the world. As a result, within several hours Rigoberta Menchu and Dr. Castillo were freed due to "insufficient evidence." The delegates held a press conference upon their release, where they were greeted by 200 cheering students from the University and representatives of Grupo de Apoyo Mutuo (GAM), an organization representing the families of the many thousands of disappeared persons in Guatemala. The RUOG delegations met throughout the week with representatives of the Reconciliation Commission, the International Red Cross, the United Nations Development Program, UNSITRAGUA (the Union of Guatemalan Workers), the workers of the Coca-Cola factory, the Archbishop of the Diocese, members of the European parliament visiting Guatemala, the Guatemalan Attorney General and his staff, the Guatemalan Congressional staff on Human Rights, members of Guatemalan political parties, students from the University of San Carlos and members of GAM. An official report of the delegations' find-

continued on page 13

THE GO ROAD: U.S. Supreme Court Refuses to Protect Indian Freedom of Religion

"Our religion is not negotiable. Our spiritual well-being is not negotiable. Today, we are forced to live totally regulated lives in almost every way. But they are not going to regulate our spiritual lives, because that is against the laws of Nature, and the laws of this country. We are not willing to compromise on that."

—Julian Lang, Karuk Indian Nation,
Spokesperson, California
NO-GO Council

On Tuesday, April 19, 1988 the United States Supreme Court overturned two lower court decisions in a case which has become known as the "G-O" or GO Road Case.

This case involves the completion of a 6-mile section of a 55-mile long paved road through the Six Rivers National Forest, connecting the towns of Gasquet and Orleans in Northern California. The U.S. Forest Service maintains that the completion of the GO Road would promote recreational use and, more importantly, provide increased access for timber companies interested in logging the area. But for the Yurok, Karuk and Tolowa Indian Peoples, the completion of this road would represent an impermissible intrusion into the sacred "High Country," the center of their spiritual and ceremonial life since time immemorial.

The Supreme Court's decision represents the end of a long legal battle, in which these three Indian Nations and their supporters have maintained that the construction of the GO Road would desecrate this sacred area and thereby destroy their religion, in violation of the rights guaranteed by both the U.S. Constitution and the American Indian Freedom of Religion Act. The U.S. District Court in San Francisco decided in favor of the Indians' position in March, 1983. In 1985 and again in 1986, the Court of Appeals affirmed the District Court's decision. The U.S. Forest Service then appealed to the U.S. Supreme Court.

The Supreme Court, in a 5-3 decision written by Justice Sandra Day O'Connor, stated that, in this case, Indian People were not protected under the U.S. Constitution's guarantee of religious freedom.

The Indian People affected were outraged by this decision, as were other Indians throughout the country. Other religious groups from across the U.S., realizing that the impact of this decision would not be limited to Indian religion alone, issued statements of protest.

The dissenting opinion, written by Justice Brennan, echoed the sentiments of many Indian people, stating

that the decision "makes a mockery of the policy of the United States to protect and preserve their inherent right of freedom to believe, express, and exercise the(ir) traditional religions...if fails utterly to accord with the dictates of the First Amendment." The dissenting opinion further states that "it is difficult to imagine conduct more insensitive to religious needs than the Government's determination to build a marginally useful road in the face of uncontradicted evidence that the road will render the practice of the Indians' religion impossible."

The majority opinion recognized the threat to the practice of Indian religion the GO Road represents, but refused to offer protection. The decision stated that, "even assuming that the Government's actions here will virtually destroy the Indians' ability to practice their religion, the Constitution simply does not provide a principle that could justify upholding the respondents' legal claim."

Julian Lang, a Karuk Indian and a spokesperson for the California NO-GO Council, believes that given the Supreme Court decision and the plans to construct the GO-Road, "they are signing a death warrant for our religion." But he also believes that this affront to freedom of religion will not just affect his own People: "It won't just be the three tribes who will feel the impact of this decision. It is made for all Tribes, and all religions."

Recognizing that this decision gives the government the right to commit acts and develop policies on public lands that can result in the destruction of any religious group, the three Northern California Tribes will continue to fulfill their obligation to stop the GO-Road. Lang states that the decision "reveals utter ignorance and the utter inability of the system to relate to human needs. But we are not willing to be used, and we are not willing to allow our traditions to be destroyed."

The sacredness of the High Country to the Yurok, the Karuk and the Tolowa Peoples gives them no choice but to continue the fight against the GO-Road. "The choice is" as Lang sees it, "are we end-of-the-world people or are we fix-the-world people. Are we going to let the road be built, and see the end of the world, or are we going to stop the road. That's the decision before us. All of us, not just the Indian People."

The determination of the Yurok, Karuk and Tolowa People mean that the GO-Road struggle will continue despite the court's decision. Public support over the issue has already prompted Senator Cranston of Cali-

continued on page 14

A Call For Support From Robeson County North Carolina

On February 1, 1988 two young Tuscarora Indian men, Eddie Hatcher and Timothy Jacobs, took over the office of the *Robesonian* newspaper in Robeson County, North Carolina. They demanded that a state task force be set up to investigate the Robeson County Sheriff's Office and the District Attorney's Office for corruption, police brutality, racism and discrimination experienced on a daily basis by Robeson County's Indian and Black residents, who together make up the majority of the population.

The main target of local residents' outrage was Robeson County's law enforcement system. Law enforcement officers and other public officials had been accused of refusing to investigate many unsolved murders and deaths of Indians and Blacks, of corruption, and of involvement with drug trafficking. In addition, brutality and violence at the hands of law enforcement officers was a major concern of residents, as Indian and Black prisoners continued to turn up dead under suspicious circumstances while being held in police custody.

The two young men surrendered after 10 hours, firing no shots and releasing all hostages unharmed. They have remained in police custody ever since, and bail has been denied three times.

The situation in Robeson County gained national attention once again on March 26th, when Julian Pierce, a Lumbe Indian attorney and candidate for County Superior Court Judge, was found shot to death. Pierce was running against District Attorney Joe Freeman Britt, one of the major targets of residents' accusations of corruption and discrimination. Pierce was involved in investigating the charges of corruption and drug trafficking by County Officials at the time of his death. In the election, held after his death, Pierce won by several thousand votes. However, over the protests of the County's Black and Indian residents, Britt was declared the "unopposed" candidate, and therefore the winner. Pierce's murder remains unsolved.

In recent months, several potential witnesses in the Robeson County case have been threatened, shot at, or died by what officials term "suicide," and "accidental" or "natural" causes. Attorneys for Hatcher and Jacobs have also been threatened, and one has been shot at. According to the Robeson County Defense Committee, since February 1, 1988 there have been 14 unsolved deaths, including at least one while in police custody. The Defense Committee re-

continued on page 14

INTERVIEW WITH LEONARD PELTIER: From Inside the Prison Walls

Following are excerpts from an interview with American Indian Movement Political Prisoner Leonard Peltier, conducted in Leavenworth Prison, Kansas, on Monday, February 1, 1988 by Elisabet Rydell-Janson, correspondent for Treaty Council News and a Swedish solidarity organization, Svensk-Indianska Forbundet.

LP: I'm ready, testing one-two-three, let's do it again. Testing one-two-three, testing...I'll be the reporter (laughs).

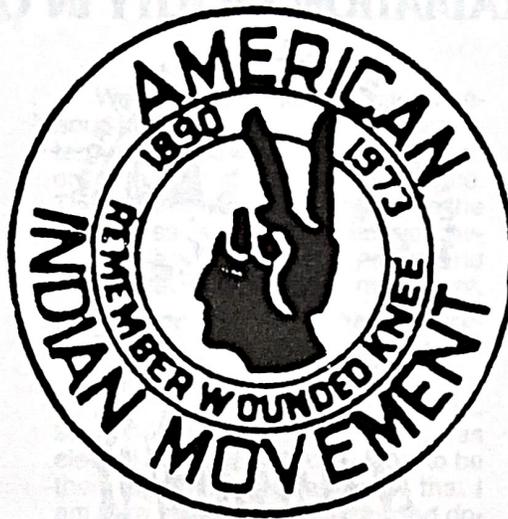
ERJ: Let's start with your legal situation; what is your legal status right now?

LP: On November 5, (1987) I believe it was, I was just denied 'certiorari' which means that the Supreme Court denied me a hearing, so now, what my attorneys are doing—I have Ramsey Clark who just joined my legal team—what we're doing right now, the strategy we're using, is to research all the trial records, transcripts, evidence and everything and see if there is anything we can reopen the case with, find something that we overlooked and try to go back into the courts right there. In the meantime, we are concentrating on the political aspects of my case. We are expanding the international campaign. We're asking Don Edwards (D-CA), who is the head of the Judiciary Committee in the House of Representatives, to subpoena the 6,000 documents that the FBI is refusing to turn over, claiming "national security" reasons. We are assured that there is some evidence there that is beneficial to me. We strongly believe this because the government has turned over everything that was harmful to me, and these documents—there has to be a reason why they are withholding this evidence, and we want these documents so we can research them and see if we can find some more evidence.

ERJ: What can people in foreign countries, like Sweden, Denmark, etc., do to help you in your struggle?

LP: One of the things that they could do is—first of all, let me explain that Don Edwards has been a very strong supporter of mine; he has attempted over the years to help me; so we are asking that people write letters of appreciation to Don Edwards thanking him for the support he has given me and the continued support that he is committed to give. People could write to him and ask him, in the name of justice—American justice—to subpoena those 6,000 documents to see what evidence in there that the government is withholding from us.

ERJ: A lot of people in Europe were surprised to hear that you have asked for political asylum in the Soviet Union. Can you explain why you did that?



Leonard Peltier in Leavenworth...

LP: Yes, the reason for this is that I am unable to receive justice in the U.S. courtrooms. Let me give you an example of what I mean. First of all, I was extradited from Canada through fraudulent means, with the U.S. Government using false documents. At my trial, I was not allowed to put up a defense. The Eighth Circuit Court of Appeals, in my most recent appeal to them, the judges in their decision agreed with us that the government had manufactured the murder weapon, the judge had erred in his rulings, which prevented me from properly putting up a defense, perjury by government witnesses, and FBI misconduct. Since I have no other alternatives, no other recourse or resources to try to get freed from prison, my only other recourse is to try to seek asylum in some other country. The Soviet Union has been a very strong supporter of mine; they are considered a superpower—they are a superpower. They have supported me from the beginning, so I made my first request to them. By the way, they have officially accepted my request for asylum there. What's happening right now on this specific issue, I'm not aware of. I know there are some negotiations going on...

ERJ: So, if you could leave, you would actually go there to live?

LP: Yes, yes, again, it's better than where I'm living right now. I am just being warehoused right now. This is not a very pretty place to be in. You know, a lot of people have mentioned that, well, if I do go so far away from home, I'll be unable to visit my family and see my relatives and my people and stuff. Well, I'm only 800-1,000 miles away from my family now, and I am still unable to see them. The Bureau of Prisons, the Leavenworth administration has done everything possible to deny me visits, so I mean, there wouldn't be any difference. I



PHOTO BY THOMAS JANSON

still can't see my family.

ERJ: What are your chances for parole right now?

LP: Well, I have been eligible for parole since December of 1986, when I have 10 years. After 10 years you are eligible for parole—technically eligible. I had waited until November, 1987 for some new parole system. Under these new guidelines, and according to my guidelines, I should be released in March, 1988, but just last week I received information from some lawyers that this one clause in these new parole guidelines that would have released me has just been amended. So I'm back to where I started; although I am technically eligible for parole, my chances for getting parole right now are probably very, very slim. I could serve as much as another fifteen to twenty years in prison.

ERJ: You were extradited from Canada in order to stand trial in the United States; there have been continuous efforts in the Canadian parliament to have that extradition reversed and have you released back to Canada.

LP: Yes. I have some very strong supporters in Canada that were high government officials. One of them, Warren Allmand, who was Solicitor General at the time. He was one of the strong advocates to have me extradited and he encouraged the Minister of Justice, Ron Basford, to sign the extradition papers and send me back to the United States. Mr. Allmand is now one of the strongest advocates to have me returned and the extradition reversed. Jim Fulton, a very powerful Member of Parliament, and 60 other Members of Parliament, are now attempting to get a bill passed, a legislative bill named M-28 to come to the floor in the Canadian Parliament in the very near future.

ERJ: So Canadian people need to write their MP's to put pressure on

continued on page 15

"Now They're Going to Put It in Our Food!" NACE FIGHTS FOOD IRRADIATION FACILITY IN OKLAHOMA

Native Americans For a Clean Environment (NACE) has been fighting against the radioactive contamination of Eastern Oklahoma's land and water caused by Kerr-McGee's Sequoyah Uranium Hexafluoride processing facility since 1985. Recently NACE activists have become involved in a new battle, as government plans to build a food irradiation facility in McAllister, Oklahoma have come to light. According to NACE Chairperson Jessie Deer-in-Water, the U.S. Department of Energy has O.K.'d the construction of six such facilities around the country, including ones in Hawaii and Oklahoma. The U.S. government has already approved the irradiation of such foods as potatoes, pork, flour, spices and fresh fruits. The claim is that irradiation acts as a preservative, and greatly extends the shelf life of foods. For this reason, according to Deer-in-Water, it is easy to sell the idea to businesses dealing in food distribution because they will be able to prevent financial losses caused by spoilage. However, the costs to the health of consumers and the environment remain unknown. The motivation for government promotion of food irradiation lies in the opportunity which the practice presents for disposal of radioactive wastes, Deer-in-Water believes. She explains that the process of food irradiation uses the radioactive isotope Cesium 137, one of the most radioactive elements in high-level nuclear wastes. Cesium 137 is so dangerous that it presents a major problem in nuclear waste disposal, and prevents the government from



being able to bury such waste. Cesium 137 was the most destructive by-product of the Chernobyl disaster, and was the source for the contamination of the Sami reindeer in Scandinavia and milk throughout Europe. Recently, Cesium 137 caused the deaths of several people in Brazil, when children found an abandoned canister in a dump and took it home. In food irradiation, foods are taken on a conveyor belt past Cesium 137 which has been extracted from nuclear waste materials. Deer-in-Water reports that packing crates containing irradiated foods are required to carry a label, but that no label is required on the individual packages inside, which consumers are much more likely to see. NACE has found out that the government has conducted more than 400 studies on the potential

health threats of food irradiation, but has made the results of only a dozen of them public. Not coincidentally, these dozen studies are the ones that indicate that irradiation is "relatively safe." Since it is against the law to use any "food additive" which is known to cause cancer, the government is also attempting to change the classification of irradiation to "food process." They have also attempted to get the American Medical Association to declare food irradiation safe, but so far the AMA has refused. In addition to the serious questions about irradiation's long-term health effects, NACE points out that there are environmental dangers posed by the use and transport of Cesium 137. Cesium 137 is so hot, according to Deer-in-Water, that trucks carrying it to irradiation facilities have to stop along the way to vent built-up heat, causing emissions into the air. Truck accidents are also a possibility. NACE wants to encourage everyone to write their Congressional representatives about concerns over food irradiation. They ask for your support in stopping the construction of irradiation facilities in Oklahoma and elsewhere around the country.

FOR MORE INFORMATION, contact NACE at:
Route 2, Box 51-B
Vian, OK 74962
(918) 696-3754

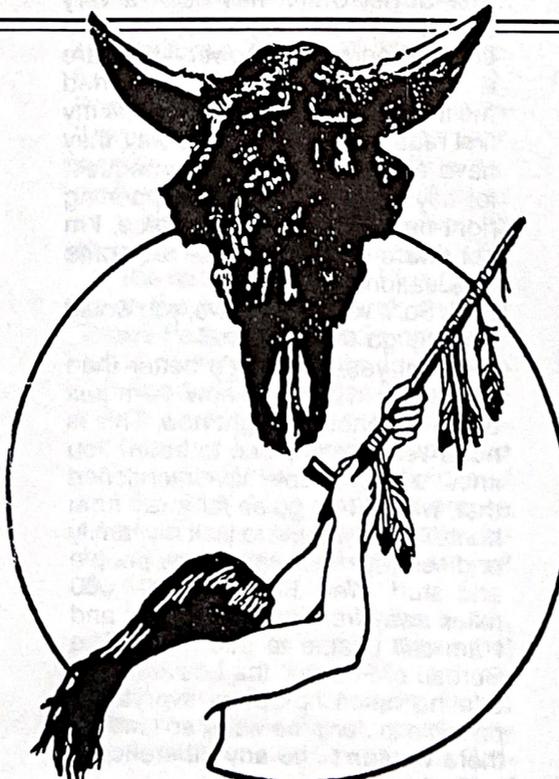
Ask about subscribing to NACE's monthly newsletter.

RUN FOR LAND

The "Run for Land and Life," initiated by the American Indian and Japanese Peace movements, is a call to People around the world to move away from the "path of Destruction" towards the "path of Life and Survival."

The Run will start in Onandaga, New York and cross the Northern part of the U.S., traveling past the sites of various nuclear power plants, uranium mines and refining mills. The run is scheduled to arrive in San Francisco on or about July 12th.

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AND LIFE

The purpose of the Run is to increase awareness about the destructiveness of the nuclear chain—mining, milling, refining, nuclear power, testing and storage—on all Life, and to "inspire a worldwide movement to protect Land and Life" from these destructive ways.

The Run For Land and Life was organized by Dennis Banks, Land and Life—San Francisco, Land and Life—Japan, and the International Indian Treaty Council.

FOR INFORMATION, or to make contributions, contact: Land and Life—San Francisco, 2505 Mariposa St., San Francisco, CA 94110. (415) 225-1942 or the San Francisco Office of the IITC.

"Now They're Going to Put It in Our Food!"

NACE FIGHTS FOOD IRRADIATION FACILITY IN OKLAHOMA

Native Americans For a Clean Environment (NACE) has been fighting against the radioactive contamination of Eastern Oklahoma's land and water caused by Kerr-McGee's Sequoyah Uranium Hexafluoride processing facility since 1985. Recently NACE activists have become involved in a new battle, as government plans to build a food irradiation facility in McAllister, Oklahoma have come to light. According to NACE Chairperson Jessie Deer-in-Water, the U.S. Department of Energy has O.K.'d the construction of six such facilities around the country, including ones in Hawaii and Oklahoma. The U.S. government has already approved the irradiation of such foods as potatoes, pork, flour, spices and fresh fruits. The claim is that irradiation acts as a preservative, and greatly extends the shelf life of foods. For this reason, according to Deer-in-Water, it is easy to sell the idea to businesses dealing in food distribution because they will be able to prevent financial losses caused by spoilage. However, the costs to the health of consumers and the environment remain unknown. The motivation for government promotion of food irradiation lies in the opportunity which the practice presents for disposal of radioactive wastes, Deer-in-Water believes. She explains that the process of food irradiation uses the radioactive isotope Cesium 137, one of the most radioactive elements in high-level nuclear wastes. Cesium 137 is so dangerous that it presents a major problem in nuclear waste disposal, and prevents the government from



being able to bury such waste. Cesium 137 was the most destructive by-product of the Chernobyl disaster, and was the source for the contamination of the Sami reindeer in Scandinavia and milk throughout Europe. Recently, Cesium 137 caused the deaths of several people in Brazil, when children found an abandoned canister in a dump and took it home. In food irradiation, foods are taken on a conveyor belt past Cesium 137 which has been extracted from nuclear waste materials. Deer-in-Water reports that packing crates containing irradiated foods are required to carry a label, but that no label is required on the individual packages inside, which consumers are much more likely to see. NACE has found out that the government has conducted more than 400 studies on the potential

health threats of food irradiation, but has made the results of only a dozen of them public. Not coincidentally, these dozen studies are the ones that indicate that irradiation is "relatively safe." Since it is against the law to use any "food additive" which is known to cause cancer, the government is also attempting to change the classification of irradiation to "food process." They have also attempted to get the American Medical Association to declare food irradiation safe, but so far the AMA has refused. In addition to the serious questions about irradiation's long-term health effects, NACE points out that there are environmental dangers posed by the use and transport of Cesium 137. Cesium 137 is so hot, according to Deer-in-Water, that trucks carrying it to irradiation facilities have to stop along the way to vent built-up heat, causing emissions into the air. Truck accidents are also a possibility. NACE wants to encourage everyone to write their Congressional representatives about concerns over food irradiation. They ask for your support in stopping the construction of irradiation facilities in Oklahoma and elsewhere around the country.

FOR MORE INFORMATION, contact NACE at:
 Route 2, Box 51-B
 Vian, OK 74962
 (918) 696-3754

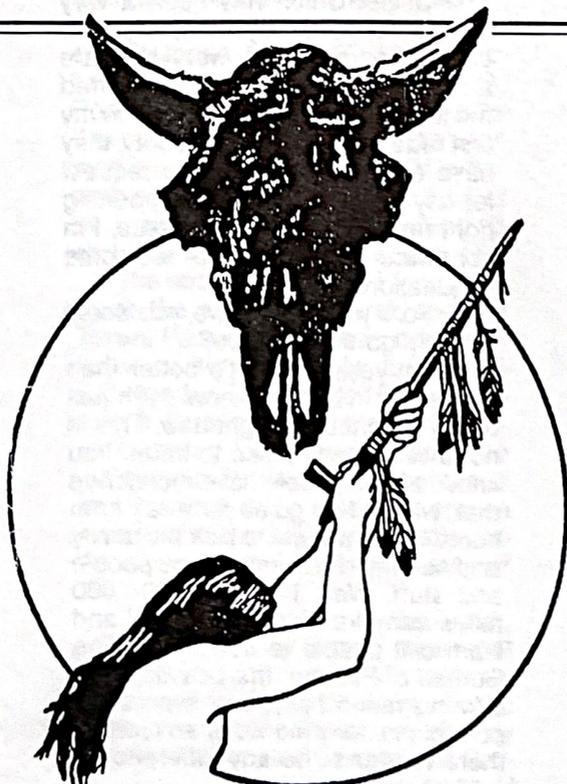
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BRAZIL: Interview With Gilberto Lima Makuxi, Makuxi Nation,

The following are excerpts from an interview with traditional chief Gilberto Lima Makuxi, Makuxi Nation of Brazil, conducted and translated by the South and Central American Indian Information Center (SAIIC), on May 7, 1988 in Oakland, Calif.

On Traditional Indigenous religion in Brasil:

Indigenous religion still exists in Brasil because the Indians do not surrender, because the Indian is Indian. The Indian must hold on to his religion and preserve his culture and language. So, we are working to encourage this too—to have bilingual children. The government has always destroyed the indigenous languages in order to discriminate against the Indian through laws. But the Indian doesn't know how to live by laws. But we will always bring that force (religion, culture, language) to all the Indians, (and the message) that we must form alliances among ourselves in order to move forward in our struggle, so that we may survive.

On the Military entering indigenous and sacred sites:

Yes, wherever there are sacred sites, the ranchers destroy what is there, so that they can say that these sites are not the Indian's. So, they are doing this because they want to take the lands of the indigenous peoples, like that of the Makuxi. Sadly, this is being perpetrated against us in every country, right?

On Alliances with other Indian Peoples:

We would like to form alliances with all the Indians of America, such as here in the United States. We want that alliance because it is a way to protect our people—through such an international alliance, between Brasil, America, Canada and other countries.

On an Indigenous Conference in November, 1988:

Right (it will be held) in the month of November, the 18th in the village of Vista Alegre, in the Sao Marcos Region. It was already discussed by the Chiefs in '87, that this assembly should always be held in this village. And I have come, too, to bring this message to all the indigenous organizations of America, of Canada, and of every country, so that the Indians will commit themselves to struggle and get to know their brothers, who are suffering. I am inviting all Indians who wish to participate, to get to know each other and to form this alliance as soon as possible, because this is our task.

We would also like, if the indigenous peoples consent, to have an international indigenous assembly, in order to form a very strong alliance. This will bring a solution because the authorities will be very afraid, because we are denouncing them and are connected to a unified movement.

On the Indian People he is representing on his tour of the U.S:

I am representing, more or less, some 40-60 thousand Indians. I was elected in the general assembly to be their representative. and now that I am here in the United States and doing all this work here, I am representing nearly all the Indians of Brasil, because they are supporting me in this struggle.

Yanomami, Macuxi, Taurepangi, Maiongong, Xiri, Xana, Wai Wai, and Waimiri Atroari as well (a group) with whom we are now entering into contact. All these Indians are bringing pressure to bear. In other parts of Brasil I have already gotten to know many people—Xavantes, Carajas, the Indians of Para, and other Indians too, of Santa Catarina. I have already contacted all the Brazilian Indians. I have met with people of Canada, Brasil, Columbia, Venezuela, Australia and Argentina. Those (latter) were Mapuche, whom I met in Rio de Janeiro. We have had various meetings to discuss our problems, but they thought that the problems we face are the same. They told me that it is much better that we organize ourselves, in order to gain some support. But if no one organizes, our support will be much weaker. And, what is more, (we need to) unite into a political force, together with the community to realize that we are alone and isolated so that we have to become a unified force. Unity is courage—it is how) we will struggle by means of the truth; (the truth) that we speak.

On the purpose of this visit to the U.S:

I'm putting forth everything, to show to the United States that in Brasil they are destroying the life of the Indian, destroying the forests, destroying the waters, (which are so) contaminated. So, all this is happening in Brasil.

I would like to briefly raise the subject of the killings that are happening in Brasil once again. Just now, last month, in the Yanomami area, they killed 20 Yanomami Indians. The Indi-

ans are under pressure by the miners. The miners are all armed, with rifles and pistols, even with machine guns. They will wind up destroying the lives of the Indians.

Besides this, in the Macuxi area, also just now, 60 Macuxis were imprisoned. And, in the penitentiary in Boa Vista, 11 indigenous leaders are being held prisoner. So, for the second time, the Indians returned to work in their area (in the *indigenous area*, you know) and once again they were detained—100 Indians, including children, including women—all were imprisoned.

Children and women too?

Right, children and women.

And children of all ages?

Well, they told me children and women were imprisoned too, and it was 100 Indians, among whom (were children and women).

As far as Calha Norte, that is what is bringing destruction and the imprisonment of Indians; what is completely destroying the life of the Indian, as I always said.

In addition, among the Tikuna too, 14 Indians were killed and 27 were wounded by loggers—Madereiro Oscar, Castelo Branco, you know—20 people, all armed, were sent (by the company) and they killed the Indians.

Besides this, in the indigenous area of the Potaxo, in Bahia, a rancher killed an Indian leader.

On his personal safety upon returning home:

I am very worried because, within the Department of the Security in Boa Vista there is already a summons by the judge, in the possession of the police, for me to appear. I know that I will either be killed or imprisoned now because with all these denouncements that I have already made....

Do you mean to say that upon your return to Brasil you will be imprisoned or...

Killed.

...because you left Brasil without the permission of FUNAI (the Brazilian government's "Indian" Department) or the police?

No, it's because I have already made various denouncements against the authorities of Brasil, principally the military (authorities). Because the military wants to include the border zone of 150 kilometers in width and 6,000 kilometers in length (where Indians exist and have lived for a long time, preserving nature—the forest—for their subsistence) so, the military wants to take everything (Calha Norte, you know) saying that it is an area of national security.

They also want to create mining colonies, and the forest would become a National Forest. But it is my feeling that Calha Norte is the destruction of

continued on page 13



REPORT ON THE 44th SESSION OF THE UNITED NATIONS COMMISSION ON HUMAN RIGHTS

REPORT ON THE 44th SESSION OF THE U.N. COMMISSION ON HUMAN RIGHTS

The 44th Session of the United Nations Commission on Human Rights was held from February 1-March 11, 1988 in Geneva, Switzerland. The International Indian Treaty Council has participated in the Commission as a Non-Governmental Organization (NGO) since 1977, presenting the concerns of Indigenous Peoples of North, Central and South America and the Pacific before the international community.

This year's IITC delegation included representatives of the Columbia River Fishing Rights struggle, the Big Mountain Dineh Nation, the Mayan Peoples of Guatemala, the Native People of Hawaii, the Tohono O'odham Nation, the Mapuche Nation of Chile and the National Farmworkers movement. A representative of the FMLN of El Salvador was credentialed as an observer by the IITC.

Prior to the Commission, the Indigenous NGO's met in a preparatory session, where they agreed on a draft resolution requesting the appointment of a Special Rapporteur (investigator) to study the status of Treaties and other agreements made between Indigenous Peoples and state governments. This resolution supported a similar resolution passed at last summer's U.N. Subcommittee on the Prevention of Discrimination and the Protection of Minorities, for which Indigenous people had lobbied heavily.

However, as a result of concerted efforts by the U.S. and Canadian delegations, the final version adopted by the Commission was weakened to read that "an outline of a possible study on Treaties and agreements concluded between Indigenous Peoples and state governments" would be prepared by the Special Rapporteur Miguel Alfonso Martinez of Cuba, who was appointed at last summer's Subcommittee.

During the discussions among the NGO's, concern was expressed for the personal safety of NGO members, who have been threatened or attacked while carrying out their responsibilities as human rights advocates. Strong condemnation was expressed for those States which continue to violate human rights with impunity, such as South Africa, Chile and El Salvador among others.

During the annual reception given by the IITC on the anniversary of the occupation of Wounded Knee, a special welcome was given to the Tamil Tiger Liberation Movement, the Indigenous People's struggle of Sri Lanka. While on weekend breaks from the Commission, IITC delegates participated in meetings and conferences with European support organizations in Genova and Milano, Italy and Berne, Switzerland. As a result, a Genova newspaper reported that the people of "Genova are with the Indians" in not celebrating the landing of "Columbus, a murderer and pirate."

Following are excerpts from several of the written and oral interventions presented to the 44th Session of the U.N. Commission on Human Rights by the IITC delegation:

Agenda Item #5: QUESTION OF HUMAN RIGHTS IN CHILE

(oral intervention, translated from Spanish).

"The IITC, intervening in the specific point of order, which refers to Chile, wishes to express a profound concern with respect to the continuation of the serious, systematic and repeated violations of human rights which consistently occur in that country.

"The situation of the Indigenous Population of Chile has continued to deteriorate. In the north of Chile, where the Quechua and Aymara Peoples live, the Chilean authorities have authorized the exploitation of minerals by mining companies that use and pollute the water. Water is the fundamental base of life for these Peoples who live in an oasis in the driest and most hostile desert in the world. On various occasions, we have demanded that the right of the Quechuas and Aymaras to have clean water be respected, but we have never received any response from the authorities.

"In 1979, the military government passed by decree law No. 2.568, which had as its fundamental objective the division of the communal lands of the Mapuches. This law is implemented by repressive measures in order to impose the division of the communities. The leadership of the Mapuche People and its principle organizations have repeatedly protested this law, but the authorities

have continued to apply it. The decreed law 2.568 is a death sentence for the Mapuche People, because it attacks its essence, divides its lands, divides its families and destroys its culture."



Agenda Item #10: QUESTION OF HUMAN RIGHTS OF ALL PERSONS SUBJECTED TO ANY FORM OF DETENTION OR IMPRISONMENT, IN PARTICULAR, (a) TORTURE AND OTHER CRUEL, INHUMAN OR DEGRADING TREAT- MENT OR PUNISHMENT (oral) (c) QUESTION OF ENFORCED OR IN- VOLUNTARY DISAPPEARANCES

"Leonard Peltier is currently serving two consecutive life sentences for a crime he did not commit, covered up by a judicial system being used for the imprisonment of political activists targeted by the FBI and other Intelligence and Security Agencies of the United States. Today this case, and it is not an isolated one, exemplifies how the U.S. is willing and capable of fabricating a criminal case against someone who stands up against the government on behalf of his or her people, and even when the prisoner is able to prove that this has occurred, he is provided with a limited forum for relief which is all form and no substance. We implore upon the Human Rights Commission to recognize the existence and needs of Leonard Peltier and other political prisoners in the U.S."

"The IITC continues to be preoccupied by disappearances in Guatemala, especially those targeted at the rural Indigenous Population.

"The Working Group on Forced or Involuntary Disappearances, in its report on its visit to Guatemala in October, 1987 agrees with what we have presented to the Commission in previous years—that the disappearances occurring in rural areas have been largely unreported... The report concludes that 'disappearances still occur in substantial numbers, generally attributed to continued repressive action on the part of the military and groups acting in connivance with them. This is particularly true in the countryside.'"

UNITED NATIONS COMMISSION ON HUMAN RIGHTS



Agenda Item #12:

QUESTION OF THE VIOLATION OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS IN ANY PART OF THE WORLD, WITH PARTICULAR REFERENCE TO COLONIAL AND OTHER DEPENDENT COUNTRIES AND TERRITORIES

El Salvador

"Since May, 1987 there has been continuous harassment of Adrian Esquino Lisco, president of our affiliate the National Association of Indigenous Salvadorans (ANIS). Eulalio Martinez Vasques, of the Indigenous Association, was assassinated on August 16, 1987 by the Civil Defense. Other members of ANIS have been captured by persons of the Military Detachment 6, and on December 6, 1987, the La Hojas Cooperative was threatened.

"We are especially concerned because the perpetrators of the 1983 massacre of 74 Indigenous persons at Las Hojas were exonerated by the Court of Sonsonate on March 30, 1987 and the general amnesty law proclaimed in fall, 1987...

"Six members of the Lenca Nation were arrested between January 4 and 6, 1988 in the Jocoro area, accused of being guerillas for their participation in the Salvadorean Workers Union (UNTS). One attempted suicide after being forced to watch two prisoners being tortured to death. And on March 2, 1988 while we were sitting here listening to certain statements praising the government of El Salvador for improving human rights, Felix Anontio Rivera (age 24) and Mario Rivera (age 17), two of our Indian members, were brutally assassinated."

Sri Lanka

"Since our leaders visited Sri Lanka in 1979, we have been concerned with the Tamil Indigenous Population in that country... Tragically, Tamils continue to suffer because of the war against them and the atrocities committed by the Indian Peace Keeping Force. We ask all to join us in urging India to accept the Liberation Tigers of Tamil Eelam (LTTE) offer of a cease fire that can lead the way to guarantee Tamils all their rights as a People."

Guatemala

(see the entire text of this section reprinted on page 3, in this issue.)

Agenda Item #22:

ADVISORY SERVICES IN THE FIELD OF HUMAN RIGHTS (Re: GUATEMALA)

(oral, translated from Spanish)

"The militarization (of the Indian population) does not only seek to control the life and the organizational structures of the People, and to restrict their freedoms of organization, mobility, and expression, but also seeks to violate and eliminate the cultural values of the (Indian) majority.

"The forced (military) recruitment of Guatemalan youth has also increased, through which they are submitted to training and a process of dehumanization so that afterwards they attack their own People.

"Our crops continue to be burned, just as when the General was president. The displacement of the population continues and the situation of the civilian non-combatants is grave. More than 800 people were displaced in October 1987 in the area of Ixil.

"We are not only being killed and disappearing, but continue to live under profound economic and social injustice in our country which claims even more victims. Every 15 minutes a Guatemalan child is buried, and the survival of our people has been left to chance, as we are completely marginalized from health-care services, education and are without the possibility of free development according to our own cultural values."

Guatemala

(see the entire text of this section reprinted on page 3 in this issue.)



Agenda Item #23:

IMPLEMENTATION OF THE DECLARATION OF ELIMINATION OF ALL FORMS OF INTOLERANCE AND OF DISCRIMINATION BASED ON RELIGION OF BELIEF (written)

"The IITC has repeatedly stressed that the religion of Indigenous Peo-

ples is spiritually connected to the land and its resources. The sacred way of life given Indigenous People by the Creator requires respect for the natural laws of creation.

"Since the coming of the settler governments to our land there has been a perpetual conflict. In that conflict, which continues today, we seek to hold on to our sacred lands, ceremonial objects and resources, and the settlers seek to remove us and steal our objects and resources. The settler governments have even invoked their religions to justify their desecrations of our gravesites and our sacred lands, resources and objects.

"Under the religious practices given by the Creator for the Yakima people, salmon, berries, roots and deer meat from their lands must be gathered and hunted in certain ways and eaten at specific times. These practices had been protected in the Treaty signed by the Yakima in 1855 and purportedly again the Lacey Act Amendments of 1981. Nonetheless, a number of Yakima fishermen, including their spiritual elder David Sohapp, Sr., have been arrested and given long sentences in federal prison for practicing their religious obligations and subsistence rights relating to salmon fishing.

"The religion of the Hopi and Navajo (Dineh) Peoples of the American South West is also being threatened by laws of the settler government to forcibly relocate these Peoples from their sacred lands... The implications of such forced removal on the religion of these traditional Indian People is profound. In the words of Navajo elder Mary Begay, '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.'

"The desecration of sacred lands, gravesites, historic sites and ceremonial sites continues unabated. Desecration has taken the form of the removal of ancestral remains and objects from our sacred sites and their display in museums, universities and other public places... The IITC calls on all governments to find all sacred objects of Indigenous Peoples located in their jurisdiction and to return them to their rightful owners as soon as possible."



Caribou

continued from page 2

the migrating caribou for subsistence. The Porcupine Caribou herd provides the main source of food subsistence to not only the people of the Venetie Indian Reserve, but to Canadian Athabascans of the upper Yukon area, such as the village of Old Crow, and the Inuit (Eskimo Peoples). But Sarah James told *Treaty Council News* that "even when we are hungry, we do not bother the caribou at calving time. They are very touchy during this time." Pro-development advocates claim that oil drilling in Prudoe Bay has not adversely affected the environment of the Arctic Central caribou herd who live in that area. But in 1985 alone, fuel spills into the fragile arctic ecosystem around the Prudoe Bay totaled 73,000 gallons, contaminating the water table with heavy metals. The oil corporations regularly dispose of hazardous wastes by pumping them into the ground. Concerns about the large-scale use of water and the effect on water fowl and other wildlife persist, as a single exploratory oil well uses 15 million gallons of this precious resource. Despite these facts, oil industry spokespeople claim and have testified to Congress that the caribou can adapt to development. They cite an increase in the number of caribou around the Prudoe Bay fields. The Gwich'in and several environmental organizations attribute this increase to the decimation of natural predators, such as the wolf and grizzly bear, which have been killed off or frightened away as a result of human intrusion in the Prudoe Bay area. Sarah James believes that "there should be no comparison

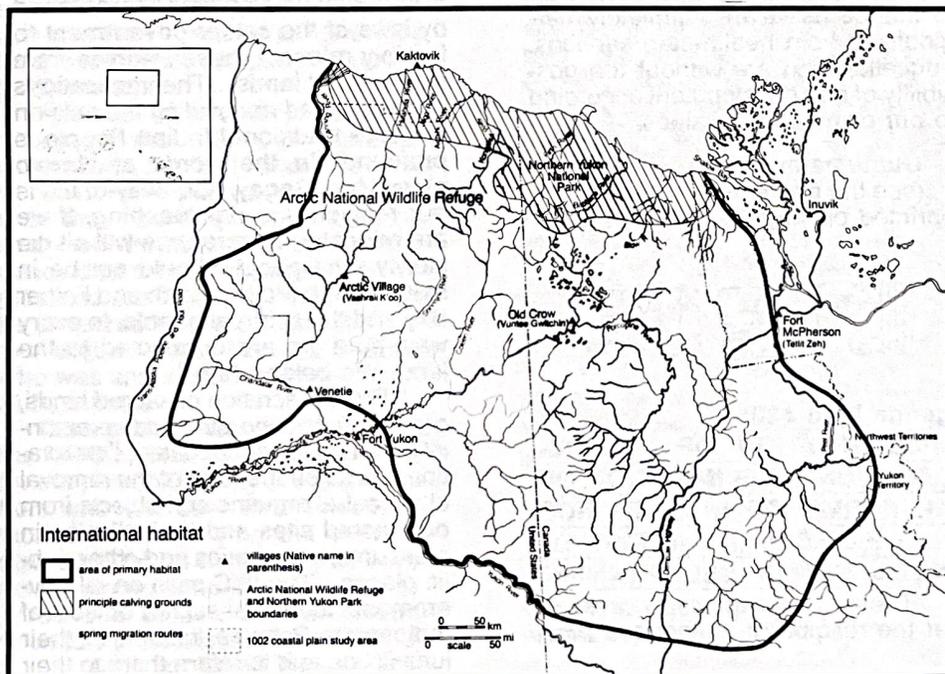
ARCTIC VILLAGE COUNCIL Position Statement Concerning Oil and Gas Development in the 1002 Area of the Arctic National Wildlife Refuge.

At a general meeting held on the 15th of April, the people of Arctic Village opposed opening of the coastal plains of the Arctic National Wildlife Refuge (ANWR) to further oil and gas exploration. This position was taken after careful consideration and discussion with our elders. Our people are basically caribou-dependent. For generations, we have depended on the Porcupine Caribou herd for survival. They are the basis of our very life. It fed, sheltered and clothed our ancestors and continues to provide for our families today. The very location of our village is situated on good hunting grounds. Around the village are remains of caribou fences older than 300 years. They still point in direction, the caribou move today. This shows how the caribou continues to travel through Arctic Village to support our people. Arctic Village is located in the south mountains of the Brooks Range. Salmon do not travel this far up river, because of falls further down the river. We get a limited amount of moose and sheep, so we depend mainly on caribou. If they declined or move their migration route away from our village, we would be in a desperate situation. There are almost no jobs in our region and costs are high. For example, chicken cost over \$3.00 a pound and gasoline is \$3.40 per gallon. These are due to our isolation, which contributes to high cost of transportation. For this reason, we do not want to see any exploration and development on the ARCTIC NATIONAL WILDLIFE REFUGE.

Lincoln Tritt, First Chief; Mary Tritt, Second Chief; Trimble Gilbert, First Council; Albert Gilbert, Council Member; Ernie Peter, Council Member; Sarah James, Council Member; Joyce John, Council Member.

between the Arctic Central herd and the Porcupine Caribou herd, since they have completely different characteristics and habits. "She points out that "where Prudoe Bay is at, that's not where the calving ground is at, but in the Arctic Refuge, that's the calving ground." Environmentalists point to studies which document that caribou calving is completely incompatible with oil development, using even the greatest precautions. While environmental groups have told Congress that there is no justification, beyond corporate greed, for the development of this fragile and pristine area when 50,000 acres of Arctic Alaska is already available for oil and

gas development, the Indian People believe that such development would destroy their entire way of life. As Sarah James puts it, "my people have used that caribou herd for many centuries. That's where we come from and it's sacred to us. I wouldn't be here today if it weren't for the caribou." Responding to protests of the Gwich'in, other Native groups and environmentalists, Rep. Morris Udall (D-AZ) and Rep. Bill Green (R-NY) have introduced H.R.39 to designate ANWR Section 1002 as a wilderness area. The bill has the support of 100 representatives. In the Senate, similar legislation has been introduced by Sen. William Roth (R-DE) and Sen. Bill Bradley (D-NJ), S.1804, which would provide similar protection. Meanwhile, the Alaska Congressional delegation has introduced H.R.1082, sponsored by Rep. Don Young (R-AK) and S.1217, sponsored by Sen. Frank Murkowski (R-AK). These bills would allow full-scale oil and gas development in ANWR and waive some requirements of the National Environmental Policy Act. H.R.1082 had 147 co-sponsors in December, 1987 and is backed by the Department of the Interior. The Gwich'in call for the support of H.R.39, asserting that there is a need for stronger conservation measures, not more oil drilling. The U.S. Government claims that there is an energy crunch, and that further development in Alaska is necessary for "national security reasons." Referring to the supposed energy shortage, Sarah James says "The Nation (U.S.) is so wasteful, the people (Gwich'in) don't believe it." Environmentalists and Indians alike are calling for less waste and more conservation, rather



Base map courtesy of the International Porcupine Caribou Commission. Calving grounds and migration routes based on data from the Yukon Department of Renewable Resources in *The Status and Life History of the Porcupine Caribou Herd* 1986 and from the U.S. Fish and Wildlife Service in the *Arctic National Wildlife Refuge Coastal Plain Resource Assessment. Final Report Baseline Study of Fish, Wildlife and Their Habitats*, December 1988.

Alaska Natives Take a Stand For Sovereignty



From June 3-5, representatives of traditional governments and pro-sovereignty organizations from throughout Alaska gathered to discuss the impact of the Alaska Native Claims Settlement Act (P.L. 92-203), passed in 1971, on their communities, and to develop a unified strategy for re-asserting their sovereignty and traditional land rights. The meeting was hosted by the Chickaloon Village Traditional Council and Alaska Rights Consultants Tribal Organization, chartered by Chickaloon's Traditional Council to protect the "basic sacred fundamental human rights of the People."

Represented at the meeting were the Athabaskan, Tlinghit, Haida, Aleut, Yupik (Eskimo) and Inupiaq (Eskimo) Nations. A representative of the International Indian Treaty Council and an attorney for the Center for Constitutional Rights also participated. A major topic of discussion at the meeting was the possibility of going to court in order to declare ANCSA illegal, because it never had the informed consent of the vast majority of Alaska Natives. ANCSA terminated (does not recognize as Native) all children born after 1971, and extinguished traditional hunting, fishing, and land rights in Alaska. Following is a statement passed unanimously by the participants, who will continue to meet on a regular basis in order to strengthen their organizing efforts for the re-assertion of sovereignty throughout Alaska.

We, the indigenous people of Alaska, seek the complete restoration of the survival rights of Alaska's Indigenous Peoples including: the rights of our elders, children and future generations to live with dignity as Indigenous Peoples; the jurisdictional rights of our traditional governments; hunting and fishing rights; land rights; religious and cultural rights and all rights which naturally belong to traditional sover-

LEGISLATIVE ALERT: Indian Finance Corporation Act Passes Senate, Moves to House

On April 19, 1988, the Indian Finance Corporation Act, S.721, introduced by Senator Daniel Inouye, passed the U.S. Senate. It had been approved by a 5-0 vote of the Senate Select Committee on Indian Affairs on March 3rd. Companion legislation, H.R. 4248, is now in the House Interior and Insular Affairs Committee. The Indian Finance Corporation Act is the cornerstone of U.S. government plans to legislate the corporate exploitation of Indian lands and Natural Resources in the U.S. It proposes to establish a corporation to oversee "resource development" on Indian land. Decisionmaking power over this corporation would lie in the hands of a Board of Directors, to be appointed by the President of the United States. The original Inouye bill required that six Board members out of a total of 12 be Indian, that no more than five be members of the same political party, and that each Board member could serve no more than two 5-year terms. Amendments proposed by the Reagan administration and adopted in the final version of the bill, removed these restrictions. The bill, in its final form, also would legalize the taxation of assets and earnings of Tribes participating in this corporation. Financing of the new corporation's activities will be modeled after the World Bank, an international "development" bank involved in the economic exploitation of many Third World countries around the world. One aspect of the World Bank financing model contained in the Indian Finance Corporation Act is called "callable capital." Tribes participating in the corporation will have to put up 20% of their entry requirement in cash. The remaining 80% is a "callable commitment," which the corporation can borrow against. It is possible that trust lands could be leveraged as "callable capital," and be lost as a result. Another pro-corporate, pro-development piece of legislation now in the Congressional pipeline is H.R. 1759, the Indian Economic Development Act, presently

being considered by the House Ways and Means Committee and the Subcommittee on Trade. Companion legislation, S.788 is now in the Senate Subcommittee for Taxation and Debt Management. The Indian Economic Development Act proposed the establishment of "Economic Enterprise Zones" on Indian Land. These zones would be exempt from federal environmental protection standards and labor laws. People forced to move from their land to make way for corporate development in these "zones" would not be compensated. The complexity of these Acts, and the very limited amount of information about them that is actually reaching Indian communities means that very few Indian People in the U.S. have had the chance to consider their potential impact or to speak out in opposition. Most Indian People are basically unaware that legislation proposing major intrusions by corporations into Indian Country is now being considered. This is especially true of the traditional people who are most likely to oppose such policies. Spokespeople for the traditional Hopis testified on May 5th before the House Interior and Insular Affairs Committee, speaking in opposition to H.R.4248. But few, if any other traditionals have had the opportunity to testify, and as yet no hearings have been scheduled for S.788 and H.R.1759.

IMMEDIATE ACTION IS REQUIRED TO PREVENT FURTHER CORPORATE EXPLOITATION OF INDIAN LANDS AND RESOURCES. PLEASE WRITE YOUR CONGRESSIONAL REPRESENTATIVES, TO TELL THEM THAT S.721, H.R.4248, H.R.1759 AND S.788 DO NOT HAVE THE CONSENT OF THE INDIAN PEOPLE AND SHOULD BE DEFEATED. CALL FOR HEARINGS ON THESE CRITICAL PIECES OF LEGISLATION TO BE HELD IN INDIAN COMMUNITIES, SO THAT TRADITIONAL PEOPLE CAN TESTIFY AND INDIAN PEOPLE ACROSS THE COUNTRY CAN BE INFORMED.

eign peoples.

ANCSA (Public Law 92-203, as amended, passed on Dec. 18, 1971) attempts to terminate the above rights without the agreement or consent of Alaska Native traditional governments. Therefore, we are united in our commitment to the restoration of our rights through the removal of the genocidal effects of ANCSA and through the assertion of our traditional sovereign rights.

FOR MORE INFORMATION ON THE ALASKA NATIVE CLAIMS SETTLEMENT ACT, AND SOVEREIGNTY AND LAND RIGHTS STRUGGLES IN ALASKA, CONTACT:

Alaska Rights Consultants Tribal Organization
c/o Chickaloon Village
P.O. Box 1105
Chickaloon, AK 99674
(907) 745-0505 or 745-7184

GATHERINGS AT BIG MOUNTAIN

BUILD SUPPORT FOR CONTINUED RESISTANCE

"Spring Gathering was a successful event at Big Mountain, Dineh Nation. This event is special to us that live here. We express our concerns for our survival to our support groups and people. We feel that this is also a good time when the support people can come and share their concerns. All this past Gathering we discussed our plans for the coming year, and future strategy. We are looking forward toward self-determination and Sovereignty."

—Message from Louise Benally, Big Mountain resister

Spring Gathering at Big Mountain, held from April 14-17, at Camp Anna Mae, brought together representatives of the support network from all over the country with families who continue to resist forced relocation. Since government pressure on resisting families continues, it was decided that old support networks need to be reactivated and kept alive. Regional contacts were selected, with a priority to re-establish support groups in key areas. Even though the relocation deadline has passed, the Big Mountain and neighboring traditional people still need support, as they continue to suffer from government tactics of harassment, imposed starvation through forced livestock reduction, fencing separating the animals from grazing and watering holes, and intimidation through helicopter surveillance and visits from BIA reloca-

tion "counselors" pressuring people to visit the "new lands."

Other discussions at the Gathering focused on work projects, such as repairing dams and wells, building green houses and community gardens, since self-sufficiency is a goal and a means to support sovereignty and thus an important tactic of resistance on the land. Communications in this remote area were also a matter of concern to the families that continue to resist the relocation. The need for radio telephones, with ham radios as back-ups, was stressed. Support networks in the Bay Area as well as the New York Area made commitments to help with these communication needs.

This year's Spring Gathering was dedicated to the memory of *Joe Benally*, elder and leader of the struggle at Big Mountain, who passed away on March 27, 1988. Joe was never in the public eye, but was always there at home, talking to the young people who came to help and teaching them to live on the land. He will be missed by all who were fortunate enough to have known him.

As expressed during the Spring Gathering, the resistance strategy of the Dineh people is to support self-determination and Sovereignty through all means available. All avenues and tactics are being pursued with moratoriums on relocation being sought



through Congress and the Courts, as well as the most practical strategy of supporting the families on the land in the maintenance of self-sufficiency through on-the-land development.

Despite the decision of the GO-Road in which the Supreme Court majority ruled that Indian people are not protected under U.S. Constitutional guarantees of religious freedom, there is a tentative court date of late August in which Big Mountain Legal Office (BMLO) plans to file an injunction against the forced removal; demonstrating how forced eviction of the Dineh from their sacred homelands violates their right to freely express and exercise their traditional religious practices and ceremonies.

A legislative moratorium was filed by Senator Alan Cranston (D-CA) on May 27—S.2452, which calls for an 18-month moratorium on the federal government's relocation efforts, and thus provide the opportunity for "those most directly affected by this situation the opportunity to speak and negotiate for themselves." This bill recognizes traditional Hopi and Dineh viewpoints as distinct from the respective tribal councils and thus is the only congressional initiative which seeks to provide Hopi and Dineh traditional

continued on page 15

TAGLUZAZA TOPOA

Traditional Lakota Legend of the Cleansing

"Many ages ago, there lived many nations of humans on the surface of Maka.* At that time, great mountains ran east and west across Maka and the Heart of Everything that Is** stood first among the places of Maka. So long as the humans remembered the rules of life given to them by Wooke, the Law, their lives were good. But a time came when only a few nations lived by the teachings of Wooke, and the majority had taken the rule of Ksa, Gna and Xki—principals in the realm of evil. Maka was wounded by the destructive actions of her human children and she wept for them.

Maka called her two-legged children to her heart, but only a few, those who still sang the song of their mother, gathered. Those she held close to her and told of her pain and anger. A time of discipline from a mother to her children was approaching, she told. The work of Hor'e Win (She Makes a Mark = creation) was

in danger of being interrupted and a time of choice was among the nations—a red and blue day if Hor'e Win was allowed to complete her task or the humans could declare for their own the decision of abandoning the robe of creation. She told her children to prepare for a time that was different and they would retreat to sheltered places, there to be protected by their mother.

At a time that was different from all other times, Maka cleansed herself. The waters of Mini left their river paths and spread until they joined each other covering Maka. The surface of Maja shook, suddenly great channels in the earth opened, entire nations fell in and then the chasms closed. The land became covered with eruptions, mountains emerged discharging rivers of molten rock, covering more nations. When there was only a few nations of children left on her surface, Maka demanded a decision from them and some chose to remain with Ksa, Gna and Xki. The

Thunders then removed these nations from her realm and protection—they would no longer be among her children.

Then Maka was calm, she was cleansed and renewed. But her surface was broken and scattered and all things on the surface of Maka were changed, only the Heart of Everything that Is remained the same. Now the great mountains were running north and south—a sign of the good road and a message to the surviving nations of their final chance to remain children of Maka."

*The Earth

**The Paha Sapa, Sacred Black Hills

FOR INFORMATION on the current struggle to protect the Black Hills and return them to the Souix Nation, please contact:
The Black Hills Steering Committee
P.O. Box 19
Manderson, SD 57756-0019
(605) 867-5546

Aboriginal Australians Celebrate Their Survival

The Australian government is celebrating its 200th anniversary this year. But for the Aboriginal People of Australia, the year-long celebration by the settler government is an opportunity to speak out against the continued destruction of their culture and theft of their traditional lands. The Aboriginal People of Australia have only held citizenship in their country, according to the law of the colonial government, for the past 21 years. They continue to suffer discrimination, poverty and cultural alienation in their own homeland.

On January 26th, the Australian government held an anniversary celebration, attended by the Prince and Princess of Wales and diplomats from all over the world. The Aboriginal People held a demonstration at the same time, not to protest but to celebrate their continued survival. A march and rally in Sydney brought thousands of Aboriginal People from throughout Australia together with supporters from all over the world. As many as 30,000 people attended, representing the largest gathering of Aboriginal Australians in recent history. International guests, including a representative of the International Indian Treaty Council, offered messages of solidarity and unity.

The bi-centennial celebration of the Australian colonial government will continue throughout the year. Supporters of the original inhabitants of Australia have committed themselves to make 1988 a year of solidarity with the Aboriginal People of that land.

Meanwhile gains for self-determination made in recent years by the Aboriginal Peoples of Australia are being threatened by government actions. The recently elected premier of New South Wales has announced that the government of this state will repeal the New South Wales Aboriginal Land Rights Act, passed in 1983. This Act helped to establish local, regional and statewide land councils, made up of Aboriginal People, and was seen as an important step in the re-establishment of Aboriginal self-determination and land rights. The NSW Aboriginal Land Council asks that letters of support be addressed to the government of NSW, stating that the Land Council system and the NSW Aboriginal Land Rights Act must be maintained. The address for such letters of support is:

Mr. N. Greiner
Premier, NSW State Parliament
Sydney, Australia
(FAX No: (02) 231 1110

"Aboriginal People have the oldest living history in the world. The value of Aboriginal Culture to everyone in this country has yet to be realized by most Australians. 1988 is a unique opportunity for the people of NSW to ensure a better future for all our children. The Aboriginal People of New South Wales are the true owners of this land. We are entitled to be compensated for the loss of this land. We are entitled to a secure land base on which to develop our communities in accord with our own traditions and aspirations."

**WITHOUT LAND RIGHTS
THIS CANNOT BE ACHIEVED.
IS THIS ANOTHER
BI-CENTENNIAL RE-ENACTMENT?**
—from a statement by the New South
Wales Aboriginal Land Council

Guatemala

continued from page 3

GUATEMALA HUMAN RIGHTS DELEGATES DETAINED IN GUATEMALA

ings will be published in the next issue of *Treaty Council News*. Ingrid Washinawatok, staff member of the IITC and one of the observers accompanying the RUOG delegation told *Treaty Council News* that the delegates were greeted enthusiastically by the Guatemalan people. However, she reported that the press accounts inside the country ranged from objective to blatantly slanderous. Death threats by the Mano Blanco (the most notorious of the right-wing death squads operating inside Guatemala) prior to the delegation's arrival continued to cause tension throughout the visit. The Mexicana Airlines office in Guatemala City was bombed the night of the delegation's arrival on that airline, and bomb threats delayed the departure of their return flight. Due to the extensive security problems and the threats to the safety of the delegates' lives, as well as internal and international pressure on the Guatemalan government to insure the delegation's safety, no meetings were able to be held outside of Guatemala City. No observations of the so-called "model villages" (structures like concentration camps) or other institutions of military control, in which more than one million Indians are reportedly detained, were possible. However, members of the RUOG delegations felt that their historic public return to Guatemala was a symbol of hope to their people, and represented one more step in the process of fundamental change which must occur in their homeland.

Brazil *continued from page 7*

our culture, the destruction of our life. And Calha Norte will provide protection to mining companies, because the mining companies want to enter the area. So, the prospectors who are within the area are being used by the mining companies, principally President Jose Antino, who is linked with these companies.

On the need for support of the Indian struggle in Brasil:

We are sad because the natural world in Brasil, especially in Amazonia, is going to be destroyed. In Amazonia, there are many indigenous medicines which could save many lives in Amazonia, and the Indians must be preserved, so as to be able to provide this future, to improve human life for all of us—Brazilian, Indians... (It is) in Amazonia, where there is all of this wealth—medical wealth—which will save lives of millions in various countries.

I would like to leave my message for every indigenous organization in the United States and Canada and other countries, that they collaborate in our just struggle, so that we may have an alliance.

I want to leave this, my message for every indigenous organization in Brasil, because our world, our forests, our lands and our sacred sites are being destroyed and the life of the Indian is being destroyed. I think that these organizations, from here in America especially, will come to bring this future in which we will survive, in the way we wish. I want to bring this message to all the public, too, that helps indigenous organizations here in the United States, to (help) organize indigenous organizations in Brasil, because we are asking for much assistance, so that no one will be destroyed by the military. Because we want to live as Indians. Always the Indian will be a good example for many whites, because the Indian is Indian—he is a person who is not after private gain; a person who speaks the truth in this world.

FOR MORE INFORMATION, or a complete transcript of this interview, contact:

SAIIC, P.O. Box 7550, Berkeley, CA 94707; (415) 452-1235

SAIIC



Go-Road *continued from page 4*

fornia, Senator Inouye of Hawaii, and Senator DeConcini of Arizona to introduce an amendment to strengthen the Indian Freedom of Religion Act. The amendment would require federal agencies to manage federal lands so as not to interfere with or impair the exercise or practice of traditional American Indian religion. It would provide U.S. District Courts with the authority to issue orders to enforce this requirement.

The GO-Road Council, and its affiliates, the NO-GO Fund and the NO-GO Support Committee, are also seeking support for an amendment to the 1984 California Wilderness Act which would place the now unprotected corridor set aside for the road under the Wilderness status, thus prohibiting the road's construction.

WHAT YOU CAN DO:

In order to stop the construction of the GO Road, send letters to the following Congressmen. Letters should urge the congressmen to support the amendment to The American Indian Religious Freedom Act (Senate Bill 2250) and the amendment to the California Wilderness act (Public Law 98-425, 1984). Let them know that you are outraged at the Supreme Court decision and their disregard for the American Indian Religious Freedom Act of 1978.

Washington, D.C. Legislators:

Senator Pete Wilson, 720 Hart Senate Office Bldg., Washington, D.C. 20510; (202) 224-3841

Senator Alan Cranston, 112 Hart Senate Office Bldg., Washington, D.C. 20510; (202) 224-3553

Senator Daniel Inouye, 772 Hart Senate Bldg., Washington, D.C. 20510

Senator DeConcini, 328 Hart Senate Bldg., Washington, D.C. 20510

Representative Doug Bosco, 408 Cannon House, Washington, D.C. 20515; (707) 445-2055; (202) 225-3311

Contact the U.S. Forest Service and inform them that you believe that the Gasquet-Orleans section of the road through the Siskiyou Wilderness should not be completed. Write to:

Regional Forester Paul Barker, U.S. Forest Service, 630 Sansome St., San Francisco, CA 94111

James Davis, Six Rivers National Forest, 507 F St., Eureka, CA 95501

FOR MORE INFORMATION, contact: The NO-GO Fund, P.O. Box 240, Eureka, CA 95502

California NO-GO Council, P.O. Box 4364, Berkeley, CA 94704-4364; (415) 763-6939

Central California NO-GO Support Committee, 8279 Florintown Way, Sacramento, CA 95828; (916) 391-2096

"We have no choice; it is our responsibility; To Mother Earth; To those who have gone before; To those who are here; To those who are yet to come."
—Statement of the NO-GO Council

Robeson County

continued from page 4

ports that several of those who have recently died were potential witnesses in the case.

Following is a letter received by *Treaty Council News* from the two defendants, asking for support in the form of information and documentation from Indian Peoples and organizations around the country. Thelma Clark, coordinator of the Defense Committee, stresses the need for witnesses and testimony about Treaties and other agreements that the government has made, and broken, with Indian Nations, and what Indian People have done and experienced as a result. The International Indian Treaty Council encourages anyone able to present such testimony or documentation to immediately contact the Robeson County Defense Committee, or their attorneys at the Center for Constitutional Rights in New York City. The Defense Committee is raising funds to cover expenses of potential witnesses.

To All Our Relations:

We do not know if you are familiar with the hostage taking of February 1, 1988 in Robeson County, North Carolina, but the purpose of this letter revolves around that incident and incidents prior to February 1, 1988. Therefore, we are sending several newspaper articles so you can get a general idea of the situation.

Since our incarceration we have been visited by many leaders within the Indian community nationwide, such as Chief Leon Shenandoah of the Six Nations; Vernon Bellecourt of the Red Earth-Chippewa, and others. These visits have greatly strengthened us and lifted our spirits and we thank our brothers for having concern for the plight of our people.

The United States Government has charged us wrongly, and just as many of our brothers have experienced broken treaties, we too are being taken from under the promises of laws which were signed to us, members of the Tuscarora Nation who live in North Carolina, in many treaties, even into the early 1900's.

We now face a long legal battle, but a battle that can be won with the assistance of our people throughout.

What we ask of you, our people, is to share with us the battles which your people have encountered with the white man's government because of broken promises and greed.

We ask that you help us educate these courts of Eastern North Carolina

about incidents which have occurred among your people—incidents which brought your people to take measures such as occupation of buildings, or other incidents where your people felt it was necessary to take certain action to right the wrong the government had committed upon your people.

Many events are not so well-publicized as that of Pine Ridge Reservation but we are confident that all of our relations, from east coast to west coast, have at some time since the coming of the Europeans stood in defiance and protest of the white government.

We realize that this is of short notice, but we ask if it would be possible for a representative of your people to appear in the white man's courts on behalf of us and give accounts to the court of the many broken promises of this government and how those lies affected your people and still affect them today.

Understanding that you may not be able to travel this distance, we then ask if this information could be gathered through mail to assist us.

Whichever method you find more appropriate and convenient, we would greatly appreciate our relations' help in this time of a sinking sun.

A defense office has been established in Pembroke, North Carolina, and the contact person is Thelma Clark. We humbly ask that you acknowledge receipt of this request either by telephone call or letter, and whichever shall be your choice of assistance can be communicated through Thelma Clark at the Robeson Defense Committee.

We thank you, All Our Relations, for doing whatever the Great Spirit shall lead you to do.

*In Love,
Eddie Hatcher, Tuscarora Indian,
Washa-go-gah-tah
("one who awakens the people")
Timothy Jacobs*

P.S: Our lawyers believe the kind of historical information we are asking for can be useful for our legal defense. We want to show that we are not "terrorists" and criminals, as the Federal Government says, but Indians who are part of a long, bitter history of Indians having to take strong action to protect our people because of the white man's broken promises and broken treaties. Our lawyers may want to talk to you about your information, so please leave your name and phone number with the Robeson Defense Committee when you call. You could also call some of our lawyers directly at (919) 929-0527 if you have questions about what kind of information we need.)

CONTACT THE ROBESON COUNTY DEFENSE COMMITTEE

P.O. Box 1389
Pembroke, NC 28372
(919) 521-2401

Big Mountain

Continued from page 12

people with a forum in which to express their views concerning the implementation of P.L. 93-531.

Another bill pending before Congress, S.1236, seeks to change the structure and implementation of P.L. 93-531 as well as reauthorize appropriations. It's sponsor is Arizona Republican Senator John McCain, replacement of Barry Goldwater and sponsor of the Indian Economic Development Act which creates "Indian Enterprise Zones"—areas slated for economic development in which people displaced by such development would be denied any relocation benefits. The bill would eliminate the Relocation Commission, and create a single commissioner, which the people on the land support, however, it accepts as given that P.L. 93-531 is the law, as McCain stated before Congress, "Congress must take action to ensure the Relocation Program is carried out in the 'thorough and generous' manner in which it originally intended...P.L. 93-531 remains the law and must be carried out."

McCain's bill calls for more than double the funding for relocation and **establishes a permanent office of Indian Removal** within the Department of Interior. This bill clearly clashes with the long-time demands by the Dineh resistance that the BIA and Relocation Commissioners, counselors and fencing crews halt their policies of harassment.

McCain's bill leaves the resistance communities completely under the jurisdiction of the Hopi Tribal Council. Both the Hopi Tribal Council and the BIA state that the Hopi Tribe has the legal right since July, 1986 to evict any Dineh on Hopi Partitioned Lands (HPL), and Joel Starr, special assistant to BIA director Ross Swimmer, stated that the Hopi Tribal Council could legally restrict families to one acre, with a lease and no livestock. The BIA has supported the Hopi Tribe's legal right of jurisdiction over the Dineh resisters.

On May 11, Dineh resisters in the Teesto area confronted a Hopi Tribe fencing crew to protect the sacred Star Mountain area from desecration, as well as to protect the grazing areas and water supplies of their livestock. The U.S. Justice Department responded that "it cannot and will not tolerate interference with the relocation program by the Navajo Tribe...It may be that criminal sanctions would be available to deal with conduct by members or officials of the Navajo Tribe that unlawfully interfere with federal activities." The Justice Department's response concludes that the U.S. will support Hopi fencing in the HPL and that one way the Navajo

Leonard Peltier

Continued from page 5



them to vote for this bill?

LP: Yes. There is a big campaign going on right now within Canada. We are asking the citizens to write to their MP's to support Jim Fulton and this bill, M-28.

ERJ: You have been in prison now how long?

LP: I have been in prison for a total of 12 years. On February 6 I will have spent 12 years in prison—in Canada and the U.S. together; I spent 10 months fighting extradition in Canada, and I spent the last 10 years fighting my appeals. I have just lost in the Eighth Circuit Court of Appeals. One thing I would like to mention to all the people who want to help me: One of the things they should emphasize strongly when writing to government officials, both American and Swedish, is that, after 10 years, the prosecutor (Lynn Crooks), while being vigorously cross-examined by the judges (of the Eight Circuit Court) who wanted to know just what I was charged with—what was I convicted of—was it "aiding and abetting" or was it "murder?" Mr. Crooks made a statement to the judges that "Your Honor, the government does not know who killed their agents or what actual involvement Leonard Peltier had in it." This is something totally contradictory to what they have been telling people for the last 10 years: that I was convicted without a shadow of doubt; that the evidence was overwhelming. Now, when pressure was being put on him, he finally had to come out with the truth. Also, on the same appeal, the same oral arguments, the decision of the Eighth Circuit Court of Appeals was: they did find that the government did manufacture the murder weapon; that the judge (Benson) did err in his rulings which prevented me from properly

Tribe could alleviate tension in the "former joint use area" would be "for the Navajo Tribe to desist from its opposition to the relocation and work with the U.S. to effectuate the peaceful conclusion of the relocation process."

S.1236 offers no safeguards against this affront to Dineh sovereignty. **"The Dineh don't agree with this bill,** it is still relocation and one acre is not enough to sustain the traditional Navajo way of life. We are seeking recognition as an independent Nation. Sovereignty!"—Louise Benally.

"The important issue is the striving for self-determination and preserving the Dineh way." (The goal of the people) is "to resist the relocation law by erecting shelters and meeting hogans in areas where the law prohibits new housing. The camps are il-

putting up a defense. If you research and read some of the material, you will see that what we've said from the beginning is true: I was not allowed to put up a defense. The Eight Circuit Court agreed and did find that. They also found there was perjury by government witnesses, and FBI misconduct. Those are the issues that should be emphasized strongly to anyone that you approach to give me some kind of support or help me in fighting for my freedom.

ERJ: So the Eighth Circuit Court found all that in your favor, and they still did not think you deserved a new trial?

LP: Yes. They said, and this is the government's whole case, this is all of the government's circumstantial case that they found—you know there was something wrong with it—it was fabricated stuff. The only reason that we can guess at, assume, for them not overturning the case, is the power that the FBI has. The court saying that "it probably would not have made a difference to the jury." I know, and my lawyers know, and my people that attended the trials know, that if the jury would have known all this, there is no way they would have convicted me. Although I was not allowed to put up a defense, the jury still stayed out over 8 hours deliberating and that is very unusual for a trial where somebody does not put up a defense. They usually just go in for an hour, come back and find the person guilty. Yet, they knew there was something wrong. But they hadn't heard the two sides of the story—they only heard one side and that was the government's version. And the Eighth Circuit Court agrees with us that the government's version was a lie.

ERJ: You look very good and you seem very strong. How do you keep your strength?

LP: Well I—pray a lot (laughs). Try to keep laughing. (More laughter.)

legal establishments and as such, are acts of protest against relocation and emphasize that Dineh-Hopi must caretake and defend Black Mesa/Four Corners area." —Bahe Keediniihii, Dineh resister.

The strategy of the Dineh is to stay on their land, asserting their rights of sovereignty and religious freedom, through self-sufficiency and traditional lifestyles.

FOR MORE INFORMATION, contact:

Support for Future Generations,
P.O. Box 22134, Flagstaff, AZ 86002
Big Mountain Legal Office,
P.O. Box 1509, Flagstaff, AZ 86002;
(602) 779-1560

Big Mountain Support Group/Berkeley,
2150 47th Ave., San Francisco, CA
94116; (415) 665-1743

Brazil

Continued from page 1

Again in April, 1988 another massacre was reported by Indians of the Papiu region in the state of Roraima, Brazil. This time, the victims were 20 Yanomani Indians, shot to death by miners who were armed with a variety of weapons, including machine guns. An unknown number of Indians were wounded or unaccounted for. The Yanomani had approached a mining encampment on their traditional lands to ask for food, and were met with bullets, according to Gilberto Lima Makuxi, a traditional chief who visited the U.S. in May to bring this massacre and other acts of violence suffered by Brazilian Indians to the attention of the U.S. public (see interview page 7).

Recently the Brazilian government has done nothing to prevent the intrusion of over 20,000 miners into the lands of the Yanomani and other Indians of Roraima. In fact, the government has offered tax incentives to encourage the invasion and exploitation of Indian lands throughout the Amazon by timber, mining, agribusiness and other such "development" interests. Despite the devastating impact of such intrusion on both the Indian Peoples of the Amazon and the land itself, the Brazilian government justifies its actions as a means to pay off its massive debts to Northern banks. The building of two major highways in recent years, one funded by the World Bank and one by the Inter-American Development Bank, as well as the construction of a series of hydro-electric dams, has opened up large areas of the Amazon to exploitation by big business interests.

In the spring of 1987, the National Security Council of Brazil announced plans to build military outposts along a strip of rainforest 4000 miles long and 93 miles wide on the headwaters

Grandfather

"GRANDFATHER," a voice cried deep in the wind. The old Indian stopped, turned in awe. He asked, in his tongue, "Who is there?" No one answered. Then thoughts filled his mind. They were of his old land. Before the buildings came, flashed of the mountains, and hills he climbed. They were beautiful. Trees, clear blue skies filled his mind. It was the Great Spirit speaking to take the young braves Away from the city And start the old ways again.
—Goodman Patrick, 10th grade, Mentasta Village School, Athabascan Nation, Alaska

of the Amazon, supposedly for the purpose of defending Brazil's northern border from attack. But these military outposts are also designed to serve as a base for industrial development in the region. Indians and environmentalists alike see this project named "Calha Norte" as the most serious threat yet to the Amazon rainforest and its Indigenous Peoples. The plans for Calha Norte overrides agreements made by the Brazilian government in the past to demarcate lands exclusively for the use of the Yanomani and other Indian Nations of the Amazon, and to protect these lands from outside intrusion. FUNAI, the government agency supposedly responsible for protecting the Indians, has failed to enforce existing laws preventing intrusion into Indian lands, and has been accused of accepting huge bribes by corporations wanting to "develop" the Amazon region.

WHAT YOU CAN DO:

Indian organizations in Brazil along with various solidarity and human rights organizations request that telegrams and letters be sent to the Brazilian government, urging that those responsible for these massacres and other acts of violence be brought to justice, and that mining, timber and other corporate interests be ordered out of Indian lands. The Indian People of Brazil are very concerned that the natural environment of the Amazon rainforest, its plants, animals

and waters be protected from destruction by such interests. Write to:

Exmo. Sr. Jose Sarney, Presidente de Republica, Palacio de Planalto, 70000 Brasilia DF, Brazil

Exmo. Sr. Ronaldo Couto, Ministro de Interior, Esplanada des Ministerios, Bloco J, 70000 Brasilia, DF Brazil

If possible, please send copies to UNI, R. Ministro Godoy, 1484 Sao Paulo 05015, S.P. Brazil.

Gwich'in

Continued from page 10

than the destruction of wildlife and Native cultures through ever-increasing resource exploitation. Congress continues to debate this issue, and hear testimony about oil development in ANWR. But, as Sarah James pointed out in her recent testimony, none of the Section 1002 hearings have been held in a Gwich'in village, "yet it is our people, our way of life, our values and our heritage that are being put at risk."

WHAT YOU CAN DO:

Write your Congressional Representatives, calling for the passage of H.R.39 and S.1804, so that the Alaska Natural Wildlife Refuge and the Porcupine Caribou herd can be protected.

FOR MORE INFORMATION, contact: Sarah James, Arctic Village Traditional Council
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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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